



Investigating the Effects of Remembrance¹ on the Intellectual and Psychological Characteristics of Individual and Society

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ABSTRACT

Worshipping God is manifested in various aspects, as remembrance (mentioning of God) is a special feature of it; for this, the remembrance of God is one of the clearest examples of worship. As many as 15 verses of the Qur'an have commanded Muslims to "Mentioning of Allah", or "Mentioning of the Names of Allah". The Qur'an's commandment to the remembrance of God did not take on a unique and special format, unlike prayer in the prophetic tradition. The prophet used to continuously follow it, but he never made obligatory a special format of remembrance for the believers, while mentioning God in different ways. For believers, one of the most beautiful manifestations of a love-based relation with God and the most basic way is remembrance, i.e., using the tongue and heart to mention divine names through a singing tone, and keeping the very flower of the soul fresh under the rain of mentioning of God. Whatever enlivens the name and mentioning of God is remembrance, either in an ordinary form as common remembrance among mystics, or common thoughts among scholars. Worshipping God, as stated, has different facets and that remembrance takes a special form. Although each special worship like prayer, fasting, almsgivings, Khums (one-fifth tax), Haj, enjoying the good and forbidding the wrong, invocation, etc. is considered a type of remembrance, the very term remembrance itself is a special worship with its special effects which results in nearness to God. This article aimed to raise such issues as the importance of remembrance from the view of the Qur'an and holy narratives, then investigating the types of remembrance, the examples of remembrance, the reasons why remembrance is conditional on some Imams' remembrance, life-giving remembrance, emphasis on remembrance by the infallible, etc. In the end, the article describes the effects of mentioning God by using Qur'anic verses and narratives by the Imams (Peace be upon them).

Keywords: remembrance, worship, manifold remembrance, nearness

INTRODUCTION

The remembrance of God Almighty and forgiving about whatever other than Him is the root of all types of worship and serves as the gist of all prays. Remembrance gives hearts purity and makes them ready to accept divine lights. The simple mentioning of God is remembrance, although not accompanied by reference, supplication, or demands. Therefore, the process of invoking God or supplication, although accompanied by remembrance, is, by itself, remembrance. For this, remembrance may be fulfilled, and though it is not accompanied by no

¹ Dhikr (Arabic: ذِكْر, /ðikr/, also spelled Zikr, Thikr, Zekr, or Zikar, literally meaning "remembrance, reminder" or "mention")

supplication or invocation, each requires its special themes. Hence, rewards are offered for remembrance, though the granting of it into raised. Although a special need may be met or a problem is undone by special remembrance, or a sin be forgiven or good is multiplied, none of these things is raised in a remembrance text. This is because remembrance assumes a special status relative to other worship, and for this, the position of those who remember God is separate from that of other worshippers, as they preserve their special supplication and invocation².

If the remembrance of God kindles the flames of divine affection in the hearts, it'll burn all affections and polish the hearts, making them a mirror of the Truth to say, hear and see nothing but truth; thus, the heart becomes a platform for the mentioning of God.

If man mentions God in all states and sees himself present in the court of the holy Almighty, he shall surely avoid affairs that are contrary to His consent, and refrain his soul from any rebellion and arrogance, because all the suffering and agonies and all the predicaments are caused by the neglect of mentioning God and His grandeur and glory. Neglect of God increases the heart darkness and makes hearts dominated by evil, thus increasing corruption.

The remembrance and mentioning of God purify the hearts and make them a mirror of the Almighty; remembrance also cleans and purges the souls and unchains them from the bondage of caprice and lust. Through remembrance, hearts are made clean for the manifestation of the Almighty. When hearts are accustomed to the mentioning of the beloved, they become the face of God's reminder, with the holy phrase "There is no deity but Allah." becoming the full face of the heart. Therefore, although the mentioning of God and the reminder of his holy Almighty are the attributes of the heart, they can transform the very form and face of hearts and make them divine, and this is the highest level of human perfection³. According to religious teachings, whoever mentions God out of truth, that individual will become a real follower and obedient to God, and whoever neglects the reminder of God shall become sinful. Obedience and submissiveness are the signs of guidance and sinfulness is a sign of darkness and astray, with the root of obedience originating from the remembrance of God, and the root of astray and misdirection from the neglect of his mentioning.

