

90. Getting the intercession of Lady Fatima (as)

That which proves this is a traditional report mentioned in the third volume of *Biharul Anwar* quoting from *Tafseer Furat bin Ibrahim* in a lengthy tradition from the Holy Prophet (S) that he said:

“After that Jibraeel will say: O Fatima, mention your demand. She will say: O Allah, my Shias. Allah, the Mighty and the High would say: I have forgiven them. Then she says: O Lord, Shias of my sons. The Almighty Allah will say: I have forgiven them also. Then she says: O Lord, followers of my Shias. At that time the Almighty Allah will say: Go, as all those who have taken refuge with you will be in Paradise. It is the time when all the people would be wishing they were Fatimids (followers of Fatima Zahra)...”¹

Without any doubt, praying for an early reappearance of our master, the Master of the Time (aj) is the most prominent type of taking refuge in the chief of the ladies (Fatima). In addition, it is a sign of Shiaism and love to Ahle Bayt (as). Thus it would indeed make one eligible for this precious benefit.

Twelve Conclusions

We should know that fulfilling the wishes of a believer is among the best of the deeds and it is an act liked most by Allah, the Mighty and the High. And many rewards and good effects of it are stated in traditions recorded from the Purified Imams (as).

It is clear that as much a believer is important and of high status as much is the reward of fulfilling his wishes. And the implication of wish is something that the believer has asked for from among lawful things. Like something through which harms may be removed from him or something religious or worldly that may benefit him.

Since praying for an early reappearance of our master, the Master of the Time (aj) is something that His Eminence has asked from believers – as mentioned in his *Tawqee* quoted at the beginning of this section – that he said:

“And pray more for early reappearance as in it lies your deliverance.”

It can be said with utmost certainty that rewards ordained for fulfilling the needs of a believer will be there for one who performs this act also. Because there is no difference whether the Imam (as) says: Give me water, or do so-and-so good deed. Or that he says: Pray for so-and-so. In both the cases it is a request or demand and this much is clear. But we quote here twelve effects and benefits of this important act that are in addition to the honors and effects mentioned before thus taking their total to a hundred and two.

First: Reward Of Performing Hajj Of The House Of Allah

That which proves this matter is a traditional report mentioned in *Usool Kafi* through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

“One who sets out to fulfill the need of his Muslim brother and makes effort in it, then if the Almighty Allah decrees that need to be fulfilled at his hands, Allah, the Mighty and Sublime writes for him the reward of a Hajj, an Umrah and a month spent in *Etekef* in Masjidul Haraam and fasting during that time. But if he makes effort but the Almighty Allah has not decreed that need to be fulfilled at his hands, Allah, the Mighty and Sublime (still) gives him a reward of a Hajj and an Umrah.”²

Also it is narrated from His Eminence that:

“Indeed, in my view fulfilling the need of a believer is better than performing twenty Hajjs in each of which the person spends a hundred thousand dinars or dirhams.”³

I say: Perhaps the difference in reward is due to the difference in level of needs or the person who is in need.

Second: Reward of Umrah

Third: Reward of Etekef

Third: Reward of *Etekef* (minimum of three days' stay in Jame Masjid of the city for worship) of two months in Masjidul Haraam.

Four: Reward Of Fasting For Two Months

These are proved by the traditions quoted above.

Five: Acceptance Of His Intercession In Qiyamat

Such as Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through his own chain of narrators from Mufaddal from His Eminence, Abu Abdillah Sadiq (as) that he said:

“O Mufaddal, listen to what I say and know that it is the truth and act upon it and inform your elder brothers about it. I asked politely: May I be sacrificed on you, who are my elder brothers? He replied: Those who are inclined to fulfill the needs of their brothers. Then he said: One who fulfills a need of his brother-in-faith, Allah, the Mighty and Sublime fulfills his hundred thousand wishes on the Judgment Day. The first of which is Paradise and He would allow his relatives, acquaintances and brothers to enter Paradise, provided they are not *Nasibis* (enemies of Ahle Bayt)...”⁴

Sixth: Fulfillment Of A Hundred Thousand Wishes In Qiyamat

The above traditions prove this.

Seventh: Reward Of Seventy Circumambulations Of Kaaba

It is better than ten circumambulations of the Sacred House.

