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

**CLASSIFICATION of**

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allamah Sayyed Muhammad Hussein Tabatabaei**

**Complete Translation**

 **BOOK FIFTEEN**

**HUMAN REQUESTS AND PRAYERS**

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**2022**

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&

 His Masterpiece:

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



 **Image of Allamah ( Oil Painting. Work: Sayyed Mehdi Amin, 1991)**

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## Introduction

**In the Name of God, the most Compassionate, the most Merciful**

**إِنهُ لَقُرْآنٌ كَريم في‏ كِتابٍ مَكْنُون‏ لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُون**

**This is an honorable Quran**

**Preserved in a Hidden Book which**

**No one can touch it except the purified ones!**

TEACHINGS OF QURAN IN ALMIZAN

**This is a "Reference Book"**

 **or the Theological Encyclopedia of the Holy Quran, Classified and Summarized from Allamah Tabatabaei’s most famous Commentary of Quran, the "Almizan."**

**About the work:**

 ***"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...! "***

 On the website of the ***Goodreads*** ([***www.goodreads.com/book/show***](http://www.goodreads.com/book/show)***...,***) where the people introduce their most interesting books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first** **volume of** **"Teachings of Quran in Almizan,"** along with his favorite books, and wrote the above comment.

 Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

**The Purpose of Classification**

The Verses of Holy Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Ethics, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human, and also the Verses foretelling the life after Resurrection, Paradise, Hell, and also the Human Final Destination and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of Holy Quran, during the twenty-three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of Holy Quran there was a need to categorize these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 77 pocket size books on 2012.

**Translation of the Classified Commentaries**

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his website, later he started to prepare another abridged edition in English language and published them also at his website.

At this new attempt, the author tried to present the Complete Translations of these Valuable Classified Commentaries of Holy Quran to the International readers of Muslims and non-Muslims all around the world.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website**:**

**BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,**

**BOOK 2 -**[**DEVISING, PREDESTINATION, AND DESTINY**](http://almizanref.epage.ir/images/almizanref/content/files/2-ALMIZAN%20English%20CLASSIFICATION%20-COMPLETE-%20Devising%20Predestination%20Destiny%20.pdf)

**BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**

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**BOOK 6 - ANGELS**

**BOOK 7 - JINN AND SATAN**

**BOOK 8 - CREATION OF MANKIND**

**BOOK 9 - SOUL AND LIFE**

**BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN**

**BOOK 11- HUMAN SELF AND LOVE**

**BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH**

**BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION**

**BOOK 14 - SECRET OF SERVITUDE**

**BOOK 15 – HUMAN REQUESTS AND PRAYERS (Present Volume)**

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I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 85, and same to His devoted servants all around the world to study these books, and achieve a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

 **Sayyed Mehdi** **Amin** (Habibi)

 TEHRAN. **February 26, 2022 – March 19, 2022**

###

##### CHAPTER ONE

## BASIS OF PRAYER

#

# Concept of Prayer and its Governing System

«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, Baqara: 186.)**

#### 1- The Concept of Prayer

"Praying" and "Call" refer to one who prays and wants to attract the attention of someone to himself. The meaning of "Request" is that he asks a favor or a benefit from the one whom he intended to attract his attention. Therefore, the Request is in fact the purpose and the result of prayer.

#### 2- Relation of Prayer with God’s Ownership

It should be understood that it is the Real Ownership of God that made Him Near to His servants, Nearest than everything.

The necessity of such Ownership, that authorizes all kind of possess-ion without any obstacle, is to accept any request and prayer of His servants when pray, and to comply with any Requests that they make, because His Property is Common and His Mastery and Dominance is not subject to any terms and conditions, so whatever God wants to possess to His servant and let something happen, it happens, but whatever He does not want and does not possess to human being, 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 issue 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 since there is no condition and limit in His Acceptance, He will accept whatever they pray.

The only condition is that the worshiper calls Him, although this restriction is not more than 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 affairs are interfere in the issue, and only the name and appearance is not enough.

The purpose of the Phrase: "…**I am near, to answer the call of the caller, 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 accompany with his heart, because it is, in fact, the Heart that makes the real request and the Innate Tongue expresses it, not the outer 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 He gave you all that you had asked Him.**

**If you enumerate Allah's blessings,**

**you will not be able to count them…!”**

**(Ibrahim: 34.)**

 So, the countless Bounties of the God Almighty are being requested by humans, even though not requested by outer Language, but asked by the language of poverty, merit, 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!”**

**(Rahman: 29.)**

#### 4- Acceptance of Real Prayer and Innate Request

The True Request by the innate language has always been accepted with no violation and transgression.

The Prayers that are not accepted are in lack of two things: Either these kinds of prayers lack of Real Request, and the worshiper, due to absence of a clear subject, 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 he never demands his revival.

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 with causes and delusions.

So, these two categories of worshipers, although they pray purely by language, but their hearts are not involved on it.

This is the summary of the subjects that can be understood 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: My Lord would not care for you were it not for your prayer!**

**(Furqan: 77.)**

**“Say: Tell me, should Allah's punishment overtake you, or should the Hour overtake you, will you supplicate anyone other than Allah…?”**

**(An’am: 40.)**

**“Say: Who delivers you from the darkness of land and sea,**

**“When you invoke Him suppliantly and secretly:**

**If He delivers us from this, we will surely be among the grateful!**

**Say: It is Allah who delivers you from them and from every agony,**

**but then you ascribe partners to Him."**

**(An’am: 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: Call Me, and I will hear you! Indeed, those who are disdainful of My worship will enter hell in utter humility!”**

**(Mumen: 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!)

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…!"**

**(Mumen, 60.)**

**“…And they would supplicate Us with eagerness and awe**

**and were humble before Us!”**

**(Anbiya: 90.)**

**“Supplicate your Lord, beseechingly and secretly.**

**Indeed, He does not like the transgressors!”**

**(A’araf: 55.)**

**“When he called out to his Lord with a secret cry! … Yet never have I,**

**my Lord, been disappointed in supplicating You!”**

**(Maryam: 3-4.)**

**“And He answers those who have faith and do righteous deeds and enhances them out of His grace!”**

**(Shura: 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, remem-bering, good working, believing, courteous in presence, and so on; what is mentioned in the narratives.

#### 6- Divine Invitation and Success 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!"**

**(Baqara: 186.)**

The above Phrase is a subordinate to the subject 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 in them and in their requests, invites them towards Himself and persuades them to pray; therefore the servants should also respond to this invitation of God and turn towards Him, believe in His Attributions, and should also be certain that He is near to them, responds their praying, haply they become guided!

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

# Prayer and Real Call

«لَــهُ دَعْــوَةُ الْحَقِّ وَ الَّذينَ يَدْعُونَ مِنْ دُونِه لا يَسْتَجيبُونَ لَهُمْ بِشَىْ‏ءٍ اِلاّ...!»

(14 / رعد)

**“Prayer to Him is the true prayer. Those to whom they pray instead of God will answer none of their prayers. It is as though one stretches his hands out to the water that can never reach his mouth. The prayers of the unbelievers will get nowhere!”**

**(Holy Quran, Ra’ad: 14.)**

The purpose of "Praying" and "Calling" is to attract the attention of the one who is called to accept the request of the one who requests, which is often done with words or gestures, and the “Response” is to accept the request of the requester, and to turn to him.

But the “Request” for a need in prayer, and “Satisfying” a need in answering, is not part of meaning, but it is the end and complement of the meaning of the two.

Why, this aspect lies in the concept of prayer that the “Respondent” must have attention and consideration, that if he wants to “Respond,” to be able to pay attention to the “Requester,” and also, he must have the power and ownership to be able to respond the prayer, but praying and requesting from a Respondent who has no understanding and no ability or ownership to satisfy a need, is not a true prayer, even if it has the form of a prayer.

The prayers from someone other than God are unanswered, and the prayers from the disbelievers are in error. The difference between the Real Call and the false call is that in the Real Call the Respondent hears the Call, and responds it too, of course!

This is one of the Attributes of the Glorious and Almighty God, since He is the Hearer of prayers and is Near, and is Respondent of prayers, and He is also the Rich and the Merciful:

**“I am indeed rearmost. I answer the supplicant's call when he calls Me!”**

**(Baqara: 186.)**

**“Pray to Me for I shall answer your prayers!”**

**(Mumen: 60.)**

The God Almighty has not made any condition in answering the prayer, in His Holy Word, except that the Truth of the Prayer be fulfilled, and only He should be invited and nothing else.

**(Almizan: V. 22, P. 209.)**

# Prayer, and the Divine Predestination and Destiny

It is narrated from the Holy Prophet of Allah that he said:

**"... The Pen of Destiny has run to whatever will be until the Day of Judgment, and if all creatures try, they will not be able to bring you the benefit that God did not write for you!"**

This means that all events and occurrences are destined by God, the means and causes do not have an independent and real effect on them. He is Only the God Almighty, whose Kingdom and Dominance has been permanent, and whose Will and Providence are constantly influential. He has the control of all affairs, and Rules it in any way He Wishes. Therefore, one should only ask Him and seek His help.

It has been repeatedly narrated from the Holy Imams that:

**"Prayer is of Destinies!"**

When an affair is destined, it does not mean that it becomes to existence without the effects of means and causes. (For example, some-thing that is destined to burn it does not mean that it will burn without any flaming means and causes, but it means that another fire or means of burning is provided to burn it.) “Prayer” itself is one of the causes, so when a person prays, the cause for its acceptance becomes provided, and it is actualized.

Therefore, the destiny of a thing is not in conflict with the effect of prayer, because it was destined to come to existence through praying and acceptance of that prayer, just as the destiny of burning means that it burns by the presence of fire in special circumstances.

It has been narrated from the Holy Prophet of God that he said:

* **"Nothing returns the Destiny but the Prayer!”**

It has also been narrated from Imam Sadiq (AS) that:

* **"Prayer returns a Destiny that has been firmly established!"**

Also, it has been narrated from Imam Musa ibn Ja'far (AS) that:

* **"Try to Pray, because praying and asking God will return the calamity that has passed from the stages of Ordainment and Destiny and has not yet been signed! (That is, it can be returned where all its causes have been provided but it has not yet existed outside!)"**

Also, it has been narrated from Imam Sadiq (AS) that:

* **"Prayer restores the established Decree, so pray a lot, because praying is the key to Divine Mercy and causes the needs to be met, and nothing can be achieved for what is with God except by praying! Every door that you knock a lot will finally open!"**

The last Phrase refers to the insistence on prayer, and insistence is one of the things that make the request serious and real, because the more a person demands something, the clearer and purer his intention and attention becomes.

**(Almizan: V. 3, P. 56.)**

# Directing Requests and Prayers by Human Nature

« وَ اِذا مَسَّكُـــــمُ الضُّــــرُّ فِـــى الْبَحْـــرِ ضَـــلَّ مَــنْ تَــدْعُــونَ اِلاّ اِيّـاهُ !»

(67 / اســراء)

**“And when distress befalls you at sea, those whom you invoke besides Him are forsaken. But when He delivers you to land, you are disregardful of Him. And man is very ungrateful!”**

**(Holy Quran, Isra: 67.)**

The above Verse indicates that the Remembrance of God Almighty never leaves a person's heart and is not neglected in any way.

If a person prays, his nature and instinct compel him to recite God in misery and in merry, in intensity and in comfort, because if some of them turn away from Him, it implies that He was there, otherwise if such a thing was not in the essence and nature of man, there was no meaning for disregarding, so when the Verse says: Man calls on God in his misery, but in times of happiness he turns away from Him, this means that man is always guided towards the God Almighty by his nature.

**“And man is very ungrateful!”**

That is, “Ungratefulness to God’s Blessings” is a habit of human being, because he has the human nature, and he always is dealing with material and natural causes, therefore he finds the habit to regard the natural and material causes and forget and disregard the Cause of Causes, despite that he is in every moment immersed in the blessings from God.

The above Verse understands us that man's disregard of God’s Remembrance in the absence of misery is not an instinctive and natural thing, but it is a normal thing, and it is an ugly habit of man that makes him to be ungrateful of His Blessings!

In the above Verse, there is an important reason for the Monotheism of the Divine Lordship, that is, if a person in an event reaches the point where his heart is cut off and disappointed by any apparent cause of the world, he will not be cut off from every cause and from the Essential Cause and his hope of salvation is not completely nullified, but he still has the hope of salvation, because he is still hopeful to a Cause, Who is capable of doing things for which no cause is capable!

In fact, if such a Cause did not exist above all the causes of the universe, namely, the God Almighty, why should such a connection and belonging be found in the heart of man and in his nature?

**(Almizan: V. 25, P. 260.)**

# Analysis of Narrative about Human Prayers

The following narrative is quoted from the Holy Prophet of God that the God Almighty has Said:

***“There is no creature who seeks support from other creature, that I prevent the causes of the heavens and the earth for him, if he had any request I never fulfill, if he calls Me, I 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 Narrative:

#### 1 - Relationship of External Causes with Innate Requests

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 producer of existence, (but a channel for existence grace,) that the human being understands it with an intelligence and inner perception, namely understands by his nature that there is a generous power that meets his needs, and His work is not infringement, but any performance of external causes is 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 by means of his innate perceptions through the causes 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 sometimes 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 Unacceptable Prayers

« قُــلْ اَرَءَيْتَكُــمْ اِنْ اَتكُــمْ عَــذابُ اللّهِ اَوْ اَتَتْكُمُ السّاعَةُ اَغَيْرَ اللّهِ تَدْعُونَ...!»