Imam Sadegh (PBUH): There is no practice unless delimited by God, and if it reaches that limit, it comes to an end. God has placed obligations on humans, and when they perform those practices, that is done, as God has made obligatory the month of Ramadhan, as when one does the fasting, that's it; this is true of Haj. When the Haj pilgrimage is done, that comes to an end, except for the "mentioning" of God, which He is not pleased with a small amount of it, and has not set limits to it". The Imam then recites this verse: "*O you who have faith! Remember Allah with frequent remembrance, and glorify Him morning and evening, for which He has placed no limits*"⁴.

Goal of Remembrance

Remembrance and invocation are the strongest forces a man can produce, and hence, he can increase his limited force by relying on an unlimited source, thus connecting himself to an endless unlimited driving force that has linked the universe together. The goal of remembrance

² "Wisdom of Worship", Ayatollah Javadi Amoli, pp. 275 and 276.

³ "The superior worship and its secrets", Latifi, Mahmoud, p. 162

⁴ "The Green Hands of Prayer", Salimian, Khodamorad, p. 28.



is to pay attention to God Almighty; it is aimed at perfecting the soul and *nearness to God*. For this, the following should be taken into account:

1. The climax and exaltation of remembering God comes when a man never neglects Him and is always focused on Him in all states and situations, *“Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellect; [those] Who remember Allah while standing or sitting or [lying] on their sides”⁵*.

One would understand that man should remember God wherever he is, whatever he does and wherever he lives, as the poem goes on to say:

“I look at the desert, I see you there

I look at the sea, I see you there

Everywhere I look at mountains and plains, I see the beauty of your face”

The Qur’an also describes those who remember God as follows:

“[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about”⁶

2. Because the main goal of remembrance is to make the soul perfect and to get closer to God, and that nearness to God is only possible through fulfilling the obligations, thus if someone does not perform his/her Sharia-based responsibility and on the pretext of remembrance, his/her conduct will not result in nearness to God and s/he will be held accountable.
3. To achieve nearness to God and supplicate from the practice of remembrance, man should first increase his knowledge of his Lord to coordinate and harmonize the first stage of remembrance which flows from the tongue with soul and mind, because this tongue-based remembrance is effective and is a kind of suggestion unconsciously affecting hearts, and for this, the saints and the religion were frequently mentioning their Lord. Imam Sadegh said:

My father used to remember God frequently. Each time I walked with him, I could hear him mentioning God; when eating with him, he used to remember God; when speaking with people, he was seen mentioning God, saying frequently “There is no deity but Allah”⁷.

The friends (saints) of God only focus on Him, and the Lord also grants them such knowledge and understanding that helps him see all the creatures as a ray or a light of the infinite sun of existence; i.e., they place nothing next to Allah to focus on it besides Him. This is as if a man sees sunlight but that the light is not authentic for him, because God is the authentic sun and the light is His rays; for this, these who remember God never ignores the Lord and is mainly focused on the holy Almighty⁸.

4. Narratives have stated that those who do not remember God are reprimanded.

⁵ ⁵ The Green Hands of Prayer", Salimian, Khodamorad, p. 28.

⁶ Noor Chapter verse 37

⁷ Bihar al-Anwar", Majlesi, Mohammad Baqer, vol. 90, p. 161.

⁸ the wayfarers to the alley of the beloved", Ayat Allah Misbah, Mohammad Taqi. p. 272.



The prophet (Peace be Upon Him) stated: “The most indolent of people are the ones who, despite health and wellbeing, do not remember God”, thus the prophet is inferred to emphasize tongue remembrance”.

5. Because the goal of remembrance is to pay attention to the Lord and to achieve nearness to God, each remembrance that directs the human’s attention is more desirable, and for this, God’s saints had a special type of remembrance.

Types of Remembrance

Like other types of worship, the remembrance of God is divided into various types: 1) hearted and verbal remembrance, 2) manifest and latent remembrance, 3) general and special remembrance, 4) physical and imaginary remembrance, 5) pure and accidental remembrance, 6) action and practical remembrance, and 7) written and oral remembrance.

Verbal remembrance is sometimes against whole-hearted remembrance, and sometimes against action-based and practical remembrance; in other words, an action that serves as a reminder of God is called remembrance. God says: “*So worship Me, and maintain the prayer for My remembrance*”. This denotes that the main goal of establishing prayer is to mention God, as God describes prayer to be itself the remembrance of God in a verse⁹.

General remembrance does not assign to a specific creature; rather it is found in everything; in other words, all objects live through mentioning God. Special remembrance is attributed to a special kind of creatures and is found in them, like the special remembrance of angels and humans¹⁰.

