

Imam and Worship



He was reciting ziyarat from on the roof:

I have seen very few people who have perceived and put into action all the aspects of Islam. Imam however, had this characteristic. In the same way that he was superiorly skilled and talented in politics, in affairs of worship also, he was not negligent. In matters of worship he was so precise and full of struggle, that even among those who practice strict self-discipline on the path of gnosticism, there are few like him.

I remember that after the coup d'etat in Iraq, military government had been enacted all over the country. One day, the brother of Martyr Marhum Hajj Agha Mustafa said:

“I saw that Agha was not in his room. We said: “(God forbid that) Agha has gone to the shrine! Where has he gone?” We went looking everywhere, and finally saw that he had gone to the roof and was standing in such a way that the dome of the shrine was apparent, and he was in the process of reciting *ziyarat* in the direction of the shrine. 1

Recite Ziyarat-e-Rajabiye:

In one of his speeches in Najaf given in the form of a sermon, Imam recommended: “Recite *Ziyarat-e-Rajabiye*, 2 because this *ziyarat* mentions the status of the Infallibles of Allah, such as: ‘There is no difference between you (Allah) and them except that they are your slaves.’”

Imam emphasised this and said: “Only their being a slave causes the difference between them and Allah. Otherwise all the strengths of Allah are in their hands as well.”

He then said: “Recite this *ziyarat* so that if anything of the status of the Infallibles of Allah has been narrated for you, you consider it probable and do not reject it.”

Ayatullah Mu'min

Ziyarat-e-Ashura while walking

Imam used all his time for studying and writing or other forms of worships that have been mentioned. If one were to study just those works that have been recorded and published and assign them to his blessed life, they will well understand how he used his hours and even minutes of his life and benefited greatly from them, despite the fact that he was not a writer by nature.

He even used his half-hour walks in the morning and afternoon, which he especially used to do near the end of his life at the advice of doctors. Imam had specific supplications and *dhikrs* for that time so that he could carry out worship and work even while walking, and when he recited *Ziyarat-e-Ashura*, he would usually recite the 100 curses and 100 *Salaams* while walking.³

Hujjatul Islam Rasuliye Mahallati

Imam's Mafatih was bound every few months

Imam was so familiar with (his) *Mafatih*, that every few months his *Mafatih* would tear and we had to bind it, or else we were always finding another one for him.⁴

Hajj Ahmad Agha Khomeini (Imam's son)

He requested a Mafatih while in Turkey

When Imam was exiled from Iran to Turkey, in his first letter that he wrote from Turkey to Iran he requested a *Mafatihul Jinan* and *Saheefe Sajjadiya*. This was an indicator of his superior and worshipping spirit, along side his attention to political and social affairs. Imam distanced himself from all types of narrow thinking (i.e. looking at things from one perspective only).⁵

Hujjatul Islam Sayyid Hamid Ruhani

I understood why Imam was upset

At the end of the Iranian year 1367, one day I entered Imam's room and I saw that the Imam was very upset. Seeing that he was upset, I sat silent for a while. Agha said to me: "Give me that *Mafatih*." I got up and brought the *Mafatih*. He had a glove on and turning pages was also hard for him. Because he was upset, he kept turning pages but could not find what he was looking for.

There was one hour left till *Maghrib*; he said to me: "Until now I thought that today is the last day of *Rajab*, and until now I have been carrying out the recommended acts and supplications of the last day of *Rajab*. Now I have realised that it is the 1st of *Sha'ban* and I really don't know what to do.

I then understood that his distress was because from morning till now, he had been doing the recommended acts and reciting and supplications of the month of *Rajab*, and now that newspaper had come, he had realised that it was the 1st of *Sha'ban* and that *Rajab* was 29 days and not 30. Agha kept turning pages until he found (what he was looking for) and said to me: "Read this *Munajaat of Sha'baniya*⁶, there are many excellent things in it." And then he got ready to read it.⁷

Hujjatul Islam Masihe Burujurdi

Order in ziyarat

The days when we were in Najaf, we used to set our clocks by Imam's actions; for example, when he

carried out a certain action, we knew what time it was.

Two and a half hours after *Maghrib*, Imam would come out of the house, and when three hours of the night had passed, no earlier nor later, he would go to the shrine. In his final days (in Najaf) when the police were watching over him, they were at ease (at this time). When the Imam entered the shrine, they went to carry out their own work because they knew what time Imam will come out, and they would return at that very time.⁸

Hujjatul Islam Naasiri

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1. Paa be Paaye Aaftaab, Vol 3, Pg. 165
 2. Mafatihul-Jinan, Supplications for every day of Rajab
 3. Fasalnameye Hawze, No. 37-38
 4. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 108
 5. Ruznameye Jumhuriye Islami, 26/4/68
 6. Supplication especially for the month of Sha'ban
 7. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 104
 8. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 25

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