



## Prerequisites of Supplication in the Quran and Narrations, and Their Role in Acceptance, with Modeling from the Supplications of Prophets and Imams

Dr. Abbasali Shameli<sup>1</sup>; Dr. Majid Toroghi<sup>1</sup>; Mohammad Ayoub Arefi<sup>2</sup>

<sup>1</sup>Assistant Professor Al-Mustafa Alamiya University, Iran

<sup>2</sup>Student of PhD in Quran and Educational Sciences – Al-Mustafa Alamiya University, Qom, Iran

<http://dx.doi.org/10.18415/ijmmu.v12i10.7170>

---

### Abstract

Communication and dialogue between humans and God occur through prayer and supplication. This connection is available to anyone who knows God and desires it. Just as God's communication with humans takes the form of revelation and inspiration, this type of connection is specific to God's prophets and his chosen saints. The divine prophets and their successors - particularly the successors of the Final Prophet (PBUH), the infallible Imams - are select individuals. One of the most distinguishing characteristics of prophets and Imams is that their supplications are always answered. Therefore, this research has sought to collect data from electronic and library sources regarding the supplication patterns of prophets and Imams, using analytical and descriptive methods, to demonstrate which elements contribute to the acceptance of prayers. This enables worshippers to prepare these elements before engaging in supplication. The findings of this research indicate that elements of time, place, the worshipper's state, and specific actions play key roles in prayer acceptance. Regarding time: specific months, nights, days, hours and moments are important. Regarding place: mosques, the shrines of prophets and Imams, and being near parents' graves matter. Concerning the worshipper's state: crying, repentance from sin, prostration, tenderness of heart and attentiveness are significant. As for actions: giving charity, purification, facing the Qiblah, saying "Bismillah," specific invocations, reciting one hundred Quranic verses, seeking forgiveness, praising God, sending blessings upon the Prophet, and praying for others are among the most important primary and secondary elements involved in prayer acceptance.

**Keywords:** *Prerequisites; Prayer; Response; Prayer of Prophets; Prayer of Imams*

### Introduction

#### Problem Statement

Prayer is the means of communication between humans and God, a profound, sincere, and reverent bond between the servant and the Master. Thus, prayer is the key to divine mercy, light in darkness, the weapon of prophets, a shield against the assaults of human and jinn adversaries, and a

means of drawing nearer to God. In times of hardship and difficulty, humans instinctively call upon God and seek His assistance, whether consciously or unconsciously. However, the critical question arises: What must we do for our prayers to be answered? This question can be approached from various perspectives. For instance, having the proper conditions for prayer and the absence of obstacles could be one answer. Yet this is not the complete solution, as there may be prayers that, despite seemingly meeting all conditions and facing no apparent barriers, remain unanswered.

The fundamental point is that prayer has certain prerequisites; without them, the supplicant may not attain their desired outcome. According to Islamic teachings, no prayer goes unanswered, though the form of response may vary. As narrated in hadith: "No Muslim's prayer remains unanswered. God either grants the request directly, averts harm from them, or rewards them on the Day of Judgment" (Rawandi, 1986, p. 19; Ibn Shu'bah al-Harrani, 1983, p. 280). Some traditions state that it may also serve as atonement for sins (al-Turayhi, 1996, vol. 2, p. 30). Here, "answered" refers specifically to the direct fulfillment of the request. This study examines the question from the perspective of the necessary prerequisites for prayer. The significance of these prerequisites in the acceptance of prayers is particularly evident in the supplications of prophets and the infallible Imams, as many prophetic prayers in the Noble Quran contain these essential prerequisites, and the supplications of the Imams - recorded in hadith collections and prayer books - often begin with these preparatory elements. Therefore, recognizing and observing these prerequisites greatly enhances the effectiveness of our prayers and their acceptance.

Discussions on the etiquette of prayer can be found scattered throughout hadith literature and in specific chapters of notable works such as *Ihya' 'Ulum al-Din* by al-Ghazali, *al-Mahajjah al-Bayda'* by Fayd Kashani, *Falah al-Sa'il* by Sayyid ibn Tawus, volumes 90 and 91 of *Bihar al-Anwar* by Allamah Majlisi, and *Iddah al-Da'i* by Ibn Fahd al-Hilli. These valuable works primarily focus on preserving the texts of prayers and their recommended times of recitation.

Among contemporary works on this subject, several noteworthy contributions stand out. The valuable book "How Are Our Prayers Answered?" by Mr. Ahmad Luqmani makes a commendable effort to address various aspects of prayer. Published in 2004 by Behesht-e Binesh Publications, the work adopts a question-and-answer format, though its content lacks the systematic organization one might expect. An article titled "Manners Before God: The Prayer Methods of the Resolute Prophets" by Ali Hosseinzadeh, published in 2010 in the journal "Islamic Educational Research," focuses specifically on the supplications of the great prophets - Noah, Abraham, Moses, Jesus, and Muhammad (PBUH) - adopting a modeling approach to their prayer practices.

By examining the prerequisites of prophetic and Imamic prayers in the Quran and hadith, we can discern several key considerations for ensuring our prayers are answered: when to pray, where to pray, what spiritual state to cultivate, and what actions to perform before and during supplication. When engaging in prayer, humans exist within two fundamental frameworks - time and space - both of which must be conducive to connecting with the Divine Essence. Additionally, the supplicant's inner state must be appropriate for communion with God. Finally, certain actions performed before and during prayer significantly impact its acceptance. Therefore, the prerequisites of prayer can be categorized into these four dimensions: time, place, behavioral requirements, and spiritual preparation.

## ***Conceptology***

The word "dua" originates from the root "da'wa" (to call), with its infinitive form being "da'wa yad'u", singular "ad'ya". It means directing attention to something, having desire or inclination towards it, or moving towards it (al-Mustafawi, 2009, vol. 3, p. 239). All these meanings ultimately refer to requesting and seeking that thing (Ibn Faris, 1984, vol. 2, p. 279). Ibn Manzur in *Lisan al-Arab* defines dua as: "al-da'wa al-raghba ila Allah" - meaning dua is the desire and attention directed towards God (Ibn Manzur, 1994, vol. 14, p. 257).

In Quranic and hadith terminology, dua carries the same lexical meaning but with further explanation. Ibn Fahd al-Hilli defines dua as when an inferior person humbly and submissively requests something from a superior (Ibn Fahd al-Hilli, 1987, p. 19). Mirza Jawad Maliki Tabrizi in *al-Muraqibat* defines it terminologically as: "When a person requests something from a superior being with humility and submission, it is called dua" (Maliki Tabrizi, p. 227). Both definitions include the element of an inferior requesting from a superior.