Special remembrance is assigned to special and favorite servants of God and those who remember Him; it is a kind of attention and grace by God Almighty. Verbal and whole-hearted remembrance fall under the classification of remembrance into heart and format categories. Verbal remembrance, as standing against hearted remembrance, also stands against action and practical remembrance. In other words, an action is called remembrance in that it reminds of the Lord, even if that action is performed by the hand or other organs. This is because remembrance as meaning the mentioning of God does not specifically belong to the heart; rather, any work that reminds of God and describes his mentioning is called remembrance; sometimes, silence and stillness are a type of remembrance, and if silence causes remembrance to appear, it serves as a means for perfection and a basis for exaltation; it’ll serve as a prelude not as a principle, thus representing as a true example of remembrance¹¹.

Remembrance is sometimes infinitive and descriptive, like when it is said “To remember God”, and “To mention God”; it sometimes refers to an object or person that (who) is, by itself or himself, a representative or an embodied example of the remembrance of God, in a way it (he) is worthy of remembrance and causes the latter to be worthy of remembrance, as in applying the *feature* to the Qur’an or the prophet (Peace Be Upon Him), which despite being as lighting creatures, they represent and embody the remembrance of God and His mentioning in the hearts¹².

⁹“ The superior worship and its secrets”, Latifi, Mahmoud, p. 162.

¹⁰“Wisdom of worship”, Ayatollah Javadi Amoli, p. 271.

¹¹“ Wisdom of worship”, Ayatollah Javadi Amoli, p. 271.

¹²“ Wisdom of worship”, Ayatollah Javadi Amoli, p. 272.

Imam Sadegh says: Remembrance is of two types; one is pure and the other is accidental. The former means what is void of any profit, interest, gratitude for the blessing, and/or fear. This remembrance specifically belongs to the apostles and saints, who in the course of their lives, never neglected to mention God in their hearts, without having ever done so for eliminating their problems.

Accidental remembrance is when a man thinks of God in a time of affliction, suffering, and oppression; this remembrance also affects the cleanliness of hearts, though it is not as effective as pure remembrance¹³.

As regards hearted or inward remembrance, Imam Sadegh says: The writer does not write conduct unless what has come out of the person's tongue, and God has said: "***And remember your Lord within yourself in humility and fear without being apparent in speech***"¹⁴.

The Imam said the reward for inward remembrance is known by no one except Allah.

Examples of Remembrance from the Perspective of the Qur'an

- 1. Perfect human:** Whoever reminds the Truth and mentions it rightfully represents a Dhakir (the one who remembers); among the examples of those who remember God, perfect humans, especially the members of the [prophet] Household are the complete mirrors and signs of remembering God. For this, God Almighty, has introduced some objects and people to as remembrance, as in verses 10 and 11 of Surah Talagh, "*Allah has prepared for them a severe punishment. So be wary of Allah, O you who possess the intellect and have faith! Allah has already sent down to you a reminder*", the application of remembrance over the prophet (Peace Be Upon Him) is raised, i.e., the word "*Rasou*" implies the title of remembrance, signifying the fact that by the word "remembrance", it is the prophet himself who is a reminder. The word "Anzala"¹⁵ negates it because the prophet (Peace be Upon Him) who has a before-God position and is sent down to fulfill his mission the word "anzala" conforms to his sending down and manifestation in the natural world¹⁶.

This suggests that the prophet (Peace be Upon Him) was sent down by God Almighty and he has a before-God position. The fact that the prophet is named remembrance is that he reminds us of God Almighty because remembrance depends on previous knowledge, and it is the prophet and the heavenly book that unveil the hearts and radiate the divine light on them¹⁷.

- 2. Codified Remembrance of God:** A second example of remembrance is the codified book of God, i.e., the Qur'an. This divine scripture, despite enjoying its formative foundation, is the concrete remembrance of God; the content and inviting quality of it allows it to be a verbal, written, and subjective mentioning for the best of the ones who remember. God's interpretation of the Qur'an is sometimes in an absolute form, and it sometimes takes the form of a ruling and is in the form of the world and the universe, and sometimes as a book for remembrance, etc.

¹³" Mesbah al-Sharia", Imam Sadiq, pp. 107 and 108

¹⁴" Bihar al-Anwar", Majlesi, Mohammad Baqer, vol. 90, p. 159.

