

72: To Pray For Seeing The Imam (aj) With Forgiveness And Faith

We must pray to the Almighty that He grant us the distinction of seeing Imam (aj) with forgiveness and faith. Two points are worth noting in this regard. One is that having a desire of seeing Imam (aj) is a mustahab (recommended) act. Secondly, is a prayer for seeing him with faith and forgiveness. The proof for the first point lies in the supplications of Ghaibat taught by the Holy Imams (as). For example in Dua Ahad, quoted from Imam Sadiq (as):

O Allah! Let me see his brilliant countenance and praiseworthy face.¹

Similarly in Dua-e-Amri it is mentioned: “O Allah! I beseech You, make me see Your Wali in the condition when his command is running.” (He is in power).²

There are other supplications also, but to mention them all will prolong the discussion. In addition to this, this matter is one of the necessities of love of faith. Because every friendship creates an eagerness to see the beloved at all times, or to try all means to achieve this. Of all the means, is Dua and supplication which is the key to all goodness and blessing and a means of achieving every important need.

Also, that which prove our point are all those traditions that command us to supplicate for hastening of reappearance of the Imam of the Time (aj). Since it is a Dua that the Almighty Allah keeps us alive till the time of his reappearance when we see him with the eyes. Thus those evidences also prove this point. And the second matter is also proved through what Thiqatul Islam Muhammad bin Yaqoob Kulaini (r.a.) has mentioned through his own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (as) that he said: When one of you wants to see the Qaim (aj) he should desire to see His Eminence in relief, because the Almighty Allah sent His Eminence, Muhammad as mercy and the coming of the Qaim (aj) will be divine chastisement.³

I say: This can be explained as follows: The Almighty Allah did not order His Prophet to take revenge from the infidels and unjust people, whereas, they began hostilities. Rather He sent the Holy Prophet (S)

as a mercy for the worlds and addressing him, said:

فَمَهْلِ الْكَافِرِينَ أَهْمَهُمْ رُويْدًا

So grant the unbelievers a respite: let them alone for a while. (Qur'an, Surah Tariq 86: 17)

So that he may allow the revenge to be postponed till the time of the Qaim (aj) and whenever Jibraeel (as) arrived, he ordered the Prophet to be kind with the people; but His Eminence, the Qaim (aj) is appointed for taking revenge, so that he may punish every people for what they have done. On the basis of this whoever sees him during his time it is not that his seeing him will be mercy and glad tiding for him. Rather, for most of the people, it would be revenge and punishment as Allah, the Mighty and Sublime says:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

And most certainly We will make them taste of the nearer chastisement before the greater chastisement [Qiyamat]. (Qur'an, Surah Sajdah 32:21)

There are numerous verses and traditions on this topic, and since in the last period of time, and since at that time there would too many hardships and calamities and many people will deviate, the Imams have told the Shias to pray to the Almighty Allah for relief. So that they may meet their Imam in a state of relief and peace and live under the shade of his blessings and that they may not be included among the doubters and those who change the religion of Allah, that His Eminence, the Qaim will have to take revenge from them and put them to the sword; then their end would be in Hell and what a bad abode it is.

Reminder

It is that meeting the Imam during his reappearance is possible for those who pray and request for it. It can take place in one of the two ways: One: That the Almighty Allah brings his reappearance near so that we can meet him.

Two: It is that the supplicant dies before his reappearance and the Almighty Allah makes him alive during the time of his reappearance, and he meets the Imam as a result of his supplication and as a reward of his hope, as mentioned in Dua Ahad narrated from Imam Ja'far Sadiq (as). We have quoted this Dua in the 34th duty.

Beneficial Conclusion

Just as it is recommended to pray for seeing the Imam during his reappearance, in the same way it is recommended to pray that one sees him in sleep and wakefulness as proved from the following:

First Aspect: That which proves that it is recommended to supplicate for every legal thing, like:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord says: Call upon Me, I will answer you. (Qur'an, Surah Momin 40:60)

Also the saying of the Almighty Allah:

وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ

And ask Allah of His grace. (Qur'an, Surah Nisa 4:32)

And:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴿٥﴾ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me. (Qur'an, Surah Baqarah 2:186)

There are Mutawatir traditional reports on this matter; for example:

1. It is narrated from Imam Ja'far Sadiq (as) that he said: Dua is a worship act⁴ regarding which Allah, the Mighty and Sublime said:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Surely those who are too proud for My service shall soon enter hell abased. (Qur'an, Surah Momin 40:60)

2. It is also narrated from His Eminence (aj) that he said: Dua is the source of worship, just as the cloud is the source of rain.⁵

3. It is also narrated from His Eminence (aj) that he said: Call the Almighty Allah often, as Allah likes the believer who calls Him; and He has promised the believers that he would accept their prayers. And on

Judgment Day the Almighty Allah will consider it among the deeds of the believers that He increases their good deeds.

