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## Supplication

In its capacity as one of the most preferred devotional acts, supplication (*du'a*) has been emphatically encouraged by the Holy Qur'an on more than one occasion, such as in the following verses:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

***When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls upon Me. So, they should answer My call and believe in Me that they may walk in the right way. (2: 186)***

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

***Supplicate your Lord humbly and secretly. Surely, He does not love those who exceed the limits. (7:55)***

قُلْ مَا يَعْزُبُ عَنِّي رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

***Say: My Lord would not care for you were it not for your supplication, but you have indeed rejected the truth; so, that which shall cleave shall come. (25:77)***

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

***Your Lord says: Call upon Me, I will answer you. Surely, those who are too proud for My service shall soon enter hell abased. (40:60)***

Moreover, the Holy Qur'an has quoted supplications from a number of prophets and righteous people who had to encounter critical situations. Due to their supplications, Almighty Allah saved them.

Supplication in its origin is a religious duty and true believers are required to pray to Almighty Allah and supplicate to Him generally, as is indicated and confirmed by the abovementioned Qur'anic verses and many traditions.

In his book of *al-Kafi*, Shaykh al-Kulayni has reported through a valid chain of authority that Sadir asked Imam al-Baqir ('a), "Which devotional act is the best?"

The Imam ('a) answered:

مَا مِنْ شَيْءٍ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلَ وَيُطْلَبَ مِمَّا عِنْدَهُ وَمَا أَحَدٌ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّنْ يَسْتَكْبِرُ عَنْ عِبَادَتِهِ وَلَا يَسْأَلُ مَا عِنْدَهُ.

*In the sight of Almighty Allah, nothing is better than asking Him and imploring Him for what He has in possession. No one is more hateful in the sight of Him than one who is too arrogant to serve Him and to implore Him for what He has in possession. [1](#)*

According to another validly reported tradition that is quoted by Shaykh al-Kulayni on the authority of Hammad ibn 'Isa, Imam al-Sadiq ('a) has said:

أَدْعُ وَلَا تَقُلْ قَدْ فَرِغَ مِنَ الْأَمْرِ: فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ. إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: "إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ"

***Always pray to (Almighty Allah) and do not consider the matter to have ended, because supplication is surely worship. Almighty Allah says, "Surely, those who are too proud for My service shall soon enter hell abased. (40:60)"[2](#)***

According to another validly reported tradition, Maysir ibn 'Abd al-'Aziz has reported that Imam al-Sadiq ('a) said to him:

أَدْعُ وَلَا تَقُلْ إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ. إِنَّ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مَنْزِلَةً لَا تُنَالُ إِلَّا بِمَسْأَلَةٍ، وَلَوْ أَنَّ عَبْدًا سَدَّ فَاهَ وَكَمْ يَسْأَلُ لَمْ يُعْطَ شَيْئًا، فَسَلْ تُعْطَ. إِنَّهُ لَيْسَ مِنْ بَابٍ يُفْرَعُ إِلَّا يُوْشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

*Always pray to (Almighty Allah) and do not consider the matter to have come to an end. There is a rank with Almighty Allah that cannot be attained except by imploring to Him. If a servant shuts his mouth and does not pray for anything, he will not be given anything. Therefore, always pray so that you will be given. Verily, a door that is always knocked will sooner or later be opened for the knocker. [3](#)*

Other traditions have defined supplication as:

- The key to all mercies,
- The attainment of all requests,
- The armor of faithful believers,
- The essence of worship,
- The less the supplication, the more the tribulations,[4](#)
- The weapon of faithful believers,
- The pillar of religion,
- The defender against evil of enemies and tribulations before, when, and even after they befall,[5](#)
- The remedy of all maladies.[6](#)

## Motives for Responding to Supplications

The following etiquettes that must be followed when supplicating can be grounds for having the prayers responded to:

- A suppliant, upon supplicating, should raise the hands, turn them over, move them in a way indicating submission, deference, and humility,[7](#) and pass them, upon completion, over the face, the head, and the chest.
- A suppliant should be attentive and sincerely beseeching.
- A suppliant should have full trust and hope in Almighty Allah.[8](#)
- A suppliant should pave the way to beseech for his/her personal requests by words of praise, thanks, and glorification of Almighty Allah.
- A suppliant should invoke blessings upon the Holy Prophet and his Household to supplicate for personal requests. In fact, a supplication is enshrouded until the suppliant invokes Almighty Allah's blessings upon the Holy Prophet and his Household.[9](#)
- Just like beginning any supplication by invoking blessings upon the Holy Prophet and his Household, it is highly advisable to conclude the supplication with the same invocation. In this respect, Imam al-Sadiq ('a) is reported to have said:

مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَكْرَمُ مِنْ أَنْ يَقْبَلَ الطَّرْفَيْنِ ثُمَّ يَدْعَ الْوَسْطَ إِذْ كَانَتْ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ لَا تُحْجَبُ عَنْهُ.

*Whoever wishes a request to be granted by Almighty Allah, should begin his supplication by invoking blessings upon the Holy Prophet and his Household and conclude it with the same invocation, because Almighty Allah is too generous to respond to the two ends of a supplication and reject the center. He never rejects any invocations of His blessings upon the Holy Prophet and his Household. [10](#)*

- A suppliant should weep or try to weep and shed some tears, be they as small as a fly's head. [11](#)
- A suppliant should acknowledge and confess his/her sins and implore forgiveness. [12](#)
- A suppliant should beseech Almighty Allah in the name of the Holy Prophet and his Household (S), by making them the intercessors for having his/her supplication responded. [13](#)
- A suppliant should call upon Almighty Allah by repeating such expressions like the following words ten times at least before submitting the request:

يَا اللَّهُ يَا رَبِّ يَا سَيِّدَاهُ يَا رَحْمَنُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ

*O Allah! O my Sustainer! O my Lord! O All-beneficent! O All-merciful! O Most Merciful of all those who show mercy!*

It is reported that whenever a faithful believer utters such expressions before mentioning his/her request, Almighty Allah will answer him/her, saying, "I am here to respond to you, My servant, pose your request." [14](#)

- A suppliant should mention his/her requests by name and in detail.

