

2. After Zuhr Prayer

Among the most accentuated times for invoking the early reappearance of our master, Imam-e-Asr (as) is after Zuhr prayers. According to a tradition from Imam Sadiq (as) quoted in Bihar, Mustadrak and Jamaalus Saliheen, he said: “One who says after the morning and noon prayers,

اللهم صل على محمد وآل محمد وعجل فرجهم

O Allah bless Muhammad and the progeny of Muhammad and hasten their reappearance.

He will not die till he sees the Qaim of Aale Muhammad (S).”¹ This tradition was also mentioned in the previous section.

Also proving this matter is that which is mentioned in the Chapter of Salaat in Biharul Anwar, quoting from Falaa As-Saael of Sayyid Ibne Tawoos in which he says: Following in the footsteps of Imam Sadiq (as), after the Zuhr Prayer, we should pray for Imam al-Mahdi (aj), the savior of humanity, who will reappear in the last era as promised by the Messenger of Islam (S) to his nation through authentic traditions.

Thus Abu Muhammad Haroon Danbali narrates from Abu Ali Muhammad bin al- Hasan bin Muhammad bin Jamhur Qummi from his father Muhammad bin Jamhur from Ahmad bin al-Husain Sukkari from Abbaad Ibne Muhammad al-Madayni that he says, “I went to meet Imam Sadiq (as) in Medina. After finishing his Zuhr prayers, he (as) raised his head towards the sky and said:

أي سامع كل صوت، أي جامع كل فوت، أي بارئ كل نفس بعد الموت، أي باعث، أي وارث، أي سيد السادات
أي إله الالهة، أي جبار الجبابرة، أي مالك الدنيا والآخرة، أي رب الأرباب، أي ملك الملوك أي بطاش، أي ذا
البطش الشديد، أي فعالا لما يريد، أي محصي عدد الأنفاس ونقل الاقدام، أي من السر عنده علانية، أي مبدئ، أي
معيد: أسألك بحقك على خيرتك من خلقك، وبحقهم الذي أوجبت لهم على نفسك أن تصلي على محمد وأهل بيته،
وأن تمن علي الساعة بفكاك رقبتني من النار، وأنجز (لوليك وابن نبيك، الداعي إليك بإذنك، وأمينك في خلقك،

وعينك في عبادك وحجتك على خلقك عليه صلواتك وبركاتك) وعده. اللهم أيده بنصرتك، وانصر عبدك، وقو أصحابه وصبرهم، وافتح لهم من لدنك سلطانا نصيرا، وعجل فرجه، وأمكنه من أعدائك، وأعداء رسولك، يا أرحم الراحمين.

O He that hears all voices, O He that gathered everything, O He that created the soul after death, O the causer, O the Inheritor, O master of the masters, O God of gods, O the Mighty over the oppressors, O the King of this world and the Hereafter, O the Lord of the lords, O the King of the kings, O the vigorous, O He that attains extreme vigor, O He that does what He wishes, O He that knows the number of breaths and movement of feet, O He to Whom all secrets are visible, O the starter, O He to Whom returns everything.

I requested from You for the sake of Your right over the best among Your creatures and for the sake of their right You made incumbent on Yourself to send blessing on Muhammad and members of his house and rescue my neck from Hellfire, execute for Your good friends from the descendants of Your Prophet, the callers to Your course with Your permission, Your trustee among Your creatures, Your eyes among Your servants, Your proof among Your creatures, may Your peace and blessings be upon him. O Allah, support him with Your assistance and assist Your servant, empower his companions and grant them patience. Open for them a protected authority and hasten his relief, let him prevail over Yours and Your Prophet's enemies, O the Most Merciful of the merciful ones.²

The narrator asked, "May I be sacrificed for you, have you not prayed for yourself?" He (as) replied, "I have prayed for the light of Aale Muhammad (as), the first of them, and the avenger of their enemies by the command of Allah..." I (the narrator) said: May I be sacrificed on you, when will he appear? He replied: When He, in Whose hand is the creation and the affair, wills. I asked: Are there some signs preceding the reappearance? He replied: Yes, there are a number of signs.

I asked: Like? He replied: Coming out of a flag from the east and a flag from the west and seditions, such that the people of Zaura³ will be involved in it; advent of a descendant of my uncle, Zaid, in Yemen; destruction of the Kaaba covering. And Allah does what He likes.

Allamah Majlisi has written in Bihar⁴ quoting from Misbah Shaykh Tusi, Baladul Ameen, Jannatul Amaan and Al-Ikhtiyar that: Among the emphasized post-prayer recitations after Zuhr Prayer is: ...(the above supplication).

I say: Even though the chain of narrators of this report may be technically 'weak', but according to the rule of jurisprudence, to take easy the proof of recommended deeds, their result is all right. It is from this aspect that our great scholars, whose names we have mentioned, have relied on these reports. Nevertheless, in the tradition and supplication quoted above, there are some important points as follows:

One: That it is recommended to pray for the Imam and his reappearance after the Zuhr Prayer.

Two: That it is recommended to raise the hands while paying for His Eminence.

Three: It is recommended to seek the mediation of the Imams (as) and to invoke the Almighty in their names.

Four: It is recommended to praise and glorify the Almighty Allah before we mention our desires.

Five: It is recommended to invoke blessings on Muhammad and Aale Muhammad before we mention our desires.

Six: To purify the heart of sins through Istighfar etc. so that it may be clean of all dirt and be eligible for acceptance of supplications as the request for forgiveness and freedom from Hellfire implies this. As for the seeking of forgiveness in the case of Imams (as) about whom it is proved from texts as well as logic that they were all infallibles, their sayings have already justified the matter and it is not worth mention here.

Seven: The word of 'Wali' as proved from the sayings of the Imams (as), implied the Imam of the Time (as). We have also proved this point in Part Five.

Eight: That it is recommended to pray for the companions of His Eminence (aj).

Nine: That the Imam is always seeing the actions of the people. It is clearly proved by the phrase: 'And Your eyes among Your servants' and other points on this subject have passed in the above discussion.

Ten: Among the titles of Hazrat Hujjat (as) is 'Light of Aale Muhammad'. Muhaqqiq Noori has also mentioned traditions to this effect in his book, Najmus Thaqib.[5](#)

Eleven: That after Amirul Momineen (as), Imam Hasan (as) and Imam Husain (as), and the Imam of the Age is superior to all the Imams. Some traditions also emphasize this point.

Twelve: The fact that the Almighty Allah has postponed the tenure of His Eminence and He has saved him to take revenge His enemies and the enemies of His Messenger. Traditions on this subject reach to the limit of Tawatur (widely related).

Thirteen: The time of the reappearance of Imam Mahdi (aj) is a secret at the exigency of the Almighty Allah. Traditions on this subject also reach to the limit of Tawatur (widely related).

Fourteen: The signs mentioned in this tradition not inevitable signs because Imam Ja'far Sadiq (as) at the end of his discourse has stated: And Allah does what He wills.

[1.](#) Biharul Anwar; Vol. 86, Pg. 77

[2.](#) Biharul Anwar; Vol. 86, Pg. 62, Falah as-Saail, Pg. 170

[3.](#) It is the Baghdad, sometimes it is also called Rayy

[4.](#) Biharul Anwar; Vol. 86, Pg. 63

[5.](#) An-Najmus Thaqib, Pg. 63

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