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Home > Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 2 > Part 8: Duties of people towards the Imam (aj) > 35: Helping Imam (aj) With One's Property

## 35: Helping Imam (aj) With One's Property

It is the duty of a believer that he must set apart a share of his wealth and property in the service of Imam (aj). He should continue this every year. This is obligatory for all whether, rich or poor, whether lowly or exalted, woman or man. There is no difference with regard to social status. However, each has to contribute depending upon his capability. As Allah says:

Allah does not impose upon any soul a duty but to the extent of its ability. (Qur'an, Surah Baqarah 2:286)

And He says:

Allah does not lay on any soul a burden except to the extent to which He has granted it. (Qur'an, Surah Talaq 65:7)

Traditions have mentioned the dedication of a part of our wealth to Imam az–Zaman (aj) but there is no fixed amount for it because apparently it is a highly recommended act and the Holy Imams (as) have likened it to a compulsory duty. As mentioned in Al–Kafi, Imam Sadiq (as) said, "There is no better deed than earmarking a few Dirhams for Imam (as). The Almighty Allah makes this Dirham equal to Mt. Uhad in Paradise for this donor." After this Imam (as) said, "The Almighty Allah says in His book:

Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold.

Imam says, "By Allah this is a special gift to Imam (as)." It is narrated from His Eminence (aj) in another tradition that he said: Indeed, the Almighty Allah has not asked for loan that which the people have under their control, from the aspect of need and every right that the Almighty Allah has is also for His Wali. In the same book, in a correct report it is narrated from Ishaq bin Ammar that he asked His Eminence, Abu Ibrahim Imam Musa bin Ja'far (as) regarding the following verse:

Who is there that will offer to Allah a good loan so He will double it for him, and he shall have an excellent reward. (Qur'an, Surah Hadid 57:11)

The Imam said: It is revealed about doing favor to the Imam. 3 And through the author's own chain of narrators it is narrated from Hasan bin Miyah from his father that he said: His Eminence, Abu Abdullah Imam Sadiq (as) said to me: O Miyah, one dirham spent in doing favor to the Imam is heavier than Mt. Uhad. 4

In the same book, it is narrated from His Eminence, Abu Abdullah Imam Sadiq (as) that he said: One dirham spent in doing favor to the Imam is better than two million dirhams spent in other charitable deeds. 5 And in a correct tradition from His Eminence, Abu Abdullah Imam Sadiq (as) it is mentioned with regard to the following verse:

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

The Imam said: It was revealed with regard to the relationship of Aale Muhammad (as) and it is also about your relatives. Then he said: Do not be of those who take only one meaning.6

In a reliable traditional report it is narrated from His Eminence (aj) that he said: I take one dirham from one of you while I am one of the richest man of Medina, the sole aim of this is that you may be purified. In the same book it is narrated from His Eminence, Abu Abdullah Imam Sadiq (as) that he said:

One who thinks that the Imam is in need of what he takes from the people, is an infidel, it is not except that the people are needful that the Imam accepts from them. Allah, the Mighty and Sublime says:

Take alms out of their property, you would cleanse them and purify them thereby. (9:103)

In *Man Laa Yahzarul Faqih* it is mentioned in the Chapter of doing good to Imam (as) that Imam Ja'far Sadiq (as) was asked regarding the following verse:

### Who is there that will offer to Allah a good loan... (2:245)

He (as) said: It is with reference to kindness to the Imam. He also said: One dirham spent as kindness to the Imam is better than a million dirhams spent in some other charitable act. In the same book it is mentioned in the Chapter of the virtues of Hajj: One dirham spent in Hajj expenses is better than a million dirhams spent in some other good way, one dirham that reaches the Imam is equal to spending a million dirhams in Hajj expenses.

Shaykh Sadooq says: It is narrated that: One dirham spent in Hajj expenses is better than two million dirhams spent in some other way in the way of Allah, the Mighty and Sublime.

In the 20th volume of Biharul Anwar it is narrated from Sawaabul Aamaal through the author's own chain of narrators from Ishaq bin Ammar that he asked Imam Ja'far Sadiq (as) the explanation of the following verse:

# Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold. (Qur'an, Surah Baqarah 2:245)

The Imam said: Kindness to Imam. In the same book it is quoted from Basharat Mustafa through the author's own chain of narrators from Imam Ja'far Sadiq (as) that he said: Take out the share of Aale Muhammad from your wealth. One who is rich should pay according to his capacity and one who is poor should pay as per his poverty. Thus one who wants the Almighty Allah to fulfill his most important desire should do favor to Aale Muhammad and their Shias before the need arises for them.8

In *Biharul Anwar* and *Burhan* it is narrated from *Tafseer Ayyashi* through the author's own chain of narrators from Mufaddal bin Umar that he said: I came to His Eminence, Abu Abdullah Imam Sadiq (as) one day with something I had brought for the Imam and I placed it before him. He asked: What is it? I said: It is a gift from one of your slaves.

