

Part 5: Good Consequences of Praying for Deliverance

The aim of writing this book was also to discuss this matter and it is appropriate that before we talk about the aim we discuss some points:

1. The aim is to explain all the merits and benefits present in the matter of hastening of reappearance of Maula Sahib uz-Zaman (aj), whether that benefit is confined to this noble deed or it is under some other action specified by the Holy Imam (as). And the implication is that not all benefits and effects we mentioned are directly related to this action (praying).

And it also cannot be said that the benefits are what we have stated. Rather it is possible that someone does research into traditions and traditional reports and brings out many other points in addition to what we have presented, as what I don't know is more than what I know and what I have written is from the blessings of the lord and master, the Master of the Time (aj).

He is the standard of guidance through the spread of his effulgence.

Even though unseen by our eyes, he is able to guide as if he is present.

Have you not seen that the Sun spreads its rays everywhere

Even though it may be behind the clouds?

I have composed these two couplets being inspired by the matter of the blessed epistle of His Eminence that was mentioned in the previous section.

2. It is possible that some may doubt that since the Imam of the Time is the medium of the bounties reaching to the creatures, he is needless and self-sufficient of the people, on the basis of this what is the need of people to pray for him?

We shall reply to this doubt in the following points:

1. Our prayers for His Eminence is like a humble gift of a lowly person to a man of a great stature. There is no doubt that it indicates that this poor man is in need of the bestowals of that great man and it would be in keeping with the manners of slaves in relation to the masters. How aptly it is said:

On the day of Eid an ant gave a present to Sulaiman

A leg of a locust that it held in its mouth.

In its beautiful voice it said:

The gift is according to the status of the giver.

2. From the traditional reports that have reached us, it is clear that the reappearance of the Imam of the Time is from the affairs that are subject to change (*Bidaya*) – that is it may be advanced or postponed – as we have indicated in the chapter of the Letter ‘Ain’. – on the basis of this it is possible that its occurrence earlier could depend on the sincerity and efforts of believers in praying for the hastening of the reappearance of His Eminence.

That which proves this, is a tradition quoted by Allamah Majlisi in *Biharul Anwar* from *Tafseer Ayyashi* reported by Fazl bin Abi Qurra from Imam Ja’far Sadiq (as) that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) saying: “The Almighty Allah sent revelation to Ibrahim that a son would be born to him. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Then the Almighty Allah revealed to Ibrahim that: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement.”

Imam Sadiq (as) said: “When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Moosa and Haroon to deliver Bani Israel and He advanced this by 170 years.”

His Eminence, Sadiq (as) added: “Your case is also such that if you do this, the Almighty Allah would deliver you through us; but if not, the matter will reach its destined end.”¹

3. There is no doubt that the Holy Imams (as) – due to the demands of their humanness – are subject to fall ill, become aggrieved and sorrowful, for dispelling which there are means and some of those means are created by the people of faith. And the most important way to dispel trouble and hardships is taking initiative and making effort in supplicating Allah, as is obvious from the traditions, some of which are as follows:

In *Usool Kafi* through an authentic chain of narrators it is reported by Hammad bin Uthman that he said: I

heard His Eminence say:

“Indeed, supplication postpones destiny and solves its complications just as a twisted thread is untwisted even if it had been twisted very strongly.”[2](#)

And also in another correct report from Zurarah it is mentioned that he said: His Eminence, Abu Ja’far Baqir (as) said:

“Should I not guide you to a thing in which the Messenger of Allah (S) did not make an exception?” I asked: “What is it?” He replied: “Supplication, as it repels the severe complication of death” – and he interlocked his fingers.[3](#)

Also other traditions quoted at suitable places mention the same point. On the basis of this, whenever the believer considers the possible hardships in which his master – who is dearer to him than his own life – may be involved, he makes effort and struggle through *Dua* so that they are removed from the Imam, just as through *Dua* he protects him.

4. When an important aim is restrained by something, it is incumbent on us to try our best to remove those impediments. And since the delay in reappearance of our Master of the Time (as) is due to impediments from our own side, it is necessary for us to pray to the Almighty to remove them. Thus praying for the hastening of reappearance of Imam of the Age (as) is in fact a prayer for ourselves and is beneficial for our circumstances.[4](#)

His Eminence has himself indicated this in his epistle quoted in *Kamaluddin, Biharul Anwar* and *Ihtijaaj* etc. that says:

“Then pray for an early reappearance, as in it lies your deliverance.”

This is also an indication that His Eminence is needless of us.

5. There is no limit to divine grace, mercy, kindness and favor; in the same way in the being of Imam (as) there is no defect and shortcoming that could be an impediment for receiving divine grace. On the basis of this, there is nothing that can prevent the supplications of the believers to be effective in favor of their lord and master.

As it is said: Since the Holy Imams (as) are mediums and channels for favors reaching the people, how can they become eligible for positions through the people? It is very unlikely and surprising. And in no way is it inconsistent with the view that the Imams (as) are the final cause and aim of creation of the creatures, and the divine grace reaches the creatures through them, along with this they are having human needs and qualities and for their apparent life they are needful of all the requirements of worldly life – just as all other people are.

From what we have said, it is also known that the consequence and fruits of reciting *Salawaat* on the

Prophet and the progeny of the Prophet (S) reaches to those it is recited for and also benefits those who recite the *Salawaat*, not from the view that they were in need of *Salawaat* and *Durood* recited by believers, so that the above mentioned doubts arise, rather it is from the view that the Prophet and the Imams are deserving and eligible as the Almighty Allah has given them such benefits that there are no limits to them, because the continuity and permanence of these graces is among the demands of absolute power and eternity of the Almighty Allah.

3. It is possible that one may have the feeling that there is some contradiction in the traditions that emphasize praying for early reappearance and deliverance of the Master of the Time and those traditions that prohibit asking for an early reappearance. We shall, if Allah wills, would present these traditions in Part Eight – this possibility will be discussed and its cause will be repeated. Because the haste that is prohibited is of three types:

1. That haste which would cause despair and hopelessness from the reappearance of Qaim (aj) because the person due to impatience and haste would say: If reappearance has to happen, it would happen now; and by its being delayed, it will instigate the person to deny the Master of the Time.
2. That urging which would be against submission to the command of Allah and being satisfied with what He has decreed and commanded. And in this manner, supplicating for an early reappearance if the reappearance is delayed, it will take the person to deny the wisdom of the Honorable Creator.

It is from this aspect that we recite in the supplication received through the respected Uthman bin Saeed Amri as follows:

“Then give us patience on this till I do not like the hastening of what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression?...”⁵

If you say: Without any doubt, praying for an early reappearance has its source in love and eagerness and it is in contradiction to the statement of His Eminence:

“Till I do not like the hastening of what You have delayed...”

We would reply: We have previously discussed that the time of reappearance and deliverance is a matter subject to change (*Bada*). On the basis of this, when a person who is deeply devoted to the Imam of the Age (aj) considers that it is possible that the time of seeing the Imam and witnessing his reappearance could be advanced through supplications and prayers, he concentrates all his efforts and initiatives on this and this is in no way opposed to submission to that which has been decreed by the knowledge of Allah.

Although if supposedly that time had been pre-ordained and fixed by the Almighty and had not been subject to any change, if in that case, by knowing that exact time, there would not remain any scope in praying for it anymore and one would have had to submit to the will of Allah.

3. Haste that could lead to following deviated persons, misleading people and innovation making satans, who before the appearance of the inevitable signs that the Infallible leaders (as) have mentioned, they go out to deceive the people and they also manage to get followers among gullible people. May Allah keep us and all the believers safe from the deceptive satans.

We shall discuss this in more detail in Part Eight and present traditional reports connected to this topic. Here we shall just touch upon it in brief.

There is another method to solve these doubts: Making haste is of two types:

One is praised, the other condemned.

Condemned haste: It is that a person wants to achieve the result of something before its time arrives, which is bad according to reason as well as according to religious law.

And the praised haste: It is that a person is desirous that a particular matter should occur at the first possible opportunity.

Since the reappearance of His Eminence, the Master of the Time is a matter – that by the will of Allah is possible to be advanced, and it is also having innumerable advantages, every believer that has faith in it considers it incumbent upon himself to try his best to pray that Allah makes reappearance to occur at its earliest possible date which is in its best interest. At the same time he should observe patience and submission till that time arrives. If Allah wills, we would explain this in more detail later.

As we are about to present the effects, benefits and qualities that develop in one who is praying for the early reappearance, let us first list all the topics in brief before explaining each of them in detail:

1. Statement of His Eminence, the Master of the Age that: “And pray more for the early reappearance, for therein lies your success.”
2. This prayer causes increase in bounties.
3. It is an expression of inner love.
4. A sign of anticipation.
5. It is revival of the command of the Purified Imams (as).
6. It is source of distress for the accursed Satan.

7. It would be deliverance from the mischiefs of the last age.
8. It is partly a fulfillment of the rights of His Eminence – as it is necessary to fulfill the rights of the rightful person.
9. It is honoring the Almighty Allah and the religion of Allah.
10. His Eminence prays for the supplicant.
11. And on the Judgment Day the intercession of His Eminence would be there for this person.
12. The intercession of the Holy Prophet (S) would be available for this person.
13. And this *Dua* is complying to divine command and asking for His grace and blessings.
14. It is cause for acceptance of prayers.
15. It is recompensing the favor of prophethood.
16. It wards off calamities.
17. It is a cause for increase in sustenance.
18. It enables forgiveness of sins.
19. Becoming eligible to meet His Eminence in person or in sleep.
20. And return (*Raja't*) to the world during the period of the reappearance of His Eminence.
21. And he (the supplicant) would be among the brothers of the Holy Prophet (S).
22. The reappearance of our Master, His Eminence, the Master of the Age would occur at the earliest.
23. It is would be following the Holy Prophet (S) and the Holy Imam (as).
24. It would be fulfillment of the covenant made to the Almighty Allah.
25. Those who pray, would gain the rewards of doing goodness to the parents.
26. The excellence of safe keeping a trust and returning it honestly, would be for that person.
27. The effulgence of His Eminence in his heart would increase.
28. It will increase the lifespan, if Allah wills.
29. It would be cooperation and helpfulness in good deeds.

30. It will bring help and assistance of the Almighty Allah and victory over the enemies, by the help of Allah.
31. And guidance by the effulgence of the Holy Qur'an.
32. He would be recognized by the people of the heights (*Araaf*).
33. He will become eligible for the rewards of seeking knowledge, if Allah wills.
34. He would be secure from the consequences of the Hereafter, if Allah wills.
35. He would be given glad tidings at the time of his death and he would be dealt with utmost kindness and mercy.
36. And this supplication is a response to the call of Allah and His Messenger (S).
37. He would be in the same level as that of Amirul Momineen (as) and with His Eminence.
38. He would be among the favorite persons of the Almighty Allah.
39. He would be the most likeable and respected person in view of the Holy Prophet (S).
40. And if Allah wills, he would be from the people of Paradise.
41. The prayer of the Holy Prophet (S) would be there in his favor.
42. His bad character would be replaced with a good character.
43. And the Almighty Allah would support him in his worship.
44. And if Allah wills, Divine Chastisement will be removed from the people.
45. He would get the rewards of helping the oppressed.
46. He would get the reward of honoring and respecting one who is higher in status than him.
47. He would get the reward of revenging the blood of our master, the oppressed and martyr, His Eminence, Abi Abdillah al-Husain (as).
48. Becoming eligible to receive the traditions of the Purified Imams (as).
49. His light would be brighter than that of others on Judgment Day.
50. Seventy thousand sinners would be forgiven by his intercession.
51. The prayer of Amirul Momineen (as) would there for him on Judgment Day.

52. He would enter Paradise without accounting.
53. He would be safe from the thirst of Judgment Day.
54. He would live in Paradise forever.
55. It is cause of despair and deprivation of Satan.
56. And on the Judgment Day he would get special gifts.
57. And the Almighty Allah would provide him with servants of Paradise.
58. He would get the vast shade of the Almighty Allah and His mercy shall come on him as long as he is reciting that *Dua*.
59. He would get the rewards of advising a believer.
60. The gathering where prayer is recited for His Eminence, Qaim (aj) is a place where angels come.
61. The reciter of prayer would be prided upon by the Almighty Allah.
62. And angels will pray for the forgiveness of his sins.
63. He would be the best of people – after the infallible Imams (as).
64. This *Dua* is obedience of the *Ull Amr* whose obedience the Almighty Allah has made compulsory.
65. It is a cause for obtaining pleasure of the Almighty Allah.
66. It is a cause of pleasure of the Holy Prophet (S).
67. And this *Dua* is the action that Allah likes best.
68. He would be of those whom the Almighty Allah would give rulership in Paradise, *Insha Allah*.
69. His accounting would be easy.
70. And this *Dua* would be a considerate companion in the *Barzakh* and *Qiyamat*.
71. This is the best deed.
72. It is cause for removal of sorrow.
73. And praying during the occultation is better than praying during the time of reappearance of the Imam (as).
74. And angels pray for the supplicant.

75. And the prayer of His Eminence, the chief of those who prostrate, which carries numerous advantages and benefits, would be in his favor.
76. And this *Dua* is attachment to the Two Weighty Things (*Thaqalayn*).
77. It is holding fast to the rope of Allah.
78. It is cause of perfection of faith.
79. He will get rewards equal to that of all the people.
80. It is honoring the divine signs.
81. This *Dua* would earn the reward of one who is martyred with the Holy Prophet (S).
82. And the reward of one who is martyred under the banner of His Eminence, Qaim (aj).
83. And he would get the reward of one who has done a favor to our master, His Eminence, the Master of the Time (aj).
84. And this *Dua* has the reward of honoring the *Aalim* (scholar).
85. It has the reward of paying respect to a noble person.
86. He would be raised in the group of the Purified Imams (as).
87. His grades would be increased in Paradise.
88. He would safe from a bad accounting on Judgment Day.
89. He would attain the highest grades of the martyrs of Judgment Day.
90. He would be blessed with the intercession of Fatima Zahra (s.a.).

And in the end we will present a section especially devoted to the merits of fulfilling the needs of a believer which is also a consequence of this *Dua*.

And now let us see the above points in detail.

[1.](#) Biharul Anwar; Vol. 52, Pg. 131

[2.](#) Kafi; Vol. 2, Pg. 469

[3.](#) Kafi; Vol. 2, Pg. 470

[4.](#) Kamaluddin, Vol. 2, Pg. 485; Ihtijaj, Vol. 2, Pg. 284; Biharul Anwar; Vol. 53, Pg. 181

[5.](#) Kamaluddin, Vol. 2, Pg. 512

1. Tawqee Of His Eminence

In an epistle narrated from His Eminence it is mentioned as follows:

“And pray more for the early reappearance for therein lies your success.”¹

I say: By paying attention to the previous section there remains no doubt that *Faraj* implies the reappearance of His Eminence and not haste in reappearance itself.

Before the above statement the Imam has said:

“As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْوِئَةٌ

“O you who believe! Do not put questions about things which if declared to you may trouble you...” (Qur’an, Surah Maidah 5: 101)

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear, I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqoob and peace be on all those who follow the guidance...”²

Our scholars have not mentioned anything about Ishaq bin Yaqoob – to whom this epistle was addressed – except that Kulaini and all other erudite scholars have expressed trust and reliance on this noble man.

In the same way the salutation of the Master of the time on him, as mentioned in this epistle, is the best proof of his honor and high status.

And as for the indication in this sentence: ‘It is your success only’, is having some possibilities.

Possibility One: It is that *Faraj* implies His Eminence himself.

The reason for commanding to pray for reappearance in other words is that: His Eminence has stressed that: The success of you all is tied to my reappearance. The word *Dhaalika* which shows nearness to the word *Faraj* supports this possibility.

In the same way all traditions that we have quoted in which it is stated that the reappearance of His Eminence will bring success to the *Awliya* of Allah also support this possibility; some of those traditions have been mentioned previously in the chapter of the Letter 'F'.

Possibility Two: It is that it stands for the reappearance of His Eminence and the reason is that he has commanded: 'Pray more.'

Possibility Three: It is that the word *Dhaalika* (this), that is: This *Dua* is your success, it implies that by praying for my early deliverance and reappearance you will obtain success.

Possibility Four: It is that the word 'more' implies praying too much. That is: 'By praying too much for my early deliverance and reappearance you will obtain success.'

These possibilities continue to occupy my mind while the Almighty Allah is cognizant of the realities and the facts with regard to the hidden matters.

With reference to the word of *Dhaalika* – as proved according to Arabic syntax – is used for indicating from a distance, two likely possibilities came to my mind recently and they are also supported by traditions that we shall mention in the coming pages, if Allah wills. These traditions say that angels pray for one who prays for his believing brother in his absence the same number of times that he has prayed, and also in some traditional reports there is evidence of our theory.

If you say: What does it mean that the supplicant would get success?

I say: The obtaining of success by the supplicant is one of the aspects: – it is that all his worldly wishes and different needs would be fulfilled through the medium of this *Dua* because this *Dua* is the channel of all favors and blessings.

– It is that the Almighty Allah, by the auspiciousness of this *Dua*, due to the hopes he is having, would remove grief and sorrow from him and fulfill his wishes, because helping the oppressed results in getting help of the Almighty Allah – the details of which would be presented in the coming discussions, *Insha Allah* – it is that the Almighty Allah would give him patience and steadfastness in hard times and difficulties and forbearance in not being able to achieve his aim, and solve his problems just as He made iron soft for Dawood (as).

Indeed all this is on the supposition that divine wisdom is not in that there should be complete deliverance and he is the owner of the call of the Prophet, the awe of Ali and the valor of Husain, so if that reappearance takes place, the final aim and the real purpose will be solved.

Moreover it must be said that apparently this matter proves the recommended nature of this order and I have not seen any Shia scholar giving a verdict that it is obligatory. And that which further supports the contention that it is recommended is the sentence that follows it. In addition to this in the statements of the Holy Imams (as) there are many points that support its recommended nature, and also if it had been

obligatory, most of the people of the faith, rather all of them would have recognized it, since it is a common affliction and is in the same way as they recognize all the other obligations.

Also it is that the command issued is for 'more' that is 'pray more', it is an evidence of the possibilities that we have adopted.

[1.](#) Kamaluddin, Vol. 2, Pg. 485; Ihtijaj, Vol. 2, Pg. 284

[2.](#) Kamaluddin, Vol. 2, Pg. 485; Biharul Anwar; Vol. 52, Pg. 92

2. Increase In Bounties

This can be discussed under a few subheadings:

1. It is that the being of His Eminence is a bounty.
2. Thankfulness of bounty is obligatory.
3. Thankfulness of bounty is source of its increase.
4. Meaning of thankfulness.
5. Praying is a kind of thankfulness and it is indication to other types of thankfulness.

1. The Being Of His Eminence Is A Bounty

Both reason and religious texts prove this matter.

Rational proof: There is no doubt that the most important and the most important of the bounties are those that are sources of discerning and divine recognition, useful sciences, achieving high grades and bounties of the hereafter. And this bounty is the Imam himself, as through him is Allah recognized and worshipped, and the people through him attain high positions and special bestowals as proved by a large number of traditional reports some of which we have quoted in Part One of this book.

As for textual proof: There are a large number of traditional reports that support this, some of them are as follows:

1. In *Usool Kafi* through his own chain of narrators from His Eminence, Amirul Momineen (as) in the exegesis of the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

“Hast thou not seen those who exchanged the bounty of Allah with unthankfulness...” (Qur’an, Surah Ibrahim 14:28)

He said:

“We are that bounty which Allah has bestowed on His creatures, and whoever triumphs on the Day of Resurrection, will triumph through us.”[1](#)

2. In *Ghayat al-Maraam* quoting from *Tafseer* of Ayyashi it is reported that Amirul Momineen (as) said regarding the verse:

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

“Then on that day you shall most certainly be questioned about the boons.” (Qur’an, Surah Takathur 102:8)

We are the ‘bounty’.[2](#)

A similar tradition has also come down from Imam Ja’far Sadiq (as).

3. It is narrated from His Eminence, Abul Hasan Moosa bin Ja’far (as) that he said:

“We are bounty for the believers and *Alqam* for the disbelievers.”

Alqam is colocynth, a bitter fruit which is used to describe something very offending. Indeed the disbeliever in his corrupted view considers the Imam to be bitter since he is aloof from the Imam. Or it is possible that it may imply the Judgment Day when the believer due to his faith would be given different types of bounties by the Infallible Imams (as) and the disbeliever due to his infidelity would be subjected to an everlasting punishment and permanent torture by the Imams.

Majmaul Bayan quotes Ayyashi through his own chain of narrators that His Eminence, Abu Abdillah Sadiq (as) said:

“We, Ahle Bayt, are that same bounty the Almighty Allah has bestowed to His creatures through us. And by us people obtain amity after they had been disunited. And through us the Almighty Allah has made their hearts friendly and made them brothers after they had been enemies. And through us He guided them to Islam and it is the same bounty that would not be stopped and the Almighty Allah would question the people about the bounty that He has given them – that is the Prophet and his Family.”[3](#)

In *Kifayatul Athar* and *Kamaluddin* it is narrated from Muhammad bin Ziyad Azadi that he said that he heard Imam Moosa Ibne Ja’far (as) say regarding the verse:

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً

“and made complete to you His favors outwardly and ...inwardly.” (Qur’an, Surah Luqman 31:20)

“The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation.” The narrator says: I asked: “Is there any among the Imams that shall go into occultation?” He replied: “Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers. And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one. He would open up the treasures of the earth for him and make every remoteness a proximity for him.

He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won’t be lawful for them to mention his name. Till the time the Almighty Allah would make him appear. Then he would fill the earth with justice and equity, as it would be fraught with injustice and oppression.”⁴

2. Thankfulness Of Bounty Is Obligatory

It was mentioned that a healthy intellect commands that thankfulness be observed for blessings received. Verses of the Holy Qur’an also prove this matter:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.” (Qur’an, Surah Baqarah 2: 152)

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.” (Qur’an, Surah Ibrahim 14:7)

وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“And give thanks to Allah if Him it is that you serve.” (Qur’an, Surah Baqarah 2: 172)

وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“And give thanks for Allah’s favor if Him do you serve.” (Qur’an, Surah Nahl 16: 114)

وَأَشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ

“And be grateful to Him; to Him you shall be brought back.” (Qur’an, Surah Ankaboot 29: 17)

3. Thankfulness Of Bounty Is Source Of Its Increase

In addition to the verse:

“If you thank...”

There are numerous traditions also that prove this meaning. Some of them are as follows:

1. In *Kafi* from a chain of narrators that is equal to authentic, from His Eminence, Abu Abdillah Sadiq (as) it is narrated that he said:

The Messenger of Allah (S) said: “The Almighty Allah opens a door for His servant by his thankfulness whose increase had been stopped.”⁵

2. In the same book it is narrated from His Eminence, Sadiq (as) that he said:

It is written in the Torah that: Thank the one who has given you a blessing and reward the one who has thanked you. Because if blessings are thanked for, they shall not be destroyed. But if they are not thanked for they would not be lasting. Thankfulness is the source of increase in bounties and is a guarantee against their being changed.⁶

3. Also in the tradition of Muawiyah bin Wahab quoted from His Eminence, Sadiq (as) it is mentioned that he said:

“Anyone who thanks is given an increase. The Almighty Allah says:

“If you are grateful, I would certainly give to you more...”⁷

4. Meaning Of Thankfulness

Thankfulness is a recompense for the bounty received and thanklessness is its denial. I have realized this by the grace and inspiration of the Almighty Allah and all the explanations about thankfulness go back to this same point. And also its types that have come in traditions also revert to this same meaning. And consideration and perfect contemplation on Qur’anic verses and traditions that are related from Infallible Imams (as) on this matter also guide to this meaning. For example traditions that say: The believer is such that all his defects are destroyed. And that: The most thankful of men with regard to the

Almighty Allah is one who is most thankful to the people. And other such traditions. On the basis of this, attribution of thankfulness to Allah is a reality, just as its attribution to the people is also a fact.

This description is the most correct and brief of the explanations about thankfulness, that: To use or spend the divine bounties in the way they are meant to be.

As the definition that we have presented includes both thankfulness to Creator as well as thankfulness to the creatures.

5. Types Of Thankfulness – Praying Is A Type Of Thankfulness

When it is understood that thankfulness is a recompense of the kindness received, it is obvious that it is of different types and their root is thankfulness by the heart, thankfulness of the Lord and thankfulness of the parts of the body.

Thankfulness by the heart: It is performed by recognizing the blessing and knowing that it is from the Almighty Allah, as Imam Ja'far Sadiq (as) says in the following tradition:

“If one who is given a bounty by the Almighty Allah, recognizes it by his conscience, he had fulfilled its thanks.”⁸

Allamah Majlisi (r.a.) says:

“Recognizing by the conscience means knowing the value of that bounty and realizing that it is the Almighty Allah Who has given him this bounty.”

I say: Among the effects of this recognition in planning the honoring of that bounty and the display of its aim by the tongue and body – being two other types of thankfulness. And among the signs of thankfulness by the tongue, is mention of praise and admiration and repeated mention of the bounty and praying for its continuation; and among the signs of bodily thanks is to make effort and prepare to observe obedience and worship.

As mentioned in *Kafi* from His Eminence, Abu Ja'far Baqir (as) that he said:

“On a night of her turn Ayesha said: O Messenger of Allah, why do you subject yourself to so much hardship while the Almighty Allah has forgiven your past and future sins? He replied: O Ayesha, should I not be a thankful servant?”

It is also narrated from Imam Ja'far Sadiq (as) that he said:

“Thankfulness of a bounty is keeping away from prohibited things and the complete thankfulness is that one says: Praise be to Allah, the Lord of the Worlds.

I say: The apparent meaning of this tradition is that true thankfulness is keeping away from sinful acts and praise by the tongue completes it. And among the bodily signs of thankfulness is giving water for the sake of Allah as some traditions have mentioned.

Other physical signs include performing the prostration of thanks.

Also that one should give respect to the bounty, for example picking up a piece of bread from the ground and eating it, and such other things...

Now that you have understood this, I say: When the being of our Master, Hazrat Hujjat (as) is one of the most important divine blessings on us, and our recognition of this bounty is itself a great bounty, rather it is such a blessing that nothing could be compared to it, because it is a part of perfection of faith and a cause of its completion. And we have explained that all the apparent and hidden bounties and favors branch out from this great blessing – that is the existence of the Imam – thus it is obligatory on us that we try our utmost to perform the thanks of this bounty so that we may attain other great bounties also as Allah, the Mighty and Sublime has promised that He would increase the blessings of those who thank and a divine promise is never broken.

Indeed it must be said that according to correct reasoning it is impossible to fulfill all the rights of this great divine bounty:

What is apparent from the hand and the tongue

May we be able to offer thankfulness to You as it behoves.

However, we have to do what is possible so that something is accomplished:

1. Sincere recognition and knowledge of this lofty divine blessing.
2. Relating his merits and publicizing the proofs of this great personality.
3. Giving *Sadaqah* for the safety of His Eminence.
4. Seeking proximity to him by performing those acts that he likes.
5. Praying to the Almighty to bestow us his true recognition so that we could be of those who thank and accept him.
6. Arranging for sincere supplication for early reappearance and the removal of the ending of occultation.

This is one of the types of thankfulness for bounties and that which support it are the following:

First: It is that this act is a way of honoring and respecting His Eminence as it is known that whoever wants to pay respect to a person he prays for him and revives his remembrance among his friends and

we have previously mentioned that paying respect to a bounty is also a kind of bounty and thankfulness also is a favor in recompense of a favor.

