**In the Name of Allah, the Most Compassionate, the Most Merciful**

ACLASSIFICATION of

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

BOOK FIFTEEN

**HUMAN REQUESTS AND PRAYERS**

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**2016**

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&

His Masterpiece:

" **ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



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**PART one**

**HUMAN REQUESTS AND PRAYERS**

**Chapter One**

**The Basis of Prayer**

**The Concept of Prayer and its Governing System:**

**1- The Concept of Prayer**

«وَ اِذا سَـأَلَـكَ عِبادى عَنّـى فَـاِنّـى قَـريـبٌ اُجيـبُ دَعْـوَةَ الـدّاعِ اِذا دَعانِ...!»(186 / بقره)

***"And when My servants question thee concerning Me, I am near, to answer the call of the caller, when he calls to Me ! So they should obey My Call and Believe in Me, so that they may be led Aright."***

***(Holy Quran. Baqa'reh,186.)***

**"Invocation" and "Invitation" means that one who prays wants to make himself noticed by the third party.**

**"The Request" means that after being noticed by the third party to make a request to gain a benefit or profit from said third party. Therefore, the Request is in lieu of Purpose and Result of the prayer.**

**2- Relationship of Prayer with Divine Ownership**

**It should be understood that it is the Real Property of God that made Him by all means so close to His servants than everything.**

**The requirement of such Property, which authorizes all kind of possessions without any barrier, is to accept any prayer of His servants that pray, and to comply with any Requests that they make.**

**Because His Property is Common and His Mastery and Command is not subject to any terms and conditions, so whatever God wants and possesses His servant and allow it to happen, it actually happens, but whatever He does not want and possess His servant and does not allow to happen, it does not happen, no matter how much efforts the servant spares.**

**3- The Innate Request**

**The above Verse, in addition to explaining the subject of God's compliance with the prayers, it also refers to the reason of it. For example, the reason of God's Nearness to them is that they are His servants, and all their affairs are upright to Him, and because He is close to them He complies with their prayers, and so far as there is no stipulation and condition in His acceptance, He will accept whatever they pray.**

**The only requirement is that the worshiper calls God, although this restriction is not in excess of the primary subject, but implies that the owner of the prayer must truly requests, and of course, requests from God .**

**The purpose of this requirement is that the Truth of these matters are involved, and only the name and appearance is not enough.**

**The purpose of the Phrase*: "****…* ***I respond to the invocation of the supplicant when he calls on Me…,"* is that the worshiper has to pray truly, and should request in terms of his innate and instinctive awareness, and his tongue has to be accompanied with his heart, because it is, in fact, the Heart that makes the real request and the Innate Tongue expresses it, not the tongue that turns anywhere you spin it, true or false, serious or joking, fact or virtual.**

**Therefore, in what the language is not involved, God Almighty has called it as: "Request," and said*: " And gave you of all you asked Him If you count God's Blessing, you will never number it…!"* *(Holy Quran. Ibrahim,34.)***

**So, the God's out of number bounties, are being requested by humans, even though not requested by outer Language, but asked by the language of poverty, need, and the language of their nature and existence: *" Everyone in the heavens and the earth asks Him. Every day He is engaged in some work !" (Holy Quran. Ar'Rahman, 29.)***

4- Granting the Real Prayer and Innate Request

**The true request by the innate language has always been coincided with compliance, with no violation and transgression.**

**The Prayers that are not answered they lack of two things: Either these kind of prayers lack of Real Request, and the worshiper, due to absence of clear subject matter, requests something by mistake, or demands what if the truth were clear to him never demanded it.**

**For example, the worshiper thinks that someone is sick and prays for his healing from God, but he is not aware that his life has reached to its end and no healing is required, otherwise he should ask God to revive him, as the worshiper is disappointed of his revival by prayer, therefore his prayer is not Real.**

**Or, the request is real, but, in fact, is not really from God, like someone praying to God but thinking in fact of effectiveness of ordinary causes. In this case the request is not actually from God, because God, Who accepts the prayers, has nothing to do in accompany with causes and delusions.**

**So, these two categories of worshipers, although they pray purely by language but their hearts have no involvement on it.**

**This is the summary of the subject matter that we can take from the above Verse, and by means of it the meaning of the Verses revealed in this regard will also be cleared, like the following Verses:**

***"Say: [to disbelievers] My Lord would not care about you except for your imploring. But you have denied…!" (Holy Quran. Forqan, 77.)***