(40 / انعام)

**“Say: Tell me, should Allah's punishment overtake you, or should the Hour overtake you, will you supplicate anyone other than Allah, should you be truthful?”**

**(Holy Quran, Anam: 40.)**

The issue of Resurrection or the Day of Judgment is an inevitable Decree that praying for its non-occurrence is impossible, just as it is not possible for a person to really pray for it.

But the Divine Torment, if one seeks the removal of it through a real procedure, namely, he repents and believes in God with a True Faith, the God Almighty will surely Respond, just as He removed the torment from the people of Jonah, because they asked it through its real process, that is, they repented and brought True Faith.

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

# Deceitful and Untimely Prayers

If a people do not pray from its real path, but want to use tricks to save themselves, it will certainly not be answered, because asking is not a real wish, but it is deceit and deception.

In the case of untimely prayer, the God Almighty narrates from Pharaoh, when he was drowned, he said:

**“I believe that there is no god except Him in whom the Children of Israel believe, and I am one of those who submit to Him!”**

**(Yunus: 90.)**

The Almighty God Replied:

**“[He was told:] What! Now? When you have been disobedient heretofore and were among the agents of corruption?”**

**(Yunus: 91.)**

The Holy Quran narrates from other nations that when they were punished by God, they said:

 “**Woe to us, we have been wicked!**

**So that remained as their cry until We took them all,**

**and they became still!”**

**(Anbiya: 14-15.)**

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

# Praying for Inward and Outward Adornment of Deeds

« رَبِّ اَوْزِعْنـــــى اَنْ اَشْكُــــرَ نِعْمَتَــــكَ الَّتـــى اَنْعَمْــــتَ عَلَــــــىَّ وَ...!»

(15 / احقاف)

**“My Lord, direct me to appreciate the blessings**

**You have bestowed upon me and upon my parents,**

**and to do the righteous works that please You…!”**

**(Holy Quran, Ahqaf: 15.)**

The God Almighty has not mentioned in this Verse the blessing requested by the seeker, so that all outward blessings such as life, sustenance, consciousness and will, as well as inward blessings such as faith in God and Islam, humility and trust in God, and delegation to God to be involved in this Verse.

In the Phrase: **“My Lord, direct me to appreciate the blessings You have bestowed upon me and upon my parents,”** he requests the blessing of being thankful, so that he can express God’s Blessings verbally and practically. It is clear to understand what the verbal thanks, and utterance mean, but the practical gratitude is to use God's Blessings in such a way that everyone understands that his blessing is from God Almighty, and God has bestowed it on him, not from his own. The necessity of using it in such a way is that his servitude and obedience to be evident in his words and deeds.

At the end of the Phrase, the God Almighty makes us to understand that the above-mentioned thanksgiving has been uttered both by himself and on behalf of his parents, in fact, the child is a language of remembrance for them after the death.

The Phrase: **“And to do the righteous works that please You,”** is another request that complements the request of thanksgiving, because thanksgiving is for a blessing of something that adorns the appearance of man but being competent to acceptance of God Almighty is an Adornment that adorns the inside of deeds and makes them Pure for God!

**(Almizan: V. 36, P. 13.)**

# Praying for Reforming the Offspring of Man

«...وَ اَصْلِــــحْ لـــى فــــى ذُرِّيَّتـــــــى...!»

(15/احقاف)

**“And correct for me my offspring be righteous as well!”**

**(Holy Quran, Ahqaf: 15.)**

Correction in "offspring" means to create goodness in them. Since this creation is from God, it means to make the offspring successful in righteous deeds, so that these good deeds correct their hearts.

If the requester asked for correction of his offspring for his ownself, it was to make understand that he asks for a correction that he himself would benefit from their correction, that is, his descendants should be kind to him, as he was kind to his parents.

The summary of prayer is that God will inspire him with gratitude for God’s Blessings and righteous deeds, and make him virtuous to his parents, and make his offspring for him as he was for his parents.

Gratitude for God's Blessing in its true meaning is that the servant of God to be Pure for God, so the return of the meaning of prayer is a request for Purity in intention and goodness in action.

**(Almizan: V. 36, P. 14.)**

# Human Requests for his Hereafter and its Realization Terms

« وَ مَـنْ اَرادَ الاْخِـرَةَ وَ سَعـى لَهـا سَعْيَهـا وَ هُـوَ مُــؤْمِـنٌ فَــاُولئِـكَ كـانَ سَعْيُهُـمْ مَشْكُورا !»

(19 / اسراء)

**“Whoever desires the Hereafter**

**and strives for it with an endeavour worthy of it,**

**should he be faithful**

**the endeavour of such will be well-appreciated!”**

**(Holy Quran, Isra: 19.)**

We understand from the Phrase: “**And strives for it with an endeavour worthy of it,”** that the effort for the Hereafter must be such that it is worthy of it, like as using the perfection of seriousness in goodness of action, and to take the goodness of action either from a definite reason or from a religious proof, and makes his endeavoring while he has faith in God. This requires Monotheism and belief in Prophecy and Resurrection. Because whoever does not confess to one of these three the God Almighty does not consider him a believer in His Glorious Word. There are many Quranic Verses in this regard.

The meaning of the Phrase: "**The endeavour of such will be well-appreciated!”** is that God thanks them for their good deeds with praise and acceptance. Thanking God for his servant’s deeds is His Attention on him.

Yes, as soon as God gives a good reward to his servant, it is His favor on the servant, otherwise the duty of the servant is to serve his Master and he should not consider himself a creditor. Thus, God’s rewarding is a favor from the Master, and thanking him is a doble favor - **and Allah is dispenser of a great Grace!**

These two Verses indicate that the means of the Hereafter are deeds and enough, and deeds are causes that never violate their ends and purposes, unlike the worldly causes which can be violated, because God Said about the causes of the Hereafter: "**The endeavour of such will be well-appreciated,”** and Said about worldly causes: **“Whoever wishes the temporal quick-passing of this worldly life, We easily grant him such things for whom We Will, but afterwards, We provide Hell for him; he will enter in it despised and rejected!” (Isra: 18.)**

**(Almizan: V. 25, P. 116.)**

# Satisfaction of Human Worldly Desires

«مَــنْ كــانَ يُــريـدُ الْعـاجِلَـةَ عَجَّلْنــا لَــهُ فيهـا مـا نَشـاءُ لِمَــنْ نُــريـــدُ!»

(18 / اسراء)

**“Whoever wishes the temporal quick passing of this worldly life,**

**We easily grant him such things for whom We Will…!”**

**(Holy Quran, Isra: 18.)**

The God Almighty states that all affairs are in Our Hands not at the disposal of human, and whatever the effect is it comes from Our Will, not from his will. We do not apply this method to all worldly people, but to anyone We Wish.

Since the Actual Will of God Almighty over everything is to provide external means and reach it to the level of complete causality, so it should be said: The above Verse indicates that every worldly man can have his share of worldly sustenance to the extent that the causes necessitate, and the factors, that the God Almighty has made them active in the world and has given each of them by His Predestination a definite effect, would help, so the worldly man cannot reach to his desires except to some parts, although he reaches to some of them that he requests by the language of creation, but in anyway, he will not achieve except to the extent that the God Almighty has made its causes active towards him…**“And Allah besieges them from all around!” (Burooj: 20.)**

The God Almighty has stated this Truth in another language in another Verse:

* If it were not for the people living a certain way, and all are condemned to the law of causes, and in this law, there is no difference between the infidel and the believer, and if each of these two differences encounters the factors of richness and wealth, he will become rich, and if one encounters the opposite factors, he becomes poor, whether a believer or a disbeliever. We allocate the infidels to more worldly blessings because worldly blessings are of no value to Us or in the market of the Hereafter!

**(Almizan: V. 25, P. 114.)**

# Praying for Affairs of World and Hereafter

«فَمِنَ النّاسِ مَـنْ يَقُولُ رَبَّنا اتِنا فِى الدُّنْيا...!»

(200 تا 202 / بقره)

**“Among the people there are those who say:**

**Our Lord, give us in this world,**

**but for such there is no share in the Hereafter!**

**And among them there are those who say:**

**Our Lord, give us good in this world and good in the Hereafter,**

**and save us from the punishment of the Fire!”**

**(Holy Quran, Baqara: 200-201.)**

Referring to "People" in the above Verse is the absolute nature of human beings, whether it is an infidel who has nothing to do with the Hereafter, or a believer who has no interest in anything other than what is with God, and if he wants anything from the world, he wants what the God Almighty is satisfied with.

The request here is the heartly desire, not only to say or pray by language. The meaning of the Verse is as under:

* **There is a group of people, who want only the worldly pleasure, and they will benefit nothing in the Hereafter!**
* **And there is a group of people, who desire nothing but what pleases God, either in this world, or in the Hereafter, and they will benefit in the Hereafter!**

Hence, a point is cleared in the prayers of the people of the Hereafter, that they used the attribute of "good" in relation to worldly affairs, but it is not mentioned in the prayers of the people of this world only, and that the people of this world love all the pleasures of this world only, but the people of the Hereafter have divided the affairs of the world and Hereafter into two categories. Some are considered “good” and some are considered "evil" and their focus is only on “good deeds”, whether in this world or in the Hereafter!

**(Almizan: V. 3, P. 112.)**

# Right Prayers and Wrong Prayers

«لَهُ دَعْــوَةُ الْحَقِّ...!»

(14 / رعــد)

**“Only to Him belongs the true invocation…!”**

**(Holy Quran, Ra’ad: 14.)**

It seems that the Truth and Falsehood have divided the prayer into two types. One kind of prayer is the Right Prayer, which never violates the answer, and the other kind is the wrong prayer, and it is the prayer that is never guided to the goal of Response and Acceptance, like praying and requesting from someone who does not hear or cannot respond.

The Verses before the above Verse in the Holy Quran express the strange Power and Knowledge of God, and in this Verse the God Almighty mentions this meaning that:

The Truth of Prayer and Responding is also specific to God, and He is the One Who accepts the praying as He is Both Omniscient and Able, and He has proved this meaning in the Verse in two ways, one is the way of proving the Right of Prayer to God, and the other is the denial of it from anyone other than God.

**(Almizan: V. 22, P. 210.)**

# Evil Prayer

« وَ يَـــدْعُ الاْنْســانُ بِالشَّــرِّ دُعــاءَهُ بِالْخَيْــرِ وَ كــانَ الاْنْســانُ عَجُــولاً !»

(11 / اِسراء)

**“Man prays as earnestly to gain evil as one should to gain virtue.**

**But man is overhasty!”**

**(Holy Quran, Isra: 11.)**

The meaning of the above Verse is that man calls evil and requests for it, the same as asking for good, and making the request as the same as requesting a good desire.

**“But man is overhasty!”** He does not spend patience when he asks for something, he does not think in the aspects of his goodness and corruption, so that a right way to be found for him to follow in his request, but as soon as something is defined for him and he sees it according to his desire, he requests for it in a hurry, as a result, sometimes he encounters with something evil, which causes him damage and trouble, and sometimes he may also encounter with something good.

The kind of human is hasty and because of this haste, he does not differentiate between good and evil, but the more it happens, the more he wants the same without distinguishing between good and evil and distinguishing right from wrong.

The word “prayer” here is absolute request, whether it is a word of prayer or whether it is done without words and in the form of effort and action. All are “Request” and “Prayer” from God Almighty, even though the requester does not believe in God, but the request is still from God, because, in fact, there is no one to Accept or Reject the request other than God!

**(Almizan: V. 25, P. 87.)**

##### CHAPTER THREE

## RESPONDING TO THE PRAYER

# Prayer and the Means to Reach its Goal

It has been narrated from the Holy Prophet of God that he said:

* **"... Keep God to take care of you, keep God to find Him in front of you, get to know God in comfort and ease so that He knows you in times of trouble and distress, whenever you need something ask God, whenever you need help ask God. Understand that the Pen of Predestination has registered the Destiny of everything till the Day of Resurrection, and if all creatures try, they will not be able to bring you the benefit that God did not write for you!"**

**Explanation:**

**1-** The meaning of getting acquainted with God in the day of welfare and comfort is that whenever one forgets God in the time of comfort, in fact, he has considered the causes as independent in providing his comfort and convenience. The meaning of calling God only in distress and misery is that in such circumstances he believes in His Lordship, but he should know that this attribute of God is not specific to the time of misery and helplessness of servants, but in any case, and in any condition, the God almighty has this Property, so such servant did not pray to his Lord, therefore his call will not be Responded!