¹⁵ Sent down

¹⁶" Wisdom of Worship", Ayat Allah Javadi Amoli, p. 305.

¹⁷" The effects of remembrance (spiritual and moral development)", Nasaji Zovareh, Ismail, p. 54.



The application of the term remembrance in the Qur'an in verses 6 and 9 of Surah Hijr "And they say, "O you upon whom the remembrance has been sent down, indeed you are mad; Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian", and verse 44 of Surah Nahl, "[We sent them] with clear proofs and written ordinances. And We revealed to you the remembrance that you may make clear to the people what was sent down to them and that they might give thought" and the term Hakim on the Qur'an in verse 58 of Surah Al-Urman "This is what We recite to you, [O Muhammad], of [Our] verses and the precise [and wise] remembrance", the term A'alamın on the Qur'an in verse 104 of Surah Yusuf "And you do not ask of them for it any payment. It is not except remembrance to the worlds" and the term Zi Al-Zikr on the Qur'an in verse 1 of Surah Saad "By the Quran full of remembrance" and the like. Here, the conformity of the Quranic message with the human instinct and the concrete system of the world is clear; thus, God has prepared this book for reminding human societies of what they find in their own and what they understand there, stating: "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"¹⁸

3. Prayers

The third example of remembrance is prayer, especially Friday prayer. The importance of prayer as the pillar of religion has given a significant status to it among different religions and divine apostle schools. God Almighty told the followers of Moses: "Make Torah and prayers the means for your salvation and cling to them". God also said to the followers of Christ: "Cling to the Bible and prayers and save yourselves from dangers by relying on them" To the followers of the prophet Mohammad (Peace be Upon Him), God said: "Consider the Qur'an and prayers to be criteria of freedom from any harms and cling to them".

Prayer is an unbreakable link between God and servant, and this link is established based on the Sharia, as God says: "Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance".¹⁹

The main goal of establishing prayer is to revive the name and remembrance of God, which helps forget any null and void affair; this is why the Friday prayer is distinguished from other prayers and is a *recommended* act because in the first Rek'at (unit of prayer) after Surah Fatiha, Surah Juma' and in the second Rek'at, after Surah Fatiha, Surah Monafeghoun are suggested to be recited. Surah Juma' considers the Friday prayers to be the remembrance of Allah where it says: "O you who have faith! When the call is made for prayer on Friday, hurry toward the remembrance of Allah, and leave all business. That is better for you, should you know"²⁰, and verse 9 of Surah Monafeghoun calls Friday prayer to be a reminder of God, where it says: "O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that - then those are the losers".

Remembrance is healing. Narratives by the Imams and members of the Household have considered remembrance to be healing. In the invocation by the commander of faithful, we read: "O' He whose name is treatment and whose membrane is healing". As every pain has a

¹⁸ Surah Ghamar 17

¹⁹ Surah Taha verse 14

²⁰ Surah Jum'a verse 9

medication and it should be prescribed by a doctor for recovery, remembrance is healing for any pain that has certain limits, which is dangerous beyond the limit set.

Remembrance As being life-giving

Reminding God and His exalted names serve as spirit breathing, a clear example of which is the Messianic breathing that gave life to any dead bird or dead body in which Christ breathed with the permission of God; this breathing was effective in whatever alive, but ineffective with stinking effects in anything dead. In some religious interpretations, a work without reminding the name of God shall be futile and null; for this, as regards slaughtering, hunting, cutting the throat of animals, and fishing, the name of God must be recited so that the slaughtered animal shall not become carrion, and be used. From a jurisprudential point of view, that is special servitude; however, the wisdom behind it is that this practice manifests in all scientific and practical aspects of the human being; i.e., any work initiated without remembering the name of God shall resemble a stinking carrion and the funky and smelly effect will prevail at a certain time. An examination of Qur'anic verses: "*Do not eat [anything] of that over which Allah's Name has not been mentioned, and that is indeed transgression*", "*So mention the Name of Allah over them as they stand*", and "*eat of what they catch for you and mention Allah's Name over it, and be wary of Allah*", suggests the following common theme:

If the slaughterer is not a believer or does not recite the name of Allah, the slaughtered animal resembles carrion and its meat is not lawful (Halal); thus, it is clear that the name and remembrance of God serve as the Messianic breathing, as it is the caliph of the divine breathing that ensures the appearance of life in the position of "*I breathed from my soul into his*"; that said, any work that does not bear the name and reminder of God, though looking like a gazelle running in a desert, shall be but carrion in the valley of truth and awakening reason²¹.