4. In another tradition it is narrated from His Eminence that: So supplicate more as it is the key to every mercy and success of every need. And that which is with Allah cannot be achieved except through Dua and indeed, no door is knocked too much but that it makes the widening near for the person who is knocking.[6](#)

5. It is narrated from the Holy Prophet (S) that he said: Every Muslim who calls the Almighty Allah with a supplication in which there is no cutting of relations or committing of sins, the Almighty Allah gives him one of the three: Either He accepts the Dua soon; or He stores it for the Hereafter or He removes an equivalent evil from his account.[7](#)

6. It is narrated from His Eminence that he said: Dua is the kernel of worship, and no believer calls the Almighty Allah but that He accepts it. Thus He realizes it in the world very soon or stores it for him in the Hereafter or forgives an equivalent amount of his sins, except that he should not supplicate for a sinful act.[8](#)

7. It is narrated from His Eminence that he said: The most helpless of the people is one that is helpless from making supplication and the most miserly is one who is miserly in saying Salaam.[9](#)

8. It is narrated from Amirul Momineen (as) that he said: The Almighty Allah does not open the door of Dua and closes the door of acceptance.

9. It is narrated from Imam Ja'far Sadiq (as) that he said: You must supplicate; as you will not get anything like it in gaining proximity of the Almighty Allah.[10](#)

10. It is narrated from Amirul Momineen (as) that he said: The act most loved by Allah, the Mighty and Sublime in the earth is Dua, and the best worship act is chastity.[11](#)

11. It is narrated from Fudail bin Uthman that he said: I asked Imam Ja'far Sadiq (as): Teach me something nice. The Imam said: I advise you piety and fear of God, truthfulness, trustworthiness, good behavior with your companions, Dua before the rising of the Sun and after it has set, and a thing that does not stop you from asking your Lord, and you don't say: This is something that will not be given to me. And pray that Allah does what He wants.

There are many traditions that have come in books of our great scholars and the conclusion is that: Being blessed with the honor of meeting the Imam is a matter which is possible and legal and for every such act it is recommended to pray for it. The result is that: It is recommended to pray for meeting the Imam (aj). The greatness of this incident is proved from Qur'an and traditions, consensus and reason, and what we have narrated from Qur'an and traditions are enough. As for consensus, it can be known to anyone who studies the books of scholars; rather one would find that Dua is said to be a basic of

religion. And reason commands that it is a good thing for a person to ask his needs from the Lord of the worlds.

As for the smallest matter, that is possibility of meeting the Awaited Imam (aj) – legality of asking for it on the people of faith is proved. And strongest possibility of its occurrence is that it has happened for many of the scholars and for one whose well being is intended in the world and the hereafter. And their request has come in some Duas and Ziarats of the past scholars, just as they mention it in the Dua quoting from Amari from His Eminence as follows: “And make me of those whose eyes are lighted by his view.”¹²

In Dua Ahad we read: “And brighten my eyes with the antimony of seeing him once.”¹³

In Dua Nudbah it is mentioned: “And [O Allah,] show the chief of this small servant of Yours, O One of severe power.” And the supplication that is mentioned after Salaam on His Eminence, in the Cellar it is mentioned: “And show his face to me.” Other supplications have been mentioned in their places. However the fact is that this request is not only for the period of his reappearance. According to some traditions, His Eminence comes and goes among the people. They see him but they do not recognize him. For me and other nice people such opportunities have appeared.

