

74. Angels pray for him

That which lends support to this are some traditions, one of which is as follows:

In *Usool Kafi* through his own chain of narrators, it is narrated from Imam Muhammad Baqir (as) that he said:

“The prayer that is accepted soonest is one that a believer brother prays in favor of another in his absence. It is so because when he begins praying, angels appointed on him say: ‘Amen and you shall have twice that.’”¹

In the same book it is narrated from Ali bin Ibrahim from his father that he said:

“I saw Abdullah bin Jundab at the halt of Arafat, so I have not seen a halt better than that, continuously he had his hands raised to the sky and his tears flowed on his cheeks till they fell to the ground. Thus when people returned from Arafat I asked him: O Abu Muhammad, I have not seen a halt better than yours. He said: By Allah, I did not pray but for my brothers, as Abul Hasan Moosa bin Ja'far has informed that one who prays for his brother in his absence, a voice comes from the *Arsh*: A hundred thousand of that is for you. So I did not like that I should leave a hundred thousand accepted prayers for one about which I don't even know if it would be accepted.”²

It is narrated from the chief of those who prostrate, Ali bin al-Husain (as) through authentic chain of narrators that he said:

“Indeed, if the angels hear a believer praying for his brother in his absence or if he mentions his merits, they say: You are a good brother, praying for good of your brother while he is away from you. And you remember him with good words, Allah, the Mighty and Sublime has given twice that you wished for him and He has praised you twice...”³

In *Wasail* it is narrated from Muhammad bin al-Hasan Tusi (q.s.) that in his *Amali* he has mentioned from His Eminence, Abu Abdillah Sadiq (as) that he said:

“There are four people whose prayer is never rejected: Prayer of the just Imam for his subjects, prayer of one brother in faith for another in his absence. The Almighty Allah appoints an angel who tells him: For you is same as you wished for your brother. And the *Dua* of a father for his child and the *Dua* of an oppressed one. Allah, the Mighty and Sublime says: By My might and majesty, I shall definitely take revenge for you even though it be after a period of time.”⁴

I say: This is the effect of *Dua* in the absence of a brother in faith. Then what would be the effect of praying for an early reappearance of our master, the Master of the Time (aj) in his occultation, whose *Marefat* is a pillar of faith? May Allah give us *Tawfeeq* for this.

¹. Kafi; Vol. 2, Pg. 507

². Kafi; Vol. 2, Pg. 508

³. Kafi; Vol. 2, Pg. 508

⁴. Wasailush Shia, Vol. 4, Pg. 1147

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