

Dhikr

By *dhikr* we mean the words and phrases by which Almighty Allah is mentioned,¹ praised, thanked, glorified, or besought for help. The most famous words of *dhikr* in Islam are the following:

- *Alhamdu-lillah*; all praise be to Allah.
- *Bismillah*; in the Name of Allah (I begin).
- *Ma sha'allah*; only that which Allah wills (shall come to pass).
- *Allahu-akbar*; Allah is the Most Great.
- *La ilaha illallah*; there is no god save Allah.
- *Subhanallah*; all glory be to Allah.

The word *dhikr* also means seeking forgiveness, declaring repentance, and turning to Almighty Allah in penitence by giving up one's sins and disobedience to Him.

It can also refer to invoking Almighty Allah's blessings upon the Holy Prophet and his Household.²

Dhikr, in its inclusive meaning, is one of the Islamic obligatory devotional practices mentioned and urged in the Holy Qur'an on many occasions, such as in the following verses:

وَأَذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً (25) وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلاً طَوِيلاً (26)

Glorify the name of your Lord, morning and evening, and during part of the night adore Him, and give glory to Him a long part of the night. (76:25-26)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (190) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا

(وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191)

Most surely, in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand: those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth (saying): Our Lord! You have not created this in vain! Glory be to You! Save us then from the chastisement of the fire. (3: 190–191)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ وَاللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا (135)

Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives faults but Allah—and who do not knowingly persist in what they have done. (3: 135)

(وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (64)

Had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had also asked forgiveness for them, they would have found Allah Oft-returning to mercy, Merciful. (4:64)

(وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ (3)

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace. (11:3)

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (56)

Surely, Allah and His angels bless the Prophet. O you who believe, call for Divine blessings on him and salute him with a becoming salutation. (33:56)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (41) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (42) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (43)

O you who believe, remember Allah, remember Him frequently, and glorify Him morning and evening. He it is Who sends His blessings on you, and so do His angels, that He may bring you

forth out of utter darkness into the light. He is Merciful to the believers. (33:41-43)

According to a validly reported tradition, Imam al-Baqir ('a) is reported to have said:

مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُغَيَّرْ أَنَّ مُوسَى عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ فَقَالَ: يَا رَبِّ، أَقْرِبُ أَنْتَ مِنِّي فَأُنَاجِيكَ، أَمْ بَعِيدٌ فَأُنَادِيكَ؟ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا مُوسَى، أَنَا جَلِيسٌ مَن ذَكَرَنِي. فَقَالَ مُوسَى: فَمَنْ فِي سِتْرِكَ يَوْمَ لَا سِتْرَ إِلَّا سِتْرُكَ؟ فَقَالَ: الَّذِينَ يَذْكُرُونِي فَأَذْكُرُهُمْ وَيَتَحَابُّونَ فِي فَأُحِبُّهُمْ، فَأُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الْأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بِهِمْ.

In the unaltered Torah, it is written that (Prophet) Moses asked his Lord, saying, “O Lord, are You nigh to me that I can speak to You confidentially, or remote from me that I should cry out to You?” The Almighty and Majestic Lord revealed to him, saying, “O Moses, I am the adjacent companion of him who remembers Me.” Prophet Moses asked, “Who will be under Your covering on the day when there shall be no cover save Yours?” The Lord answering said, “They are those who remember Me; therefore, I remember them, and those who love each other for My sake; therefore, I love them. When I am to decide evil for the inhabitants of the earth, I may ward off this evil only when I remember those (who remember Me).”³

Shaykh al-Kulayni has reported that Imam al-Sadiq ('a) quoted the Holy Prophet (S) as saying:

مَنْ أَكْثَرَ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ أَحَبَّهُ اللَّهُ، وَمَنْ ذَكَرَ اللَّهَ كَثِيرًا كُتِبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ النِّفَاقِ.

*Whoever mentions Almighty Allah frequently will be loved by Him. Whoever mentions Almighty Allah frequently will be granted two immunities: one from Hellfire and the other from hypocrisy.*⁴

It is reported that the Holy Prophet (S) once, came to his companions and said, “Enjoy yourselves in the gardens of heaven.”

“What are these gardens of heavens?” they asked.

He (S) answered:

مَجَالِسُ الذِّكْرِ، أُعْدُوا وَرُوحُوا وَادْكُرُوا. وَمَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ تَعَالَى يُنْزِلُ الْعَبْدَ حَيْثُ أَنْزَلَ الْعَبْدُ اللَّهَ مِنْ نَفْسِهِ. وَأَعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ وَأَزْكَاهَا وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرَ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ذِكْرُ اللَّهِ سُبْحَانَهُ، فَإِنَّهُ أَخْبَرَ عَنْ نَفْسِهِ فَقَالَ: أَنَا جَلِيسٌ مَن ذَكَرَنِي. وَقَالَ سُبْحَانَهُ: فَأَذْكُرُونِي أَذْكُرْكُمْ بِنِعْمَتِي وَادْكُرُونِي بِالطَّاعَةِ وَالْعِبَادَةِ أَذْكُرْكُمْ بِالنِّعَمِ وَالْإِحْسَانِ وَالرَّحْمَةِ وَالرِّضْوَانِ.

These are the meetings of mentioning Almighty Allah. Come, go, and mention Him. Whoever wishes to know his standing with Almighty Allah should check the standing he has given Almighty Allah within

himself, because Almighty Allah gives a servant (of Him) the same rank that the servant gives to Him. Be it known to you the most favorable, the most growing, the most raising of ranks, and the best of whatever is under sunlight is the remembrance of Almighty Allah Who has informed with regard to Himself saying, "I am the adjacent companion of him who remembers Me." He, the Glorified, has said, "Remember Me, and I will remember you with My grace. Remember me with obedience to Me and servitude, and I will remember you with favors, kindness, mercy, and pleasure."⁵

Categories Of Dhikr

It seems proper to classify our discussion of *dhikr* into three categories:

- *Dhikr* in its private meaning
- Imploration for forgiveness (*istighfar*)
- Invocation of blessings (*salawat*) upon the Holy Prophet, his Household, the other prophets, and the faithful believers

Dhikr in its private meaning

Dhikr in its private meaning includes all varieties of verbal references to Almighty Allah, such as mentioning Him by names and attributes, thanking, praising, glorifying, and exalting Him.

However, traditions give special significance to certain formulas of *dhikr*, entailing phrases of praising, glorifying, etc.

The most significant of these formulas can be cited in the following list:

- *Basmalah* (Commencing with the Name of Allah)
- *Isti'adhah* (Seeking Almighty Allah's protection)
- *Tahlil* (Professing Almighty Allah as the one and only God)
- *Tahmid* (Praising Almighty Allah)
- *Tasbih* (Glorifying Almighty Allah)
- *Takbir* (Professing Almighty Allah as the greatest of all)
- *Hawqalah* (Professing that there is neither power nor might save with Almighty Allah)
- *Mashi'ah* (Professing that only what Almighty Allah wills will come to pass)

- *Istirja'* (Professing that all things are Allah's and everything returns to Him)

1. Basmalah

Basmalah is a verse of the Holy Qur'an. Except for *Surah Bara'ah* (*al-Tawbah*, No. 9), *Basmalah* is found in all chapters of the Holy Qur'an. Some traditions hold that it is the best of all verses. In this regard, Shaykh al-Tusi, in *Tahdhib al-Ahkam*, has reported through a valid chain of authority that Muhammad ibn Muslim asked Imam al-Sadiq ('a) whether *al-sab' al-mathani* (seven of the oft-repeated verses) *wa'l-qur'an al-'azim*⁶ stands for *Surah al-Fatihah*.

The Imam ('a) answered in the affirmative.

"Is *bismi-llahir-rahmanir-rahim* part of the *al-sab' al-mathani*?" asked Muhammad.

The Imam ('a) answered, "Yes, it is. It is the best of these seven verses."⁷

According to another tradition, Imam al-Baqir ('a) is reported to have said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ نَاطِرِ الْعَيْنِ إِلَى سَوَادِهَا

Bismi-llahir-rahmanir-rahim is closer to the Greatest Name than the pupil of the eye to its surrounding blackness.⁸

A third tradition states:

إِنَّ أَوَّلَ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَإِذَا قَرَأْتَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَتَرْتُكَ فِيمَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ.

Verily, *bismi-llahir-rahmanir-rahim* was the foremost book revealed from the heavens. When you recite *bismi-llahir-rahmanir-rahim*, it will protect you from whatever is between the heavens and the earth.⁹

Basmalah: the Motto of the Virtuous Community

Due to the unmatched regard of the *Basmalah* in the view of the Ahl al-Bayt ('a), it has turned into a sign and motto of the individuals of the virtuous community to distinguish them from the other Muslims. This fact can be concluded from the following points:

1. The followers of the Ahl al-Bayt ('a) School, unlike all other Muslim sects, abide by reciting the *Basmalah* in all prayers as an inseparable part of *Surah al-Fatihah* as well as all other *Surahs*.
2. In the five obligatory prayers, the followers of the Ahl al-Bayt ('a) recite the *Basmalah* audibly, including the prayers in which the *Surahs* should be recited inaudibly. Details of this point have been

previously cited within our discussion of the daily obligatory prayers.

In this regard, al-Hakam ibn 'Umayr is reported to have said, "I followed the Prophet (S) in congregational prayers and he recited the *Basmalah* audibly in the early night, dawn, and Friday (obligatory) prayers." [10](#)

3. The followers of the Ahl al-Bayt ('a) firmly believe that the *Basmalah* is part of all the chapters of the Holy Qur'an except *Surah al-Tawbah*. Many traditions reported from the Ahl al-Bayt ('a) and the Holy Prophet (S) maintain this. Many historical demonstrations such as all the calligraphies of the Holy Qur'an, which are circulated among all Muslims, the *Basmalah* is written in the same calligraphy in which all the other verses are written.