For example, among traditions that indicate this is a tradition that Kulaini has mentioned in Usool Kafi through correct chain of narrators from Sudair Sairafi that he said: “I heard Abu Abdillah, peace be upon him, say: ‘In the Master of this affair there is a likeness to Yusuf, peace be upon him.’” “He said: “I said to him: ‘You must be referring to [al-Mahdi], but to his life or his occultation?’” “He said: “Then he said to me: ‘Which does this swine-like group deny? The brothers of Yusuf, peace be upon him, were descendants of prophets; they made a business of Yusuf, then they traded with him and spoke with him, and they were his brothers and he was their brother; but they did not know who he was until he said: “I am Yusuf and this is my brother.” So why does this cursed group deny that Allah, to whom belong Might and Majesty, can do with His Divine Proof at some time or other what he did with Yusuf? Yusuf, peace be upon him, held sovereignty over Egypt and between him and his father there was an eighteen day journey; if he had wanted to let [his father] know he would have done so. But Yaqoob, peace be upon him, and his sons, on [hearing] the good news, traveled the distance from their desert to Egypt in nine days. So how can this group deny that Allah, to Whom belong Might and Majesty, can do with his Divine Proof what he did with Yusuf? He will [come and] go in their markets and step on their rugs [i.e., enter their homes] until Allah to whom belong Might and Majesty, gives him leave in this matter; just as He gave Yusuf leave and they said: “Why, are you indeed Yusuf?” “I am Yusuf,” he said.¹⁴

Nomani through his own chain of narrators has quoted from Sudair that he said: I heard Abu Abdillah as-Sadiq (as) say: “The Qaim is also having a similarity to Prophet Yusuf (as).” The narrator says: I said: Perhaps you want to tell us about him or his occultation. He told me: “In this Ummah, the opponents who resemble swine, oppose (regarding the occultation of the Qaim). And Yusuf’s brothers were among the children of prophets but they sold away Yusuf while all of them were his brothers and

he was also a brother to them, yet when they met they could not recognize him till Yusuf introduced himself and said: "I am Yusuf and this is my brother." Thus how can this Ummah deny if the Almighty Allah wants to keep His Proof concealed from them in a period of time? And one day Yusuf became the king of this same Egypt and the distance between him and his father was only of 18 days' travel. When Allah, the Blessed and the High wanted that his status and value be recognized, by Allah, the people of his house covered this distance in nine days after getting the glad news. Thus how can this Ummah deny that Allah, the Mighty and Sublime can do with His Proof what He had done with Yusuf?" [15](#)

I say: O believer having certainty, think upon this tradition and see how the Imam denies and refutes those who think that the Imam of the Age (aj) does not visit the people and they don't see him. And the fact that Imam (as) has compared him to Prophet Yusuf (as). This tradition and the one mentioned before it suffices for the people of faith and certainty. In traditions I have not come across anything that contradicts all that we have mentioned and two traditions explain that they have no contradiction with what we have mentioned.

Firstly: The statement of His Eminence, in his epistle that we quoted previously it is mentioned: "One who claims to have seen me before Sufyani and call from the heavens is a liar..." As we mentioned previously this tradition has no contradiction with the subject under discussion.

Secondly, supporting this point is the tradition of Ahmad bin Ibrahim quoted in the Bab-ul-Mazar of Biharul Anwar: The narrator says that he told Abu Ja'far Muhammad Ibne Uthman regarding his desire to see Imam (as). "He asked me if I was seriously desirous of it and I replied in the affirmative. He said, "May Allah reward you for your desire. May He easily show you the blessed face of Hazrat (as) while you are eligible for salvation. O Abu Abdillah. Do not insist on seeing him because this is a period of occultation. Do not persist for seeking his company because it a very serious divine affair and in such circumstances it is better to submit to Allah's will. But you must address him by reciting his Ziarats." [16](#)

I say: There is no contradiction in this tradition with the topic of our discussion.

First: It is that since His Eminence, Muhammad bin Uthman prayed for him saying: "So that He may show you the face of His Eminence with ease and relief." If this had been impossible, or the request had been illegal, he would not have prayed thus.

Second: It is that since this question and answer took place during the first Ghaibat (Sughra) and in that time, many faithful people had the honor of meeting the Imam from the deputies of His Eminence, and others, as is clear from traditions and we have not seen anything in traditional reports that contradicts this.

