

يا علي

محمد



رسالة
الفتح الروحاني

-- Risālat al-Fath al-Rūhānī --

**THE TREATISE OF
SPIRITUAL CONQUEST**

Authored by Alkarbala.org

Introduction

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, the Lord of Majesty and Honor, the Guide of the seekers, and the Light of those who tread His path. May endless peace and blessings be upon the Prophet Muhammad (صلى الله عليه وآله), his purified progeny, and those who uphold the banner of truth until the Last Hour.

The path to Allah (*ṣirātullāh*) is a journey of purification, discipline, and unwavering devotion. It is a path walked by the chosen ones—those who seek nearness (*qurb*) to their Lord with sincerity and strive to embody the qualities of His beloved servants. This Risālah, "**Risālat al-Faṭḥ al-Rūḥānī**" (**The Treatise of Spiritual Conquest**), is a guide for those who aspire to ascend through the spiritual stations that lead to divine proximity and prepare themselves to be among the true soldiers of Imam al-Mahdi (عجل الله تعالى فرجه الشريف).

Each station on this path represents a level of refinement—of the soul, of character, and of certainty (*yaqīn*). This work brings forth the wisdom of the Ahlulbayt (عليهم السلام), illuminating these stations with the light of their blessed teachings. The journey requires struggle (*jihād al-naḥs*), sincerity (*ikhlāṣ*), and unwavering resolve (*ṣabr*), for the army of the Awaited Imam (عج) is not built upon mere claims, but upon hearts that have been purified and souls that have been forged in the fire of divine love.

This Risālah serves as both a map and a call—a map for the seekers of Allah and a call to those who desire to rise in the ranks of the servants of the Truth. May it be a means of guidance and transformation for all who embark upon this noble path.

Wa mā tawfīqī illā billāh.

Station 01:Correcting One's Belief

Our spiritual journey begins with a firm foundation of faith in Allah's Oneness (Tawhid) and His Justice (Adl). Imam Ali (peace be upon him) said:

In the words of Imam Jafar(as) and Ameerul Momineen(as), we read:

Tawhid is that you do not imagine Him, and 'Adl is that you do not accuse Him.¹

Understanding Tawhid strengthens our trust in Allah's wisdom and prevents us from questioning His divine decree.

Station 2: Cleansing Oneself of Vices

The Quran states:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

"He has succeeded who purifies it, and he has failed who corrupts it."
(91:9-10)

Self-purification requires constant introspection. We must rid ourselves of arrogance, envy, and worldly attachments, replacing them with sincerity, humility, and gratitude.

¹ [Mizan al-Hikmah. Vol 3. P 1914](#)

Station 3: Reciting the Quran Daily

The Ahlulbayt (as) emphasized the importance of engaging with the Quran every day. Even if we read just fifty verses daily, it serves as a source of guidance and light for our hearts.

Imam Jafar(pbu) says:

"The Quran is God's covenant with His creation, so it is fitting for a Muslim to look into His covenant and to recite fifty verses from it every day."²

Station 4: Maintaining Dhikr and Du'a

Regular supplications, whispered prayers, and the remembrance of Allah (Dhikr) protect the soul from heedlessness. Dhikr cleanses the heart, making it receptive to divine wisdom.

Imam Jafar(as) says:

Hold fast to supplication, for there is nothing through which you can draw closer (to Allah) like it. And do not abandon supplicating for even the smallest matters due to their smallness, for the One who grants small things is the same One who grants great things.³

And as for dhikr, Prophet(pbu) says:

"Hasten to the gardens of Paradise."

He was asked, "What are the gardens of Paradise?"

He replied, "The circles of dhikr (remembrance of Allah)."⁴

² [Alkafi, Vol 2, P609](#)

³ [Alkafi, Vol 2, P467](#)

⁴ [Amali al-Saduq, P444](#)

Station 5: Correcting Ritual Acts

Our acts of worship should be perfected according to the decisive Book (Quran) and the established Sunnah of the Prophet (peace be upon him and his family). Any innovation (bid'ah) in religious practices must be avoided.

Station 6: Praying at the Best Times

The discipline of praying on time is key to spiritual progress. Imam Ali (as) stated that delaying prayers without necessity is a sign of heedlessness.