4. The followers of the Ahl al-Bayt ('a) commit themselves to begin all their activities and affairs with the *Basmalah*, especially in writing. Moreover, following the instructions of the Holy Imams ('a), they believe that before carrying out any matter, the *Basmalah* should be said.

In this regard, the Holy Prophet (S) is reported to have said:

كُلُّ أَمْرٍ نِي بَالٍ لَا يُذَكَّرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِيهِ فَهُوَ أَبْتَرُ.

Any important affair that is not preceded by bismi-llahir-rahmanir-rahim is imperfect.

كُلُّ كِتَابٍ لَا يُبْدَأُ فِيهِ بِذِكْرِ اللَّهِ فَهُوَ أَقْطَعُ.

Any letter that is not begun with bismi-llahir-rahmanir-rahim is incomplete. [11](#)

The partisans of the Ahl al-Bayt ('a) are known for this special conduct regarding the *Basmalah* such that it has been presented as one of the five distinctive features of true believers. [12](#)

2. Isti'adhah

Isti'adhah is to seek Almighty Allah's protection from Satan the accursed no matter what the formula might be. However, the most famous statements of *Isti'adhah* are the following:

1. *A'udhu billahi min ashshaytani arrajim* (I seek the protection of Allah against Satan, the accursed).
2. *A'udhu billahi assami'l al'alim* (I seek the protection of Allah, the All-hearing, the All-knowing, against Satan, the accursed).

Referring to *Isti'adhah*, the Holy Qur'an has instructed that one who recites it should begin with this statement.

It thus reads:

(فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (98)

So, when you recite the Qur'an, seek refuge with Allah from the accursed Satan. (16:98)

Traditions demonstrating the methods of some prayers of the Holy Imams ('a) hold that they used to say the *Isti'adhah* in the prayers before the *Basmalah* and before reciting the Holy Qur'an.

In *Qurb al-Isnad*, al-Himyari al-Qummi has reported Hannan ibn Sadir as saying:

One day, I followed Imam al-Sadiq ('a) in a congregational prayer. In an audible voice, he said '*a'udhu billahi assami'i al'alimi min ashshaytani arrajimi wa a'udhu billahi an yahdhuruni* (I seek the protection of the All-hearing and All-knowing Allah against Satan, the accursed, and I seek Allah's protection lest devils be present with me)'. Audibly again, he ('a) said the *Basmalah*."

According to Shaykh al-Tusi's *Tahdhib al-Ahkam*, Hannan ibn Sadir said:

Imam al-Sadiq ('a) said the *Isti'adhah* audibly and then raised his voice with the *Basmalah*. [13](#)

In the famous *tafsir* (exegesis of the Holy Qur'an) book entitled *Majma' al-Bayan*, Shaykh al-Tabrisi states that to say the *Isti'adhah* before reciting anything of the Holy Qur'an is recommended, but not obligatory, be it in prayers or at any other situation. [14](#)

In *al-Kafi*, Shaykh al-Kulayni has reported through a chain of authority that Furat ibn Ahnaf said that he heard Imam al-Baqir ('a) saying:

أَوَّلُ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَإِذَا قَرَأْتَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا تُبَالِ أَلَّا تَسْتَعِيدَ.

The first book revealed from the heavens was bismi-llahir-rahmanir-rahim. Therefore, when you utter it, do not care if you have not said Isti'adhah before it. [15](#)

3. Tahlil

Tahlil is to profess that Almighty Allah is the one and only God. Its statements are the following:

- *La ilaha illallah* (There is no god save Allah).
- *La ilaha illa huwa* (There is no god save Him).

On several occasions in the Holy Qur'an, *Tahlil* has come in these two formulas, such as in the following verse:

(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ 18)

Allah bears witness that there is no god but He. So do the angels and those possessed of knowledge, maintaining His creation with justice. There is no god but He, the Mighty, the Wise. (3: 18)

To bear witness that there is no god save Allah is one of the two creeds (i.e. *shahadah*) of Islam. These two creeds are repeated in the ritual *adhan* and *iqamah*, which are recommended parts of the ritual prayers, and at the *tashahhud*, which is an obligatory part.

While demonstrating the merits of repeating this article of faith, many traditions hold that there is nothing greater, better, superior, and more precious than bearing witness that there is no god save Allah.

In the famous tradition known as *al-Salsalah al-Dhahabiyyah* (the golden chain of authority), which was addressed to the people by Imam al-Ridha ('a) at Nayshabur during his journey to Khurasan, he quoted on the authority of his fathers, on the authority of Archangel Gabriel ('a), on the authority of Almighty Allah, Who says:

شَهَادَةُ لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي، مَنْ قَالَهَا مُخْلِصاً مِنْ قَلْبِهِ دَخَلَ حِصْنِي، وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي.

To bear witness that there is no god save Allah is My fortress. Whoever pronounces it wholeheartedly will enter into My fortress, and whoever enters My fortress will be safe from My chastisement. [16](#)

This creed is unquestionably the best of all words and the master of all statements. He who pronounces it with faith will gain Paradise, but he who pronounces it hypocritically will have his property saved from confiscation and his blood from being shed although his final return is to Hellfire. [17](#)

Based on this fact, the *Tahlil* statement has come to be the motto of all Muslims in this world and on the Discriminating Bridge on the Resurrection Day, as is maintained by traditions. [18](#)

Likewise, to declare this statement audibly brings about great rewards.

The Holy Prophet (S) is reported to have said:

مَا مِنْ مُسْلِمٍ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ يَرْفَعُ بِهَا صَوْتَهُ فَيَفْرُغُ، حَتَّى تَتَنَائِرُ ذُنُوبُهُ تَحْتَ قَدَمَيْهِ كَمَا تَتَنَائِرُ وُرُقُ الشَّجَرِ تَحْتَهَا.

No Muslim raises his voice with la ilaha illallah but that his sins, the moment that he finishes, will be scattered under his feet in the same way as leaves of a tree are scattered under it. [19](#)

It goes without saying that to add up the second creed (i.e. bearing witness that Muhammad (S) is the

Messenger of Allah) to this one will multiply the reward.

Some traditions state that pronouncing the two creeds of Islam brings about one million rewards, redeems one from Hellfire, and permits one to enter Paradise.[20](#)

4. Tahmid

In statements like ‘*Alhamdu lillah* (All praise be to Allah)’ or ‘*Alhamdu lillahi rabbi’l-’alamin* (All praise be to Allah, Lord of the Worlds)’ the first statement in the ritual prayers, after the *Basmalah*, is the expression that all praise is due to Allah; i.e. *Tahmid*. It is also the concluding part of the true believers’ prayers. Thus does the Holy Qur’an teach us, saying:

(وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 10)

The conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds. (10:10)

In the Holy Qur’an too, this statement has been frequently repeated on the tongues of prophets and saints.

It also expresses the dearest deed to Almighty Allah.

In *al-Kafi*, Shaykh al-Kulayni has reported Muhammad ibn Marwan as saying: I asked Imam al-Sadiq (‘a) about the dearest deed to Almighty Allah. He answered, “It is to praise Him.”[21](#)

The Holy Prophet (S) used to praise Almighty Allah very often in the morning and evening.[22](#)

5. Tasbih

The most familiar statement of *Tasbih* is *Subhanallah* (All glory be to Allah).

It has been mentioned in the Holy Qur’an on many occasions. It was also the object of pride of the angels when they desired to be the vicegerents of Almighty Allah on the earth:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ 30)

When your Lord said to the angels, “Lo! I am about to place a viceroy in the earth.” They said, “Will You place therein one who will do harm therein and will shed blood, while we, we glorify Your praise and sanctify You?” He said, “Surely, I know that which you know not.” (2:30)

Glorifying Almighty Allah is a universal phenomenon that includes all the beings—a fact confirmed by the

Holy Qur'an that says:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ
(حَلِيمًا غَفُورًا) 44)

The seven heavens and the earth and all that is therein glorify Him. There is not a thing but glorifies His praise, but you understand not their praise. Lo! He is ever Clement, Forgiving.
(17:44)

The Holy Qur'an has also urged the Holy Prophet (S) and the believers to hymn the glory of Almighty Allah:

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ) 98)

Hymn the glory of your Lord, and be of those who make prostration to Him. (15:98)

A good number of traditions reveal the merits of *Tasbih*,²³ such as the following one that is reported in Ibn Idris al-Hilli's book of *al-Sara'ir* from Imam al-Sadiq ('a):

مَا مِنْ كَلِمَةٍ أَخْفُ عَلَى اللِّسَانِ وَلَا أْبْلَغُ مِنْ: سُبْحَانَ اللَّهِ.

*There is no word lighter on tongues and more eloquent than subhanallah (All glory is due to Allah).*²⁴

In his book entitled *Thawab al-A'mal*, Shaykh al-Saduq has quoted Imam al-Sadiq ('a) as saying:

مَنْ قَالَ: سُبْحَانَ اللَّهِ وَيُحَمِّدُهُ سُبْحَانَ اللَّهِ الْعَظِيمِ وَيُحَمِّدُهُ، كَتَبَ اللَّهُ لَهُ ثَلَاثَةَ آلَافِ حَسَنَةٍ، وَرَفَعَ لَهُ ثَلَاثَةَ آلَافِ دَرَجَةٍ،
وَوَخَّلَقَ مِنْهَا طَائِرًا فِي الْجَنَّةِ يُسَبِّحُ اللَّهَ وَكَانَ أَجْرُ تَسْبِيحِهِ لَهُ.