Second: By praying for His Eminence, we would be able to be fully attentive to him. And it was also said before that being attentive to a blessing is a type of thankfulness and ignoring it, is a kind of thanklessness.

That which proves this matter are verses of the Holy Qur'an from Surah Saba mentioned after the passing away of Sulaiman (as):

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۚ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ
غَفُورٌ

. فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِم سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۚ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ

“Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees. This We requited them with because they disbelieved; and We do not punish any but the ungrateful.” (Qur’an, Surah Saba 34: 15–17)

In these verses their forsaking is compared to disbelief.

Third: In some authentic books it is narrated from the Messenger of Allah (S) that he said:

“Reward one who does good to you, if you cannot, pray for him till you are sure his favor has been recompensed.”[9](#)

It is also quoted from the fourth Imam, Zainul Aabideen (as) in *The Charter of Rights* that he said:

“And as for the right of one who has done a favor to you, it is that you thank him and do a good turn to him in return and accord respect to him and pray to Allah with all sincerity in his favor. Thus if you do all this you have thanked him secretly and openly; and if one day you are capable, reward him.”[10](#)

Fourth: We have previously mentioned that practical thankfulness is that one should spend every divine blessing in way specified for it by Allah. If this is not done, it would tantamount to be thanklessness and

this is the meaning of denial of the favor.

Without any doubt, praying of an early reappearance of our master, the Master of the Time (aj) is from the aims for which the tongue was created, and by this *Dua* one would be fulfilling the thanks for the blessing of the tongue.

The proof of what we have stated is: This *Dua* is one of those things for which the tongue is created, traditional reports and supplications are recorded from the Family of Revelation about this important matter. Among the supplications are: *Iftitah*, Day of Arafah, Day of *Dahwul Ardth*, *Dua* of Yunus bin Abdur Rahman, *Dua Amrawi* that has come from the Imam of the Time (as), *Dua* after Midnight Prayer, and in Prostration, and *Duas* mentioned in *Kafi*, *Dua* for Friday Morning and after the Noon and Afternoon Prayer, *Qunoot* of Friday recorded in *Jamaal al-Usboo*, *Dua* of the 15th of Shaban, *Dua* of 21st Ramadan, *Dua* of our master, His Eminence, Moosa bin Ja'far after *Asr* Prayer and on Friday after Prayer of Ja'far, *Qunoot* of His Eminence, Imam Hasan Askari (as) and other numerous prayers...whose mention alone is sufficient here and their details will be given in Part Seven of this book.

- [1.](#) Kafi; Vol. 1, Pg. 217
- [2.](#) Ghayat al-Maraam Pg. 259
- [3.](#) Majma al-Bayan, Vol. 10, Pg. 535
- [4.](#) Kifayatul Athar, 323; Kamaluddin, Vol. 2, Pg. 368
- [5.](#) Kafi; Vol. 2, Pg. 94
- [6.](#) Kafi; Vol. 2, Pg. 94
- [7.](#) Kafi; Vol. 2, Pg. 95
- [8.](#) Kafi; Vol. 2, Pg. 96
- [9.](#) Wasailush Shia, Vol. 11, Pg. 537
- [10.](#) Amali, Sadooq, Pg. 304, Gathering no. 59, Beirut

3. Expression Of Inner Love

It should be known that even though love is concealed and hidden and internal action of the heart, however it has numerous effects and clear proofs and many branches. Love resembles a full grown tree having multicolored flowers on its branches. Some of its effects are displayed through the tongue and some effects through the other physical organs of man; and just as you cannot prevent a tree from putting forth flowers, in the same way you cannot restrain a lover from expressing his love.

They say that the sorrow of love is hidden in the breast

How can I conceal a raging fire with cotton?

How nicely the poet says:

If I try to conceal my love, my tears start speaking due to the pain of what I have concealed.

When I display it, instead of deriving any benefit I am disgraced. And when I hide it, my tears do not remain concealed.

But I complain in the court of the Almighty about that which I suffer by the prolongation of grief and unending tears.

And in the same way, just as the older the tree grows, the more flowers and buds it puts forth. In the same way the stronger the friendship and love, more numerous and pronounced are the effects and signs. Among the effects of love on the eyes is sleeplessness and weeping. A person who is having this type of nostalgia has versified it as follows:

If eyes weep blood in separation, you'll see in my eyes continuous blood.

Abul Abbas Mubarrad has said in the opening lines of a panegyric:

I wept so much that ruins also wept on my condition and my enemies also wept due to my weeping when my friends deserted me.

And among the effects of love on the tongue is constant remembrance of the beloved in every condition and that which proves this are the words of Allah in *Hadith Qudsi* addressed to Prophet Moosa (as) in which He said:

“My remembrance is good in every condition.”

I say: Yes, the people who pay attention are like this only. The Almighty Allah says in the Holy Qur'an:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

“Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides.” (Qur'an, Surah Aale Imran 3: 190)

I say: This is the ultimate effect of their eagerness with regard to their object of love.

Also among the effects of love on the tongue is that it will always speak nicely about the beloved and mention nothing but the good qualities of his object of love – in every way that would please the beloved – it is from this view that many traditions are recorded extolling the composition of couplets in praise of the Purified Imams (as); here we quote only one such tradition:

It is mentioned in *Biharul Anwar* and *Wasailush Shia* from the Eighth Imam, His Eminence, Reza (as)

that he said:

“No believer composes couplets in our praise but that the Almighty Allah builds for him a city in Paradise which is seven times bigger than that of this world. Every proximate angel and every messenger prophet would meet him there.”¹

Another effect of love on the tongue is praying and desiring all the good things for the beloved and this matter is clear for all those who have some sense and except for foolish people, none could deny it.

The proof of the beauty of the expression of love by the tongue, rather that it is a pillar of thankfulness, is mentioned in the Holy Qur'an:

إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

“...not he who is compelled while his heart is at rest on account of faith...” (Qur'an, Surah Nahl 16: 106)

and it is also said:

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

“The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts.” (Qur'an, Surah Hujurat 49: 14)

The basis of this faith, in fact is nothing but love for Allah and the Messenger of Allah. In spite of this, it is necessary that we must utter from the tongue what we believe in our heart; if we don't do so the effects of faith will not be derived from it.

The conclusion is that: Praying for the reappearance of the Master of the Time is an indication of true faith just as composing couplets in the praise of the Purified Imams (as) is an expression of love and a sign of faith – as we are reminded – and also traditions have been recorded that mention the excellence of expressing love for Amirul Momineen (as), prove this matter since it implies the expression of inner feelings. And without any doubt, praying for an early reappearance is among its certain implications as will be explained below.

The following couplet composed by a spiritual personality is very apt in this regard:

My expressions are many and your beauty is one, and each of them from me is an indication to that elegance.

Although it implies that he is unique from the aspect of beauty and not that his beauty is restricted to one

aspect.

Also there are traditions in praise of verbal expression of love recorded in manners of socializing with the believing brothers. In an authentic tradition, in the book of *Kafi*, it is narrated from Imam Ja'far Sadiq (as) that he said to Hisham bin Saalim:

“If you love someone, let that person know about it as it strengthens friendship between you.”²

Also in an authentic tradition – in the terminology of the past scholars – from Nasr bin Qaboos al-Jaleel – (r.a.) it is mentioned that he said:

Imam Ja'far Sadiq (as) told me: “If are fond of one of your believing brothers, you must let him know about it. Ibrahim (as) said: O Lord, show me how You enliven the dead. Allah said: Don't you have faith? He said: Why not? (I am making this request) so that my heart should be at rest.”³

Allamah Majlisi in the explanation of this tradition in *Miraat al-Uqool* says: And this tradition fully applies to the point recorded in the exegesis of this verse that: “So that my heart is at rest on friendship and my being appointed as the *Khaleel* (friend of Allah).”

I say: Making the believing brothers aware of love implies all those actions that prove it and not by verbal statements alone. That which proves this is that Ibrahim (as) considered the acceptance of his *Dua* to be a confirmation of the fact that Allah has really taken him as His *Khaleel*. On the basis of this, to prepare and arrange to pray for an early reappearance of Imam (as) is an expression of love towards him.

And it would become the cause of the Imam having more love for the one who prays, rather it would also be a cause of the love of his venerable ancestors. It is so because praying for the Imam of the Age (aj) is an expression of love towards this whole family. Therefore it would be an important cause of their bestowal and love. If except for this good effect there had been nothing else in *Dua*, it would have been sufficient for its excellence.

¹. Wasailush Shia, Vol. 10, Pg. 467

². Kafi; Vol. 2, Pg. 644

³. Kafi; Vol. 2, Pg. 644. It is part of verse (Surah Baqarah 2:260)

4. A Sign Of Anticipation (Awaiting)

Praying for an early reappearance is a sign of awaiting as commanded in a large number of traditional reports and in Part Eight of this book we would discuss its effects and peculiarities, if Allah the Almighty wills.

5. Revival Of The Command Of The Purified Imams (as)

This prayer is revival of the command of the Infallible Imams (as). This much honor is sufficient for the people of certainty that they make special arrangement for this *Dua*. Some traditions recorded on this subject are as follows:

1. In *Usool Kafi* through an authentic chain of narrators it is related from Khatheema that he said:

I went to say farewell to Imam Abu Ja'far Baqir (as). His Eminence said: "O Khatheema convey salutations to any of our friends that you meet and advise them about fear of Allah and piety, and that: the rich must be kind to the poor and the powerful should be sympathetic to the weak. Those who are alive must attend the funeral of the dead and the people must visit each other. As this socializing is a way of reviving our command. May Allah have mercy on the one who revives our command. O Khatheema, convey to our friends that nothing takes us away from the chastisement of Allah except (good) deeds; and they can never obtain our *Wilayat* except by refraining from sins. And the most regretful person on the day of *Qiyamat* would be the one who praised justice and generosity but acted in contravention to it.." [1](#)

2. It is mentioned in *Biharul Anwar*, quoting from *Amali* of Shaykh Sadooq from the Eighth Imam, His Eminence, Reza (as) that he said:

"One who attends a gathering where our command is being enlivened, his heart will not die on the day the hearts die." [2](#)

3. In *Layali* it is narrated from Imam Ja'far Sadiq (as) that he said:

"Meet each other and repeat words of knowledge to each other as the rusted hearts are polished through traditions and by traditions our command is enlivened and Allah forgives one who enlivens our command."

[1](#). Kafi; Vol. 2, Pg. 175

[2](#). Biharul Anwar; Vol. 44, Pg. 278

6. Distress And Fear Of The Satan

Praying for early reappearance is a source of increase in the distress of the accursed Satan and it will

cause him to go further away from the person who prays. The proof of this claim rests on two aspects:

First: Logic/Reason: The detail of this is that without any doubt, this noble deed is a valuable worship act – as will be explained, if Allah wills – it is a cause of the perfection of faith and gaining proximity to the Lord. And it is absolutely clear that as much man becomes proximate to the court of the Lord, the Satan goes as much away from him and becomes more aloof from him because whatever is there in this world, is inclined to that which is similar to it.

All the particles that are present in the earth and the sky

Are attracted to their kind, like the straw is to chaff.

Once man becomes perfect from every aspect in grades of worship and obedience and makes efforts to obtain the best morals and qualities he comes closer to the spiritual world and numerous realities are exposed to him. Therefore it is mentioned in traditions that:

“If Satan had not surrounded the hearts of men, they would have seen the heavenly world.”¹

In the same way, he becomes distanced from satanic instigations, selfish desires and animal sensualities. And he goes away from destructive circumstances and reaches a stage mentioned in the following statement of Allah quoted by Imam Ja’far Sadiq (as):

“No servant of Mine obtains proximity to Me except through obligatory deeds most liked by Me and which I have made incumbent on him. And he seeks proximity to Me through the *Nafila* Prayers till I make him My friend. And when he becomes My friend I become his ears through which he hears and his eyes through which he sees and his tongue through which he speaks and his hands through which he works. If he asks from Me, I give him and when he calls Me, I respond to him...”²

I say: Two aspects are seen in the explanation of this matter:

1. When man attains that lofty grade and high station he has no aim except Allah and he forgets everything else. Ears, eyes and tongue are mentioned by way of examples. That is: There would be nothing except Allah, thus he would become his ears, eyes and tongue.

The Fourth Imam, the chief of the worshippers, Ali Ibne Husain (as) has indicated the same thing when he said in one of his *Munajaat* (confidential supplication) to the Almighty Allah:

“My aspirations have stopped in Your realm. And all my desires are aimed at You. Only You, no one except You is my desire. And I am only for You and not for anyone else, in my sleep and awakened state...”

2. Or that it implies that when man attains that lofty status, whatever he desires, happens. And no door is closed for him. Thus the meaning of that Allah, the Mighty and the High becomes his ears, eyes and

hands is that he can hear all that is possible to be heard, he sees all that is possible to be seen and he does whatever what he wants. Thus he hears, sees and does what others cannot hear, see and do. And these are divine qualities that the Almighty Allah has bestowed to me by taking him as His friend. Therefore it is said: If man obeys Allah, everything obeys him. That which proves this is the statement of Allah, the Mighty and Sublime in *Hadith Qudsi*:

“If he asks Me, I give him and when he calls Me, I respond to him...”

In the book of *Layali* there is an anecdote narrated by Ibrahim bin Adham:

I passed by a cattle-herd and asked him: Do you have water or milk that you can give me? He asked: Which would you prefer? I replied: Water. Thus with his staff, he strikes at a hard stone that had no crack and water burst forth from it. I drank from it. It was colder than ice and sweeter than honey which astounded me. The cattle-herd said: Do not be surprised, if man obeys the Lord, anything that he orders, happens.

After being inspired by divine grace and mercy, I referred to the *Sharh al-Arbaeen* of Shaykh Bahai, *Sharh Usool Kafi* of the divine scholar, Mulla Salih Mazandarani and *Miraat al-Uqool* of Allamah Majlisi. In the statements of the first two gentlemen I obtained the matter that applies to the first aspect and in the statements of Allamah Majlisi there was support to the second aspect. There is another aspect also of the opinion of Allamah Majlisi that applies to both the aspects – even though his method is different – it does not remain hidden that these discussions are such that steps waver in them and the Almighty Allah is the guide and protector.

From the past discussion the meaning of the following verse is also learnt:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“Surely prayer keeps (one) away from indecency and evil.” (Qur’anb Surah Ankaboot 29:45)

That apparently – though Allah knows better – this statement mentions two matters and the second is higher than the first:

First matter: From the aspect that Prayer is the *Me’raaj* of the believer and a cause of proximity of man to the court of the Almighty Allah, if man performs it in the way the Almighty Allah has commanded, this prayer would take him away from Satan and it would necessarily make him shun evils and bad deeds. Numerous traditional reports also confirm this matter. For example:

In *Tafseer Majmaul Bayan* it is narrated from the Holy Prophet (S) that he said:

“One whose prayer does not take him away from sins and evils would not get anything except that he would be distanced from Allah.”³

I say: That is he has not fulfilled perfectly the rights of Prayer, therefore the effect of Prayer is not seen upon him, and Allah knows best.

In *Wasailush Shia*, it is narrated from Imam Ali Reza from his forefathers (as) that the Messenger of Allah (S) said:

“Satan is always afraid of the believer as long as he observes the daily prayers with punctuality. Thus if he misses the Prayers, Satan dares to approach him and make him commit greater sins.”⁴

I say: Every worship act is same; that if the believer performs it in the way Allah has commanded – from the view of the requirements of worship – it takes him closer to Allah and further away from Satan. And every worship act that in the view of religious law is more important and greater, there are more requirements in it, for example: Prayer, *Zakat*, *Wilayat*, recitation of Qur’an, praying for an early reappearance of the Master of the Time etc. And every worship act that is performed fulfilling most conditions of its acceptance, would give more swift and better results. By this we come to know the reason of praying for an early reappearance of the Master of the Time.

Second matter: As mentioned in the blessed verse of the Holy Qur’an, and it is higher than the first. It is that Prayer is only and only the remembrance of Allah and it is forgetting that there are heavens and earth and this matter would be achieved by the fact that one should spend every moment of his life in the worship of Allah and that he does not see anything else. And he pays no attention to anything else. And the same thing is learnt from the statement of the Fourth Imam (as) quoted above and other words of His Eminence. On the basis of this, if one performs his Prayer with perfection, fulfilling all the conditions, Satan goes so far away from him that he does not come near him.

One day a scholar asked me about the meaning of the tradition that: Prayer is having 400 rules. I told him: Total sins number 400 according to some scholars. It is possible that it implies that these are limits that the true worshipper could not trespass. It means that the proof of his having performed the Prayer perfectly is that he has abstained from every sin. Thus whoever does not avoid sins, has not performed the Prayer in the true sense and he has trespassed the divine limits. That scholar liked this reasoning.

That which proves this is a tradition mentioned in *Majmaul Bayan* from the Messenger of Allah (S) which we have quoted previously.⁵

Also it is narrated from Ibne Masood from the Holy Prophet (S) that he said:

“One who does not obey the Prayer, has not prayed. And obedience of Prayer means keeping away from all sins and evils.”

Shaykh Tabarsi says:

“It means that since Prayer prevents from sins, one who performs it, but does not keep away from sins, it will not be the Prayer that Allah has described. But if after sometime he repents and keeps away from

sins, it would imply that his Prayer has benefited him.”

He also said:

Anas has narrated that a young man from Ansaar prayed with the Messenger of Allah (S) but at the same time he used to commit sinful acts. This matter came to the attention of the Holy Prophet (S). He said: One day his Prayer would restrain him from his sins.

It is narrated from Jabir that he said: The Messenger of Allah (S) was asked:

“So-and-so prays in the days but steals during the night. He (the Prophet) said: His Prayer would restrain him.”

Our companions have narrated from Imam Ja’far Sadiq (as) that he said:

“One who wants to know whether his Prayer has been accepted or not should see whether his Prayer restrains him from sins? As much as it restrains him from sins as much it is accepted.”⁶

I say: All the statements we have quoted are with the aim that no one should say: If praying for an early reappearance keeps the Satan away, then should not most people be keeping away from sins? As in reply we shall say: This noble deed is like Prayer and whatever we have stated about it is also applicable to this.

Second: It is quoted in *Amali* of Shaykh Sadooq that Imam Ja’far Sadiq (as) reports from his forefathers from the Holy Prophet (S) that he said to his companions:

“Should I tell you about something that if you perform it, the Satan will keep away from you, like the east is away from the west? They said: Yes, (please do). Fasting blackens his face, *Sadaqah* breaks his back, loving for the sake of Allah and cooperating in good deeds cuts off his tail, seeking forgiveness cuts off his life-vein. And *Zakat* is applicable on everything and the *Zakat* of the body is fasting.”⁷

I say: The point of evidence in this tradition for the above statement stops at the introductory explanation that:

Love is having grades and levels and each of its grades have a particular effect. The first grade of love is the love of the heart which in Persian is termed as ‘dost daashtan’ (liking).

Faith on this grade is subject to love and for becoming eligible for mercy of the Lord and entering Paradise, this level is necessary. Thus if one is not able to openly express his heartfelt love and devotion to Allah and His *Awliya*, only this much is sufficient according to the Holy Qur’an which says:

إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

“...not he who is compelled while his heart is at rest on account of faith.” (Qur’an, Surah Nahl 16: 106)

And different effects develop from this position, so that people will be of the second level, the second grade in Persian is termed ‘dosti kardan’ (affection). In Arabic it is called ‘Tahaabab’ and ‘Mawaada’ and sometimes it is called loving for the sake of Allah.

A number of traditions have been recorded about the merits of having affection. Quoting them all here would prolong the discussion. Among the effects mentioned in those traditions are keeping away of the Satan from that person and it is the best divine gift.

Now that you have studied this introduction it is necessary to say that: The implication of ‘Loving for the sake of Allah’ according to the method of the first tradition that says: If you do that which is visible in the physical actions of man it is the same ‘loving and affection’. That is expression of love towards elders and believing brothers through physical actions.

Without any doubt, the greatest of the believers, that is our Master, the Imam of the Time (aj) is superior to all the people for expressing love and the fruits of loving him – which keeps away the Satan – by praying for an early reappearance of His Eminence would be achieved sooner than the fruits of loving anyone else. And in the same way to have regard through other acts other than supplicating, has the same quality. And also love with regard to the Holy Prophet and the Noble Family of His Eminence (aj) and the believers have different effects depending on the level of love.

[1.](#) Biharul Anwar; Vol. 70, Pg. 59

[2.](#) Kafi; Vol. 2, Pg. 352

[3.](#) Majma al-Bayan, Vol. 8, Pg. 285

[4.](#) Wasailush Shia, Vol. 3, Pg. 81

[5.](#) Majma al-Bayan, Vol. 8, Pg. 285

[6.](#) Biharul Anwar; Vol. 82, Pg. 192

[7.](#) Amali, Sadooq, Pg. 59, Gathering no. 15, Vol. 1, Beirut

7. Deliverance From The Mischiefs Of The Last Age And Remaining Safe From Satanic Traps

That which proves this – in addition to what will come, that it is the source of perfection of faith and what has been mentioned previously that it is a cause of distancing of Satan – is a tradition that the great traditionist, Shaykh Sadooq has quoted in *Kamaluddin* from Ali bin Abdullah Warraaq that Saad bin Abdullah reports from Ahmad bin Ishaq bin Saad Ashari that he said:

I went to Imam Hasan Askari (as) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows:

“O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (as) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out.”

After hearing these words Ahmad asked His Eminence: “Who is the Imam and Caliph after you?” Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while in such a way that upon his neck on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (as) said:

“O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (S). He would fill the earth with justice and equity, as it would be fraught with injustice and oppressions. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (*Tawfeeq*) to pray for his reappearance.”¹

The complete text of the above tradition has already been quoted in the chapter of the occultation of His Eminence in ‘Letter ‘Gh’.

¹. Kamaluddin, Vol. 2, Pg. 384

8. Part-Fulfillment Of The Rights Of His Eminence Upon Us

This subject shall be discussed under a few subheadings:

First: According to the dictates of reason, fulfillment of the rights of the one who owes it to you is the most important matter; and it is absolutely clear.

Second: According to Islamic law also, fulfillment of rights is a matter of supreme importance. There are some traditions that confirm this as well. For example:

The Thiqatul Islam, Kulaini (r.a.) has mentioned in *Usool Kafi* on the authority of His Eminence, Abu

Abdillah Sadiq (as) through an authentic chain of narrators that the Imam said:

“Allah is not worshipped by anything better than the fulfillment of the rights of the believer.”¹

In *Biharul Anwar* it is quoted from Amirul Momineen (as) that he said:

Fulfilling the rights of brothers in faith is the best deed of those who fear Allah most (*Muttaqeen*).

Third: It is that His Eminence is having many important rights upon us that we had mentioned in brief in Part Three of this book. Here we would not prolong the discussion as the rights of that great personality on us cannot be estimated. Only the Almighty Allah knows how many rights His Eminence has.

That which proves this is a tradition mentioned in *Biharul Anwar* that Imam Ja'far Sadiq (as) said:

“No one is able to describe the Almighty Allah and reach the depths of His greatness and power. Just as no one is able to reach the depths of describing the Almighty Allah and understand His power and greatness in full similarly it is impossible for one to know fully well about the Messenger of Allah (S) and our merits. No one can fully comprehend what the Almighty Allah has given to us and what rights He made incumbent in our regard. And in the same way no one could fully realize our excellences and what are the rights that are made incumbent in our favor. Likewise no one can describe in full the rights of the believer and fulfill them...”²

I say: It is very much certain that all the rights of the believers are branches of their rights and their merits.

Fourth: Preparing and making effort to fulfill rights is a source of gaining respect and greatness in the divine court and whoever makes more efforts in this way achieves a better position in the view of the Almighty Allah and he earns more respect and regard.

That which proves this is a tradition in *Ihtijaaj* reporting from the Eleventh Imam, His Eminence, Abu Muhammad Hasan Askari (as) that he said:

“One who recognizes more rights of his brothers and makes more efforts in their fulfillment, attains a higher position in the court of the Almighty Allah...”³

Fifth: Among the rights of one believer on another is praying for him. That which proves this – in addition to what we have mentioned in Part Four and in the discussion of acceptance of deeds that among the ways of obtaining bounties and giving thanks to them is praying for the one who provides the blessings – is a tradition that Allamah Majlisi has recorded on the authority of *Fiqh ar-Reza* that he said:

“Know that the Almighty Allah is merciful to you, the right of the brothers is obligatory and incumbent – till he said – and turn to Allah through the medium of praying for them...”⁴

There is a tradition that Thiqatul Islam Kulaini has mentioned from Mualla bin Khunais from His

Eminence, Abu Abdillah Sadiq (as) that he said:

I asked His Eminence: “What is the right of a Muslim on another Muslim?” He replied: “He has seven compulsory rights and none of it is optional. If he fails to observe any of these he will go out of the *Wilayat* and obedience of the Almighty Allah and there will be no part of religiosity in him.” He (the narrator) says: I asked: “May I be sacrificed on you, what are these rights?” He replied: “O Mualla, I am kind on you, I fear that even after knowing about them you may not be able to fulfill them.” I said: “There is no power except that of Allah. I shall act upon it by the leave and power of Allah.”

He said: “The easiest right is that you like for your brother what you like for yourself and consider bad for him what you consider bad for yourself.

The second right is that you must not anger him and you must do what makes him happy, and obey his orders.

The third right is that you help him with your life, wealth, tongue and hands.

The fourth right is that you become his eyes, his guide and his mirror.

The fifth right is that you do not eat to satiation while he is hungry and quench your thirst if he is thirsty and do not dress up if he is lacking clothes.

The sixth right: It is that if you are having a servant while your brother doesn't have one, you must send your servant to wash his clothes and prepare his food and clean his house.

The seventh right: It is that you honor his oath, respond to his call, visit him when he is sick, attend his funeral (if he dies), if you come to know that he needs something, hasten to fulfill it and do not delay it till he is forced to ask you, but before he expresses it, you must hurry to fulfill it. If you do all this, your *Wilayat* will join his and his with yours.”⁵

I say: Apparently the word ‘obligatory’ in this implies the dictionary meaning, which includes the obligatory as well as ‘recommended’ of religious law (*Shariah*) – both. That which supports this matter are some traditions but quoting them here would prolong the discussion.

Allamah Majlisi (r.a.) says in *Biharul Anwar*:

It is possible to consider the word of ‘obligatory’ to be inclusive of the legal ‘obligatory’ and ‘recommended’ because I don't think anyone considers incumbent more than these matters, in addition to it they are extremely difficult.⁶

In *Miraat al-Uqool* he says:

“Apparently these rights are with regard to the perfect believers or a brotherhood established in the way of Allah; and if not, it is difficult to observe all these right with regard to all the Shias; rather it is

impossible. But that it should be said: To be restricted by capacity or to make easy their result in such a way that no injury should reach his condition.”

Now that you have understood this, I say: Without any doubt these rights for our Maula His Eminence, the Master of the Time (as) are proved upon all the people. In any case these rights are confirmed for Imam (as). Because the faith of the Imam is more perfect than any other Muslim and in the tradition of Abdul Aziz bin Muslim from His Eminence, Reza (as) the Imam is compared to a kind brother and praying for him is obedience of his order and helping him by the tongue, as shall be explained further in more detail.