Allamah Tabatabai says about dua: "Al-du'a wa al-da'wa tajhiz nazar al-mad'u nahw al-da'i" (Supplication and calling means directing the attention of the one being called toward the caller) (Tabatabai, 1997, vol. 2, p. 31). This is a general definition. Elsewhere he states: "True supplication is that which is requested by the language of the heart and innate nature before the tongue - which does not lie - not merely by the tongue which turns in all directions, in truth and falsehood, jest and seriousness, literally and metaphorically" (Tabatabai, 1997, vol. 2, p. 32). The significant point in Allamah Tabatabai's statement is his reference to the innate and creational language of supplication, something not addressed by others. It seems we can define dua in Quranic and hadith terminology as: "The humble request of a needy servant from the Self-Sufficient God."

## 1. Time

Time plays a significant role in the acceptance of supplications. There are golden times for dua that one should seek and not easily let go if found. Allamah Hasan Zadeh Amoli beautifully states: "Times have considerable influence on the effect of supplication and the state of the supplicant. If you become 'son of the moment' and even better 'father of the moment', then 'blessed are you and good is your destination'" (Hasan Zadeh Amoli, 2006, p. 56).

Throughout the year, whenever one finds suitable conditions, they should connect with God and ask for their needs. However, it is better to particularly value certain special times - months, days and nights when connection with God bears more fruit. Similarly, within each week there are special, valuable hours and moments. A narration states there are 90 moments for acceptance of supplications during each day and night (Majlisi, 1983, vol. 90, p. 350). Here we mention the most important times for dua acceptance.

### 1-1 Special Months

Just as spring is known for blossoming, plant growth, and freshness of meadows and tulips during the year, the months of Rajab, Sha'ban and Ramadan are the spring of spirituality, flourishing of the soul, and connection with God. The virtue and spiritual value of these three months is such that some scholars like Shaykh Saduq wrote an independent book titled "*Fada'il al-Ash-hur al-Thalatha*" (Virtues of Three Months) collecting narrations about the value of worship, supplication, and Quran recitation in these months.

Divine blessings and special favors begin in Rajab and reach their peak in Ramadan, encompassing the fortunate ummah. The Prophet (PBUH) said: "Rajab is the month of God, Sha'ban is my month, and Ramadan is the month of my ummah" (Ibn Babawayh, 1976, p. 24). Ramadan is called "the spring of the Quran" due to the Quran's revelation in this month (Kulayni, 1987, vol. 2, p. 630). Authentic narrations report the acceptance of supplications in this noble month (see: Ibn Babawayh, 1997, p. 93; al-Hurr al-Amili, 1989, vol. 10, p. 304). Special nights and days like the probable nights of Qadr (al-Hurr al-Amili, 1989, p. 356) exist in this month. These special times create unparalleled opportunities for supplication acceptance.

## 1-2 Special Nights and Days

For supplication acceptance, there are exceptional days and nights: the 27th night (night of the Prophet's mission), mid-Sha'ban night, night of Imam Mahdi's birth, Laylat al-Qadr (night of the Quran's revelation). The strong recommendations for night vigils, supplications, and intimate prayers, along with special dua prescriptions for these nights, indicate their extraordinary greatness and spirituality, and that prayers during them are assured acceptance (Ibn Babawayh, 1976, p. 45; al-Muhaddith al-Qummi, n.d., p. 148, 165 & 224).

The night and day of Eid al-Fitr, Arafah (al-Muhaddith al-Qummi, n.d., p. 253, 258), Eid al-Adha (al-Isfahani, 2001, vol. 2, p. 33), and Eid al-Akbar of Ghadeer Khum (Ibn Tawus, 1997, vol. 2, p. 261), Friday night and day (Majlisi, 1983, vol. 90, p. 348) are among those days and nights when supplications are accepted by God and needs are fulfilled.

## 1-3 Special Moments

There are specific hours during day and night for supplication, such as the pre-dawn hours (Quran 3:17, 51:18; al-Tabarsi, 1988, vol. 12, p. 147), sunset on Friday (Majlisi, op. cit., p. 349), between sunrise and noon (Ibn Babawayh, 1983, vol. 2, pp. 615-616), during Quran recitation, at the call to prayer (adhan), when Muslim ranks confront enemies, and when rain falls (Ibn Babawayh, 1997, p. 110), and before calamities descend (Majlisi, 1983, vol. 90, p. 297).

A famous hadith from Imam Ali specifies six time periods when the gates of heaven open for supplications to ascend and be answered: "Seek supplication before calamities descend. The gates of heaven open at five [six] occasions: during rainfall, during battle against enemies, during the call to prayer, during Quran recitation, at solar noon (zawal), and at dawn."

Imam Sadiq said: "Seek four times for supplication: when winds blow, at solar noon (zawal), when rain falls, and when the first drop of a believer's blood is shed. Verily, the gates of heaven open during these times." The word "fay" refers to shadows (Bustani & Mahyar, 1996, p. 674), meaning when shadows decline. Typically, winds blow before rain as its harbinger. Imam Ali also mentions rainfall as a time for answered supplications (Ibn Babawayh, 1983, vol. 2, p. 618).

Rain causes vegetation to grow and gives life to creatures, while supplication gives spiritual life. During the descent of life-giving rain, supplications harmonize with this blessing and are answered. The wisdom behind specifying solar noon for supplication is that during noon prayer, the gates of mercy open, paradise's gates open, and supplications are answered. Blessed is one whose righteous deeds ascend to the spiritual heavens at zawal (Javadi Amuli, 2004, p. 118).

An Islamic military principle recommends initiating battles after noon rather than before, except when under attack, even during sacred months (Javadi Amuli, *ibid.*, p. 119). Jurisprudential texts explain this is because the gates of mercy open at noon, possibly guiding disbelievers' hearts toward Islam without bloodshed. Notably, Imam Hussein's battle on Ashura began after noon, with pre-noon hours spent guiding the enemy forces (Najafi, 1984, vol. 21, p. 83).

Other significant times include after obligatory prayers (al-Tusi, 1994, p. 280), following Friday sermon (Ibn Fahd al-Hilli, 1987, p. 46), and after mourning ceremonies for Ahl al-Bayt (al-Isfahani, 2001, vol. 2, p. 42). Regarding pre-dawn importance, the Quran describes Ismail ibn Hizqil as "true to his promise" (19:54) - when praying for the restoration of a tyrant's teeth (miraculously knocked out after insulting him), he chose the pre-dawn hours (al-Tabarsi, 1988, vol. 12, p. 147).

Similarly, Imam Sadiq relates that Prophet Yaqub chose Friday pre-dawn to pray for his children's forgiveness. This demonstrates Friday pre-dawn's special value for answered supplications. As

both their biological father and spiritual prophet, Yaqub's deliberate timing indicates this period's efficacy for accepted prayers.