*Whoever says, 'subhanallahi wabihamdihi subhanallahi al'azimi wabihamdihi (All glory is due to Allah and in praise of Him. All glory be to Allah, the All-great, and in praise of Him),' Almighty Allah will record for him three thousand rewards, raise him three thousand ranks, and create from these words a bird in Paradise that hymns the glory of Almighty Allah while the rewards of its hymns will be recorded for him.*²⁵

6. Takbir

The statement of *Takbir* is *Allahu-akbar* (Allah is the Most Great).

Takbir has been mentioned in the Holy Qur'an on many occasions, such as in the following verses:

يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبِّكَ فَكَبِّرْ (3)

O you enveloped in your cloak, arise and warn, and your Lord magnify. (74: 1-3)

(وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (185)

He desires that you should complete the period and that you should magnify Allah for having guided you, that perhaps you may be thankful. (2: 185)

(وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا (111)

Say: Praise be to Allah Who has not taken to Himself a son and Who has no partner in the sovereignty nor has He any protecting friend through dependence. Magnify Him with all magnificence. (17: 111)

Takbir is another motto of Muslims, because it is repeated by them in the *adhan* and *iqamah* several times. It is also the commencing statement of the ritual prayers. Actually, a prayer starts when the *Takbir* statement is pronounced. Likewise, this statement is the point of moving from one ritual part of a prayer to another.

About the merits of this statement, some traditions attach it to the merits of *Tahlil*. They thus hold that nothing is more favorable to Almighty Allah than *Tahlil* and *Takbir*. Others hold that Paradise is the price of stating this statement, which also erases sins.[26](#)

It is also one of the four statements of glorification (*al-Tasbihat al-Arba'ah*) familiarly known for their great merits and rewards.[27](#) This statement of glorification can substitute *Surah al-Fatihah* in the last two units of the four-unit obligatory prayer.

7. Hawqalah

The *Hawqalah* statement is *La hawla wa la quwwata illa billah* (There is neither might nor power save with Allah).

A reference to this statement has been made in the Holy Qur'an, more specifically in the following verse:

(وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ (39)

If only, when you entered your garden, you had said, "That which Allah wills will come to pass! There is no strength save in Allah!" (18:39)

Many traditions confirm that repeating this statement, which is a sort of verbal *dhikr*, brings about great rewards and wards off distress, grief, obsession, and poverty. According to other traditions, it is one of the paradisiacal treasures. To pronounce this statement, according to other traditions, overthrows sins and makes one as free of sins as the day on which his mother gave birth to him.[28](#)

8. Mashi'ah

The most familiar statement of *Mashi'ah* is *Ma sha'allah* (Only that which Allah wills shall come to pass). This statement has been mentioned in the Holy Qur'an, *Surah* al-Kahf (No. 18) Verse No. 39.

In the famous discussion of supplications, we have cited the great reward of this statement, which expresses surrender to the Divine Will. It has been also cited in some timed litanies, especially within the devotional rites of the month of Rajab.

9. Istirja'

The statement of *Istirja'* is to say *Inna lillahi wa-inna ilayhi raji'un* (We are Allah's and to Him shall we return). This sort of *dhikr* is said in situations of misfortune, according to the instruction of the Holy Qur'an that states:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
(الْمُهْتَدُونَ) (157)

When a misfortune befalls them, they say, "We are Allah's and to Him shall we return. Those are they on whom are blessings and mercy from their Lord and those are the followers of the right course. (2: 156–157)

This statement has been explained by Imam 'Ali ('a) in the following tradition:

As a consolation on the death of 'Abd al-Rahman, al-Ash'ath's brother, Imam 'Ali ('a) said to him:

If you show impatience, then you are carrying out your duty towards 'Abd al-Rahman. However, if you show patience, then you are carrying out your duty towards God. In any case, if you show patience, you will suffer the matter while you are praised, and if you show impatience, you will suffer the same matter without being praised.

Al-Ash'ath said, "We are Allah's and to Him shall we return." Imam 'Ali ('a) asked:

Do you know the interpretation of your saying?

Al-Ash'ath replied, "You are surely the utmost and best of knowledge."

The Imam ('a) explained:

أَمَّا قَوْلُكَ: إِنَّا لِلَّهِ، فَأَقْرَارٌ مِنْكَ بِالْمُلْكِ، وَأَمَّا قَوْلُكَ: وَإِنَّا إِلَيْهِ رَاجِعُونَ، فَأَقْرَارٌ مِنْكَ بِالْهَلَاكِ

Your saying, 'We are Allah's,' is a confession of Allah's possession of all things, while your saying, 'To Him we will return,' is a confession of your eventual death.²⁹

About the significance and reward of repeating this statement, the Holy Prophet (S) is reported to have described it as a feature that keeps man in the circle of divine superior illumination.³⁰

From some traditions, we can conclude that the *Istirja'* statement is one of the divine gifts given to the Muslim nation exclusively. In the famous book of *tafsir* ascribed to 'Ali ibn Ibrahim, it is reported that when Imam a-Sadiq ('a) was asked about the scope of Prophet Jacob's grief for the loss of his son, Prophet Joseph ('a), the Imam ('a) answered:

*He grieved for his son the grief of seventy mothers for losing their sons. Jacob did not know the Istirja'; therefore, he said, "O my sorrow for Joseph!"*³¹

Revealed by the aforesaid holy verse as well as many traditions of the Ahl al-Bayt ('a), the *Istirja'* statement has many advantages, some of which are listed hereinafter:

- Blessings, mercy, and guidance to the truth by Almighty Allah
- Forgiveness of sins
- Rewards when repeated in misfortunes and while remembering them³²

Istighfar

Istighfar (imploration for forgiveness) has been repeated in the Holy Qur'an for various purposes:

1. On some occasions, the Holy Qur'an, encouraging people to implore Almighty Allah for forgiveness, demonstrates the material and moral outcomes and advantages:

(وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ) 3)

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision for an appointed term and bestow His grace on every one endowed with grace. (11:3)

(وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ) 52)

O my people, ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength. (11:52)

2. On other occasions, the Holy Qur'an shows the imploration for forgiveness in the form of supplicatory prayers said by the righteous people:

(رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ 10)

Our Lord, forgive us, and those of our brethren who preceded us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! Surely, You are Kind, Merciful. (59: 10)

3. On other occasions, it confirms that there are always opportunities to repent and implore forgiveness under all circumstances:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
53))

O my servants who have acted extravagantly against their own souls, do not despair of the mercy of Allah. Surely, Allah forgives the faults altogether. Surely, He is the Forgiving, the Merciful. (39:53)

4. On other occasions, it expresses the reasons for forgiveness and the methods of gaining it.

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ 31)

If you love Allah, then follow me (so that) Allah will love you and forgive you your faults. Allah is Forgiving, Merciful. (3:31)

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ 29)

O you who believe, if you are careful of your duty to Allah, He will grant you a distinction, do away with your evils, and forgive you. Allah is the Lord of mighty grace. (8:29)

5. On other occasions, it shows how the respite of forgiveness ends and how the doors to it are locked:

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارًا فَلَن يَغْفِرَ اللَّهُ لَهُمْ 34)

Surely, those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them. (47:34)

(إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا) 137

Surely, as for those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them on the right path. (4: 137)

6. On other occasions, it shows the way for forgiveness:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ
(عَفُورٌ رَحِيمٌ) 28

O you who believe, be careful of your duty to Allah and believe in His Messenger: He will give you two portions of His mercy, make for you a light with which you will walk, and forgive you. Allah is Forgiving, Merciful. (57:28)

وَالَّذِينَ إِذَا فَعَلُوا فَاجِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى
(مَا فَعَلُوا) 135

Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives the faults but Allah, and who do not knowingly persist in what they have done. (3: 135)

Concerning the merits and outcomes of implorations for forgiveness, many traditions have been reported.

Imam al-Sadiq ('a) is reported to have quoted the Holy Prophet (S) as saying:

الإِسْتِغْفَارُ خَيْرُ الدُّعَاءِ.

Imploration for forgiveness is the best of supplications. [33](#)

The Holy Prophet (S) is also reported to have said:

إِنَّ لِلْقُلُوبِ صَدَأً كَصَدَأِ النُّحَاسِ، فَاجْلُوهَا بِالِاسْتِغْفَارِ.

Hearts rust just like the rusting of copper. You should therefore polish them by means of imploring for forgiveness. [34](#)

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

إِذَا أَكْثَرَ الْعَبْدُ مِنَ الْإِسْتِغْفَارِ رُفِعَتْ صَحِيفَتُهُ وَهِيَ تَتَلَأَلُ

When a servant (of Allah) implores Him for forgiveness repeatedly, his record of deeds will be elevated, shining. [35](#)

Imploring for Allah's forgiveness is obligatory, since it expresses repentance and turning to Him from the committed sins. [36](#)

Repentance before Almighty Allah, which is another variety of *istighfar*, is a divinely commissioned duty. In view of that, to neglect repenting before Him is considered an act of disobedience to Him or a graver sin that may turn all the other insignificant sins into grave ones.

A tradition reads:

لَا صَغِيرَةَ مَعَ الْإِصْرَارِ وَلَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ

An insignificant fault that is committed persistently no longer remains insignificant, and a grave sin for which forgiveness is implored does not remain grave. [37](#)

Explaining the meaning of this tradition, other traditions have interpreted persistence on insignificant sins into negligence of repentance and imploration for forgiveness. [38](#)

Imam al-Sadiq, on the authority of Imam al-Baqir, has quoted the Holy Prophet (S) as saying:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ فِي نُورِ اللَّهِ الْأَعْظَمِ: مَنْ كَانَ عَصِمَةَ أَمْرِهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، وَمَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَمَنْ إِذَا أَصَابَ خَيْرًا قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَمَنْ إِذَا أَصَابَ خَطِيئَةً قَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.

