

34. Security From Punishment Of The Hereafter

Among the effects of praying for early reappearance of Hazrat Qaim (aj) is that: That person will remain safe from the punishment of the Hereafter and the terrors of the day of *Qiyamat*. This is supported by many verses of the Holy Qur'an. For example:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Surely those who believe, and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.” (Qur'an, Surah Baqarah 2:62)

On the basis of this, the implication of the last day is kingdom of His Eminence, Qaim (aj) as mentioned in *Usool Kafi* under the explanation of the verse:

“Whoever desires the gain of the hereafter...”

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

“Whoever desires the gain of the hereafter...”

“It means the *Marefat* of Amirul Momineen (as) and the Imams (as).”

“We will give him more of that again...”

He said: “We increase his *Marefat* till he gets his share from the rule of the Imams.”

“And whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.”

He said: “It means that there is no share for him in the rulership of truth with Imam Qaim (aj).”¹

Or it may be that good deed means *Marefat* of the Imams (as) as mentioned in *Tafseer Ayyashi* from Imam Ja'far Sadiq (as) that he said regarding the statement of Allah, the Mighty and the High:

فَلْيَعْمَلْ عَمَلًا صَالِحًا

“...he should do good deeds...” (Qur'an, Surah Kahf 18: 110)

He said:

“Good deed denotes the *Marefat* of the Imams (as).”²

It is narrated from Imam Muhammad Baqir (as) regarding the verse:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“And (as for) those who believe and do good deeds...” (Qur'an, Surah Baqarah 2:82)

That he said:

“It means that they believe in Allah, in the Messenger of Allah and the Imams who are given authority (*Ulil Amr*) and he obeys them as it is faith and good deed...”³

The point proved by this is: Supplicant for early reappearance of His Eminence, the Master of the Time (aj) is eligible in both the senses.

2. Statement of Allah, the Mighty and the High in Surah Baqarah:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.” (Qur'an, Surah Baqarah 2: 112)

On the basis of this the meaning of *Mohsin* (one who does a favor) would be: Follower of Ali (as) as mentioned in *Mishkatul Asrar* quoting from *Tafseer Ayyashi* and other sources that:

Imam Muhammad Baqir (as) said regarding the verse of the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

“Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred.” (Qur’an, Surah Nahl 16:90)

“Justice is Muhammad (S); such that one who has obeyed him has practiced justice and favor is Ali (as), so one who follows him has done a favor and the *Mohsin* is in Paradise.

“...and the giving to the kindred.”

“Thus from the aspect of our proximity, the Almighty Allah has ordered the people to have love for us.”⁴

The point clarified by this is: Praying for our master, His Eminence, Qaim (aj) is heartfelt love for Amirul Momineen (as), rather it is the most obvious type of *Tawalla* (love of Allah’s friends) of the tongue with regard to His Eminence. Thus one who prays for His Eminence has in the true sense attached himself to the *Tawalla* of Amirul Momineen (as) and the devotees of Ali (as) are *Mohsin* and they shall be included in the persons about whom the verse of the Holy Qur’an has mentioned, *Insha Allah Taala*.

3. Statement of Allah, the Mighty and the High:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“And reckon not those who are killed in Allah’s way as dead; nay, they are alive (and) are provided sustenance from their Lord; Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.” (Qur’an, Surah Aale Imran 3: 169-70)

From the aspect that will be mentioned, the supplicant for His Eminence, Qaim (aj) is included among the martyrs in the company of the Holy Prophet (S) and Amirul Momineen (as), thus he would get all that the martyrs get and among its effects are those mentioned in the blessed verse.

4. The statement of the Almighty Allah that:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Now surely the friends of Allah- they shall have no fear nor shall they grieve.” (Qur’an, Surah Yunus 10:62)

As an appendix to a tradition in *Kamaluddin*, Imam Ja’far Sadiq (as) said:

“Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are *Awliya* of Allah for whom there shall be neither fear nor grief.”⁵

The point concluded is: Praying is a sign of awaiting as is clear to all sensible people.

5. The noble verse of Surah Ahqaaf says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.” (Qur’an, Surah Ahqaaf 46: 13)

From the aspect of a tradition mentioned in *Usool Kafi* reporting from Muhammad bin Muslim that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the statement of Allah, the Mighty and Sublime:

“Surely those who say, Our Lord is Allah, then they continue on the right way...”

He said: “They are firm on the belief of the Imams one after the other...”⁶

There is no doubt that praying for early reappearance of our Master of the Time (aj) is proof and sign of steadfastness of the supplicant on the belief of the Imams (as).

This valuable honor can also be derived from other verses also but for the sake of keeping the discussion under proper limits we refrain from quoting them. In the same way a large number of traditional reports are recorded about this matter. Some of them are as follows:

The trustworthy and prominent Shaykh, Ali bin Ibrahim Qummi in his *Tafseer* through authentic chain of narrators says that His Eminence, Abu Abdillah Sadiq (as) said regarding the verse:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

“And on the most elevated places there shall be men who know all by their marks.” (Qur’an, Surah Araaf 7:46)

“It is a sand dune between Paradise and Hell and the men are the Holy Imams (as) who would stand on the *Araaf* with their followers while believers would be going to Paradise without accounting and the Imams would say to their sinful followers: ‘See how your brothers are going to Paradise without

accounting, and this is the saying of Allah, the Mighty and the High:

“Peace be on you; they shall not have yet entered it, though they hope.”

Then they would be told: ‘See your enemies in Hell and this is the statement of the Almighty Allah:

“And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust people. And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily...”

Thus they would tell their enemies who are in Hell: ‘These are our Shias and brothers about whom you swore in the world that the Almighty Allah would have no mercy on them.’ At that time the Imams would tell their Shias: ‘Enter Paradise, you shall neither be fearful nor aggrieved.’”⁷

I say: Traditions quoted by us in the third and the second point from Amirul Momineen (as) prove the intercession of Imams (as) for one who helps them and at that same place we mentioned that one who prays for our master, the Master of the Time (aj) is included among those helpers, thus by the intercession of the Imams he would be among those who shall have neither fear nor sorrow.

¹. Kafi; Vol. 1, Pg. 436

². Tafseer Ayyashi, Vol. 2, Pg. 353

³. Miraat al-Anwaar, Pg. 208

⁴. Tafseer Ayyashi, Vol. 2, Pg. 268

⁵. Kamaluddin, Vol. 2, Pg. 357

⁶. Kafi; Vol. 1, Pg. 220

⁷. Tafseer Qummi, Vol. 1, Pg. 231

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