## 2. Location

Location is another essential prerequisite for answered supplications. Certain places facilitate quicker responses, as Imam Hadi stated: "On earth there are places God loves to be invoked" (Ibn Qulawayh, 1974, p. 274). Moses chose Mount Tur for communion; Abraham prayed near Kaaba; the Prophet (PBUH) established Medina Mosque for worship. Imam Sadiq considered Imam Hussein's shrine a place of answered prayers (al-Tusi, 1994, p. 317). These examples demonstrate the importance of location. Key locations include:

### 2-1 Mosques

Places sanctified by connection to God facilitate answered prayers. Mosques - being God's houses - hold this status. When facing important needs, Imam Sadiq would go to mosques to pray (Ibn Babawayh, 1983, p. 618), especially the four sacred mosques: Masjid al-Haram, Prophet's Mosque, Kufa Mosque, and Sahla Mosque. Allamah Majlisi identifies 15 prayer locations in Mecca alone, including Masjid al-Haram and Arafat plain (Haydari, 2014, pp. 185-199).

### 2-2 Shrines of the Infallibles

Among sacred shrines, the most suitable place for answered supplications is the shrine of Imam Hussein. Imam Sadiq stated that God has made the acceptance of pilgrims' prayers beneath Imam Hussein's shrine as reward for his martyrdom (al-Tusi, 1994, p. 317). It is among God's most beloved places on earth for supplication (Ibn Qulawayh, 1974, p. 274). The shrines of other Imam, especially Imam Reza's shrine, are also sacred places where prayers are answered (al-Hurr al-Amili, 1989, vol. 14, p. 562).

### 2-3 Being Near Parents' Graves

Recommended places for supplication include being near parents' graves (Ibn Babawayh, 1983, vol. 2, p. 618). Visiting graves, especially parents', is emphasized in religious teachings. Beyond honoring parents' rights, reciting Surah al-Fatiha and giving charity pleases their souls. God shows mercy to those who show mercy to needy servants, especially the deceased, answering their prayers and fulfilling their needs.

### 2-4 Private Prayer Space

Beyond specified places, any quiet location free from distractions is suitable for supplication. Prayer represents spiritual connection with the Almighty, so complete attention enhances sincerity. One method for sincerity is praying privately. Such prayers have multiplied value, as God states: "Call upon your Lord humbly and secretly" (7:55), and "Remember your Lord within yourself humbly and fearfully, in a low voice, morning and evening" (7:205). Imam Reza said: "One private prayer equals seventy public prayers." According to Imam Sadiq, those who worship God secretly will enter Paradise secretly on Judgment Day, unseen even by its gatekeepers (Ibn Tawus, 1987, p. 36). Therefore, choosing private spaces affects prayer acceptance.

## 3. Spiritual States

The third prerequisite involves the supplicant's spiritual states: repentance, humility, tenderheartedness, and weeping. Allamah Majlisi mentions these states: prayers of fasting persons, the sick, warriors, pilgrims, those performing Umrah, those praying with full attention undistracted by worldly

matters, those trembling and weeping, and those awaiting prayer after ablution are answered (Majlisi, 1983, vol. 90, p. 353).

Key states include humility and submission (al-Shahid al-Thani, 1989, p. 123; Fakhr al-Razi, 2000, vol. 5, p. 445; Majlisi, 1983, vol. 90, p. 345), weeping (ibid), earnest supplication (7:55), persistence in requests (Ibn Fahd al-Hilli, 1987, p. 202), repentance (Ibn Tawus, 1991, p. 359), admitting helplessness, confessing sins, and certainty of acceptance. These states must be maintained before and during prayer.

#### 4. Actions

Distinguishing between states and prayer-related actions isn't always precise. Purification, facing the qibla, and raising hands could be considered bodily states, as Majlisi categorized them (Majlisi, 1983, vol. 90, p. 353). However, if "states" refers to spiritual conditions, these would be actions. We'll distinguish them where possible.

##### 4-1 Giving Charity

A key prayer prerequisite is showing mercy to God's servants to gain His attention. Mercy takes various forms: kindness, comforting, or problem-solving. Financial assistance through charity is particularly effective. Charity facilitates prayer acceptance so much that it's called "the wing of acceptance" (Majlisi, 1983, vol. 90, p. 349). Imam Sajjad would give charity before praying (Majlisi, 1983, vol. 90, p. 345).

##### 4-2 Purification

Since prayer involves worship and communion with God, external purification - from physical impurities (clean clothes/body) and ritual impurities (requiring ghusl, wudu, or tayammum) - is recommended.

##### 4-3 Facing the Qibla

Facing the qibla exemplifies prayer conditions. Though God is omnipresent, He commanded prayer toward the Kaaba. Imam Sadiq instructed: "Recite praise, monotheism, Ayat al-Kursi, and Surah al-Qadr, then face the qibla and pray as you wish, for this is the Greatest Name" (Majlisi, 1983, vol. 90, p. 231). Thus, facing the qibla is a prayer prerequisite.

##### 4-4 Raising Hands and Its Forms in Supplication

In prayer, raising one's hands is recommended, as it signifies humility before God and seeking His blessings. In a passage from the Sermon of Sha'baniyah, raising hands after prayers during the blessed month of Ramadan is encouraged.

The practice of the Prophet Muhammad (peace be upon him) was to raise his hands in supplication, like a beggar asking for food. The forms and gestures of raising hands in prayer can be described as follows:

- **Raghat (Eagerness):** In the "prayer of eagerness," one opens their palms and supplicates.
- **Rahbat (Awe):** In the "prayer of awe," the supplicant turns their palms toward the ground and the backs of their hands toward the sky while praying.
- **Tadarru (Beseeching):** In the "prayer of beseeching," the supplicant raises their palms toward the sky while moving their fingers left and right.

- **Tabattul (Devotion):** In "tabattul," the supplicant weeps while moving their fingers up and down in prayer.
- **Ibtihal (Imploring):** In "ibtihal," the worshipper raises their palms in front of their face and prays.
- **Istikanah (Resignation):** In "istikanah," the supplicant places their hands on their shoulders and prays (See: Majlisi, 1982, Vol. 90, p. 352).

The Quran mentions the concepts of istikanah (resignation) and tadaru (beseeching) in the verse:

"We seized them with punishment, but they neither humbled themselves before their Lord nor did they beseech Him." (Quran 23:76)

#### 4-5 Wearing an Aqeeq or Firoza Ring

One of the prerequisites for supplication and its acceptance is adorning one's hand with a ring set with a firoza (turquoise) or aqeeq (carnelian) stone.

The Prophet Muhammad (peace be upon him) narrated that Allah said:

"I feel ashamed to turn away empty-handed a servant who raises their hands to Me while wearing a ring with a turquoise stone."

In another narration, Imam Sadiq (peace be upon him) said regarding the virtues of an aqeeq ring:

"No palm is more beloved to Allah than one raised toward Him while wearing an aqeeq ring."

#### 4-6 Saying "Bismillah"

Among the preludes to supplication is invoking the name of Allah before beginning the prayer. A hadith states:

"A prayer that begins with 'Bismillah al-Rahman al-Rahim' (In the name of Allah, the Most Gracious, the Most Merciful) is not rejected."