He who possesses the following four qualities will enjoy the brightest illumination by Allah: (1) belief that there is no god but Allah and Muhammad is His Messenger, (2) in misfortune saying, 'We are Allah's and to Him shall we return', (3) in situations of welfare saying, 'All praise be to Allah the Lord of the Worlds', and (4) after committing sins saying, 'I implore Allah for forgiveness and to Him do I repent'. [39](#)

According to another validly reported tradition, Mu'awiyah ibn Wahab is reported to have heard Imam al-Sadiq ('a) saying:

إِذَا تَابَ الْعَبْدُ تَوْبَةً نَّصُوحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.

If one repents truly, Almighty Allah will then love him. As a result, He will cover up his sins in the world and the Hereafter.

“How does Almighty Allah cover up sins?” he was asked.

The Imam (‘a) answered:

يُنْسِي مَلَائِكَتِهِ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ، وَيُوجِي إِلَى جَوَارِحِهِ: إِكْتُمِي عَلَيْهِ ذُنُوبَهُ. وَيُوجِي إِلَى بِقَاعِ الْأَرْضِ: إِكْتُمِي مَا كَانَ يَعْمَلُ عَلَيْكَ مِنَ الذُّنُوبِ. فَيَلْقَى اللَّهَ حِينَ يَلْقَاهُ وَلَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ.

He will make his two guardian angels forget whatever they have recorded regarding his sins. He will order his limbs to screen whatever sins he has done with them, and He will conceal the places on the earth where the sins were committed. Thus, when he goes to meet his Lord in the Hereafter, there will be no evidence remaining of his sins.[40](#)

True repentance has been defined in traditions as the interior becoming the same or even better than the exterior.[41](#)

About the significance of imploring for forgiveness, Imam al-Sadiq (‘a) said:

Almighty Allah will certainly forgive any believer who commits forty grave sins every day and night but then truly regrets what he did and prays to Him for forgiveness through the following imploration:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ يَتُوبَ عَلَيَّ.

I pray for the forgiveness of Allah save Whom there is no god; the Ever-living, the Self-Subsisting, the wonderful Originator of the heavens and the earth, and the Lord of Majesty and Honor; and I beseech Him to send blessings upon Muhammad and the Household of Muhammad and to accept my repentance.[42](#)

According to other traditions, imploring for forgiveness is one of the pillars of faith.[43](#)

The Limit of Asking for Forgiveness

In their traditions, the Ahl al-Bayt (‘a) have diagnosed the limit of asking for forgiveness (*istighfar*), demonstrating that such entreaties must be sincere, originating from the heart and the sentiment, and associated with remorse for having committed the sin involved and determination not to do it ever again.

In this respect, the following dialogue between Kumayl ibn Ziyad and al-Imam 'Ali ('a) is reported in the book of *Tuhaf al-'Uqul*:

Kumayl asked, "It happens that a servant (of God) commits a sin then implores the Lord for forgiveness. What is the limit of such entreaties?"

Imam 'Ali ('a) answered, "It is repentance, son of Ziyad."

"Only this?" wondered Kumayl.

"No," answered Imam 'Ali ('a).

"How is it then?" asked Kumayl.

The Imam ('a) answered, "When a servant commits a sin, he should implore forgiveness through action."

"What is that action?" asked Kumayl.

The Imam answered, "It is the movement of the two lips and the tongue, and he should attach truth to that movement."

"What is that truth?" asked Kumayl.

"It is certification of the heart and determination not to commit the sin for which he repented ever again," answered the Imam ('a).

"If I do so, will I be regarded as a repentant?" asked Kumayl.

"No," answered the Imam.

"How is that?" wondered Kumayl.

"This is because you have not attained the origin yet," explained the Imam ('a).

"What is the origin of imploration for God's forgiveness, then?" asked Kumayl.

The Imam ('a) replied, "The origin of imploring forgiveness is to turn to repentance for the sin from which you have implored Allah's forgiveness. This is the first grade of the true worshippers. The abandonment of sins and the imploration for forgiveness have six indications:

First: to feel sorry for the past deed

Second: to determine not to commit that sin ever again

Third: to fulfill the duties obligatory upon you towards other creatures

Fourth: to fulfill your duty towards Almighty Allah in every obligatory matter

Fifth: to dissolve the flesh, which was composed due to forbidden and illegally gotten things until the skin touches the bones. Only then may you start to build new flesh.

Sixth: to make your body suffer the pains of obedience to Almighty Allah just as you have made it taste the pleasures of acts of disobedience to Him. [44](#)

Hastening to Implore for Forgiveness

To implore for forgiveness, it is necessary to do it as immediately as possible without any delay.

Referring to this matter, the Holy Qur'an says:

(إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ نَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ 135)

When they commit an indecency or do injustice to their souls, they remember Allah and ask forgiveness for their faults. (3: 135)

This matter has been also emphasized in many traditions:

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

Whoever commits a sin will be granted a delay of seven hours before his sin is recorded. If he says the following (formula of) imploration for forgiveness three times, the sin will not be recorded against him:

I implore forgiveness of Allah; there is no god save Him, the Ever-living and Self-Subsisting; and to Him do I turn in repentance. [45](#)

١. سَتَغْفِرُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَاتُوبُ إِلَيْهِ

According to another validly reported tradition, Zurarah reports that he heard Imam al-Sadiq ('a) saying:

إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا أُجِّلَ مِنْ غَدْوَةٍ إِلَى اللَّيْلِ، فَإِنْ اسْتَغْفَرَ اللَّهَ لَمْ تُكْتَبْ عَلَيْهِ

When a servant (of Allah) commits a sin, he is granted a delay from morning to evening. If he implores forgiveness of Almighty Allah, the sin will not be recorded against him. [46](#)

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

When this verse was revealed, "When they commit an indecency or do injustice to their souls, they

remember Allah and ask forgiveness for their faults, (3: 135)” Satan (Iblis) went up a mountain in Makkah called Thawr and cried out in a loud voice at his diabolic fellows. When they thronged together, he said to them, “This verse has been revealed. Which one of you will take the mission of facing it?” A devil stood up and said, “I will. I can do so–and–so.” “No,” said Satan, “you cannot.” Another devil stood up and made the same suggestion, but Satan again rejected the suggestion. Then, the sneaking whisperer stood up and said, “I can perform this mission.” “What are your means?” asked Satan. The devil said, “I will give them promises and excite vain desires in them until they commit wrongdoings. When they do, I will make them forget to ask for forgiveness.” “You are given this mission,” said Satan. Since then, Satan entrusted this mission with this devil up to the Day of Resurrection. [47](#)

Sufyan ibn al-Simt is reported to have quoted Imam al-Sadiq (‘a) as saying:

إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدٍ خَيْرًا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِقْمَةٍ وَيُذَكِّرُهُ الْإِسْتِغْفَارَ، وَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدٍ شَرًّا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِعْمَةٍ فَيُنْسِيهِ الْإِسْتِغْفَارَ وَيَتَمَادَى بِهِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: "سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (182)"
بِالنِّعَمِ عِنْدَ الْمَعَاصِي.

When Almighty Allah intends good for one of His servants who has committed a sin, He inflicts him with a chastisement and then reminds him to implore for forgiveness. However, if He intends evil to someone who has committed a sin, He grants him a grace after the sin and makes him forget to ask for forgiveness and persist in committing sins. This is the meaning of Almighty Allah’s saying, “**We will lead them on by degrees from whence they know not. (7: 182)**” Thus, Almighty Allah will lead them on to graces whereby they continue to commit acts of disobedience to Him. [48](#)

The most favorable entreaty for forgiveness is that which is attached to confession of having committed the sin and mentioning it either by name or generally.

Shaykh al-Kulayni has reported Imam al-Baqir (‘a) as saying:

وَاللَّهِ مَا يَنْجُو مِنَ الذَّنْبِ إِلَّا مَنْ أَقْرَبَهُ بِهِ.

By Allah I swear that none shall be redeemed from the consequences of a committed sin except he who confesses it.

كَفَى بِالنَّدَمِ تَوْبَةً.

Remorse is sufficient repentance. [49](#)

لَا وَاللَّهِ، مَا أَرَادَ اللَّهُ مِنَ النَّاسِ إِلَّا خِصْلَتَيْنِ: أَنْ يُقْرُوا لَهُ بِالنِّعَمِ فَيَزِيدَهُمْ، وَبِالذُّنُوبِ فَيَغْفِرَ لَهَا لَهُمْ.

By Allah I swear that He does not want from people more than the following two features: they should acknowledge His favors upon them so that He might increase these favors for them, and they should confess having committed sins so that He might forgive them. [50](#)

Sinning is considered rebellion against Almighty Allah and violation of obedience and servitude to Him; therefore, a sin that is committed openly results in immediate and harsher punishment while a sin that is committed covertly out of shame before Almighty Allah is a sort of weakness to defy one's desires and instincts. At the same time, it expresses a hidden feeling in the inner self indicating fear of Almighty Allah and inclination towards turning to Him and begging Him for forgiveness.

In this connection, Imam al-Ridha ('a) is reported to have quoted the Holy Prophet (S) as saying:

المُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

He who conceals a good deed that he has done will be given seventy rewards. He who commits a sin openly will be disappointed. He who conceals a sin that he has committed will be forgiven. [51](#)

The abovementioned discussion demonstrates obviously the significance of appeals for forgiveness which, in addition to the removal of punishments for sins or preventing their documentation, represent one of the pillars of faith and perfection in human progression.

As previously shown, to repeat statements of imploration for forgiveness must be accompanied by a cordial and sentimental feeling because such statements must reflect true repentance.

According to a validly reported tradition, Imam al-Sadiq ('a) has said:

The Messenger of Allah (S) used to repeat the statement imploring Almighty Allah for forgiveness seventy times a day and the statement of declaring repentance to Him seventy times a day, also.