***"Say: Tell me if the chastisement of Allah should overtake you or the Hour[Resurrection] should come upon you, will you call on others besides Allah…?"(Holy Quran. An'aam, 41.)***

***" Say: Who rescues you from the darkness of the land and the sea? You call on Him openly and secretly that If You save us from this, we will be of the thankful!" . "Say: God will save you from it and from all distresses, yet you still set-up partners?!" (Holy Quran. An'aam, 63-64.)***

**These Verses imply that Man by his nature and instinctively calls God, this fact has been entrusted in his nature by creation, and it is always God Whom he requests to meet his needs. But in time of welfare and comfort his heart inclines toward the causes and means, considering them as partner to God in fulfillment of his requests, gradually it makes him confused and he assumes that he does not ask God to meet his needs, but the fact is quite in contrary, because he, in fact, does not ask anyone else but God by the immutable command of his nature.**

5- Lack of Arrogance in Request

**Another one of the Verses in question is:**

***"******Your Lord has said," Pray to Me for I shall answer you prayers. Those who are too proud to worship Me will soon go to hell in disgrace!" (Holy Quran. Mou'men, 60.)***

**This Verse, not only invites the people to pray, but at the same time promises them of its fulfillment. It considers the praying as a worship, and threatens the leaving of praying to hell.**

**All forms of Worship according to this Verse is a Praying! *(Attention Please!)* And, considering above the meaning of other Verses relating to this subject will also be cleared, such as the Verse:**

***" Therefore call upon Him, being sincere to Him in obedience…!"***

***(Holy Quran. Mou'men, 60.)***

***" And called upon Us out of yearning and awe, and they were humble to Us!" (Holy Quran. An'biya, 90.)***

***" Pray to your Lord humbly and privately. God does not love the transgressors!" (Holy Quran. A'araf, 55.)***

***" When he cried unto his Lord a cry in secret … And I have Never been unblessed in my invocations To You!" (Holy Quran. Maryam, 4.)***

***" And He fulfills the prays of His Believers who do righteous deeds And gives them increase out of His Grace…!"(Holy Quran. Shoura,26.)***

**The above Verses specify the pillars of prayer and its rituals, their principal is being sincere in prayer, namely the worshiper's tongue should agree with his heart. To give up his heart of all causes and give it only to God, the requirement of this is to be in the status of hope and awe, eagerness and fear, also to be tender-hearted, weeping, insisting, remembering, good working, believing, courteous in presence, and so on; that is mentioned in the Traditions**

**6- Divine Invitation and Achievement in Prayer**

«...فَلْيَسْتَـجيبُـــــوا لـــى وَ لْيُــــؤْمِنُــــوا بــى لَعَلَّهُــــمْ يَــرْشُـــدُونَ!»(186 / بقره)

***" … So let them respond to Me, and let them believe in Me; haply so they will go aright!" (Holy Quran. Baqa'reh,186.)***

**The above Phrase is a subordinate to the subject which is the requirement of the previous Phrase, and it is the fact that God is near to His servants and nothing buffers between God and their prayer, therefore God has interest both to them and to their requests, invites them toward Himself and persuade them to pray; therefore the servants should also respond to this invitation of God and direct towards Him, believe in His such attributions, and should also be certain that He is near to them, responds their praying - *"haply so they will go aright!"***

(Almizan, V:3, P:42.)

Analysis of a Tradition

on Human Prayers and Requests

**A Tradition narrated through the Holy Prophet(pbuh) that the God Almighty has said:**

**"*There is no Creature who seeks support from other Creature, that I ban the causes of the heavens and the earth for him, if he had any request I never fulfill, if calls me never respond him; but if someone seeks support from Me only, I set the heavens and the earth to guarantee his sustenance, if he calls me I respond him, if he prays I accept his praying, if he had any request I grant him, and if he asks forgiveness I will forgive him*!"**

**Analysis of the above Tradition:**

1 - The relationship of external causes with innate request

**The material that this narrative conveys is the same pureness in prayer, not to invalidate the causation which God has set them as a means with which the things will achieve their existence objects.**

**These Causes, of course, are not the independent means and existence bounties( but a channel for existence grace,) that the man understands it with an intelligence and inner perception, namely understands by its nature that there is a generous power that meets his needs, His work is not infringement, but any performance of external causes are in confront with violation, and not reliable.**

**Therefore, the Power that is the origin of all existence, and the solid Foundation that all Creatures are needful and dependent to Him is someone other than the external Causes, so that one should not rely on the external Causes, sticking to them, and forget the true problem-solver.**

