

Published on Al-Islam.org (https://www.al-islam.org)

Home > Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 1 > Part 5: Good Consequences of Praying for Deliverance > 28. Increase In Lifespan > Third Topic: Praying Is A Form Of Doing Good And A Sort Of Favor

28. Increase In Lifespan

Yes, preparation and steadfastness in praying for His Eminence, Qaim (aj) and for his early reappearance is a cause of increase in one lifespan – and also it will earn all the benefits and effects of doing good to ones relatives, *Insha Allah Taala*.

That which proves this matter especially, is the traditional report about the particular supplication and it is that: In *Makarimul Akhlaq* it is narrated that one who recites this supplication after every obligatory Prayer regularly for such a long time that he is content with it, would get the honor of seeing the Master of the Time (aj). The supplication is as follows:

"O Allah, bless Muhammad and the progeny of Muhammad. O Allah, indeed Your Messenger is truthful testifier, Your blessings be upon him and his progeny. You indeed said: I do not hesitate in anything I do, like I hesitate in capturing the soul of My believing servant who disliked death and I dislike his dislike. O Allah, then bless Muhammad and Aale Muhammad and hasten the reappearance, of Your *Wali* and help and success and do not cause dislike to me and in so-and-so.

(In place of so-and-so one can mention any name one likes)."1

I say: The reason for this has been explained in Part Four of the book under the chapter of Letter 'F', that by the early reappearance of His Eminence there will be deliverance for all the *Awliya* of Allah and also that peace and help will be there for all of them in the time of reappearance. In addition to this, in some traditional reports the words are as follows:

"And hasten the reappearance of Your Wali..."

There is no doubt that for those who study the traditions narrated from the Holy Imams (as) and supplications that are quoted from them, the meaning of *Awliya* in the absolute sense is His Eminence, the Master of the Time (aj). For further confirmation of this matter one may refer to the supplication of our master Abul Hasan Ali bin Moosa ar–Reza (as) and the supplication prescribed after the Midnight

Prayer (Shab).

If it is said: It is possible that *Wali* in this instance denotes believer as in some traditional reports it points to this.

I will say: There is remote possibility of this and it is a baseless argument because what we mentioned can also be supported by the following points:

- 1. Whatever has been reported about the excellence of this supplication is such that it makes one eager to see the Master of the Affair (aj). As will be clear to those who are familiar with the style of supplications, its consisting of this effect is from the view that this prayer should be in favor of the Master of the Time (aj).
- 2. From that which is derived from some supplications like the prayer of the day of Arafah in *Sahifa Sajjadiya* and other traditional reports that among the manners of supplication is that one should give in it precedence to the Master of the Time (aj) after the praise and glorification of the Almighty Allah and *Salawaat* on the Holy Prophet (S) and his progeny (as). After that one should supplicate for His Eminence and then for oneself, as this is the sequence of supplicating.
- 3. Mostly in all supplications recorded from the Holy Imams (as) there is prayer for early reappearance, deliverance and well being of, especially, the Master of the Time (aj). After this, all those who are familiar with the words of the Holy Imams (as) would become assured, rather certain, that here *Awliya* of Allah denotes only our Master of the Time (aj). In addition to this is the supplication for His Eminence (aj) by the Holy Imams (as) after every ritual prayer that also supports the point that *Wali* denotes Imam Mahdi (aj).

All this discussion is centered on the words 'For Your *Wali*', and on the basis of the tradition 'For Your *Awliya*' again the supplication is for the early reappearance of His Eminence because by the reappearance of His Eminence there will be real deliverance for all the *Awliya* of Allah as we have explained before.

As for the interpretation of the words:

"I do not hesitate in anything I do."

In the coming part of this book it will be explained *Insha Allah Taala* and also the chain of narrators of this supplication will be investigated and studied.

Proof of the topic of discussion: Generally if one is good to ones family, his age will be prolonged. Secondly it has been proved that being good to the family of the Holy Prophet (S) and Amirul Momineen (as) is better than being good to ones relatives. Thus this is a greater cause of prolonging of ones lifespan. Furthermore, of all the relatives and near ones of the Holy Prophet (S) and Amirul Momineen (as) who is worthier than the Master of the Time (aj)? On the basis of this, His Eminence is the main

object of this matter. Now here we shall also discuss in brief some important points:

First: Being good to the relatives, increases lifespan.

Second: Being good to the Holy Prophet (S) and his family (as) is most emphasized and best.

Three: Praying is a form of doing good and a sort of favor.