This meaning can also be understood from the application of the following Verse: **“They have forgotten Allah, so He has forgotten them!” (Taubah: 67.)**

**2-** The meaning of: “**Whenever you need something ask God, whenever you need help ask God,”** is that when a person asks for something or seeks help in something, he should really rely on God, because these ordinary causes in our disposal have no effect except to the extent that God has Ordained for them, but the Truth of effect and influence is in the Hands of God.

To meet his needs the servant must refer of the Holy Presence of God and not puts his trust in the ordinary causes, although the God Almighty will not act except through the means and causes.

Man should not rely on theses causes, but, in the meantime, he should not consider them as null and void, since he cannot reach his goals without their effects.

One who asks God for something without a cause is like one who expects to see and hear without using the eyes and ears, and one who excepts something from a cause without considering God, he is like one who disregards man in general, and wants something from his hands independently or expects to watch and listen from his eyes and ears only.

**(Almizan: V. 3, P. 53.)**

# Relation of Prayer with Purpose of Prayer

« لَـــهُ دَعْـــوَةُ الْحَـــقِّ ... وَ مـــا دُعــــاءُ الْكفِـــريـــنَ اِلاّ فـــى ضَلـــلٍ!»

(14 / رعد)

**“Only to Him belongs the true invocation… but it does not reach it and the invocations of the faithless only go awry!”**

**(Holy Quran, Ra’ad: 14.)**

At the end of this Verse, the God Almighty emphasized His previous explanation about the Real Request and Said: "**The invocations of the faithless only go awry!”** This Phrase refers to another original Truth and says: There is no prayer but its purpose is the Glorious God, because He is All-knowing, All-powerful, All-rich, and the Most Merciful. So, there is no way to pray except to pay attention to God Almighty.

Therefore, one who calls on a non-god and targets it, has lost the relation of his prayer and the purpose of the prayer, and in fact, his prayer has lost its way. Because misguidance means that something goes out of the way and walks a path that does not lead him to what he desired.

**(Almizan: V. 22, P. 212.)**

# Fear and Hope for the Result of Prayer

«...وَ اَدْعُــــوا رَبّــــى عَســــى اَلاّ اَكُــــونَ بِـــدُعـــاءِ رَبّـــى شَقِيّـــا !»

(48 / مريم)

**“I will supplicate my Lord. Hopefully,**

**I will not be disappointed in supplicating my Lord!”**

**(Holy Quran, Maryam: 48.)**

The first part of this Verse instructs the Holy Mary (SA) to abstain and stay away from the polytheists and their idol gods, until she stays alone with her God and prays to Him sincerely, “haply” her prayers do not be fruitless! If the Verse attributed such affairs to hope and the Will of God refers to the fact that such a cause, namely, the “prayer" and attention to God and the like, are not the causes that make something obligatory on God, but if God grants a reward or bestows a happiness in return, all are out of His Grace and Favor, furthermore, the criterion is the end of things and no one knows about the unseen and the end of things except God.

So, the believing man must always stay in a state of fear and hope!

**(Almizan: V. 27, P. 92.)**

# Conditions for Compliance with Prayers

The Almighty God, whose Word is True, has Said:

**"I answer the call of the supplicant when he calls Me!"**

 **(Baqara: 186.)**

**"Call on Me to respond to you!"**

**(Mumen: 60.)**

The God Almighty did not restrict His Word with any limit and condition to make it understand that when His servant calls him earnestly or does not "play by pray" and his heart in a serious prayer belongs to nothing but the Almighty God, rather, he is cut off from other than God and is facing and seeking refuge in Him, of course, He also Responds his prayer.

At the end of the Verses, God presents this cut off as a complement to the argument and Says:

**“And when distress befalls you at sea,**

**those whom you invoke besides Him are forsaken.**

**But when He delivers you to land, you are disregardful of Him…!”**

**(Isra: 67.)**

It is understood from this argument that the God Almighty, when His servant is cut off from everything and prays to Him with a relieved and healthy heart, He accepts his prayer.

If he turns his attention away from God to a non-god, whatever he prays from the bottom of his heart, he will not answer his prayer, of course, not that he can and does not, but he cannot respond.

The case of the sea was a clear example that we cited as an example, otherwise Muslims would certainly not be disappointed if they pray to God on land as they pray at sea.

In the above Verse, the prayer of Muslims and infidels is not discussed, but the Holy Quran has made a confrontation between the prayers of the polytheists to the idols and their prayers to God Almighty, in case of despair of anything and cut off from other causes, if the polytheists turn to God, their prayers will be answered.

**(Almizan: V. 25, P. 221.)**

# Proviso for Unconditional Acceptance of Prayers

«وَ اِذا سَــأَلَـكَ عِبــادى عَنّــى فَــاِنّـى قَـريـبٌ اُجيـبُ دَعْوَةَ الدّاعِ اِذا دَعانِ !»

(186 / بقره)

**“When My servants ask you about Me, I am indeed nearmost.**

**I answer the supplicant's call when he calls Me.**

**So let them respond to Me, and let them have faith in Me,**

**so that they may fare rightly!”**

**(Holy Quran, Baqara: 186.)**

This Verse expresses the subject of Prayer in the happiest and most gentle and beautiful way, and in which some precise points are considered that indicate the importance of the subject:

1. The basis of speech is based on direct narration of the Holy Essence of the Almighty God as a monologue, not assumed absent in the speech. This implies full attention to the subject.
2. Instead of stating "Whenever people ask you," the expression of **“When My servants ask you about Me,**" is chosen. This indicates the end of compassion and more care.

3- The necessity of the word was to say: "Whenever my servants ask you about Me, say that He is near!" But the mediator was removed, and God directly uttered: "**I am indeed nearmost!”**

4- This Phrase is emphasized with the word "**indeed.**"

5- The subject of nearness of God has been described as "**nearmost,**" which indicates the permanence of proof, not the verb.

6- The verb “Answer” is used in the present tense "**I answer,**" which indicates permanence and continuity.

7- Answering the prayer is conditioned only to call no one except “**Me”** and Says: "**When he calls Me**!"

This condition is not superfluous to the main subject, because the premise of the word is prayer, and the use of such a condition is that the Acceptance is not conditional on anything, and the prayer of the supplicant will be answered unconditionally, as God Said in the Verse: **"Call on Me to respond to you!" (Mumen: 60,)** that God has made the "Condition of Response" only "Praying." Each of the above points, in turn, indicates the intensity of attention to the matter of prayer, and one of the characteristics of this Holy Verse is that despite its brevity, the pronoun of the speaker is repeated for seven times.

This is the only Verse in the Glorious Quran that has this privilege.

**(Almizan: V. 3, P. 41.)**

# Prayer, and Innate Attention to God in Hard Times

«...ثُــــــــمَّ اِذا مَسَّكُــــــمُ الضُّــــرُّ فَــاِلَيْــــهِ تَجْئَــــرُونَ!»

(53 / نحل)

**“Then when a distress befalls you, you make entreaties to Him!”**

**(Holy Quran, Nahl: 53.)**

All the blessings that you have are all from God's blessings on you, and you know this meaning better, when your condition gets worse, you raise your voice to supplication to Him. Yes, only to Him and His door, because if you knew another door, you called it at least for once, but you did not call and will never call, then, He is the Only God Almighty, who bestows you the Blessings, and removes your afflictions. Why, however, do you not submit to Him in worship and obey Him?

It is necessary to appeal to God Almighty and supplicate to Him in the face of severe calamities that deprive man’s hope from anywhere and any cause. Human beings, even those have no religion and no belief in the Glorious God, when they encounter with sever calamities, they find with their own conscience that there is still a hope, someone to release them.

Is it possible for hope to be realized without a hopeful? Then the very existence of hope is the reason for the existence of one to whom one can hope?

This is the Truth that man has found in his nature, and his nature dictates him even though he has neglected it through the daily engagements and with material pleasures. But the same man when is besieged by the calamities and has been deprived of a solution in every way, then the Truth will emerge that was concealed by the apparent causes, and he finds himself attached to it, and that is the Cause, who has bestowed the causality to every cause, and He is the Glorious God!

**(Almizan: V. 24, P. 144.)**

# Who will Answer the Exhausted Prayer?

**«اَمَّنْ يُجيبُ الْمُضْطَرَّ اِذا دَعاهُ وَ يَكْشِفُ السُّوءَ...؟»**

(62 / نمل)

**“Who answers the distressed man when he appeals to Him,**

**and removes evil!”**

**(Holy Quran, Naml: 62.)**

The meaning of Answering the distressed when he calls Him, is the Accepting the prayer of the supplicants by God, and His satisfying their needs. If the God Almighty refers to the prayer in time of distress, the reason is that the prayer of the supplicant while distress is a real request, because until a person becomes miserable, his prayer does not have that reality and truth that is in urgency, and this is very clear.

God has mentioned another condition for prayer, and that is "**when he appeals to Me!”** This condition understands us that the God Almighty when Responds a prayer if the supplicant requests from God only, not to turn to God in prayer, and to have a heart for outward causes.

When the praying person has lost all hope, that is, he knows that no one and nothing can solve his problem, then his hands and heart turn to God together, otherwise, it actually calls on the non-God.

So, if the prayer was true, that is, the Respondent was the God, and enough, then God will Respond, and remove the trouble that has afflicted him.

In another Verse the God Almighty Said:

**"Call on Me to Respond you!”**

**(Mumen: 60.)**

As you can see, God did not make any condition or restrictions on Responding the prayer except that He Commanded you to call on Me in prayer.

In another Verse He said:

**“When My servants ask you about Me, I am indeed nearmost.**

**I answer the supplicant's call when he calls Me.**

**So let them respond to Me, and let them have faith in Me,**

**so that they may fare rightly!”**

**(Baqara: 186.)**

**(Almizan: V. 30, P. 316.)**

# Praying in a State of Emergency and Helplessness

«وَاِذا مَسَّ الاِنْسانَ‏الضُّرُّ دَعانا لِجَنْبِهِ اَوْ قاعِدا اَوْ قآئِما !»

(12 / يونس)

**“When distress befalls man, he supplicates Us,**

**lying on his side, sitting, or standing…!”**

**(Holy Quran, Yunus: 12.)**

There are many Verses in the Holy Quran indicate that when a person is in distress, for example, he boards a ship and finds himself in danger, there he calls on God and God Answers him:

**“He is God, who carries you across land and sea.**

**When you are in the ships,**

**and they sail with them with a favourable wind, rejoicing in it,**

**there comes upon them a tempestuous wind and waves assail them from every side, and they think that they are besieged,**

**they invoke Allah putting exclusive faith in Him: If You deliver us from this, we will surely be among the grateful!”**

**(Yunus: 22.)**

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

# Innate Assurance to Accepting Prayer

«اَمَّنْ يُجيبُ الْمُضْطَرَّ اِذا دَعاهُ وَ يَكْشِفُ السُّوءَ...؟»

(62 / نمل)

**“Who answers the distressed man when he appeals to Him,**

**and removes evil!”**

**(Holy Quran, Naml: 62.)**

How can a human self, by his instinctive and natural attention realizes something that he is not sure of? The rule of nature in prayer is like its rule when someone sees his need and he is sure that God is the One who can meet his needs.

When man sees that all apparent causes are disabled, his nature proposes him to pray and recite God and pose his need before Him.

Sometimes it happens that we resort to apparent causes in the hope of effect, but we are not sure whether it will influence our needs or not. Of course, this is a conceptual attention arising from greed and hope, and this is different from the instinctual attention and belonging of the heart.

Of course, in conceptual attention and appeal, there is the natural and instinctual attention too, but not the cause which the thought is specifically attentive to it, but the absolute cause, the absolute cause never accepts a violation.

For example, a patient who uses medicine to save himself from his illness, it is his nature that dictated him to do so, namely, it made man to understand that there is a Healer, but he became greedy that this medicine might be the very Healer, so if the drug did not cure the patient, the cited natural rule has not been invalidated.

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

# Divine Help in Fulfilling Human Desires and Deeds

« وَ مَنْ اَرادَ الاْخِرَةَ وَ سَعى لَها سَعْيَها وَ هُوَ مُؤْمِنٌ...!»

(19 / اسراء)

**“Whoever desires the Hereafter and strives for it with an endeavour worthy of it, should he be faithful**

**the endeavour of such will be well-appreciated!”**

**(Holy Quran, Isra: 19.)**

The people who seek help of God for their worldly desires and the people who seek help of God for their otherworldly desires, both will be Granted by God Almighty, and God will receive nothing but Praise in this Granting. Whatever God Bestows is a Reward for a person if he uses it in a good position to please his Lord, but if he commits immorality and does not use that blessing in a good position, in fact, he has distorted the Word of God from its position, he should blame only himself.

**“To these and to those to all We extend the bounty of your Lord,**

**and the bounty of your Lord is not confined!”**

**(Isra: 20.)**

The meaning of the above Verse is that We help both sects, those to whom We hasten and those to whom We give thanks.

The help of everything is to add to it of its own kind, so that its existence and survival to be extended, which, if we do not make this addition, will cease to exist.

