

## Responsibility 46: Remembering the Imam Frequently Part 1

Another responsibility is to remember Imam al-‘Asr (ajtf) at all times and places as much as possible, especially during the times of the year related to the Imam such as every Friday; the 15th of Sha‘ban, the Nights of Qadr (in the Month of Ramaḡhan) and after each of the daily prayers.

We must always be in a state of remembering the Imam and must always keep him in our hearts. If it is possible to remember him with the tongue (openly and verbally), then this must be done, otherwise if it is only possible to remember him in the heart (silently), then one must act in this way, and if it is only possible to remember him in the mind, then this is how he must be remembered. The point is that we should never be negligent of him.

When the heart of a true believer is taken over by the remembrance of Imam al-Mahdi (ajtf), then his entire presence goes into a state of his remembrance and this is the best state we can find ourselves in.

In order for a believer to be able to always remember the Imam, one need to be vigilant<sup>1</sup> and constantly protect his heart and keep away from everything other than the Imam.

The greater in frequency of the verbal remembrance of the Imam, and the purer the intention, the more of an effect this will have on a person. This will also make the remembrance of the Imam stronger in our heart.

In certain instances, the remembrance of the Imam can actually be obligatory as those who have a deep spiritual insight into this issue will attest to the remembrance of the Imam in any time and in all forms is equivalent to remembering and mentioning Allah, and in a tradition from Imam Muhammad b. ‘Ali al-Baqir (as) we read:

إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ

“Surely our remembrance is from the remembrance of Allah.”[2](#)

Here, we refer to some of the specific times and places which we have been highly recommended to remember Imam al-Mahdi (ajtf):

The night and day of the 15th of Sha’ban.

The nights of Qadr (in the Month of Ramaḥan)

The night and day of ‘Ashura (the 10th of Muharram)

The night and day of Jumu’ah (Friday)

The Day of Nuruz (first day of spring)

The afternoon of Monday and Thursday since it is these two days when all of our actions (good and bad) are presented to the Imam

Before going to sleep

The last one-third of the night when even the Imam is busy in Salat al Tahajjud (Salatul Lail)

Whenever one is reciting Du’a

Anytime when a person is crying and asking Allah ﷻ for his needs[3](#)

The initial rising of the sun (Fajr time)

After Salat al Fajr

The beginning of the afternoon (Zuhr)

After Salat al Zuhr

After Salat al ‘Asr

At sunset

The Day of ‘Arafah (9th of Dhul Hijjah)

1. The Days of ‘Eid such as ‘Eidul Ghadir, ‘Eidul Fitr and ‘Eidul Qurban, the birth anniversaries of the Infallibles ﷻ and their death anniversaries.

2. As for the places which are specifically related to the Imam and should be shown veneration, they include:

Masjid al-Haram

Masjid as-Sahlah

Masjid al-Kufah

Masjid Jamkaran

The cellar in Samarrah where his occultation began

Masjid Zaid

Masjid Sa’Sa’ah

The Plains of ‘Arafat[4](#)

The burial sites of all of the Infallibles (pubth), especially Karbala.

The gatherings and programs in which Allah is remembered and in which the greatness, traits and trials and tribulations of the Ahlul Bayt (as) are recalled.

Indeed, one of the responsibilities of the true followers is to remember Imam al-Zaman (ajtf) in these times and places by visiting them and holding them in great esteem and by observing the etiquette and performing the acts which are related to each of these areas.

If we truly wish to remember the Imam in these places then we must see what his wish and desire is for us to perform. Through this, we will be able to perform the deeds which will earn his pleasure and happiness.

Remembering the Imam performing his visitation; sending greetings and prayers to him praying for him and calling upon Allah for him dedicating the reward of righteous acts such as the Salat and also the performance of certain other acts by means of proxy for him within the acts of worship and servitude to Allah, are some of the ways in which this responsibility towards the Imam can be carried out.

[1.](#) Refer to responsibility Fifty-Six for more information on this issue.

[2.](#) al-Kafi, vol. 2, pg. 496, no. 2

[3.](#) From some of the narrations we can deduce that the Imam does not sleep and spends his whole night in the worship and obedience of Allah ﷻ just as his noble fore-fathers before him used to do and it may be for this reason that when the traditions speak about the colour of his complexion as being a light yellow/brown colour, it is due to the fact that the Imam spends this entire night in worship and prayer to Allah ﷻ.

[4.](#) Masjidul Haram is in Makkah and includes the Ka'bah, Maqam of Ibrahim, and the well of Zamzam; Masjid as-Sahlah is one of the largest Masajid and is located in Kufah; Masjid al-Kufah is the most sacred masjid in the city of Kufah and is also one of the oldest Masajid after Masjidul Haram and was built by Prophet Adam ﷺ; Masjid Zaid b. Sawhan and the Masjid of Sa'Sa'ah b. SawSan are also two important Masajid in Kufah; Masjid Jamkaran is one of the Masajid of the Shi'a in Iran which is approximately eight kilometres south-east of the city of Qum; the Plains of 'Arafat are approximately twenty-one kilometres from the city of Makkah just around the mountain known as the Mountain of Rahmah (Jabal al-Rahmah) and is one of the spots in which those performing the Hajj visit during the days of the pilgrimage and is one of the pillars of the hajj rites.

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