By the remembrance of God, it is not simply the word "Bismillah"²²; rather, any name or divine names, either being an appellation and saying the Bismillah, or taking the form of praising (There is no deity but Allah), or Takbir (God is the greatest), or glorification (Glorified is God), or doxology (All praise be to Allah), etc. The rules stated about the (un)lawfulness of animal meat are evidenced by scientific work.

The Vastness of Remembering God

Since causes of ignorance in material life are many, and humans are surrounded by satanic obsessions on any side, there is no way but to utter manifold remembrance to confront them; i.e., attention should be directed at God with being and from the very bottom of heart. For this, the Qur'an has required all faithful to remind and mention God anytime and anyplace and to remember Him and have purity of heart towards Him. The book also requires them to mention Him when being present at the scenes of sin, to turn away from sins and guilts, and to repent immediately and return to God if they slip from the right path. The faithful are also required to thank God for the blessing and remember Him in the time of affliction and suffering and be steadfast and firm against agonies²³. In sum, believers are recommended to remember God at any stage in life and to remind Him in some other places/occasions as follows:

²¹" Wisdom of worship", Ayatollah Javadi Amoli, pp. 280-282

²² In the name of God

²³" General rules", Vahidi, Mohammad, vol. 2, p. 413



1. **In the marketplace:** Imam Ali (Peace be Upon Him) says: Remember God much when you enter a marketplace, and when people are busy doing their jobs, because this will atone your sins and increase your good deed, and you shall be crossed out of the ignorant list.
2. **On lightning:** Imam Sadegh (Peace be Upon Him) says: Lightning shall not hit the one who is busily remembering God.
3. The prophet says of those who are ignorant of God, saying: “The similitude of the one who remembers God Almighty in an assembly of ignorant people is the similitude of the one who resists and fights on the battlefields in among a group of fugitives, and for the latter spreads the paradise²⁴”.
4. **Mornings and evenings, and after mornings and afternoons:** The prophet (Peace be Upon Him) said: “Try to enjoy the green and lively spaces of the paradise”; he was asked: “Where are the green places of the paradise?”, “In the remembrance of God mornings and evenings, and for this, try to mention God always²⁵”, he replied. For this, remembering God in all situations has been emphasized.

Imam Sadegh (Peace be Upon Him) said: Beware that God knows your inward and outward, thus be like a dying person who's losing his soul (i.e., as you remember God when dying, remember God at all times). And be like a person who is standing by in the Desert of Resurrection for being judged (i.e., achieve the stage of certainty to always remember God). Keep your soul free from the divine commandments that cause agony and suffering for you when bidding the good and forbidding the wrong, and hence, refrain your soul away from whatever God has not entrusted you to it; rinse your heart with the water of grief from sins and fear of God, and place the remembrance of God as the greatest remembrance on yourself because He reminds you while He is needless of you; thus, His reminding of you is better and superior than yours²⁶.

Emphasizing Remembrance by the Infallible

In general, whatever creates the remembrance of God in the human being is good; however, some types of remembrance are emphasized more as follow:

1. **Bismillah;** Imam Ali (Peace be Upon Him) says: When you begin your work, both small or large, say Bismillah²⁷.
2. **Doxology** (All praise be to Allah); the prophet (Peace be Upon Him) says: glorify God each day 360 times²⁸.
3. **Istighfar (Asking forgiveness from God);** the prophet (Peace be Upon Him) says: the best prayer is saying Istighfar²⁹.
4. **Takbir (God is the greatest) and praise (There is no deity but Allah);** narratives have emphasized much saying “There is no deity but Allah” because nothing before God is more favorite than these two³⁰.

²⁴ Wasael al-Shia", Imam Sadiq, vol. 4, p. 1187.

²⁵ General rules", Vahidi, Mohammad, vol. 2, pp. 413-414

²⁶ Mesbah al-Sharia", Imam Sadiq, page 109.

²⁷ Mira'at al-Kamal", Al-Mamqani, Abdullah, vol.3, p. 78.

²⁸ Mira'at al-Kamal", Al-Mamqani, Abdullah, vol.3, p. 78.

²⁹ Bihar al-Anwar", Majlesi, Mohammad Baqer, vol. 90, p. 282.

³⁰ Bihar al-Anwar", Majlesi, Mohammad Baqer, vol. 90, pp. 282 and 284.