Third: There is a possibility that at that time, especially, it meant meeting the Imam was a dangerous thing. Its similarity is found in Imam's restraining the Wukala from mentioning him; thus in Usool Kafi it is narrated from Husain bin Hasan Alawi that he said: Once a friend of Roz Hasani told him: He [the Imam of the Age] (aj) takes money from the people and he has agents everywhere for this purpose. And he

named the Wukala of His Eminence in various areas – this information reached Abdullah bin Sulaiman, the vizier of the ruler; he decided to apprehend the Wukala and the king said: You must search where this man [His Eminence (aj)] is, as it is very important. Abdullah bin Sulaiman said: I will apprehend all the agents.

The ruler said: No, rather you must find unknown people to spy on them and send them money, whosoever of them accepts the money must be arrested. The narrator says: [Thus] a letter came [from the Imam] that commanded all the agents not to take anything from anyone and express ignorance about the matter of the Imam of the Time (aj). Thus an unknown person came to Muhammad bin Ahmad in private and said: I have an amount of money that I want to send [to the Imam]. Muhammad said: You have made a mistake, I know nothing about it. Although the man tried his best to coax him into it, he continued to feign ignorance. Spies spread in all areas but the agents refrained from accepting anything from them due to the instructions they had received from the Holy Imam (as).¹⁷

Fourth: It is not possible for anyone to meet the Imam except by his permission. And perhaps Abu Ja'far's refusal from the aspect that Imam (as) did not accord permission to him was a matter of honor for him or it is possible that he could not bear the secret and was not capable to keep confidentiality and he would have publicized the report or for some other reason.

Supporting this point is that which is mentioned in Usool Kafi from Ali bin Muhammad from Abu Abdullah Salihi that he said: “[Some of] our co-sectarians asked me after the passing away of Abu Muhammad, peace be upon him, to ask about the [twelfth Imam's] name and whereabouts. The answer came: ‘If I indicate the name, they will divulge it; and if they know the place, they will guide [enemies] to it.’”¹⁸

Fifth: Perhaps that person wanted to meet the Imam personally and to become his servant in the way of companions of other Imams (as) and this was prohibited in both the Ghaibats and Shaykh Abu Ja'far understood it in this way. Therefore he said: Don't ask to be in his company.

Supporting this point is that which Kulaini (r.a.) has mentioned in a correct report from Imam Ja'far Sadiq (as) that he said: “The Qaim, peace be upon him, will go into two occultations: one of them will be short, and the other will be long. In the first occultation only the elite (khassah) of the Shia will know where he is, but in the other, only those servants especially close to him (khassah mawalih) will know where he is.”¹⁹

The previous point is also supported by this.

Second Aspect: It is that to look at the luminous face of the Holy Imam (as) is an act of worship. And to pray for Taufeeq to pray is also worship. On the basis of this to pray for Taufeeq to see Imam's face is also worship and each of the two prefaces to this matter is clear that does not need proof and evidence. Rather, proving the first preface is a tradition that is mentioned in Majalis of Shaykh Sadooq from our master Imam Ali Reza (as) that he said: “To glance at the Prophet's progeny is an act of worship, whether it be an Imam or otherwise.”²⁰ And that which proves the second preface is a supplication that

has come from the Imams (as) in which they have emphasized seeking Taufeeq for worship from the Almighty Allah.

Third Aspect: It is the statement of Imam (as) in Dua Ahad etc. that: "O Allah! Show me the rightly guided face of (Imam a.s.), the praiseworthy moon and enlighten my vision by looking at him." It is a general statement, for the period of Ghaibat as well as his presence as will be clear to one whose heart is gleaming with his Noor.

Fourth Aspect: It consists of the excellence of reciting Surah Bani Israel on Friday eves as mentioned in Tafseer Burhan and Ayyashi and Sadooq has narrated from Imam Ja'far Sadiq (as) that he said: One who recites Surah Bani Israel every Friday eve will not die till he reaches the Qaim (aj) and becomes his companion.[21](#)

It also consists of the excellence of reciting Dua Ahad that is mentioned in Biharul Anwar quoting from Ikhtiyar of Sayyid Ibne Baqi from Imam Ja'far Sadiq (as) that he said: One who recites this Dua after every obligatory will see MHMD in wakefulness or in sleep...[22](#)

We have mentioned this Dua at the beginning of Part Six. Also in support of this is that which is mentioned in Makarimul Akhlaq in praise of reciting the Dua: Allahumma inna rasoolakas saadiq...after every obligatory prayer and by doing this continuously he would be blessed with seeing the Imam.[23](#)

We have mentioned this Dua also in Part Six. The point of evidence in it is that these traditions show that asking the Almighty Allah to allow us to see the Imam of the Time (aj) is a meritorious deed and Imams (as); so much so that seeing the Imam was the reward of worship of some of them.

