

33: Having A Firm Intention Of Helping Imam (aj) In Event Of His Reappearance

Apart from the fact that this intention is a necessary requirement of Eimaan (belief) and one of the signs of conviction (Yaqeen), many traditions have been recorded for intention, reward and performing of good deeds and the reward of every person depends upon his intention. This is also proved from the words of the Master of Pious, Ali Ibne Abi Talib (as), who says: "Halt! Be patient in calamities and difficulties. Do not move your hands and swords under the madness that you utter. And for those affairs where Allah has not made hasty you do not act hastily in them.

One who dies sleeping on his bed with correct understanding of the rights of Allah, His Messenger (S) and his family, dies a martyr and his reward is upon Allah. And he has received the reward of that which he intended to do. This intention of his will be considered as pulling out the sword. And there is no doubt that there is a fixed time for everything and a particular period."[1](#)

That which proves this matter is that which Thiqatul Islam Muhammad bin Yaqoob Kulaini has mentioned in Rauda Kafi through the author's own chain of narrators from Abdul Hamid Wasiti that he said: I asked His Eminence, Abu Ja'far Imam Baqir (as): May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self for our sake. May Allah have mercy on one who keeps our matter alive.

I said: May God bless you, these Murjiya people say: There is no deviation in what we believe in. Till the time what you say comes about and thus we and you will be same. He said: O Abdul Hamid, they have said the truth. One who repents, the Almighty Allah accepts his repentance. And one who resorts to hypocrisy, the Almighty Allah humiliates him. And one who exposes our matter, the Almighty Allah makes his blood go waste, [and to such men], the Almighty Allah will sacrifice on Islam, just as a butcher cuts off the neck of the sheep.

The narrator says: I asked: Then we and the people will be same on that day? He replied: No, you shall be the pillars of earth and its rulers. And there is nothing else in our religion. I asked: What if I die before the time of Imam Qaim? He replied: If one of you is of the view that if he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; and martyrdom in the company of His Eminence is equal to two martyrdoms.

Also supporting this point is that which Sayyid Nimatullah Jazairi has mentioned in Sharh Sahifa Sajjadiya in a tradition quoting directly from the Masoom that Imam Ja'far Sadiq (as) said: I don't consider myself outside the circle of the martyrs of Kerbala and don't consider my reward to be less than theirs, because there is help [of religion and assistance of my great grandfather Imam Husain (as)] in my intention; if I had been present on that day; in the same way are our Shias are martyrs even if they die in their beds.

And His Eminence (aj) has prohibited the Shias from insisting importunately for the reappearance of the Imam of the Time (aj) and exposing his conditions and he said: Due to your intention you will get the reward of one who is martyred in the service of His Eminence, even though you may die in your bedroom.²

Among the evidences of this point and emphasis upon it, is a tradition that Thiqatul Islam Kulaini has mentioned in Usool Kafi through a correct chain of narrators from Imam Ja'far Sadiq (as) that he said: Indeed, a poor believer says: O my Lord, give me sustenance so that I may perform such and such charitable acts through it. Thus if Allah, the Mighty and Sublime finds that he is true in his intention, he writes for him a reward for performing those deeds, the Almighty Allah is kind and His mercy is unlimited.³

The author of this book, Muhammad Taqi Musawi Isfahani – may Allah the mighty, include him among the companions of the Imam of the Time (aj), says: Without any doubt if a sincere believer requests the Almighty Allah to advance the reappearance of his master so that he may fight Jihad with the infidels in the Imam's company, and he decides to do thus with a sincere intention, Allah, the High and the Mighty gives him the reward of fighting Jihad in the company of His Eminence and bestows His blessings to him.

This is clear to people of perception as proved from the above tradition. And as for the excellence of Jihad in the company of His Eminence, in *Usool Kafi* it is narrated from His Eminence, Abu Ja'far Imam Baqir (as) that he said: One who lives till the time of our Qaim and arises along with His Eminence, and kills our enemy, a reward equal to that of twenty martyrs will be given to him and one who is killed in the company of our Qaim, a reward equal to that of twenty-five martyrs will be given to him.⁴

I say: If the determination and intention of the believer is such, he will achieve this great reward in the period of the occultation of his Imam (as) on the basis of traditional reports that we have mentioned before.

1. Nahjul Balagha, Subhi, Sermon 232, Pg. 282
 2. Raudatul Kafi, Pg. 80, Tr. No. 37
 3. Usool Kafi, Vol. 2, Pg. 85
 4. Usool Kafi, Vol. 2, Pg. 222
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