Thus, starting supplication with Allah's name plays a significant role in its acceptance.

#### 4-7 Praise and Glorification

While the primary purpose of supplication is to express need and seek fulfillment from Allah, certain preludes are necessary for its acceptance. Among these is praising and glorifying Allah.

Allah loves praise, exaltation, and glorification. Imam Baqir (peace be upon him), when asked by Zurarah about the most beloved act to Allah, said:

"It is that Allah be praised."

Imam Sadiq (peace be upon him) said:

"Any supplication that is not preceded by praise to Allah is incomplete and ineffective."

Here, "praise" in supplication refers to the glorification of Allah.

## Way of Praise

Imam Sadiq explains the example of praise and says: The minimum form of praise is to say: "O Allah, you are the First so there is nothing before You, and You are the Last so there is nothing after You, and You are the Manifest so there is nothing above You, and You are the Hidden so there is nothing beyond You, and You are the Almighty, the All-Wise" (Majlisi, 1982, vol. 90, p. 221). These same words are also mentioned in a supplication from Lady Fatima (Ibn Tawus, 1990, p. 142).

### 4-8 Utilizing the Beautiful Names of Allah

One form of praise is to call upon Allah by His Beautiful Names. As Allah commands us to call upon Him by His excellent names: "And to Allah belong the best names, so invoke Him by them" (Quran 7:180). In another verse, He says: "Say, 'Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names'" (Quran 17:110). Imam Riza narrates from his pure ancestors from the Prophet Muhammad (s) who said: "Allah has 99 names; whoever calls upon Allah by these names will have their supplication answered."

The Beautiful Names (Asma al-Husna), which are 99 in number, refer to Allah's excellent attributes and distinguished names (Makarem Shirazi, 1995, vol.7, p.23). Therefore all His names are Beautiful Names, whether they are positive attributes of His pure essence like Alim (All-Knowing) and Qadir (All-Powerful), or negative attributes of His sacred essence like Quddus (Most Holy), or active attributes describing His actions like Khaliq (Creator), Ghafur (Forgiving), Rahman (Most Gracious) and Rahim (Most Merciful). On the other hand, there is no doubt that Allah's attributes cannot be fully enumerated, because His perfections are infinite and for every perfection there is a name and attribute that can be chosen (Makarem Shirazi, 1995, vol.7, p.25).

However, as understood from hadiths, some of His attributes have greater importance, and perhaps the "Beautiful Names" mentioned in the above verse refer to these more distinguished ones. This is because in narrations from the Prophet (s) and Ahl al-Bayt, we frequently see that Allah has 99 names, and whoever calls upon Him by these names will have their supplication answered, and whoever enumerates them will enter Paradise (Makarem Shirazi et al., 1995, vol.7, p.26). Undoubtedly, merely reciting these words does not achieve the goal; rather, the purpose is to have faith in these names and attributes, and then strive to reflect their meanings, such as All-Knowing, All-Powerful, Most Gracious, Most Merciful, Forbearing, Forgiving, Strong, Self-Subsisting, Self-Sufficient, Provider and the like, within oneself. Certainly such a person will enter Paradise, have their supplications answered, and attain all good (Makarem Shirazi et al., *ibid*, p.28).

According to some narrations, the pure existence of the Ahl al-Bayt are themselves the Names of Allah. This indicates that a powerful reflection of these divine attributes is manifest in their sacred beings, and knowing them helps in knowing His pure essence.

### 4-9 The Greatest Name (Ism al-A'zam)

Among Allah's Beautiful Names, the Greatest Name holds a special position and its recitation plays a key role in having supplications answered. This name is hidden among Allah's names, just as Laylat al-Qadr is hidden among nights. However, some scholars have enumerated up to 60 instances (see: Kaf'ami, 1985, pp.306-312). In some narrations, the Greatest Name is said to consist of 73 letters. The Almighty gave some of them to previous prophets and granted 72 letters to the Prophet and Ahl al-Bayt, with only one letter remaining in divine knowledge (Kaf'ami, 1985, p.312). Nevertheless, there are hints about the Greatest Name in narrations.

Some have said that the Greatest Name is that which begins with the word "Allah" and ends with "Hu va" (He), and they have specified five verses in which the Greatest Name is used.



First: "Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence..." to the end of Ayat al-Kursi [Al-Baqarah: 255]. Second: "Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence. He has sent down upon you the Book in truth, confirming what was before it, and He revealed the Torah and the Gospel before as guidance for the people..." [Al-Imran: 2-3]. Third: "Allah - there is no deity except Him, He will surely assemble you for the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement?" [An-Nisa: 87]. Fourth: "Allah - there is no deity except Him. To Him belong the best names." [Ta-Ha: 8]. Fifth: "Allah - there is no deity except Him. And upon Allah let the believers rely." [At-Taghabun: 13] (Muhaqqiq Qummi, n.d.: 107).

The late Allamah Hasan-Zadeh Amuli added two more verses:

One is verse 26 of Surah An-Naml: "Allah - there is no deity except Him, Lord of the Great Throne."

The other is verse 62 of Surah Ghafir: "That is Allah, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?" (Hasan-Zadeh Amuli, 2006, pp. 121-122).

With this count, the Greatest Name appears in seven verses across seven Quranic chapters.

Additionally, the following invocations have been identified and recommended to be recited before supplication as they contain the Greatest Name and aid in the acceptance of prayers: "Ya Hayyu Ya Qayyum" (O Ever-Living, O Sustainer), "Bismillah al-Rahman al-Rahim" (In the Name of Allah, the Most Gracious, the Most Merciful), Ayat al-Kursi Verse 163 of Surah Al-Baqarah, The opening verses of Surah Al-Hadid, The concluding verses of Surah Al-Hashr, Verse of Malik (Sovereignty), The second verse of Al-Imran, Verse 111 of Surah Ta-Ha, Surahs Al-Fatihah, Al-Ikhlās, and Al-Qadr, Along with various other words and names.

#### **4-10 Sending Blessings upon Muhammad and His Family (Salawat)**

Among the matters that play a key role as prerequisites for the acceptance of supplications is the luminous remembrance of sending blessings upon Muhammad and his family (peace be upon them) and invoking Allah by their right (Majlisi, 1983, vol. 90, p. 352). Imam Ali in the famous Hadith al-Arba'mah states: "Wherever you remember Allah - for He is always with you - send blessings upon Muhammad and his family, for when you mention the Prophet Muhammad (s) and pray for him while observing his sanctity, Allah will accept your supplication." Hisham ibn Salim also narrates from Imam Sadiq who said: "As long as blessings are sent upon Muhammad and his family, the supplication will remain behind a veil" (Maliki Tabrizi, 2007, p. 257).