[1.](#) Kafi; Vol. 2, Pg. 170

[2.](#) Biharul Anwar; Vol. 67, Pg. 65

[3.](#) Ihtijaaj, Vol. 2, Pg. 267

[4.](#) Biharul Anwar; Vol. 74, Pg. 226

[5.](#) Kafi; Vol. 2, Pg. 169

[6.](#) Biharul Anwar; Vol. 74, Pg. 238

9. Honoring The Almighty Allah, The Religion Of Allah And The Messenger Of Allah (S)

The fact is that praying for His Eminence is paying respect to him as mentioned in the second point and as for it being respect of Allah, it requires no clarification because respect of every believer only for the sake of his faith is nothing but respect of Allah.

As for the beauty and charm of respecting the religion of Allah it is among the evident matters and it can be easily understood by intellect. And there is no need to quote traditional reports in this regard.

Moreover, most of the obligatory acts and recommended deeds are promulgated from this point of view: like the recommended baths (*ghusl*), Prayer for respect of Masjid, and recommended ritual purifications before entering Masjids and recitation of Qur'an etc...

It would be apt here to relate an anecdote that is very much edifying. In the book of *Elaamun Naas Bi Majaraa Baraamika Maa Bani Abbas* it is mentioned: Muhammad bin Yazid Mubarrad has narrated:

A Jew came to Abu Uthman Maazani and requested him to teach the book of Seeybooya for a hundred dinars. But Abu Uthman refused to accept the money and teach the Jew that book. Mubarrad says: I said to him: Glory be to Allah! You rejected a hundred dinars while you needed every dirham of it? He said: Yes, O Abul Abbas, but the problem is that the book of Seeybooya is based on three hundred verses of the Book of Allah and I didn't want to give it in the charge of a disbeliever. Mubarrad fell silent

and did not say anything. Mubarrad says: Not much time passed but that one day Wathiq arranged a wine party. Accompanied with his friends, he watched the singing girls recite the following couplets:

O glooms, indeed your giving injury to a man (Rajolan) who has sent salaam to you as a mark of respect is injustice.

A guest considered the pronunciation of the word of 'Rajolan' incorrect and he said: The right way to pronounce it is 'Rajolun' since it is the subject of 'inna' (Indeed). The singer said: I have learnt it in the same way from my teacher. There arose a dispute about it among the guests. Some said it was right, others supported the singer.

Wathiq asked: Who is there in Iraq whom we can refer to about Arabic grammar? They said: Abu Uthman Maazani in Basra is alone having such expertise.

Wathiq said: Write to our governor in Basra to send Maazani to us with respect and honor. After only a few days this letter reached Basra. The governor ordered Abu Uthman to leave and he sent him along with the postal caravan. On reaching the destination he entered Wathiq's office. Wathiq accorded him much respect and mentioned that couplet to him. Maazani said: The singer is right and it is not right to pronounce the word except as 'Rajolan', since the word 'injury' has made it 'Rajolan' and its meaning is as follows: Your conveying injury, to one who has sent you *salaam* as a gift, is injustice. Wathiq understood the explanation of Abu Uthman and realized that the singer had pronounced correctly. He thanked Abu Uthman and those who had objected to the singer were condemned.

Then Wathiq ordered that Abu Uthman be presented with a thousand Dinars and other gifts and presents. The singer also gave him many presents. He was finally sent back to his town with all respects and honor. When he reached Basra, Mubarrad went to meet him and Maazani said: O Abu Abbas, how are you? I rejected a hundred dinars for the sake of Allah and instead He gave me a thousand dinars.

I say: He declined a hundred dinars for the respect of the Holy Qur'an and respect of the Holy Qur'an is respect of Allah. So please note that you must also endeavor to respect it and also respect His Eminence, the Master of the Time as he is the partner and companion of the Qur'an in all imaginable aspects.

Qur'an is a firm rope of Allah, His Eminence, Qaim (aj) is also a firm rope of Allah.

The Almighty Allah gave the Qur'an to the Prophet in comparison to all the things that the people of the world gave to His Eminence. His Eminence, Qaim (aj) is also in the same way.

The Almighty Allah has said about the Holy Qur'an:

إِنَّا نَحْنُ نُزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَكَافٍطُونَ

“Surely We have revealed the Reminder and We will most surely be its guardian.” (Qur’an, Surah Hijr 15:9)

Qaim (aj) is also such.

Everything is mentioned in the Holy Qur’an, and Qaim (aj) is also one who explains everything.

The Almighty Allah revealed the Qur’an to bring the people from darkness towards light. The Almighty Allah would also send Qaim (aj) to bring the people out of darkness and take them to the apparent and hidden light.

The Qur’an is unseen from the people of the world from all aspects of its meanings and realities. The Master of the Age (aj) is also in occultation from the people.

By the real Qur’an, secret matters become clear and by the reappearance of Qaim (aj) also secret matters would become clear.

Qur’an is a cure for believers. Qaim (aj) is also the cure for believers.

Qur’an is nothing but loss, denial and rebellion for the disbelievers, Qaim (aj) is also such.

The Qur’an for some is guidance and mercy and for some it is punishment and destruction. Qaim (aj) is also in the same way.

Qur’an is the everlasting and solid proof of Allah. Qaim (aj) is also the remnant of Allah (*Baqiyatullah*) and the solid evidence of truth. The Almighty Allah has prohibited touching Qur’an with smeared hands. Qaim (aj) is also same; that impure hands cannot reach him.

Qur’an is such that one who believes in it, has faith in all the heavenly books and one who does not have faith in Qur’an his belief in any heavenly scripture would not benefit him.

Qaim (aj) is also such that one who believes in him, has accepted all the Imams and one who has no faith in the Imamate of His Eminence, his testimony of regarding the other Imams would be of no avail.

The Holy Qur’an would intercede on Judgment Day for those who recite it; the Qaim (aj) would also intercede for his followers.

At the end of the book we would discuss this matter in further detail.

10. Prayer Of His Eminence, The Master Of The Time For Those Who Supplicate For His Early Reappearance

As this is the recompense for favor. And that which proves this is the statement of Maula Sahib az-Zaman (as) in his supplication recorded in the book of *Muhajjud Dawaat*.

“And strengthen those who follow me for helping Your religion and consider them to be fighters on Your path and make them victorious over all those who desire bad for me and for them...”¹

Without any doubt praying for His Eminence and for his early reappearance is a way of following and helping him as it is a kind of helping and supporting the faith and the Master of the Time by ones tongue and praying for His Eminence is a way of helping by the tongue.

That which proves this also is that which is mentioned under the exegesis of the verse:

وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

“And when you are greeted with a greeting, greet with a better (greeting) than it or return it.”
(*Qur’an, Surah Nisa 4:86*)

That is:

“Salutation and other good deeds.”²

It is clear that it is the best kind of good deed. So if the believer sincerely prays for his master, his master would also pray sincerely for him and the *Dua* of His Eminence is the key to every good thing and a shield against every evil. That which proves and supports this claim is a tradition Qutub Rawandi has mentioned in *Kharaj* that:

Some people of Isfahan including Abul Abbas Ahmad bin an-Nasr and Abu Ja’far Muhammad bin Alawia have narrated that: A person named Abdur Rahman lived in Isfahan and he was a Shia. They asked him: Why do you believe in the Imamate of His Eminence, Ali an-Naqi (as)? He replied: I saw something that impelled me to have such faith. I was a poor man but having the audacity to speak out. One year the people of Isfahan threw me out of the city. Along with others I went to the court of Mutawakkil to complain about it. While I was in the Mutawakkil’s court an order was issued from him for the arrest of Ali bin Muhammad bin ar-Reza (as). I asked a person there: “Who is this man whose arrest is ordered?” He replied: “He is an Alawite in whose Imamate the Rafidis believe.” Then he said: Thus I came to know

that Mutawakkil has summoned him for execution.

I said to myself: I will not leave this place till I do not see this man that how he looks. He says: Then he arrived mounted on a horse and people stood in rows on both the sides watching him. The moment I saw him, affection for him appeared in my heart. Without conscious effort I began to pray that may Allah save him from Mutawakkil. He moved forward among the people with his eyes resting on the crest of the horse and he did not look either to the right or the left. I repeated the prayer inwardly. When he passed by my side, he glanced at me and said: “May the Almighty Allah accept your *Dua*, prolong your lifespan and give you a lot of children and wealth.”

Due to his awe I began to tremble and stood amidst my companions who asked: “What happened?” I replied: “It is good.” And I didn’t tell anyone about what has occurred. After this strange encounter I returned to Isfahan. The Almighty Allah by the bounty of his *Dua* opened up ways of income for me in such a way that today I am having thousands of Dinars only at home in addition to what I have outside. I got ten children and my age is more than seventy years. I am having faith in the Imamate of this person as he knew what I was thinking and the Almighty Allah accepted his *Dua* in my favor.³

I say: O sensible people, see how Imam Hadi (as) rewarded the man for his prayers and that when he came to know that he has prayed for him, he also prayed for him even though at that time he was not believer in his Imamate. So what do you think about His Eminence, the Master of the Time? Would he not pray for you if you pray for him, while you even have faith in his Imamate? No, by the One who is the creator of men and jinns, His Eminence indeed prays for the believers even if they are themselves neglectful because he is the *Wali* (guardian) of favor and whatever we have mentioned in Part Four under the Chapter of the Letter ‘D’ is sufficient as proof.

In support of what we have discussed here a righteous brother narrated to me that he saw His Eminence in the dream. His Eminence said to him:

“I pray for all those who pray after the narration of the calamities of the Chief of the martyrs in a gathering of Azadari.”

We beseech the Almighty Allah to give the *Tawfeeq* to perform deeds that enable the acceptance of our *Dua*.

¹. Muhajj ad-Dawaat, Pg. 302

². Tafseer al-Qummi, Vol. 1, Pg. 145

³. Kharaij; Chapter 11, Regarding the Miracles of Imam Ali bin Muhammad al-Hadi (as).

11. Becoming Eligible For The Intercession Of His Eminence On Judgment Day

Research and study of this subject requires the mention of some points which are as follows:

First: Meaning of intercession.

Second: Proofs of intercession.

Third: Intercessors on Judgment Day.

Four: Who is eligible for intercession?

Five: It is that praying for an early reappearance of Maula Sahib az-Zaman is a cause of eligibility for intercession of His Eminence. Now by the blessings of Allah we shall explain the above points:

First: Meaning Of Intercession

Intercession means that a person pleads to someone higher than him for well-being and goodness of one who is lower in status to him, or for condoning of punishment or for increase in rewards or for both. If intercession be for the people of obedience it would imply request for increase in reward and recompense and increase in their positions. And if it is for sinners and disobedient ones it would mean asking for their forgiveness and pardon of their sins and mistakes. Or it may be for canceling their punishment or chastisement and making them eligible for gains. And the explanation we have given for the meaning of intercession is the correct statement.

In this two sects have differed: *Tafzeeliya (Ashaira)* and *Waeediya (Motazela)* – in such a way that it is said:

The first sect says: Intercession is restricted to removing harm and loss so that the sinners may not be punished. Some of our scholars are also having this view.

The second sect believes that: Intercession would be there for increasing rewards and recompense for those who obey and those who have repented and not those who are ever disobedient.

Muhaqqiq Tusi – may Allah exalt his grades – says:

“The fact is that intercession is possible for both cases – increase in benefits and removal of loss – and its second type is proved for the Holy Prophet (S) as he said: My intercession is reserved for those who commit the greater sins.”¹

I say: The fact is that both types of intercessions are proved for His Eminence (aj) and its explanation will be done in the fourth point, if Allah wills.

Second: Proofs Of Intercession

From the logical point of view there is no doubt that intercession is possible.

As for the evidence of this actually happening – in addition to the fact that it is one of the fundamental principles of religion, which Allamah Majlisi has explained in detail in his book of *Haqqul Yaqeen* – Qur’an, Sunnah and Ijma (consensus), each of which alone is sufficient, all are unanimous on the reality of intercession.

Among the verse of the Holy Qur’an that mention it are:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him but by His permission?” (Qur’an, Surah Baqarah 2:255)

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

“They shall not control intercession, save he who has made a covenant with the Beneficent God.” (Qur’an, Surah Maryam 19:87)

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

“On that day shall no intercession avail except of him whom the Beneficent God allows and whose word He is pleased with.” (Qur’an, Surah Taha 20: 109)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

“And they do not intercede except for him whom He approves.” (Qur’an, Surah Anbiya 21:28)

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنِ أَذِنَ لَهُ

“And intercession will not avail aught with Him save of him whom He permits.” (Qur’an, Surah Saba 34:23)

And traditions: They are to the limit of *Tawatur* (widely related) but we shall mention only a few that are quoted in the third volume of *Biharul Anwar*:[2](#)

1. It is narrated from the Holy Prophet (S) that he said:

“For every prophet there is a prayer that he seeks from the divine court, I have concealed my prayer for the intercession of my Ummah on the Judgment Day.”

2. It is narrated from His Eminence that he said:

“Three groups would come forward to intercede on the Judgment Day and they would be allowed to intercede: prophets, then scholars and then martyrs.”[3](#)

3. It is narrated from His Eminence that he said:

“One who has not believed in my pool, the Almighty Allah would not make him come at my pool and one who does not have faith in my intercession, the Almighty Allah would not allow him to receive my intercession. Then he said: Indeed my intercession would be there for the people of my Ummah that commit greater sins, as for the righteous, there is no sin on them.”[4](#)

I say: The meaning of intercession in this tradition is: request for pardon and forgiveness of sinners and not that it is restricted only for that.

4. It is narrated from His Eminence that he said:

“I am the intercessor of my Ummah with the Lord on the Judgment Day.”[5](#)

5. It is also narrated from the Messenger of Allah (S) that he said:

“When I stand at the *Maqaam-e-Mahmood* (praised place) I will intercede for those people of my Ummah who have committed greater sins. Then the Almighty Allah would allow my intercession for them. By Allah I will not intercede for one who has harassed my progeny.”[6](#)

6. It is mentioned in *hadith* that:

A servant of the wife of Ali bin al-Husain (as), named Abu Ayman came to His , Imam Muhammad Baqir (as) and said: “O Abu Ja’far, you are deceiving people and saying: intercession of Muhammad (S)!” His Eminence, Abu Ja’far (as) became angry and his face became red. Then he said: “O Abu Ayman, has a pure stomach and chaste sexuality made you proud? I swear by Allah, if you had seen the terrible scene of *Qiyamat* you would also have become needful of the intercession of Muhammad (S). Woe on you, except for the one on whom the hell fire has become unlawful can anyone else intercede?”

Then he said: “There is none from the former and the latter people except that they would be in need of the intercession of Muhammad (S) on the Judgment Day. The Messenger of Allah (S) would intercede

for the Ummah and we would get to intercede for our Shias and our Shias would be able to intercede for their family members.” Then he said: “In any case, every believer would intercede in favor of people numbering equal to the members of Rabia and Mudhir tribes. So much so that the believer would even intercede for his servant and will say: O Lord, he used to fulfill his duty in summer and winter.”⁷

Third: Intercessors On Judgment Day

We should know that the greatest position of intercession is a specialty of the Messenger of Allah (S). In *Khisaal* and other books, it is narrated from His Eminence that he said:

“I am given five such things as were never given to anyone before me. The earth became pure and a place of prostration for me. I was helped through awe. War booty is made lawful for me. I was given comprehensive perfect words. And I was given intercession.”⁸

And the intercession of others are derived from the great intercession of His Eminence because it concludes in him. And of all the intercessors are the Infallible Imams (as) – as you know – and traditions also confirm this:

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the verse:

فَمَا لَنَا مِنْ شَافِعِينَ

وَلَا صَدِيقٍ حَمِيمٍ

“So we have no intercessors, nor a true friend .”(Qur’an, Surah Shuara 26: 100)⁹

“The intercessors are the Imams and the friends are believers.”

And with regard to the following verse:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him but by His permission?” (Qur’an, Surah Baqarah 2:255)

Imam Ja’far Sadiq (as) said:

“We are those who would intercede.”

And it is narrated from the Holy Prophet (S) that he said:

“There would be five intercessors: Qur’an, mercy, trustworthiness, your Prophet and the family of your Prophet.”¹⁰

And it is narrated by Muawiyah bin Wahab that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

“They shall not speak except he whom the Beneficent God permits and who speaks the right thing.” (Qur’an, Surah Naba 78:38)

He said: By Allah, we are those “whom the Beneficent God permits” and “those who speak the right thing.”¹¹

I asked: May I be sacrificed on you, what would you say?

He replied: “We would recite the praise of our Lord and benedictions on our Prophet (S) and do intercession for our Shias and the Almighty Allah would not reject us.”

And among the intercessors would be the progeny of the Holy Prophet (S).

In *Amali* of Shaykh Sadooq and *Biharul Anwar* it is narrated from Imam Sadiq (as) that he said:

“When it is the Judgment Day the Almighty Allah would gather the first and the last on an open plain, then a severe darkness would envelop them. They would lament and beseech in the court of Allah and say: O Lord, remove this darkness from us. Then some people would come whose light would be moving ahead of them and it would illuminate the ground of *Qiyamat*. The people of *Qiyamat* would ask:

Are they prophets?

A voice from the Almighty Allah would say:

They are not prophets.

The people gathered there would then ask:

Are they angels?

A voice from the Almighty Allah would say:

They are not angels.

They would say: Then they must be martyrs.

A voice from the Almighty Allah would say: They are not martyrs.

They would ask: Who are they?

A voice would say: Ask them only.

The people gathered there would ask:

Who are you?

They would reply: We are Alawites, the progeny of the Messenger of Allah (S), we are descendants of Ali the *Wali* of Allah, we are those who were especially chosen by Allah for being honored, we are in peace and comfort. Then a voice would come to them from Allah, the Mighty and Sublime: Intercede for your friends, devotees and followers. Then they would intercede.”[12](#)

Among the intercessors would be believers as mentioned before and would also be mentioned in the coming pages. And in *Biharul Anwar* it is narrated from the Holy Prophet (S) that he said:

“Do not consider worthless the poor among the Shias of Ali and his descendants, as each of them would intercede for people equal to the members of the Rabia and Mudhir tribes.”[13](#)

Among the intercessors would be the practical scholars.

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“When it would be *Qiyamat* the Almighty Allah would raise the worshipper, thus when he stands in the court of Allah it would be said to him: Go towards the mercy of Allah. And to the scholar they would say: Come and intercede for the people as a reward of giving them a good training.”[14](#)

The visitors to the tomb of Imam Husain (as) would also be among the intercessors:

In *Khasais al-Husain* and other books it is narrated from Saif Tammar that His Eminence, Sadiq (as) said:

“On the Judgment Day, the visitor of the tomb of Imam Husain (as) would intercede for a hundred thousand persons all of whom would have been condemned to Hell.”

It is mentioned in *Biharul Anwar* that His Eminence, Abu Abdillah Sadiq (as) said:

“On the Judgment Day an announcer would announce: Where are the Shias of the Progeny of Muhammad (S)? Then a large group of people whom none except Allah can count would arise and stand on one side. Then the caller would call: Where are the visitors to the grave of Imam Husain (as)? A large group would stand up. They would be told: Take the hand of anyone you like and take him to Paradise. Thus each of them would take the hand of one he likes in such a way that one of them would

say: Do you not recognize me? I am the one who on such and such day at such and such time stood up for you. Thus he would take him to Paradise and not refuse to do it.”[15](#)

Fourth: Who Is Eligible For Intercession?

May the Almighty Allah allow me and you the intercession of the intercessors – except for the people of faith no one is eligible and rightful for doing intercession, as the Almighty Allah has said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ

“And they do not intercede except for him whom He approves.” (Qur’an, Surah Anbiya 21:28)

As mentioned in *Tafseer al-Burhan* and other books from Imam Kazim and Imam Reza (as) that he said:

“They will not intercede except for those whose religion Allah likes.”[16](#)

I have not seen an opinion opposed to this among the Imamiyah scholars and traditions also support it:

In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The believer would intercede for his friend except if he is a *Nasibi* (enemy of Ahle Bayt) because even if all the messenger prophets and proximate angels intercede for one *Nasibi* person they would not be able to intercede.”[17](#)

In another tradition it is quoted from His Eminence that he said:

“The neighbor would intercede for the neighbor and the friend would intercede for the friend. But even if all the messenger prophets and proximate angels intercede for one *Nasibi* person their intercession will not be accepted.”[18](#)

In *Tafseer* of Ali bin Ibrahim Qummi it is narrated from Imam Ja’far Sadiq (as) regarding the verse:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

“They shall not control intercession, save he who has made a covenant with the Beneficent God.” (Qur’an, Surah Maryam 19:87)

Their intercession is not accepted, intercession will not be done for them and they will not intercede except for those who have made a covenant with the Almighty Allah, except for those who are permitted from the aspect of the mastership (*Wilayat*) of Amirul Momineen Ali and the Imams after him as the covenant with Allah is this only...”[19](#)

It is absolutely clear that believers are of two types: One is the righteous and obedient and the other, sinner. Now the question arises whether intercession is for sinners and righteous, both, or it is restricted to righteous or the sinners? These are different opinions in this regard and the first one is the correct one. That is, intercession would be for both types of believers, the righteous as well as sinners. With regard to the righteous, intercession would increase their rewards and raise their status and with regard to the sinners it would enable them to be released from chastisement and remove harms or in addition to this make them more eligible for gains. That which proves this – after that it is proved that intercession is for both types – are some traditions, some of which are as follows:

1. Thiqatul Islam Kulaini in *Usool Kafi* in a lengthy tradition from Imam Muhammad Baqir (as) says:

“Qur’an would take its owner to the court of the Almighty and say: O Lord he is Your servant and You gave the best of all the knowledges. He used to always act upon me. He observed enmity for my sake and friendship for my sake. Then Allah, the Mighty and Sublime would say: Admit My slave into Paradise, make him wear the garments of Paradise and put the crown of Paradise on his head.

When this is effected, he would be presented to Qur’an and it would be asked: Are you satisfied with all that is done about your friend? It will say: O my Lord, I think it is less than what is expected from You. Then all the good things will be increased for him. Then Allah, the Mighty and Sublime would say: I swear by My honor and majesty, today I will gift five things – in huge measure – to him and those who are in his level: they would be youths that would never become old, they would remain healthy and never fall ill, they would be rich and never become poor, they would be happy and never become sad and they would be alive and never die. Then Imam Muhammad Baqir (as) recited the following verse:

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ

“They shall not taste therein death except the first death.” (Qur’an, Surah Dukhan 44:56)

This tradition confirms the intercession of pleading for removal of chastisement and increase in rewards.

2. From the traditional report of Abu Ayman that was mentioned under the second point it is known that there is none from the first and the last people who would not be in need of the intercession of Muhammad (S). Also it shows that all the believers – even the obedient ones – rather even the previous prophets and righteous people of the past nations would also be needful of the intercession of the Messenger of Allah (S) since the words of the tradition are general, they include everyone. Although it is known that the need of the righteous for intercession of His Eminence is not to remove punishment because there is no scope for their being liable to punishment, rather this intercession is for elevating of their station and increasing of their rewards.

That which strengthens this traditional report is a statement of Imam Ja’far Sadiq (as) mentioned in *Biharul Anwar* that he said:

“There is no one from the former and the latter people but that he or she would be in need of the intercession of Muhammad (S) on the Judgment Day.”[20](#)

3. In *Biharul Anwar* and *al-Burhan* it is narrated from Ayyashi from Ais bin al-Qasim from His Eminence, Abu Abdillah Sadiq (as) that he said:

“On the Judgment Day, jinns and men would be gathered in a field and when their wait would be prolonged they would ask for intercession. Thus they would say to each other: Whom do we approach? They would come to Nuh (as) and ask him to intercede. He would say: Alas, if only I could fulfill your need. Then the people of Mahshar (field of *Qiyamat*) would ask each other: Whom do we approach? It will be suggested: Let us go to Ibrahim (as). So they go to him. He will say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach? It will be suggested: Let us go to Moosa (as) and ask him to intercede. He will also say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach? It will be suggested: Let us go to Isa (as) and plead him to intercede for them. He will also say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach now? It will be suggested: Let us go to Muhammad (S) and ask him to intercede. So they will all go to His Eminence and petition him to intercede for them. Thus His Eminence would arise with absolute calm and head towards Paradise. He will hold the knocker and knock at the gate. It will be asked: Who is it? The reply would be: This is Ahmad. So they will say: welcome, and open the door.

When he looks at Paradise he would fall down in prostration and praise and glorify his Lord. Then an angel would come and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. Then he would raise his head and enter Paradise. Then he will (again) prostrate and glorify the Lord. Then an angel will approach him and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. So he will get up and walk for a moment in Paradise.

Then he will (again) prostrate and glorify the Lord. Then an angel will approach him and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. So he will get up and he will not ask for anything but that the Almighty Allah would give it to him.”[21](#)

Allamah Majlisi (r.a.) says that the words:

‘Alas, if only I could fulfill your need’ could also be interpreted to mean: I am also in need of the intercession of someone else, so I cannot intercede for you.

I say: Without any doubt, their need of intercession is not due to the filth of sin, because they were infallible. And they never committed any act that could make them liable for punishment but they needed intercession to attain the elevation of their stations which would not be possible except through someone who is having a status higher than theirs, that is Muhammad (S) and his Infallible Family.

If it is said that: This and similar traditions contradict traditional reports that mention all the prophets to be

among the intercessors on the Judgment Day.

I will say: There is no contradiction between the two. As they would by the bounty of their seniors obtain grades and benefits and those who are their juniors would in turn through their bounty attain grades and benefits and by their intercession their punishment would be cancelled – as indicated in the intercession of the Imams for the believers and the intercession of the believers for their family members.

And some points will be given in the description of the intercession of the Purified and Truthful Lady, Fatima Zahra (s.a.) for her Shias and followers and their intercession for their friends, that will solve this doubt.

4. In *Layali* it is narrated from Imam Muhammad Baqir (as) that he said:

“Two believers who had been together on the path of Allah would be in Paradise in such a way that one of them would be given a place higher than the other. So he will say: My God, this brother is from my same group. He encouraged me in Your obedience, stopped me from sins and created in me the eagerness of that which is with You. So bring him also in this level with me. Thus the Almighty Allah would place them in that same level...”

5. In *Darus Salaam* quoting from *Kafi*, the statement of Amirul Momineen (as) that he said:

“...Two believer friends who during their lifetime were together in the obedience of Allah, the Blessed and the High and for His sake gave concessions to each other; one of them died before the other. So Allah, the Mighty and the High gave him his place in Paradise, he did intercession for his friend and said: O Lord, so-and-so, enjoined me to obey You and as a result of it I was friendly and he restrained me from your disobedience, O Allah, from what You like from guidance make him steadfast and show what You have showed me. So the Almighty Allah accepts his request till they meet each other in the presence of Allah, the Mighty and Sublime. Each of them says to the other: The Almighty Allah gave you goodness by your friendship as you enjoined on me the obedience of Allah and restrained me from His disobedience...”

This traditional report proves that the intercession of the intercessors would occur for the righteous persons among the believers from the view of the increase in their rewards just as it will be there for the sinners. Those who believe that intercession is restricted for canceling of punishment, they should also agree that in the case of the sinners also there would be demand for rewards. This can be explained by saying that one who agrees that sinners can be saved from the fire of Hell only through the intercession of the intercessors in the same way he believes that as a result of that intercession he would enter Paradise. For if intercession were only for removal of punishment it should necessarily imply that: Whoever is interceded for, he would neither enter Paradise nor Hell because he is not having the basis to enter Paradise and intercession has only stopped him from being thrown into Hell.

It is possible that there may be dispute that: The cause of entering Paradise is Faith and when the

punishment is removed as a result of intercession, other exigencies would be realized. Thus intercession is not for getting rewards.