First Topic: Goodness To Relatives Causes Increase In Lifespan

To prove this matter we quote an authentic tradition from Muhammad bin Ubaidullah that he said:

His Eminence, Abul Hasan ar-Reza said: "How often it is that a man who has three years left in his lifespan does good to his relatives and the Almighty Allah increases his age by thirty years, and Allah does what He wants."2

Also it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Doing good to the kinsfolk purifies the deeds, increases wealth and wards off calamities, eases the accounting and delays death."3

Again from the same Imam it is narrated that he said: "Doing good to the kinsfolk improves manners, widens the hands, purifies the soul, widens sustenance and delays death."4

Through another chain of narrators it is narrated from Imam Muhammad Baqir (as) that he said:

"Doing good to the kinsfolk purifies the deeds, wards off calamities, increases wealth, prolongs the lifespan, widens the sustenance and gives him love in the family."5

It is narrated from Imam Ja'far Sadiq (as) that he said:

"Doing good to the kinsfolk and behaving nicely with them inhabits the cities and prolongs the lifespans."6

Through another chain of narrators it is narrated from His Eminence that he said:

The Messenger of Allah (S) said: "One who wants to prolong his lifespan and widen his sustenance should do good to the kinsfolk."

Through another chain of narrators also from Imam Ja'far Sadiq (as) it is mentioned that he said:

The Messenger of Allah (S) said: "How often it is that a community that is sinful and evil doer, performs goodness to the kinsfolk and there is increase in their wealth and their lifespans are prolonged so that perhaps they may become good."8

Other numerous traditions have been narrated but quoting them further would prolong this book unreasonably so our aim was only to clarify this point.

Second Topic: Being Good To The Holy Prophet (S) And His Family (as) Is Most Emphasized And Best

The evidence of this is: In *Kafi* it is narrated through an authentic chain of narrators from Umar bin Zaid that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

"And those who join that which Allah has bidden to be joined." (Qur'an, Surah Raad 13:21)

That who are those with whom the Almighty Allah has ordered to join? He said: "It is about the relatives of Aale Muhammad (S) and it is also about your relatives." Then he said: "Do not be of those who say about a thing: It is only regarding one thing."9

In the same book it is narrated from Imam Ali Reza (as) that he said:

"Relatives of Aale Muhammad, the Imams (as) cling to the *Arsh* and say: O Allah, join us with those who joined to us and take away those who kept away from us, after that the same order is effective in the relationships of the believers. At that point he recited the verse:

"...and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship..." (Qur'an, Surah Nisa 4:1) 10

In the Tafseer Imam Hasan Askari (as) it is mentioned that he said:

The Messenger of Allah (S) said: To whosoever observes the rights of the relatives and near kindred of the parents, Allah will give a thousand levels in Paradise and the distance between each of the levels is such that even a speedy horse will take a hundred years to cover the same. One of the levels will be of silver, one of gold, one of pearls, one of chrysolites, one of emeralds, one of musk, one of Amber and one of Camphor, thus these levels will be made from different materials."

"To one who observes the rights of the relatives and near kindred of Muhammad and Ali, Allah will give such an increase in his rewards and levels that it is like the superiority of Muhammad and Ali over his

relatives."

Her Eminence, Fatima Zahra (s.a.) told a lady: "You must please your two religious fathers, Muhammad and Ali, even if your biological fathers may be displeased. And do not please your biological fathers by displeasing your religious fathers. Because if your biological fathers become angry with you, Muhammad and Ali will give them ten thousandth part of the reward of their obedience of a moment and make them pleased. But if your religious fathers become angry with you, your biological fathers would not be capable of making them satisfied. The reward of the obedience of the whole world cannot equal their anger."

Imam Hasan Mujtaba (as) said: "It is incumbent on you to do good to the relatives of your two religious fathers, Muhammad and Ali, even though you may trespass the rights of the relatives of your worldly fathers. And beware that in observing the rights of the relatives of your worldly fathers you don't trespass the rights of the relatives of your two religious fathers because the thankfulness of this group for you before your two religious fathers, Muhammad and Ali is more beneficial for you than thankfulness of those relatives of yours before your biological fathers.

This is so because when the near relatives of your religious fathers are thankful to them, their little affectionate attention will erase all your sins even if they are so numerous to fill up the space between the earth and the sky. And if you ignore the rights of the relatives of your two religious brothers and fulfill the rights of your worldly fathers' relatives, their thankfulness would give you no benefit."

Imam Zainul Aabideen (as) said: "It is preferable to fulfill the rights of the relatives and friends of our religious fathers than to observe the rights of the kindred of familial parents. Because your religious fathers, Muhammad and Ali will make your familial parents satisfied about us while your familial parents are not capable of making your two religious fathers, Muhammad and Ali satisfied."