The practice of the Infallible Imams was to begin supplications by sending blessings upon the Prophet (s) and his noble family. The transmitted supplications confirm this matter. Particularly, their guidance that one should first send blessings upon the Prophet (s) and the pure Imams before presenting one's request makes this issue clearer (see: Majlisi, 1983, vol. 90, p. 320).

Another point is that to have one's needs fulfilled by Allah, we must bring intermediaries. The Prophet (s) and his family are the accepted means to Allah. Allah says: "Enter houses through their doors" (Quran 2:189). The Ahl al-Bayt are the doors to Allah. Imam Baqir said: "The family of Muhammad are the doors and the way to Him" (Ayyashi, 1960, vol. 1, p. 86). Therefore, when seeking our needs, we must enter through the door, not the wall.

There is a hadith that the Prophet (s) would pray for the sinners of his ummah in prostration, invoking Allah by the right of Ali, and Ali would pray for his followers, invoking Allah by the sanctity of the Prophet (s). The Prophet (s) told Imam Ali: "When something worries you or a difficulty arises, say:

'O Allah, I ask You by the right of Muhammad and his family to send Your mercy upon Muhammad and his family and relieve me of this grief.'

Such narrations show that the Prophet and his family (peace be upon them) have such greatness that Allah will not turn away a servant who makes these sacred beings his intermediaries. These traditions teach us that for our supplications to be answered, we must make these sacred beings our means to Allah.

#### **4-11 Remembrance of Divine Blessings**

Although the Quran clearly states that Allah's blessings are limitless, the supplicant should recall those blessings related to his request. Mentioning divine blessings during supplication is a form of praising Allah. The supplications of prophets and infallibles guide us to this point. For example, Prophet Musa said in his prayer: "My Lord, because of the blessing You bestowed upon me, I will never be a supporter of criminals" (Quran 28:17). Here, Prophet Musa generally refers to the divine blessings bestowed upon him and seeks to thank Allah.

Another example is when Prophet Yusuf, while making his request to Allah, first mentions the kingdom, power, and knowledge of dream interpretation that Allah had given him, acknowledging Allah as his guardian in this world and the hereafter, then presents his request: "My Lord, you have given me [something] of sovereignty and taught me the interpretation of dreams. Creator of the heavens and earth, you are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous" (Quran 12:101).

In the Dua of Arafah, Imam Hussain, after referring to the Quran, mentions the countless divine blessings and the inability to thank Allah even for a single blessing (Ibn Tawus, 1989, vol. 1, p. 341). In another part, he enumerates blessings: existence, innate nature, guidance, health, clothing, knowledge, bread, water, honor, numerous supporters, victory, and other blessings. Such supplications show that mentioning Allah's blessings as a prelude to making requests is necessary to attract divine attention and have one's petition accepted.

#### **4-12 Prostration (Sajdah)**

Prostration represents the peak of a servant's humility before the Lord and the submission of a weak human before the Almighty Creator. Prostration is both an action and a state. Among the recommended acts or states mentioned in the narrations of the Infallibles for supplication is the state of prostration. Allah revealed to Musa: "O Musa, when you call upon Me, be fearful and place your face in the dust, and prostrate to Me with your important limbs" (Maliki Tabrizi, 2007, p. 257). According to Imam Sadiq, the closest state of a servant to Allah is during prostration. Therefore, the Noble Prophet (s) recommends striving to supplicate while in prostration, for it is more likely to be answered.

#### **4-13 The Role of Certain Zikrs in Answering Supplications**

Among the matters effective in having supplications answered is the recitation of certain dhikrs and names of Allah before stating one's need. Saying "Ya Allah" (O Allah) ten times, or "Ya Rabb" (O Lord) ten times, or a combination of "Ya Allah Ya Rabbi" (O Allah, O my Lord), as well as the dhikr "Ya Hayyu Ya Qayyum" (O Ever-Living, O Self-Subsisting) are impactful.

The beginning of many prophetic supplications in the Noble Quran is the word "Rabb" (Lord) (for example: The supplication of Prophet Adam in Surah Al-A'raf verse 23; the supplications of Prophet Noah in Surah Hud verse 45, Surah Noah verses 21, 26 and 28; the supplications of Prophet Abraham in Surah Al-Baqarah verses 126-128, Surah Ibrahim verses 35-38 and 40-41, Surah Al-Mumtahanah verses 4-5, Surah Ash-Shu'ara verse 83, Surah As-Saffat verse 100; the supplication of Prophet Lot in Surah Ash-Shu'ara verse 169; the supplication of the struggling prophets in Surah Al-Baqarah verse 250; the

supplication of Prophet Zachariah in Surah Al-Imran verse 38; the supplications of Prophet Moses in Surah Al-Ma'idah verse 25, Surah Al-A'raf verse 151, Surah Yunus verse 88, Surah Ta-Ha verse 45, Surah Al-Qasas verses 16, 21 and 23; the supplication of Prophet Shuayb in Surah Al-A'raf verse 89; the supplications of Prophet Solomon in Surah An-Naml verse 19 and Surah Sad verse 35; the supplication of Prophet Jesus in Surah Al-Ma'idah verse 114; and the supplications of the Prophet Muhammad (peace be upon him) in Surah Al-Baqarah verse 286, Surah Al-Imran verse 8, Surah Al-Isra verses 24 and 80, and Surah Al-Mu'minin verse 118).

This demonstrates how profoundly effective beginning supplications with this noble dhikr and relying on divine lordship is for having prayers answered. Imam Sadiq (peace be upon him) is reported to have said: "I became lethargic, so my father came to me and said: 'O my son, say "Ya Allah" ten times - no servant says this ten times except that the response comes "Labbaik" (Here I am). Whoever says "Ya Rabbi Ya Allah" until his breath runs out will be answered and told: "Labbaik, what is your need?" And whoever says "Ya Rabb" ten times will be told: "Labbaik, what is your need?"'"

Upon reviewing transmitted supplications, we find that before stating needs, some of Allah's Beautiful Names are employed, such as "Ya Hannan" (O Most Compassionate), "Ya Mannan" (O Bestower), or "Dhal-Jalali wal-Ikram" (Possessor of Majesty and Honor) (for example see: Al-Sahifa Al-Sajjadiyya, passage 28 from supplication 49) and similar names.

The use of such divine names in the supplications of the Infallible Imams (peace be upon them) provides us with a model showing that these names play a decisive role in having supplications answered and attracting divine mercy - particularly names related to one's specific request. For example, when praying for a sick person we say "Ya Shafi" (O Healer), when seeking sustenance we say "Ya Razzaq" (O Provider), and similarly use divine names and attributes appropriate to human needs.

#### 4-14 Reciting One Hundred Quranic Verses

One important recommendation as a prerequisite for supplication is reciting one hundred Quranic verses before stating one's need. In Da'awat al-Rawandi it is narrated that Imam Ali said: "Whoever recites one hundred verses from anywhere in the Quran and says 'Ya Allah' seven times, then if he supplicates against a mountain, it will certainly be uprooted."