Fifth Aspect: That which Allamah Tabatabai Sayyid Mahdi Najafi, well known as Bahrul Uloom has said regarding matters in which it is recommended to perform Ghusl bath:

To see Imam (as) in dream for something you want to ask.

If request to see the Imam had not been recommended, performing Ghusl for it would not have been recommended as it is well known that recommendation of Ghusl is to attract the people to it.

Sixth Aspect: It is that praying to see the Imam is an expression of eagerness for him and a means of earning his goodwill. Without any doubt, expression of friendship is one of the best and important acts of worship because it is a sign of Wilayat. Thus as deep and perfect is ones love as eager will the person be to meet him. It is from this aspect that we have presented matter to prove this point.

Seventh Aspect: It is that which is mentioned in Jannatul Mawa of Muhaddith Noori (r.a.) quoting from Ikhtisaas of Shaykh Mufeed from Abu Mughra from His Eminence, Abul Hasan Musa bin Ja'far (as) that he said: One who has a request from the Almighty Allah and wants to see us and know his abode in the hereafter, he should perform Ghusl for three nights at the same time praying to see us; he would indeed see us and will be forgiven and his abode will not remain concealed from him.[24](#)

After the mention of this, Muhaddith Noori says: Note the Imam's words 'call to Allah regarding us'. That is call Him through our Waseela to allow you to see us and that you know your position with regard to us. And the words: 'and prepare to see us' means that we should always think and be eager to see them. Or it could be that we ask them for it.

I say: There is a strong possibility that the Imam's words 'call to Allah regarding us' mean that a person may speak of his secrets to the Imam of his time, remind him of his condition and tell him about his problems again and again. And present to him, his needs and aspirations and request His Eminence to accept his supplications, like he beseeches the Almighty Allah. Because his Imam hears his talks and sees him also. Since an Imam is one whom the Almighty Allah has made as the refuge of those whose seek it and a helper of those who seek his help. Thus 'call to Allah regarding us' is in the meaning of 'call us' and there is a tradition which be presented in future in which 'Call with them the creator' is meant to be 'Call them'.

In the supplication for Ashura Day we read: And may Allah include us among the revenge seekers of Imam Husain (as).[25](#) There are many examples of this as is clear to those who are conversant with traditions. Supporting this is what Sayyid Ibne Tawoos has mentioned in Kashful Muhajja quoting from Rasail of Muhammad bin Yaqoob Kulaini (r.a.) whose name he mentioned that he said: I wrote to Abul Hasan (as): There is a person who would like to mention his special request and secrets to his Imam and in the same way he would like to repeat them to his Lord. His Eminence (aj) replied: If you have a need, move your lips and you will be answered.[26](#)

What we mentioned in relation to Imam's words 'call to Allah regarding us' is to additionally emphasize this point.

Eighth Aspect: Although anyone from believers can pray to see and meet the Imam, it is the pious scholars who precede all in this matter. Some of them spent forty Friday nights in Kufa Masjid and some forty Wednesday nights in Masjid Sahla. They spent their time in worship and supplications till they were blessed by what they had aspired. And many people had the honor of seeing the Imam and their incidents are quoted in books like Biharul Anwar,[27](#) Najmus Thaqib and Darus Salaam etc. In addition to this I personally know some reliable persons who were blessed with this honor.

The conclusion is that it is possible to see the Imam during Ghaibat and many people have had this honor. This can be told to anyone who is in doubt or if he belongs to Sunni sect, who ask: What is the use of an Imam who is unseen? They can also be told: Benefits of the Imam are not restricted to the time of his reappearance. There are many benefits from him even when he is unseen. There are traditions that speak of the sun behind cloud. An author has versified this:

He is the standard of guidance through the spread of his effulgence.

Even though unseen by our eyes, he is able to guide as if he is present.

