

## 1. After Every Obligatory Prayer

That which proves this point are a number of traditions that are related from the Infallible Imams (as) For example in *Al-Kafi* it is directly narrated from His Eminence, Abu Ja'far, the Second (Imam Jawad) that he said: After you conclude an obligatory prayer, you must recite as follows:

رضيت بالله ربا وبمحمد (صلى الله عليه وآله) نبيا، وبالاسلام ديننا، وبالقرآن كتابنا، وبفلان وفلان أئمة، اللهم وليك فلان فاحفظه من بين يديه ومن خلفه، وعن يمينه، وعن شماله، ومن فوقه، ومن تحته وامد له في عمره واجعله القائم بأمرك، والمنتظر لدينك وأره ما يحب وتقر به عينه في نفسه وذريته، وفي أهله وماله، وفي شيعته وفي عدوه، وأرهم منه ما يحذرون وأره فيهم ما يحب، وتقر به عينه، واشف صدورنا، وصدور قوم مؤمنين.

I am satisfied and happy that Allah is my Lord. And Muhammad (blessings of Allah be upon him and his progeny) is my Prophet; Islam is my religion, Qur'an is the Book (I follow). And so and so as Imams. O Allah, so and so is Your Wali, so protect him from his front, his back, his right and left sides, above and under him and prolong his life, make him the one to uphold Your command, overseer of Your religion, show him what he likes in himself and in his descendants and in his family and properties and in his followers and in his enemy and show them what they were cautioned of, show him in them what he wishes that will please him and make his eyes cool and cure our hearts and the hearts of the community of believers.<sup>1</sup>

Shaykh Sadooq (a.r.), in *Man Laa Yahzarul Faqih*, has narrated in the same tradition from the ninth Imam, Muhammad al-Jawad (as), the following supplication:

رضيت بالله ربا، وبالاسلام ديننا، وبالقرآن كتابنا، وبمحمد (صلى الله عليه وآله) نبيا، وبعلي وليا، والحسين والحسين، وعلي بن الحسين، ومحمد بن علي، وجعفر بن محمد، وموسى بن جعفر، وعلي بن موسى، ومحمد بن علي، وعلي بن محمد، والحسن بن علي، والحجة بن الحسن بن علي (عليهم السلام) أئمة. اللهم وليك الحجة فاحفظه من بين يديه، ومن خلفه، وعن يمينه، وعن شماله، ومن فوقه، ومن تحته، وامد له في عمره واجعله القائم بأمرك المستنصر لدينك، وأره ما يحب وتقر به عينه في نفسه، وفي ذريته، وأهله، وماله وفي شيعته، وفي عدوه، وأرهم منه ما يحذرون، وأره فيهم ما يحب وتقر به عينه، واشف به صدورنا، وصدور قوم مؤمنين.

I am satisfied and happy that Allah is my Lord. Islam is my religion, Qur'an is the Book (I follow). And Muhammad (blessings of Allah be upon him and his progeny) is my Prophet; with Ali as guardian and with Hasan and Husain and Ali son of Husain and Muhammad son of Ali and Ja'far son of Muhammad and Musa son of Ja'far and Ali son of Musa and Muhammad son of Ali and Ali son of Muhammad and Hasan son of Ali and al-Hujja, son of Hasan as the Imam.

O Allah, the Hujja is Your Wali, so protect him from his front, his back, his right and left sides, above and under him and prolong his life, make him the one to uphold Your command, overseer of Your religion, show him what he likes in himself and in his descendants and in his family and properties and in his followers and in his enemy and show them what they were cautioned of, show him in them what he wishes that will please him and make his eyes cool and cure our hearts and the hearts of the community of believers.<sup>2</sup>

I say: The 'so and so' in the narration of Al-Kafi implies the past Imams and the phrase 'Allaahumma waliyyuka fulaan' implies the Imam of the Time (as) as Shaykh Sadooq has clearly mentioned their names. And this tradition proves that it is especially emphasized to recite this Dua after every obligatory prayer.