This dispute could be solved in two ways:

First: It is that some traditional reports clearly state that entering Paradise is also as a result of intercession. Thus it is mentioned in *Amali* and *Biharul Anwar* from the Messenger of Allah (S) that he said:

“Every woman that performs the daily prayers, fasts in the month of Ramadan, goes for Hajj of the Holy House of Allah, pays *Zakat* on her wealth, obeys her husband, and follows Ali after me would enter Paradise by the intercession of my daughter Fatima...”²²

In *Biharul Anwar* in the tradition of the intercession of Fatima for her followers it is mentioned:

Then the Almighty Allah would say: “O My friends, come back and see if there is anyone who loves for the sake of Fatima, see if there is anyone who gave you something to eat for the love of Fatima, anyone who gave you clothes for the love of Fatima, anyone who gave you a draught of water for the love of Fatima, anyone who deflected backbiting from you for the love of Fatima, take his hand and make him enter Paradise...”²³

In another tradition from His Eminence, Abu Ja’far Baqir (as) it is mentioned that he said:

“The believer would intercede for his neighbor who would not have even a single good deed to his credit. He would say: O my Lord, my neighbor removed my hardships. Thus he would be allowed to intercede for him. Allah, the Blessed and the High would say: I am your Lord, and more capable of rewarding him than you. Then He will make him enter Paradise while he won’t be having a single good deed in his account. And the least that a believer would intercede for is thirty persons. At that time the inmates of Hell would say:

“So we have no intercessors, nor a true friend.”²⁴

In *Biharul Anwar* and *al-Burhan* it is narrated from the Messenger of Allah (S) that he said:

“When the people would be herded together on the Judgment Day a caller would call out to me: O the Messenger of Allah – hallowed be His name – you have been appointed to reward your friends and the followers of your Ahle Bayt who loved them in your way and for your sake supported them and hated your enemies. So you may give them whatever you like. Then I will say: My Lord, Paradise. Then I will be able to give any place I like in Paradise. And that is the *Maqaam-e-Mahmood* that I have been promised.”²⁵

Second: It is correct that traditional reports prove that Faith is a cause of entering Paradise and reward depends on faith. But not that it should be cause without medium. Thus the aim of this tradition is

perhaps that whoever is not a believer would not enter Paradise and thus he has no need for intercession. There is nothing that proves this.

The conclusion is that: Both kinds of intercessions are true and confirmed and the doubts are solved.

It is said that: The Almighty Allah gave *Tawfeeq* for the research into this matter by the bounty of the Family of the Holy Prophet (S) the People of Remembrance inspite of the fact that their statements we have seen are devoid of its explanation.

As for those that restrict intercession for requesting of increase of rewards of the obedient apparently base their contention on the apparent meaning of some verses like the following:

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

“The unjust shall not have any compassionate friend nor any intercessor who should be obeyed.”
(Qur’an, Surah Ghafir 40: 18)

While the sinners are unjust.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“And the unjust shall have no helpers.” (Qur’an, Surah Baqarah 2:270)

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

“So the intercession of intercessors shall not avail them.” (Qur’an, Surah Muddaththir 74:48)

The reply to all this is: The unjust and oppressors implied in these and similar verses are infidels and *Nasibis* and those who have removed the Holy Imams (as) from the position Allah has given them and installed someone else in that place while they die in ignorance of the Imam of their time or they would be like such that in the end they leave the world faithless.

And that which proves this matter – apart from that which has been mentioned above and that which would be seen later – are a large number of traditional reports which even reach to the level of *Mutawatir*; but they all cannot be quoted here, inspite of the fact that the requirement of reconciling the proof is this only. And as for those who consider intercession to be restricted to seeking cancellation of chastisement of those who deserve it, it is obvious that their contention rests on two matters:

First: they say: If intercession is only for increase of benefits, even we would intercede for the Prophet and ask the Almighty Allah to increase the grades of His Eminence and since this latter conclusion is

invalid, the basis of the former is also invalid.

Although this statement invalidates the previous statement that intercession will only be for increase of rewards. And this hypothesis could be replied as follows: We don't accept that the former is necessary and it should be the latter, as we have defined intercession to be that a person requests someone who is above him for goodness and well-being of someone who is lower in status. Though in this case, intercession is taken as absolute demand for increase and the misunderstanding is clear.

The conclusion is that: Our view is like the topic of demand which differs from person to person and is of various types. One is order, one is request, and one asking. Thus if it is from a higher to the lower it would be called 'order'. If it is from a lower to the higher, it will be termed, 'order' and if it is from an equal to its equal it will be named 'asking'. Our contention is also like this. If benefits and rewards are asked for someone lower, it is intercession – like the intercession of the Holy Prophet (S) that will be for increase in rewards and elevation of ranks for his Ummah – and when this demand is from a lower for someone higher, it will be supplication, like *Salawaat* and benedictions of the people on the Holy Prophet (S) and their supplications for His Eminence.

Second: The second proof are traditions that prove that intercession is restricted only for sinners. Like the following:

The Holy Prophet (S) said:

“My intercession is only for those who commit the greater sins.”

And His Eminence also said:

“My intercession is for those of my nation who have committed greater sins and as for the righteous there is no problem for them.”

And in the same way, it is mentioned from His Eminence:

“And as for my intercession for the doers of mortal sins, except for polytheism and injustice, it will be there for all.”

The reply of this hypothesis is as follows: The aim of these traditional reports is to explain the most important implication and the most perfect type of intercession, and it is not to restrict intercession to one or two types. And what we have explained previously proves this.

Some Benefits

First benefit: Intercession that will not be available for the infidels is the one that would bring them out of the fire. But as for reduction in their punishment, apparently some traditions state that it would be possible. In *Biharul Anwar* it is mentioned from Hannan that Imam Muhammad Baqir (as) said:

“Do not ask them (disbelievers) for anything so that on the Judgment Day we would not be bound to fulfill their needs.”[26](#)

And also from another chain of narrators, it is narrated from His Eminence (aj) that he said:

“Do not ask them for anything [do not refer to them in anything] as you would become their connection to the Messenger of Allah (S) on the Judgment Day.”[27](#)

I say: This matter is supported by many traditional reports. In the same way it is mentioned that the love of the Purified Imams (as) would profit all, even the disbelievers.

If it is said: This contradicts some verses like:

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

“Their chastisement shall not be lightened nor shall they be given respite.” (Qur’an, Surah Baqarah 2: 162)

The reply is: They can be reconciled in two ways:

One: It is perhaps that what it implies is that the reduction that is prohibited for them is the reduction of time that sometimes the chastisement be removed from them according to the evidence of the saying of the Almighty Allah in Surah Momin:

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ

“And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.” (Qur’an, Surah Momin 40:49)

And this does not contradict that the punishment of some of them will be lightened in that manner.

Two: That we know the absence of lightening of punishment for one who does not have an intercessor.

And Allah knows best.

Second benefit: Saying of the Messenger of Allah (S) that:

“I am given five such things as were never given to any prophet before me...”

It apparently proves that intercession is a specialty of His Eminence and this is in contradiction to the traditional reports that there would be many intercessors on the Judgment Day. And it is possible to reconcile these two types of reports in a number of ways:

First: It is that the meaning of bestowing the power of intercession to His Eminence – especially – is the promise and permission to intercede in the world, which is not promised and allowed to other prophets and intercessors. That which proves this is the exegesis of the following verse in *Tafseer Qummi*:

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

“And intercession will not avail aught with Him save of him whom He permits.” (Qur’an, Surah Saba 34:23)

He said: None of the divine prophets and messengers would intercede on the Judgment Day till the Almighty Allah permits, except for the Messenger of Allah (S) whom the Almighty Allah gave permission before the Judgment Day. And intercession is only for him and for the Imams from his progeny. After that it would be for the prophets (as).

Second: It is that it implies general and broad intercession so that there is none from the formers and the latter that is not in need of the intercession of Muhammad (S) as mentioned in the tradition above.

And others would intercede for a community, a family or a particular tribe (or group). Thus the intercession of the Messenger of Allah (S) is a complete and comprehensive intercession as all the creatures would be needful of it while His Eminence is not needful of anyone except Allah, the Mighty and the High.

Third: It is that intercession is not lawful except after the Almighty Allah permits. Allah, the Mighty and Sublime says:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him but by His permission?” (Qur’an, Surah Baqarah 2:255)

And also that:

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ

“There is no intercessor except after His permission.” (Qur’an, Surah Yunus 10:3)

And He said:

إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ

“...except he whom the Beneficent God permits...” (Qur’an, Surah Naba 78:38)

And He said:

إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

“Except after Allah has given permission to whom He pleases and chooses.” (Qur’an, Surah Najm 53:26)

And He said:

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

“They do not precede Him in speech...” (Qur’an, Surah Anbiya 21:27)

On the basis of this it is possible that the permission of Allah, the Mighty and the High would be for the Holy Prophet (S) – as this matter is stated in the report of Ais mentioned previously and other traditional reports – and the intercession of other intercessors would take place by the permission of His Eminence.

Thus all intercessions would be based on the intercession of His Eminence and they are all branches of this comprehensive and greatest intercession, and the purpose of sending the people in first stage from one prophet to another is, as mentioned in the report of Ais, and other traditional reports – to show the greatness and lofty status of the Seal of the prophets (S) to all the people of Mahshar (gathering) on the Judgment Day.

Third Benefit: In Part Four of the book – in the Letter ‘Sh’ – we mentioned a tradition through Sunni channels from the Messenger of Allah (S) about the position of the Imams thus:

“... and Mahdi is the one who would intercede from among them on the Judgment Day when the Almighty Allah would not permit anyone to intercede except those He wants and permits...”

At that place also we mentioned that the secret of restricting intercession to our master, Hazrat Hujjat (aj) is that none of the intercessors would intercede in favor of the deniers of the Master of the Affair (as) even though they might be having faith in those who were before His Eminence [the Holy Prophet and the Holy Imam (as)]. Thus the fact is that intercession is related to the belief in the Imam of the Age (aj).

Fifth: It Is That Praying For An Early Reappearance Of Maula Sahib Az-Zaman Is A Cause Of Eligibility For Intercession Of His

Eminence

It means that: For eligibility of the intercession of the intercessors on the Judgment Day, it is necessary that there should be a prior connection in the world between the intercessor and the interceded one. For example the latter should have served or helped him, fulfilled his needs or prayed for him, expressed his sincere love for him or removed some harm from him as was seen in Part Four of this book under the topic of the intercession of the believers. And also the tradition about the intercession of the believers in Point Two and the tradition about the intercession of the visitor of the tomb of Imam Husain (as) in Point Three proves this matter. In addition there are numerous traditions that confirm this. For example:

In *Biharul Anwar* from the *Tafseer* of Imam Hasan Askari (as) from Amirul Momineen (as) it is mentioned that:

“The Almighty Allah is kind to His servants and among His favors is that He created a hundred blessings and kept one blessing among all the creatures so that by it people observe kindness with each other. And that by it the mother is kind to her children and the female beasts are kind to their offspring. Thus when it would be the Judgment Day He would supplement this blessing with the other ninety-nine blessings and with that be merciful on the Ummah of Muhammad (S) and He would give them the right to intercede for whoever they like from the people of religion – So much so that a person would come to a Shia believer and say: Intercede for me.

He would ask: What right you have on me to ask for intercession? He would reply: I gave you water one day. Thus he would recall it and do intercession for him. Another person would come and say: I have a right upon you to ask you to intercede for me. He will ask: What is that? He replies: One day you took the shelter of the shade of my wall from sun. So he would intercede for this person. Thus he would continue to intercede till he has interceded for his neighbors, friends and acquaintances. The believer is more honorable in the view of Allah than what you consider him to be.”[28](#)

Also it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Indeed, a believer from among you would avoid one whom he had known in the world while it would be ordered that the latter be taken to Hell. The angel would be taking this man and he would say to that believer: Please help me, as I did good to you in the world and fulfilled your need when you came to me. Would you not recompense for that today? Thus the believer would say to the angel appointed on him: Leave him. Imam Sadiq (as) said: The Almighty Allah would hear the believer and ask that angel to accept the believer’s request. So the angel would release that man.”[29](#)

I say: When the position of a believer is such with regard to one who has done a favor to him, there is no doubt that our master, His Eminence, the Master of the Time (aj) would intercede for one who has prayed for him and he would save them from chastisement on the Judgment Day because *Dua* is an important link and a very strong rope; it is a sign of love, a source of pleasure, a kind of help and a type

of service to His Eminence.[30](#)

May the Almighty Allah give *Tawfeeq* to pray for an early reappearance of His Eminence and make us worthy of his intercession.

- [1.](#) Sharh Tajreed al-Itiqaad, Pg. 331
- [2.](#) Biharul Anwar; Vol. 8, Pg. 34
- [3.](#) Biharul Anwar; Vol. 8, Pg. 34
- [4.](#) Biharul Anwar; Vol. 8, Pg. 34
- [5.](#) Biharul Anwar; Vol. 8, Pg. 34
- [6.](#) Biharul Anwar; Vol. 8, Pg. 37
- [7.](#) Mahasin, Pg. 183
- [8.](#) Khisaal, Vol. 1, Pg. 292
- [9.](#) , Biharul Anwar; Vol. 8, Pg. 42
- [10.](#) Biharul Anwar; Vol. 8, Pg. 43
- [11.](#) Biharul Anwar; Vol. 8, Pg. 41
- [12.](#) Biharul Anwar; Vol. 8, Pg. 36
- [13.](#) Biharul Anwar; Vol. 8, Pg. 59
- [14.](#) Biharul Anwar; Vol. 8, Pg. 59
- [15.](#) Biharul Anwar; Vol. 101, Pg. 27
- [16.](#) Al-Burhan, Vol. 3, Pg. 57
- [17.](#) Biharul Anwar; Vol. 8, Pg. 41
- [18.](#) Biharul Anwar; Vol. 8, Pg. 42
- [19.](#) Tafseer Noor ath-Thaqalayn, Vol. 3, Pg. 361
- [20.](#) Biharul Anwar; Vol. 8, Pg. 42
- [21.](#) Biharul Anwar; Vol. 8, Pg. 47
- [22.](#) Biharul Anwar; Vol. 8, Pg. 59
- [23.](#) Biharul Anwar; Vol. 8, Pg. 52
- [24.](#) Biharul Anwar; Vol. 8, Pg. 56; Surah Shuara 26:100.
- [25.](#) Biharul Anwar; Vol. 8, Pg. 39
- [26.](#) Biharul Anwar; Vol. 8, Pg. 55
- [27.](#) Biharul Anwar; Vol. 8, Pg. 55
- [28.](#) Biharul Anwar; Vol. 8, Pg. 44
- [29.](#) Biharul Anwar; Vol. 8, Pg. 41
- [30.](#) In the thirty-second benefit it is mentioned that one who prays for the Imam will become eligible for intercession of the Imams. The Tafseer of the verse says that the Imams will see their helpers and companions and intercede for them. Since the supplicant is also a helper of the Imams this is also applicable to him. (The Author)

12. Eligibility For Intercession Of The Holy Prophet (S) And Attaining The Great

Intercession

That which proves this matter – in addition to that which was mentioned previously that mediation of the Imam of the Age (aj) is the mediation of the Holy Prophet (S) – are traditions that the chief of the traditionists has mentioned in *Khisaal* through his own chain of narrators from His Eminence, Reza (as) from his respected forefathers from Amirul Momineen (as) that he said:

The Messenger of Allah (S) said: “I will intercede for four kinds of people even if they come to me with the sins of all humanity: one who has helped my Ahle Bayt, one who fulfills their need while they are in need of it, one who loves them with words and deeds and one who removes their distress practically.”¹

Allamah Hilli (r.a.) has narrated from the Messenger of Allah (S) directly that he said:

“I will intercede for four kinds of people even if they come to me with the sins of all people of the world: one who has helped my descendants, one who spent his wealth in the difficult times of my progeny, one who loved my descendants with words and deeds and one who tried to fulfill the needs of my descendants while they are persecuted and in flight.”²

In *Biharul Anwar* through his own chain of narrators it is mentioned from His Eminence, Reza (as) from his Purified Forefathers from Amirul Momineen (as) that the Holy Prophet (S) said:

“I will intercede for four people on the Judgment Day: one who honored my progeny, one who fulfilled their needs, one who performed their work in their times of distress, and one who loved them with the heart and the tongue.”³

I say: It is clear that three topics can be derived from it to apply for praying for an early reappearance of Maula Sahib al-Amr (aj) because it is type of help, verbal love and fulfillment of need as shall be explained ahead.

Among the matters that prove this aim are the advices of Allamah Hilli to his son in which he quotes the following tradition of Imam Ja’far Sadiq (as):

“On the Judgment Day a caller would call out: Silence! And pay attention, as Muhammad (S) would like to address you. So all the creatures would fall silent and the Holy Prophet (S) would arise and say: O gathering of creatures, anyone having a favor or a goodness upon me may please get up so that I can reward him. They would say: May our parents be sacrificed on you, what favors and acts of kindness? Allah and the Messenger of Allah (S) are having all rights, favors and good turns upon all the creatures. He would say: All right, if anyone has given shelter to one of my family, or did them a good turn, or clothed or satiated their hunger, may please come forward so that I could reward him.

At that moment some people who have performed such deeds would come forward. Then a voice would

come from the Almighty Allah: O Muhammad, O My Friend, I give you the authority to reward them as you like. Give them whichever place you like in Paradise. Thus he would give them a house in ‘Waseela’ such that their view will not be obstructed from Muhammad and his Ahle Bayt (as).”⁴

I say: Without any doubt, praying for well-being is a kind of a good turn, thus its effect on that supplicant is that he would become eligible for the intercession of the Messenger of Allah (S) on the Judgment Day. And this tradition also proves increase of rewards through intercession just as it proves removal of punishment.

Among the other proofs is a tradition that Shaykh Sadooq has mentioned in *Amali* from Imam Muhammad Baqir (as) from his forefathers from the Messenger of Allah (S) that he said:

“One who wants to obtain my mediation and that he should have the right upon me to intercede for him on Judgment Day, it is necessary that he should always recite *Salawaat* for my family and please them.”⁵

I say: There is no doubt that all of Ahle Bayt (as) become pleased if you pray for the early reappearance of Hazrat Hujjat bin al-Hasan (as); rather it is possible that it could be a kind of attachment to them (think upon it).

¹. Al-Khisaal, Vol. 1, 196

². Al-Muntaha, Vol. 1, 544

³. Biharul Anwar; Vol. 8, Pg. 49

⁴. Al-Muntaha, Vol. 1, 544

⁵. Amali, Sadooq, Gathering no. 60, Vol. 5, Pg. 310, Beirut

13. A Means To Allah, The Mighty And The High

Allah, the Mighty and Sublime has ordered that you must take up a means to Him, as mentioned in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.” (Qur’an, Surah Maidah 5:35)

And this verse has introduced three things that make one eligible for salvation and all three are found in *Dua* for His Eminence, the Master of the Time (aj) because: The first is the position of faith. And without any doubt *Dua* for His Eminence is a sign of faith and the cause of its perfection. And also: It is a type of

Jihad by the tongue, in the same way it is a means towards the Beneficent Lord, which could be explained in two ways:

First: Meaning of *Waseela* (means) – as mentioned in *Majmaul Bayan*¹ – is a relationship of connection and nearness, and there is no doubt that this *Dua* is a relationship of attachment and gaining nearness to Allah, the Mighty and the High, just as the other worship acts through which one can obtain the proximity of Allah. Although this *Dua* is one of the most important means of proximity and the nearest path of connection and the most valuable of them, as will be explained in this book by the help of Allah.

Second: It is that *Waseela* implies – especially in this blessed verse – that same Imam (as), as explained in the *Tafseer* of Ali Ibne Ibrahim Qummi:

“Seek His nearness through the *Waseela* of the Imam.”²

As evident, this statement is from a traditional report of Imam (as).

In *Burhan* it is narrated from Amirul Momineen (as) that he said regarding the verse:

“And seek means of nearness to Him.”

“I am the *Waseela* to Him.”³

In *Miraat al-Anwaar* quoting from the book of *al-Waahida* from Tariq bin Shahaab it is mentioned that he said: in a tradition, Amirul Momineen (as) said:

“Imams of Aale Muhammad (S) are *Waseela* to the Almighty Allah and the means of connection to His mercy...”⁴

Also in the book of *Riyaaadh al-Jinaan* it is narrated from Jabir that the Holy Prophet (S) mentioned the excellence of himself and his family when he said:

“We are *Waseela* to Allah.”⁵

In some Ziarats it is mentioned:

“And I make them a *Waseela* for gaining Your pleasure.”

It is mentioned in *Dua Nudbah* that:

“And I have made them source of gaining Your nearness and *Waseela* for obtaining Your satisfaction.”

In *Dua* of the Chief of the worshippers (as) on the Day of Arafah it is mentioned:

“And You made them *Waseela* to Yourself and a path towards Paradise.”⁶

From this we learn that *Waseela* denotes this same Imam. On the basis of this taking *Waseela* towards the Almighty Allah is performing an act that is source of satisfaction and nearness of His Eminence, and as the Almighty Allah has appointed a guide for every nation and an Imam for every people. He says:

“And (there is) a guide for every people.”

He appointed the Imam (as) as a *Waseela* towards Himself, thus it is necessary for every community to recognize their guide and *Waseela* and to do all that takes one near to him and earns his pleasure. Because without recognizing him, it would not be possible to become proximate to him.

From this point of view, it is mentioned in a tradition accepted by both sects (Shia and Sunni) that:

“One who dies without recognizing the Imam of his time, dies the death of Ignorance (infidelity).”⁷

On the basis of this, one who does not recognize the Imam of his time is like one who has not recognized any of the Imams and that which proves this matter are those widely related traditions, some of which we shall quote in the coming pages:

Husain (as) came to his companions and said: “O people, Allah, the Mighty and Sublime did not create human beings except that they should recognize Him. Thus if they recognize Him and (then) worship Him, they would become needless of worshipping anything else.” A man asked His Eminence: “O son of Allah’s Messenger (S), may my parents be sacrificed on you, what is the recognition of Allah?” He replied: “In every age the recognition (*Marefat*) of Allah is the recognition of the Imam whose obedience is obligatory on the people.”⁸

Here the author of this book quotes from his teacher, Allamah Majlisi an anecdote that the latter has mentioned in *Biharul Anwar*:

From this point of view the recognition (*Marefat*) of Allah is interpreted as the *Marefat* of Imam (as) perhaps because the *Marefat* of Allah cannot be gained except through Imam or that getting a share of divine recognition (*Marefat*) is subject to *Marefat* of Imam (as).

Now that this matter is clear I say: Without any doubt *Dua* for an early reappearance of Maula Sahib az-Zaman (aj) is also a means that the Almighty Allah has appointed towards Himself. Not only to the Almighty Allah, it is a means towards all the Imams, rather towards all the prophets and all successors as they are divine mediums and spiritual fathers, and this *Dua* is a cause of their satisfaction and seeking of their aim and goal. Moreover, it is the obedience of *Ujil Amr* that Allah has made incumbent:

وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Obey Allah and obey the Apostle and those in authority from among you.” (Qur’an, Surah Nisa 4:59)

Because His Eminence has himself ordered us to pray for his early reappearance.

Also the tradition we mentioned in forgone pages proves this: In *Burhan* and other books, it is narrated from His Eminence, Abu Ja'far Baqir (as) regarding the following words of the Almighty Allah:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

“But when the prayer is ended, then disperse abroad in the land and seek of Allah’s grace...”
(Qur’an, Surah Jumu’ah 62: 10)

“Prayer’ implies the *Bayyat* (allegiance) of Amirul Momineen (as) and ‘land’ stands for successors whose obedience and *Wilayat* the Almighty Allah has made compulsory. Just as He has ordered the obedience of the Holy Prophet (S) and Amirul Momineen (as) and he has used metaphor for them. And regarding the words: “and seek of Allah’s grace” he said: It means seeking Allah’s Grace for the Successors...”⁹

I say: Their comparison with ‘land’ is from two aspects:

1. Allah, the Mighty and the High has made the earth as a place of stay for the creatures so that they may spend their lives on it in comfort and peace. And in the third and the fourth part we have explained that the stability of the earth is due to the existence of the Imam, thus the safety and comfort of all the creatures of the earth is due to the existence of the Imam (as).
2. Earth is a means of receiving the heavenly bounties by the people of the world. Thus the Almighty Allah says:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

“And you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.” (Qur’an, Surah Hajj 22:5)

Imam (as) also is a means through which the divine bounties reach the people of the world – as we have explained before.

3. Allah, the Mighty and the High has created many types of bounties from the earth, like fruits, grasses and straw (cattle feed) etc. according to the needs of the creatures so that human beings and animals may derive their nutrition from it. The Almighty Allah says:

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

فَأَنْبَتْنَا فِيهَا حَبًّا

وَعِنَبًا وَقَضْبًا

وَزَيْتُونًا وَنَخْلًا

وَحَدَائِقَ غُلْبًا

وَفَاكِهَةً وَأَبًّا

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

فَإِذَا جَاءَتِ الصَّاخَّةُ

“Then We cause to grow therein the grain, And grapes and clover, And the olive and the palm, And thick gardens, And fruits and herbage A provision for you and for your cattle.” (Qur’an, Surah Abasa 80:26-33)

Also from the being of Imam (as) many kinds of sciences and laws are made available for the people according to their needs and that which is good for them; so that they may not be in need of anyone else. And other causes could also be found if more contemplation is done but due to time constraint we have just mentioned these, and the *Tawfeeq* is from Allah.

Explanation: Shaykh Tabarsi says in *Majmaul Bayan*:

Qazab (‘clover’): Green alfalfa that is pared a number of times for making it cattle feed (from Ibne Abbas and Hasan) and...

Abbun (‘herbage’): Grasslands and pasture for cattle...[10](#)

And in *Qamoos*:

Qazab (‘clover’): Every big and huge tree whose branches bear leaves and Abbun (‘herbage’): Grassland or farm where crops grow...

- [2.](#) Tafseer al-Qummi, Vol. 1, Pg. 168
- [3.](#) Al-Burhan, Vol. 1, Pg. 469
- [4.](#) Miraat al-Anwaar, Pg. 331
- [5.](#) Miraat al-Anwaar, Pg. 331
- [6.](#) Sahifa Sajjadiya, Supplication no. 47
- [7.](#) Ghaibat Nomani, Pg. 180
- [8.](#) Miraat al-Anwaar, Pg. 58
- [9.](#) Al-Burhan, Vol. 4, Pg. 335
- [10.](#) Majma al-Bayan, Vol. 10, Pg. 440

14. Acceptance Of Prayers

It means that when the supplicant, along with his supplications, prays for the Master of the Time (as) his prayer is accepted being accompanied with the prayer for His Eminence.

That which proves this matter is logic as well as Islamic texts:

First cause: Without any doubt the prayer of a slave for the master, Imam of the Time (aj) is definitely accepted because its exigency is present and its obstacle is absent and both the meanings are clear. Delay in the acceptance does not mean that it is not accepted. Thus if one begins his supplication with only the prayer for His Eminence, the Master of the Affair (as) it would be pertinent that the Most Merciful and Kind Lord accept it. And also the Almighty Allah has made it a rule that if a person is offered different types of goods in one transaction while some of the items are defective, he must either reject all or accept all and he cannot reject only the defective ones.

Second cause: Some sins and evils prevent the acceptance of prayer. So if one prays for his wishes along with the prayer of his master, the Master of the Time (aj), his prayer will be joined with that and the sins that prevent the acceptance of his prayer would be forgiven and there will not remain any obstacle to the acceptance of his prayer. And the Almighty Allah would accept it. And in the eighteenth point of excellence it will be mentioned that *Dua* for His Eminence as an addenda gets the sins forgiven.