Imam Muhammad Baqir (as) remarked: "One who considers his two religious fathers, Muhammad and Ali more honorable and preferable than his own familial parents and their relatives, the Almighty Allah addresses him thus: O My servant, you have preferred the superior, so I will also make you superior and you have chosen those whose selection was better, hence it is deserving that I make you the neighbor and companion of My friends in Paradise."

Imam Ja'far Sadiq (as) said: "If one, for lack of economic means is unable to fulfill the rights of the relative of both, his religious fathers and the kindred of his familial fathers, it is necessary for him to give priority to fulfillment of the rights of the relatives of the religious fathers. On the Judgment Day the Almighty Allah will tell the angels, that just as he had given priority to the relatives of his religious fathers they must give him precedence among His folks of Paradise. That everything that had been prepared for him before that, must be increased a million times."

Imam Moosa Kazim (as) has stated: "If a person is presented two business deals and he has only one thousand dirhams, which are only sufficient for one deal, he would inquire which of the deals is more

profitable. Now if the people tell him that this one is a thousand times more profitable, is it not the demand of reason and logic that he should choose that? Those who were present there said: Yes, indeed. His Eminence (aj) said: In the same way the reward of choosing the two religious fathers over ones familial parents is manifold."

A person asked Imam Ali Reza (as): "O Imam, shall I not inform you about the one who is in the greatest loss?" He replied: "Who is it?" He said: "A man has given his ten thousand gold coins in exchange of ten thousand silver coins." The Imam asked: "If he sells the silver coins would he not be in loss?" "Yes, he will be," replied those who were present there. The Imam asked, "Shall I not tell about the one who is in greater loss than this?" "Yes, please do," they replied. He said: "A person owns a mountain of gold and he sells it for one thousand pieces of fake silver. Would he not be in greater loss than the person mentioned previously?"

"Indeed," they replied. Then the Imam said: "Shall I inform you about a greater loss than this?" Those present said: "Yes, please do." He said: "In a greater loss and regret is one who in doing good and favoring, prefers the relatives of his familial parents over the kindred of his two religious fathers, Muhammad and Ali (as). It is so because the near kindred of his two religious fathers, Muhammad and Ali (as) are having as much superiority over the relatives of familial parents as a thousand mountains of gold have over a thousand pieces of silver."

Imam Muhammad Taqi (as) has said: To one who prefers the kindred of his two religious parents, Muhammad and Ali (as) over the relatives of his familial parents, on the Judgment Day the Almighty Allah will make him famous with His dresses of honor and give superiority over all His servants. Except for the one who is equal to him in this excellence or better than him.

Imam Ali Naqi (as) said: "Preferring the kindred of the two religious fathers, Muhammad and Ali (as) over the relatives of ones familial parents is included in paying respect to the majesty of the Almighty Allah and preferring the relatives of ones familial parents over the kindred of the two religious fathers, Muhammad and Ali (as) is included in disrespect to the majesty of Allah, the Mighty and the High."

Imam Hasan Askari (as) says: "There was a person whose family was in need of food, so he left his house to earn something for them, and he earned a dirham. He purchased food and was returning to his house when he met a man and a woman from the relatives of Muhammad and Ali (as), and they were hungry.

Thinking that they were more deserving of that food than his own family members he gave them the food he had purchased. But after that he was confounded: what explanation would he give to his family members? He was taking slow steps in this worry when he met a messenger who was searching for him. Upon knowing his identity the messenger gave him a letter and a purse containing 500 gold coins.

And he said that it was from the inheritance of his cousin who has expired in Egypt, and besides that some traders of Mecca and Medina owed him a hundred thousand gold coins and he also left much

landed property. So the man took the gold coins, went home and procured the essentials for his family members. When he went to sleep that night, he saw Muhammad and Ali in dream who told him that since he had preferred their relatives over his family members they had also made him so rich.

After that Muhammad and Ali appeared in the dream of those who owed money to the deceased cousin. They warned the debtors that if they do not return the debt by next morning they would be doomed to worldly and other worldly perdition. So the next morning all of them returned the loans and this man now had another hundred thousand dinars. Muhammad and Ali (as) also appeared in the dreams of all those in Egypt who owed any amount to the deceased cousin and told them to repay as soon as possible.

After that the two (Muhammad and Ali) appeared in his dream and said: "How did you find the divine decree about yourself? We have ordered all Egyptians who owe you something to pay you back as soon as possible. If you like we can tell the governor of Egypt to purchase your landed property and send you cash to Medina so that you can invest it in real estate here itself?"

He answered positively to this. So Muhammad and Ali appeared in the dream of the governor of Egypt and told him to purchase the lands and remit cash. The ruler bought all the landed property in three hundred thousand dinars and sent him the money. That person became the richest man of Medina. After that again the Messenger of Allah (S) appeared in his dream and said: "This is your reward in the world for the preference you showed to my relatives, but as for the hereafter, I will give you in it for each piece of this a thousand palaces in Paradise, the smallest of whom would be bigger than this world and a part of them as small as a needlepoint would be better than the world and whatever is there in it."11

Third Topic: Praying Is A Form Of Doing Good And A Sort Of Favor

Favor and blessing is obtained in two ways:

First: Getting benefit from someone else.