The Help of God Almighty in humans’ actions, both the worldly and the otherworldly, is in fact, of the same meaning, because all the means of action and what action requires in its realization like as knowledge, will, bodily means, active forces, and external substances on which action takes place and man possesses on them by his action, also, the means and conditions related to those substances are all creational matters in which man himself has no involvement in creation and provision, and if one of them becomes absent the human action will not be realized. He is the God Almighty Who has bestowed them by His Grace and extends the existence and survival of man. If the Grace of God is cut off, then the act of every actor will be cut off from him.

In this Holy Verse, there is an indication to this fact that the Divine Grace is Absolute and Unlimited. Since He has mentioned the Grace as well as the absence of Grace as Absolute, so, wherever there is a restriction or a prevention, all of them are out of the fault of the recipient of Grace, which the lack of his liability or its limited aptitude has caused him to be limited or lacking the Grace of God, not the God Almighty Who is the Grantor of the Grace!

**(Almizan: V. 25, P. 118.)**

# Results of Accepting Prayers

**«اَمَّنْ يُجيبُ الْمُضْطَرَّ اِذا دَعاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفاءَ الاَرْضِ ... ؟»**

(62 / نمل)

**“Who answers the distressed man when he appeals to Him,**

**and removes his distress, and makes you the earth's successors...?”**

**(Holy Quran, Naml: 62.)**

The meaning of "**Earth's successors**" in the above Verse is the earthly caliphate that God has set for human beings, so that with that caliphate they can occupy the earth and all earthly creatures as they wish.

The explanation is that the possessions that man makes in the earth and the creatures of the earth are related to his life and livelihood. Sometimes mishaps and evil factors prevent him from taking possession of it, as a result, he asks God to remove that evil which makes him miserable. Certainly, it is something that does not allow him to take possession, or restricts his possessions, or prevents some of them, and closes the door of survival to him, as well as other belongings of life.

So, if God Almighty removes the problem of the distressed one, He, in fact, has accomplished the caliphate that was given to him.

This meaning becomes clearer when we carry the prayer and the request in the Phrase: "**If calls on Me**," both verbal and non-verbal prayer. The verbal prayer such as mentioned in the Verse: **"He will give you whatever you ask of Him!" (Ibrahim: 34,)** and the non-verbal supplication like the Verse: **“Everyone in the heavens and the earth asks Him!” (Rahman: 29.)**

Since by this definition, all that has been given to man, every possession which is Granted, will all be instances of removing the distress of a misfortune one, of course, removing distress after his supplication. So, setting man as Caliph requires this Responding the prayer and removing the evil, which made him distressed and desperate.

**(Almizan: V. 30, P. 321.)**

# Imitation of Prayer and Lack of its Effect

« لَهُ دَعْـوَةُ الْحَـقِّ...!»

(14 / رعد)

**“Only to Him belongs the true invocation; and those whom they invoke besides Him do not answer them in any wise like someone who stretches his hands towards water desiring that it should reach his mouth, but it does not reach it and the invocations of the faithless only go awry!”**

**(Holy Quran, Ra’ad: 14.)**

After the God Almighty proved in the above Verse that the Real Request and its Responding relate only to God and refused it from non-God, then He excluded a form, like the form used in the parable that the Holy Quran referred to: "**Like someone who stretches his hands towards water desiring that it should reach his mouth, but it does not reach it and the invocations of the faithless only go awry!”**

Explanation is that when a thirsty person wants to drink water, he must approach the water and open the palm of his hand and take the water and drink it, that is, he brings it to his lips and quench his thirst. This is the real and correct way to quench thirst, but the thirsty person who is far from water and wants to drink water without having the necessary preparations except that he opens his hand and brings it close to his mouth. It is evident that such a person never gets water in his mouth, and from drinking water he only shows its form and imitates it.

The parable of the one who calls other than God is like this imitation, which does not bring from the prayer except a form and name devoid of meaning.

Because the false gods have the same effect on the answer to prayer and the fulfillment of needs as that of the imitator in quenching his thirst, that is, just as bringing hand to mouth shows the form of drinking water, the prayer and recitation of the idolaters are also a form of prayer, and it has no other benefit.

In short, the Real Prayer means what the Holy Phrase: **“Only to Him belongs the true invocation,”** denotes it, and it is a prayer that will certainly be answered and not rejected in any way.

**(Almizan: V. 22, P. 210.)**

# Reason for Rejecting Unbelievers' Prayer

«وَ ما دُعـؤُا الْكافِرينَ اِلاّ فى ضَـلالٍ!»

(50 / مؤمن)

**“But the supplications of the faithless only go awry!”**

**(Holy Quran, Mumen: 50.)**

Why is the prayer of the infidel not answered? Because, although the God Almighty has made a firm Promise that He will Respond the Prayer of every one of His servants whom calls Him, and the prayer will not be rejected at all if it is really a prayer.

But what is stated in the text of this Promise as a condition is that, firstly, the prayer is a real prayer and a real desire, not a game and a joke, and secondly, its relation is really to God, that is, the supplicant seeks help only from God, and in this request cuts off from all causes that he thinks are the cause.

One who disbelieves in the punishment of the Hereafter and denies it and conceals the truth of it, he cannot seriously seek its removal from God.

The habit of denial that one has brought with him from the world has become a curse that will never be separated from him. Just as he cannot pray seriously, he cannot seriously cut himself off from other causes and turn to God. How could he have had such a serious prayer, while he had not acquired it in the world. (Be careful!)

The Holy Verse does not want to say: The prayer of the infidel is not answered in general, but it wants to say that his prayer about what he has denied in the world is not answered, otherwise it can be answered in other needs. Many Verses of the Holy Quran indicate this meaning that God Almighty has also answered the prayers of the infidels in case of emergency.

**(Almizan: V. 34, P. 217.)**

# Prayers and the Rebellions

«وَ اِذا مَــــسَّ النّــــاسَ ضُــــــرٌّ دَعَــــوْا رَبَّهُــــمْ مُنيبيـــنَ...!»

(33 / روم)

**“When distress befalls people, they supplicate their Lord,**

**turning to Him in penitence…!”**

**(Holy Quran, Room: 33.)**

When a slightest harm, such as disease, poverty, and severity, befalls human beings, they call on their Lord, and turn to his Glorious God, and when God Almighty bestows a brief Mercy on them, suddenly some of those people associate partners with their Lord whom they called Him yesterday and confessed His Lordship.

In short, the Verse wants to say: "Man is naturally ungrateful about the Blessings of his Lord, even if he confesses to the Blessing and the Guardian of the Blessing when he is in trouble!"

If the Verse says: "Suddenly some of the people," it is because not all people are like that.

**(Almizan: V. 31, P. 293.)**

# Are Natural Laws Abrogated by Prayer?

«...وَ ارْزُقْ اَهْلَهُ مِنَ الثَّمَراتِ مَنْ امَنَ مِنْهُمْ بِاللّهِ...!»

(126 / بقره)

**“And when Abraham said: My Lord, make this a secure town,**

**and provide its people with fruits,**

**of course, those who believe in Allah and the Last Day,**

**God said: As for him who is faithless,**

**I will provide for him, too, for a short time,**

**then I will shove him toward the punishment of the Fire,**

**and it is an evil destination!”**

**(Holy Quran, Baqara: 126.)**

The above Verse is the narration of the prayer that Abraham (AS) asked his Lord to provide security and sustenance for the people of Mecca.

After asking his Lord for security of the city of Mecca, then asked for the people of Mecca for some fruits, but he suddenly realized that in the future the people of Mecca might be divided into two groups, a group of believers and a group of infidels, however, his prayer includes both groups, and he had previously disliked the disbelievers and those who worshiped other than God.

Therefore, at first, he made the generality of his prayer limited to "**of course, those who believe in Allah and the Last Day!”** He said: O God, give sustenance only to the believers from the people of Mecca - even though he knew that according to the honor of the social life of the world, when sustenance enters a city, it is impossible for the disbelievers not to share in it and benefit from it - but at the same time **(and God knows better,)** he prayed for the believers so that he wanted to show his abstain from the infidels everywhere, but the answer given by God Almighty was included both the believer and the infidel.

In this answer, a point has been cleared that only what was according to the normal flow and the law of nature is acceptable, and the God Almighty in His Responding the prayer never breaks the habit and does not abrogate the appearance of natural law!

**(Almizan: V. 2, P. 120.)**

##### CHAPTER FOUF

## HOW TO PRAY?

# Teachings of Quran for Better Praying

**« قُلِ اللّهُمَّ مالِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَنْ تَشاءُ...!»**

**(۲۷- 26 / آل‏عمران)**

**“Say: O Allah, Master of all sovereignty!**

**You give sovereignty to whomever You wish…!”**

**(Holy Quran, Al-Imran: 26-27.)**

In the Holy Quran, there are excellent teachings and etiquettes for the Holy Messenger of God in Praise of his Lord in all kinds of ways, in order to observe them in Praise of his Lord, and to use those etiquettes in his requests and prays:

**1**- In the following Verse, the God Almighty teaches him 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!”**

**(Al-Imran: 26.)**

**“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!”**

**(Al-Imran: 27.)**

1. Again, in the following Verse, God teaches him to say:

**“Say: O Allah! Originator of the heavens and the earth,**

**Knower of the Seen and the Unseen,**

**You will judge between Your servants**

**concerning that about which they used to differ!”**

**(Zumar: 46.)**

1. Also in the following Verse, God teaches him to say:

**“Say: All Praise belongs to Allah,**

**and Peace be to His servants whom He has chosen…!”**

**(Naml: 59.)**

1. He also mentions in the following Verse that he should say:

**“Say: Indeed, my prayer and my worship,**

**my life and my death**

**are for the sake of Allah, the Lord of all the worlds!**

**He has no partner,**

**and it is to this that I was commanded,**

**and I am the first of those who have surrendered!”**

**(An’am: 162-163.)**

1. In the following Verse, God also teaches him to say:

**“And say: My Lord! Increase me in knowledge!”**

**(Taha: 114.)**

1. In the following Verse God teaches His Holy Messenger to Say:

**“And say: My Lord! I seek Your protection from the promptings of devils!”**

**(Muminun:97.)**

There are many other Verses in the Holy Quran, in which the God Almighty has disciplined His Holy Prophet with high etiquette of Praying, and the Messenger of God also has trained his nation to observe those etiquettes as well.

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

# Teachings of Prophet and Imams for Better Praying

**1**- It has been narrated from the Holy Prophet of Allah in book “Udda’tud’Da’yi” that he said:

**"Call on God while you are sure of His Answer!"**

It is in a holy Tradition that the God Almighty Said:

**"I am with my servant’s supposition,**

**and I treat him according to what he supposes on Me,**

**so never think about Me but a good supposition!"**

The secret of matter is that praying with hesitation and despair reveals a lack of real and serious desire, and therefore forbids asking for something that is not possible.

1. The Holy Prophet said:
* **"When you are in need, supplicate towards God, and seek refuge in Him in times of trouble, and beseech and pray to God, since prayer is the base of worship, and there is no believer who calls on God but his prayer receives no answer, and the effect of his answer is sometimes appears in this world, and sometimes in the Hereafter, and sometimes his sins will be decreased to the extent of his prayer. All this is true if the purpose of his pray is not sinful!"**
1. In book "Nahj ul-Balaghah," in addition to the enjoinment of Imam Ali, the Commander of the Faithful, to his son Imam Hussain (AS) is quoted:

**"The Lord has given you the key to His treasures with the permis-sion of requesting and praying. He has given you, so whenever you want, you can open the doors of His blessings by means of prayer and bring down the clouds of His Mercy, and do not be disappointed in Answer. God’s Bestowal is as much as the intention and desire of the heart, and often the delay in Response is to ask for a greater reward and the desire for more Bounty, and perhaps you have asked for something and instead of it something else would be Granted to you more beneficial for your world and Hereafter, or has been withheld from you for a better cause, because there are many desires that, if fulfilled, will ruin your religion. So, try to ask for things that their goodness and beauty are everlasting and their flaw and burden is perishable, and be careful that the property will not remain for you and you will not stay for it!"**

The concept of the Phrase: "**God’s Bestowal is as much as the intention and desire of the heart,**" is that the Answer to prayer is subject to the real request that comes from the heart, not what is understood from words and comments, because the word does not always correspond completely to the meaning. This sentence is the best and most comprehensive statement that expresses the connection between wanting and fulfilling.

**4**- In "Nahj al-Balaghah" in the continuation of the above subject, the Imam mentions some cases which apparently the Answer is not in accordance with the prayer, and points to its secret:

For example, in the case where the Answer to the prayer is delayed, the reason is that the supplicant asks for a pleasant blessing that will be a source of pleasure, and this blessing will make him happy if he rejoices after a while, and since he is in request of such a blessing, so in fact he seeks gradual and delay in acceptance.

Also, in the case where another thing is Granted instead of what the seeker wanted, such as praying about this worldly thing and being given the reward of the Hereafter instead, the point is that because he is a man of faith, and a believer who cares much about his religion, if he wants something from God but he does not know it ruins his religion if it is done, but he thinks that it is the cause of his happiness, although his happiness is in the affairs of Hereafter, in fact, he has prayed for the everlasting world not in the mortal world, therefore, his prayers are answered for that world.