Third cause: We previously mentioned among the benefits of praying for the Imam of the time (as) that His Eminence would pray in favor of one who prays for him and without any doubt the *Dua* of His Eminence for fulfillment of needs of someone demands their acceptance that is asked from the Almighty Allah.

Fourth cause: In *Usool Kafi*, in the merits of reciting the *Salawaat* on Muhammad and Aale Muhammad (S), it is directly narrated from Imam Ja'far Sadiq (as) that he said:

“It is necessary for one who has a petition in the court of Allah that he should begin it by reciting the

Salawaat on Muhammad and Aale Muhammad, then mention his need. And then he should conclude his supplication with reciting the *Salawaat* on Muhammad and his progeny as the Almighty Allah is much higher than He should accept the first and the last prayer and leave its middle because there is no obstruction in acceptance of *Salawaat* and *Duroodon* Muhammad and his progeny.”[1](#)

I say: The point of evidence in this tradition is that: The mentioned cause is general and it includes all supplications that comes in between two *Duas*, because Allah, the Mighty and the High is more kind than that He should accept both sides and leave the middle. In the first cause we mentioned that the *Dua* of believer for the early reappearance of his master is inevitably accepted, thus textual proof is that which supports the logical proof.

Fifth cause: It will be further explained that when a believer prays for his believer brother who is absent, the angels pray for him many times the same thing in his favor and it is known that the *Dua* of the angels is accepted since it has no impediments.

Sixth cause: In *Usool Kafi* through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “When one of you supplicates, one should make it general so that it becomes more binding and confirmed. (and in another version it says) Then give generality to the *Dua* as it would make it more binding and confirmed.”[2](#)

I say: The Messenger of Allah (S) has said:

‘...one should make it general...’

It means that a general *Dua* is more binding and confirmed for the one who is praying from that he should only pray for himself without including the believers in it. The conclusion of the statement of His Eminence is: making a *Dua* general is a cause of its acceptance and achieving of its aim. And the explanation of the matter and proof of this tradition can be presented by stating that generality in *Dua* has two aspects:

One: The supplicant makes all the believing men and women partners in his supplication and includes himself in it. That is he prays together for himself as well as all the believing men and women. For example he says: O Allah, please forgive the believing men and women and fulfill the needs of the believing men and women. Or he says: O Lord, forgive us and fulfill our needs (accept our prayers) while keeping in mind himself and all the believing men and women.

Second: His prayer should be in a way that it includes benefits for all believing men and women – even though it may not be stated in words – like: Praying for peace and descent of heavenly bounties, growing of earthly bounties and keeping away of calamities etc. as their benefits favor all, this is also a way of giving generality to *Dua*, and *Dua* for an early reappearance of our master, the Master of the

Time (aj) is of this type, therefore it is the implication of this hypothesis as is clear to those who understand.

Supposing if someone denies that this type of *Dua* has generality, it can be said: If the supplicant makes his intention general for believing men and women or clarifies this meaning, there does not remain any other doubt.

And as for the fact that *Dua* for the reappearance of our master, the Imam of the time (as) is a matter whose benefit is universal; there is no need of proving it, thus as we have already mentioned in Part Four of the book, the reappearance of His Eminence would be success for every believer and faithful, and display in every way of justice, decline of every type of ignorance, exposition of sciences, dispelling of sorrows, removal of maladies, spread of blessings, victory of the believers, destruction of oppressors, security of the inhabited lands and safety of the people...

As for the statement of the Holy Prophet (S) that:

“When one of you supplicates, one should make it general.”

It is having a few aspects:

1. It is that it implies: When a believer supplicates, he makes this supplication general for all believers and includes himself in it. So if he does this and supplicates for all of them, this *Dua* is guaranteed to be accepted and accepted soonest and is more effective than if it were only for himself. On the basis of this, making a *Dua* universal makes its acceptance sure and earlier.

The conclusion is that, if you say: O Allah, forgive the believing men and women, it would guarantee your forgiveness rather than when you say: O Allah, forgive me! And if you say: O Allah, hasten the reappearance of our master, the Imam of the time (as), it would guarantee your success and prosperity rather than when you say: O Allah, give me deliverance. Because the prayer for the reappearance of the Imam of the Age (aj) is in fact *Dua* for deliverance of all believing men and women.

2. It is that it would imply: When you want to pray for yourself, first of all you pray for all generally so that your *Dua* is sure to be accepted, that your *Dua* for all the believers in general is the cause of its acceptance and reaching your goal as mentioned in these words at the beginning of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ

“O you who believe! when you rise up to prayer, wash your faces...” (Qur’an, Surah Maidah 5:6)

(That is before the Prayer perform the ablution).

Also the verse:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“So when you recite the Qur’an, seek refuge with Allah...” (Qur’an, Surah Nahl 16:98)

(That is when you want to recite the Qur’an)

The implication of the statement of the Messenger of Allah (S) that:

“When one of you supplicates one should make it general.”

Is that: When you want to supplicate for yourself you must supplicate for all the believing men and women in general then supplicate for yourself as this method would make your supplication sure to be accepted because preferring the people of faith in *Dua* makes it perfect for acceptance as mentioned in some traditions of Imam Ja’far Sadiq (as) that he said:

“One who gives preference to forty brothers and prays for them, then prays for himself, it will be accepted for them as well as him.”³

3. It is a common conjunction, that is every time you pray for yourself, before or after that pray for all your brothers also. This type is found more in use in Arabic language and common idiom as will be evident for educated people.

Seventh cause: There is a tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* from Muhammad bin Yahya Attar from Ahmad bin Muhammad bin Isa from Ali bin al-Hakam from Saif bin Ameera from Amr bin Shimr from Jabir bin Yazeed Jofi from His Eminence, Abu Ja’far Baqir (as) that he said regarding the verse:

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ

“And He answers those who believe and do good deeds, and gives them more out of His grace...” (Qur’an, Surah Shura 42:28)

There is a believer that prays for his brother who is not present, so the angels tell him:

Amen

And Allah, the Mighty and Powerful says:

“Twice of what you have asked will be there for you and what you have requested will be given to you due to the love you have for him.”⁴

I say: In our view the chain of narrators is authentic, but Allamah Majlisi has considered it weak in *Miraat*

al-Uqool and apparently it is because of Amr bin Shimr; but many narrators have confirmed this report. However in my view following the research scholar, Noori in *Mustadrak al-Wasail* I consider this narrator reliable and trustworthy because some elders have narrated from him and there are other signs of his reliability while his connection with *Ghulat* (extremists) is not proved.

In any case the evidence of this tradition is clear for our purpose and the words:

“Twice of what you have asked will be there for you...”

It shows that whatever you ask for your brother, you will be given more than that. And the words that:

“...and what you have requested will be given to you due to the love you have for him.”

They prove that by the blessings of praying for the brother who is absent what you ask for yourself will also be accepted. There is also a remote possibility that:

‘I bestow’ is a first person verb form. It means that I gave what you prayed for your brother who is absent and Allah is Wise.

Thus O one who wants to reach an aim do you know a believer whose faith is more perfect and whose belief more complete and who is more beloved and proximate to Allah, having a higher status with Him than your master, the Master of the Time (aj)? Then pray more for your master so that by the blessing of that *Dua*, your prayers are also accepted.

Eighth cause: As mentioned earlier and as will be said ahead, among the benefits of praying for an early reappearance of His Eminence, is the perfection of faith, getting certainty, obtaining deliverance from doubts of the doubters and deviant ones and these factors would be responsible for having your supplications accepted, just as weakness of faith and doubts in the principles are obstacles in the acceptance of *Dua*. Thus when the servant prays for his master, the Master of the Time (as), his certainty becomes stronger and his belief more perfect, and when he achieves this condition, the Almighty Allah accepts his prayers.

To prove this matter let us read a traditional report that is reliable, and almost equal to authentic that Thiqatul Islam Kulaini has narrated from Muhammad bin Muslim from Imam Muhammad Baqir (as) and Imam Ja’far Sadiq (as) as follows:

I (narrator) asked: We see some people who are very zealous and sincere in prayers but they have not accepted right faith (Shiaism), would it be of any use to them? He (the Imam) replied: O Muhammad this is like those families of Bani Israel, such that when one of them prayed for forty nights his prayers were inevitably answered. But a person from them performed arduous worship for forty nights but his supplication was not answered. So he went to Isa bin Maryam (as) and complained to him about his position so that he may pray for him.

Isa bin Maryam (as) performed the ablution, recited the Prayer and beseeched the Almighty and the Almighty Allah revealed to him: O Isa, this servant of Mine is approaching Me through a path other than what I have specified. He is praying to Me while he harbors doubt about your prophethood. Even if he prays so much that his neck is severed and his finger joints shatter, I would not accept it.

Imam said: So Isa (as) looked at that man and said: Are you calling the Lord while you have doubt in His Prophet? The man replied: O Spirit of Allah and His Word, by Allah, what you say is right, now pray that Allah removes this condition from me. Thus Isa (as) prayed for him; the Almighty Allah approved his repentance and accepted his prayer and he went back to his family.⁵

Ninth cause: Allamah Majlisi says in *Miraat al-Uqool* regarding the fact that the supplication which is not accompanied with *Salawaat* on Muhammad and Aale Muhammad remains veiled —:

The aim of the creation of the jinns and humans and all the beings from the beginning till the end were the Messenger of Allah (S) and the Ahle Bayt (as) as the great intercession in the world and the hereafter belongs to them only and through their medium, blessings descend on all the creatures. Because there is no miserliness in the giver, rather the defect is in the recipients. They (as) are deserving of all divine graces and holy blessings, so when they are bestowed a blessing, it comes down to the other creatures also.

On the basis of this, if the supplicant desires to receive divine blessings he should recite *Durood* on them as this *Dua* is never rejected, as the giver is beneficent and the recipient is worthy and through their auspiciousness the supplicant, rather all the creatures would benefit by divine grace. Just as if there is a nomad Bedouin in the house of a nobleman and if the nobleman were to arrange a very elaborate feast for him it would seem to be a very odd thing, but on the contrary if the nobleman is having as a guest, a person of great importance, like a diplomat etc. and in the honor of this diplomat the nobleman arranges a special banquet and the nomad also participates in the dinner, there would not be any problem. Rather it would be considered bad manners to disallow the poor man sharing the food.⁶

I say: It is clear that this example applies perfectly to the matter of praying for our master, the Master of the Time (aj) and people of perception can easily understand this.

Tenth cause: It is the same that Allamah Majlisi has mentioned:

The Family of the Messenger of Allah (S) is a medium between us and the Almighty Allah for conveying the laws to us. Because we have no access to divine revelation, court of God and heavenly sphere. Thus there must be messengers who can serve as connection between us and the Lord. And they must be such that they should have divine aspects as well as human qualities so that they could have contact with the giver of grace and also the recipients so that whatever they take from the Lord, they may convey to the creatures.

Therefore the Almighty Allah appointed among the people His messengers and prophets who apparently

have human forms but internally have morals, behavior, knowledge and pure souls. They said to the people: We are human beings like you, so that they may not despise them and accept them and be friendly with them. In the same way in addition to this all the bounties and their perfections also are through their medium between the Lord and other creatures. Thus every blessing first reaches them, then it is distributed to the creatures. And reciting *Salawaat* on them is a prayer for grace from the mine of grace to the location of its distribution on all the creatures according to their capability and eligibility.

I say: This aspect is also currently in the topic of our discussion, and these ten points explain that the (other lawful prayers) of one who prays for our master Qaim (aj) will be surely accepted.

[1.](#) Kafi; Vol. 2, Pg. 494

[2.](#) Kafi; Vol. 2, Pg. 487

[3.](#) Kafi; Vol. 2, Pg. 509

[4.](#) Kafi; Vol. 2, Pg. 507

[5.](#) Kafi; Vol. 2, Pg. 200

[6.](#) Miraat al-Uqool, Vol. 12, Pg. 87, Chapter of Salawaat on the Prophet Muhammad and his Ahle Bayt (as).

15. Recompensing Favor Of Prophethood Of The Holy Prophet (S)

That which proves this matter is the statement of the Almighty Allah in Surah H'aa Meem A'in Seen Qaaf:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives.” (Qur’an, Surah Shura 42:23)

The evidence of this shall be discussed in some points:

First: Whatever the Holy Prophet (S) demands is an order.

Second: Demand and order of His Eminence implies that it is incumbent to follow it except that there be any evidence against it.

Third: It is that the Holy Prophet (S) has the right of prophethood on this Ummah, thus it is obligatory on the people to fulfill the right of His Eminence as much as possible.

Fourth: It is that Allah, the Mighty and the High has specified the recompense of prophethood of the Holy Prophet (S) to be love for the family and kinsfolk of His Eminence.

Fifth: The meaning of 'family and kinsfolk' is progeny of the Holy Prophet (S) and rejection of the contention of Ahle Sunnat.

Sixth: Meaning of love and its types.

First Introduction

You should know that demand is the origin of action from the high to one who can understand – as researchers have understood – be it by the word of 'I order' or by the word 'do'. It can also be through a question etc. It can also be without using any words; that is by gesture or in writing. The evidence of what is stated is that the first meanings that comes to the mind is are those mentioned above. You do not see if the demand is made by a great personality, in any word it will be said: so-and-so has ordered such a thing. And if a sensible person says: I order you to do that, the intellectuals would consider it silly because order is restricted to the high, just as *Dua* and asking is from the high, request and plea is from the equal only. And investigation in the use of these words would make everything clear.

And as for that which the Almighty Allah said in the anecdote of Firon:

“What counsel do you then give?”

Inspite that he was superior to them it is referred to as an order? It could be only due to two things:

One is that it could be that the object of the verb is eliminated that is 'What do you order the soldiers?' On the basis of this the word 'order' is used in its true sense as 'I order' with regard to the soldiers is more dignified. Secondly: Suppose they were higher and by way of metaphor – from one aspect – they are addressed in this way. And Allah knows best.

It is proved by this introduction that when the demand is issued from the Holy Prophet (S) in whatever word it be – even if it is interrogative, as mentioned in the captioned verse – it is an order, because sometimes allusion is made to question by way of humility which was the program of His Eminence and the basis of his words as he is reported to have said:

“I have been sent for the perfection of morals.”

Or it could be for moderation and kindness with the people so that they may accept his orders with sincerity and with seriousness; hence their position is supposed higher.

If we agree that the enforcement of *Mawaddat* is a part of:

“I don't ask you except the love of my kinsfolk.”

It means that: My aim and desire that reverts to me is contained in it.

Obligatory nature of love can also be derived from another example and it is the statement of Allah, the Mighty and Sublime with the Holy Prophet (S) in which He says:

”Say: I don’t ask for anything.”

As it shows that it is necessary for His Eminence to ask his right from them because if the fulfillment of this right had not been obligatory, he would not have asked them as is very much clear.

Second Introduction

I made research into the principles of jurisprudence that the matter having implication is evident in inevitable demand, in other words demand is in fact, an order. That is: Except for the matter of demand nothing else is understood, and demand without specification of conditions, words or external in common parlance, its implication is on absolute demand and it is expressed in it.

The indication of this meaning is that we see commands that are issued by higher authorities to the lower, anyone who pays attention to them will not have any doubt that they are compulsory matters, rather it is in their nature that they will be impelled to perform what they are ordered and they have no hesitation whether these commands are compulsory or not.

We also see that if they do not perform those things they become worthy of blame and criticism, and it is not but from the aspect that it is an absolute demand – in the view of common people – it is expressed in absolute demand, without there be any need of specifications of time or state and external proof, therefore commands that came in the beginning will be considered compulsory – in the event that there is no context of their recommended nature.

Although if an order is received for a matter it is obligatory on us that we investigate and find out in all the traditional reports that have reached us from the Purified Imams whether they are having an opposite method or not, because it is often that methods and testimonies on other reports have come in those and the narrators are one of the other, if it is not so, due to contemplation the expression of demand says that it is obligatory; rather from many aspects there should be methods and testimonies in all other chapters, as the scholars of principles have generally ordered to search for specific order stating that it is obligatory.

Due to the large number of qualifications mentioned in every chapter (topic) not from the view of contemplating on general appearance. Thus if we get a testimony that the order is for recommended nature, on the basis of this, the testifying word is applied to its apparent meaning. And if not, there is no option except that the word of order should be considered an obligatory order.

It is learnt from this introduction that the demand issued by the Holy Prophet (S) in this matter – by the

order of the Almighty Allah – is an absolute demand and it proves that the duty stated is obligatory and the testimony of this are the traditional reports issued by the Infallible Imams (as) in order to prove that what is ordered in this verse is obligatory. Thus in the *Tafseer al-Burhan* and *Ghayat al-Maraam* it is narrated from His Eminence, Imam Hasan Mujtaba (as) that he said in a sermon:

“We are a family whose love the Almighty Allah has made compulsory on every Muslim when He said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives.” (Qur’an, Surah Shura 42:23)¹

And in the same two books it is narrated from Imam Ja’far Sadiq (as) from his venerable forefathers that:

When the following verse was revealed on the Holy Prophet (S):

“Say: I do not ask of you any reward for it but love for my near relatives.”

The Holy Prophet (S) stood up and said: “O people, Allah, the Mighty and the High has made a matter obligatory on you; will you fulfill it?” None of them replied.

The next day again he stood up and asked the same question, again no one responded. Then he repeated the same statement on the third day and none replied. Then he said: “O people, this matter does not concern gold, silver, food or drink.” They said: “Mention it to us.” He said: “Allah, the Mighty and the High has revealed to me: ‘Say: I do not ask of you any reward for it but love for my near relatives...’” They said: “Yes we will fulfill it.”

His Eminence, Sadiq (as) said: “By Allah they did not fulfill it except for seven persons: Salman, Abu Zar, Ammar, Miqdad bin al-Aswad al-Kindi, Jabir Ibne Abdullah Ansari and slave of the Messenger of Allah (S) named ‘Bast’ or Kubait and Zaid bin Arqam.”²

In the coming introductions also points would be mentioned that prove this matter, *Insha Allah*.

Third Introduction

The Holy Prophet (S) has the right of prophethood and messengership on this nation, thus it is obligatory, as much as possible for us, to fulfill the right of His Eminence. Thus all those who do not fulfill this right have committed injustice. And this matter does not require explanation because it is absolutely clear for intelligent people that it is obligatory to fulfill the right of the rightful person and also there is no doubt that the greatest right is that of the Messenger of Allah (S) because he has saved them from Hell. Therefore it is necessary that their greatest efforts should be to strive to fulfill his rights first and then of

anyone else.

Here we would be content with mention of only one holy tradition that is mentioned in *Ghayat al-Maraam* through Sunni channels, that the Holy Prophet (S) said:

“Go out and give a call: Pay attention, curse of Allah be on one who does injustice in recompensing labor, Pay attention, curse of Allah be on one who takes someone else as his master instead of his master. Pay attention, curse of Allah be on one who abuses his two fathers. Thus Amirul Momineen (as) made these announcements.

Umar and a group of people heard this, they came to the Holy Prophet (S) and asked:

Is there an interpretation of what you announced? He (the Prophet) replied: Yes, the Almighty Allah says:

“Say: I do not ask of you any reward for it but love for my near relatives.”

Thus, curse of Allah be on one who does injustice on me. And the Almighty Allah said:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

“The Prophet has a greater claim on the faithful than they have on themselves.” (Qur’an, Surah Ahzab 33:6)

O whomsoever I am the master, Ali is also his master. Thus, curse of Allah be on one who takes as masters other than him and his progeny. And I make you a witness that Ali and I are the two fathers of the believers. Thus curse of Allah be on one who curses one of us.

When they went out of there, Umar said: O companions of Muhammad (S), the Holy Prophet (S) hasn’t emphasized more neither on the day of Ghadeer nor at any other time as he did today with regard to Ali. Hisaan bin al-Arat said: This happened nineteen days before the passing away of the Messenger of Allah (S).”³

Fourth Introduction

The Almighty Allah has made the recompense of prophethood – which in fact is for the welfare of the people themselves – to be love for the kinsfolk according to the verse mentioned and traditions that confirm the same thing. Such as:

In the 79th Majlis in the *Amali* of Sadooq through authentic chains of narrators is related a lengthy tradition from Imam Ali Reza (as) in which verses of ‘Isftifa’ (selection) are mentioned that number twelve. In that tradition it is mentioned:

...Sixth: the statement of Allah, the Mighty and Sublime:

“Say: I do not ask of you any reward for it but love for my near relatives.”

And this is the specialty of the Holy Prophet (S) on the Judgment Day and a specialty for his progeny and not anyone else. Because the Almighty Allah has mentioned in the story of Nuh (as) in His Book that: O people, I don't ask you for monetary recompense of this prophethood, my reward is on Allah. And I don't know those who brought faith. They would reach to their Lord but I will show persons who resorted to ignorance.

It is related that Hud (as) said: I don't ask you any recompense for this message, my reward is on the Almighty Allah Who created me, do you not think?

Allah, the Mighty and Sublime told the Holy Prophet (S): Say: I do not ask of you any reward for it but love for my near relatives... And the Almighty Allah did not make their love compulsory but that He knew that they would never separate from religion and they will never deviate.

Secondly a person is friendly with another man but is inimical to one of his family member, then he will not remain absolutely clean and pure-hearted with this person. Allah, the Mighty and Sublime wants that there should not be anything in the heart of the Messenger of Allah (S) towards the believers, that is why He made love for his kinsfolk compulsory. On the basis of this, whoever fulfills this obligation and loves the Holy Prophet (S) and also loves his family, the Messenger of Allah (S) cannot hate him. And whoever leaves him and does not fulfill this duty and is inimical to the family of the Prophet, would be eligible to be hated by him because he has omitted a duty that Allah has made obligatory. And which nobility and excellence is more than or equal to this excellence.

Thus the Almighty Allah revealed this verse to the Holy Prophet (S):

“Say: I do not ask of you any reward for it but love for my near relatives.”

At that time the Messenger of Allah (S) stood amidst some of his companions, praised and glorified Allah and then said: O people, the Almighty Allah has made a matter obligatory on you; will you fulfill it? None of them replied. Again he said: O people, this matter does not concern gold, silver, food or drink. They said: Mention it to us. So he recited this verse to them. They said: Yes, we will fulfill it. However most of them did not fulfill it and they went back on their word.

The Almighty Allah did not send any prophet but that He revealed to him not to ask any recompense because Allah, the Mighty and Sublime paid the reward of the prophets Himself. However, the Almighty Allah made love of the family of Muhammad (S) obligatory and ordered him to inform them about their matter so that by recognizing their excellence and status that the Almighty Allah has bestowed to them they may imbue their hearts with their affection as love is directly proportional to *Marefat* (recognition) and identification of excellence.

When the Almighty Allah made this obligatory, it was very hard on many people because obligatory obedience is difficult. Thus some who had made a covenant with the Almighty Allah remained attached to them and the hypocrites and inimical persons harbored enmity and with that became apostates, and they altered the limits that the Almighty Allah had specified for relatives. Then they said: Family relationship applies to all Arabs. In both cases, we are certain that *Mawaddat* is with regard to the near relatives and kindred of the Prophet. Thus whoever is nearer in relation to the Prophet he/she is more deserving of *Mawaddat*, as much the proximity of relationship increases, as much the eligibility for *Mawaddat*.

But they did not do justice to the right of the Holy Prophet (S) despite the regard and concern he had for them in what the Almighty Allah has made incumbent on the Ummah, while it is not even possible to give thanks to the kindness and labors of the Messenger of Allah (S). They did not observe *Mawaddat* with regard to his relatives and kindred and they did not give them any importance for the love and protection of the honor of the Messenger of Allah (S).

How did they not fulfill the rights while even the Qur'an is unequivocal about it and it has called for it; moreover there are authentic traditions that state that only they are the people of *Mawaddat* whose love Allah has made incumbent and has promised reward for it. Indeed none fulfills this duty but that he shall be compulsorily admitted to Paradise according to the saying of Allah:

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۗ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“And those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace. That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives.” (Qur'an, Surah Shura 42:22-23)

Along with its interpretation and explanation that we have given.[4](#)

And many doors of knowledge open up with this tradition. So contemplate on this so that you may be guided on the right path and by this introductions it has become clear that love for the family of the Messenger is recompense of prophethood, thus its payment is obligatory on all the people.

Fifth Introduction

Here we shall explain who are meant by the word of 'Qurba' (near relatives) with whom this excellence is

related? We shall be content only by quoting some traditional reports recorded in *Ghayat al-Maraam* through Sunni chains of narrators so that it strengthens our hypothesis and eliminates all excuses.

From *Musnad* of Ahmad Hanbal through his own chain of narrators it is related from Ibne Abbas that he said:

When the verse:

“Say: I do not ask of you any reward for it but love for my near relatives.”

was revealed, they asked: O Messenger of Allah, who are your ‘near relatives’, whose love is made obligatory on us? He (the Prophet) replied: Ali, Fatima and their two sons.”⁵

A similar tradition is found in *Tafseer Thalabi*.

In *Sahih Bukhari* it is narrated from Saeed bin Jubair that he said:

‘Qurba’ (near relatives) implies: Aale Muhammad

A like traditional report is recorded in *Sahih Muslim* and *Al-Jama Baina as-Sihah as-Sitta*.

And it is narrated from Hamuyani through his own chain of narrators from Ibne Abbas that he said:

When the verse:

“Say: I do not ask of you any reward for it but love for my near relatives.”

was revealed, they asked: O Messenger of Allah (S), who are these whose love the Almighty Allah makes incumbent on us? He (the Prophet) replied: Ali, Fatima and their children.

And something like this again is narrated from Abu Naeem except that the words of ‘their two sons’ are replaced with ‘their two children’.⁶

It is concluded from this introduction that ‘Qurba’ (near relatives) means the progeny of the Holy Prophet (S) and the same thing is mentioned in Shia traditions also. And in some of those traditions it is as follows:

‘Qurba’ (near relatives) means the Holy Imams (as).

And it is possible to reconcile both types of traditions as follows:

One: The mention of Imams is from the mention of perfect implication because such an implication is seen in many interpretations (*Tafseer*).

Two: It is that the implication of love that is obligatory for the Imam (as) is his *Marefat* and *Wilayat*. That

is they must be considered only as the *Awliya* of Allah as understood from the tradition of Imam Ali Reza (as) that we have previously quoted.

In any case, there is no doubt that there is no one more closely related to the Prophet at this time in the world than His Eminence, the Master of the time (as). Thus love of His Eminence is obligatory on all and it is necessary that love for His Eminence should be deeper and more than other relatives of the Holy Prophet (S) – as was mentioned in the explanation of Imam Ali Reza (as).

Sixth Introduction: Meaning And Kinds Of Mawaddat (Love)

I say: The meaning of *Mawaddat* means this same heartfelt affection, along with all the apparent effects of real love. Therefore in *Tafseer Qummi* this same implication with the same effects that are necessary for this love is mentioned and it is said:

Recompense of prophethood is that they should not be harassed and must not be deserted, their right must not be trespassed, and continuous connection be maintained with them and the covenant made to Allah with regard to them must not be broken...[7](#)

Although it is clear that among the effects of heartfelt love is affection by the tongue and it is of few types: Among them is: praying for the well-being of the beloved. And this is the most important effect and result of apparent love, just as we see in the behavior of parents with regard to their children, such that their affection for them impels them to pray for them.

The conclusion derived from these introductions is that: *Mawaddat* of the family of Messenger is the recompense of prophethood and the most important family and the nearest of them in the present time is our master, Hazrat Hujjat bin al-Hasan (aj). And praying for His Eminence is a type of *Mawaddat* and through it some of the recompense of prophethood will be paid and since paying the recompense of prophethood is obligatory on all the people it is also obligatory on all that they should have *Mawaddat* for Hazrat Hujjat (aj) and as much as possible they must have regard for everything related to him.