When he was asked about the very statements the Holy Prophet (S) used to repeat, Imam al-Sadiq ('a) answered:

He used to say 'astaghfirullah' seventy times a day and 'atubu-ilallah' seventy times, too. [52](#)

Invocations Of Blessings

The divine command of invoking Almighty Allah's blessings upon the Holy Prophet (S) has been declared in the Holy Qur'an:

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا) (56)

Lo! Allah and His angels shower blessings on the Prophet. O you who believe, invoke blessings on him and salute him with a worthy salutation. (33:56)

To invoke blessings upon the Holy Prophet and his Household is one of the religious duties acknowledged by all Muslims. They consensually believe that the daily obligatory prayers are not accepted unless an invocation of blessings upon the Holy Prophet and his Household is mentioned therein. This invocation is, thus, one of the obligatory parts of the ritual *tashahhud* of prayers.

Let us now refer to some traditions that demonstrate the merits, effects, gains, and method of invoking Allah's blessings upon the Holy Prophet and his Household along with the laws appertaining to mentioning the Holy Prophet (S) and agreed upon by almost all Muslims. However, the followers of the Ahl al-Bayt ('a) take special interest in this matter and follow it so persistently that it has become one of the features that distinguish them from the others.

About the merits of invocations of blessings, many traditions have been reported. Through a valid chain of authority, Shaykh al-Kulayni, in *al-Kafi*, has reported Imam al-Baqir or Imam al-Sadiq ('a) as saying:

مَا فِي الْمِيزَانِ شَيْءٌ أَثْقَلُ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. وَإِنَّ الرَّجُلَ لَتَوَضِعَ أَعْمَالَهُ فِي الْمِيزَانِ فَيَمِيلُ بِهِ فَيُخْرِجُ الصَّلَاةَ عَلَيْهِ فَيَضَعُهَا فِي مِيزَانِهِ فَيَرْجُحُ بِهِ.

Nothing in the scale of one's deeds is heavier than the invocations of blessings upon the Prophet and his Household. When the deeds of someone are put in the Balance, the scale of bad deeds may outweigh the scale of good deeds. However, when the invocations of blessings (said by this person) are added to the scale of good deeds, only then will this scale outweigh the other scale of bad deeds. [53](#)

This fact has been reported in other traditions with various styles and explanations. For instance, the Holy Prophet (S) is reported to have said:

أَنَا عِنْدَ الْمِيزَانِ يَوْمَ الْقِيَامَةِ، فَمَنْ تَقَلَّتْ سَيِّئَاتُهُ عَلَى حَسَنَاتِهِ جِئْتُ بِالصَّلَاةِ عَلَيَّ حَتَّى أَثْقَلَ بِهَا حَسَنَاتِهِ.

I will be standing at the Balance on the Day of Resurrection. When I notice that the scale of bad deeds of someone outweighs the other scale, I will then add his invocations of blessings upon me to the scale of his good deeds so that it will outweigh the other scale.

لَنْ يَلِجَ النَّارَ مَنْ صَلَّى عَلَيَّ، وَمَنْ نَسِيَ الصَّلَاةَ عَلَيَّ فَقَدْ أَخْطَأَ طَرِيقَ الْجَنَّةِ.

He that invokes blessings upon me will not be sent to Hellfire, but he that forgets to invoke blessings upon me will lose the way to heaven.

إِنَّ الصَّلَاةَ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ

In the sight of Almighty Allah, invocation of blessings is equal to the statements of Tasbih, Tahlil, and Takbir. [54](#)

Gains of Invocations of Blessings upon the Prophet and his Household

The following points demonstrate the gains that are obtained from invoking Allah's blessings upon the Holy Prophet and his Household.

- Invocations of blessings efface wrongdoings and demolish sins:

In *Thawab al-A'mal*, Shaykh al-Saduq has quoted Imam 'Ali ('a) as saying:

الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمْحَقُ لِلْخَطَايَا مِنْ الْمَاءِ لِلنَّارِ

Invoking blessings upon the Prophet extinguishes wrongdoings in a way more effective than when water is used to extinguish fire. [55](#)

In *'Uyun Akhbar al-Ridha* and *al-Amali*, Shaykh al-Saduq has quoted Imam al-Ridha ('a) as saying:

إِنَّ الصَّلَاةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَهْدِمُ الذُّنُوبَ هَدْمًا

Surely, invoking blessings upon the Prophet totally demolishes sins. [56](#)

- Invocations of blessings eradicate hypocrisy:

Shaykh al-Kulayni, through a valid chain of authority, and Shaykh al-Saduq reported Imam al-Sadiq ('a) to have quoted the Holy Prophet (S) as saying:

ارْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ، فَإِنَّهَا تَذْهَبُ بِالنِّفَاقِ

Raise your voices with invocations of blessings upon me, for this removes hypocrisy. [57](#)

According to another validly reported tradition, Shaykh al-Kulayni reports the Holy Prophet (S) as saying:

الصَّلَاةُ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي تَذْهَبُ بِالنَّفَاقِ.

Invocations of blessings upon me and my Household remove hypocrisy. [58](#)

- Invocations of blessings upon the Holy Prophet (S) lead to his intercession:

In his instructive will to Imam 'Ali ('a), the Holy Prophet (S) said:

يَا عَلِيُّ، مَنْ صَلَّى عَلَيَّ كُلَّ يَوْمٍ أَوْ كُلَّ لَيْلَةٍ وَجَبَتْ لَهُ شَفَاعَتِي وَلَوْ كَانَ مِنْ أَهْلِ الْكِبَائِرِ.

O 'Ali, my intercession will be bindingly attainable for him who invokes blessings upon me every day or every night, even if he has committed grave sins. [59](#)

- Invocations of blessings cause Divine Mercy to descend upon the invoker:

Many traditions have confirmed this fact. Shaykh al-Kulayni, in *al-Kafi*, reported Imam al-Sadiq ('a) as saying:

إِذَا ذُكِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَكْثَرُوا الصَّلَاةَ عَلَيْهِ؛ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ، وَلَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَيَّ عَلَى الْعَبْدِ لِصَلَاةِ اللَّهِ عَلَيْهِ وَصَلَاةِ مَلَائِكَتِهِ.

Whenever the Prophet (S) is mentioned, invoke Allah's blessings upon him as many times as possible. Verily, whoever invokes blessings upon him only once, Almighty Allah will send one thousand blessings upon him (i.e. the invoker) with one thousand rows of angels. As Almighty Allah and His angels send blessings upon him, every being that is created by Him will invoke His blessings upon that invoker. [60](#)

- Invocations of blessings make supplications accessible, please the Lord, and increase physical powers:

In *al-Ja'fariyyat*, Imam 'Ali ('a) is reported to have quoted the Holy Prophet (S) as saying:

صَلَاتُكُمْ عَلَيَّ مُجَوِّزَةٌ لِدُعَائِكُمْ وَمَرْضَاةٌ لِرَبِّكُمْ وَزَكَاةٌ لِأَبْدَانِكُمْ.

Your invocations of blessings upon me make your prayers successful, give pleasure to your Lord, and improve your bodies. [61](#)

- Method of Invoking Blessings upon the Prophet and his Household:

It has been confirmed in many traditions that invoking blessings upon the Holy Prophet (S) should be

done according to the same method of invoking blessings upon the Prophet Abraham (‘a) and his household. Although these traditions have come in various forms, all of them eventually reveal the same idea. Hereinafter, we will mention two of these traditions only.

In his book entitled *‘Uyun Akhbar al-Ridha*, Shaykh al-Saduq, through a valid chain of authority, has reported al-Rayyan ibn al-Salt as saying:

Imam al-Ridha (‘a) attended a session held by al-Ma'mun, the ‘Abbasid ruler, in Marw in which some of the scholars of Iraq and Khurasan were present. Then, al-Ma'mun said, “Tell me about the meaning of the following verse...” Imam al-Ridha (‘a) said:

In the seventh verse, God the Exalted says, ‘Allah and His angels send blessings on the Prophet. O you that believe! send blessings on him and salute him with all respect.’ When this verse was revealed, some people asked, “O Prophet of Allah! We know how to greet you but how should we send blessings upon you?” The Prophet (S) answered, “Say: O Allah! Bless Muhammad and Muhammad’s Household in the same way that You blessed Abraham and Abraham’s Household. You are surely Praiseworthy and Glorious.” Can anyone of you disagree with this?

The scholars answered, “No.” Al-Ma'mun said, “This is something that no one can disagree about and the whole nation agrees upon unanimously...”[62](#)

Shaykh Sharaf al-Din al-Najafi, in his book entitled *Kanz al-Fawa'id*, has reported Ibn Abi-Layla, the famous scholar of jurisprudence, as saying:

One day, I met Ka'b ibn ‘Ajzah who said to me, “May I gift you a precious thing? One day, the Messenger of Allah (S) came out to us and we asked him, ‘You have taught us how to greet you, but how should we invoke blessings upon you?’

He (S) answered: “You should say: O Allah, send blessings upon Muhammad and the Household of Muhammad in the same way that You sent blessings upon Abraham and the household of Abraham, and send benedictions upon Muhammad and the Household of Muhammad in the same way that You sent benedictions upon Abraham and the household of Abraham. Verily, You are Praiseworthy and Glorious.”[63](#)

To add phrases like *ali-Muhammad* (Muhammad’s Household) and *ahli-baytihi* (his family) to the formulas of invoking blessings upon the Holy Prophet has been emphasized in traditions, which confirm that cutting off this part (from the formula of invocation) is regarded as an injustice towards the family of the Holy Prophet (S). The Holy Prophet (S) described such invocations as being mutilated.