**5**- It has been narrated from Imam Baqir (AS) that he said:

**"A servant holding his hands open to God, the Glorious God would be shameful if leaves him without Answer and gives him out of His Grace and Mercy whatever He Wishes, so, touch your face with your hands before turning your hands away!"**

**6**- There are many narrations from the Holy Prophet of Allah in book "Durr Manthur," in all of which the subject of raising the hands while praying is mentioned.

Therefore, some have condemned the raising of hands to heaven when praying, implying God is in heavens and is matter, but it is a false statement, because the truth of all bodily worship is to embody one’s heartly states and inner attention, and with which the truths are manifested that are much higher and higher than the material and physical worlds in the physical form, such as the affairs like the prayer, fasting, Hajj, and other acts of worship and their components and conditions are in the same forms.

One of the bodily worships is prayer, which embodies the heartly attention and inner desire, and makes it in usual form of request of a lowly beggar from wealthy and noble rich, in form of raising his hands towards him and begs for his needs from him.

**7**- It is narrated from Imam Hussein (As) in the book "Majalis" that:

**"The Holy Prophet of Allah raised his hands while praying and supplication and prayed like a beggar who asks for food."**

**8**- "Ismael Ibn Humam" narrated from Imam Reza (AS) who said:

**"One secret prayer equals seventy open prayers!"**

**9**- It is narrated from Imam Sadiq (AS) in book "Makarim Akhlaq" who said:

**"The Prayer is continuous in Veil (and it is not answered) until the one who prays sends praise and greetings to Muhammad (PBUH) and his family!”**

**"Whoever prays for forty believers beforehand, his prayers will be answered!"**

**"... Whoever obeys God's Commands and prays in its right way, God will Answer ...!"**

 Here is the right way to pray:

**"First you praise and glorify God and remember His Blessings and give thanks to God, and then you send greetings to Muhammad and the family of Muhammad (PBUH,) and then you mention your sins and confess to them and ask God for forgiveness. This is the right way to pray! "**

**(Almizan: V. 3, P. 50.)**

# The Right Time for Praying

**«قالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبّى اِنَّهُ هُوَ الْغَفُورُ الرَّحيمُ!»**

(98 / يوسف)

**“Jacob said: I shall plead with my Lord to forgive you!”**

**(Holy Quran, Yusuf: 98.)**

The Prophet Jacob (AS) said in the above Verse that I will ask forgiveness for you **soon**, delaying asking for forgiveness on his children

In some narratives it is reported that he delayed until the time that the prayer is Answered.

It is narrated from Imam Sadiq (AS) in book Kafi that he said:

**“The Holy Messenger of God said: The best time when you can pray and ask God for help is at dawn, then he recited the captioned Verse when Jacob said to his children: I will ask forgiveness for you soon, and he meant that he should ask forgiveness at dawn."**

It is narrated from the Holy Messenger of God in "Durr Manthur," that someone asked him why Jacob delayed asking for forgiveness? He said: He delayed until dawn because **the dawn prayer is Answered!**"

In some narrations it is mentioned that he delayed asking for forgive-ness until Friday night.

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

##### CHAPTER FIVE

## PRAYERS of PROPHETS and the RIGHTEOUS

# Prayers of Adam (AS)

« رَبَّنــا ظَلَمْنـآ اَنْفُسَنـا وَ اِنْ لَـمْ تَغْفِـرْ لَنا وَ تَرْحَمْنا لَنَكُونَنَّ مِنَ الْخاسِرينَ !»

(23 / اعراف)

**“They said: Our Lord, we have wronged ourselves!**

**If You do not forgive us and have mercy upon us,**

**we will surely be among the losers!”**

**(Holy Quran, A’araf: 23.)**

One of the etiquettes of the Prophets that they observed during prayer and attention to God is the etiquette that the Quran has quoted from Adam (AS) and his wife, in the above Verse.

This is the Prayer that the two did with their God after eating from the tree that God had Forbidden them to go close to it.

When the issue of the trial comes over and calamity befalls them, and the bliss of heavenly life bids them farewell for a lifetime, they do not disappoint and grieve, and despair does not sever their relationship with their Lord, but they try to resort to supplication to their Lord, in His Hands is their affairs and every desire they hope for, and they refuge to the "Lordship Attribute" of their Lord, that is for repelling evil and granting Grace.

Yes, the "Lordship Attribute of God" is a Magnanimous Attribute that in any case reconciles the servant’s relation with God Almighty.

This is also the requirement of Divine Lordship, and in His Presence of Lordship, there is no need to ask, but merely rendering the need that has arisen for the servant is enough, but it is more eloquent and fluent than asking for the need!

Adam and his wife did not consider for themselves any honor or dignity to ask God for something or saying: "Forgive us and have Mercy on us!" Rather, they said: **"If you do not Forgive us and have Mercy on us…!"** This was the result of their feelings, and they wanted to submit to any Ruling issued from the Realm of the Almighty, but the fact is that they referred to this meaning by saying **"Our Lord,"** at the beginning of their life story, while acknowledging to their violation, expecting Forgiveness and Mercy:

* **You are our Lord, and we are your servants, we hope from you that every servant hopes for his Lord!**

**(Almizan: V. 12, P. 117.)**

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##### Prayers of Noah (AS)

# The First - Prayer of Prophet Noah (AS)

«... وَ نادى نُـوحٌ رَبَّــهُ فَقـالَ رَبِّ اِنَّ ابْنــى مِـنْ اَهْلـى وَ اِنَّ وَعْـدَكَ الْحَـقُّ...!»

(45 تا 47 / هود)

**“…Noah called out to his Lord, and said:**

 **My Lord! My son is indeed from my family.**

**Your promise is indeed true,**

**and You are the fairest of all judges!”**

**(Holy Quran, Hud: 45-47.)**

* **And it sailed along with them amid waves rising like Mountains. Noah called out to his son, who stood aloof: O my son!" Board with us, and do not be with the faithless!**
* **He said: I shall take refuge on a mountain; it will protect me from the flood. He said: There is none today who can protect from Allah's edict, except someone upon whom He has Mercy. Then the waves came between them, and he was among those who were drowned…! Noah called out to his Lord and said….**

There is no doubt that the appearance of Noah's speech is that he wants to pray to God to save his son from drowning, but deep thinking in the Verses of this story reveals that the truth is something other than the appearance of the word.

On the one hand, God had Commanded him and his family and all the believers to board the ship, and He had promised to save them, and He had said Noah about those who wronged that never ask forgiveness for them because they are doomed to be drowned.

After seeing his son's condition and doubting his fate, he did not dare to ask for his rescue for sure but asked his question like someone who shows or says something to someone and wants to taste the other person's state about it, because he did not know about the causes that affected his son's fate, so, inevitably, he began his request with the call of "O, Lord," because the key to call Lord's prayer needs to call by name of "Lord!"

Then he said:

**“My Lord! My son is indeed from my family.**

**Your promise is indeed true…!”**

It seems that he wanted to say that on the one hand he was my child, and this requires that he also be saved, and on the other hand You are the Ruling Judge and You do not make mistakes in Your actions, so I do not understand what was the fate of my child?

This is also the Divine Etiquette that the servant does not transgress what he knows and does not ask his Master for things whose expediency and corruption are not known, so Noah said only what he knew and did not ask for anything. The God Almighty also considering this etiquette and to save his dignity and infallibility, cut his speech off before going on with irrelevant talks, and interpreted His Word and explained that the meaning of his relative family is the righteous ones, not every relatives, and your child was not righteous.

Noah thought that the “relative” had the same apparent meaning, so he wanted to raise the issue of saving his child later.

The Word of God was a discipline that forced Noah to cut off his word and not to follow it, but to start a new word which is in the form of repentance and in fact thanks to this discipline, which was a great blessing, so he said: O God! I seek refuge in you from asking a question of which I have no knowledge!

That is, he sought refuge in his Lord from what his speech planed for, that is, to seek salvation of his son while he was not aware of the fact that was behind it.

**(Almizah: V. 12, P. 119.)**

# The Second - Prayer of Prophet Noah (AS)

«رَبِّ اغْفِرْلى وَ لِوالِدَىَّ وَ لِمَنْ دَخَـلَ بَيْتِىَ مُؤْمِنا وَ لِلْمُؤْمِنينَ وَ الْمُؤْمِناتِ...!»

(28 / نوح)

**“My Lord! Forgive me and my parents, and whoever enters my house in faith, and the faithful men and women, and do not increase the wrongdoers in anything except ruin!**

**(Holy Quran, Nooh: 28.)**

This prayer is narrated by God Almighty at the end of Surah Nooh after many Verses quoting his complaints.

**"My Lord, forgive me!"** At first, he prayed for himself because he who is the leader of the people, praying for his own self is also praying for the souls of his nation.

 “**And my parents!”** It turns out that Noah's parents had faith.

**“And whoever enters my house in faith!”** Whoever enters the house of a believer means the contemporary believers.

**“And the faithful men and women!”** That means all the people of Monotheism, whether their contemporaries or future generations, because the future are also his nation, and until the Day of Judgment, all the people of Monotheism are grateful for him.

Noah (AS) was the first to proclaim his religious calling through the Book and the Sharia, and to raise the banner of Monotheism among the people.

For this reason, the God Almighty remembered him with the best greetings and Said: **“Peace to Noah, throughout the nations!" (Saffat: 79.)**

Peace be upon this Holy Prophet that until the Day of Resurrection, everyone should believe in God or do a righteous deed or take a name from God Almighty, and in short, as long as there is a name and effect of goodness and happiness among human beings, all are the blessing of his invitation, and the sequel of his movement!

**- Peace be upon him and on other Prophets and Messengers together!**

**(Almizan: V. 12, P. 123.)**

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##### The Historical Prayers of Abraham (AS)

# The First – Prayer of Prophet Abraham (AS)

«وَ اِذْ قـالَ اِبْراهيمُ رَبِّ اجْعَـلْ هذا بَلَدا امِنا وَ ارْزُقْ اَهْلَهُ...!»

(126/بقره)

**“And when Abraham said:**

**My Lord, make this a secure town, and provide its people with fruits such of them as have faith in Allah and the Last Day…!”**

**(Holy Quran, Baqara: 126.)**

In the Holy Quran, the God Almighty has narrated many prayers from Prophet Abraham (AS), in which he requested his Lord for some needs, such as:

* **The prayer he made for himself at the beginning.**
* **The prayer he made when he emigrated to Syria.**
* **The prayer he made for the survival of the remembrance of his goodness in the world.**
* **The prayer he made for himself and his descendants and his parents and for the believers.**
* **The prayer he made for the people of Mecca after the construction of the Kaaba and asked God to select the Prophets from his descendants.**

It is from these prayers and requests that his aspirations and desires and the value of his struggles and efforts in the way of God, as well as the virtues of his holy soul, and his position and closeness to God Almighty are known.

Also, from all his stories and the Praises that God has honored him, one can deduce the life story of this Holy Prophet.

**(Almizan: V. 2, P. 120.)**

# The Second - Prayers of Prophet Abraham (AS)

«...رَبِّ هَــبْ لــى حُكْمــا وَ اَلْحِقْنــى بِــالصّـالِحيــنَ...!»

(75تا89/شعراء)

**“…They are indeed hateful to me, but the Lord of all the worlds!**

**Who created me, it is He who guides me!**

**And provides me with food and drink!**

**And when I get sick, it is He who cures me!**

**Who will make me die, then He will bring me to life!**

**And who, I hope, will forgive me my iniquities on the Day of Retribution!**

**My Lord! Grant me unerring judgement and unite me with the Righteous!**

**Confer on me a worthy repute among the posterity!**

**And make me one of the heirs to the Paradise of Bliss!**

**Forgive my father, for he was one of those who are astray!**

**Do not disgrace me on the day that all will be resurrected!”**

**(Holy Quran, Shuara: 75-89.)**

It is one of the etiquettes of the Holy Prophets that God has quoted from Abraham (the friend of God.) In this prayer, he first praises his Lord beautifully, just as the etiquette of servitude requires the same. This praise is also the first detailed praise that God has narrated from him.

In this praise, the Prophet Abraham used etiquette in such a way that he included all the blessings of his Lord from the beginning of his creation until he returns to Him and considered himself poor and in need of Him. He did not say anything about his Lord except pure Munificence and Bounty, and he considered himself a humble servant who is incapable of anything, but the Divine Destiny reinstitutes him in every stage of life from the state to state, provide him with food and water and cure him of disease. He causes death and gives life and prepares the servants for the reward of the Day of Judgment, since he wishes nothing but representing pure obedience and greed in the forgiveness of sins.

Another etiquette that he has observed he attributed the disease to himself because it is not appropriate to attribute the disease to God in the position of praise, although the disease is also due to the events and is not without a relation to God, but the context of the prayer conveys this meaning that the healing of disease relates to God’s Mercy and His Attention.