[1.](#) Ghayat al-Maraam Pg.309, Chapter 6, Tr. 11

[2.](#) Ghayat al-Maraam Pg.309, Chapter 6, Tr. 14

[3.](#) Ghayat al-Maraam Pg. 306, Chapter 5, Tr. 9

[4.](#) Amali, Sadooq, Gathering no. 79, Pg. 424, Beirut

[5.](#) Ghayat al-Maraam Pg.306, Chapter 5, Tr. 1

[6.](#) Ghayat al-Maraam Pg. 307, Chapter 5, Tr. 10

[7.](#) Tafseer al-Qummi, Pg. 602

16 & 17. Warding Off Calamities And Increase In Sustenance

There are a large number of traditions that prove this matter. Among them are:

1. In *Kafi*, through his own authentic of narrators, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Prayer of a man for his brother in his absence increases sustenance and wards off calamities.”^{[1](#)}

2. In *Wasailush Shia* from Humran bin Ayyin it is narrated that His Eminence, Abu Ja’far Baqir (as) said in a tradition:

“You must pray for your brother in religion in his absence as it increases your sustenance, and he said it thrice.”^{[2](#)}

3. Also in the traditional report of Musada bin Sadqa from Imam Ja’far Sadiq (as) it is narrated that he said:

“Indeed, prayer of a believer for his brother in his absence is accepted and it increases sustenance and wards off difficulties.”^{[3](#)}

4. From Muawiyah bin Ammar from Imam Ja’far Sadiq (as) it is narrated that he said:

“Praying for your brother in his absence attracts the sustenance of the supplicant, and wards off calamities from him and the angels tell him: The like of it is given to you.”^{[4](#)}

I say: These traditions prove that these two benefits would accrue to the supplicant who prays for any believer in his absence. O sensible people, do you know anyone more perfect in faith than your master, the Master of the Time (aj)? Since his *Marefat* is a cause for perfection of faith, hasten to pray for His Eminence.

^{[1](#)}. *Kafi*; Vol. 2, Pg. 507

^{[2](#)}. *Wasailush Shia*, Vol. 4, Pg. 1146, Tr. 7

^{[3](#)}. *Wasailush Shia*, Vol. 4, Pg. 1147, Tr. 11

^{[4](#)}. *Wasailush Shia*, Vol. 4, Pg. 1148, Tr. 13

18. Forgiveness Of Sins

The evidence of this – in addition to the fact that it makes one eligible for the intercession of the Holy Prophet (S) and the last successor of His Eminence – is a tradition narrated in *Tafseer Imam Hasan Askari (as)* from the Messenger of Allah (S) that he said:

“By the one Who sent me as a true prophet, if a man from our followers has sins equal to more than many times of Mt. Uhad and the earth and the sky, as soon as he repents and renews our *Wilayat*, his sins will be destroyed more severely than a collapsing of a building or a stone.”

I say: Apparently renewing of *Wilayat* is a matter that proves the obligation of man to the *Wilayat* of Infallible Imams (as), his attention with regard to them and his submission to their command, and there is no doubt that it will be achieved by praying for the reappearance of Maula, the Master of the Time (aj), because it is the sign of their waiting for reappearance and an indication of their attachment to their *Wilayat* and if it is not so, the real belief of the heart requires no renewal even though it requires further strengthening.

19. Becoming Eligible To Meet His Eminence In Person Or In Sleep

With regard to this honor there is a special *hadith* that: Allamah Majlisi in *Biharul Anwar* has quoted from *al-Ikhtiyaar* of Sayyid Ali bin Husain bin Baqi from Imam Ja'far Sadiq (as) that he said:

“One who recites the following supplication after every obligatory Prayer would definitely see Imam M-H-M-D bin al-Hasan (as) in sleep or in person:

Bismillaahir Rah'maanir Raheem. Allaahumma balligh...”

If Allah wills, we would quote the full text of this *Dua* in the coming section as its subject matter is concerned with early reappearance of Imam (as).

Also in the book of *Jannatul Amaan* it is narrated from Imam Ja'far Sadiq (as) that he said:

“One who recites after every Morning and Noon Prayer:

Allaahumma s'alli a'laa Muh'mmadinw wa aali Muh'mmad wa a'jjil farajahum.

would not die unless he meets Qaim of Aale Muhammad (S).”[1](#)

The great Shaykh, Hasan bin Fadl Tabarsi in *Makarimul Akhlaq* quotes directly that:

“One who recites the following supplication after every obligatory Prayer regularly would live so long as to be honored by seeing the Master of the Affair (aj). The starting words of the *Dua* are:

Allaahumma s’alli a’laa Muh’ammadinw wa aali Muh’ammad, Allaahumma inna rasoolakas’ s’aadiqul mus’addaq...[2](#)

This *Dua* is also concerned with early reappearance of our master, Hazrat Hujjat (as). It is narrated through various channels. We would quote it in the coming section if Allah wills.

Reminder And Encouragement

You should know that I have regularly recited this *Dua* since attaining maturity and I have had the honor of seeing the Imam three times in my dreams till now in such a way that I became sure he was my master, the Master of the Time (aj).

One of those three times was as follows:

One night I saw in dream that a prophet of Bani Israel along with His Eminence came to the house I reside and seated themselves in a room facing the *Qibla* and he ordered me to narrate the tragic circumstances of our martyred master, His Eminence, Aba Abdillah al-Husain (as). I did as I was ordered and His Eminence sat facing me listening to the *Masaib*. After I concluded the *Masaib* I began to recite the *Ziarat* of His Eminence, the chief of the martyrs, Imam Husain (as) facing Kerbala, after that I recited the *Ziarat* of His Eminence, Abul Hasan Imam Reza (as) in the direction of Tus.

Then I recited the *Ziarat* of my master, Hazrat Hujjat (aj) facing him. After I completed all these recitations, and His Eminence prepared to leave, the gentleman accompanying him gave me a sum of money on behalf of His Eminence, whose figure I don’t know and they vanished from my sight.

The next day was better and more sunny. I met a great scholar and he gave me a good amount of money which was like a windfall for me.. So I said: This is the interpretation of the dream I saw previously, the Almighty Allah made it come true and revealed the correctness of my dream till my eagerness increased.

In addition to this, after this dream so many internal blessings, complete knowledges, religious recognitions and divine graces were bestowed to me that they are impossible to be described. And in the reason of writing this book I had mentioned another dream and in another place in this same book I will write about my third dream also which is very much edifying.

[1.](#) Biharul Anwar; Vol. 86, Pg. 77

20. Return (Raja't) To The World During The Time Of Reappearance

It is the last aspiration of the eager believers – God forbid – if the reappearance of His Eminence, the Master of the Affair (aj) is postponed from this period of time and we would not be able to derive the benefits of his favors in the near future and in our lifetime we are unable to be honored by the wealth of seeing him and our death occurs, we would be once again raised from the dead during the time of his reappearance.

That which proves this is a tradition that the practical scholar and *Faqih*, Muhaqqiq Ardebeli has mentioned in *Hadiqatush Shia* from Imam Ja'far Sadiq (as) whose matter is as follows: Every believer that aspires to offer his services to the Imam and prays for his early reappearance, someone would come to his grave and say: O so-and-so your Master of the Time (aj) has reappeared, if you want you can arise and join him or you can continue to lie there till *Qiyamat*. Thus a huge number of people would return to the world and sons would be born to them.

I say: Only the Persian translation of this tradition is present in *Hadiqa* and I have copied it without looking at the Arabic text. And also especially in this excellence – return to the world during the time of reappearance – traditions that are mentioned about *Dua* Ahad prove this matter clearly. For example in the books of *Biharul Anwar*, *Anwaarun No'maaniya*, *al-Maqbaas*, *Zaad al-Maad* and other books it is mentioned without chain of narrators from Imam Ja'far Sadiq (as). The text of *Anwaarun No'maaniya* is as follows:

One who recites this supplication for forty days every morning, would be included among the companions of Qaim (aj). If he dies before the reappearance of His Eminence, the Almighty Allah would make him alive so that he may perform *Jihad* in his service and for each word of this *Dua* one thousand rewards would be written for him and one thousand of his sins will be erased and the *Dua* is as follows:

Bismillaahir Rah'maanir Raheem. Allaahumma rabban nooril a'z'eem wal...[1](#)

It will be mentioned in the coming sections, *Insha Allah Taala* and this blessed *Dua* is concerned with the plea for an early reappearance of our master, the Imam of the time (aj).

[1.](#) Biharul Anwar; Vol. 86, Pg. 61, Zaad al-Maad, Pg. 489, Anwaar an-No'maaniya, Vol. 2, Pg. 104–105

21. Brotherhood Of The Holy Prophet (S)

That which proves this is a tradition of *Basairud Darajaat* from His Eminence, Abu Ja'far Baqir (as) that he said:

One day the Messenger of Allah (S) said twice in the presence of his companions: "O Allah, show my brothers to me. Companions who were around him asked: Are we not your brothers, O Messenger of Allah (S)? He replied: No, you all are my companions, and my brothers would be those people at the end of the time who would believe in me without having seen me, the Almighty Allah has informed me about their and their fathers' names before they will emerge from the loins of their fathers and the wombs of their mothers. For each of them, it would be more difficult to guard their religion than walking on thorns in the darkness of the night or holding embers; they would be lamps in darkness, the Almighty Allah would save them from every mischief and evil."¹

Allamah Majlisi has quoted a similar tradition in the thirteenth volume of *Biharul Anwar*.

Also in *Biharul Anwar* in another tradition it is narrated from Auf bin Malik that he said:

One day the Messenger of Allah (S) said: "If only I could see my brothers." Abu Bakr and Umar said: "Are we not your brothers even though we brought faith on you and migrated with you?" He replied: "You brought faith and migrated. If only I could see my brothers." Again they repeated their words. So the Messenger of Allah (S) said: "You are my companions; and my brothers would be those who come after you; who would believe in me and have affection for me, they would help me and testify to me without having seen me, thus if only I could see my brothers."²

On this point the discussion is about two aspects:

First: On the evidence of this tradition in favor of our aim: I say: The Messenger of Allah (S) introduced brotherhood and explained the branches of perfection of faith. And previously we mentioned that praying for His Eminence, the Master of the Time (as) is a sign of perfection of faith and its cause in man – because it increases the faith of the supplicant.

In the second tradition he has described brothers to have qualities that are superior to all other believers which consists of love, help, faith without having seen His Eminence and there is no doubt that all these factors are present in *Dua* for reappearance of our Master of the Time (aj) because this act is help of Prophet, love for him, seeking his pleasure and testifying to his veracity and these are the different evidences in the traditions.

Second: In the description of the mentioned brotherhood we have understood from the traditions that it is having two possibilities:

1. It could imply real truthfulness and friendship, as its requirement is love and helpfulness of a friend to another in his absence or presence since brother is in the meaning of friend. – as mentioned in *Qamoos* and this usage is very common in Arabic language.

That which proves this is a tradition in *Biharul Anwar* quoted from *Ghaibat* of Tusi from Muawiyah bin Wahab from Imam Ja'far Sadiq (as) that he said: The Messenger of Allah (S) said: “Fortunate are those who would get to live during the time of the Qaim of my family while they would follow him before his reappearance. They would love his friends and remain aloof from his enemies, and they would have the faith in the guardianship of the Imams preceding him. They are my friends and devotees and the most respected people in my view.”³

2. It denotes brotherhood of faith between Muslims, and brotherhood is not achieved till two brothers share a special partnership, and there is no doubt that this matter could not become lasting except by faith. Thus if faith is proved in this aspect, brotherhood would also be proved with regard to the Holy Prophet (S). Allah, the Mighty and Sublime says:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ﴿٤﴾ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

“The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles.” (Qur’an, Surah Baqarah 2:285)

It is from this aspect that in the report of Abdul Aziz bin Muslim from His Eminence, Imam Ali Reza (as) it is mentioned that he said: “Imam is a kind friend.”

Without any doubt this position will not be obtained only by being companions of Prophet or Imams, rather it requires a perfect and complete faith, such that if this matter is realized nothing else would make any difference whether one brother meets another or not, just as the relationship of brotherhood between two brothers is not broken by separation of time and place and if this condition is not there for anyone, his being a companion and contemporary of the Prophet or the Imam would not be of any use to him and to relate it to a brotherhood of faith is not correct.

Since most of the companions of the Seal of the prophets were lacking in this quality and did not have except verbal testimony, His Eminence declined to give them the status of brotherhood and the evidences of this aspect is that in the second tradition the questioners were made aware of the condition.

From the above discussion, it becomes clear that the proofs on which Sunnis rely to prove their superiority are weak as it is mentioned in the Holy Qur’an:

ثَانِيِ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

“He being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us.” (Qur’an, Surah Taubah 9:40)

They have argued about his excellence on the basis of this same companionship of the Holy Prophet (S).

Here I would like to quote the statements of Shaykh Mufeed Abi Abdullah Muhammad bin Muhammad an-Noman (t.s.):

The venerable Shaykh Ahmad bin Abi Talib Tabarsi in his book *Ihtijaaj* quoting from Shaykh Abu Ali Hasan bin Muhammad Riqqi from Shaykh Mufeed Muhammad bin Muhammad an-Noman who relates that that it so happened at Ramla in the year 423 A.H: One year I saw in a dream that I was walking by the side of the road and I saw some people gathered around in a circle. I asked: What has happened? They replied: They are surrounding a man who is relating a story. I asked: Who is that man? They replied: Umar bin Khattab. So I pushed the people aside and came to the front to see a man talking to the people, nothing of which I could understand. I interrupted his dialogue and asked: O Shaykh, what is the evidence of the superiority of your friend, Abu Bakr Ateeq bin Abi Qahafa from the verse:

“He being the second of the two, when they were both in the cave...”

He replied: The superiority of Abu Bakr can be proved from this verse in six ways:

First: It is that the Almighty Allah has mentioned the Holy Prophet (S) and He has also mentioned Abu Bakr as the second of the two when He said:

“He being the second of the two...”

Second: He has described the two of them to be present at one and the same place when He said:

“when they were both in the cave...”

Third: It is that they added Abu Bakr to the Messenger of Allah (S) by mentioning his companionship so that the two of them could be together in this position of honor.

“when he said to his companion...”

Fourth: It is that kindness and sympathy of the Holy Prophet (S) was in his favor since his status deserved this as He says:

“Grieve not...”

Fifth: It is that he informed him that the Almighty Allah is with both of them equally, friend of both of them

as He said:

“surely Allah is with us...”

Sixth: It is that He informs that tranquility descended on Abu Bakr because in no way can his tranquility be separated from that of the Holy Prophet (S), and He said:

“So Allah sent down His tranquility upon him...”

These are the six points in this verse that prove the merit of Abu Bakr, that neither you nor anyone else can refute.

I told him: Now that you have stated the evidence of the superiority of your friend, I would by the help of Allah make it ash that is blown away by the wind on a windy day (that is, I will disprove all of it in the most convincing way).

As for your claim that: The Almighty Allah mentioned the Holy Prophet (S) and made Abu Bakr to be the second of the two with regard to His Eminence. It means that two persons were present there. Now this is no kind of merit because we see a believer with a believer and a believer with a disbeliever, so togetherness cannot be used as proof of superiority.

As for your saying that: the Almighty Allah has described them to be together in the same place (in a cave) and this also like your previous claim has no merit because just as it is possible to count together a believer and a disbeliever in the same way a believer and a disbeliever can happen to be together at one and the same place. And also the Masjid of the Holy Prophet (S) is superior to the cave and we see that believers, hypocrites and disbelievers often came together there. It is this the Almighty Allah has mentioned in the verse:

فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ

“But what is the matter with those who disbelieve that they hasten on around you, On the right hand and on the left, in sundry parties?” (Qur’an, Surah Maarij 70:36–37)

Also the Ark of Nuh (as) carried the Prophet, the Satan and quadrupeds; on the basis of this, commonality of place as you claim, is not worthy of any merit.

As for your argument: “With the mention of companionship of Abu Bakr in addition to the Holy Prophet (S)” is weaker than the first two claims because the title of companion is applicable to the believer as well as a disbeliever and the evidence of this is the following verse of Qur’an:

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

“His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?” (Qur’an, Surah Kahf 18:37)

Also the word of companion is applicable to man as well as an animal – the evidence of this is the saying of the Arabs – as the Holy Qur’an is revealed in that language and the Almighty Allah has said that:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ

“And We did not send any apostle but with the language of his people.” (Qur’an, Surah Ibrahim 14:4)

Thus a poet says:

Indeed the ass is a good journey companion of another ass, but when we remain alone with the ass, it is a friend.

Also non-material things are said to be companions of living things. For example it is said about the sword:

I went to visit Hind while I was in no way afraid, because my companion was one that silences the tongue.

Thus when companionship is possible between a believer and a disbeliever, between a rational being and an animal and a non-living things how can you prove the superiority of your friend by this?

As for your saying that the Holy Prophet (S) said: “Grieve not.” Not only is it not an excellence it is also a scolding; and that which proves the mistake are the words of His Eminence that:

“Grieve not...”

“Do not be sad” is a prohibition. And the grieving of Abu Bakr was either an act of obedience of disobedience. If it was obedience the Holy Prophet (S) refrained him from obediences, while he instead ordered and commanded obedience. If it was disobedience which the Holy Prophet (S) prohibited, this verse would be an evidence of his disobedience since the Holy Prophet (S) has stopped him from it.

As for your His Eminence saying:

“...surely Allah is with us...”

The Holy Prophet (S) informed that the Almighty Allah was with him and he has used the plural form of ‘I’ (that is ‘we’) as is found in many verses of the Holy Qur’an. For example the Almighty Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Surely We have revealed the Reminder and We will most surely be its guardian.” (Qur’an, Surah Hijr 15:9)

Also it is said about it that Abu Bakr said: O Messenger of Allah (S), my sorrow is for your brother, Ali Ibne Abi Talib that what happened to him. The Holy Prophet (S) told him: Grieve not, surely Allah is with us. That is, Allah is with me and Ali.

As for your saying that: Tranquility descended upon Abu Bakr. This is leaving the apparent meaning of the verse, because on the one the Almighty Allah sent down His tranquility, the same person Allah, the Mighty and Sublime helped with His hosts. The apparent meaning of the verse is that:

“So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see...”

Thus if Abu Bakr is said to be the recipient of tranquility he would also have to be the one who is strengthened with hosts, while such a thing would tend to deprive the Holy Prophet (S) of his prophethood.

In addition to this if you had not spoken in support of your friend it would have been better because the Almighty Allah sent down His tranquility on the Holy Prophet (S) at two other instances when believers were also present with His Eminence. He included them also and said:

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى

“But Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of guarding (against evil).” (Qur’an, Surah Fath 48:26)

At another occasion He says:

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

“Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see.” (Qur’an, Surah Taubah 9:26)

However in the verse of the cave His tranquility is restricted to the Holy Prophet (S) as He says:

“So Allah sent down His tranquility upon him...”

Thus if there had been a believer with him He would have included him also in His tranquility as we have seen in those two verses. On the basis of this, exclusion from His tranquility would prove exclusion from faith. Now he could not reply to this and people dispersed from him and I awoke from my sleep.⁴

3. Meaning of brotherhood: Brotherhood is subject to original creation and the essence of man. Such that these believers who bear the above-mentioned qualities were created from the leftover clay of the Prophet and the Imams (as). So from the aspect of essence they are brothers as Allamah Majlisi has mentioned in *Miraat al-Uqool* quoting from *Maani al-Akhbaar* of Shaykh Sadooq through his own chain of narrators that Abu Baseer said:

I came to His Eminence, Abu Abdillah Sadiq (as) while a co-religionist was with me. I said to His Eminence: “May I be sacrificed on you, O son of Allah’s messenger, I have become aggrieved and sorrowful without any apparent reason.” He replied: “That sorrow and grief reaches you from our side, because if happiness and sorrow comes to us it also pervades you. Because we and you are created from the effulgence of the Almighty Allah. Thus He made our essence and your essence to be same. And if your essence is released just as it was taken, we and you would have been similar. But your essence was intermingled with that of your enemies and if it had not been so, you would never have committed sins.”

The narrator says: I asked: “May I be sacrificed on you, would our essence and effulgence return to its original purity?” His Eminence replied: “Yes, by Allah, O servant of Allah, say: show me these rays dispersing from the Sun, are they connected to it or separate?”

I said: “May I be sacrificed on you, they are separate from it.” He said: “Is it not that when the Sun sets these rays go back to it just as they had began?” I replied: “Yes.” He said: “By Allah our Shias are also like that, they are created from the effulgence of Allah and they would revert to Him and by Allah you all would be joined to us on the Judgment Day.

We would intercede and our intercession would be accepted. You would intercede and you would receive intercession and there will be none among you but that the Hellfire will be raised to his left and the Paradise would be raised up to his right. Thus He will admit his friends to Paradise and send His enemies to Hell.”

Allamah Majlisi says: Ponder upon this tradition because it is having wonderful secrets.

¹. Biharul Anwar; Vol. 52, Pg. 123

². Biharul Anwar; Vol. 52, Pg. 132; Basairud Darajaat Pg. 84

³. Biharul Anwar; Vol. 52, Pg. 129–130

⁴. Al-Ihtijaaj; Vol. 2, Pg. 326–328

22. Hastening Of The Matter Of The Reappearance Of The Master Of The Time (as)

Arranging for and being steadfast in praying for early reappearance of our Master of the Time (aj) fulfilling its conditions would be cause of its happening sooner.

The evidence of this is a tradition mentioned in *Biharul Anwar* and other books quoting from Ayyashi from Fazl bin Abi Qurrah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “The Almighty Allah sent revelation to Ibrahim that a son would be born to him. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Then the Almighty Allah revealed to Ibrahim that: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement.”

Imam Sadiq (as) said: “When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Moosa and Haroon to deliver Bani Israel and He advanced this by 170 years.”

(The narrator says): Imam Ja’far Sadiq (as) said:

“In the same way if you also do this, the Almighty Allah would definitely give us deliverance. But if you don’t, this matter would indeed reach its natural end.”¹

Reminder:

You should know that some conclusions can be derived from this tradition:

1. Children Recompensed For The Deeds Of Parents

Actions that are performed by a person – be they good or bad – its consequences affect his children and his grandchildren as Imam Ja’far Sadiq (as) has mentioned in the interpretation of the following verse:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۗ

“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure.” (Qur’an, Surah Kahf 18:82)

Imam says: “Those two orphans were separated by their real parents by seven generations.”

And this is due to the great wisdom that is hidden from us like numerous things that are not told to us though some of them are explained to us – in traditional reports of the Holy Infallibles (as).

If you say: Without any doubt, the reaching of good and bounties to the children of a person in fact reverts to him and it is a favor done to him due to the love and affection man has for his children and progeny. Rather, often it is seen that man, rather all living things consider good done to their offspring better than if it had been done to themselves, in their lifetime or after their death. In the same way it is mentioned in traditions that: The souls of the believers come to see their children. If they see them in comfort and peace they are pleased and if they see them in hardships, they are aggrieved by it. And other traditions also prove the subject of our discussion. But to punish or subject to hardships children for the offences of their ancestors is something that neither reason nor Qur’an agrees to.

Reason considers it injustice and injustice is a defect that Allah cannot be associated with. In the Holy Qur’an it is also mentioned:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“And no bearer of burden shall bear the burden of another.” (Qur’an, Surah Anaam 6: 164)

I say: When people are involved in hardships and calamities it is sometimes a penalty for their sins and mistakes and sometimes a means of elevating their status and increasing their rewards. Thus it is possible that the Almighty Allah may involve some people in calamities and hardships to serve as a penalty for the sins of their parents who on seeing that would become aggrieved and thus pay the penalty of their sins. While on the other hand it would be a kind of favor on those who are involved in calamities and hardships as through it their status would be elevated and their rewards in the hereafter would be increased. And this is in no way against justice and favor. Rather it is a sort of favor on man.

That which proves this meaning is the statement of Imam Ja’far Sadiq (as) in reply to Mufaddal bin Umar – who was a close confidant of the Imam – on his question about the benefits and merits of human senses and the disadvantages of their absence:

Then why some people do not have these organs that they get the disadvantages mentioned by you? Imam Ja’far Sadiq (as) said: It is for the admonition of the person lacking them and of the other people as well; that the monarch admonishes his subjects in such a way that such an admonition is hardly resented, rather it is appreciated as a stratagem and is eulogized.

People who are thus affected will be recompensed after death, provided they are grateful to Allah and they turn to Him, so munificently that all the troubles undergone by them due to the lack of such organs will appear trivial in comparison, so much so, that if after death they are allowed the choice to return to

those troubles they would welcome the opportunity to earn higher recompense...

It can be answered in another way also: Allah, the Mighty and Sublime has for the exigency destined that there should be calamities and hardships, but He made the removal of those calamities and tragedies conditional and dependant on the performance of special acts by the parents or by that person himself and since that condition is not realized, divine destiny will continue.

On the basis of this, calamities that befall them as their recompense would not be as a result of the deeds of their parents that such a doubt may be applicable. Rather it is on the basis of some factual wisdoms present in every matter to some extent. I learnt about this aspect from a special friend of mine.

2. Bada

The second point that can be derived from the tradition is that *Bada* occurs in some destined matters. Numerous traditional reports also prove this, rather it is one of the fundamentals of religion of the Imamiyah and their opponents identify them to be the believers in *Bada*. However to discuss this matter in detail would be out of the scope of this book, therefore we shall, in very brief, see what traditions and scholars of our sect say about it:

I say: The meaning of *Bada* is that Allah, the Mighty and Sublime destines something, after that He changes it. This is possible according to reason and correct according to Islamic texts due to the universal and eternal power of the Almighty Allah. A large number of verses of the Holy Qur'an and traditions have been recorded that prove its validity and the reason that Sunnis oppose this belief is that according to them it would imply that Allah, the Mighty and Sublime was ignorant of the second matter and unaware of its wisdom, Allah is in higher exaltation than this.

Therefore in the refutation of this view there is a tradition of His Eminence, Abu Abdillah Sadiq (as) that he said:

“There is no *Bada* in anything except that it had been in His knowledge before *Bada* occurs in it.” And it is this meaning that is conveyed by numerous traditional reports in *Usool Kafi*, *Tawheed Sadooq* and *Biharul Anwar*.²

And the investigation of the matter in such a way that veils of false notions are removed is in the following way: As mentioned in traditions all the occurrences are of two types: inevitable and conditional. Inevitable is one that its actualization – from the view of existence or non-existence – is not dependant on anything. Rather the Almighty Allah has destined and decreed it, and written it with the pen of determination. And conditional occurrences are ones whose existence or absence is related to some conditions that are only in the knowledge of Allah. Conditional occurrences are again of two types:

First type: It is that the Almighty Allah has told about it to His prophets, angels or saints that it is a conditional one.

Second type: It is when He has not mentioned about it, rather it is inevitable in their view while in the knowledge of Allah, the Mighty and Sublime, it is conditional.

Bada in which we believe and for which traditional reports are recorded from the Infallible Imams also prove these two types and not in the first as we shall see that the Almighty Allah cannot be blamed for ignorance. The example of this matter is that suppose Allah, the Mighty and the High destines that a man will live for twenty years if he does not act nicely to his relatives. But if he is nice to them, he will have a lifespan of thirty years.