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

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

*Allah, the Blessed and Exalted, does know what His servant wants from Him; yet, He likes requests to be submitted verbally before Him. Therefore, when you supplicate Him, mention your requests by name. [15](#)*

- A suppliant should be insistent in supplication and repeat it frequently. A tradition holds that Almighty Allah likes the insistence of those who entreat Him persistently. [16](#)
- A suppliant should pray to Almighty Allah confidentially when beseeching Him for private affairs. A

tradition states that a confidential supplication is equal to seventy public ones. [17](#)

- While supplicating, a suppliant should surrender to Almighty Allah's will by saying:

مَا شَاءَ اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Only that which Allah wills shall come to pass. There is neither might nor power save with Allah.*

It is reported that when one adds these two phrases to one's supplication, Almighty Allah will say, "This servant of Mine has yielded and surrendered to My decree. Therefore, (O angels) grant him his request." [18](#)

- A suppliant should declare repentance, show piety, and abstain from violating the prohibitions of Almighty Allah. In this connection, it is reported that Imam al-Sadiq ('a) has said:

مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ دَعْوَتُهُ فَلْيَطِيبْ مَكْسَبَهُ، فَإِنَّ الرَّجُلَ يَرْفَعُ اللَّقْمَةَ إِلَى فِيهِ فَمَا يُسْتَجَابُ لَهُ دَعْوَةٌ أَرْبَعِينَ يَوْمًا

*Whoever wishes to have his supplication responded to should seek legal earnings only, for a single illegally-earned morsel that is raised to his mouth prevents response to his supplication for forty days. [19](#)*

- For supplicating to Almighty Allah, it is advisable that four or forty persons gather and supplicate congregationally. When such a group gathers to supplicate collectively for an affair, response will be more attainable. [20](#)

Whenever a matter distressed him, Imam al-Baqir ('a) used to bring together all his women and children. As he supplicated, they would say 'Amen (so be it)'. [21](#)

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

الدَّاعِي وَالْمُؤْمِنُ شَرِيكَانِ

*The suppliant and the reciters of 'Amen' are partners (in the supplication and reward). [22](#)*

- A suppliant is required to include as many persons as possible in his/her supplication and avoid supplicating for himself/herself exclusively. This is based on the following tradition that is reported from the Holy Prophet (S):

إِذَا دَعَا أَحَدُكُمْ فَلْيُعِمْ فَإِنَّهُ أَوْجِبُ لِلدُّعَاءِ

Whenever one of you supplicates, let him make his supplication general, because this makes the response more attainable. [23](#)

Other traditions have urged the supplicants to add the following prayer to their supplications, because this brings about a great reward:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

O Allah, (please) forgive the believing men and women and the Muslim men and women. [24](#)

- A suppliant should not exceed the limits in supplication and should not supplicate for things that are improper, unwarranted or aberrant.

In this respect, Imam al-Sadiq ('a) is reported to have said:

إِنَّ الْعَبْدَ يَكُونُ مَظْلُومًا فَلَا يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِمًا

A wronged servant (of Allah) may keep on imprecating evil on the wronging party so excessively that he himself turns into a wrongdoer. [25](#)

- Before supplicating, a supplicant is required to give back all things that he has seized illegally from others and to please all those whom he has wronged. In this regard, a tradition holds that Almighty Allah says:

وَعِزَّتِي وَجَلَالِي، لَا أُجِيبُ دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمَةٍ وَلَا أَحَدٍ عِنْدَهُ مِثْلُ تِلْكَ الْمَظْلَمَةِ

By My Almightyness and Majesty I take this oath: I will never respond to the supplication of a wronged person with regard to the issue in which he has been wronged as long as he has wronged others in the same way. [26](#)

- A suppliant should be ceremonially pure and should have performed the ritual ablution (*wudhu'*) before supplicating.
- A suppliant should face the kiblah direction while supplicating.
- A suppliant should give alms before supplicating.
- A suppliant should have already supplicated Almighty Allah before the befalling of an ordeal.
- A faithful believer should ask his brothers-in-faith to supplicate for him, since the Holy Prophet (S) is

reported to have said:

لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ.

*Nothing is swifter in response than the supplication of an absent person to another absent one.*[27](#)

It is also reported that Almighty Allah never rejects the supplication of a faithful believer for his brother-in-faith who does not know about it; rather, He, the Almighty, responds and decrees the same thing for the supplicant.[28](#)

Before mentioning one's personal needs, a suppliant should supplicate for forty faithful believers. This is another sort of generalization in supplication, yet in a special method.[29](#)

## More Motives

In addition to the aforementioned factors, there are more reasons that contribute to response of supplications related to the time, place, and condition of the suppliant.