#### 4-15 Group Supplication

One factor that helps in having supplications answered is performing them collectively, as perhaps among the group is someone whose supplication is accepted by Allah, causing others' prayers to be accepted through them.

Quran 18:27 points to this: "And keep yourself patient by limiting your association to those who call upon their Lord morning and evening, seeking His countenance." Also the verse of Mubahala (3:61) which commands bringing women and children for group prayer. We know the Prophet (s) came for supplication with Imam Ali, Fatima al-Zahra, and Hasan and Husayn as a group (see: Tabarsi, 1993, vol.2, p.764).

If possible, having forty participants is best. If not, four people can each pray ten times, or one person can pray forty times. Imam Sadiq said: "No group of forty people gathers to pray to Allah for something except that Allah answers them. If there aren't forty, then four people praying ten times each will be answered. If there aren't four, then one person praying forty times will be answered by Allah."

Another narration states: "Never do four people gather to pray together for something except that they part with their prayer having been answered."

One form of group prayer is having some people supplicate while others say "Ameen," as the one saying Ameen shares in the prayer and completes the gathering. Imam Sadiq said: "Whenever something worried my father, he would gather the women and children to pray while they said Ameen."

#### **4-16 Comprehensiveness in Supplication**

For our supplications to be answered, they must be comprehensive in terms of needs and those in need. There are two types of comprehensiveness in supplication: comprehensiveness regarding needs, and comprehensiveness regarding those in need. Both types of generalization are observed in supplications.

##### **4-16-1 Generalization of Requests (Material, Spiritual, Worldly, Hereafter, Small and Large)**

Allah is the Absolutely Self-Sufficient, while His creations, including humans, are absolutely poor and in need of Him. Allah is inherently rich, while humans are inherently needy. Therefore, humans need Allah in all aspects of their existence and survival, and should ask Him for all their needs - material and spiritual, worldly and hereafter, small and great.

Sayf al-Tammar narrates: I heard Imam Sadiq say: "You must supplicate, for nothing brings you closer to Allah like supplication. Do not abandon your small needs because of their smallness, for the One who fulfills small needs is the same One who fulfills great needs."

Allah loves when His servant asks for great things, and dislikes when a servant neglects small needs. In fact, He loves when His servant asks Him even for shoelaces (Majlisi, 1983, vol.90, p.295), animal fodder, and salt for food (Majlisi, 1983, vol.90, p.303).

We see Prophet Musa presenting his poverty and need to Allah with complete humility, saying: "My Lord, I am in need of whatever good You may send down to me" (Quran 28:24). He said this when he was tired and hungry and in immediate need of food (Qummi, 1988, vol.2, p.138).

Several examples:

1. Asking for good in religion and worldly life, and protection from evil in both worlds: In the Quran, we read the supplication of Prophet Musa: "And ordain for us good in this world and the Hereafter" (Quran 7:156). Among the comprehensive supplications from the Infallibles is the prayer after obligatory prayers in the month of Rajab, where every form of good for this world and the hereafter is requested, and protection from all forms of evil in both worlds is sought: "O He whom I hope for every good..." (Ibn Tawus, 1997, vol.3, p.211). Similar to this is another supplication: "O Lord, praise be to You. I ask You for all good for my religion, worldly life and hereafter, and I seek refuge in You from all evil."
2. Asking for the keys of good: Imam Baqir is reported to have said: "O my God, I ask You for the keys of good, its conclusions, its perfections, its benefits, its blessings, what my knowledge reaches of its foundations, and what my memory fails to enumerate."
3. Another comprehensive supplication is part of the morning and evening supplication of Imam Sadiq, asking Allah to include him in every good in which Muhammad and his family were included, and to exclude him from every evil from which Muhammad and his family were excluded.
4. The comprehensive prayer after prayers: "O Lord, do not leave any sin for me except that You forgive it, nor any worry except that You relieve it, nor any pain except that You heal it, nor any defect except that You conceal it, nor any sustenance except that You expand it, nor any fear except that You grant me security from it, nor any evil except that You remove it from me, nor any need in which is Your pleasure and my benefit except that You fulfill it."

5. Blessings in religion, worldly life and hereafter: Part of the supplication of the Friday night supererogatory prayer states: "O Allah, send Your blessings upon Muhammad and his family, and bless my religion, worldly life and hereafter, my family, wealth, children, brothers, all that You have given me, made my provision, bestowed upon me as blessings, and all the believers with whom You have established acquaintance between me and them."

#### 4-16-2 Generalization for Those in Need

The Prophet Muhammad (peace be upon him) said: "When one of you intends to supplicate, he should make his supplication comprehensive, for such supplication is closer to being answered." Examination of certain transmitted supplications shows there appears to be no limitation in prayer - it can encompass all those in need.

A transmitted supplication from the Prophet (peace be upon him) after every obligatory prayer in the blessed month of Ramadan includes requests for all those in need using the word "all" (kull), which linguistically indicates generality. In this supplication, the following are requested from Allah: comfort for all inhabitants of graves, wealth for all the poor, satiety for all the hungry, clothing for all the naked, repayment of debts for all debtors, relief for all the grieved, return of all travelers, freedom for all captives, rectification of all corrupt Muslim affairs, and healing for all the sick.

However, there is no doubt that enemies of Allah, the prophets, the Ahl al-Bayt, and opponents of religion and faith are excluded from this generalization, as the prayers and curses of prophets and Imams (peace be upon them) were against them, and it makes no sense for benevolent prayers to include them.

#### 4-16-3 Generalizing Supplication for Believers

What emerges from Quranic verses and narrations is that prophets and Imams (peace be upon them) included other needy people in their supplications, as mentioned in the Ramadan supplication: "O Allah, enrich every poor person." They would also pray for needy believers or groups of them that included the supplicant.

Allah commands His Prophet (peace be upon him) to seek forgiveness for all believers: "Ask forgiveness for your sin and for the believing men and believing women" (Quran 47:19). In practice, the supplications of prophets in the Quran - mostly phrased collectively (either with plural pronouns or explicit nouns) - indicate this type of generalization (see: Moses' supplication in Al-A'raf 156, Ta-Ha 45; Abraham's supplication in Al-Baqarah 128, Ibrahim 41, Al-Mumtahanah 4-5; Noah's supplication in Noah 28; Jesus' supplication in Al-Ma'idah 114; the supplication of the Seal of Prophets (peace be upon him) and believers in Al-Baqarah 285-286; the supplication of servants of the Merciful in Al-Furqan 74; the supplication of struggling prophets in Al-Imran 147).

Imam Sadiq (peace be upon him) narrates from his noble forefathers that the Prophet (peace be upon him) said: "Whoever prays with a group and only supplicates for himself without including them has betrayed them."

