

[Home](#) > [Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 2](#) > [Part 7: Value of praying for the hastening of the reappearance of the Imam of the Age \(aj\)](#) > Second Aim: Value Of Praying For The Hastening Of The Reappearance Of The Imam Of The Age (aj) Openly Or Secretly

---

## Second Aim: Value Of Praying For The Hastening Of The Reappearance Of The Imam Of The Age (aj) Openly Or Secretly

We should know that these are the highest aims which can be pursued so that the readers may do their best to put them into practice.

**First:** You must clearly pray to the Almighty, in any language that He may hasten the advent. For example:

اللهم عجل فرج مولانا صاحب الزمان

O Allah, hasten the reappearance of our master, the Master of the Time.

عجل الله تعالى فرجه وظهوره

May Allah, the High, hasten his victory and reappearance.

**Second:** One can beseech the Almighty Allah to advance the success and ease of Aale Muhammad (as) as the advent of His Eminence is their victory and ease. This point is mentioned in Duas and traditions.

**Third:** Or that you pray to the Almighty to grant ease and success to all the believer men and women or invoke Him to grant salvation to the friends of Allah because the advent of His Eminence (aj) is victory of the friends of Allah as mentioned in so many traditions.

**Fourth:** It is that you say Amen to one who is supplicating, because 'Amen' means 'accept it', and it is also a Dua. And since the supplicant and sayer of Amen, both are participants of Dua as mentioned in traditional reports.

**Fifth:** That you beseech Allah, the Mighty and Sublime to accept the supplication of anyone who prays for an early reappearance of our master. The different between this and the previous point is that the sayer of Amen does in the presence of the supplicant whereas in the latter case, the presence is not necessary.

**Sixth:** To pray from the Almighty Allah to make arrangements and prepare the ground for hastening of the Imam's advent.

**Seventh:** To request the Almighty to remove the impediments of the reappearance of His Eminence (aj).

**Eighth:** The supplicants must have their sins forgiven; sins that delay an early reappearance of His Eminence. Sins that the supplicants or others from believers have committed.

**Ninth:** They must pray to Allah to keep them away from the above sins in future.

**Tenth:** They should beseech Allah to destroy the enemies of His Eminence, as their existence is an obstacle in hastening the relief of his friends.

**Eleventh:** They should pray to the Almighty Allah to keep the hands of oppressors away from all the believers as this would be done by the bounty of the reappearance of the Imam.

**Twelfth:** The supplicant must ask Allah to establish justice and equity in all the world, because this can be achieved only by the advent of the Holy Imam (as) as the Almighty Allah and the holy people have mentioned.

**Thirteenth:** He should supplicate the Almighty Allah to spread peace and tranquility, with the intention that this would be possible only when the Imam reappears. Because complete peace cannot come to the believers without the advent of the Hidden Imam (as) as mentioned in the traditional report at the end of Part Six.

**Fourteenth:** He should supplicate Allah, the Mighty and Sublime that the rewards of his worship acts and good deeds should be the hastening of advent of the Holy Imam (as) according his satisfaction.

**Fifteenth:** That we should all get the Taufeeq to supplicate for the hastening of the advent of the Holy Imam (as) and for the relief of all believer men and women, as we mentioned before that unity is very important for effectiveness in this regard, which is stated in traditional reports. On the basis of this whenever a believer prays for the preliminaries of a matter he makes efforts to achieve it.

**Sixteenth:** He must pray to Allah, the Mighty and Sublime that He gives dominance to Islam and Muslim

over all the religions and people. And this would only happen during the reappearance of the Imam of the Time (as) as mentioned in Burhan and other books.<sup>1</sup>

**Seventeenth:** One must plead to the Almighty Allah to take revenge from the enemies of religion and oppressors of the family of the chief of the Messengers (S) from the view that according to traditional reports this will be possible by the advent of the Imam of the Time (as).

**Eighteenth:** It is that may the Almighty Allah bless His Eminence, and it implies request for mercy from the Almighty Allah which would hasten his reappearance. It is also mentioned in a tradition of Kamiluz Ziaaraat etc. In the Ziarat of Imam Ali Reza (as) it is mentioned after invoking blessings on each of the Imams (as):

اللهم صل على حجتك ووليک القائم في خلقك صلاة تامة نامية باقية تعجل بها فرجه وتنصره بها

O Allah, bless Your Proof and Your Wali, the Qaim on Your creatures a complete perfect and permanent blessing and by it hasten his advent and render him help...

**Nineteenth:** He (the supplicant) should pray that the Imam's problems and hardships may be removed at the earliest because this is connected to the Imam's victory and destruction of his enemies.

**Twentieth:** The supplicant has to petition the Almighty Allah to take as early as possible the revenge for the martyrdom of our master, the Chief of the Martyrs, Imam Husain (as) because this in their words implies that He should hasten the advent of Hazrat Hujjat who is in fact the one who will take revenge from the enemies of His Eminence.

<sup>1</sup>. Tafseer Al-Burhan; Sayyid Hashim Bahrani; Vol. 2, Pg. 121

---

**Source URL:**

<https://www.al-islam.org/mikyal-al-makarim-fi-fawaid-al-dua-lil-qaim-vol-2-sayyid-muhammad-taqi-musawi-isfahani/second-aim#comment-0>