Namaz on the day of Ghadeer

Occasions · 0 lines

The method

Fifth: It is recommended to offer a two unit prayer. After accomplishment, one should prostrate oneself and thank Almighty Allah one hundred times. Then, one should raise the head from the prostration and say the following: One may then prostrate oneself again and repeat each of the following doxological prayers one hundred times: According to a narration, to practice this act brings about the same reward of one who was present at that day and swore allegiance to the Holy Prophet (s.a.w.a.) as regards the divinely commissioned leadership (wilayah) of Imam Ali(a.s.).

Besides, it is preferable to offer this prayer at midday, which is the very time when the Holy Prophet (s.a.w.a.) declared the successorship and leadership of Imam Ali(a.s.) at Ghadir Khumm. It is also preferable to recite Surah al-Qadr at the first unit of the prayer and Surah al-Tawheed at the second (of course, after Surah al-Faatehah).

Sixth: It is recommended to bathe oneself and offer a two unit prayer half an hour before midday. At each unit, one should recite Surah al-Faatehah once, Surah al-Tawheed ten times, Ayah al-Kursi ten times, and Surah al-Qadr ten times.

The reward of practicing this act is equal, in the sight of Almighty Allah, to the rewards of one hundred thousand times of Hajj and one hundred thousand times of ‘Umrah. Almighty Allah will also grant all the worldly and religious needs of the performer with easiness and good health.

It is however worth mentioning that Sayyid Ibn Tawus, in Iqbal al-A’mal, referring to this prayer, has preceded Surah al-Qadr to Ayah al-Kursi. Also, ‘Allamah al-Majlisi, in Zad al-Ma’ad, mentioned that Surah al-Qadr should be preceded to Ayah al-Kursi.

So have I done in my other books. But when I investigated the matter, I found out that the majority of scholars who have mentioned this prayer preceded Ayah al-Kursi to Surah al-Qadr.

At any rate, there is probability that such confusion has occurred due to an error in writing by Sayyid Ibn Tawus himself or the copiers of the book, since Sayyid Ibn Tawus is too lofty to disagree with the consensus of the other scholars. Finally, Almighty Allah alone knows the most accurate form.

It is preferable to say t