A famous passage from a supplication transmitted from the Prophet (peace be upon him) and some Imams (peace be upon them) for believers states: "O Allah, forgive the believing men and believing women, the Muslim men and Muslim women, the living among them and the dead" (see: Kulayni, 1987, vol.2, p.530; Ibn Babawayh, 1997, p.456; Tusi, 1991, vol.2, p.525). This supplication, mentioned in numerous instances including funeral prayers with extraordinary rewards promised for the supplicator, provides us a model to make comprehensive supplications for all believers.

Imam Zayn al-Abidin (peace be upon him) in the supplication of Abu Hamzah al-Thumali prays for all believers - dead or alive, present or absent, male or female, young or old, free or enslaved. Imam

Sadiq (peace be upon him) would pray in his qunut: "O Lord, forgive us, have mercy on us, grant us wellbeing, pardon our shortcomings in this world and the hereafter, verily You have power over all things."

Analysis of these exemplary supplications shows that the supplicator does not focus solely on himself, but rises above selfishness and supplicates sincerely, attending to the needs of all believers - living and dead - considering them all members of one body, feeling their pain as his own and praying for its removal. Undoubtedly, praying for others out of compassion and mercy causes the Almighty Allah to have mercy on the supplicator as well and fulfill his requests.

#### **4-16-4 Selflessness in Supplication and Prioritizing Believers**

According to Islamic teachings, just as selflessness in material matters is a praiseworthy and outstanding moral characteristic, in spiritual matters - including supplication - being selfless and prioritizing others over oneself is highly valuable and recommended by religious leaders. A noble hadith states that the Infallible Imam (peace be upon him) said: "The best supplication is sending blessings upon Muhammad and his family (peace be upon them), then praying for one's brothers, followed by praying for oneself regarding something one desires" (Majlisi, 1983, vol.90, p.296).

Lady Fatima al-Zahra (peace be upon her) would pray all night on Fridays for believing men and women, mentioning them by name. Imam Hasan (peace be upon him) asked: "Mother, why don't you pray for yourself as you pray for others?" She replied: "My son, first the neighbor, then the house" (Ibn Babawayh, 2006, vol.1, p.182).

#### **4-16-5 Praying for Absent Believers**

One of the matters emphasized by Allah and the leaders is praying for absent believers. Well-wishing for believers in their absence demonstrates the solidarity and unity of the faithful community. Allah accepts the supplications of believers, especially when they pray for absent believers.

In a sacred hadith, Allah tells Prophet Jesus (peace be upon him): "Call upon Me with a tongue you have not sinned with, and that tongue is not yours." Imam Baqir (peace be upon him), interpreting the verse "And He answers those who believe and do righteous deeds and increases them from His bounty" (42:26), said: "This refers to a believer who prays for his brother in his absence, so an angel tells him: 'For you is the like of what you asked for him, and you are given for your love for him.'"

In a detailed narration, Mu'awiyah ibn Wahab al-Bajali reports from Imam Sadiq (peace be upon him) who said: "Whoever prays for his believing brother in his absence, an angel from the lowest heaven calls out: 'O servant of Allah, for you is one hundred thousand times what you asked for him.' An angel from the second heaven calls: 'O servant of Allah, two hundred thousand times what you asked is for you.' This multiplies up to the seventh heaven where an angel calls: 'O servant of Allah, seven hundred thousand times what you prayed is for you,' until Allah Himself calls: 'O My servant, I am the Rich, Generous God whose treasures never deplete and whose mercy never decreases. Indeed My mercy encompasses all things. For you is a thousand thousand times what you prayed for'" (Majlisi, 1983, vol.90, p.389; Ibn Fahd al-Hilli, 1987, p.185).

The Prophet (peace be upon him) said: "The fastest supplication to be answered is when an absent person prays for another absent person." Praying for absent believers brings sustenance. Humran ibn A'yan said: "I visited Imam Baqir (peace be upon him) and asked him to advise me. He said three times: 'You must pray for your brothers in their absence, for praying for an absent believer causes sustenance to flow toward him'" (Majlisi, 1983, vol.90, p.387).

According to these narrations, angels pray for those who pray for absent believers, and Allah has promised to grant them one million times what they asked for believers. Therefore, those seeking answered prayers must not forget to pray for absent believers, so that Allah may fulfill their requests.

#### **4-16-5 Praying for Forty Believers**

Additionally, it is good for a person to be selfless in supplication and first pray for believing men and women. It is recommended to specifically name a certain number of believers and pray for them. Hisham ibn Salim narrates from Imam Sadiq (peace be upon him) who said: "Whoever prays for forty believers before praying for himself will have his supplication answered."

### **Conclusion**

Supplication is the best act and means of communication and proximity to Allah the Almighty. However, when this act is performed while observing the prerequisites, elements, and conditions outlined in the supplication model of the prophets and Imams, it will certainly be answered. The findings of this research indicate that the element of time plays a key role in the acceptance of supplications. Specific times such as the months of Rajab, Sha'ban, and Ramadan; special nights and days like the nights of Eid al-Fitr, Eid al-Adha, Eid al-Ghadir, the Prophet's appointment (Bi'that), the 15th of Sha'ban, Friday nights and days; and particular moments such as the time of the call to prayer (Adhan), noon, pre-dawn hours, between sunrise and noon, when the wind blows, when rain falls, sunset on Friday, and certain other moments all play a fundamental role in the acceptance of supplications.

The spatial context of supplication is the second element that influences the acceptance of prayers as a prerequisite. Mosques, the shrines of the Infallibles, and other sacred places like the plain of Arafat fall into this category.

The third element is the state of the supplicant. This prerequisite also has a fundamental effect and role in the acceptance of supplications. This includes having a broken heart, beseeching and imploring, weeping, and sincere attention.

The fourth element involves certain actions that the supplicant must perform before and during the supplication. These include giving charity, being in a state of purity, facing the Qibla, reciting one hundred verses from the Quran, making the supplication comprehensive in terms of needs and those in need, and practicing selflessness by prioritizing the needs of believers - especially in their absence - during supplication, and similar actions.

Observing these four elements and their sub-elements described in this article as prerequisites, elements, and conditions of supplication plays an important and significant role in the acceptance of prayers.

### **References**

#### **The Holy Quran**

1. Asefi, Muhammad Mahdi, *Al-Du'a 'ind Ahl al-Bayt*, Qom: Al-Markaz al-Alami lil-Dirasat al-Islamiyya, 2001/1422 AH.
2. Isfahani, Mirza Muhammad Taqi, *Mikyāl al-Makārim*, vol.2, Beirut: Mu'assasat al-A'lami, 2000.
3. Imam Khomeini, Ruhullah, *Sharh Du'a al-Sahar*, translated by Ahmad Fahri, Tehran: Nashr-e Tarbiat, 2001, 2nd edition.