Additional proof on this, is that Allamah Majlisi in Biharul Anwar, has narrated from Al-Ikhteyaar of Sayyid Ibne Baaqi, that Imam Sadiq (as) said, "One who recites this supplication after every obligatory daily prayers, will certainly get the privilege of seeing Imam az-Zaman (aj), in sleep or otherwise:

بسم الله الرحمن الرحيم: اللهم بلغ مولانا صاحب الزمان أينما كان وحيثما كان من مشارق الأرض ومغاربها، سهلها وجبلها، عني وعن والدي وعن ولدي وإخواني التحية والسلام، عدد خلق الله، وزنة عرش الله، وما أحصاه كتابه وأحاط به علمه. اللهم إني أجدد له في صبيحة هذا اليوم وما عشت فيه من أيام حياتي عهدا وعقدا، وبيعة له في عنقي، لا أحول عنها ولا أزول أبدا. اللهم اجعلني من أنصاره والذابين عنه والمتمثلين لأوامره، ونواحيه في أيامه، والمستشهادين بين يديه. اللهم فإن حال بيئي وبينه الموت الذي جعلته على عبادك حتما مقضيا، فأخرجني من قبري مؤتذرا كفني، شاهرا سيفي، مجردا قناتي مليبا دعوة الداعي في الحاضر والبادي. اللهم أرني الطلعة الرشيدة والغرة الحميدة واكحل بصري بنظرة مني إليه وعجل فرجه وسهل مخرجه. اللهم اشدد ازره، وقو ظهره، وطول عمره، واعمر اللهم به بلادك وأحي به عبادك فإنك قلت وقولك الحق: (ظهر الفساد في البر والبحر بما كسبت أيدي الناس) فأظهر اللهم لنا وليك، وابن بنت نبيك، المسمى باسم رسولك (صلى الله عليه وآله) حتى لا يظفر بشيء من الباطل إلا مزقه ويحق الله الحق بكلماته، ويحققه. اللهم اكشف هذه الغمة عن هذه الأمة بظهوره إنهم يرونه بعيدا، ونراه قريبا، وصلى الله على محمد وآله

In the Name of Allah, the Beneficent, the Merciful. Extend greetings and peace to our master, the leader of the time when and wherever he is, from the east and the west of the Earth, in the plain land or on the mountains, from me, my parents, my descendants and my brothers, equivalent to the whole creation of Allah and the weight of Allah's Throne and all what His Book has counted and that which His knowledge has encompassed.

O Allah, I am renewing this early morning and the remaining days of my life the covenant and the allegiance on my neck, that I will never go back on my word, O Allah, make me among his helpers that protect him, among those who comply with his commands and prohibitions in his days and among those that will be martyred before him. O Allah, if death occurs between me and him, which You have made inevitable for Your servants, then take me out of my grave wearing my shroud, unsheathing my sword and pulling out my spear, answering the call of the caller from the city or from the village.

O Allah, show me the rise of the rightly guided and the extoller, smear my eye with kohl to see him and hasten his relief and make his coming out easy. O Allah, strengthen his supporters and empower his followers and prolong his life, You have said and Your statement is the fact. Corruption has appeared in the land and sea, for what men's own hands have earned.

O Allah, manifest Your legacy to us; the son of the daughter of Your Prophet, who was named after the name of Your Prophet, may Your blessings be upon him! Until he destroys everything wrong, Allah, will initiate right with His words and implement it. O Allah, unveil this grief on the nation with his reappearance, they see it very far but we see it as close, O Allah, send Your blessings on Muhammad and on his holy family.

Makarimul Akhlaq has supported this idea with the help of the following tradition which says, "Whoever recites the following invocation after every obligatory prayer regularly, will live so long that he would be satisfied and he would get the honor of seeing Imam-e-Zamaana (aj)." The invocation is as follows:[3](#)

اللهم صل على محمد وآل محمد اللهم إن رسولك الصادق المصدق صلواتك عليه وآله قال: إنك قلت ما ترددت في شيء أنا فاعله كترددني في قبض روح عبدي المؤمن، يكره الموت وأنا أكره مساءته. اللهم فصل على محمد وآل محمد وعجل لأوليائك الفرج، والنصر والعافية ولا تسؤني في نفسي، ولا في " فلان " قال: وتذكر من شئت