## The Best Times for Supplicating

As for the best time of supplicating,[30](#) these times are as follows:

- Thursday Nights and Fridays, especially the last hour of Fridays
- The last third of the night
- The month of Ramadhan
- The three Nights of Qadr, especially the eve of the twenty-third of Ramadhan
- The night and day of 'Arafat. Here, supplication is preferred to fasting. In fact, it is recommended to fast on this day only when such fasting will not detract from supplicating.
- The night and day of the Divine Mission (i.e. 27th of Rajab)
- The nights and days of the two '«ds
- The first night of Rajab
- The fifteenth night and day of Rajab
- The first night of Sha'ban

- The Holy Prophet's birthday
- Midday
- The time between dawn and sunrise
- Sunset
- The blowing of the wind
- The vanishing of shadows
- Rainfall
- The first shedding of the blood of a slain faithful believer in war

## **Best Situations for Supplicating**

- Recitation of the Holy Qur'an
- Recitation of the call to prayer (i.e. *adhan*)
- The meeting of two hosts for the purpose of winning martyrdom<sup>31</sup>
- Prayer of the wronged, because, in the expression of a tradition, "nothing can screen it from advancing directly towards the Divine Throne"<sup>32</sup>
- Shuddering (having a convulsive tremor of the body)
- Inclination toward shedding tears (caused by a sad or moving feeling)
- When the sun is at its zenith, or starting to decline
- At this very time, the doors to the heavens are opened, the help of the angels is expected, and the response of the Almighty Lord is awaited.<sup>33</sup>
- Upon completion of prayers
- The time between two obligatory prayers
- The time of breaking a fast<sup>34</sup>

## **Places of Supplicating**

As for the best places of supplicating, the following can be mentioned:

- The Sacred Mosque of Makkah
- The holy places where the rituals of *Hajj* are performed.
- The Fount of Mercy (*mizab al-rahmah*) above Hijr Isma'il (a fence near the Holy Ka'bah).
- The Station of Prophet Abraham ('a) (*maqam Ibrahim*)
- The Black Stone (*al-hajar al-aswad*)
- The area between the Station of Abraham ('a) and the gate of the Holy Ka'bah
- Inside the Holy Ka'bah
- The Zamzam Spring
- On al-Safa
- On al-Marwah
- The Holy Monument (*al-mash'ar al-haram*)
- The three statues known as *al-jamarat*
- The first glance of the Holy Ka'bah<sup>35</sup>
- The Holy Prophet's tomb
- The Holy Prophet's Mosque, especially the area between his tomb and minbar
- The holy shrine of Imam Husayn ('a)
- The holy mosques, like the Kufah Mosque

## Conditions of Supplicating

Supplications are responded under the following conditions:

- The supplications of the observers of fasting
- The supplications of the ailing and the performers of *Hajj* and *'Umrah*
- The supplications of three persons meeting at the home of one of their brothers-in-faith who is not expected to betray them
- The imprecations of the wronged persons upon those who have wronged them and those who have

had a hand in such wrongdoings

In this connection, Imam al-Sadiq ('a) is reported to have said:

كَانَ أَبِي يَقُولُ: اتَّقُوا دَعْوَةَ الْمَظْلُومِ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى السَّمَاءِ.

*My father used to say: Avoid the imprecation of the wronged, because it directly ascends to the heavens.* [36](#)

- The prayers of a poor believer for his brother-in-faith who helps him, and his imprecations (of evil) upon his brother-in-faith who rejects to help him although he can easily do it, are responded to
- The prayers of a sick person for those who visit him
- The prayers of the beggars for those who give them
- The prayers of travelers
- The prayers of fathers for their pious sons and their imprecations upon their disobedient sons
- The prayers of just leaders
- The prayers for neighbors [37](#)

## When Supplications are Rejected

According to the traditions of the Ahl al-Bayt ('a), supplications that are in violation of the rules and principles, as well as the natural and legal means that Almighty Allah has put at the disposal of man to help him manage all his affairs, are always rejected. In plainer words, when man has sufficient capability of managing an affair that Almighty Allah wants him to do, but he, instead, stands still and depends upon supplicating to Him for managing such affairs, then Almighty Allah will never respond to him.

Traditions have mentioned some samples of such persons whose supplications are never responded:

- (1) Those who are capable of seeking earnings—a duty commanded by Almighty Allah—but they instead sit in their houses and supplicate to Him to give them sustenance.
- (2) Those who can divorce wives who are committing iniquity but instead keep them and imprecate them.
- (3) The creditors who are too lenient towards documenting the loans they give to others by means of having witnesses or any other means, but when the debtors deny such loans, they imprecate them.

(4) Those who imprecate (evil or curse) neighbors that annoy them while they can move to other places.

(5) Those who profligately waste the fortunes that Almighty Allah has given to them and then supplicate to Him to give them sustenance.

(6) Those who commit acts of disobedience to Almighty Allah by usurping the rights of others while they are capable of avoiding such illegal acts, and who later do not repent and submit to Almighty Allah.

The supplications and imprecations of such classes of people are never responded.[38](#)

From the above we can understand that whenever the individuals of a community desire to change their conditions, they must first of all change what is in their inner selves. To this general rule, the Holy Qur'an has referred, saying:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

***Surely, Allah does not change the condition of a people until they change their own condition.***

**(13:11)**

Of course, such changes cannot come by means of supplication; rather, practical steps bring about the change. Only then can the supplication be effective in removing the obstacles and preparing for the out-of-reach causes.

## **Special Directions**

In addition to the previous instructions, the Ahl al-Bayt ('a) taught the individuals of the virtuous community special manners of supplicating. They, therefore, taught them how to supplicate and what to say in their supplications. Although the traditions that demonstrate such manners are too many, we will restrict the discussion of this topic to the following points:

## **Imprecation of Punishment on the Enemies**

Just like the Holy Imams of the Ahl al-Bayt ('a), the individuals of the virtuous community used to suffer from great numbers of enemies and ill-wishers. In their capacity as the true faithful believers, their one and only weapon was seeking Almighty Allah's help against these enemies. Some traditions have reported some occasions on which the Ahl al-Bayt ('a) and their followers used to resort to supplication in order to save themselves from their opponents. Let us now refer to a few samples of such events.