It is mentioned in *Usool Kafi* through authentic chain of narrators from Aban bin Taghlib that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “For one who performs seven rounds of Kaaba, Allah, the Mighty and Sublime writes 6000 rewards and six thousand of his sins are erased. Ishaq bin Ammar adds: And fulfills 6000 of his needs. He said: Then Imam (as) said: Fulfilling the need of a believer is better than a round and another round... till he counted ten rounds.”⁵

Eighth: Reward Of Emancipating A Slave

As mentioned in the same book through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“And in my view going out to fulfill the needs of a Muslim is better than emancipating a thousand slaves or sending a thousand saddled and bridled horses in the path of Allah (Holy war).”⁶

In the same book through his own chain of narrators it is narrated from Muhammad bin Marwan from His Eminence, Abu Abdillah Sadiq (as) that he said:

“For one who goes out to fulfill the need of his believer brother, ten rewards are noted and ten sins would be erased and he will be elevated ten ranks. And except this I don’t know that he said: And this act is equal to emancipating ten slaves and better than ten months of *Etekef* in the Masjidul Haraam.”⁷

I say: It is clear thus that the reward related to going out to help a believer, is for taking an initiative in this regard. Thus in fact, the reward is for this only. On the basis of this, the original reward of fulfilling the need of a believer would also be there for him although it will not stop at taking the initiative.

As for the difference with the previous tradition – in which the reward of *Tawaf* is mentioned – it can be

due to difference in the levels of need or it can be due to difference in the levels of the believers. Or it can be of the good deeds and sins or we can say that: The reward mentioned in the tradition is related to the prefaces and fulfillment of needs although the person does not actually fulfill the need and the reward that was mentioned in the previous tradition is with regard to the preface and also the fulfillment of the need. And Allah knows best and He is Knowing.

Ninth: Reward Of Sending A Thousand Saddled And Bridled Horses In The Path Of Allah, The Mighty And The High

As was mentioned in the previous tradition.

Tenth: Support Of 75000 Angels

In *Usool Kafi* through his (author's) own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“For one who steps forward to fulfill the needs of a Muslim brother, the Almighty Allah sends 75000 angels to shade him, and he does not take a single step but that they write good deeds for him and remove his sins and exalt his ranks. Thus when he completes the fulfillment of need, Allah, the Mighty and Sublime writes for him the reward of a Hajj and an Umrah.”⁸

Eleventh: Reward Of Serving The Lord For A Thousand Years

There is a traditional report that Shaykh Sadooq has narrated through his own chain of narrators from the father of the world, Amirul Momineen (as) from the Messenger of Allah (S) that he said:

“One who tries to fulfill the need of his believer brother in a matter that has sanction of Allah, the Mighty and Sublime and there is divine permission in it, he is like one who has served Allah, the Mighty and Sublime for a thousand years in such a way that not for a blink of the eye has he disobeyed Him.”⁹

Twelfth: Reward of 9000 years of fasting and praying

There is a traditional report that Shaykh Mahdi Fatooni has mentioned in *Nataij al-Akhbaar wa Nawafij al-Anhaar* of Shaykh Tusi through his own chain of narrators from Maimoon bin Mahran that he said:

I was in the company of my master, His Eminence, Husain bin Ali (as) when a man arrived and asked: “O Son of Allah's Messenger, I owe an amount of money to someone who wants me imprisoned due to its non-repayment.” He said: “By Allah, I don't have any money that I could have given you.” He said: “Then talk to him (to leave me).” The Imam said: “I don't have any influence with him but I have heard my father from my grandfather, the Messenger of Allah (S) a tradition that he said: One who tries to fulfill

the need of a believer brother is like one who has worshipped the Almighty Allah for nine thousand years, fasting during the days and praying during the nights.”¹⁰

Here, through the *Tawfeeq* of the Almighty Allah I conclude this volume with a few reminders.

Some Reminders

First: The rewards mentioned and the benefits stated above could be obtained by praying in any language and in any manner since the traditional reports are general and they have not specified any particulars.

Second: Most of these honors can be gained by praying more for early reappearance of our Maula Qaim (aj) because His Eminence has said: “Pray for my reappearance.”

Third: The perfection of these effects is possible through gaining dominance in piety and purity of the self from evils and sins. To say more on this is not our intention. Thus this much is sufficient and I pray to the Almighty Allah to hasten the reappearance of the Imam who is hidden from our sight and may He include us among his companions through His mercy and kindness.

- [1.](#) Biharul Anwar; Vol. 8, Pg. 54
- [2.](#) Kafi; Vol. 2, Pg. 198
- [3.](#) Kafi; Vol. 2, Pg. 193
- [4.](#) Kafi; Vol. 2, Pg. 192
- [5.](#) Kafi; Vol. 2, Pg. 194
- [6.](#) Kafi; Vol. 2, Pg. 197
- [7.](#) Kafi; Vol. 2, Pg. 196
- [8.](#) Kafi; Vol. 2, Pg. 197
- [9.](#) Kamaluddin, Vol. 2, Pg. 541
- [10.](#) Biharul Anwar; Vol. 74, Pg. 315

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