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## 37. In The Same Level As That Of Amirul Momineen (as)

The evidence to support the fact that the supplicant for early reappearance of the Master of the Time (aj) would be in the company of Amirul Momineen (as) in his grade, is a tradition mentioned in *Kamaluddin* from His Eminence that he said:

"For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of the occultation, then he shall be with us in our rank on the Day of Judgment."

Then he said: "When our Qaim arises, he would not have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation." 1

The discussion on this is possible on two levels:

One: It is that *Dua* for early reappearance of our master, the Imam of the time (as) is a sign of the solidity of faith and belief in religion. So if – may Allah forbid – if one has doubt in this, he would not pray with sincerity in this regard. On the basis of this the supplicants are among those who have remained steadfast on their faith and Amirul Momineen (as) has promised them that great reward.

Second: It is that this *Dua* is the cause of perfection of faith and its firmness in man in such a way that he would be saved from the evils of the last period of time as our master, Abu Muhammad Hasan al-Askari (as) has told to Ahmad bin Ishaq Qummi:

"By Allah, he would have a prolonged occultation during which none would be saved from destruction except those whom the Almighty Allah has made firm on the confession in his Imamate and whom He gives the *Tawfeeq* to pray for his early reappearance..."

The complete text of this tradition has been mentioned in Part Four. Thus praying for His Eminence

enables the supplicant to get into the same grade as that of Amirul Momineen (as) since it is the cause of remaining firm on faith during the period of the occultation of the Master of the Time (aj).

That which supports the point that it is a cause of perfection of faith is: This act is wishing the well being of Ahle Bayt of the Holy Prophet (S) which is in fact a cause of perfection of faith. It is thus mentioned by Shaykh Sadooq in his gatherings quoting from Imam Moosa Kazim (as) through his forefathers from the Holy Prophet (S) that he said:

One who does a perfect Wuzu (ablution) and recites his ritual prayer properly, pays the *Zakat*, guards his tongue, controls his anger, seeks forgiveness of sins, wishes the well being of the family of his Prophet (S), he has fulfilled the rights of faith and the doors of Paradise are open for him."2

- 1. Kamaluddin, Vol. 1, Pg. 303
- 2. Amali, Sadooq, Vol. 1, Pg. 274, Gathering no. 54, Beirut

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