O Allah bless Muhammad and the progeny of Muhammad; O Allah, indeed Your truthful and testified Messenger, Your blessings be upon him and his progeny has said that You have said: I don't dislike doing anything as much I dislike to capture the soul of My believer servant; he dislikes death and I dislike hurting him. O Allah, then bless Muhammad and the progeny of Muhammad and hasten for Your Awliya the reappearance and health and prosperity. And neither leave me on my own, nor among so and so. He said: And mention the name of whomsoever you like.[4](#)

Imam (as) replied: "Surely among your believing brothers, there is somebody who is very close to you in relation. Your closeness with him is to the extent of intimacy. Yet, it is necessary that after every prayer, you recite the following supplication:

اللهم صل على محمد وآل محمد، اللهم إن الصادق الأمين (عليه السلام) قال: إنك قلت: " ما ترددت في شيء أنا فاعله كترددني في قبض روح عبدي المؤمن، يكره الموت وأكره مساءته ". اللهم فصل على محمد وآل محمد، وعجل لوليك الفرج والعافية والنصر، ولا تسؤني في نفسي، ولا في أحد من أحبتي.

O Allah, bless Muhammad and the progeny of Muhammad. O Allah, indeed Your Messenger is the truthful testifier, Your blessings be upon him and his progeny. You indeed said: I do not hesitate in anything I do, like I hesitate in capturing the soul of My believing servant who dislikes death and I dislike his dislike. O Allah, then bless Muhammad and Aale Muhammad and hasten for Your Wali, reappearance and help and prosperity and neither leave me on my own, nor with one of my loved ones.

“If you want name them one by one; if you wish, name them separately or if you so desire, name them together.” The man said, “By Allah! I lived my life to the fullest.”

Abu Muhammad Haroon bin Musa says: Muhammad bin Hasan bin Shamoon Basri recited this invocation and he lived for a hundred and twenty-eight years, till he became fed up and stopped reciting that Dua, then he passed away; may Allah have mercy on him.[5](#)

Also Majlisi has quoted from Daawaat Rawandi, Makarimul Akhlaq, Misbah Shaykh Tusi, Jannatul Amaan and Baladul Ameen that it is narrated: Whoever recites the following invocation after every obligatory prayer regularly, will live so much that he would be fed up of living.

I say: In the previous Part, in subtopic no. twenty-eight we have already explained with proofs that praying for early reappearance of Hazrat Hujjat (as) prolongs ones lifespan.

Explanation: It is that He said: “I don’t hesitate in anything I do,” The same point is mentioned in traditions of Usool Kafi and other books. Shaykh Bahai says in Sharh Arbaeen: Obviously the ‘hesitation’ of Allah mentioned in these traditions requires some clarifications as follows:

First: In the middle of the text, there is an implied condition that: If hesitation has been possible for Me, I would not have hesitated in anything I do as much I hesitate in the death of a believer.

Second: Since the practice is effective on this that in the instance of [not being pleased] one should consider respect and honor for him necessary, and regard consideration for it, for example a close friend or supporting ally, even then there is hesitation and displeasure of one who is not having any value in view of this person; like an enemy or snake or scorpion etc. In these cases also he would not have any hesitation. On the basis of this it could have been that the Almighty Allah implied that no creature has as much respect and regard like the believer servant; thus the statement could have been an allegorical metaphor whose meaning is explained previously under the explanation of some traditions.

Third: It is reported in traditions narrated by the Shias as well the Ahle Sunnat that during the throes of death of a believer, the Almighty Allah makes His kindness, mercy and glad tidings of Paradise so clear to the dying believer that the pain of death troubles him no more and he becomes eager to be transferred from this temporary world to the permanent abode in the hereafter.