Second: Removing harm from others and both of them are obtained by praying.

Since the best and most valuable benefit is honor, without any doubt, this is accomplished by prayers because praying is a form of paying respect. In the same way as we mentioned earlier, praying for early reappearance of His Eminence, the Master of the Time (aj) according to its prescribed conditions would be instrumental in making it happen earlier and by it all types of goodness and blessings would be exposed and all the harms would be removed and also among the effects of this *Dua* is that the one for whom the prayer is recited would become happy and elated. And the pleasure of His Eminence is itself a great benefit.

Secondly: We know that *Dua* for hastening the reappearance of Hazrat Qaim (aj) is effective and by his

reappearance will be removed his and his Shias' grief and sorrow and grief, hardships and problems will be dispelled, rather the *Dua* itself removes all these things.

Among the proofs that help and respect with the tongue is a sort of favor and goodness, is a tradition mentioned in the eleventh volume of *Biharul Anwar* quoted from Jabir from His Eminence, Abu Ja'far Baqir (as) that he said:

I went to His Eminence and complained to him about my need. His Eminence said: "O Jabir, I don't have a single dirham." Not much time passed that Kumayt came to the Holy Imam (as) and said: "May I be sacrificed on you, if you permit, I want to recite a panegyric in your praise." "Go ahead," said the Imam. His Eminence said: "Young man, bring out the bag of gold from that room for Kumayt."

Then Kumayt said: "May I be sacrificed on you, do you permit me recite another panegyric for you?" He said: "Do it." And when he recited another *Qasida*, His Eminence said: "O young man, bring out the bag of gold from that room and give it to Kumayl."

Then Kumayt said: "May I be sacrificed on you, do you permit me to recite a third panegyric?" He said: "Do it." When he recited another *Qasida*, His Eminence said: "O young man, bring out the bag of gold from that room and give it to Kumayt." Jabir says: So he brought out the moneybag and gave to Kumayt.

Kumayt said: "May I be sacrificed on you, by Allah, I don't love you for the sake of the world. And through these couplets I don't intend but to do good to the Holy Prophet (S) and fulfill the rights Allah has made obligatory on me." Jabir says: Then His Eminence, Imam Muhammad Baqir (as) prayed for him. Then he said: "O young man, return these moneybags to their place." Jabir said: I said to myself: He told me he didn't have a dirham but he gave 3000 dirhams to Kumayt!

He said: At that point Kumayt arose and went away. I said to His Eminence: "You told me that you didn't have a dirham but inspite of that you gave 3000 dirhams to Kumayt?" The Imam said: "O Jabir, get up and go into that room." Jabir said: "I got up and went into that room but there was no sign of those bags."

I returned to the Imam. Imam said: "O Jabir, whatever I have concealed from you is more than what I have revealed to you." Then he arose, took my hand and led me to that room and hit the ground with his feet. Suddenly something resembling a camel's neck came out of the earth, it was made of gold. Then he said: "O Jabir, see this and do not tell about this to anyone except to those you trust among your brothers – the Almighty Allah has made us capable for whatever we desire." 12

The proof of this tradition is that: Kumayt considered the verbal praise to be a kind of doing good to the Holy Prophet (S) and Imam (as) also considered it in that manner. *Dua* for Imam (as) is also such because it is also a form of paying respect and doing a favor.

^{1.} Makarimul Akhlaq, Pg. 284

^{2.} Kafi; Vol. 2, Pg. 150

```
3. Kafi; Vol. 2, Pg. 150
```

- 4. Kafi; Vol. 2, Pg. 152, Tr. 12
- 5. Kafi; Vol. 2, Pg. 152, Tr. 13
- 6. Kafi; Vol. 2, Pg. 152, Tr. 14
- 7. Kafi; Vol. 2, Pg. 152, Tr. 16
- 8. Kafi; Vol. 2, Pg. 152, Tr. 21
- 9. Kafi; Vol. 2, Pg. 156, Tr. 28
- 10. Kafi; Vol. 2, Pg. 156, Tr. 26
- 11. Tafseer Imam Hasan Askari (as), Pg. 113
- 12. Biharul Anwar; Vol. 46, Pg. 239

Source URL:

https://www.al-islam.org/mikyal-al-makarim-fi-fawaid-al-dua-lil-qaim-vol-1-sayyid-muhammad-taqi-musawi-isfahani/28-increase#comment-0