Here the Almighty Allah has decreed the life of that man to be twenty years but if he fulfills the specified conditions ten years will be increased in his life. Thus the increase of ten years in his life is *Bada* to the prior destined age of twenty years. And the Almighty Allah is also cognizant about it since the beginning but there is an important wisdom in making it conditional in this way. And the divine decree – that was dependant on conditions – is revealed when the conditions are fulfilled, while previously it was hidden from us.

And by this explanation we come to know the manner in which following different groups of traditions can be reconciled:

A group of those traditions prove that *Bada* did not occur in matters whose knowledge reached the prophets. Thus it is narrated in *Usool Kafi* from Fuzail bin Yasar that he said: I heard His Eminence, Abu Ja'far Baqir (as) say:

“Knowledge is of two types: knowledge that is safe with the Almighty Allah and which is not known to anyone else. And another knowledge that is taught to the angels and the prophets. Thus what Allah has taught His angels and prophets, comes to pass, and He will not falsify His angels and prophets. And the knowledge that is with Him only, He advances whatever He likes from it and postpones whatever He likes and makes firm what He likes.”³

And another group proves *Bada* in that which has reached the knowledge of the prophets and angels like in the case of Prophet Isa (as) regarding the bride who was being taken to her husband's place and who did not die inspite of there being a prophecy about it. And the incident of the angel of death informing Prophet Dawood (as) about the death of the young man after seven days who sitting with him. But he did not die and the Almighty Allah increased his death by thirty years due to Prophet Dawood (as) being kind to him. And the Almighty Allah informed His Eminence, Nuh (as) a number of times about the destruction of his people, then it was postponed, and the Almighty Allah informed Prophet Yunus (as) about the day fixed for the catastrophe that was to befall his community. Then Allah accepted their repentance etc.

The reason these traditions can be reconciled is that: The purport of the previous report is that Allah, the Mighty and Sublime informed His prophet about the occurrence of that matter and told him that it was inevitable and not subject to change. For example traditions that have come regarding the advent of

Sufyani, may Allah curse him, before the reappearance of His Eminence, Qaim (aj).

The purport of the second group is that Allah, the Mighty and the High informed His prophet about the happening but He did not specify whether it was inevitable or conditional, as apparently those seemed to be inevitable since their being conditional was not mentioned. Thus it is possible that *Bada* occurred in them because in the knowledge of Allah, the Mighty and Sublime it is a matter subject to certain conditions which He did not inform His prophet. Rather it was only known to Him and this also does not make Him blamable for lying or falsifying.

Shaykh Tusi (r.a.) has mentioned this reason for reconciling those traditions and Allamah Majlisi (r.a.) also has accepted the same view in his two books, *Miraat al-Uqool* and *Biharul Anwar*.

I say: There are some traditions also that prove the reconciliation of the mentioned traditions. Such as:

In *Ihtijaj* it is narrated from Amirul Momineen (as) that he said:

“If one verse had not been in the Book of Allah I would have informed about everything that happened in the past, that which will happen and is happening till the Judgment Day, the verse is as follows:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْبِتُ ۙ وَعِنْدَهُ أُمُّ الْكِتَابِ

“Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.”(Qur’an, Surah Raad 13:39) [4](#)

In another traditional report from His Eminence, Imam Ali Reza (as) it is mentioned that he said: Abu Abdillah Sadiq, Abu Ja’far Baqir, Ali bin al-Husain, Husain bin Ali, Ali Ibne Abi Talib (as) have said: “If one verse had not been there in the Book of Allah we would have informed you about everything that is going to happen till the Judgment Day:

“Allah makes to pass away and establishes what He pleases.”[5](#)

By this explanation we come to the manner in which it is possible to reconcile two other types of traditional reports in which a group of traditions say: *Bada* will not happen in the inevitable matters – as we mentioned – and the same is mentioned in *Biharul Anwar* quoting from Ayyashi from Fuzail that he said:

I heard His Eminence, Abu Ja’far Baqir (as) say: “Of all things there are inevitable matters that are bound to happen. And there are some matters known only to Allah that are subject to some conditions. He advances whichever He likes from them and whichever He likes He erases and He causes to actualize whichever of them He likes. He has not informed anyone about the conditional matters and whatever the prophets have prophesied is bound to happen. Neither He falsifies Himself, nor His prophets or angels.”[6](#)

And the second group proves that *Bada* happens in inevitable matters also, like the tradition in *Ghaibat* of Shaykh Nomani through his own chain of narrators from Abu Hashim Dawood bin Qasim Ja'fari that he said:

I was in the company of His Eminence, Abu Ja'far Muhammad bin Ali Reza (as) when discussion occurred about the Sufyani, that it is mentioned in traditions it is an inevitable matter. I asked His Eminence, Abu Ja'far (as): "Does *Bada* occur for the Almighty Allah in inevitable matters?" He replied: "Yes." I said: "Then I fear that *Bada* may occur for the Almighty Allah in the matter of Qaim (aj) also." He said: "Qaim is a promised matter and the Almighty Allah does not do anything against His promise."⁷

Thus it can be concluded that since in the first kind of traditions the Almighty Allah informed about their inevitability thus any change in it would imply Allah falsifying Himself, His prophets or His angels. In the case of the second type, the Almighty Allah did not inform whether they were inevitable or conditional. Thus it has divine decree but as informing about a thing without stating that its actualization is dependant on inevitable, they are referred to as inevitable.

This tradition also indicates the same matter, where Imam Jawad (as) has mentioned the reason why *Bada* cannot occur in the matter of Qaim (aj) that: Qaim (aj) is a promise of Allah and the Almighty Allah does not do anything against His promise.

The conclusion is that: The purport of it being inevitable is that according to the apparent meaning of the tradition it is inevitable as nothing is mentioned about it being conditional so there is no harm if it is changed. And the meaning of being inevitable is in cases in which *Bada* will not occur as it has been clearly declared that they are inevitable and there is no change and alteration in them. As change in them would tantamount to falsifying Himself, his prophets and His angels. This matter was also inspired to me by Allah due to the blessings of my master, the Master of the Time (aj) and I have not seen anyone stating this point before.

A traditionist has reconciled this tradition and other traditional reports that prove that *Bada* will not occur in inevitable matters, in a way which is not free of doubt in my view. It would be better if I quote his words in full and then mention the doubt that arose in my humble view:

Muhaddith Noori – may Allah exalt his status – writes at the end of the eleventh chapter of his book, *An-Najmus Thaqib*:

Except for the reappearance and advent of Hazrat Hujjat bin al-Hasan bin Ali al-Mahdi (aj), whose age today is 1040 odd years, which is bound to happen and there will not be any change in it, but the other signs and portents preceding the reappearance and contemporary to it, all are subject to change and alteration and advancement and delay and replacement by something else, as has come in the traditions of Ahle Bayt of Infallibility (as).

Even those that are mentioned as inevitable, whether apparent implication of inevitable in those

traditions is not that they can in no way be changed, and the apparent of all they have said is in this way only. Rather they imply (And Allah knows best): levels of emphasis in them, which would not have any contradiction in stages from manners does not exist in it. And that which supports this point is the statement that Shaykh Nomani has mentioned in his *Ghaibat* from Abu Hashim Dawood bin Qasim Ja'fari.

Then he has given the translation of that traditional report.

I say: This theory is susceptible to the following objections:

First: Concluding that all the signs and portents of the reappearance are subject to change goes against a large number of traditions, rather, *Mutawatir*, in which it is mentioned very clearly that some of them are inevitable and there will not be any change in them. One of such traditions is that narrated by Nomani from Abdul Malik bin Uyun that he said:

I was in the company of His Eminence, Abu Ja'far Baqir (as) when Qaim (aj) was mentioned. I said to His Eminence: "I hope this (reappearance) happens soon and that there is no rise of Sufyani also." He said: "By Allah, it is inevitable and is bound to happen in any case."⁸

Also Nomani through his own chain of narrators has narrated from Humran bin Uyun from His Eminence, Abu Ja'far Baqir (as) regarding the verse:

"Then He decreed a term; and there is a term named with Him."

That he said:

They are two fixed terms, one is inevitable and the other conditional." Humran asked His Eminence: "What is inevitable?" He replied: "It is something that has nothing to the contrary." I asked: "What is conditional?" He replied: "It is something in which there is hidden divine wisdom." Humran said: "I hope the decree of Sufyani is from the conditional matters." Imam Muhammad Baqir (as) said: "No, by Allah, it is from the inevitable matters."⁹

Again by Fuzail bin Yasar it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Indeed, there are some inevitable matters and some conditional. Although Sufyani is an inevitable matter, it is bound to occur in any case."¹⁰

In the same way through his own chain of narrators it is narrated from Khallad Saigh that His Eminence, Abu Abdillah Sadiq (as) said:

"Sufyani; there is no remedy from it."

Sadooq in *Kamaluddin* through his own chain of narrators has quoted from Abu Hamza Thumali that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): Abu Ja'far (Imam Baqir a.s.) says: "The advent of Sufyani is inevitable." He replied:

"Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e-Zakiyya) and the advent of Qaim (aj) are (also) among the inevitable occurrences."¹¹

In *Biharul Anwar* it is mentioned from *Qurbul Asnaad* through the author's own chain of narrators from Ali bin Asbat that he said:

I asked His Eminence, Abul Hasan Moosa bin Ja'far (as): May I be sacrificed on you, Thalaba bin Maimoon from Ali bin al-Mughaira from Zaid Ammi has told me that His Eminence, Ali bin al-Husain (as) said:

"Our Qaim would arise in one of the years to restore all the rights of the people."

Imam Kazim (as) said: "Would Qaim arise without the advent of Sufyani? Indeed, the matter of Qaim (aj) is decreed as inevitable by Allah and Qaim would not have been except for Sufyani." I said: "May I be sacrificed on you, is it this year?" He replied: "Whenever Allah wants." I asked: "Would it be during my lifetime that he gains the rule?" He replied: "Allah does whatever He likes."¹²

In *Biharul Anwar* it is narrated from *Ghaibat* of Shaykh Tusi through his own chain of narrators from Muhammad bin Muslim that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: "After the Sufyani gets control over five provinces he would rule equal to the duration of pregnancy of a woman." Then he said:

"I seek forgiveness of Allah, he would rule for the duration of pregnancy of a camel. And his matter is inevitable."¹³

There are other traditions that clearly mention that Sufyani and other signs of reappearance are inevitable and there will not be any change or alteration in them. Thus to say that all the signs mentioned in traditions are subject to change and to interpret those traditional reports in another way is like doing *Ijtihad* contrary to established texts.

Second: Change in all the signs would render their purpose void, and that is impossible for the Almighty Allah because the aim of the signs of reappearance is that people recognize their Hidden Imam and that they may not be misled by anyone who falsely claims to be the Imam. Thus if all those signs are changed and none of them occurs, the aim behind them will not be achieved, which is impossible for Allah. That which proves that the signs of reappearance are kept with the aim to enable people to recognize Imam Qaim (aj) – in addition to the dictates of reason and otherwise what is the use of appointing those signs – are numerous traditional reports. Such as:

Statement of Imam Ja'far Sadiq (as) that he said:

“Keep still till the time the sky and the earth are at rest.”[14](#)

The statement of Imam Ali Reza (as) that:

“The purport of His Eminence, Abu Abdillah Sadiq (as) that till the sky is stable means till the call is issued in the name of your master and that till the earth is stable means till it swallows the army (of Sufyani).”[15](#)

And... other such traditional reports are also recorded in *Ghaibat Nomani*, *Kamaluddin* and *Biharul Anwar* but we refrain from their mention as it would prolong the matter.

Third: Change in signs that have been declared to be inevitable would result in people getting deviated and falling into doubts – as is obvious – because you know they are to enable the identification of Qaim (aj).

If you say: This doubt can be answered by saying that this deviation would be temporary as the identification of the Imam is not restricted to only these signs and it is possible to recognize him by his personal qualities, miracles and evidences that cannot be furnished by anyone except the Holy Imam (as). And that which proves this is a tradition mentioned in *Usool Kafi* through his own chain of narrators from Mufaddal bin Umar that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Indeed the master of this affair would have two occultations, in one of which he would return to his family; and in the other it will be said that: He is dead, he has gone to which wilderness? The narrator says: I asked: What should we do if this happens? He replied: If someone claims to be the Imam, ask him things that only the true Imam can reply.”[16](#)

Shaykh Nomani has narrated thus:

“If someone claims that, ask him about important matters that only someone like him can answer.”[17](#)

I say: Facility of identifying the Imam (as) through the above-mentioned manner would not be available for all the people of the world – like ladies and those who live in far off places – in spite of the fact that there are a large number of traditions that say that the reappearance of Qaim (aj) would be known to all the people of the world and the Almighty Allah has promised it. Thus if universally visible signs are not present, many a people would have no knowledge about the reappearance for a very long time till they are told about it.

Fourth: Change in signs that are declared to be inevitable would tantamount to falsifying Himself, His prophets and His angels and this is something that cannot be done by Allah as mentioned in traditions.

Fifth: Whatever we said about the changing of inevitable signs that it would be making their purpose void and their interpretation in another way is also such, since without any doubt the aim – that is *Marefat* of Imam – will be achieved through stating of clear indications so that all may be aware of them, and that

those signs must actualize just as they are stated, so that whoever goes to perdition goes with awareness and knowingly, and all those who become alive, do so with a living proof.

Thus if the signs are mentioned in such a way that the people who know the language understand something from them which is not in their apparent meaning, it does not intend anything except putting people in ignorance and deviation. Rather it is something that reason considers despicable.

Although it is possible that the scholastic theologian may intend something other than apparent connotation by the requirement that he should mention his aim to those who are addressed or he should bring a clear style so that they must not have any hesitation in understanding his aim.

However between this matter and the matter of understanding, all the signs of reappearance that are reported – even those that are clearly mentioned to be inevitable, from the aspect that there is no clear method contrary to their apparent meaning – to subject them to acceptance of interpretation given by them is having a difference from the earth to the sky! Rather, if it happens again, it would be a great opportunity for the deviated people and those who deviate, so that all the traditions of Infallibles (as) regarding the signs of reappearance will be interpreted by them in any way they like. May Allah keep us and all the believers safe from all deviations.

Sixth: Applying the inevitable to that which has a sort of emphasis and to take it away from its real meaning in such a way that is mentioned in the statements of this respected scholar, is not having any proofs to support it, since if any evidence existed it would have been mentioned. It is for this that we proceed with our discussion so that it should not be that someone studying our book falls into a doubt which can cause deviation.

3. Reappearance Can Be Advanced Or Delayed

Points that are derived from the mentioned tradition are: The reappearance of our master, the Master of the Time (aj) is a matter subject to advancement and delay as a result of some factors and among the factors that can advance it is the effort of believers to pray for early reappearance. We have already mentioned some proofs about this in the chapter of Letter 'gh' in Part Four of this book.

Often it is that someone who is not from the academic field he seeks distance regarding this and he is surprised at the effects of arranging *Dua* for early reappearance and victory and it comes to his mind that if it had been such, reappearance would have already taken place since the people of faith have prayed for this matter in every age and in every place.

However it is unlikely because it is not improbable that for the reappearance of His Eminence in the knowledge of the Almighty Allah there are two times and one is earlier than the other, and the reappearance of His Eminence would take place at the earlier time is connected to efforts of the believers in praying for his early reappearance. And this is the meaning that the matter of the

reappearance of His Eminence is a matter subject to *Bada*, that is, it can be advanced or delayed.

And the traditional reports recorded from the Purified Imams (as) prove this matter as is known by all knowing people. And that earlier time has not yet arrived, on the basis of this, the denial of the effect of prayer would be a baseless argument as the Holy Qur'an has clearly proved it. And also the possibility of advancement in reappearance is proved by the traditions of the Family of Infallibility.

- [1.](#) Biharul Anwar; Vol. 52, Pg. 131
- [2.](#) Kafi; Vol. 1, Pg. 148; Tawheed, Sadooq, Pg. 334
- [3.](#) Kafi; Vol. 1, Pg. 147
- [4.](#) Ihtijaj, Vol. 1, Pg. 384
- [5.](#) Qurb al-Asnaad, Pg. 155
- [6.](#) Al-Ayyashi, Vol. 2, Pg. 217
- [7.](#) Ghaibat Nomani, Pg. 162
- [8.](#) Ghaibat Nomani, Pg. 161
- [9.](#) Ghaibat Nomani, Pg. 161
- [10.](#) Ghaibat Nomani, Pg. 161
- [11.](#) Kamaluddin, Vol. 2, Pg. 652
- [12.](#) Biharul Anwar; Vol. 52, Pg. 182
- [13.](#) Biharul Anwar; Vol. 52, Pg. 215
- [14.](#) Biharul Anwar; Vol. 52, Pg. 25
- [15.](#) Biharul Anwar; Vol. 52, Pg. 25
- [16.](#) Kafi; Vol. 1, Pg. 340
- [17.](#) Ghaibat Nomani, Pg. 90

23. Following The Prophet And The Holy Imam (as)

Praying for the early reappearance of the Master of the Time (aj) is in keeping with the practice of the Holy Prophet (S) and the Holy Imams (as). This would be explained clearly in Part Six and Seven of this book, if Allah wills. Here we shall mention only one tradition and move forward:

Shaykh Nomani in his book, *Ghaibat* has narrated through his own chain of narrators from Yunus bin Zibyan from His Eminence, Abu Abdillah Sadiq (as) that he said:

“When the night of Friday comes, Allah sends down an angel to the lower heaven. When dawn comes, the angel sits on a throne on the House (the Kaaba) and sets pulpits of light for Muhammad, Ali, Hasan and Husain (as). They ascend the pulpits. The angels, the prophets and the believers are invited to gather before them. The gates of the heavens are opened. When the sun declines, the Prophet (S) says: O my Lord, carry out Your promise that You mentioned in Your Book by this verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange... (Qur’an, Surah Noor 24:55)

“The angels and the prophets say the same thing. Then Muhammad, Ali, Hasan and Husain prostrate themselves and pray to Allah: O our Lord, avenge! Your sanctum has been dishonored, Your chosen ones have been killed and Your faithful slaves have been disregarded. Then Allah does as He wills and that will be a great day.”¹

Explanation

Some scholars are of the opinion that Yunus bin Zibyan is weak and he has exaggerated in lying and some others have considered him all right. But the fact is that in following the view of Muhaddith Noori he is reliable and trustworthy in such a way that he has narrated a large number of traditions and is a keeper of secrets. Further details about him can be obtained by referring to books of *Mustadrak al-Wasail* and *Mustanbat al-Masail*.

Here there is a doubt that sometimes the mind is prone to make mistakes: there is no doubt that conditions of acceptance are present in the prayers of Prophet, Imams, angels and prophets (as), Thus if they pray every Friday for early reappearance of the avenger from enemies what is the reason of its delay? And what is the use of their prayers? This doubt can be answered from some aspects:

First: As we stated before, it is not improbable that two times are fixed for the reappearance of the Imam of the Age; one of which is earlier than the other and its occurrence at the earlier time is dependant on the efforts in praying for it and that not praying would delay it.

Second: It is said that: Allah, the Mighty and Sublime has accepted their prayer but without any doubt the actualization of this matter – according to divine wisdom – is dependant on the actualization of specified matters and on removal of other factors and this will take place in a gradual manner. On the basis of this, delay in reappearance till our time and after that is not proof of the prayer not having been accepted.

Third: It is possible that as a result of their prayers, the reappearance will take place at the earlier time but as a result of the deeds of the people it would create hurdles, which would delay it. And this is the meaning of saying that it is among the matters subject to *Bada*. And such traditions are many.

For example it is mentioned: A servant prays for something and his prayer is accepted at the appointed

time. Then he commits sin and the Almighty Allah says thus to the angels: Delay the fulfillment of his prayers because he has become eligible for My anger and displeasure and he has become fit to be deprived.

In some books like *Ghaibat Nomani*, *Ghaibat Tusi* and *Biharul Anwar* it is narrated from Abu Hamza Thumali that he said: I asked His Eminence, Abu Ja'far Baqir (as): Ali (as) said:

“There is mischief till the year 70 A.H. and he also said: After the mischief there is peace and prosperity. Though year 70 A.H. has passed we have not seen peace and prosperity.” Imam Muhammad Baqir (as) said: “O Thabit! The Almighty Allah has fixed this matter for the year 70 A.H. But since Imam Husain (as) was martyred, the Almighty Allah was enraged at the people of the world. So He postponed it to 140 A.H. But we told you about it and you divulged it and removed the veil of secrecy. Thus the Almighty Allah again postponed the matter and He did not inform us about it. And whatever Allah likes, He erases and whatever He likes, He confirms and He is having the source of the book (*Ummul Kitaab*).”²

¹ Ghaibat Nomani, Pg. 147

² Ghaibat Tusi, Pg. 263, Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.

24. Fulfillment Of Divine Covenant

Praying for early reappearance of our Master of the Time (aj) is fulfillment of divine covenant that believers have made with the Almighty Allah. This can be explained in the following topics:

First: There is no doubt that fulfillment of divine covenant is obligatory and it is proved by the Holy Qur'an and accepted by reason. The Almighty Allah says in the Holy Qur'an:

وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ

“Be faithful to (your) covenant with Me, I will fulfill (My) covenant with you.” (Qur'an, Surah Baqarah 2:40)

And the saying of the Almighty Allah that:

وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

“And fulfill the promise; surely (every) promise shall be questioned about.” (Qur'an, Surah Israh 17:34)

And the statement of Allah, the Mighty and Sublime:

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ

“Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind, Those who fulfill the promise of Allah and do not break the covenant.” (Qur’an, Surah Raad 13: 19–20)

And also:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

“And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.” (Qur’an, Surah Raad 13:25)

Second: In a large number of traditions related from the Purified Imams (as) its interpretation is the *Wilayat* of the Imams (as). It is mentioned in *Kaffi* from His Eminence, Abu Abdillah Sadiq (as) that he said:

“We are the duty and sanctity of Allah and we are the divine covenant. Thus one who fulfills our covenant has fulfilled the covenant of Allah and one who breaks it, has trespassed the sanctity and broken the pledge made to Allah.”¹

In *Miraat al-Anwaar* it is narrated from Imam Ja’far Sadiq (as) regarding the verse:

إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

“Save he who has made a covenant with the Beneficent God.” (Qur’an, Surah Maryam 19:87)

He said:

It means those who are loyal to the pledge of the Almighty Allah with regard to the *Wilayat* of Ali and Imams after him (as) as it is this covenant with Allah.”²

Also in *Kanzul Fawaid* it is narrated from Imam Ja’far Sadiq (as) regarding the verse:

وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

“And fulfill the promise; surely (every) promise shall be questioned about.” (Qur’an, Surah Isra 17:34)

It is mentioned that he said:

“It is a covenant that the Holy Prophet (S) has taken from the people for our *Mawaddat* and obedience of Amirul Momineen (as).”

And there are other numerous traditions.

Apparently this matter is mentioned with special reference from the subject of remembrance of important people and prominent personalities as implied in it and not that the pledge and covenant is restricted to only this. Allah knows best.

Third: The fulfillment of the above-mentioned covenant is in six ways:

1. Certainty of heart in their Imamate and *Wilayat* and submission to that which is related from them.
2. Sincere love for them.
3. Hating their enemies and those who usurped precedence over them.
4. Obedience and following them in all matters and in every manner.
5. Expression of heartfelt devotion to them through the tongue and in actions – as much as one can.
6. Helping them in every condition in its fulfillment.

And these six topics are actualized in the prayer of our Master of the Time (aj) and in supplicating Allah, the Mighty and Sublime for his early reappearance. Since this matter is absolutely clear there is no need for further explanation.

[1.](#) Kafi; Vol. 1, Pg. 221

[2.](#) Miraat al-Anwaar, Pg. 234

25. Those Who Pray Would Gain The Rewards

Of Doing Goodness To The Parents

All the effects and advantages of the world and the hereafter present in doing goodness to the parents would also be there for one who prays for His Eminence, Qaim (aj), as explained by us in Part Three that Imam (as) is the real father of all the people. Thus one who is unjust to them would have committed *Aaq* (insolence) to his real father. And one who does good to him would become eligible for all rewards that are for one who does good to his parents. And there is no doubt that the real father has greater right and higher status and is more deserving than the biological father of man, to receive favors.

That which proves this – in addition to the dictates of reason and logic – is a lengthy tradition from *Tafseer* of Imam Hasan Askari (as) that he said:

“And indeed our right upon you is greater than the rights of the parents from whom you are born – if you obey – we shall save you from the Fire and take you to the abode of comfort and perpetuity...”¹

In the same way praying for the father – especially when he has ordered it – is the best sort of good you can do for him and it is the most beneficial and important matter.

As for the effects and advantages of being good to the parents – it includes all the good things of the world till the rewards of the hereafter – is a topic that is beyond the scope of this book. Those who wish to study more about it may refer to the books of our colleagues, especially *Kafi* and *Biharul Anwar*.

¹. That which support this point is a tradition from Jame al-Akhbaar in which the Messenger of Allah (s) said: The right of Ali on the Muslims is like the right of the father on his children. It is said that it is proved from traditional reports that whatever is applicable to one Imam is also there for all Imams. That is if the rights of one of them is proved on us then the rights of all them will also be incumbent on us. (The Author)

26. Safe Keeping Trust And Returning It Honestly

Imam (as) is a divine trust as mentioned in *Ziarat* Jamia that:

“You are the most illuminated path and the most prominent way and the martyrs of the mortal world and the intercessors of the everlasting world and continuous and permanent mercy and the treasured sign and the safe trust.”¹

Abul Hasan Shareef in the book, *Miraat al-Anwaar wa Mishkaat ul-Asraar* has said: And as for the trust,

the Imams themselves have interpreted it to be their *Wilayat* and Imamate, such that in every place – according to proportion – has a special interpretation. In some traditional reports it is mentioned that the Imams are keeper of trusts, that the Almighty Allah has given to His saints in the world.

In some Ziarats it is mentioned:

“I witness that...that you are the safe trusts.”

Apparently the purport of obligatory fulfillment and obedience and following them and refraining from that which makes them unhappy is same as mentioned in the tradition of two weighty things, which is considered authentic both by the Shias and Sunnis.[2](#)

In another *Ziarat* it is mentioned:

You are the trusts of prophethood. That is the trusts of the Holy Prophet (S).

In *Tafseer Furat* it is mentioned from Imam Muhammad Baqir (as) that he said:

“We are that trust that was offered to the heavens, earths and mountains...”[3](#)

I say: The matter of another tradition from Imam Ja’far Sadiq (as) is as follows:

“Allah, the Mighty and Sublime presented the souls of the Imams to the heavens, earth and mountains and He said whatever He said about their excellence...”[4](#)

The gist of the matter is that: Without any doubt, keeping safe trusts – according to reason and verses of the Holy Qur’an and the traditions – is obligatory and also there is no doubt that the keeping and restoring of different types of trust is different. On the basis of this, every trust demands a particular method of keeping and restoring. And thus the restoring of this divine trust is by expression of love, in trying to render help and obedience.

Since all these factors are present in praying for early reappearance of the Master of the Time (aj) it is inevitable that by performing this act one can fulfill the payment of trust. And the detail of this will be possible only by relying on the help of the Almighty Allah and the mediation of the Holy Imams (as).

This shall be discussed under few headings:

First: Regarding the meaning of protected trust.

Second: Regarding the obligatory nature of protecting the trust and its care and safe return to its owner – according to the dictates of wisdom, logic and reason.

Third: Regarding how the divine trust can be taken care of.

Fourth: Regarding the fact that praying for the Master of the Time (aj) and supplicating to Allah for his

early reappearance is a way of restoring the divine trust.

