

Whatever can be said and written about prayer would still not be enough to fully describe it. How could it be possible to express in a few words the pillar of religion, the banner of Islam, the reminiscence of religions and prophets, and the pivot of the acceptance of all deeds? Prayer is the program for every morning and evening. In the morning the first obligatory word is prayer and in the evening the last obligation is prayer. So, the beginning and the conduct of every day is through remembrance and for the sake of God.

Prayer is the secret of the one who - wherever he is and whoever he is, whether traveling or not, on the ground or in the air, whether in poverty or in affluence - is subservient to Him and not to other than Him.

Prayer is the practical ideology of the Muslim in which he expresses his beliefs, ideas, aspirations, and models.

Prayer means strengthening values and preventing the disintegration of the personality of individuals and members of the society in the same way that if the materials of a building

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are weak, the building will collapse. Prayer is both the enjoinder of what is good [amr bi'l-ma'rūf] and the forbiddance of what is evil [nahyi 'ani'l-munkar]. We say every day in the adhān and iqāmah: "Come to prayer; come to (the means of) success; come to the best of deeds." That is, of all affairs, the best deed is prayer. Also, prayer keeps man away from corruption and indecency: "Indeed the prayer prevents indecencies and wrongs. (29/45)"

Prayer consists of movements which have emanated from consciousness and cognition. It is through the cognition of God that by His order, for His sake and because of zeal for Him, we stand in prayer, and thus, the Qur'an has prohibited us from praying while in a state of drunkenness and indolence so that whatever we recite in prayer must be with consciousness and attention.

Prayer means exit from one's self and soaring toward God.

Prayer is a divine handiwork in which God has somehow placed all values. One of the major goals of Imam al-Husayn's uprising was the establishment of the ritual prayer. In the midday of Ashura when thousands

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of swords were unsheathed, thousands of arrows were launched, and thousands of lances were made ready to be oriented to Imam al-Husayn (a), intending to shed his blood, Abu-Thamamah al-Sa'idi raised his head towards the sky and noticed that it was the time of the ritual Noon Prayer. So, he informed Imam al-Husayn (a) about that, and the Imam (a) answered, "You have mentioned the prayer. May Allah include you with those who establish their prayers regularly! This is the first time of the prayer. Ask the enemies to stop launching arms on us so that we may perform the prayer."

Immediately, Imam al-Husayn (a) turned his face toward the kiblah direction and led his companions in a congregational prayer under the showers of lances and darts. Some of his companions made themselves a fence to stop the darts from reaching the Imam while performing his prayer. Nevertheless, narrations had it that more than thirty darts afflicted Imam al-Husayn's body during that prayer. In fact, this might be the only prayer in history to be held under showers of lances and darts.

This is the true religion; and thus did

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NOTE: Since this brochure contains holy names and some verses from the holy Quran.

the leader of the pious behave when it was time for prayer.

Be it known to all of us that the true supporters and adherents of Imam al-Husayn (a) are only those who commit themselves to the teachings of Islam and apply them to themselves and to their communities. Of course, establishment of prayer is one of the most important duties of the religion.

In conclusion, whoever neglects prayer can never be a supporter of Imam al-Husayn (a). In other words, our procession to Imam al-Husayn (a) is worthless unless we establish prayers regularly. Our commemoration of the anniversary of his martyrdom is worthless unless we commit ourselves to the establishment of the ritual prayers. Without prayer, we cannot be included with the followers and devotees of Imam al-Husayn (a).

It is therefore our duty to pay very much attention to the goals for which Imam al-Husayn (a) led his great revolution; and the establishment of prayer has been one of these great goals.



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The AhlulBayt (a.s.) World Assembly
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these activities need scientific, cultural and financial help from followers of AhlulBayt(a.s.) all around the world.

We hope that your contributions be accepted by God and AhlulBayt (a.s.).

Tel: +982188950932 - +982188950930

E-mail: info@ahl-ul-bayt.org

Address: NO 228, opposite of Laleh Park, Keshavarz Boulevard, Tehran, Iran

Account No: 47743144910 Mellat Bank, Saman Tehran Branch, to THE AHLULBAYT(a.s.) WORLD ASSEMBLY

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Prayer

The Pillar of Religion