Quoted from the book known as *Rijal al-Kashshi*, Al-Masma'i has reported that when Dawud ibn 'Ali, one of the tyrants of the 'Abbasid dynasty, arrested al-Mu'alla ibn Khunays, one of the intimate companions of Imam al-Sadiq ('a), and intended to kill him, al-Mu'alla asked him to allow him to meet

the people, claiming that he had many debts and much money to declare openly before the people. Hence, when al-Mu'alla was allowed to meet the people in the marketplace, he declared, "O people, I am al-Mu'alla ibn Khunays! Some of you may know me. I want you to witness that whatever estate, money, debt, slave, or house, be it little or much, is now gifted to Ja'far ibn Muhammad."

Upon hearing this declaration, the police chief officer became angry and killed al-Mu'alla. Once he was informed about this event, Imam al-Sadiq ('a), followed by his son Isma'il, angry and hastening, left his house and came to Dawud, "You have killed my follower and seized my money!" said the Imam ('a).

"No," answered Dawud, "I have neither killed your follower nor seized your money."

"By Allah I swear it," said the Imam ('a), "I will imprecate Almighty Allah's punishment upon the one who killed my follower and seized my money."

"I did not kill him," said Dawud, "it was my police chief officer who did it."

"Was it under your permission or not?" asked the Imam ('a).

"No," answered Dawud, "it was not under my permission."

The Imam ('a) turned his face towards his son, Isma'il, and ordered him to deal with that police chief officer.

Immediately, Isma'il, unsheathing his sword, headed for the office of that chief officer and killed him there...

Imam al-Sadiq ('a) spent that whole night in worship, standing up and prostrating. At the last hour of that night, he said this imprecation in his prostration:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقَوِيَّةِ وَبِمَحَالِكَ الشَّدِيدِ وَبِعِزَّتِكَ الَّتِي خَلَقْتَ لَهَا ذَيْلٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَأْخُذَهُ السَّاعَةَ

*O Allah, I do beseech You in the name of Your powerful power, Your mighty prowess, and Your Almightyness to which all Your creatures are docile, (please) send blessings upon Muhammad and the Household of Muhammad and grasp him (i.e. Dawud) at this very hour.*

No sooner did the Imam ('a) finish his prayer than Dawud died.[39](#)

Sahl ibn Ziyad is reported to have quoted Ishaq ibn 'Ammar as narrating:

I complained to Imam al-Sadiq ('a) about one of my neighbors who used to annoy me. The Imam ('a) asked me to imprecate him. As I did, nothing changed. I then returned to the Imam ('a) and complained that my imprecation had done nothing to that man. "How did you imprecate upon him?" asked the Imam

(‘a). “Whenever I met him, I would do so,” I answered. “No,” the Imam (‘a) taught, “You must imprecate him when he leaves and when he turns his back.” Soon after that, Almighty Allah spared him the trouble.[40](#)

Shaykh al-Kulayni, in *al-Kafi*, has reported Yunus ibn ‘Ammar as saying:

I, once, complained to Imam al-Sadiq (‘a) about a neighbor from the tribe of Quraysh and the clan of Muhriz who used to defame me by name. Whenever I passed by him, he would cry out, “This Rafidhi is carrying funds to Ja’far ibn Muhammad.”

The Imam (‘a) taught me to imprecate him, saying, “In the last prostration of the first two units of the Night Prayer, imprecate Almighty Allah’s punishment on this man. You may begin your imprecation with statements of praising and glorifying Almighty Allah after which you may say the following: O Allah, so-and-so (mention his name and his father’s) is defaming, offending, enraging, and exposing me to repulsive things. O Allah, (please) hit him with a swift dart, causing him to be distracted from me. O Allah, (please) hasten his death time, cut off his existence, and make this to happen immediately at this very hour, O Lord.”

When we returned to Kufah, I asked my family members about the man, and I was told that he was suffering an ailment. Forthwith, we heard lamentations coming from his house declaring his death.[41](#)

## Invoking Allah’s Curse upon a Lying Party (Mubalahah)

In situations of argument, disputation, and failure of methods of logic and excellent preaching to guide to the right path, the Ahl al-Bayt (‘a) taught their partisans to resort to the reciprocal invocation of Allah’s curse upon the wrong party—a method inspired from the teaching of the Holy Qur’an with regard to the disputation between the Holy Prophet (S) and the Christians of Najran.

In *al-Kafi*, Shaykh al-Kulayni has reported that Abu-Masruq said to Imam al-Sadiq (‘a), “Whenever we debate with people (regarding the question of which sect represents the genuine line of Islam), we provide as evidence texts of the Holy Qur’an, but they distort their meanings. When we provide this holy verse, **‘O you who believe, obey Allah and obey the Messenger and those in authority from among you. (4:59),’** they claim that this verse was revealed to express obedience to the commanders of detachments. When we provide as evidence this holy verse, **‘Only Allah is your Leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow. (5:55),’** they claim that this verse (was revealed to express the leadership of the believers. When we provide this holy verse, **‘Say: I do not ask of you any reward for it but love for my near relatives. (42:23),’** they claim that it was revealed to express love for the relatives of Muslims, etc.”

The Imam (‘a), upon hearing this, said, “If it is so, then invite them to *mubalahah*.”

“How is that?” Abu-Masruq asked.