4. Imam Sajjad, Ali ibn al-Husayn (AS), *Al-Sahifa al-Sajjadiyya*, Qom: Daftar Nashr al-Hadi, 1997.
5. Ibn Babawayh, Muhammad ibn Ali, *Man La Yahduruhu al-Faqih*, vol.1, Qom: Daftar Intisharat Islami, 1992.
6. Ibn Babawayh, Muhammad ibn Ali, *Fada'il al-Ashur al-Thalatha*, Qom: Kitabfurushi Dawari, 1975.
7. Ibn Babawayh, Muhammad ibn Ali, *Al-Khisal*, vol.2, Qom: Jami'at al-Mudarrisin, 1983.
8. Ibn Babawayh, Muhammad ibn Ali, *Al-Amali*, Tehran: Kitabchi, 6th edition, 1997.
9. Ibn Shu'ba al-Harrani, Hasan ibn Ali, *Tuhaf al-'Uqul*, Qom: Jami'at al-Mudarrisin, 1983.
10. Ibn Tawus, Ali ibn Musa, *Al-Iqbal bil-A'mal al-Hasana*, vol.3, Qom: Daftar Tablighat Islami, 1997.
11. Ibn Tawus, Ali ibn Musa, *Iqbal al-A'mal (Old Edition)*, vol.1-2, Tehran: Dar al-Kutub al-Islamiyya, 1988.
12. Ibn Tawus, Ali ibn Musa, *Muhaj al-Da'awat*, Qom: Dar al-Dhakha'ir, 1990.
13. Ibn Faris, Ahmad, *Mu'jam Maqayis al-Lugha*, vol.2, Qom: Maktab al-A'lam al-Islami, 1983.
14. Ibn Fahd al-Hilli, Ahmad ibn Muhammad, *'Iddat al-Da'i*, Tehran: Dar al-Kutub al-Islami, 1986.
15. Ibn Qulawayh, Ja'far ibn Muhammad, *Kamil al-Ziyarat*, Najaf: Dar al-Murtadawiyya, 1937.
16. Ibn Manzur, Muhammad ibn Mukarram, *Lisan al-'Arab*, vol.14, Beirut: Dar al-Fikr, 1993, 3rd edition.
17. Bagherifar, Ali, *Research on Quranic Supplications*, Tehran: Ministry of Culture and Islamic Guidance, 2002.
18. Al-Bahrani, Sayyid Hashim, *Al-Burhan fi Tafsir al-Quran*, vol.5, Qom: Mu'assasat al-Bi'tha, 1995.
19. Javadi Amoli, Abdullah, *The Wisdom of Worship*, Qom: Asra, 2004.
20. Hasanzadeh Amoli, Hasan, *Light upon Light*, Qom: Tashayyu', 2006.
21. Hosseinzadeh, Ali, "Etiquette Before God", *Educational Researches*, Year 2, No.2, 2010.
22. Hosseini, Muhammad and Fatemeh al-Sadat, *The Effect of Prayer on Knowledge*, Tehran: Scientific and Cultural Publications, 2013.
23. Heydari, Sayyid Kamal, *Prayer in the Quran*, translated by Muhammad Ali Soltani, Tehran: Sokhan, 2014.
24. Raghīb Isfahani, Husayn ibn Muhammad, *Al-Mufradat fi Gharib al-Quran*, Damascus: Dar al-'Ilm, 1991.
25. Rezaei Birjandi, Ali, *Lifestyle from Imam Sajjad's Perspective*, Birjand: Chahardarakht, 2014.
26. Al-Samahiji, Abdullah ibn Salih, *Al-Sahifa al-'Alawiyya*, Tehran: Islami Publications, 1976, 3rd edition.
27. Sharif al-Radi, Muhammad ibn al-Husayn, *Nahj al-Balagha*, Qom: Hijrat, 1993.



28. Tabatabai, Muhammad Husayn, *Al-Mizan fi Tafsir al-Quran*, vol.2, Qom: Islamic Publications, 1996, 5th edition.
29. Tabarsi, Fadl ibn Hasan, *Majma' al-Bayan*, vol.2, Tehran: Nasir Khosrow, 1993, 3rd edition.
30. Tusi, Muhammad ibn al-Hasan, *Al-Amali*, Qom: Dar al-Thaqafa, 1993.
31. Tusi, Muhammad ibn al-Hasan, *Misbah al-Mutahajjid*, vol.1-2, Beirut: Mu'assasat Fiqh al-Shi'a, 1990.
32. Tarihi, Fakhr al-Din ibn Muhammad, *Majma' al-Bahrayn*, vol.2, Tehran: Murtadawi, 1996, 3rd edition.
33. Al-'Arusi al-Huwayzi, Abd Ali ibn Jum'a, *Tafsir Nur al-Thaqalayn*, vol.2-4, Qom: Isma'iliyan, 1994, 4th edition.
34. 'Ayyashi, Muhammad ibn Mas'ud, *Tafsir al-'Ayyashi*, Tehran: Al-Maktaba al-'Ilmiyya, 1960.
35. Fakhr al-Din al-Razi, Muhammad ibn Umar, *Mafatih al-Ghayb*, vol.5, Beirut: Dar Ihya' al-Turath al-'Arabi, 1999.
36. Qutb al-Din al-Rawandi, Sa'id ibn Hibatullah, *Al-Da'awat*, Qom: Imam Mahdi School, 1986.
37. Qummi, Ali ibn Ibrahim, *Tafsir al-Qummi*, vol.2, Qom: Dar al-Kitab, 1988.
38. Al-Kaf'ami, Ibrahim ibn Ali, *Al-Balad al-Amin*, Beirut: Mu'assasat al-A'lami, 1997.
39. Al-Kaf'ami, Ibrahim ibn Ali, *Al-Misbah*, Qom: Dar al-Radi, 1984, 2nd edition.
40. Al-Kulayni, Muhammad ibn Ya'qub, *Al-Kafi*, vol.1-2, Tehran: Dar al-Kutub al-Islamiyya, 1986, 4th edition.
41. Majlisi, Muhammad Baqir, *Bihar al-Anwar*, vol.25 & 90, Beirut: Dar Ihya' al-Turath al-'Arabi, 1982.
42. Muhaddith Qummi, Abbas, *Mafatih al-Jinan*, Qom: Asva, n.d.
43. Makarem Shirazi, Naser et al., *Tafsir Nemuneh*, vol.7, Tehran: Dar al-Kutub al-Islamiyya, 1995.
44. Maliki Tabrizi, Mirza Jawad, *Al-Muraqabat*, Qom: Awj-e Elm, 2007.
45. Najafi, Muhammad ibn Hasan, *Jawahir al-Kalam*, vol.21, Beirut: Dar Ihya' al-Turath al-'Arabi, 1983.
46. Nuri Tabarsi, Husayn ibn Muhammad Taqi, *Mustadrak al-Wasa'il*, vol.12, Qom: Al al-Bayt Institute, 1987.

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).