Due to this, his pain of death goes away and he becomes happy that soon he would get all that he desires most. Thus Allah has compared this matter to that of one who intends to cause hardship to a

friend of his before giving him a great benefit. Thus the hesitation is how he should subject him to that pain? So that he may not be pained too much. That is why the dying person is showed the good things that he would soon reach so that his pain is minimized. In this case also the preceding words would be allegorical metaphor.[6](#)

Also supporting this matter is the statement of Imam Ja'far Sadiq (as) in Jamaalus Saliheen that he said: Among our rights on our Shias is that they hold their beards and say after every obligatory prayer, thrice:

يا رب محمد عجل فرج آل محمد يا رب محمد احفظ غيبة محمد، يا رب محمد، انتقم لابنة محمد صلى الله عليه و  
آله و سلم

O Lord of Muhammad, hasten the reappearance of the progeny of Muhammad. O Lord of Muhammad, protect the occultation of Muhammad, O Lord of Muhammad, take revenge for the son of Muhammad, blessings and peace of Allah be upon him and his family.[7](#)

Conclusion: So far what has been quoted from the traditions, proves our contention that acceptance of worship acts is dependant on recognition of the Imam (as) and love towards him. Therefore it is necessary for the believer that after every Prayer he should state his true faith and reiterate his belief in the guardianship of the Imam. And through his supplication, beseech Allah to hasten his reappearance. He should express his intention in this way so that his Prayers may be accepted due to this association. Whatever we have mentioned in Part One and Part Five and what we shall discuss in Part Eight, proves this matter. In addition to that, the exegesis of the verses:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

***This day have I perfected for you your religion... (Qur'an, Surah Maidah 5:3)***

And

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

***Lest a soul should say: O woe to me! for what I fell short of my duty to Allah. (Qur'an, Surah Zumar 39:56)***

And in the exegesis of other verses, whose collection and classification is difficult or impossible, it is mentioned that – and the same is the case with Fasting, Hajj and other worship acts. Therefore it is prescribed that we should recite Salawat on Muhammad and Aale Muhammad and pray for the reappearance of our Master (as) in the days and nights of the month of Ramadan.

Here I would like to present a tradition that is quoted in the exegesis of the verse:

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

***Lest a soul should say: O woe to me! for what I fell short of my duty to Allah.***

...through the author's own chain of narrators that Imam Muhammad Baqir (as) said: "We are the Jambullah (sides of Allah) and we are His chosen ones and His Pool. We are the inheritors of the prophets. We are the trustees of (secrets) of Allah, the Mighty and Sublime. We are the proofs of Allah and we are the pillars of faith and we are the foundations of Islam. We are from the mercy of Allah on His creatures. We are those through whom was the beginning and will be the end. And we are the Imams of guidance and we are the lamps of darkness and we are the minarets of guidance.

We are the foremost and we are the ultimate. We are raised standards for the people. One who got attached to us, got the truth and one who left us, was drowned. We are the chiefs with white-forehead. We are the best creatures of Allah and we are the clear and straight path to Allah, the Mighty and Sublime. We are from the bounties of Allah, the Mighty and Sublime on His creatures. And we are the illuminated path and we are the mines of prophethood and the site of placing of prophethood.

We are those to whom come and go the angels. We are lamps for those who take light from us. We are the path of truth for those who follow us. We are the guides to Paradise and we are rope of Islam. We are that bridge, such that one who passed through it would not be surpassed and one who left it was destroyed. And we are the highest peaks and we are those through whom Allah, the Mighty and Sublime sends His mercy and through us sends the rain. And we are those through whom chastisement is warded off from you. Thus one who recognized and understood us and became aware of our rights and accepted our guardianship, is from us and (is heading) to us."<sup>8</sup>

Another reason for emphasis on supplication in that condition for His Eminence (aj) becomes clear; it is that as in many traditions it is mentioned: The supplication of every believer is accepted after the obligatory prayer.

These traditions have come in books like Wasailush Shia etc. Therefore it is necessary for the perfect believer to give precedence to his Imam above his own life and his children, and to recite these proven invocations.

<sup>1</sup>. Usool Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/548

<sup>2</sup>. Man Laa Yahzarul Faqih, Vol. 1, Pg. 327

<sup>3</sup>. Makarimul Akhlaq, Tabarsi, Pg. 331

<sup>4</sup>. Makarimul Akhlaq, Tabarsi, Pg. 284

<sup>5</sup>. Biharul Anwar; Vol. 86, Pg. 7, Falah as-Saail, Pg. 167

<sup>6</sup>. Sharh Arbaeen, Pg. 417

<sup>7</sup>. Jamaalus Saliheen, Taqeebaat Mushtarika, Manuscript

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