5. **Glorification (Glory be to Allah);** Imam Ali (Peace be Upon Him) says: Whoever glorifies Allah 30 times each day, God Almighty will repel seventy types of afflictions from him, the least of which is poverty³¹.

However, God Almighty has closed no door for His servants' enjoyment of the graceful prayer of remembrance, as Abu Hamzah Somali quoted Imam Mohammad Bagher (Peace be Upon Him) as saying: "Prophet Moses asked God: Are you close to me to whisper you, or distant to call on you? God said: I am sitting with the one who remembers me³²".

Remembrance also takes the forms of doxological, call, scientific and intellectual-religious remembrance³³.

6. **Tashahhod;** Imam Mohammad Bagher (Peace be upon Him) says: Whoever says "There is no deity but Allah, and Mohammad is the messenger of Allah", God shall him a thousand good deeds for him³⁴.
7. **Houghala:** (There is no might and no power except by Allah): the prophet (Peace be Upon Him) says: this prayer is a treasure of the heavens paradise which treats ninety-nine pains, the last of which is depression³⁵.
8. Younesiya remembrance: "*There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.*"
9. **Hazrat Zahra (Peace be Upon Her) prayer;** Imam Sadegh says: Hazrat Zahra's prayer is an example of remembrance that is expressed by God.

Effects of Sincerity in Remembrance

The continuation of remembering God has a considerable impact; however, the effects of pure sincerity are greater than remembrance. Also, sincere remembrance is the same manifold remembrance, while insincere remembrance, although frequently abundant, is insignificant remembrance. As for verse 142 of Nisa' "*The hypocrites indeed seek to deceive Allah, but it is He who outwits them. When they stand up for prayer, they stand up lazily, showing off to the people and not remembering Allah except a little*", Imam Ali (Peace be Upon Him) says: The world is small merchandise, and hypocrites remember God for the worldly riches not for abandoning it; that is the root cause of every sin and guilt. thus, their remembrance, although frequently abundant, is insignificant, because every remembrance is as an arrow at the dark heart of evil, and it is obligatory to remember God much when dealing with evil³⁶.

also, as for the minor Jihad, God says: "*O you who have faith! When you meet a host [in battle], then stand firm, and remember Allah greatly so that you may be felicitous*". God, as stated, orders much remembrance, and for this, He commands those who were saved and described the pious to greatly remember God, thus praising them to remembering God much: "*Barring those who have faith, do righteous deeds, and remember Allah much often*", and "*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.*"

³¹" . Mira'at al-Kamal", Al-Mamqani, Abdullah, vol. 3, p. 178.

³²" Wasael al-Shia", Imam Sadiq, vol. 2, p. 231.

³³" Wisdom of worship", Ayatollah Javadi Amoli, p. 317.

³⁴ Usul Kafi, Segha Al-Islam Kolini, vol. 6, p. 153

³⁵" Bihar al-Anwar", Majlesi, Mohammad Baqir, vol. 90, p. 274.

³⁶ Wisdom of worship", Ayatollah Javadi Amoli, pp. 292-293.



Imam Sadegh (Peace be Upon Him) says: Your knowledge of God Almighty and your remembrance of Him lead you to humbleness and embarrassment against Him; thus, you can feel previous dignity and grace upon yourself. Count as small your prayers, although great, against God's blessing, and focus n Allah purely and sincerely. Your focus on remembering God will turn away from your arrogance, ignorance, cold-heartedness, and immorality, and if you forget about God's dignity and grace, you shall keep away from Him, and you shall attract horror, distress, and despair for your entire life³⁷.

Reasons Why Remembrance of God is Conditional [on Imams' remembrance]

Some traditions are never materialized without saying special remembrance; as a result, the absolute effects of remembrance, being the absolute prayers, will be achieved. For example, someone who has rendered in his prayers null and void as a consequence of intentional non-observance of some remembrance in the prayers, but that he wants some reward for reciting the Qur'an³⁸. Although remembrance in our religious narratives community has been focused attention by the members of the Household and Imams (Peace be Upon Them), and any kind of remembrance will have its worship effects and results in nearness to God, it should be stated that in obligatory acts, and recommended prayers, suggested in special remembrance and Imams' narratives, it is not possible to transform or convert it; i.e., no desirable effects will be achieved from that obligatory or recommended act without saying the Imams' remembrance. The following narratives confirm this issue³⁹.