After this Praise, Abraham started praying:

**- He used extraordinary etiquette in prayer. First, he started with the name of "Lord!"**

**- Then he asked for only the real and lasting blessings. He selected the Blessings that were the most prominent and most valuable of them, and that was "Authority for Ruling," namely "Sharia," and joining the Righteous, and a good name in the future.**

**- He asked his God to send someone in every age of the coming ages who preserves his invitation and promotes his Sharia until the Resurrection.**

**- Then he asked for the inheritance of Paradise and the forgiveness of the father, and the safety from disgrace on the Day of Resurrection!**

As it is understood from the Word of God Almighty all his prayers are answered except his prayers for the forgiveness of his father (of course, the prayer for his father were when he was not disappointed in his faith, but He later realized that his father was an enemy of God and hated him!)

**(Almizan: V. 12, P. 125.)**

# The Third - Prayer of Prophet Abraham (AS)

«رَبِّ هَـبْ لى مِنَ الصّالِحينَ!»

(100 / صافات)

**“My Lord! Give me an heir, one of the righteous!"**

**(Holy Quran, Saffat: 100.)**

Among the prayers that the God Almighty has narrated from Prophet Abraham (AS) is the above Phrase, in which he asks God for a righteous child, and in a short sentence, he has asked for his own needs, he has shown his disgust from an evil child, also, he has justified his worldly request to have a spiritual aspect to please his God.

**(Almizan: V. 12, P. 128.)**

# The Fourth - Prayer of Prophet Abraham (AS)

«وَ اِذْ قـالَ اِبْراهيمُ رَبِّ اجْعَلْ هذا بَلَدا امِنا

وَ ارْزُقْ اَهْلَهُ مِنَ الثَّمَراتِ مَنْ امَنَ مِنْهُــمْ بِــاللّــهِ وَ الْيَــوْمِ الاْخِـرِ...!»

(126 / بقره)

**“And when Abraham said:**

**My Lord, make this a secure town, and provide its people with fruits such of them as have faith in Allah and the Last Day…!”**

**(Holy Quran, Baqara: 126.)**

One of the prayers of the Holy Prophet Abraham is a request that he has made when he came to the land of Mecca and left Ismael (AS) and his mother over there, he prayed to God Almighty in the way that the Holy Quran has narrated it as follows:

**“And when Abraham said: My Lord, make this a secure town, and provide its people with fruits such of them as have faith in Allah and the Last Day! He said: As for him who is faithless, I will provide for him too for a short time, then I will shove him toward the punishment of the Fire, and it is an evil destination!”**

**(Baqara: 126.)**

In short, Abraham's purpose was to have a sanctuary for God on earth to be chosen by his descendants as a residence, and this could not be done unless a city was built where people from all directions could go there. It would be a religious assembly that the people would go there with the intention of settling down, taking refuge, and making pilgrimages until the Day of Resurrection. For this reason, he asked God to make Mecca a safe city, and asked God to provide his offspring with fruits, since Mecca was a barren land.

The necessity to accept this prayer was that this city could be settled for the homeland, residence and pilgrimage of the people that had the faith in God and the Day of Judgement.

But how can this prayer be answered in a city where both the believer and the infidel or only the infidels live, even though it is a dry and barren city? Abraham (AS) did not mention anything about it.

This was also his etiquette in the position of prayer, because in this position the petitioner, if he wants to teach his Lord how and in what way to answer his prayer, even though his Lord is All-knowing, All-wise, and All-able, and His work is such that whatever He Wills to create, as soon as He says to come into being, it exists! So, in such a position, in fact, if he wanted to teach God, it would become an interference at God’s Affairs, and was out of the ordinary etiquette of servitude.

But the God Almighty, because He wanted to meet the need of Abraham according to the current tradition in ordinary means and does not differentiate between the believer and the disbeliever in it, so He added this term in His Acceptance of prayer and Said:

**“He said: As for him who is faithless, I will provide for him too for a short time, then I will shove him toward the punishment of the Fire,**

**and it is an evil destination!”**

This prayer caused the Holy City of Legislation and the Holy Kaaba, to be a Blessed House, which is the center for Guidance for the people all around the world, to be built and become the First House of Worship for human beings in Mecca, which is one of the effects of Abraham’s great and sacred efforts, that he with this effect favored Muslims in future till the Day of Judgment!

**(Almizan: V. 12, P. 129.)**

# The Fifth - Prayer of Prophet Abraham (AS)

«وَ اِذْ قــالَ اِبْــراهيــمُ رَبِّ اجْعَــلْ هــذَا الْبَلَدَ امِنا وَ...!»

(35 تــا 41 / ابــــراهيــم)

**“When Abraham said: My Lord! Make this city a sanctuary and save me and my children from worshiping idols!**

**My Lord! Indeed, they have misled many people. So, whoever follows me indeed belongs to me, and as for someone who disobeys me, well, You are indeed all-forgiving, all-merciful!**

**Our Lord! I have settled part of my descendants in a barren valley, by Your sacred House, our Lord, that they may maintain the prayer. So, make the hearts of a part of the people fond of them, and provide them with fruits,**

**so that they may give thanks!**

**Our Lord! Indeed, You know whatever we hide and whatever we disclose, and nothing is hidden from Allah on the earth or in the sky!**

**All praise belongs to Allah, who, despite my old age, gave me Ishmael and Isaac. Indeed, my Lord hears all supplications!**

**My Lord! Make me a maintainer of the prayer, and my descendants too.**

**Our Lord, accept my supplication!”**

**Our Lord! Forgive me and my parents, and all the faithful,**

**on the day when the reckoning is held!”**

**(Holy Quran, Ibrahim: 35-41.)**

This is the prayer that the Prophet Abraham (AS) made at the end of his honorable life. One of the etiquettes used in this prayer is that every need from the needs that he has mentioned, he considered this meaning that it might have been asked for a legitimate purpose, and for an illegitimate purpose, he should have a legitimate and correct purpose in himself. He has made a statement that everyone can realize how much hope he had in his heart for the Mercy of his Lord.

Another etiquette that he has observed in his speech is that in the line of any need he has mentioned a Name of the Finest Names of God such as All-forgiving, Merciful, and Hearer of Prayer, on that need.

The Holy Name of "Lord" has been repeated in all his needs because the Lordship of God is the intermediary for servant's relationship with his God and is an opening door in every prayer.

His other etiquette is that he said: **“And as for someone who disobeys me, well, You are indeed all-forgiving, all-merciful!”** He did not curse them, but after mentioning their names, he mentioned two of the Finest Names of God, which are the mediators of blessings and happiness for every human being, that is, the Names "Forgiving and Merciful," because he was a lover of the salvation of his nation and the expansion of his Lord's Bounty.

**(Almizan: V. 12, P. 131.)**

# The Sixth - Prayer of Prophet Ibrahim and Ismael

« اِذْ يَرْفَــعُ اِبْـراهيـمُ الْقَـواعِـدَ مِنَ الْبَيْــتِ وَ اِسْمـاعيلُ رَبَّنـا تَقَبَّلْ مِنّا...!»

(127 تا 129 / بقره)

**“As Abraham raised the foundations of the House with Ishmael,**

**they prayed: Our Lord, accept it from us!**

**Indeed, You are the All-hearing, the All-knowing!**

**Our Lord, make us submissive to You, and raise from our progeny a nation submissive to You, and show us our rites of worship, and turn to us clemently. Indeed, You are the All-clement, the All-merciful!**

**Our Lord, raise amongst them an apostle from among them,**

**who should recite to them Your signs, and teach them the Book and Wisdom, and purify them.**

**Indeed, You are the All-mighty, the All-wise!”**

**(Holy Quran, Baqara: 127-129.)**

This is the prayer that the two Holy Prophets prayed while building the Kaaba, and in it they used the same etiquette that had they observed it in the previous prayers.

**(Almizan: V. 12, P. 132.)**

# The Seventh - Prayer of Prophet Abraham (AS)

«رَبِّ هَبْ لى حُكْما وَ اَلْحِقْنى بِالصّالِحينَ وَ...!»

(83 تا 89 / شعراء)

**“My Lord! Grant me unerring judgement,**

**and unite me with the Righteous!”**

 **(Holy Quran, Shuara: 83-89.)**

While Abraham (AS) was referring to the continuous and consecutive Blessings of God Almighty and mentioning these blessings and imagining Divine Grace and Mercy upon himself, he was given a state, mixed with the attraction of Mercy, and poverty of servitude, and this state made him express his need to God and open the door to request.

So, in the Phrase **"O my Lord!"** He attributed the "Lord" to himself, then after a few sentences he praised Him as the **"Lord of the Worlds!"** By this means he wanted to arouse Divine Mercy and to excite the Favor of the Lord to answer his prayer and request.

In the Phrase: "**Grant me unerring judgement,”** he requests an Unerring Judgment in his opinion on general matters of belief and practice, and in the application of practice to those general teachings.

The meaning of his request is that: O God, first Grant me the Gift of Judgment, and then complete its effect on me which is my inherent qualification!

**“And grant me a language of truth among the later generations!”**

**(Shuara: 84.)**

The appearance of giving him the language of truth is that God Almighty in the last centuries will give him a child who is the language of his truth, that is, he is a language like his own language, which speaks his meanings, just as his own language speaks of his meanings, namely, God will send a Prophet in the last days, who will rise up at his invitation, to invite the people to his religion and nation, which is the Religion of Monotheism.

**(Almizan: V. 12, P. 133.)**

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# The Prayer of Jacob (AS)

**«**قالَ اِنَّما اَشْكُوا بَثّى وَ حُزْنى اِلَى اللّهِ...!»

(۸۴-۸۶ / يوسف)

**“He said: I complain of my anguish and grief only to Allah.**

**I know from Allah what you do not know!”**

**(Holy Quran, Yusuf: 84-86.)**

Jacob (AS) turned away from his sons and said: **“Alas for Joseph! His eyes had turned white with grief, and he choked with suppressed agony!”** His children said: **“By Allah! You will go on remembering Joseph until you wreck your health or perish!”**

He said: If I cry, I will file a burden of pain and sorrow in my heart to complain to God and I will know something from God that you do not know!

One of the prayers narrated by God Almighty from Jacob (AS) is his prayer when his children returned from Egypt without bringing Benjamin and Judah. ​​He told them that my persistence in remembering Joseph is a complaint that I have in my heart I turn to God and to His Mercy and to the fact that “He will return my Joseph to me from where nobody could presume or account!” I am not disappointed of my God!

This is of the etiquettes of Prophets towards their Lord, who in all circumstances look for the attention of their Lord and performed all their movements and efforts in His way.

**(Almizan: V. 12, P. 134.)**

##### The Prayers of Prophet Joseph (AS)

# The First – Prayer of Prophet Joseph (AS)

«قـــــــالَ رَبِّ السِّجْــــنُ اَحَــــبُّ اِلَــــىَّ مِمّـــا يَـدْعُـونَنـــى اِلَيْـــــهِ...!»

(33 / يـوسف)

**“He said: My Lord! The prison is dearer to me than to what they invite me. If You do not turn away their schemes from me, then I will incline towards them and become one of the senseless!"**

**(Holy Quran, Yusuf: 33.)**

One of the prayers of the Holy Prophets is the prayer that Joseph, the Truthful Prophet, did when the wife of Egyptian Aziz (The Prince of Egypt) threatened him and said: "If you do not do what I say (make love affair with her,) I will imprison you!" Then Joseph describes his suffering to his Lord that his affair, in his current position, has been established with court women between going to prison or fulfilling their wishes. He prefers imprisonment to obeying them, according to the Knowledge that his God has honored him, but on the other hand the means and preconditions that the court women of Egypt have arranged to achieve their goal are very strong, and these preconditions threaten Joseph with negligence and ignorance of the Position of God and the denial of Knowledge and Faith in his God, and no choice but to seek the Help and Judgment of his Lord!

In this prayer, he uses etiquette and does not ask for a need for himself, because asking for a need is a kind of ruling, but only refers to the fact that ignorance threatens him with the annulment of the Knowledge that his Lord has blessed him with. He found that releasing from the danger of ignorance and turning away from the suggest of women could only be done by the Help of his Lord, so, he surrendered himself to His Command and did not say anything else.

But what he said: **“My Lord! The prison is dearer to me than to what they invite me,**" in fact, he wanted to express his heartfelt tendency to go to prison, than to commit prostitution, not that he liked going to prison, as some has wrongly stated.

On the same positions did the Imam Hussain, the Lord of the Martyrs,

announce:

**“To die is more deserving than to accept the shame! To accept the shame is more deserving than to enter the Hell!"**

**(Almizan: V. 12, P. 134.)**

# The Second - Prayer of Prophet Joseph (AS)

«...فاطِرَ السَّمواتِ وَ الاَرْضِ اَنْتَ وَلِىِّ فِى الدُّنْيا وَ الاْخِرَةِ

تَوَفَّنى مُسْلِما وَ اَلْحِقْنـى بِالصّلِحينَ!»

(99 تا 101 / يوسف)

**“My Lord! You have granted me a share in the kingdom,**

**and taught me the interpretation of dreams.**

**Originator of the heavens and earth!**

**You are my Guardian in this world and the Hereafter!**

**Let my death be in submission to You,**

**and unite me with the Righteous!”**

**(Holy Quran, Yusuf: 99-101.)**

Among the prayers of the Prophets in the Holy Quran there is a praise and supplication that God Almighty has quoted from Prophet Joseph (AS.) In this prayer, Joseph began to praise his Lord for the Benevolence that He had honored him from the day of separation from his brothers until today, He first began to tell the story of his dream and that God made it true for him. In this praise, he confirmed his father for the interpretation that he has made from the dream that Joseph had before and had praised the Glorious God for His Knowledge and Wisdom!