Have you not seen that the Sun spreads its rays everywhere

Even though it may be behind the clouds?

At the end of the book we shall present many justifications why the Imam in Ghaibat is compared to the sun behind clouds since the Almighty Allah has blessed me with these matters through the Barakah of His Awliya. Many of our scholars have clarified in their books that it is not impossible to see the Imam during Ghaibat and also many believers have got this honor.

Sayyid Murtuza says in Ghaibah: If it is asked what is the difference between the fact that [the Imam (as)] exists, but he remains in occultation; and no one can meet him and no person gets any benefit from him and on the other hand he does not at all exist and according to terminology he is non-existent. And whether it is not allowable that he should remain in non-existence till the time Providence knows that it is the time for his coming into existence? Because just as you consider it lawful for him to be kept hidden till He knows the obedience and submission of the people for him and at that time He brings him out?

In reply it would be said: Firstly: We do not consider it lawful and possible as many of his devotees, followers and those who believe in his Imamate have had the honor of meeting him and they have benefited from him and those also who were not from his Shias and friends when they also visited him they also derived the same benefits. Because from the aspect that they had belief in the existence of His Eminence and they considered his obedience incumbent and necessary upon themselves therefore they compulsorily feared committing sins and those acts disliked by him, and they are fearful that he would punish and chastise them and make them pay for all such things and therefore they committed the least sins.

Sayyid Raziuddin Ali bin Tawoos (q.s.) says to his son in the book, Kashful Muhajja: "...the path to your Imam (as) is open for anyone whom Allah the Almighty considers deserving of the grace of His Eminence and for whomsoever Allah completes the favor upon him."[28](#)

Among the scholars who have clarified this meaning is Allamah Majlisi, Bahrul Uloom, Muhaqqiq Kazmi, Shaykh Tusi and other prominent scholars. Thus what we mentioned through the Barakah of the Imams (as) it is known that seeing the Imam (as) in wakefulness and sleep during the period of Ghaibat is possible and it is recommended to pray to the Almighty Allah for this as He is the One Who gives Taufeeq.

[1.](#) Biharul Anwar, Vol. 102, Pg. 111

[2.](#) Biharul Anwar, Vol. 102, Pg. 90

[3.](#) Raudatul Kafi; Pg. 333, Tr. No. 306

[4.](#) Usool Kafi, Vol. 2, Pg. 467

[5.](#) Usool Kafi, Vol. 2, Pg. 471

[6.](#) Usool Kafi, Vol. 2, Pg. 470

[7.](#) Biharul Anwar, Vol. 93, Pg. 294, Tr. no. 23

- [8. Biharul Anwar, Vol. 93, Pg. 302, Tr. no. 39](#)
- [9. Biharul Anwar, Vol. 93, Pg. 302](#)
- [10. Biharul Anwar, Vol. 93, Pg. 302](#)
- [11. Biharul Anwar, Vol. 93, Pg. 295](#)
- [12. Kamaluddin, Vol. 2, Pg. 513](#)
- [13. Biharul Anwar, Vol. 102, Pg. 111](#)
- [14. Usool Kafi, Vol. 1, Pg. 336](#)
- [15. Ghaibat Nomani, Pg. 84](#)
- [16. Biharul Anwar, Vol. 102, Pg. 97, Chapter 7](#)
- [17. Usool Kafi, Vol. 1, Pg. 525, Tr. no. 30](#)
- [18. Usool Kafi, Vol. 1, Pg. 333](#)
- [19. Usool Kafi, Vol. 1, Pg. 340](#)
- [20. Amali, Pg. 176](#)
- [21. Tafseer Al-Burhan, Vol. 2, Pg. 389](#)
- [22. Biharul Anwar, Vol. 86, Pg. 61](#)
- [23. Makarimul Akhlaq, Tabarsi, Pg. 284, Beirut](#)
- [24. Jannatul Maawa, Benefit Two; Biharul Anwar, Vol. 53, Pg. 328](#)
- [25. Misbah, Shaykh Kafami, Pg. 482](#)
- [26. Kashful Muhajja, Pg. 154](#)
- [27. Biharul Anwar, Vol. 52, Pg. 1](#)
- [28. Kashful Muhajja, Pg. 154](#)

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