1. Ismail Ibn Fazil asks Imam Sadegh (Peace be Upon Him) about the verse "*O be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting*". Imam said: It is incumbent on each Muslim to say ten times "*Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent*" before the rising of the sun and its setting⁴⁰. Ismail Ibn Fazil then added brings death and gives life after gives life and brings death. The Imam said: say as I said. This narrative is suggested to say: Whatever God has in His dominion should not find its way into the thoughts behind the Imam's remembrance, unless the Qur'an describes the words of the best of those who remember God, or stated in the language of the saints and Imams as for the divine names; those who has no word from themselves and thus offer only divine unseen assistance as Islam; thus, the narrative suggests that although God gives life and brings death, and brings death and gives life, in this narrative only the first part should be mentioned, which says "God gives life and brings death"⁴¹.
2. Ala' Ibn Kamil said: "I heard Imam Sadegh saying: "Although all the good is in the hand of God, and comes from his power everything good, it is not, however, good or useful to say this in the remembrance, and it should be avoided to arrive at the goal of the special remembrance"⁴².

³⁷" Mesbah al-Sharia", Imam Sadiq, translated by Zain al-Abidin Kazemi Khalkhali, pp. 109-110.

³⁸" Wisdom of Worship", Javadi Amoli, Abdullah, 2008, Qom, Asra Publications, 13th edition

³⁹" Wisdom of worship", Javadi Amoli, p. 275.

⁴⁰" Wasail al-Shia", Imam Sadiq, vol. 4, p. 227.

⁴¹" Wasael al-Shia", Imam Sadiq, vol. 4, p. 227.

⁴²" Wisdom of worship," Ayatollah Javadi Amoli, pp. 314-315.



3. As for the famous prayer of “God, make yourself known to me,...” which is said during the occultation period, Imam Sadegh taught some issues to Zararah as follows: " O God, O Merciful, O Merciful, O Turner of hearts, make my heart firm upon Your religion". Zararah added the phrase “O’ Turner of the hearts and eyes...”. Imam said, although God turns and changes eyes [vision] too, but say as I told you, no more than that.

Effects of Remembrance of God

Mystics argue that the one who says remembrance knows an omniscient being and a pure caretaker is looking after him; as a result, he never forgets about his servitude.

O’ my lord I remember you for you are pure and the Lord

I shall not go the way unless you are the guide

I always look for you and use your grace

I say your pray for you are the most worthy

The effects of remembrance are surprising and impressive as they can play constructive roles in the psychological and moral perfection of human beings; if man remembers God Almighty in all situations and states, and sees himself present before His court, he will turn away from affairs that are contrary to God’s consent and thus contain his soul from arrogance and rebellion; this is because all the suffering and predicaments could increase heart darkness and make Satan dominant on it. This will consequently increase corruption. The remembrance and mentioning of God purify the hearts and make them a mirror of the Almighty; remembrance also cleans and purges the souls and unchains them from the bondage of caprice and lust. below are some of the constructive effects of remembrance.

1. **Psychological comfort:** Considering humans’ affliction with types of mental and psychological diseases and suffering, as well as stresses and anxieties, doctors maintain that the most important treatment for psychological diseases is to remember God, as the Qur’an has suggested that “*for without doubt in the remembrance of Allah do hearts find satisfaction.*”
2. **Remembrance of God for the servant and utilization of divine grace:** God says: “*So remember Me; I will remember you. And be grateful to Me and do not deny Me*”. this is to suggest that if you remember God, He will also remember you and think of you. Here God elaborates on a special remembrance that belongs to favorite servants and those who remember Him⁴³.
3. **Food for psyche: (increasing mental strength):** Ima Ali said: Frequent remembrance of God is food for the inwards.
4. **Keeping away the Satan:** Imam Ali said: Remember God to turn away the Satan. Satan does not stop misleading humans, because God has introduced him as the clear enemy; for this, nothing but continuous aggression on Satan’s part is expected; thus, the factor that repels Satan should continue. as a result, remembering God is a repellent of Satan.
5. **Lighting of heart:** God considers His remembrance as the lighting and awakening of hearts. In his first orders to Imam Hasan Mojtaba (Peace be Upon Him), Imam Ali (Peace be Upon Him) says: Try to make your heart prosperous more than everything else. “O’



⁴³ Effects of remembrance in spiritual and moral development", Nasaji Zawareh, Ismail, pp. 54-55

my son, I order you to be fearful of God, be pious and perform the obligatory acts; make your hearts prosperous, and cling to the divine rope, ...”.