Imam Al-Baqir(as) says: **Know that the beginning of the time (for prayer) is always the best, so hasten to do good as much as you can. The most beloved deeds to Allah are those that a servant performs consistently, even if they are small.**⁵

Station 7: Performing Salat al Layl

One of the most powerful stations in the journey of spiritual ascension is Salāt al-Layl. It strengthens the soul, sharpens spiritual insight.

Imam Ja'far ibn mohammad(as) says:

Every single good deed that a servant performs has a reward mentioned for it in the Quran except for the night prayer, for verily God has not expressed its reward because of the great significance it holds with Him.⁶

⁵ [Wasail us-Shia, Vol 4, P121](#)

⁶ [Bihar al-Anwar, vol. 64, pg. 265](#)

Station 8. Participating in Congregational Prayers

Praying in congregation fosters unity and brings greater rewards.

Prophet Muhammad(pbuh) says: Congregational prayer is better than individual prayer by twenty-five degrees.⁷

Imam al-Ridha (peace be upon him) said:"**Congregational prayer was established so that sincerity, monotheism, Islam, and worship of Allah would not remain hidden, but rather be openly manifest and well-known. For in making it public, there is a proof against the people of the East and the West for Allah alone. It also ensures that the hypocrite and the negligent perform what they have acknowledged, outwardly displaying Islam and mindfulness (of God). Moreover, it allows people's testimonies of each other's Islam to be valid and acceptable. Additionally, it promotes mutual assistance in righteousness and piety, and serves as a deterrent against many acts of disobedience to Allah, the Almighty and Glorious.**"⁸

Station 9. Committing to Nafil (Recommended) Prayers

Regular voluntary prayers (nawafil) enhance our spiritual connection and compensate for deficiencies in obligatory prayers.

⁷ [Bihar al-anwar. Vol85. P11](#)

⁸ [Mizan al Hikmah. Vol 2.P1648](#)

Imam Al-Baqir(as) says: Every forgetfulness in prayer is deducted from it, except that Allah completes it with supererogatory prayers.⁹

Station 10. Fasting Three Days Monthly

The Prophet (peace be upon him and his family) encouraged fasting on the first and last Thursdays and the middle Wednesday of every Islamic month to maintain spiritual discipline beyond Ramadan.

Once Zurarah ibn Ayun asked Imam Jafar(as), about the best tradition in optional fasting. The Imam replied, '**It is three days of fasting every month. It is the first Thursday, the Wednesday after the tenth day and the last Thursday of a month.**' I then asked, 'Is that all of the tradition about fasting?' He replied, 'Yes, this is all about it.'¹⁰

Station 11. Reciting Tahlil Before Sunrise and Sunset

Imam jafar(as) Says:

Say:

'أعوذ بالله من الشيطان الرجيم وأعوذ بالله أن يحضرون، إن الله هو السميع العليم'

[A'udhu billahi min ash-shaytan ir-rajim, wa a'udhu billahi an yahdurun, inna Allaha huwa as-Sami' al-'Alim.]

And say:

'لا إله إلا الله وحده لا شريك له يحيي ويميت وهو على كل شيء قدير'

[La ilaha illa Allah wahdahu la sharika lah, yuhyi wa yumit, wa huwa 'ala kulli shay'in qadir.]

A man then asked him: "Is this obligatory?"

⁹ [Wasa'il al-Shia Vol. 4, Section 1, Chapter 17, Hadith 4546](#)

¹⁰ [Al-Kafi, Vol 4, P93](#)

He (the Imam) replied: "Yes, it is obligatory and prescribed in a specific manner. You should say it ten times before sunrise and ten times before sunset. If you miss any of it, then make it up during the night or the day."¹¹

Station 12. Reciting Du'a al-Ahd for Imam Mahdi (ajtf)

Renewing our allegiance to the Awaited Savior prepares us for his reappearance and strengthens our commitment to divine justice.

