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## 12. Eligibility For Intercession Of The Holy Prophet (S) And Attaining The Great Intercession

That which proves this matter – in addition to that which was mentioned previously that mediation of the Imam of the Age (aj) is the mediation of the Holy Prophet (S) – are traditions that the chief of the traditionists has mentioned in *Khisaal* through his own chain of narrators from His Eminence, Reza (as) from his respected forefathers from Amirul Momineen (as) that he said:

The Messenger of Allah (S) said: “I will intercede for four kinds of people even if they come to me with the sins of all humanity: one who has helped my Ahle Bayt, one who fulfills their need while they are in need of it, one who loves them with words and deeds and one who removes their distress practically.”<sup>1</sup>

Allamah Hilli (r.a.) has narrated from the Messenger of Allah (S) directly that he said:

“I will intercede for four kinds of people even if they come to me with the sins of all people of the world: one who has helped my descendants, one who spent his wealth in the difficult times of my progeny, one who loved my descendants with words and deeds and one who tried to fulfill the needs of my descendants while they are persecuted and in flight.”<sup>2</sup>

In *Biharul Anwar* through his own chain of narrators it is mentioned from His Eminence, Reza (as) from his Purified Forefathers from Amirul Momineen (as) that the Holy Prophet (S) said:

“I will intercede for four people on the Judgment Day: one who honored my progeny, one who fulfilled their needs, one who performed their work in their times of distress, and one who loved them with the heart and the tongue.”<sup>3</sup>

I say: It is clear that three topics can be derived from it to apply for praying for an early reappearance of

Maula Sahib al-Amr (aj) because it is type of help, verbal love and fulfillment of need as shall be explained ahead.

Among the matters that prove this aim are the advices of Allamah Hilli to his son in which he quotes the following tradition of Imam Ja'far Sadiq (as):

“On the Judgment Day a caller would call out: Silence! And pay attention, as Muhammad (S) would like to address you. So all the creatures would fall silent and the Holy Prophet (S) would arise and say: O gathering of creatures, anyone having a favor or a goodness upon me may please get up so that I can reward him. They would say: May our parents be sacrificed on you, what favors and acts of kindness? Allah and the Messenger of Allah (S) are having all rights, favors and good turns upon all the creatures. He would say: All right, if anyone has given shelter to one of my family, or did them a good turn, or clothed or satiated their hunger, may please come forward so that I could reward him.

At that moment some people who have performed such deeds would come forward. Then a voice would come from the Almighty Allah: O Muhammad, O My Friend, I give you the authority to reward them as you like. Give them whichever place you like in Paradise. Thus he would give them a house in ‘*Waseela*’ such that their view will not be obstructed from Muhammad and his Ahle Bayt (as).”[4](#)

I say: Without any doubt, praying for well-being is a kind of a good turn, thus its effect on that supplicant is that he would become eligible for the intercession of the Messenger of Allah (S) on the Judgment Day. And this tradition also proves increase of rewards through intercession just as it proves removal of punishment.

Among the other proofs is a tradition that Shaykh Sadooq has mentioned in *Amali* from Imam Muhammad Baqir (as) from his forefathers from the Messenger of Allah (S) that he said:

“One who wants to obtain my mediation and that he should have the right upon me to intercede for him on Judgment Day, it is necessary that he should always recite *Salawaat* for my family and please them.”[5](#)

I say: There is no doubt that all of Ahle Bayt (as) become pleased if you pray for the early reappearance of Hazrat Hujjat bin al-Hasan (as); rather it is possible that it could be a kind of attachment to them (think upon it).

[1.](#) Al-Khisaal, Vol. 1, 196

[2.](#) Al-Muntaha, Vol. 1, 544

[3.](#) Biharul Anwar; Vol. 8, Pg. 49

[4.](#) Al-Muntaha, Vol. 1, 544

[5.](#) Amali, Sadooq, Gathering no. 60, Vol. 5, Pg. 310, Beirut

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