The Imam (‘a) taught, “You may reform yourself for three days (i.e. prepare yourself for this challenge and avoid committing any acts of disobedience to Almighty Allah), observe fasting, and bathe yourself ritually. The other party and you may then meet in the desert. When you are there, interlace the fingers of your right hands with his fingers, and treat him fairly by beginning with yourself in this invocation of curse upon the lying party. You may say the following formula of invocation: ‘O Allah, O Lord of the seven skies and the seven (layers of) the earth, Knower of the unseen and the seen, All–beneficent, and All–merciful! If Abu–Masruq denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement. But if *so–and–so* (i.e. the other party) denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement.’ If you do all that, you will soon see the outcome of this invocation on the other party.”

Abu–Masruq commented, “When I invited them to this challenge, I could not find any single person accepting to do it.”[42](#)

According to another validly reported tradition, Imam al–Sadiq (‘a) said to Abu–Ja’far Muhammad ibn al–Nu’man:

خَاصِمُوهُمْ وَبَيِّنُوا لَهُمُ الْهُدَى الَّذِي أَنْتُمْ عَلَيْهِ وَبَاهِلُوهُمْ فِي عَلِيِّ عَلَيْهِ السَّلَامُ.

*Debate with them, show them the true guidance you are following, and challenge them to an invocation of curse with regard to the priority of ‘Ali (‘a).*[43](#)

In the previous books of the security system of the virtuous community and the social relations system, we have confirmed that the invitation to following the true party is a duty commissioned by Almighty Allah, but the Ahl al–Bayt (‘a) suspended carrying out this duty on account of the special political circumstances to which the individuals of the virtuous community were subjected.

This method of invoking a curse upon the lying party (i.e. *mubalahah*) is another demonstration of this fact.

## Showing the Points of Error in Supplications

In the course of building a virtuous community, the Ahl al–Bayt (‘a) corrected the points of error their followers might commit upon supplicating, addressing, and speaking to Almighty Allah. Corrections can be deduced from traditions, some of which are:

Safwan ibn Yahya has reported al–Kahili as saying that he wrote a letter to Imam al–Ridha (‘a), asking his opinion about the supplication that begins with, “*All praise be to Allah to the utmost of His knowledge.*” He received an answer from the Imam (‘a) teaching him to change the phrase of “*to the utmost of His knowledge*” into “*to the utmost of His pleasure.*”[44](#)

Imam al-Sadiq (‘a) is reported to have narrated that when Imam ‘Ali (‘a) heard someone saying, “*O Allah, I do seek Your protection against temptation,*” he said to him, “You are seeking the protection of Almighty Allah against your property and children! Instead, you should say, ‘*O Allah, I do seek Your protection against the misleading temptations.*’ Almighty Allah says, ‘*Your property and your children are a temptation. (8:28)*’”[45](#)

In *al-Kafi*, Shaykh al-Kulayni has reported on the authority of Aban ibn ‘Abd al-Malik on the authority of Bakr al-Arqat (on the authority of Shu‘ayb) that someone visited Imam al-Sadiq (‘a) and said, “May Allah lead you to more success! I am totally loyal to you, but when I was stricken by harsh poverty, I sought the help of my family members and relatives. However, this has increased nothing but more aloofness from them.”

The Imam (‘a) answered, “What Almighty Allah has given you is definitely better than what He has taken from you.”

The man said, “May Allah accept me as ransom for you! Pray to Allah for me that He may make me dispense with all His creatures.”

The Imam (‘a) answered:

إِنَّ اللَّهَ قَسَمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيْ مَنْ شَاءَ، وَلَكِنْ سَلِ اللَّهَ أَنْ يُغْنِيكَ عَنِ الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِنَامِ خَلْقِهِ

*Verily, Allah has put the sustenance of him whom He willed in the hands of others whom He willed. Yet, you should pray to Him to help you dispense with needs that compel you to resort to the lowly of His creatures.*[46](#)

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

In the presence of my father, a man, supplicating to Allah, said, “O Allah, (please) make us dispense with all of Your creatures.”

“Do not say it in this way,” my father taught, “Rather, you should say, ‘*O Allah, make us dispense with the wicked ones of Your creatures.*’ Verily, a faithful believer cannot dispense with his brothers-in-faith.”[47](#)

In *al-Kafi*, Shaykh al-Kulayni has reported Imam al-Ridha (‘a) as saying:

In the presence of Imam al-Baqir (‘a), a man, supplicating to Almighty Allah, said, “O Allah, I do beseech You to give part of Your legally-gotten sustenance.”

“You have just besought the sustenance of the prophets,” the Imam (‘a) commented. “Rather, you should say, ‘*O Allah, I beseech You for sustenance that is legally-attained, abundant and pleasant.*’”[48](#)

## Spontaneous Supplications are the Best Supplications

A supplication may be of two forms:

The first form entails the spontaneous supplications that one may compose of his own accord to express glorification and praise of Almighty Allah or to express his own emotions, feelings, and requests from Him.

The second form entails the special formulas of supplications that are reported from the Holy Prophet (S) and the Holy Imams ('a) or mentioned in the Holy Qur'an.

Just as the Ahl al-Bayt ('a) taught their followers methods and formulas of supplication, they also urged them to supplicate of their own accord in order to educate and train them to invent and excel in praying to Almighty Allah, which is a sort of righteous deed. They also intended such spontaneous supplications to express the sentimental and spiritual states that interact with their feelings and prerequisites so that the practice of supplicating would be easy, within reach, and correspond to current needs, without memorization or following written texts.

Nonetheless, the reported formulas of supplications maintain their supreme ranks and vital roles in education, purification, and expression of feelings.

In this regard, Sayyid Ibn Tawus, quoting Sa'd ibn 'Abdullah in his book of *Du'a'*, has reported that when Zurarah asked Imam al-Sadiq ('a) to teach him a supplication, the Imam ('a) answered:

إِنَّ أَفْضَلَ الدُّعَاءِ مَا جَرَى عَلَى لِسَانِكَ.