Ja'far ibn Muhammad al-Sadiq (peace be upon him) said:

"Whoever supplicates to Allah with this Ahd (pledge) for forty mornings will be among the supporters of our Qa'im (Imam Mahdi, peace be upon him). And if he dies, Allah will bring him forth from his grave to join him. Allah will grant him a thousand good deeds for every word and will erase a thousand sins from him. This is the Ahd (pledge)."¹²

Station 13. Studying Hadith of Ahlulbayt (as)

Reflecting on their sayings deepens our understanding of faith and morality.

Imam Baqir(as) says: **"Indeed, our hadith revives the hearts."** He also said: **"Its benefit in religion is more severe against Satan than the worship of seventy thousand worshippers."**¹³

¹¹ [Al-Kafi, Vol 2, P533](#)

¹² [Bihar al-Anwar, Vol 91, P43](#)

¹³ [Bihar al-Anwar, Vol 2, P151](#)

Station 14. Avoiding Evil Company

We must distance ourselves from those who corrupt our faith and seek friendships that elevate our spirituality.

The Messenger of Allah (peace be upon him and his family) used to say:

‘Whoever believes in Allah and the Last Day should not befriend a disbeliever or associate with an immoral person. Whoever befriends a disbeliever or associates with an immoral person becomes like them— a disbeliever and an immoral person.’”¹⁴

Station 15. Practicing Silence

Speaking only when necessary prevents backbiting and unnecessary disputes.

Ameerul momineen(as) says: "Silence is the adornment of knowledge and the sign of forbearance."¹⁵

Station 16. Eating Moderately

The Ahlulbayt (as) emphasized moderation in eating, as excessive consumption leads to spiritual and physical lethargy.

Imam Al-Sadiq (peace be upon him) said: "There is nothing more harmful to the heart of a believer than excessive eating, as it leads to two things: hardness of the heart and the arousal of desires."¹⁶

¹⁴ [Sifat us-shia, Page 7](#)

¹⁵ [Mizan al-Hikmah, V2, P1667](#)

¹⁶ [Mizan al-Hikmah, V1, P88](#)

Station 17. Reducing Sleep

Imams(as) advised limiting sleep to one-third of the day to maximize worship and productivity.

Imam Al-Baqir(as) says: O Abu al-Miqdam, When night comes upon them(shias), they betake the ground as their bed and the direction of their foreheads. Their eyes are teary, their teardrops are heavy, and their prayers are very much. They recite the Book of Allah. When people are happy, they are grieved.¹⁷

Station 18. Attending Mosques

Frequenting the mosque keeps our hearts attached to places of worship.

Imam al-Sadiq (peace be upon him) said: "You must frequent the mosques, for they are the houses of Allah on Earth. Whoever enters them in a state of purity, Allah purifies him from his sins and records him among His visitors. So, increase your prayers and supplications in them."¹⁸

19. Earning Lawful Sustenance

A believer must ensure that their earnings are halal, avoiding doubtful and forbidden means.

Ameerul Momineen(as) says: Be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it, nor is everyone who is moderate in seeking deprived.¹⁹

¹⁷ [Sifat us-shia.P10](#)

¹⁸ [Mizan al-Hikmah, V2, P1258](#)

¹⁹ [Nahjul balagha](#)

20. Guarding the Senses

Restraining our eyes and ears from sinful exposure protects our hearts from corruption.

Imam Jafar(as) says: "The glance is a poisoned arrow from the arrows of Iblis, and how many a glance has brought long-lasting regret."²⁰

Station 21. Sincerity in Intentions

All our actions must be for the sake of Allah alone, without seeking praise or recognition.

Amir al-Mu'minin (peace be upon him) said: "Glad tidings to the one who dedicates their worship and supplication sincerely to Allah and does not let their heart be preoccupied with what their eyes see."²¹

Station 22. Following a Reliable Guide

Seeking knowledge from scholars well-versed in the teachings of the Ahlulbayt (as) ensures that we remain on the right path.

The Messenger of Allah ﷺ said, "Association with religious people is an honour in this life as well as in the next life."²²

²⁰ [Al-Kafi. V5. P559](#)

²¹ [Wasail us-Shia. Vol1. p59](#)

²² [Al-Kafi. Vol 1. Page 39](#)

Station 23. Avoiding Unnecessary Attachments

Placing our trust in Allah prevents us from becoming overly reliant on worldly relationships.