In this regard, Shaykh al-Kulayni, in *al-Kafi*, reports Abu'l-Qidah to have quoted Imam al-Sadiq (‘a) as saying:

Upon hearing him who attached himself to the Holy House saying, “O Allah, send blessings upon

Muhammad,” my father said to him:

*O servant of Allah! Do not mutilate it (i.e. the invocation). Do not usurp our right! Say, ‘O Allah, send blessings upon Muhammad and his Household.’*⁶⁴

Imam ‘Ali (‘a) is reported to have quoted the Holy Prophet (S) as saying:

لَا تُصَلُّوا عَلَيَّ صَلَاةً مَبْتُورَةً، بَلْ صَلُّوا إِلَيَّ إِلَى أَهْلِ بَيْتِي وَلَا تَقَطُّوهُمْ؛ فَإِنَّ كُلَّ نَسَبٍ وَسَبَبٍ يَوْمَ الْقِيَامَةِ مُنْقَطِعٌ إِلَّا نَسَبِي.

*Do not utter mutilated invocations of blessings upon me; rather, you should include my Household and not separate them. Verily, all lineages and relationships shall be cut off on the Day of Resurrection, except mine.*⁶⁵

Circumstances of Invocations of Blessings

According to traditions, invocations of blessings upon the Holy Prophet (S) and his Household are highly recommended in certain situations because of their positive effects. The following list includes the most significant of these situations:

When supplicating to Almighty Allah for a need, it is highly recommended to begin and end the supplication with the invocation of blessings upon the Holy Prophet and his Household, since this invocation helps achieve a response to the supplication.

Invocations of blessings are highly recommended after the daily obligatory prayers as a formula of post-prayer invocation. As has been previously cited, this invocation is obligatory in the *tashahhud* statement of the obligatory prayers.

Invocations of blessings are highly recommended and greatly rewardable on Thursday nights, on Fridays, in Ramadhan and Sha’ban, and on other occasions.

Invocations of blessings are recommended while uttering any formula of *dhikr*.

In this respect, Shaykh al-Kulayni has reported ‘Abdullah ibn ‘Abdullah al-Dahqan as narrating the following:

In one of my visits to Imam al-Ridha (‘a), I asked him about the interpretation of Almighty Allah’s saying, **“And remembered the name of his Lord, so prayed. (87: 15)”**

“Does this mean that whenever one remembers the name of his Lord, he should stand up and offer a prayer?” I asked.

The Imam (‘a) commented, “He who does so has in fact ascribed an enormity to Almighty Allah!”

I thus asked, “May Allah accept me as ransom for you! What does the verse mean then?”

The Imam (‘a) explained:

It means that whenever one mentions the name of his Lord, he should invoke His blessings upon Muhammad and his Household. [66](#)

Invocation of blessings upon the Holy Prophet and his Household is highly recommended while referring to the prophets.

‘a) ibn ‘Ubayd has reported Mu’awiyah ibn ‘Ammar as saying: In the presence of Imam al–Sadiq (‘a), I mentioned one of the prophets and invoked Almighty Allah’s blessings upon him. Instructing me, the Imam (‘a) said:

Whenever you mention any of the prophets, you should begin with invoking blessings upon Prophet Muhammad before you invoke them upon the prophet involved. May Allah send blessings upon Muhammad, his Household, and all the prophets. [67](#)

It is highly recommended to conclude any discourse with the invocation of blessings upon the Holy Prophet and his Household.

In this respect, Muhammad ibn ‘Umar ibn Muhammad ibn Muslim ibn al–Bara’ al–Ju’abi has reported that Abu–Muhammad al–Hasan ibn ‘Abdullah ibn Muhammad ibn al–‘Abbas al–Razi al–Tamimi said that his master ‘Ali ibn Musa al–Ridha (‘a) told him that his father Musa ibn Ja’far said that his father Ja’far ibn Muhammad said that his father Muhammad ibn ‘Ali said that his father ‘Ali ibn Husayn said that his father Husayn ibn ‘Ali said that his father ‘Ali ibn Abi–Talib said that the Messenger of Allah (S) said:

مَنْ كَانَ آخِرَ كَلَامِهِ الصَّلَاةُ عَلَيَّ وَعَلَىٰ عَلِيٍّ دَخَلَ الْجَنَّةَ.

He that concludes his discourse with an invocation of Allah’s blessings upon me and upon ‘Ali will be allowed to enter Paradise. [68](#)

When something is forgotten, it is highly recommended to invoke blessings upon the Holy Prophet and his Household because such invocation causes one’s heart and memory to become activated and illumined.

Abu–Hashim Dawud ibn Qasim al–Ja’fari has reported on the authority of Imam al–Baqir (‘a) that Imam Hasan (‘a) once replied to someone, thus:

وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الذِّكْرِ وَالنِّسْيَانِ فَإِنَّ قَلْبَ الرَّجُلِ فِي حَقِّ وَعَلَى الْحَقِّ طَبَقٌ، فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ عَلَيَّ

مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَاةً تَامَّةً إِنَّكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحَقِّ، فَأَضَاءَ الْقَلْبَ وَذَكَرَ الرَّجُلُ مَا كَانَ نَسِيًّا، فَإِنْ هُوَ لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَوْ نَقَصَ مِنَ الصَّلَاةِ عَلَيْهِمْ انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى ذَلِكَ الْحَقِّ فَأَظْلَمَ الْقَلْبُ.

Regarding what you have asked about remembering and forgetting, there is an area in man's heart over which there is a plate. When a person invokes Almighty Allah's blessings upon Muhammad and the Household of Muhammad in a perfect manner, this plate reveals that area. Then, the heart becomes illuminated and the person remembers what he has forgotten. However, if he omits the invocation or expresses it imperfectly, this plate will totally conceal that area. Then, the heart will be in darkness...[69](#)

Conclusion

Times and Situations of Dhikr

The verses of the Holy Qur'an show that there is no specified time for remembering and mentioning Almighty Allah even though the times of morning and evening, expressed by the Holy Qur'an as ***bukratan wa-asilan* (33:42)** or ***bi'lghadati wal'ashiyyi* (18:28)**, are the best times to mention Him.

Yet, the verses of the Holy Qur'an and the traditions of the Holy Prophet (S) and the Ahl al-Bayt ('a)[70](#) encourage remembering and mentioning Almighty Allah and demonstrate that such remembrance is not restricted to certain times.

Such absoluteness can be deduced from this holy verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (41)

O you who believe, remember Allah with much remembrance. (33:41)

As far as traditions are concerned, the following tradition supports this fact:

Shaykh al-Kulayni reports Abu'l-Qidah to have quoted Imam al-Sadiq ('a) as saying:

مَا مِنْ شَيْءٍ إِلَّا وَهُوَ حَدٌّ يَنْتَهِي إِلَيْهِ، إِلَّا الذِّكْرَ فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ. فَرَضَ اللَّهُ عَزَّ وَجَلَّ الْفَرَائِضَ فَمَنْ أَدَّاهُنَّ فَهُوَ حَادِثٌ، وَسَهْرُ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ حَادِثٌ، وَالْحَجُّ فَمَنْ حَجَّ فَهُوَ حَادِثٌ، إِلَّا الذِّكْرَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَلَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ: " يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (41) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (42)" لَمْ يَجْعَلِ اللَّهُ عَزَّ وَجَلَّ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ. وَكَانَ أَبِي عَلَيْهِ السَّلَامُ كَثِيرَ الذِّكْرِ. لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَإِنَّهُ لَيَذْكُرُ اللَّهَ، وَأَكُلُ مَعَهُ الطَّعَامَ وَإِنَّهُ لَيَذْكُرُ اللَّهَ، وَلَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَمَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ، وَكُنْتُ أَرَى لِسَانَهُ لَزِقًا بِحَنَكِهِ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا، وَمَنْ كَانَ لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ. وَالْبَيْتُ الَّذِي يَقْرَأُ فِيهِ الْقُرْآنُ وَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَتَحْضُرُهُ الْمَلَائِكَةُ وَتَهْجُرُهُ الشَّيَاطِينُ وَيُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدَّرِّيُّ لِأَهْلِ الْأَرْضِ، وَإِنَّ الْبَيْتَ الَّذِي لَا يَقْرَأُ فِيهِ الْقُرْآنُ وَلَا يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِيهِ تَقَلُّ بَرَكَتُهُ وَتَهْجُرُهُ الْمَلَائِكَةُ وَتَحْضُرُهُ الشَّيَاطِينُ.

*All things entirely have limits at which they eventually arrive, except remembering Allah (i.e. dhikr), which is the one and only thing that has no limit. As for the divine precepts that Almighty Allah has imposed, their limit is to carry them out properly. Similarly, he who fasts during the month of Ramadhan has in fact arrived at the limit of the precept of fasting and he who performs the Hajj Pilgrimage arrives at its limit. Exclusive is the remembrance of Allah, Who does not accept stopping at a small amount and has not settled any limit at which one may stop. (He thus says) **“O you who believe, remember Allah with much remembrance and glorify Him early and late. (33:41-42)”***

Thus, Allah, the Glorified and Majestic, has not decided any limit for remembering Him. My father used to remember Allah most frequently. Whenever I accompanied him on a walk, he remembered Allah. Whenever I ate with him, he remembered Allah. Although he was talking to others, this would never distract him from remembering Allah. I used to see his tongue sticking to his jaw and repeating ‘la ilaha illallahu’. He used to gather us and instruct us to remember Allah until sunrise. As for those who learnt reading, he would order them to recite. As for those who could not read, he would order them to utter statements remembering Allah.

Verily, a house in which the Qur’an is recited and Almighty Allah is mentioned frequently will be granted many blessings, attended by the angels, deserted by the devils, and lit up for the inhabitants of the heavens in the same way as a shining star lights up for the inhabitants of the earth. On the other hand, a house in which neither the Qur’an is recited nor Almighty Allah is mentioned will diminish in blessing and be deserted by the angels and attended by the devils.[71](#)

However, some other traditions have specified certain times and situations when remembering Almighty Allah appears to be more favorable and more binding because these times, places, and situations enjoy some particularities. For instance, traditions have laid much emphasis on remembering Almighty Allah in the morning and evening.

