

ETIQUETTES OF TAKIBAAT

'Allamah al-Majlisi, may Allah have mercy upon him, says:

"As is inferred from the expression itself, ta'qib (post-prayer utterance) includes recitation of the Holy Qur'an, supplicating Almighty Allah, and reference to Him with statements of glorifying and praising Him that are conventionally connected (in time) to the obligatory prayer.

It is favorable that a post-prayer utterance be under the state of ritual ablution and while directing the face towards the kiblah direction. It is also better to sit in the position of uttering the tashahhud statement and not to speak while saying these post-prayer utterances, especially after the Isha' (evening) Prayer.

Although some scholars have decided that all conditions of obligatory prayers must be met while saying the post-prayer utterances, it seems that the reward of doing the post-prayer (recommended) rites is given no matter what position the supplicant may take as long as he is engaged in reciting parts of the Holy Qur'an and saying supplications, even walking."

The Infallible Imams (a.s.) are reported to have mentioned many supplications for the good of one's worldly life and the Hereafter to be said after obligatory prayers. Actually, the obligatory prayers are the most honorable physical acts of worship; therefore, the utterances that follow them play a vital role in the perfection and completion of these prayers. They also raise the ranks, erase the punishments for evildoings, and contribute to winning one's grants and needs. In view of all that, I am encouraged to mention some of these post-

prayer utterances in this book, as quoted, mostly, from the two books of Bihar al-Anwar and al-Miqbas by 'Allamah al-Majlisi, may Allah odorize his holy tomb.

Post-prayer utterances are of two categories; general and specific.