Imam Ja'far al-Sadiq (peace be upon him) said:

"Whoever turns toward what Allah loves, Allah will turn toward him with what he loves. Whoever seeks refuge in Allah, Allah will protect him. And whoever Allah turns toward and protects, he will not be concerned even if the sky were to collapse onto the earth or a calamity were to befall the people of the earth. He will be in the party of Allah, safeguarded from every affliction through piety. Does Allah not say: 'Indeed, the righteous will be in a secure station' (Quran 44:51)?"²³

Station 24. Taking Oaths with Oneself

Making personal commitments to improve and holding ourselves accountable strengthens our discipline.

Imam Jafar(as) says: **"You have been made the doctor of yourself; your illness has been made clear to you; you have recognized the sign of health; and you have been guided to the remedy. So, see how you take care of yourself."**²⁴

Station 25. Self-Monitoring (Muraqabah)

Being conscious of our actions keeps us aligned with our spiritual goals.

Imam Musa ibn Jafar(as) says: **'Do not consider a great deal of good deeds a great deal. Do not consider a little sin little; the**

²³ Alkafi, Vol 2, P65

²⁴ [Alkafi, Vol 2, 353](#)

little sins accumulate to become a great deal. Have fear of Allah in private so you can yield to justice against yourselves. Hurry up in obedience to Allah, be truthful in your words, keep the trust; it is for you. Do not be involved in what is not lawful to you; it is against you.’²⁵

Station 26. Self-Accountability (Muhasabah)

Imam zain ul Abideen(AS) says: “One who does not evaluate his deeds every day is not one of us. One must evaluate his deeds and pray to Allah to increase his good deeds, plead for forgiveness to Allah due to one’s committing evil deeds and turn to Him in repentance.”²⁶

Station 27. Self-Punishment

When we fail in our commitments, we should discipline ourselves to ensure improvement.

Imam Baqir(as) says: “How excellent are good deeds after evil deeds and how disgraceful are evil deeds after good deeds!”²⁷

Section 28. Enjoining Good and Forbidding Evil

Standing for righteousness and rejecting evil ensures a just society. *The Messenger of Allah (peace be upon him and his family) used to say: When my nation abandons enjoining good and forbidding evil, let them expect a punishment from Allah.*²⁸

²⁵ [Alkafi, Vol 1, H1582](#)

²⁶ [Al-Kāfi - Volume 2 Book 1, H1567](#)

²⁷ [Al-Kāfi - Volume 2 Book 1, H1570](#)

²⁸ [Wasa'il al-Shia Vol. 16, Section 2, Chapter 1, Hadith 21131`](#)

Section 29. Removing Everything Other Than Allah from the Heart

As the Quran states:

قُلِ اللَّهُمَّ ذَرُهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

**"Say: Allah, then leave them to play in their vain discourse."
(6:91)**

Conclusion

This treatise, *Risālat al-Fath al-Rūḥānī*, is a roadmap for the seeker who aspires to attain nearness to Allah and become a true soldier of Imam al-Mahdi (عج). Each station outlined in this work serves as a step in the journey of self-purification, devotion, and spiritual elevation, bringing the believer closer to the divine presence and aligning their heart with the mission of the Awaited Savior.

Through the light of the Qur'an and the wisdom of the Ahadeeth, we have attempted to illuminate the path of the sincere traveler. The struggle of the soul (*jihād al-nafs*), the refinement of character, unwavering faith, and complete reliance on Allah are among the essential qualities of those who seek true victory—not of the sword, but of the spirit.

The ultimate success (*fath*) is not merely external conquest but the triumph of the soul over its lower desires, the opening of the heart to divine guidance, and the readiness to answer the call of the Imam when the time of his reappearance arrives. May Allah make us among his chosen supporters, those who walk the path of truth with sincerity and sacrifice.

In the end, we beseech Allah, the Most Merciful, to accept this humble effort and make it a means of guidance for all those who seek Him. May He bless us with steadfastness on this journey and grant us the honor of serving His final hujjah on earth.

اللهم اجعلنا من أنصاره وأعوانه والمستشهادين بين يديه

"O Allah, make us among his helpers, his supporters, and those who attain martyrdom in his service."

وآخر دعوانا أن الحمد لله رب العالمين