**One can understand this fact with a short glance to his innate nature, therefore if the human being asked something and achieved to his requests, it reveals that he has realized his need through the causes by means of his innate perceptions and made his request from God, and God has granted it. If he asked his request direct from Causes, this is not any more an innate perception, but through some imagination received him by means of some causes. This is of the items that the inward opposes the outward.**

**2- Innate System and Imaginary System**

**Governing the Human Praying and Request.**

**It happens that sometime one likes something and tries to get it, but when achieves it finds that it is harmful for his other profitable and favorable affairs, then abandons it and proceeds with the important one. Again It happens that one disliked something and kept himself away from it and was always afraid of its danger or loss, but when he encounters with it, finds that it is more beneficial and profitable than the things he fondly cared of them, then he proceeds with it and disregards the first ones.**

**Also, when a sick child encounters with a bitter syrup may be refrains and cries, however by his inner perceptions wants health and requests the syrup, but his apparent deeds and words do not agree with it. So, human life is running by two systems: one is the Innate System which works in accord with the innate consciousness, the other is the Imaginary System tuning by the external perception. There is no error in the innate system, but the imaginary system is full of errors and mistakes. It happens that one requests something in accord with his illusion, but this request is being interpreted to something else by his innate language.**

(Almizan, V:3, P:48.)

**Chapter Two**

**Types of Prayer**

**Acceptable Prayers and Unacceptables**

«قُــلْ اَرَءَيْتَكُــمْ اِنْ اَتكُــمْ عَــذابُ اللّهِ اَوْ اَتَتْكُمُ السّاعَةُ اَغَيْرَ اللّهِ تَدْعُونَ...!»(40 / انعام)

***" Say: Tell me if the chastisement of Allah should overtake you or the Hour should come upon you, will you call on others besides Allah…?" (Holy Quran. An'aam, 40.)***

**Resurrection is an inevitable issue, requesting to keep it of happening is impossible, and it is also impossible to request it consciously.**

**However requesting to withhold the God's punishment is possible through its true path, namely to repent and bring the true faith in God. Certainly He accepts such request.**

**As God lifted the punishment from the people of Yunes (Jonah) when they requested to remove it, a request through the true path - repented and believed in truly.**

(Almizan, V:30, P:320.)

**Chapter Three**

**Prayer's Compliance**

**Praying in a State of Emergency and Helplessness**

**Many Verses in Quran refer to the fact that when man comes to an emergency condition, for example, sitting on ship finds himself in danger, there he calls God, and God accepts his request:**

***" And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing…!" (Holy Quran. Yunos, 12.)***

***"…Until when you are in the ship … Start to pray sincerely to God…!"***

***(Holy Quran. Yunos, 22.)***

(Almizan, V:30, P:318.)

**Chapter Four**

**How to Pray?**

**Teachings of Quran for Better Praying**

**In the Holy Quran, there is most higher teachings of all kinds to the Prophet (pbuh), how to praise of his Lord, by observing such rituals, and applying those principles in his requests:**

**1- In the following Verses he is educated to say:**

***"Say," O Allah, Master of all sovereignty!***

***You give sovereignty to whomever You wish,***

***and strip of sovereignty whomever You wish!***

***You make mighty whomever You wish,***

***and You abase whomever You wish!***

***All good is in Your hand!***

***Indeed You have power over all things!"***

***" You make the night pass into the day,***

***and You make the day pass into the night!***

***You bring forth the living from the dead,***

***and You bring forth the dead from the living!***

***and You provide for whomever You wish without any reckoning!"***

***(Holy Quran. Ale'Omran, 26-27.)***

**2- In the following Verse he is taught to say:**

***" Say: O God, Initiator of the heavens and the earth!***

***Knower of the unseen and the seen!***

***You will judge between Your servants regarding their disputes!"***

***(Holy Quran. Zomar, 46.)***

**3 - In the following Verse he is also educated to say:**

***"Say: Thanksgiving and Adoration is only due to Allah,***

***and Greetings be to His selected obedient Worshippers!"***

***(Holy Quran. Zomar, 59.)***

**4 - In the following Verses he is also taught to say:**

***" Say: My prayer, My rituals, my life, and my death,***

***all are For Allah, the Lord of the worlds!"***

***" No associate has He, with that am I commanded,***

***and I am the first of the Muslims!"***

***(Holy Quran. An'aam, 162-163.)***

**5 - In the following Verse he is also educated to say:**

***"SAY: My Lord, increase me in knowledge!"***

***(Holy Quran. Ta'ha, 114.)***

**6 - In the following Verse he is also taught to say:**

***" And say: O, my Lord! I seek shelter in You from the devils' temptation!" (Holy Quran. Mo'menoun, 97.)***

**And in many other Verses such high teachings are also seen, mastering His Messenger with, and the Prophet also, has educated and recommended his Nation to observe these rituals.**

(Almizan, V:12, P:169.)