*The best of supplications are those which you compose of your own accord.* [49](#)

In his book of *al-Khisal*, Shaykh al-Saduq has reported Muhammad ibn Isma'il as quoting Imam al-Baqir ('a) as saying:

*There is no specific supplication to be said in the following seven situations: (1) Prayers at funerals, (2) supplications during the ritual prayers (i.e. Qunut), (3) supplicating at al-Mustajar (the opposite of the gate of the Ka'bah), (4) supplicating at al-Safa, (5) supplicating at al-Marwah, (6) supplicating during the ritual halt on Mount 'Arafat, and (7) supplicating during the two-unit Circumambulation Prayer.* [50](#)

Some traditions have interpreted this teaching as an inducement of ease in supplication.

Shaykh al-Kulayni in *al-Kafi* and Shaykh al-Tusi in *Tahdhib al-Ahkam* have reported that Bakr ibn Habib asked the Imam ('a) as to what supplication he should say in the *Qunut* and *Tashahhud*.

The Imam ('a) answered:

قُلْ بِأَحْسَنَ مَا عَلِمْتَ، فَإِنَّهُ لَوْ كَانَ مُوقَّتًا لَهَلَكَ النَّاسُ

*You should say the best thing you know. If there were certain formulas to be said, then all people would be destroyed.* [51](#)

According to another tradition, the Imam ('a) has said:

لَوْ كَانُوا كَمَا يَقُولُونَ وَاجِبًا عَلَى النَّاسِ هَلَكُوا. إِنَّمَا كَانَ الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ

*Had it been obligatory upon people to say a certain formula of supplication, they all would be destroyed. However, the people used to say the easiest of what they knew.* [52](#)

## **Objectives of Supplicating**

We can construe a general concept of the most significant features in the following points:

1. Supplication is a method of education, purification, and sanctification. It also identifies the most proper manner of addressing the Lord with words of glorification, praise, and thanks, in addition to resorting to Him, calling down His mercy, and beseeching Him for granting needs. Obviously, these manners are taught by the special formulas and styles of supplication and the means, of guaranteeing the response of the supplicated Lord, that are instructed by the Ahl al-Bayt ('a).
2. The supplicatory prayers are expressions of a practical attitude of man towards His Sustainer and Creator. They therefore express man's belief in Almighty Allah, commitment to serving Him, and belief in the unseen and its role in and connection with the material life of human beings. For these reasons, supplication enlists one to perform religious duties.
3. The Almighty Creator has created this universe according to a firmly compact, flawless, and comprehensive system. This system involves two aspects one of which is compulsory, in the sense that it is related to creation which man has no power to change, while the other is optional, in the sense that it is contingent upon the will of man to bring about the causes, outcomes, and consequences related to his will.

As an influential factor in this comprehensive system, supplication enters this system through the relationship between man's will, deed, and behavior and the divine will that is totally overpowering and dominating whatever is in existence, including man and his will. By means of supplication, this divine will becomes responsive to man's will and call according to certain conditions, criteria, and regulations.

These conditions and regulations can be presented in the following points:

- a) The response of the Divine Will to supplications is contingent upon the level of relationship between

man and his Lord, identified through man's deeds, behavior, and perfection in his correspondence with the religious laws and provisions decided by Almighty Allah. In other words, the more man responds to divine laws and provisions, the more the Lord responds to man's supplications, will and desires.

b) Response to supplicatory prayers is also conditional upon the amount of the supplicant's devotion to Almighty Allah in times of urgency, feeling of absolute need for Him, resorting to Him, having hope in Him, and recognizing Him.

c) A suppliant must exert all possible and legal efforts and energies to attain his need when all other doors are blocked. A supplication can thus be defined as request for operating the power of Almighty Allah in a field that is unattainable for man. Accordingly, supplication is not a compensation for the human will by the Divine Will; otherwise, the divine logic for creating man as a willful being would be lost.

d) Response to supplications is contingent upon the absence of a person's voluntary and optional obstacles that result from his behavior and deeds and necessitate rejection of his supplication for help and assistance.

e) Response of supplications is also contingent upon the absence of other interests related to the supplicant himself or to other righteous people that require delay in or nullity of response.

About this condition, a part of a supplication reads:

*...but when Your response is delayed, out of ignorance I blame You although perhaps slowing down may be a blessing in disguise because You alone know the consequences of all matters.*

فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ بِجَهْلِي عَلَيْكَ وَلَعَلَّ الَّذِي أَبْطَأَ عَنِّي هُوَ خَيْرٌ لِي لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ

Referring to this fact too, the Holy Qur'an states:

عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

***It may be that you dislike a thing while it is good for you and it may be that you love a thing while it is evil for you. (2:216)***

Through a valid chain of authority, Shaykh al-Kulayni, in his book of *al-Kafi*, has reported Ahmad ibn Muhammad ibn Abi-Nasr as saying:

One day, I visited (Imam) Abu'l-Hasan Musa ibn Ja'far al-Kazim ('a) and said to him, "May Allah accept me as ransom for you! I have been beseeching Almighty Allah for granting me a request for more than a year, but the response has been delayed, so I felt something must be improper about it."