One of the most effective factors to cure and revive hearts is to take refuge in the remembrance of God; remembering the Truth is light, and continuing to perform it could save hearts from darkness, disappointment, and corruption. Remembering God gives hearts lucidity, softness, understanding, and love; Imam Ali (Peace be Upon Him) describes the fruit of remembrance in a narrative: God has made His remembrance as the polish of hearts, resulting in ears to hear after being deaf, and eyes to see after being blind, thus, making humans obedient after being made stubborn and hostile⁴⁴.

- 6. Fear of and humbleness to God:** Another effect of remembering God is fear of God. In this connection, the Qur’an says: “*The believers are only those who, when Allah is mentioned, their hearts become fearful*”⁴⁵.

This far originates from understanding the grandeur and glory of Allah; thus, God only considers the believers’ acts to be associated with fear, and it is under the fear of God that man turns away from sins and guilts⁴⁶.

- 7. Achieving insight and recognizing Satan:** One of the factors that cause a human’s fall into the abyss of misdirection is his entrapment in Satan’s invisible traps; this is why remembering God gives humans such an insight to recognize the obsessions of his enemy and not to fall victim to its traps. The Qur’an says this: “*When those who are Godway are touched by a visitation of Satan, they remember [Allah] and, behold, they perceive*”⁴⁷.
- 8. Asking for divine forgiveness:** Another effect of remembrance is divine forgiveness. Attracting divine forgiveness and forgiveness of a believer’s sins is another grace granted to humans by God. “*...the men who remember Allah greatly and the women who remember [Allah greatly]—Allah holds in store for them forgiveness and a great reward*”.
- 9. Wisdom and knowledge:** another useful effect of remembrance is the maturity of intellect, perfection, and wisdom. Remembering God increases a human’s power of perception and strengthens his thinking. Remembrance helps man’s soul to reflect unseen truths, as God offers assistance to his intellect and wisdom.

This has been suggested by Imam Ali (Peace be Upon Him). Sheikh Al-Rais Ibn Sina and Sadr Al-Mutallehin recall they have sometimes reached a deadlock when resolving some problems; for this, they have sought to remember God, and then have found solutions to those problems⁴⁸.

- 10. Correcting the inward and the outward:** Imam Ali (Peace be Upon Him) says: “*Whoever makes his heart prosperous in the remembrance of Allah shall get his work corrected in manifest and hidden*”⁴⁹.

Conclusion

Remembrance denotes recall or reminder, and according to Islamic teachings, the best remembrance is that of God, aiming to focus on the presence of the heart towards God Almighty.

⁴⁴ Nahj al-Balagha, Seyyed Razi 2.222.

⁴⁵ Surah Anfal, verse 2

⁴⁶ " Effects of remembrance in spiritual and moral development ", Nasaji Zavareh, Ismail, p. 58.

⁴⁷ Surah A’raf, verse 201

⁴⁸ . Effects of remembrance in spiritual and moral development ", Nasaji Zavareh, Ismail, p. 59.

⁴⁹ " Interpretation of prayers", Qaraati, Mohsen, p. 22.



This remembrance, as suggested by the Qur'an, is for perfection and nearness to God. The Qur'an has, in the meantime, said: *"for without doubt in the remembrance of Allah do hearts find satisfaction."*, and also, *"Return to your Lord, pleased and pleasing!"*.

The need for remembrance is neither enclosed in time nor entrapped in the prison of darkness; whoever draws his instinct out of the well of arrogance and boastfulness will consider himself in need of remembrance and link with divine light. Remembrance for a wayfarer serves as a spirit breathing and healing of disease. considering the effects of remembrance on human's moral and psychological development, man sees himself present in the court of God, and thus, enjoys it in His light. since man finds the universe the court of Allah, he seeks to turn away from moral vices and evil thoughts, trying to become victorious over satanic obsessions and worldly riches. This man also repents for repelling the sins he has committed, thus increasing his limited force by linking to the endless driving force that has connected the entire universe. for this, he sees everything in the light of divine light. Qur'anic teachings about remembrance are very helpful and constructive for human beings and serve as useful tools for educational officials and even parents. Remembrance can also help strengthen social and cultural foundations o society and show people the right path. God has placed His remembrance a polish for hearts so that deaf ears hear and blind eyes see with the remembrance of God.

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