Thus, non-assignment of certain times and situations for remembering Almighty Allah in some traditions and assigning certain times and situations for it in others, demonstrates both aspects of *dhikr* in Islam.

Recommended situations for dhikr

Let us now cite a number of situations when remembering Almighty Allah is highly recommended:

When graces of Almighty Allah are showered upon a servant, he is required to remember Him with words of praise and thanks. Conversely, when the servant is exposed to harsh poverty, he is required to remember Almighty Allah by expressing that all might and all power are His alone; i.e. to repeat the statement of *Hawqalah*.

In this regard, Muhammad ibn Yusuf has reported that Muhammad ibn Ja’far (‘a) reported on the authority of his father, Imam al-Sadiq (‘a), on the authority of his fathers on the authority of the Messenger of Allah (S) who said:

مَنْ تَظَاهَرَتْ عَلَيْهِ النِّعَمُ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَمَنْ أَلَحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْتِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ; فَإِنَّهُ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ وَفِيهِ الشِّفَاءُ مِنْ اثْنَيْنِ وَسَبْعِينَ دَاءً أَدْنَاهَا الْهَمُّ

Whoever is showered with graces should say alhamdu lillahi rabbi'l-'alamin (all praise is due to Allah, Lord of the Worlds). But whoever is stricken by harsh poverty should repeatedly say la hawla wala quwwata illa billahi al'aliyyi al'azim (there is neither might nor power save with Allah, the All-high and All-great). This statement is one of the heavenly treasures. It cures seventy-two maladies the slightest of which is distress. [72](#)

It is necessary to remember Almighty Allah in states of inattentiveness, absentmindedness, and lack of feeling. In such conditions, hearts become stagnant like a worn-out tatter or a rotten bone.

In this connection, Shaykh al-Kulayni, in *al-Kafi*, has reported the following from Abu-Usamah.

One day while I was accompanying Imam al-Sadiq ('a), he asked me to recite something from the Holy Qur'an. No sooner did I recite the first verse of a chapter than Imam al-Sadiq ('a) was moved and he started weeping. He then said to me:

يَا أَبَا أُسَامَةَ، إِرْعَوْا قُلُوبَكُمْ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَاحْذَرُوا النُّكْتَ؛ فَإِنَّهُ يَأْتِي عَلَى الْقَلْبِ تَارَاتٌ أَوْ سَاعَاتُ الشُّكِّ مِنْ صَبَاحٍ لَيْسَ فِيهِ إِيمَانٌ وَلَا كُفْرٌ شِبْهُ الْخِرْقَةِ الْبَالِيَةِ أَوْ الْعِظْمِ النَّخْرِ. يَا أَبَا أُسَامَةَ، أَلَيْسَ رَبِّمَا تَفَقَدْتَ قَلْبَكَ فَلَا تَذْكُرُ بِهِ خَيْرًا وَلَا شَرًّا وَلَا تَدْرِي أَيْنَ هُوَ؟

O Abu-Usamah, take care of your heart (against negligence and oblivion) and beware lest corruption attack it. A heart may be attacked at certain intervals of time by doubt, especially in the mornings, which may empty it of both faith and unfaith, causing it to be like a worn-out tatter or a rotten bone. O Abu-Usamah, have you ever come upon a time during which you searched for some good or bad item in your heart but you could find nothing, thus not knowing where your heart was?

“Yes, I have. Something like this has happened to me and I think it happens to all people,” answered Abu-Usamah.

The Imam ('a) commented:

أَجَلْ! لَيْسَ يَعْرِى مِنْهُ أَحَدٌ. فَإِذَا كَانَ ذَلِكَ فَانْكَرُوا لِلَّهِ عَزَّ وَجَلَّ وَاحْذَرُوا النُّكْتَ؛ فَإِنَّهُ إِذَا أَرَادَ بَعْدَ خَيْرٍ نَكَتَ إِيمَانًا وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ نَكَتَ غَيْرَ ذَلِكَ.

Yes, it does. No one is spared from this feeling. If this happens to you, you should remember Almighty Allah and beware lest corruptive things attack you. If He intends good to one of His servants, He will then cast items of faith in his heart, but if He intends something else, He will cast something else therein.

Abu–Usamah asked, “What do you—may Allah accept me as ransom for you—mean by something else?”

The Imam (‘a) answered:

إِذَا أَرَادَ كُفْرًا نَكَتَ كُفْرًا

He may cast unfaith if He intends it. [73](#)

When evil misgivings about a Divine attribute or a creation of Almighty Allah attack the heart, it becomes highly recommended to remember Him by uttering any statement of *dhikr*, such as *Hawqalah*, *Tahlil*, or any similar statement. [74](#)

As maintained by a tradition, remembering Almighty Allah when the others are preoccupied in their worldly personal affairs, such as business and merchandise, brings about one thousand rewards and an unprecedented forgiveness of the Lord. [75](#)

It is highly recommended to mention Almighty Allah upon leaving a meeting and concluding a lecture or a discourse with one of the following statements:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glory be to you Lord, the Lord of Honor, above what they describe. Peace be on the messengers. All praise is due to Allah, the Lord of the worlds.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

All glory be to You, O Allah, and in praise of You. There is no god save You. I implore Your forgiveness and turn to You repentant.

Remembering Almighty Allah among people who are distracted from remembering Him is considered to be like fighting with warriors (for the sake of Almighty Allah) or fighting when the others abscond. [76](#)

Upon looking in the mirror, it is highly recommended to remember Almighty Allah and thank Him for granting you perfection in your creation and good looks. The Holy Prophet (S) said the following statement whenever he looked in the mirror:

الْحَمْدُ لِلَّهِ الَّذِي أَكْمَلَ خَلْقِي وَأَحْسَنَ صُورَتِي وَرَانَ مِنِّي مَا شَانَ مِنْ غَيْرِي، وَهَدَانِي لِلْإِسْلَامِ وَمَنَّ عَلَيَّ بِالنُّبُوَّةِ

All praise is due to Allah Who has granted perfection in my creation, made goodly my form, given me perfect things that others have imperfect, guided me to Islam, and endued me with Prophethood. [77](#)

Remembering Almighty Allah should be practiced in company, in private, overtly and covertly.

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

شَيِّعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ كَثِيرًا.

Our true partisans (i.e. Shi'ah) are those who mention Allah frequently in private. [78](#)

The following saying of Imam al-Sadiq ('a) is recorded in the book of *al-Mahasin*:

قَالَ اللَّهُ تَعَالَى: إِبْنَ آدَمَ، إِذْ ذُكِرْتَنِي فِي نَفْسِكَ أَذْكَرُكَ فِي نَفْسِي. إِبْنَ آدَمَ، إِذْ ذُكِرْتَنِي فِي خَلَاءٍ أَذْكَرُكَ فِي خَلَاءٍ. إِبْنَ آدَمَ، إِذْ ذُكِرْتَنِي فِي مَلَأٍ أَذْكَرُكَ فِي مَلَأٍ خَيْرٍ مِنْ مَلَأِكَ.

Allah, the Exalted, says, "O son of Adam, if you remember Me in private, I will remember you in private. O son of Adam, if you remember Me confidentially, I will remember you confidentially. O son of Adam, if you remember Me in the presence of a company, I will remember you in the presence of a company better than yours."

مَا مِنْ عَبْدٍ يَذْكُرُ اللَّهَ فِي مَلَأٍ مِنَ النَّاسِ إِلَّا ذَكَرَهُ اللَّهُ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ.

No servant remembers Allah in the company of others but that Allah will remember him in a company of angels. [79](#)

It is worth mentioning that traditions hold that any act of obedience to Almighty Allah is remembrance of Him, while any act of disobedience to Him is a sort of failing to remember Him. [80](#) In view of that, *dhikr* has a more profound meaning than mere movement of tongues. In other words, *dhikr* is a process of keeping Almighty Allah in mind and turning to Him, convinced that He is always present, He knows all our deeds, and He will call us to account according to every deed we do in this earthly life. We will therefore be rewarded for our good deeds and punished for the evil ones.

Besides, other traditions hold that remembering the Holy Prophet (S) and Imams ('a) is another sort of *dhikr* (remembering Almighty Allah), because Almighty Allah has linked His Prophet (S) to Himself. [81](#)

Objectives Of Dhikr

The previous presentation of the circumstances and effects of *dhikr* and the various aspects and features of the Islamic approach of *dhikr* must have made it clear that *dhikr* is a factor that inseparably

and incessantly accompanies man under all conditions and at all times. It also plays a vital role in the process of achieving and working towards self-perfection in this world and the world to come with regard to the following aspects:

- One's relationship with Almighty Allah
- Spiritual, mental, and confidential aspects of life
- Willpower to withstand personal desires and pressures
- Conduct and behavior

The following titles show some of its effects:

Spiritual Effects

Dhikr consolidates and strengthens man's relationship with the Lord, thus achieving the highest ranks and the best rewards.

- It cures many psychological disorders, and purifies hearts from pollution and tarnish.
- It trains man in patience, steadfastness, submission to the Divine Will, satisfaction, and contentment during ordeals and suffering.
- It deters a person from committing acts of disobedience to Almighty Allah, commands obedience to Him, ensures piety and abstention for whatever is deemed forbidden, helps a person abide by true conduct and performance, and aids a person to speak nothing but the truth and do nothing but what is right. Of course, individuals can abide by all these points only when they feel that Almighty Allah is constantly present with them, watching all their movements for which they will either be rewarded when they are compatible with what Allah has commanded or punished when they are in violation of His commands.