The Imam ('a) answered:

يَا أَحْمَدُ، إِيَّاكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُفْتِنَكَ. إِنَّ أَبَا جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ: إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ حَاجَةً فَيُؤَخَّرُ عَنْهُ تَعْجِيلُ إِجَابَتِهِ حُبًّا لِصَوْتِهِ وَاسْتِمَاعَ نَحِيْبِهِ. وَاللَّهُ مَا أَخَّرَ اللَّهُ عَزَّ وَجَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَلَ لَهُمْ فِيهَا، وَأَيُّ شَيْءٍ الدُّنْيَا؟ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي الشَّدَّةِ، لَيْسَ إِذَا أُعْطِيَ فِتْرًا، فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنْ اللَّهِ عَزَّ وَجَلَّ بِمَكَانِشٍ. وَعَلَيْكَ بِالصَّبْرِ وَطَلَبِ الْحَلَالِ وَصَلَةِ الرَّحِمِ، وَإِيَّاكَ وَمُكَاشَفَةِ النَّاسِ فَإِنَّا أَهْلُ الْبَيْتِ نَصِلُ مَنْ قَطَعَنَا وَنُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا، فَتَرَى وَاللَّهِ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ. إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأُعْطِيَ طَلَبَ غَيْرِ الَّذِي سَأَلَ وَصَغُرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلَا يَشْبَعُ مِنْ شَيْءٍ، وَإِذَا كَثُرَتِ النِّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ لِلْحَقُوقِ الَّتِي تَجِبُ عَلَيْهِ وَمَا يَخَافُ مِنَ الْفِتْنَةِ فِيهَا. أَخْبَرَنِي عَنْكَ، لَوْ أَنِّي قُلْتُ لَكَ قَوْلًا أَكُنْتَ تَتَّقُ بِهِ مِنِّي؟

*O Ahmad, beware of letting Satan have a way against you that he may make you lose hope! Abu-Ja'far (al-Baqir), Allah's blessings be upon him, used to say, "It happens that a faithful believer beseeches Almighty Allah for something, but Allah delays the response out of His love to hear the voice of that believer and to listen to his crying out to Him." By Allah I swear, He has never delayed responding to the faithful believers who ask for some worldly things when these things would be better for them than what He has already given them." What is the value of this world? Abu-Ja'far used to say, "A faithful believer is required to supplicate to Almighty Allah in situations of prosperity in the same way as he supplicates in situations of misery. He thus must not slow down supplicating when he is prosperous." Therefore, never be weary of supplicating because it enjoys a considerable value in the sight of Almighty Allah.*

*Likewise, abide by patience, seeking legal earnings, and building good relations with your relatives. On the other hand, beware of behaving impudently towards people, because we, the Ahl al-Bayt, always build good relations with those who rupture their relations with us and we behave kindly towards those who mistreat us. By doing so, we expect only good outcomes. I swear it by Allah. When the wealthy people in this world are granted their needs whenever they ask, they ask for things that they do not need. Consequently, they disregard the wealth they have to the degree that nothing will satiate them. When graces are given in abundance to a Muslim, his duties with regard to these graces increase, and he will not care if he fails in this test. If I say something to you, will you accept it from me in full trust?*

Abu-Nasr answered, "Of course I will. May Allah accept me as ransom for you! If I do not put my trust in you while you are the proof of Allah for His creatures, in whom else can I trust?"

The Imam ('a) said:

فَكُنْ بِاللَّهِ أَوْثَقَ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ. أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: "وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ (186)" وَقَالَ: "لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ (53)" وَقَالَ: "اللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا (268)" فَكُنْ بِاللَّهِ عَزَّ وَجَلَّ أَوْثَقَ مِنْكَ بغيرِهِ، وَلَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا خَيْرًا فَإِنَّهُ مَغْفُورٌ لَكُمْ.

Thus, you should trust Almighty Allah more than anyone else, for He promises (to respond to your supplications). Is it not that He, the Almighty and Majestic, says, **“When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls on Me. (2:186)”** He also says, **“Do not despair of the mercy of Allah. (39:53)”** He also says, **“Allah promises you forgiveness from Himself and abundance. (2:268)”** Thus, trust Almighty Allah more than anyone else. Do not feel in yourselves towards Him anything other than good, for you will be forgiven. [53](#)

## Reported Formulas of Supplications

Many and various formulas of supplication that vary in length, contents, and style have been reported from the Ahl al-Bayt (‘a), including marvelous and superb supplications, addressing, praising, thanking, glorifying, begging, confessing, and resorting to Almighty Allah.

This great moral, literary, eloquent, and spiritual fortune is considered one of the distinctive features of the Ahl al-Bayt (‘a) School and obviously indicates their superior standing and rank and their Imamate and supremacy over all other people.

In the previous chapters and sections of this book, we have referred to a large number of such formulas of supplications, demonstrating that the Holy Imams of the Ahl al-Bayt (‘a) gifted us special supplicatory formulas for each occasion, condition, and time, especially on the blessed anniversaries, holy places, and devotional rites. There are many lengthy books comprising these supplications.

Amongst the Holy Imams (‘a), Imam ‘Ali and Imam Zayn al-‘Abidin (‘a) are particularly known for reporting such distinctive supplicatory formulas like *Du‘a‘ al-Sabah* (Supplication of the Morning), *Du‘a‘ Kumayl* (Supplication of Kumayl), the Fifteen Whispered Supplicatory Prayers, and many others. The book of supplication known as *al-Sahifah al-‘Alawiyah* (The Book of ‘Ali (‘a)) is the best example in this regard.

The book entitled *al-Sahifah al-Sajjadiyyah* (which comprises the supplications of Imam Zayn al-‘Abidin (‘a)) is too famous to require introduction. If we add the famous supplication known as *Du‘a‘ Abi-Hamzah al-Thumali* and the collection of the other supplications of Imam Zayn al-‘Abidin (‘a), the total will be six books.