Then he briefly refers to the events that happened to him in his ages between his dream and its actualization and attributed all of them to his Lord, because he considered those events to be good for himself, therefore considered all of them as the Blessings of His Lord!

The gentlest etiquette that he used here is that he interpreted the persecutions of his brothers as: **"After that Satan had incited ill feeling between me and my brothers!”** He did not mention them badly.

He counts the Blessings of his Lord and praises him reciting repeatedly: “My Lord!” “My Lord,” until he embroils with a Divine Charm and Passion that he completely turns his face to God and forgets his parents and in this passion, he says to his Lord: **“My Lord! You have granted me a share in the kingdom and taught me the interpretation of dreams!”** Soon, his Holy self was transferred from the mention of Divine Blessings to this meaning that the Lord who Bestowed these Blessings on him is the Creator of the heavens and the earth and the One Who brought out the creatures of the universe to the existence out of nonexistence!

Since He is the Creator of everything, He will inevitably be the Guardian of everything. He is the Almighty God Who has determined any destiny for him and placed him in any position He wants, for this reason he uttered:

"**Originator of the heavens and earth!**

**You are my Guardian in this world and the Hereafter!”**

Here he remembered a need that there was no one but his Lord can fulfil it, and the request was his desire to be transferred from this worldly life to the eternal life of the Hereafter, having Islam, namely, submission to God, as his father Abraham, Ishmael, Isaac, and Jacob left the world with the same state!

Also, this Death with Islam and joining the Righteous is the same request that his ancestor Abraham (AS) made it. God also Answered his prayer and narrated it as the last memory of his life and terminated his life with Islam.

The esteemed reader should have pondered on these Verses and considered the power and influence that Joseph had, and the eager that his father and mother longed to meet him, and the memories that his brothers had from him, to understand the Prophetic etiquette that this honorable Prophet used in his words! Joseph did not express anything except all his speech or a portion of it was for his Lord.

**(Almizan: V. 12, P. 138.)**

##### Prayers of Prophet Moses (AS)

# The First - Prayer of Moses (AS)

One of the prayers of the Holy Prophets is a prayer that God Almighty narrated from His honorable Prophet Moses that he offered to God in the beginning of his life and growth in Egypt and when he killed a Coptic man with a slap:

**“He said: My Lord! I have wronged myself. Forgive me!"**

**So, He forgave him. Indeed, He is the All-forgiving, the All-merciful!”**

**(Qassass: 16.)**

# The Second - Prayer of Moses (AS)

There is also a prayer that when he escaped from Egypt and went to Midian and drew water from the well to water the flock of the daughters of Prophet Shoaib, and then rested in hunger in the shade of a tree and called his Lord, saying:

**“My Lord! I am indeed in need of any good You may send down to me!"**

**(Qassass: 24.)**

In these two prayers, in addition to appealing to God and relying on His Lordship, which is a separate discipline of the rites of servitude, he clarified his need in his first prayer, because it was not for the worldly needs but a mere recourse to Forgiveness of Allah. God loves His servants to ask Forgiveness of Him!

In his second prayer, he did not mention his needs according to his necessities of life, such as food, shelter, and the like at that moment, but merely presented his need to God and did not detail his necessities, because the world has no value in the Sight of God.

# The Third - Prayer of Moses (AS)

It is one of the prayers that Prophet Moses (AS) made on the first day of his Prophethood and received the first heavenly revelation, and the Almighty God has narrated it as follows:

**“He said: My Lord! Open my breast for me!**

**Make my affair easy for me!**

**Remove the hitch from my tongue!**

**So that they may understand my discourse!**

**Appoint for me a minister from my family!**

**Aaron, my brother!**

**Strengthen my back through him!**

**And make him my associate in my affair!**

**So that we may glorify You greatly!**

**And remember You greatly!**

**Indeed, You see us best!”**

**(Taha: 25-34.)**

 With these words, Moses requests the help of God for his Mission and to pave the way for his invitation.

The etiquette that he used in these words is that he stated the purpose and conclusion of these prayers so that no one would think that he meant personal benefit.

The fact is that when a needy one presents himself to a Needless and Bountiful Lord it is the best and strongest way to stimulate His Mercy, because presenting the need is more effective than mentioning it, since in mentioning by language there is a probability of lying, but there is not same in showing it.

# The Fourth - Prayer of Moses (AS)

Another prayer of Prophet Moses is the curse that God Almighty narrates from him about Pharaoh and the Pharaohs:

**“Moses said: Our Lord! You have given Pharaoh and his elite glamour and wealth in the life of this world, our Lord, that they may lead people astray from Your way! Our Lord!**

**Blot out their wealth and harden their hearts so that they do not believe until they sight the painful punishment!”**

**(Yunus: 88.)**

This curse is the most severe curse that can be inflicted on anyone because no pain is greater than permanent misery.

It should be noted that there is a difference between prayer and cursing because Divine Mercy always precedes His Wrath. The extension of Divine Mercy requires to be reluctant to afflict His servants with torment, evil, and harm, even though they are oppressors and deserve punishment.

This meaning caused that the rites of prayer and the rites of cursing to be different from each other. Unlike prayer, which is desirable to specify its causes and factors, in case of cursing specifying its causes and factors are not favored, except with remark, specially where the subject is immoral and ugly.

Moses (AS) has observed this point in his curse. Another etiquette he observed was that in this curse, although it was not very long, he begged a lot and asked for help by repeated calls of “Our Lord!” His other etiquette was that he did not resort to this curse until after the recognition that the destruction of the Pharaohs was in the interest of Truth, Religion, and the religious people, because the above recognition is exceeded the level of suspicion and slander and it has reached the level of Knowledge.

# The Fifth - Prayer of Moses (AS)

Among the prayers of Prophet Moses (As) there is a prayer that God Almighty has narrated it in the following Verses:

**“Moses chose seventy men from his people for Our tryst,**

**and when the earthquake seized them, he said:**

**My Lord, had You wished, You would have destroyed them and me before. Will You destroy us because of what the fools amongst us have done? It is only Your test by which You lead astray whomever You wish and guide whomever You wish. You are our Master, so forgive us and have mercy on us, for You are the best of those who forgive!**

**And appoint goodness for us in this world and the Hereafter,**

**for indeed we have come back to You.”**

**(A’araf: 155-156.)**

In this prayer, the Prophet Moses (AS) appeals first to the Mercy of God: "**So forgive us and have mercy on us!**" Because his position was very difficult, it was the position in which the Divine Wrath and Coercion, that no creature could bear, could pervade his people. Moses firstly tried to say something to calm the eruption of Divine Wrath, so that he could prepare the ground for seeking Forgiveness and Mercy, and that was to say: “**My Lord, had You wished, You would have destroyed them and me before!**” He tried to say that the self of me and the selves of my people are all in the hand of power and obedience to your providence. With this expression, he wanted to resort to the Mercy of God Almighty, because it was not God's habit to destroy people because of the ugly actions of their idiots, and if He perished them, it was not because of revenge, but because of the test that is always running among the human beings and causes misguidance to many and guidance to many!

If the esteemed reader considers the position of this Holy Prophet and pays attention to his words, he will find the finest etiquette that this Holy Prophet of Allah has used in his prayer and will understand how he has sought Mercy from his Lord and how he has repeatedly praised Him, in order to diminish the intensity of the eruption of the Divine Wrath!

With such etiquette of Servitude, Moses (AS) succeeded in meeting his need, without even mentioning his need. His need was the resurrection of his people after their destruction. Moses was in a position where the horror and danger of the situation refrained him from talking too much and saying whatever he wanted, and he only used this Phrase that: "**Lord! Had You wished, You would have destroyed them and me before,**” and he referred to his inner desire and request.

# The Sixth - Prayer of Moses (AS)

Among the prayers of Prophet Moses is a prayer that after returning to his people, he faced with their calf-worship, and God Almighty has narrated his story as follows:

**“And when Moses returned to his people, angry and indignant, he said: Evil has been your conduct in my absence! Would you hasten on the edict of your Lord?" He threw down the tablets and seized his brother by the head, pulling him towards himself. He said: Son of my mother, indeed this people thought me to be weak, and they were about to kill me. So do not let the enemies gloat over me, and do not take me with the wrongdoing lot!”**

**(A’araf: 15o.)**

When Moses saw this, he felt sorry for his brother and prayed only for him and for himself, in order to distinguish him and himself from the oppressors. The Holy Quran quotes that prayer as follows:

**“He said: My Lord, forgive me and my brother, and admit us into Your mercy, for You are the most merciful of the merciful!”**

**(A’araf: 151.)**

He did not ask the God Almighty to bring him and his brother into His Mercy except he knew that the Wrath of God would soon involve the oppressors, as the Lord Says after this Verse:

**“Indeed, those who took up the calf for worship shall be overtaken by their Lord's wrath and abasement in the life of the world!**

**Thus, do We requite the fabricators of lies!”**

**(A’araf: 152.)**

From this Verse, it is clear what aspects of politeness he has used in his prayer.

**(Almizan: V. 12, P. 141.)**

# Prayer of Prophet Solomon (AS)

«وَ قـالَ رَبِّ اَوْزِعْنـى اَنْ اَشْكُــرَ نِعْمَتَــكَ...!»

(19 / نمـــل)

**“My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents, and that I may do righteous deeds which may please You, and admit me, by Your mercy, among Your righteous servants!”**

**(Holy Quran, Naml: 19.)**

The prayer that the Holy Quran quotes from Prophet Solomon (AS) is the story of the conversation of the ants, who said:

**“When they came to the Valley of Ants, an ant said:**

**O ants! Enter your dwellings, lest Solomon and his hosts should trample on you while they are unaware!”**

**(Naml: 18.)**

Laughter sat on Solomon's lips from his words, and he said:

**“My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents, and that I may do righteous deeds which may please You, and admit me, by Your mercy, among Your righteous servants!”**

With his words, the ant reminded Solomon of a great kingship whose God has bestowed him. This opinion from someone like Solomon, having such a kingdom and power, should be considered his best etiquette towards his Lord. From the words of that ant, he immediately remembered the Blessings of his Lord, and these Blessings, although they were numerous and innumerable for him, but what he meant by the Blessings in this position was the great kingship and the dominant kingdom. Therefore, he asks his Lord for the success of righteous deeds, because he realized that the righteous deeds and good manners are favorable and desirable from the one who is on the throne.

It was for all these reasons that he first asked his God to bestow him the success to thank Him for the Blessings granted him, and secondly to do the righteous deeds, of course, the righteous deeds to please his Lord. He is a servant and has no other purpose than his Lord and Master. He has nothing to do with righteous deeds except to please his Lord. Then he completed the request for the success of righteous deeds with the request for inherent goodness and said: “**And admit me, by Your mercy, among Your righteous servants!”**

**(Almizan: V. 12, P. 154.)**

# Prayer of Prophet Jonah (AS)

«وَ ذَا النُّـــونِ اِذْ ذَهَــبَ مُغــاضِبــا فَظَــنَّ اَنْ لَـنْ نَقْـــدِرَ عَلَيْـــهِ “

فَنــادى فِــى الظُّلُمــاتِ اَنْ لا اِلــهَ اِلاّ اَنْــتَ سُبْحـانَــكَ اِنّى كُنْــتُ مِـنَ الظّـالِمينَ...!»

(87 / انبياء)

**“And the Man of the Fish, when he left in a rage, thinking that We would not put him to hardship. Then he cried out in the darkness:**

**There is no god except You! You are immaculate!**

**I have indeed been among the wrongdoers!"**

**(Holy Quran, Anbiya: 87.)**

One of the prayers that the Holy Quran quotes from the Holy Prophets is the prayer of Prophet Jonah (AS) during the days when he is in the belly of a fish. Jonah was thrown into the sea and the fish swallowed him. He was praising God Almighty in the belly of the fish for a while until God told the fish to throw Jonah on the beach.

This was nothing but a discipline to which God Almighty disciplines His Prophets according to their differences, as the Quran says:

**“And had he not been one of those who celebrate Allah's glory!**

**He would have surely remained in its belly till the day they will be resurrected!”**

**(Saffat: 143-144 )**

The situation of Jonah, when he left his people (after his breakup from them,) and continued his way without returning, was the position of a servant who does not like some of the deeds of his Master, while this is not the duty of servitude.