Material Effects

In addition to the spiritual effects of *dhikr*, we cite some of its material effects:

Some traditions confirm that those who remember Almighty Allah frequently are saved from the dangers of thunderbolts.[82](#)

When one is preoccupied in remembering Almighty Allah and misses doing another thing that he had intended to do, Almighty Allah will give him a better thing than what he wished to gain from that deed.[83](#)

Whoever remembers Almighty Allah or His Prophet (S) in a meeting will gain ten rewards. On the other hand, a session in which Almighty Allah or the Holy Prophet (S) are not mentioned can bring about evil

results for its people who will also suffer intense regret on the Day of Resurrection.[84](#)

Presence in sessions where Almighty Allah is remembered achieves benefits and blessings in this world as well as the world to come. Such sessions have been described as rich gardens of Paradise.

Advising his son, Luqman the wise said:

يَا بُنَيَّ، إِخْتَرِ الْمَجَالِسَ عَلَى عَيْنِكَ، فَإِنْ رَأَيْتَ قَوْمًا يَذْكُرُونَ اللَّهَ جَلًّا وَعَزًّا فَاجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِمًا يَزِيدُونَكَ
عِلْمًا، وَإِنْ تَكُنْ جَاهِلًا عُلْمًا، وَلَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِرَحْمَتِهِ فَيَعْمَكَ مَعَهُمْ. وَإِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ عَزًّا وَجَلًّا
فَلَا تَجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِمًا لَمْ يَنْفَعَكَ عِلْمُكَ، وَإِنْ كُنْتَ جَاهِلًا يَزِيدُوكَ جَهْلًا، وَلَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِعُقُوبَةٍ فَيَعْمَكَ
مَعَهُمْ.

O son, investigate the meetings that you want to join. If you find some people remembering Almighty Allah, then sit with them because they will increase the knowledge you have, they will teach you if you are ignorant, and perhaps Almighty Allah will cast a shadow of mercy upon them and this will include you, also. If you find some people distracted from remembering Almighty Allah, then do not sit with them because, if you have some knowledge, you will not benefit from your knowledge by being with them, if you are ignorant, they will increase your ignorance, and perhaps Almighty Allah will cast a punishment upon them and this will include you, also.[85](#)

[1.](#) – Lexically, the word dhikr means to remember or to remind.

[2.](#) – Although imploration for forgiveness (istighfar) and invocation of blessings (salawat) are sorts of supplications, they are added to dhikr, because their verbal structures are similar to the structures and statements of dhikr. Another reason is that it is deemed recommended to repeat these statements many times in certain formulas of dhikr. Moreover, some traditions demonstrate that the invocation of blessings upon the Holy Prophet and his Household may substitute for phrases of remembrance and glorification of Almighty Allah. For these reasons, these two supplicatory prayers will be discussed within the words and phrases of dhikr.

[3.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:350, H. 1.

[4.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:350, H. 19.

[5.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:350, H. 6.

[6.](#) – This is an indication to the following holy verse:

Certainly, We have given you seven of the oft-repeated verses and the grand Qur'an. (15:87)

[7.](#) – Al-Huwayzi, Tafsir Nur al-Thaqalayn 1:8. Topic: bismi-llahir-rahmanir-rahim.

[8.](#) – Al-Huwayzi, Tafsir Nur al-Thaqalayn 1:8, H. 21.

[9.](#) – Al-Huwayzi, Tafsir Nur al-Thaqalayn 1:8, H. 14.

[10.](#) – Al-Suyuti, al-Durr al-Manthur 1:8.

[11.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 5:378, H. 4 and 5.

[12.](#) – This is an indication of the previously mentioned tradition that reads:

The signs of true faithful believers are five: Offering the fifty, visitation on the Day of Arba`in, wearing a ring on the right hand, pressing the forehead, and raising the voice with bismi-llahir-rahmanir-rahim.

[13.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 5:220–221.

[14.](#) – Shaykh al-Tabrisi, Majma` al-Bayan 3:385.

[15.](#) – Al-Huwayzi, Nur al-Thaqalayn 3:84, H. 217.

[16.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:413, H. 22.

- [17.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:407, S. 19.
- [18.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:419, H. 44.
- [19.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:422, S. 21.
- [20.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:423, S. 22.
- [21.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:380, H. 1.
- [22.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:380, H. 6 & 7.
- [23.](#) – Refer to Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:393, S. 16.
- [24.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:397, H. 11.
- [25.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:396, H. 9.
- [26.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:431, S. 24.
- [27.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:399, S. 24.

In this reference book, the following validly reported tradition is cited:

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

One day, the poor came to the Holy Prophet (S) and complained, “O Allah’s Messenger, the rich have the (financial) ability to manumit slaves, while we do not; have the ability to go on Hajj, while we do not; have the ability to give alms, while we do not; and, have the ability to participate in jihad, while we do not.”

The Holy Prophet (S) instructed them, “He who repeats the Takbir statement one hundred times will have a better reward than that of manumitting one hundred slaves. He who repeats the Tasbih statement one hundred times will have a reward better than that of sacrificing one hundred camels as offerings (to the Holy Ka`bah). He who repeats the Tahmid statement one hundred times will have a better reward than that of offering one hundred horses, along with their saddles and riddles, for the warriors for the sake of Almighty Allah. He who repeats the Tahlil statement one hundred times will win the best reward of all those who practice devotional acts on that day except those who repeat the same statement more than one hundred times.”

When the rich were informed of this instruction, they applied these instructions to themselves. The poor then came to the Holy Prophet (S) and informed him about it. He commented, “This is the favor of Allah which He gives to whom He wishes.”

There are similar traditions in Section: 18 of the same reference book.

Apparently, these Four Statements of Glorification are the best of all statements of dhikr because they include the most familiar four formulas of dhikr and because they replace the best chapter of the Holy Qur’an (Surah al-Fatihah) in the last two units of the four-unit ritual prayers. Besides, many merits have been reported for these statements.

- [28.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:424, S. 23.
- [29.](#) – Ibn Shu`bah al-Harrani, Tuhaf al-`Uqul, pp. 209.
- [30.](#) – Al-Huwayzi, Nur al-Thaqalayn 1:144, H. 451.
- [31.](#) – Al-Huwayzi, Nur al-Thaqalayn 1:144, H. 456.
- [32.](#) – Al-Huwayzi, Nur al-Thaqalayn 1:144, H. 453, 454, and 458.
- [33.](#) – Shaykh al-Kulayni, al-Kafi 2:504, H. 1.
- [34.](#) – `Allamah al-Majlisi, Bihar al-Anwar 74:127, H. 8.
- [35.](#) – Al-Tabrisi, Mishkat al-Anwar, pp. 200.
- [36.](#) – The sins that are committed or felt and then forgiveness of Almighty Allah for them is implored differ in ranks and levels.

Some sins may be grave or may entail ascription of partners to Almighty Allah, false worship, or polytheism, be it covert or open. It is therefore required to turn to Almighty Allah from such grave sins.

Other sins may be insignificant that are expressed by the Holy Qur’an as small faults or unwilling offenses.

Other sins may issue from inadvertence, oblivion, or negligence of the better of two choices. A truly pure and righteous servant may feel that he has committed misconduct or a sin due to such oblivion or negligence.

Other sins may be a failure to do what ought to be done towards Almighty Allah, such as failure to thank Him for a grace, to carry out a duty, to undertake a mission, to help a pauper as it should be, to stand by a brother-in-faith, to show affection to a believer, or to avoid a discommended matter.

Although some of these acts are not regarded as sins in the jurisprudential concept, they require asking forgiveness for

them, especially by individuals of high ranks of self-perfection.

- [37.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:268, H. 3.
- [38.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:268, H. 4.
- [39.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:256, H. 18.
- [40.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:257, H. 1.
- [41.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:361, H. 1 & 2.
- [42.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:364, H. 3.
- [43.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:361, H. 9.
- [44.](#) – Ibn Shu`bah al-Harrani, Tuhaf al-`Uqul, pp. 133–134.
- [45.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:351, H. 2.
- [46.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:351, H. 4.
- [47.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:351, H. 7.
- [48.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:351, H. 10.
- [49.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:347, H. 1.
- [50.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:347, H. 2.
- [51.](#) – Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:350, H. 1.
- [52.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:496, H. 19.
- [53.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:462, H. 1.
- [54.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:462, H. 3, 5, and 8 respectively.
- [55.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:463, H. 6.
- [56.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:463, H. 8.
- [57.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:463, H. 13.
- [58.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:463, H. 14.
- [59.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:465, H. 18.
- [60.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:468, H. 32.
- [61.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:466, H. 22.
- [62.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:478, H. 67.
- [63.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:476, H. 62. Refer to H. 61, 63–70 in the same reference book.
- [64.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:488, H. 97.
- [65.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:488, H. 98.
- [66.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:491, S. 36, H. 1.
- [67.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:491, S. 33, H. 1.
- [68.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:491, S. 35, H. 1.
- [69.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:490, S. 34, H. 1.
- [70.](#) – The Holy Qur'an and the Ahl al-Bayt ('a) are the two "weighty" things that the Holy Prophet (S), by the command of Almighty Allah, has ordered his people to adhere to. They represent the essence of Islam—a fact undeniably revealed in the final, most famous instruction of the Holy Prophet (S), known as Hadith al-Thaqalayn. [translator]
- [71.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:359, H. 42.
- [72.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:385, H. 1.
- [73.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:373, H. 1.
- [74.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:374, S. 9.
- [75.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:372, S. 7.
- [76.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:371, S. 6.
- [77.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:384, S. 14, H. 2.
- [78.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:367, S. 5, H. 2.
- [79.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:368, S. 5, H. 8.
- [80.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:365, S. 3, H. 4.
- [81.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:433, S. 26, H. 1 & 2.

[82.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:365, S. 4.

[83.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:364, S. 3.

[84.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:433, S. 26.

[85.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:457, S. 29.

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