There are some other supplications by the other holy Imams (‘a) such as, Imam Husayn’s supplication on the Day of ‘Arafat, Imam al-Baqir’s *Du‘a‘ al-Baha‘* (Supplication of Splendor), Imam al-Mahdi’s *Du‘a‘ al-Ifitah* (Supplication of Commencement), and Imam al-Hadi’s *al-Ziyarah al-Jami‘ah* (the Comprehensive Formula of *Ziyarah*).

To include all such formulas of supplication reported from the Ahl al-Bayt (‘a) requires lengthy books. We can therefore notice that the scholars of the virtuous community, especially in the first ages,

compiled lengthy books about this topic apart from their famous books on traditions. Further acquaintance with these supplications can be obtained by referring to these books.

However, we will hereinafter list some famous supplicatory formulas, which can be found in the famous and widely circulated book of *Mafatih al-Jinan* in addition to Shaykh al-Tusi's *Misbah al-Mutahajjid*, Shaykh al-Kaf'ami's *al-Misbah*, Sayyid Ibn Tawus's *Iqba al-A'mal*, and many other reference books:

- *Du'a' Kumayl*
- *Du'a' al-Simat* (Supplication of Attributes)
- *Du'a' al-'Asharat* (Supplication of the Tens)
- *Du'a' al-Sabah* (Supplication of the Morning)
- *Du'a' al-Jawshan al-Kabir* (The Major Supplication of the Coat of Armor)
- *Du'a' al-Jawshan al-Saghir* (The Minor Supplication of the Coat of Armor)
- *Du'a' al-Mashlul* (Supplication of the Lame)
- *Du'a' al-Mujir* (Supplication of the Succoring)
- *Du'a' Yastashir* (Supplication of the Counseling)
- The Fifteen Whispered Prayers
- *Du'a' al-Iftitah* (Supplication of Commencement)
- *Du'a' al-Baha'* (Supplication of Splendor)
- *Du'a' Abi-Hamzah al-Thumali*
- *Du'a' al-Sahar* (Supplication at Early Dawn)
- *Al-Munajat al-Sha'baniyyah* (The Whispered Prayer of Sha'ban)
- *Du'a' Makarim al-Akhlaq* (Supplication of Nobility of Character)

There are also some famous supplications that are not reported as ascribed to the Holy Imams ('a), such as the famous supplication known as *Du'a' al-Nudbah* (Lamentation).

These formulas of supplicatory prayers represent a practical school and methodology that man may benefit from once he applies them to the details of his life activities. These advantages can be summed up thus:

1. Details of these supplicatory formulas teach the most proper way of speaking to the Almighty.
2. They introduce the attributes, manners, graces, and gifts of the Almighty.
3. They encourage piety, repentance for one's sins, repeated turning to the Lord in penitence, and abstention from violating His prohibitions.
4. They urge commitment to nobility of character, treat compliance with one's personal lusts and desires, and help provide power over desires and deviations.
5. They diagnose points of defect in one's behavior.
6. They familiarize people with and lead them to perform righteous deeds and high-ranking conduct according to religious law.
7. They disclose the means Satan usually uses to tempt man and the tiny cracks through which he may take hold of him.
8. They present generally everything that is needed by man in this world as well as the world to come.

[1.](#) – `Allamah al-Majlisi, Bihar al-Anwar 90:294, H. 23.

[2.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:187, H. 1 & 4.

[3.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:188, H. 5.

[4.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:184, S. 1.

[5.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:201, S. 3.

[6.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:213, S. 4.

[7.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:214, S. 5.

[8.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:220, H. 1, 6, 7, and 9.

[9.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:236, S. 10.

[10.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:243, H. 26, as quoted from Shaykh al-Kulayni, al-Kafi 2:494, H. 16.

[11.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:224, S. 7.

[12.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:227, S. 8.

[13.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:244, S. 11.

[14.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:257, S. 12.

[15.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:197, H. 1, as quoted from Shaykh al-Kulayni, al-Kafi 2:467, H. 2.

[16.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:263, S. 14.

[17.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:273, S. 16.

[18.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:274, S. 17.

[19.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:294, S. 24, as quoted from `Allamah al-Majlisi, Bihar al-Anwar 90:357, H. 16.

[20.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:298, S. 25.

[21.](#) – Shaykh al-Kulayni, al-Kafi 2:487.

[22.](#) – Ibn Fahad al-Hilli, `Uddat al-Da`i, pp. 146.

[23.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:301, S. 26.

[24.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:314, S. 29.

[25.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:325, S. 34.

[26.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:345, S. 45.

- [27.](#) – Shaykh al-Kulayni, al-Kafi 2:510.
- [28.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:304, S. 9.
- [29.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:317, S. 30.
- [30.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:277, H. 1.
- [31.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:277, H. 2.
- [32.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:277, H. 3.
- [33.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:277, H. 8.
- [34.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:279, H. 12.
- [35.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:280.
- [36.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:302, H. 1.
- [37.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:302, S. 27.
- [38.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:321, S. 33.
- [39.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:327, S. 35, H. 2.
- [40.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:327, S. 35, H. 7.
- [41.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:327, S. 35, H. 11.
- [42.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:327, S. 36, H. 1.
- [43.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:327, S. 36, H. 4.
- [44.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:335, S. 37, H. 1.
- [45.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:335, S. 38, H. 1.
- [46.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:336, S. 40, H. 1.
- [47.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:336, S. 40, H. 3.
- [48.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:319, H. 4.
- [49.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:337, H. 1.
- [50.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 3:321, H. 5.
- [51.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 5:334, H. 21. A similar tradition is mentioned in the same reference book, carrying number 22.
- [52.](#) – Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 5:335, H. 26.
- [53.](#) – Shaykh al-Kulayni, al-Kafi 2:448, H. 1.

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