When the God Almighty did not like this move for Jonah and wanted to discipline him, He tested him and threw him in a prison where he could not even stretch his feet, a prisoner who was in several layer of darkness, and inevitably in such a darkness he said moaning:

**"Then he cried out in the darkness:**

**There is no god except You! You are immaculate!**

**I have indeed been among the wrongdoers!”**

Jonah is the only one among the Prophets who has made such a prayer that the word "Lord" is not used at the beginning. Jonah proved his oppression and glorified God Almighty from anything that is tainted with oppression and imperfection. However, in this prayer, he did not express his inner need, which was to return to his previous position of servitude, and he did not consider himself worthy of such a request, and in short, he observed etiquette and showed his shame. His heart's desire and request was to return to his previous position, and God said:

**“So, We answered his prayer and delivered him from the agony;**

**and thus do We deliver the faithful!”**

**(Anbiya: 88.)**

**(Almizan: V. 12, P. 155.)**

# Prayer of Prophet Job (AS)

«وَ اَيُّوبَ اِذْ نـادى رَبَّــهُ اَنّــى مَسَّنِــىَ الضُّــرُّ وَ اَنْــتَ اَرْحَــمُ الـرّاحِميـنَ!»

(83 / انبياء)

**“And Job when he called out to his Lord:**

**Indeed, distress has befallen me,**

**and You are the most merciful of the merciful!”**

**(Holy Quran, Anbiya: 83.)**

This is a prayer that the God Almighty quotes from Job (AS) after his illness lasted a long time and all his property and children were destroyed.

The aspects of etiquette used in this prayer are like the etiquette of all the Holy Prophets. Job, like Adam, Noah, Moses, and Jonah, did not explicitly mention his need for healing. He also wanted to keep himself and to show his need to be too small to ask God for it.

The Holy Prophets never explicitly mentioned their need if it was about worldly affairs, even though their intention was not to follow the worldly desires.

Another aspect is that basically mentioning the cause of the request which was the basis of the disease, and mentioning it to the One Whose Attribute is the Best of the Merciful, causes the seeker to be silent of mentioning the need, because the more clarification of the essential need means that it was probably not enough to arouse the Mercy of the One Who is the Most Merciful, and needs to be emphasized to understand!

**(Almizan: V. 12, P. 158.)**

# Prayer of Prophet Zechariah Requesting a Son

«...فَهَـبْ لى مِنْ لَدُنْكَ وَلِيّا...!»

(5 / مــريــم)

**“Indeed, I fear my kinsmen, after me, and my wife is barren.**

**So, grant me from Yourself an heir!”**

**(Holy Quran, Maryam: 5.)**

The Almighty God has brought the story of Zechariah's prayer in both Surah Maryam and in Surah Al-Imran and said:

**“…And He charged Zechariah with her care.**

**Whenever Zechariah visited her in the sanctuary,**

**he would find provisions with her. He said:**

 **O Mary, from where does this come for you?" She said:**

**It comes from Allah.**

**Allah provides whomever He wishes without any reckoning!”**

**(AL-Imran: 37.)**

It was here that (Zechariah's hope was excited by God's Grace) and he supplicated his Lord:

**“My Lord! Grant me a good offspring from You!**

**Indeed, You hear all supplications!”**

**(AL-Imran: 38.)**

Anyone who pays attention to these two Verses will have no doubt that the only thing that drew Zechariah to the mentioned prayer and made that famous prayer was the same dignity that he observed from God in relation to Mary, and the purity that Mary had for her God.

Zechariah enjoyed watching this situation, and wished that he too had such a child, and had such closeness and dignity, but on the other hand he realized his old age and disability and the old age and infertility of his wife and his survivors, none of them had the state of Mary, then he fell in a fiery love and vivacity and suddenly a spark ignited in her heart remembering that up to this day God Almighty has accustomed him to Answer his prayers, so he started praying with a heart full of hope for a purified child.

This is the prayer in which Zechariah bound his requested Divine Grace by the Phrase: **“My Lord! Grant me a good offspring from You!”** It means "on Your Own Side!" Because he was disappointed with ordinary means. One of the common causes at the disposal of him and every other person is the talent of being the husband who lost this talent due to old age, and another is the talent of a wife to get pregnant that his wife did not have this talent even in her youth let alone old age.

**“O Zechariah! Indeed, We give you the good news of a son,**

**whose name is John.**

**Never before have We made anyone his namesake!"**

**(Maryam: 7.)**

**(Almizan: V. 27, P. 16.)**

# The Prayer of Prophet Jesus (AS)

«قــالَ عيسَــى ابْــنُ مَــرْيَــمَ الّلهُــمَّ رَبَّنــآ اَنْــزِلْ عَلَيْنا مائِدَةً مِنَ السَّمآءِ تَكُــونُ لَنَــا عيــدا!»

(114 / مائده)

**“Said Jesus, son of Mary: O Allah! Our Lord!**

**Send down to us a table from the sky, to be a festival for us,**

**for the first ones and the last ones among us and as a sign from You,**

**and provide for us; for You are the best of providers!”**

**(Holy Quran, Maeda: 114.)**

One of the prayers of the Holy Prophets is the prayer that Christ (AS) requested the heavenly food, which the Holy Quran quotes it as described above.

We understand from the context of the story narrated by the Holy Quran about the apostles of Christ asking him to pray God to descent them a meal from heaven, was a very hard question for the Jesus Christ, because the apostles told him: **“When the Disciples said:** **O Jesus son of Mary! Can your Lord send down to us a table from the sky? Said he: Be wary of Allah, should you be faithful!" (Maeda: 112.)**

**First**, it seems that they questioned the Power of God Almighty, and this question does not accord with the etiquette of servitude, although the purpose was in fact the question of expediency, not the principle of power, but the rudeness of the interpretation is altogether preserved.

**Secondly,** it implies the proposition of a new miracle, and this is another impoliteness, because the miracles of Jesus (AS) surrounded them in every way, and with all these miracles, there was no need to this optional miracle. Therefore, after observing so many miracles from Jesus Christ, this proposal of the disciples was not unlike playing with the Signs of God and playing with their Prophet. For this reason, the Christ (AS) said: “**Be wary of Allah, should you be faithful,”** and he rebuked them, but because the disciples insisted on their request and justified their request with the words: **"We desire to eat from it, and our hearts will be at rest: We shall know that you have told us the truth, and we shall be among the witnesses to it!" (Maeda: 113.)**

In short, the disciples forced Jesus (AS) to make such a request, but he altered it and by his Prophetic etiquette made it worthy to present to the Realm of His Lordship. **First,** he requested it as a Holiday Gift dedicated to him and his nation, because it was an innovative and unique request among the miracles of the prophets, since the miracles of the prophets were either to complete the argument or because the nation needed to be revealed, but the nation of Christ did not have none of these two attributes. **Secondly,** he summarized all the long words of apostles about the benefits of its descent, such as the assurance of their hearts, their knowledge of the truth of Christ's words, and their testimony on the table, with a short Phrase: “**And as a Sign from You!” Thirdly,** he changed the purpose of eating, which they had mentioned before all their purposes, by mentioning it at the end and wearing a dress in it more in line with the etiquette of the Presence and said: **“And provide for us; for You are the best of providers!”** Both to emphasize the question in one way and to Praise God Almighty in another way.

In addition to his other etiquette, he started his words by the Call of "Allah, our Lord!" While other Prophets opened their prayers only with the word "Lord," or "Our Lord!" This exaggeration in the prayer of Christ (AS) was for the consideration of etiquette in relation with his more difficult position.

**(Almizan: V. 12, P. 161.)**

# Prayer of Muhammad (PBUH,) the Holy Prophet of Allah

«امَــنَ الـرَّسُـولُ بِمــا اُنْــزِلَ اِلَيْـــهِ مِـــنْ رَبِّــــــهِ وَ الْمُـــــؤْمِنُـــونَ...!»

(285 / بقره)

**“The Apostle has faith in what has been sent down to him from his Lord, and all the faithful. Each of them has faith in Allah, His Angels, His Scriptures, and His Apostles. They declare:**

**We make no distinction between any of His Apostles:**

**And they say: We hear and obey! Our Lord! forgive us,**

**and toward You is the return!"**

**(Holy Quran, Baqara: 285.)**

One of the prayers of the Holy Prophets is a prayer that God Almighty quotes from His Holy Prophet Muhammad Mustafa (PBUH,) in which he has joined himself the believers of his nation too:

**“The Apostle has faith in what has been sent down to him from his Lord, and all the faithful. Each of them has faith in Allah, His Angels, His Scriptures, and His Apostles...!”**

They said:

**“We make no distinction between any of His Apostles…!”**

They also said:

**“And they say: We hear and obey! Our Lord! forgive us,**

**and toward You is the return!"**

The prayers are continued:

**“Allah does not task any soul beyond its capacity!**

**Whatever good a self has earned is to his benefit!**

**Whatever evil he incurs is to his harm!**

**Our Lord! Do not punish us if we forget or make mistakes!**

**Our Lord! Burden not upon us hard tasks as You placed on those who were before us!**

**Our Lord! Lay not upon us what we have no strength to bear!**

**Excuse us! Forgive us, and be Merciful to us!**

**You are our Guardian! So, help us against the faithless lot!"**

**(Baqara: 286.)**

These Verses indicate the faith of the Holy Prophet in the Holy Quran and all that includes the Principles of Teachings and the Requirements of the Divine Rulings, and then the believers join him.

The Believers are not only the contemporaries of the Prophet, but also all the Believers from his nation who, through Faith, have become part of the branches of the Holy Genealogical Tree of his beloved existence.

The content of these two Verses is a comparison between the People of the Book and the Believers of this nation from the way they perceive their heavenly book and the way they are disciplined to the etiquette of servitude facing the book revealed to them.

In the previous Verses, the God Almighty rebukes the People of the Book for their distinguishing between the Angels of God and for their enmity with Gabriel and loving others, and for distinguishing between the scriptures and disbelieving in Holy Quran and for believing otherwise, and for their distinguishing among the Messengers of God, for believing in Moses or in him and in Jesus, but disbelieving in Muhammad (PBUH,) and they disbelieved in the Rules of God, believed in some of what is in the Book of God, and disbelieved in some others.

The inclusion of this prayer to the etiquette of servitude and appealing to the Divine Attention one after another is something that does not need to be expressed.

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

# Prayer and Request of the Pious

«اَلَّــذيـنَ يَقُــولُــونَ رَبَّنـا اِنَّنا امَنّا فَاغْفِرْ لَنا ذُنُوبَنـا وَ قِنــا عَــذابَ النّارِ!»

(16 / آل‏عمــران)

**“Those who say: Our Lord! Indeed, we have faith.**

**So, forgive us our sins,**

**and save us from the punishment of the Fire!”**

**(Holy Quran, Al-Imran: 16.)**

In the Verses of Surah Al-Imran, the God Almighty has described some of the attributes of the pious and says:

The pious will say: "**Our Lord!**" That is, they refer to God’s "Lordship" in order to declare their servitude and to request the Mercy of God for what they mentioned in the Phrase: “**Indeed, we have faith. So, forgive us our sins!”**

Stating their request for seeking the Mercy of God, is observing the Divine Promise, because God Himself has Promised that He will Bestow His Forgiveness to His faithful servants.

Forgiveness of sins does not require salvation from torment, that is, keeping from fire of Hell is the Grace and Mercy that only God Bestows on the believers, those who worship Him, without deserving such Grace or having a right over God, and the reason is that their faith and obedience is itself a Blessing from God Who has Bestowed on them.

Basically, none of the creatures has any right over God except what God has decreed for Himself, which includes: "Forgiving and keeping from the fire of Hell for the servants who believe in Him!"

It can be understood from some Verses that keeping from the fire of Hell is the same as forgiving and leading to Paradise!

**(Almizan: V. 12, P. 213.)**

# A Worthy Servant’s Prayer

«...اَمْرَاَتَ فِرْعَوْنَ اِذْ قالَتْ رَبِّ ابْنِ لي عِنْدَكَ بَيْتا فِى الْجَنَّةِ وَ...!»

(11 / تحــريم)

**“Allah draws another example for those who have faith:**

**The wife of Pharaoh when she said:**

**My Lord! Build me a home near You in paradise,**

**and deliver me from Pharaoh and his conduct,**

**and deliver me from the wrongdoing lot!”**

**(Holy Quran, Tahrim: 11.)**

* **In the above Verse, the God Almighty has summarized all the**

**desires that a worthy servant has in the path of servitude.**

Within the illustrative story of the wife of Pharaoh, the God Almighty referring to her special status in servitude quotes a prayer that she has uttered on her last times of life. It indicates that her prayer is a collective title for her servitude.

It turns out that Pharaoh's wife had her eyes closed on all the pleasures of the world, not because she could not reach them, but because all those pleasures were provided for her, nevertheless she has foretaken all of them and has favored the Generosity that are with God, and she was in love of God’s Nearness, she has believed in the Unseen, and she has resisted and persevered in the way of his faith.

This step taken by Pharaoh's wife in the servitude of God is a step that can be an example for all followers of this course. For this reason the God Almighty has summarized her position, her desires and her deeds in a short prayer during her life.

In this prayer, she asked for a house that is both with God and in Heaven, and this is because the Paradise is the abode of God’s Nearness and close to the Lord of the worlds!

**(Almizan: V. 38, P. 339.)**

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وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَ هُوَ السَّميعُ الْعَليم

The word of your Lord has been fulfilled in truth and justice.

Nothing can change His words,

and He is the All-hearing, the All-knowing‏!

**February 26, 2022 – March 19, 2022**

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