The Imam said: O Mufaddal, I accept, not because I need it; and I don't accept it, except that through it purification is effected. Then His Eminence (aj) said: I heard my father say: On Judgment Day Allah will not look at one who spends a year without spending anything, more or less for us. Then he said: O Mufaddal, it is an obligation that the Almighty Allah has laid down on our Shias in His Book. Then he

recited the following verse:

By no means shall you attain to righteousness until you spend (benevolently) out of what you love. (Qur'an, Surah Aale Imran 3:92)

Thus, only we are 'righteousness', piety, guidance, the door of piety and our supplications do not remain unanswered. Only ask the scholars about the lawful and the prohibited acts, and don't ask that which you have no need of and which the Almighty Allah has concealed from you.9

In the same book, it is narrated from Hasan bin Musa that he said: Our associates have narrated that His Eminence, Abu Abdullah Imam Sadiq (as) was asked regarding the verse:

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

The Imam said: This is 'joining' (kindness) to the Imam, every year, whether more or less. Then Imam Ja'far Sadiq (as) said: The aim of this is not but your purification. 10

It is narrated in *Amali* of Shaykh Sadooq through the author's own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (as) from his forefathers that the Messenger of Allah (S) said: One who does good to one of my Ahle Bayt (as) in this world with one Qirat, will be rewarded with one Qintar on Judgment Day. 11

**Explanation**: It is mentioned in Majmaul Bahrayn that one Qintar equals half a Dang and according to some mathematicians it is narrated that Qirat according to Greek measure equals the weight of one bean. The plural of Qirat is Qirraat. 12

It is mentioned in *Qamoos*: It is pronounced variously as Qeeraat and Qirraat in different countries. In Mecca it is equal to one fourth of one-sixth of a Dinar and in Iraq it is one half of one tenth of a Dinar.

It is mentioned in *Nihaya*: Queraat is a part of a Dinar, and in most countries it is taken to be onetwentieth of a Dinar, and Syrians take it to be one part of twenty-four.

It is mentioned in *Qamoos*: One Qintar is forty Awqiya of gold or equal to 1200 dinars, or 1200 Awqiya, or 70000 dinars, or 80000 dirhams or 100 ratals of gold or silver or a cow skin full of gold or silver.

It is mentioned in Majmaul Bahrayn: In the explanation of Qintar it is mentioned: It is equal to 1200 awqiya and according to another view: It is equal to 1200 ratal. According to yet another view it is equal

to one cow skin full of gold and lastly according to Arabs it is of unlimited weight.

It is narrated from Taghlib: It is customary among most Arabs that it is equal to 4000 dinars when they say: Qanatir Muqantar, it implies 12000 dinars and according to another view it is 80000.

It is narrated from Qurra that: Muqantar is many times that just as Qanatir is three times and Muqantar is nine times. It is mentioned in tradition that:

Qanatir is 15000 mithqal of gold and is equal to twenty-four Qeerat, the least of which is like Mt. Uhad and the most is the distance between the earth and the sky.

In Maaniul Akhbar a Qintar of Hasanah have been interpreted to be 1200 Awqiya and an Awqiya is bigger than Mt. Uhad.

In Ihtijaj of Shaykh Tabarsi it is narrated apparently from Rasail of Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob that he said: I asked Muhammad bin Uthman Amari (r.a.) to send a letter to Imam (as) asking for solutions to some problems that I had. Thus an epistle arrived from the Holy Imam (as) in which he says: And as for your funds, we don't accept them from you except that you may be purified; thus one who wants to do a favor may do it and one who wants to leave it may leave it; because what the Almighty Allah has given to us is much better than what He has given to you...13 and the traditions that we have mentioned will suffice.

**Two points**: It would be appropriate to mention two points over here:

**First Point:** Favor to the Imam during a time like this is better than doing him favor during his advent and when he is in power. This is supported by a tradition mentioned in Kafi and other books, in which it is narrated from Ammar Sabati that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (as): 'Which is better, worship in secret with a hidden Imam from among you during government by an illegal ruler, or worship during the manifestation of the Truth and its government with the manifest Imam from among you?'

He said: O Ammar, giving Sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth.

Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers

at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.'14

Also supporting our point is: One year I saw in dream a very impressive personality saying to me: When a believer sacrifices something from his property for his Imam during the period of occultation, he is rewarded a thousand times of that he would have got if he had done this during the time of the Imam's reappearance.

I say: That which proves the correctness of this dream is that the Imam (as) has said in report of Ammar Sabati: and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you...then he removed the improbability and said: Indeed, Allah, to Whom belong Might and Majesty is Generous.

**Second Point**: During the time of Ghaibat if you want to do favor to the Imam you can spend in ways that the Imam approves and likes, with the intention of doing Sila to him. Like printing of books related to the Imam, organizing programs where the Imam will be remembered and helping out his Shias and friends, especially the Sadaat Alawi and religious scholars who disseminate religious law, the narrators of traditions of the Holy Imams (as) etc...and different types of acts of kindness as is very much clear; I beseech the Almighty Allah to give Taufeeg to me and all the believers.

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1. Usool Kafi, Vol. 1, Pg. 537
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- 2. Usool Kafi, Vol. 1, Pg. 537
- 3. Usool Kafi, Vol. 1, Pg. 538
- 4. Usool Kafi, Vol. 1, Pg. 538
- 5. Usool Kafi, Vol. 2, Pg. 156
- 6. Usool Kafi, Vol. 1, Pg. 537
- 7. Biharul Anwar; Vol. 96, Pg. 216
- 8. Basharatul Mustafa, Pg. 6
- 9. Tafseer Al-Burhan, Vol. 1, Pg. 297; Tafseer Ayyashi, Vol. 1, Pg. 184, Tr. no. 85
- 10. Biharul Anwar, Vol. 96, Pg. 216, Tr. no. 5; Tafseer Ayyashi, Vol. 2, Pg. 209, Tr. no. 34
- 11. Amali, Shaykh Sadooq, Pg. 240
- 12. Majma al-Bahrayn, Tarihi, Pg. 340
- 13. Al-Ihtijaaj, Shaykh Tabarsi, Vol. 2, Pg. 281
- 14. Usool Kafi, Vol. 1, Pg. 333, Tr. no. 2

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