**The Right Time for Praying**

«قالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبّى اِنَّهُ هُوَ الْغَفُورُ الرَّحيمُ!» (98 / يوسف)

***" [Yaqub] said: I will soon ask my Lord's Forgiveness for you; verily, Allah is the Merciful Forgiving!"***

***(Holy Quran. Yusef, 98.)***

**In the above verse Yaqub [Jacob(pbuh)] said : Soon, I shall ask forgiveness for you! He made a delay in asking forgiveness for his children.**

**In some Traditions mentioned that he delayed it until the moment that prayers are being complied.**

**In "Kafy" is narrated from Imam Sadiq(as) that he said**:

***" The Messenger of God (pbuh) said: The best time that you can pray and ask your requests from God is the time of Dawn. Then he recited this Verse that Yaqub said to his sons: I shall ask forgiveness for you, soon! And his intention was that he shall pray for forgiveness on the time of dawn."***

**It has been narrated in "Dorr'al'Mnthur" from Messenger of God (pbuh) that one asked His Excellency why Yaqub made delay on asking for forgiveness? He responded: "He Delayed until the dawn comes, because prayer is being accepted on dawns!"**

**In some Traditions say that he delayed asking forgiveness until the Friday night come**s.

(Almizan, V:22, P:113.)

**Chapter Five**

**Prayer of Prophets(as)**

**and Great Personalities**

**Prayer of Prophet of Islam, Mohammad(Pbuh)**

«امَــنَ الـرَّسُـولُ بِمــا اُنْــزِلَ اِلَيْـــهِ مِـــنْ رَبِّــــــهِ وَ الْمُـــــؤْمِنُـــونَ...!» (286-285 / بقره)

***" The Messengers and the believers have faith in what was revealed to them from their Lord…!"(Holy Quran. Baqa'reh, 285-286.)***

**Among the prayers of the Holy Prophets is a prayer that God Almighty has quoted it from His Dearest Prophet, Muhammad Mustafa(pbuh.) At this praying his nations' believers has also been joined to him:**

***" The Messenger believes in what has Come down to him from his Lord and so do the Believers; all of them believe In Allah, in His Angels, in His Books and in His Messengers…."***

And they said:

***" We consider no Separation between one another of Allah's Messengers! "***

They also said:

***" O, our Lord! We heard Your Commandment and we obeyed!***

***O, our Lord! We beg Your Forgiveness!***

***And to You is the Return of us!"***

***" Allah does not put a task on a Person beyond his ability,***

***Man gets Reward for that[ good] which he has done,***

***and he is punished for that [evil] which he has done,***

***O, our Lord!***

***Punish us not if we forget or fall into error.***

***Lay Not on us a burden like that which You did lay on those before us!***

***O, our Lord!***

***Lay not on us a Burden greater than we have strength to bear; Pardon us, and Grant us Forgiveness!***

***O, our Lord!***

***Have Mercy on us; You are our Guardian;***

***So render us victorious over the disbelievers."***

**These Verses narrate of the Faith of the Prophet(pbuh) in Munificent Quran, and in all the Principles of Islamic Knowledge's and the Requirements of Divine Orders, then joined him the Believers, too.**

**The Believers, mentioned here, are not only his contemporaries,  but all believers out of his Nation, which through their Belief have become an offshoot of holy blessed tree of his dear being.**

**The theme of these Verses is a comparison between the People of the Book and the Faithful of this Nation in respect of their Holy Books and their regards and devotion to the Book that has been revealed to them.**

**In the previous Verses, God blames the People of the Book for their discrimination between Angels of God, they considered Gabriel as enemy but liked the others; discrimination between Scriptures of God, disbelieved in Quran but believed in the others; discrimination between God's Prophets, disbelieved in Mohammad(pbuh,) but believed in Moses and or both he and Jesus; and discrimination between Commands of God, disbelieved in part of them, but believed in the others!**

**Inclusion of this Prayer in etiquette of obedience, in observing it on resorting successively to the Divine Favor, is a matter needs no explanation.**

(Almizan, V.12, P.165.)

The Translation is to be continued !