

Etiquette of Prayer And Conditions for its Acceptance

35. Conditions for Acceptance of Prayers

فَالصَّادِقُ (ع): قَالَ اللَّهُ تَعَالَى إِنَّمَا أَقْبَلُ الصَّلَاةَ لِمَنْ تَوَاضَعَ لِعَظَمَتِي وَ يَكُفُّ نَفْسَهُ عَنِ الشَّهَوَاتِ مِنْ أَجْلِي وَ يَقْطَعُ نَهَارَهُ بِذِكْرِي وَ لَا يَتَعَاظِمُ عَلَى خَلْقِي وَ يُطْعِمُ الْجَائِعَ وَ يَكْسُو الْغَارِيَ وَ يَرْحَمُ الْمُصَابَ وَ يُؤْوِي الْغَرِيبَ.

Imam As-Sadiq (peace be upon him) said that Allah, the Exalted has said: “I shall accept the prayers of one who: exhibits humility before My Greatness; restrains himself from his base and carnal desires for My sake; passes his day in My remembrance; does not seek to show his greatness over My creation; feeds the hungry ones; clothes the bare ones; acts with kindness and mercy to those in misery and trouble; provides shelter to those who are strangers (in his city) and away from their homes.”

Wasa'ilush Shi'a, Volume 15, Page 210

36. Prayers Accepted? In What Measure?

عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: مَنْ أَحَبَّ أَنْ يَعْلَمْ أَقْبَلَتْ صَلَاتُهُ أَمْ لَمْ تُقْبَلْ فَلَيَنْظُرْ هَلْ مَنَعَتْهُ صَلَاتُهُ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ فَبِقَدْرِ مَا مَنَعَتْهُ قُبِلَتْ مِنْهُ.

Imam As-Sadiq (peace be upon him) has said: “One who desires to know whether his prayers have been accepted or not should observe if his prayers have restrained him from evil and sinful acts. (If yes,) then the measure in which they have restrained him is the measure of his prayers that have been accepted.”

Biharul Anwar, Volume 82, Page 198

37. Prayers and the Wilayah of the Ahlul Bayt

قَالَ الرَّجُلُ لِزَيْنِ الْعَابِدِينَ (ع): مَا سَبَبُ قَبُولِهَا؟ قَالَ (ع): وَلَا يَتَّخِذُ الْبَرَاءَةَ مِنْ أَعْدَائِنَا.

Once a person asked Imam Zainul `Abidin (peace be upon him): “What is the criterion for the acceptance of prayers?” The Imam (peace be upon him) replied: “Acknowledging our Wilayah and dissociating oneself from our enemies.”

Biharul Anwar, Volume 84, Page 245

38. Obligatory and Recommended Prayers

عَنْ أَبِي جَعْفَرٍ (ع) قَالَ: إِنَّ الْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُعْعَهَا أَوْ خُمُسُهَا فَمَا يُرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ بِقُلْبِهِ وَإِنَّمَا أَمَرْنَا بِالنَّافِلَةِ لِيَتَمَّ لَهُمْ بِهَا مَا نَقَصُوا مِنَ الْفَرِيضَةِ.

Imam Al-Baqir (peace be upon him) has said: “The prayer that is offered by a person, sometimes half of it ascends upwards, while at other times it is only one-third, or one-fourth or one-fifth that ascends. Only that portion of the prayer which the person has offered with concentration and mindfulness of the heart is made to ascend. (And so) the people have been ordered to offer the recommended prayers so that they can make up for what has been left incomplete of their obligatory prayers.”

Al-Haqa'iq, Page 219

39. Prayers with Adhan & Iqamah

قَالَ أَبُو عَبْدِ اللَّهِ (ع): مَنْ صَلَى بِأَذَانٍ وَإِقَامَةٍ صَلَى خَلْفَهُ صَفَانِ مِنَ الْمَلَائِكَةِ وَمَنْ صَلَى بِإِقَامَةٍ بِغَيْرِ أَذَانٍ صَلَى خَلْفَهُ صَفًّا وَاحِدًا مِنَ الْمَلَائِكَةِ. قُلْتُ لَهُ: وَ كُمْ مِقْدَارُ كُلِّ صَفٍّ. فَقَالَ (ع): أَفْلَهُ مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَ أَكْثُرُهُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

Imam As-Sadiq (peace be upon him) has said: “One who offers his prayers along with Adhan and Iqamah, two rows of angels pray behind him, while one who offers his prayers with only the Iqamah and without the Adhan, one row of angels pray behind him.” The Imam (peace be upon him) was asked: “And how long is each row?” The Imam (peace be upon him) replied: “At the very minimum, its length is the distance between East and West, while at the maximum, its length is the distance between the earth and the heavens.”

Wasa'ilush Shi'a, Volume 4, Page 620

40. Prayers and Supplications

عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: إِنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الصَّلَوَاتِ الْخَمْسَ فِي أَفْضَلِ السَّاعَاتِ فَعَلَيْكُمْ بِالدُّعَاءِ فِي إِدْبَارِ الصَّلَوَاتِ.

Imam As-Sadiq (peace be upon him) has said: “Verily, Allah has made obligatory upon you the five prayers at timings that are the best of times, so it is important that you supplicate to Him at the end of these prayers.”

Al-Khisal, Volume 1, Page 278

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