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<u>Home</u> > <u>Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 1</u> > <u>Part 5: Good Consequences of Praying</u> <u>for Deliverance</u> > 45. Rewards Of Helping And Supporting The Oppressed

45. Rewards Of Helping And Supporting The Oppressed

The point is that the Imam of the Age – may our souls be sacrificed on him – is oppressed as is known to all.

As for the excellence of helping and supporting the oppressed, it is proved by reason and logic as well as by Islamic texts. As mentioned in *Biharul Anwar* and other books, Imam Ja'far Sadiq (as) is reported to have said:

"Allah, the Mighty and Sublime is the companion of the believer as long as the believer is busy in helping his believing brother." 1

It is mentioned from His Eminence that he said:

"No believer helps an oppressed believer except that it is better than fasting for a month spent in *Etekaf* in Masjidul Haraam. And every believer that helps his brother while he is having the power to help him, the Almighty Allah helps him in the world and the hereafter."2

It is narrated from His Eminence that he said:

"One who hears the call for help of his believing brother in trouble and has the capability to help him, and he removes his sorrow and fulfills his needs, due to this there would be seventy-two blessings for him from the Almighty Allah; one of it would reach him earlier and help him in his life, and seventy-one blessings would be stored for him in terrible circumstances and conditions of *Qiyamat*."3

Other traditional reports are also there, but for the sake of brevity we refrain from quoting them here and remain content with these much only as they are sufficient for intelligent people.

As for *Dua* for His Eminence, the Master of the Time (aj) and early reappearance of His Eminence being help and assistance to him, as we have said previously: *Dua* for the Master of the Time (aj) is among the

types of help of His Eminence by the tongue. The explanation of this is that helping means taking steps regarding something which would in reality or in the view of the helped one remove harm from him or convey some benefit to him by someone who is helping him. And this topic is proved in the case of *Dua* for our master, the Master of the Time (aj) because many traditions in all reliable books confirm this matter.

For example in the chapter of Excellence of *Dua* in *Kafi*, *Wasail*, *Biharul Anwar* and other books. Thus when a believer makes effort in his *Dua* to remove sorrow and grief from the heart of the great Imam and supplicates Allah for his early reappearance fulfilling all the conditions stated before, its effect would be the fulfillment of divine promise.

It is known from the above discussion that *Dua* is help and support of the Imam, in addition to it being commanded by His Eminence in his blessed *Tawqee*:

"Pray more for the early reappearance as in it lies your deliverance..."4

His Eminence has made a request to his friends that they must as much as possible pray for his early reappearance. In the twenty-first point we have stated the relevant points about this and in the Point no. 49 it will be explained further.

In a tradition mentioned in Kafi it is narrated from Isa bin Abi Mansoor that he said:

Imam Ja'far Sadiq (as) said to Ibne Abi Ya'fur without any introduction: O son of Abi Ya'fur, the Messenger of Allah (S) said: "One who possesses six qualities would be with the Almighty Allah and on His right side." Ibne Abi Ya'fur asked: "May I be sacrificed on you, what are those?"

He replied: "A Muslim should like for his believing brother that which he likes for his closest kin. And that he dislikes for his believing brother that which he dislikes for his closest kin. And he has sincerity in his friendship to him."

Ibne Abi Ya'fur wept and asked: "How can he be sincere to him?" Imam Ja'far Sadiq (as) said: "When he reaches that stage, he tells him what he has in his heart, thus if the friend becomes happy he is also happy and if the friend is aggrieved he is also sad, and if he can he removes the distress of his friend, and if he can't, he prays for him to the Almighty Allah..." 5

In this tradition, Imam Ja'far Sadiq (as) has mentioned that praying for someone is like helping him if you cannot help in the real sense. The complete text of this tradition would given and explained in some other section. *Insha Allah Taala*.

Evidence of the correctness of the matter under discussion and support of this type is the prayer of His Eminence, Sayyid Sajjad (as) for the frontier guards and soldiers. It is mentioned in that *Dua* as follows:

"O Lord, and whichever Muslim succeeds a warrior, guards his house, looks after those left behind in his

absence. Helps him with a portion of his property. Or assists him with provisions. Or encourages him to fight for faith. Or follows him in his undertaking by praying for him. Or guards his honor in his absence. Then, be pleased to reward the latter like the former, weight for weight, bulk for bulk..."6

Thus you can see that Imam Sajjad (as) has compared praying for the warriors to a type of help rendered to them and for those who pray thus, the Imam has invoked for a similar reward.

It must be said that: Among the types of help and assistance through the medium of *Dua*, is supplicating for the destruction of the enemies and oppressors on His Eminence, as there is no doubt that *Dua* of the believer for the destruction of the oppressors – in a way as per conditions mentioned in the traditional reports of the purified Imams (as) are joined together, it is effective. Thus when the believer is not able to kill the enemy of his Imam with the help of real weapons, like the sword and the lance etc, but he can do it by *Dua*, then it is obligatory on him to so and get himself included in the helpers and supporters of His Eminence. Therefore the Imams (as) have motivated to curse their enemies and the prayers for their destruction reaches them as mentioned in supplications mentioned by the Imams (as) – and in Part Six and Seven this will be explained in further detail.

- 1. Biharul Anwar; Vol. 75, Pg. 20
- 2. Biharul Anwar; Vol. 75, Pg. 20
- 3. Biharul Anwar; Vol. 75, Pg. 21
- 4. Biharul Anwar; Vol. 52, Pg. 92; Kharaij, Pg. 187
- 5. Kafi; Vol. 2, Pg. 172
- 6. Sahifa Sajjadiya, Supplication no. 27

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