First Matter: Regarding The Meaning Of Protected Trust

We should know that this statement has twelve aspects and each of them – except for the eleventh – revert to that: Imams (as) are divine deposits and trusts that the Almighty Allah has kept under His own care and safety – by different types of protections and concessions related to divine wisdom.

First: Protection in all conditions till they are made apparent in the last period of time. In other words: It is that trust that the Almighty Allah has kept in His safe custody in the realm of lights, souls, shadows, spirits and in this world from the time of creation of Adam till the period of the Last Prophet. In spite of the fact that all opponents, haters and envious ones who united to eliminate them and were intending to put out the light of truth. But the Almighty Allah did not want but that His light should be perfected even though the infidels may find it displeasing.

The conclusion is that: The Imams (as) are divine trusts that Allah, the Mighty and the High has brought from His divine unseen for His servants so that His light may be perfected and He placed them in His safety and protection so that none can apprehend them and they cannot be attacked in all conditions and circumstances and in all places in such a way that no enemy and opponent may put out His light and destroy them, till the time they are brought out in the last period of time.

Second: Protected means: Allah, the Mighty and Sublime has guarded this trust from all types of filth and dirt of deviation by not entrusting them except to the pure loins and purified wombs because it is the unanimity of the scholars – rather it is a basic point of faith – that the fathers of the Holy Imams (as) whom the Almighty Allah bestowed with divine trust – from the Seal of the prophets upto Adam (as) – all of them were believers and pure and none of them did ever commit polytheism for even a blink of the eye like their mothers who were entrusted with these deposits. It is thus mentioned in the *Ziarat*:

The dirt of polytheism has not contaminated you and the dress of disgrace never covered you.

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

“Indeed there was Allah and nothing else, then He created time and space and created the light of lights such that all lights took their luminosity from it. And in that (light of lights) He continued His own light, so that all lights took their luminosity from it. And it is this light from which He created Muhammad and Ali. Thus Muhammad and Ali were the first two lights because nothing had come into existence before them and always those two continued in pure loins till they came to the most pure of them – that is Abdullah and Abu Talib – they split from each other.”⁵

In *Ihtijaj* in reply of Imam Ja'far Sadiq (as) to queries and doubts of heretics it is mentioned that:

“The Almighty Allah brought out from Adam, a pure and chaste progeny from which He created the

prophets and messengers. They were the chosen ones of the Lord and the purest gems in the pure loins and protected wombs. The unchastity of ignorance did not reach them and their ancestry never contaminated because Allah, the Mighty and the High kept them in a place that had nothing higher to it in status and nobility.

Each of them were repositories of divine knowledge and trustees of the unseen and the center of secret and proof on His creatures. They were His interpreters and spokesmen. They would not have been anything except this. Thus the proof is not but from this progeny that will rise up among the people in place of the Holy Prophet (S)...”[6](#)

If we like, we can mention all that is written on this topic but it would do nothing but prolong the matter out of proportion.

Shaykh Sadooq (r.a.) in his *Book of Beliefs*, in the chapter of the faith of the ancestors of the Holy Prophet (S) has said:

“Our belief regarding them is that they were Muslims from Adam till his father Abdullah, and that Abu Talib was a Muslim and the mother of the Prophet, Amina binte Wahab was a Muslim. And the Holy Prophet (S) said: I was born through marriage and not through adultery, from the time of Adam. And it is narrated that Abdul Muttalib was the divine proof and Abu Talib took up his successorship.”[7](#)

Third: That is they were safe from sins and evils, because the Imams (as) were infallible in such a way that all their life the Almighty Allah protected them from sins and evil deeds and it is a cornerstone of Imamite faith.

Fourth: They are protected from allegations and being related to mistakes and defects in such a way that none of them were ever blamed by their enemies for any defect; their opponents did not deny any of their excellences – rather, in spite of the jealousy and enmity they bore against the Imams – they confessed to their majesty and greatness.

Fifth: They were in such a way that no creature could apprehend them as mentioned in the Holy Qur’an that: In a protected tablet. On the basis of this it denotes that no one of the creatures could recognize the Imams till the final stage of recognition about the reality of their being and their qualities, because those who are at a lower position than them since they are deficient in relation to them they cannot perceive the absolute reality. Don’t you see that infants are unable to understand the reality of their father and their qualities since they are having deficiency and are less able. It is thus mentioned in *Ziarat Jamia*:

“O my masters, I am not able to praise you nor can I reach the utmost limit in your glorification. Neither can I describe you perfectly.”

It is mentioned in the tradition of the Holy Prophet (S) that:

“O Ali, no one has recognized Allah except you and me, and none has recognized me except Allah and you and none has recognized you except Allah and me.”[8](#)

In *Usool Kafi* in the tradition of Imam Muhammad Baqir (as) it is mentioned that:

“Indeed, the Almighty Allah cannot be described and just as Allah cannot be described in the same way our description is also not possible...”[9](#)

Also through authentic chain of narrators it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Allah, the Mighty and Sublime cannot be described and how can He be described when He says in his book:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

“And they do not assign to Allah the attributes due to Him.” (Qur’an, Surah Anaam 6:91)

As much as He may be praised, He is greater than it. And the Holy Prophet (S) also has not been described perfectly. How can one describe a slave that the Almighty Allah has kept under seven veils and whose obedience He made as good as His obedience and He said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back.”(Qur’an, Surah Hashr 59:7) [10](#)

One who obeys this prophet has obeyed Me and one who disobeys him has disobeyed Me and has left the matter to him.

We (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat.

The believer has also not been described, and certainly the believer meets his brother and shakes hands with him, the Almighty Allah continuously pays attention to him and sins fall off his cheeks like leaves from the tree.”[11](#)

I say: This tradition is one of the most difficult ones and after a lot of study what we have concluded is as follows: The purport of the tradition is the impossibility to fully comprehend the real recognition of Allah by the creatures. And the impossibility for others to fully comprehend the true status and reality of His Eminence. And the impossibility for others to perfectly know about the qualities and real being of the

Imams. Also the impossibility for non-believer to become fully aware of the true position of the believer because the deficient cannot encompass the perfect. Therefore it is mentioned in traditions that:

“If Abu Zar knew what is in the heart of Salman, he would have killed him.”¹²

Or as mentioned in another tradition:

“He would have accused him of infidelity.”

The explanation with regard to the *Marefat* of Allah is clear. And as for the point regarding the Holy Prophet (S) it says:

“How can be described that which the Almighty Allah has kept under seven veils.”

Thus it is possible that it implies that the Holy Prophet (S) is veiled under seven curtains of faith as it is mentioned in a tradition of *Usool Kafi*: so it means that since the Holy Prophet (S) is perfect in the stages of faith in Allah in such a way that none is higher than him, therefore anyone else cannot know him perfectly because the deficient cannot fully understand one who is perfect.

It is possible that the word seven is for seven heavens, that is: How can be described a servant who is on such an exalted stage and elevated position: as the Almighty Allah took him on a such lofty level that no man could reach it. And on the basis of both the meanings the object is omitted, that is:

“How can be described (a slave) that Almighty Allah has kept under seven veils.”

The word of ‘slave’ is the object; and this omission is quite common. For example:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

“Allah amplifies and straitens the means of subsistence for whom He pleases.” (Qur’an, Surah Raad 13:26)

And the meaning of this statement:

“How can be described (a slave) that Almighty Allah has kept under seven veils.”

A remote possibility has also been mentioned that can be referred in the book of *Miraat al-Uqool* if anyone is interested.

Then His Eminence said: “And we (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat.”

I say: This is the explanation of their loftiness and status that those who are lower than them could never

have recognition (*Marefat*) of them perfectly because no believer can have as perfect certainty of faith as the Imam (as) except going through various stages and all those stages and steps are having doubts. On the contrary the Imam (as) whose *Marefat* is higher than that of all the *Awliya* of Allah and their position is that of complete certainty and one who is such cannot be described by anyone at a lower level of faith.

Also the Imams (as) are expressions of the qualities of Allah, the Mighty and Sublime, thus one who is having these qualities would not have any kind of doubt or instigation in his being. While those other than him are susceptible to this. Thus it is not possible that those who are at a lower level may have complete recognition about him.

As for the believer: With relation to other creatures they are also like that. That is those who have not reached that particular level of faith cannot have perfect recognition of the position of a believer. In the same way believers at a lower level like Abu Zar was in relation to Salman, cannot have perfect recognition of the believer at a higher level.

And His Eminence said: “And certainly the believer meets his brother and shakes hands with him...” it shows the loftiness of the position of the believer and it does not mean to highlight the deficiency of those at the lower level who cannot describe him perfectly as is very much obvious. (Think upon it).

Sixth: It is that the purport of the protected trust is that: Trustees have guarded this great divine trust in every age. It means that: The forefathers of the Holy Prophet (S) upto Prophet Adam (as) were cognizant of the rights of this trust and they cared for them and they did not transfer them anywhere except into pure wombs, that were immune to the filth of polytheism and dirt of infidelity which were the ones deserving of these trusts. In spite of the fact that opponents and enemies throughout history have grudged this divine tree; as will be clear to those who undertake the study of the history of the forefathers of the Holy Prophet (S).

Seven: The implication of ‘protected’ is that believers have protected in their hearts the *Marefat* and true position of the Imams. They have guarded these beliefs inspite of the opponents and enemies by acting upon their commands in secret and resorting to the best dissimulation before the enemies. So that he is also protected from the plots and intentions of every transgressing tyrant and his valuable heritage is protected from being forgotten. And also they supported and guarded them by their body and heart and wealth and sons and it is this point that Imam Ja’far Sadiq (as) has mentioned:

“A person who often relates our traditions to strengthen the hearts of our Shias is better than a thousand worshippers.”^{[13](#)}

Insha Allah we would quote traditions of *Kafi* on this subject.

Eighth: It is that ‘protected trust’ implies that the Almighty Allah has kept them in His protection and security so that no one can bring down their position or to remove them from the status that the Almighty

Allah has granted them, or to destroy their status. Such that no matter how much the tyrants tried to put out the divine light, the Almighty Allah perfected His light further.

The difference between this meaning and the first and the fourth is that: In the first aspect the aim of protection was from nonentity, negativity and non-existence. Such that the enemies and opponents tried time and again to destroy them and came to kill them. And the implication of the fourth meaning is that remaining protected from the tongue of the haters and usurpers, because our Imams (as) inspite that all enemies, united and became dominant in all the corners of the world, the enemies were not able to accuse them of any immorality or make any allegations against them.

Yes, a group of *Nasibis* (Ahle Bayt haters) – may Allah curse them – cursed and abused them but they never attributed immoral acts to them. And this is not in contradiction of that which was mentioned earlier. Rather, the enemies have also confessed to the excellence and greatness of the Holy Imams (as). Thus the usurpers of the rights of Amirul Momineen (as) were compelled to make such statements as are recorded in history and books of scholars of the opposite sect are full of excellences of the Purified Imams (as).

The implication of the eighth meaning is that: Allah, the Mighty and the High, protected the Imams (as) from the lowering of their position through people like Zaid bin al-Hasan, Abdullah Aftah and Muhammad bin Abdullah who claimed Mahdaviyat. And Ja'far the Kazzab who wanted to occupy the elevated seat of Imamate and other people like them who claimed the position that Allah has restricted for the Imams (as) and the Almighty Allah exposed their falsehood and proved the miracles, sciences, superiority of the position of the true Imams for the people, and in this way all false claimants and heresy makers were destroyed.

Ninth: It is that the meaning of protected is restricted and specialized as mentioned in *Qamoos*: To save for oneself means to make it special and restricted for oneself. Thus the meaning of the phrase 'protected trust' on the basis of this is as follows: Allah, the Mighty and Sublime created the Imams (as) for Himself and endowed on them His blessings and kept them as his trusts among the people in His world.

That which supports this matter is a tradition narrated from Amirul Momineen (as) that he said:

“We are the creations of our Lord and the people are our creations.”¹⁴

In the blessed *Tawqee* narrated in *Ihtijaaj*¹⁵ the word mentioned is 'our creation' – without 'for us' as mentioned in Part Three of the book.

Also that which supports this is a *Hadith Qudsi* mentioned in many reliable books:

Allah, the Mighty and Sublime, addressed the Holy Prophet (S) thus: “I created the things for you and created you for Myself.”

I say: The points derived from this tradition are as follows:

1. It is that the first cause was the being of His Eminence, Muhammad (S) and not the other creatures. Thus if the Almighty Allah had not created him, He would not have created others also.
2. Allah, the Mighty and Sublime created Muhammad and his progeny (as) to display His absolute power and knowledge since the perfection of the thing made shows the perfection of the maker. Thus display of power and knowledge of the Almighty Allah from the aspect of the creation of Muhammad and his progeny (as) actualized and after that He created all the creatures so that their status, perfections and position may be displayed in all the worlds.
3. It is that Allah, the Mighty and the High created Muhammad and Aale Muhammad (as) and made them the medium of all blessings and favors – as mentioned in the words of *Ziarat* Jamia and other numerous traditions – and no benefit reaches any thing except through them and their blessings (as). And since existence and being is the highest form of benefit, Allah, the Mighty and Sublime created everything else through their bounty, and if they had not been there, He would not have created anything.

Possibly the meaning of the statement of Imam Ja'far Sadiq (as) is this when he says: “The Almighty Allah created the will for His own decree then He created the things for the divine will.” It implied that the basic cause of creation was Muhammad and the Almighty Allah created the other creatures due to the bounty of His Eminence.

As the nine points mentioned so far are based on the assumption that the meaning of trust is divine trust, that is Allah, the Mighty and the High reposed them with the people as His trust, and it is implied in different types of protections, and this is not among the usage of the word in multiple meanings, because protection is a whole matter that is applicable in different kinds and forms. On the basis of this, all the meanings return to that only, that the Imams (as) are divine trusts whom Allah, the Mighty and Sublime has protected through His various protections.

Tenth: It is that the trust denotes the trust of prophethood, that is the Holy Prophet (S) kept the Imams (as) as his trust with his Ummah till the Judgment Day. And the meaning of its protection is the commanding of His Eminence to protect them and care for their rights and that which proves this is a tradition accepted by Shias as well as Sunnis that the Holy Prophet (S) said:

“I leave among you two weighty things: the Book of Allah and my progeny.”

The Almighty Allah inspired these ten aspects to me by the *Barakat* of the Purified Progeny (as).

Eleventh: One of the scholars have said: The trust means absolute *Wilayat*, high status and position that the Almighty Allah has given to the True Imams (as) and which He has restricted only to them as mentioned in some traditional reports, and the Imams (as) are the bearers of this trust and their

comparison to trust – on the basis of this aspect – is metaphorical.

Twelfth: One of our co-religionists has mentioned the possibility that: The trust implies the Imams (as) themselves and the meaning of their being protected is that: being protected from change and annihilation, that is: Allah, the Mighty and Sublime has bestowed their souls among all the souls the special of quality of never being susceptible to change and annihilation.

I say: That which proves this is the statement of the Almighty Allah:

وَيَبْقَىٰ وَجْهَ رَبِّكَ نُورَ الْجَلَالِ وَالْإِكْرَامِ

“And there will endure for ever the person of your Lord, the Lord of glory and honor.” (Qur’an, Surah Rahman 55:27)

As appendix we mention here traditional reports that clearly say that Imams (as) are face of Allah:

In *Tafseer al-Burhan* it is quoted from *Kafi* through his own chain of narrators that His Eminence, Abu Ja’far Baqir (as) said:

“And we are the face of the Almighty Allah that frequents the world among you.”¹⁶

And also in the same book it is mentioned that Imam Ja’far Sadiq (as) said:

“The Almighty Allah created us and made our creation good. And he shaped us in a goodly shape. And he made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him).

And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth. The trees fructify and fruits grow by our *Barakat* and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped.”¹⁷

I say: The saying of His Eminence, Sadiq (as) that: “Through our worship is Allah worshipped” carries two meanings:

First: No creature however great he may be, has worshipped Allah, the Mighty and Sublime like them (as), because their *Marefat* of the Almighty Allah is more perfect than that of others. Thus their worship is also like that as perfection of worship is a branch of the perfection of *Marefat*. On the basis of this, if they had not been there, the Almighty Allah would not have been worshipped. The conclusion is that the perfect worship of the Almighty Allah is restricted only to them.

Second: The Imams (as) taught the way of obedience to the people in all conditions. They taught worship in such a way that angels learnt from them how to praise and glorify the Lord – as mentioned in the Part Three in the tradition of the Holy Prophet (S). Thus their worship is the cause of the worship of others. On the basis of this, through their worship is Allah worshipped and Allah is recognized through their guidance.

That which supports this is the tradition that Shaykh Sadooq has mentioned in his book of *Tawheed* quoting from Imam Ja'far Sadiq (as) that he said:

“O Ibne Abi Ya'fur, we are the proof of Allah on His servants and the witnesses on the creatures and the trustees of revelation and the repositories of knowledge of the Almighty Allah and His face with which He pays attention to you and His eyes in His creatures and His speaking tongue and His heart and the door by which He is proved. We are executors of the command of Allah and the callers to His path and the Almighty Allah is recognized through us and through us He is worshipped. We are those who prove on the Almighty Allah and if we had not been there the Almighty Allah would not have been worshipped.” [18](#)

Conclusion

Apparently the statement of the Almighty Allah:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

“Everything is perishable but His face.” (Qur'an, Surah Qasas 28:88)

By the appendix of traditional reports that clearly mention that: The face of Allah implies Muhammad and Aale Muhammad (as). Other traditions also prove that at the time of the blowing of the horn (*soor*) all the things would be annihilated – even the souls – except for the souls of Muhammad and his infallible progeny (as) – and some of our scholars have accepted and adopted this only.

Allamah Majlisi in *Biharul Anwar* has attributed this statement to the scholastic theologians. [19](#)

Some others have opined that all the souls would remain alive. Precaution lies in leaving this matter to the Purified Imams (as) since it is a matter of principle and we don't have proof of any of the two theories.

Among those traditions that support the first assertion is a traditional report mentioned in *Ihtijaaj* under the reply of Imam Ja'far Sadiq (as) to the doubts and queries of heretical people:

The Zindiq asked: “After leaving the body, does the soul perish or continues to live?” Imam Ja'far Sadiq (as) replied: “It remains alive till the blowing of the horn. Thus at that time all things would be annihilated in such a way that they would neither feel nor be felt. Then once more they would be brought back into

existence like they were in the beginning. And it is for a period of four hundred years that the creatures would remain thus, that is the period between two blowings of the horn...”[20](#)

In *Nahjul Balagha* in one of the sermons of Amirul Momineen (as) it is mentioned:

“Surely, after the extinction of the world, Allah the Glorified will remain alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allah, the One, the All-powerful...”[21](#)

Second Matter: Regarding The Obligatory Nature Of Protecting The Trusts

Protecting the trust by dictates of logic and reason is obligatory and also that it must be restored to the owner. As for reason, it proves that failure in this tantamount to injustice and the evil of injustice is clear to all.

As for the Holy Qur’an; in it the Almighty Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Surely Allah commands you to make over trusts to their owners.” (Qur’an, Surah Nisa 4:58)

“And those who are keepers of their trusts and their covenant.”

He also said:

لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

“Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.” (Qur’an, Surah Anfaal 8:27)

As for traditional reports regarding this, they are present in large numbers and shall be quoted at appropriate places.

Third Matter: How The Divine Trust Is Cared For

Regarding this it must be mentioned that: This matter is derived from few points, like:

1. It is obligatory for all to have love and regard for the Imams, have belief in their *Wilayat* and their

obedience is compulsory for all and no is exempted from these things in any condition.

2. Attachment to the service of and following them (as) in all matters and aspects and taking them as role models which is the very aim of their appointment.

3. Striving as much as possible to remove their problems and this is the preface for guarding their secrets, their family, their property, their children and their Shias. And it is for this that *Taqayyah* is explained and emphatic orders have been issued about it.

4. All the efforts should be made to convey benefits to them – from that which Allah Almighty has made obligatory and recommended.

5. Mention of their rightfulness and Imamate and repeating their excellences and merits and exposing the deviation of their enemies – though it is for those who are qualified for it; if not, then if one is compelled to observe *Taqayyah* one must keep them concealed.

6. Expression of sincere love through the tongue and hands etc... and through other modes of helping and caring.

Fourth Matter: Praying For An Early Reappearance Is Among The Forms Of Caring

Although this matter is clear and there is no need to explain it, because praying for His Eminence, Qaim (aj) and supplicating for his early reappearance, taking the divine proofs as role models and helping His Eminence through the tongue and being attached to them is from the practice of *Awliya* of Allah, and this much is enough if one is willing to pay attention to it.

[1.](#) Biharul Anwar; Vol. 102, Pg. 129

[2.](#) Text of the Hadith Thaqalayn – on the basis of one of the traditional report is as follows: I leave among you two weighty things, the book of Allah and my progeny. If you remain attached to them you will not go astray after me till you reach me at the Pool. (The Author)

[3.](#) Tafseer Furat, Pg. 147

[4.](#) Maani al-Akhbaar, Pg. 108, Miraat al-Anwaar, Pg. 85

[5.](#) Kafi; Vol. 1, Pg. 441

[6.](#) Ihtijaaj; Vol. 2, Pg. 78

[7.](#) Itiqaad Sadooq, Chapter 11, Pg. 105

[8.](#) Mashaariq al-Anwaar, Pg. 112

[9.](#) Kafi; Vol. 2, Pg. 180

[10.](#) Kafi; Vol. 2, Pg. 182

[11.](#) Kafi; Vol. 1, Pg. 401

[12.](#) Mashaariq al-Anwaar, Pg. 193

[13.](#) Kulaini (r.a.) has mentioned this tradition through good/near authentic chain of narrators from Muawiyah bin Ammar in Usool Kafi, Vol. 1, Pg. 33, Chapter of Merits and Excellence of Knowledge that he said: I asked His Eminence, Abi Abdullah Sadiq (as): “Between a man who narrates your traditions and establishes them among the people, (as if) inscribing them in

the hearts of your followers, and a devout person from among your followers who does not narrate these traditions—which of them is better?” The Imam (as) replied: “He who narrates our traditions and thereby makes firm the hearts of our followers is better than a thousand devotees.”

[14.](#) Nahjul Balagha, Letters

[15.](#) Ihtijaj; Vol. 2, Pg. 278

[16.](#) Al-Burhan, Vol. 3, Pg. 240

[17.](#) Al-Burhan, Vol. 3, Pg. 240

[18.](#) At-Tawheed, Pg. 152

[19.](#) Biharul Anwar; Vol. 6, Pg. 331

[20.](#) Ihtijaj; Vol. 2, Pg. 97

[21.](#) Nahjul Balagha, Sermon 184. (Sermon 224, Pg. 742 Fayd)

27. Spread Of The Effulgence Of His Eminence In The Supplicant’s Heart

This matter could be explained under three subheadings:

First: It is that without any doubt by conditions and different changes as a result of actions that a man commits, his heart is affected. And this can be perceived by us through our realization. Moreover, verses of the Holy Qur’an and traditions of the family of infallibility (as) also prove it. Allah, the Mighty and the High says, regarding the faithful people:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ

“Those only are believers whose hearts become full of fear when Allah is mentioned.” (Qur’an, Surah Anfaal 8:2)

And with regard to the infidels and transgressors He says:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ

“Then your hearts hardened after that, so that they were like rocks.” (Qur’an, Surah Baqarah 2:74)

There are other verses also.

It is narrated from the Holy Prophet (S) that he said:

“Meet each other and converse and discuss; as the mention of traditions polishes the heart, indeed

hearts blacken (rust) like swords.”

There are numerous traditions regarding this, some of which would be presented to the readers.

Second: As much an action is valuable and great in the view of Allah, its effect on the heart is as much profound and illuminating. Therefore after the *Marefat* of Allah and the *Marefat* of His Prophet there is nothing more significant than the *Wilayat* and love of Amirul Momineen (as) and his purified progeny (as). And it is in this regard that our master His Eminence, Abu Ja'far Baqir (as) told Abu Khalid Kabuli:

“By Allah, O Abu Khalid, the *Noor* of the Imam in the hearts of the believers is more shining than the Sun during the day. And it illuminates the hearts of the believers. And Allah, the Mighty and Sublime prevents their *Noor* from the hearts of whosoever He likes, leaving them in darkness. By Allah, O Abu Khalid, there is no man that cultivates love and affinity for us but that the Almighty Allah purifies his heart. Thus if he submits to us, the Almighty Allah saves him from a severe accounting and secures him from the terrible horror of the Judgment Day.”^{[1](#)}

The matters that prove this meaning include a tradition from *Kharaj* that Abu Baseer said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (as). People were coming and going. His Eminence said to me: “Ask the people if they can see me?” So I asked everyone that entered the mosque: “Have you seen Abu Ja'far?” He said: “No.” While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: “Ask him also.” I asked him: “Have you not seen Abu Ja'far (as)?” He replied: “Is it not he that stands?” I asked: “How did you know?” He said: “How could I not know when he is a brilliant effulgence?”^{[2](#)}

Third: From whatever has been said so far and that which shall be explained further we come to know the greatness and importance of this noble act in the view of Allah; that is steadfastness and preparation in praying for the Master who is hidden from the people, and by studying the verses and traditions we have learnt about its benefits and effects, such that after this, there remains no doubt for anyone that this valuable deed is a cause of increase in the effulgence of Imam in the heart of the supplicant due to the perfection of his faith under the effect of this worship act and his favor to his master as per his capacity. He would also become eligible of the attention of the rightful Imam (as) *Insha Allah Taala*.

¹. Kafi; Vol. 1, Pg. 194

². Kharaj, Sciences of Muhammad bin Ali al-Baqir (as)

28. Increase In Lifespan

Yes, preparation and steadfastness in praying for His Eminence, Qaim (aj) and for his early

reappearance is a cause of increase in one lifespan – and also it will earn all the benefits and effects of doing good to ones relatives, *Insha Allah Taala*.

That which proves this matter especially, is the traditional report about the particular supplication and it is that: In *Makarimul Akhlaq* it is narrated that one who recites this supplication after every obligatory Prayer regularly for such a long time that he is content with it, would get the honor of seeing the Master of the Time (aj). The supplication is as follows:

“O Allah, bless Muhammad and the progeny of Muhammad. O Allah, indeed Your Messenger is truthful testifier, Your blessings be upon him and his progeny. You indeed said: I do not hesitate in anything I do, like I hesitate in capturing the soul of My believing servant who disliked death and I dislike his dislike. O Allah, then bless Muhammad and Aale Muhammad and hasten the reappearance, of Your *Wali* and help and success and do not cause dislike to me and in so-and-so.

(In place of so-and-so one can mention any name one likes).”¹

I say: The reason for this has been explained in Part Four of the book under the chapter of Letter ‘F’, that by the early reappearance of His Eminence there will be deliverance for all the *Awliya* of Allah and also that peace and help will be there for all of them in the time of reappearance. In addition to this, in some traditional reports the words are as follows:

“And hasten the reappearance of Your *Wali*...”

There is no doubt that for those who study the traditions narrated from the Holy Imams (as) and supplications that are quoted from them, the meaning of *Awliya* in the absolute sense is His Eminence, the Master of the Time (aj). For further confirmation of this matter one may refer to the supplication of our master Abul Hasan Ali bin Moosa ar-Reza (as) and the supplication prescribed after the Midnight Prayer (*Shab*).

If it is said: It is possible that *Wali* in this instance denotes believer as in some traditional reports it points to this.

I will say: There is remote possibility of this and it is a baseless argument because what we mentioned can also be supported by the following points:

1. Whatever has been reported about the excellence of this supplication is such that it makes one eager to see the Master of the Affair (aj). As will be clear to those who are familiar with the style of supplications, its consisting of this effect is from the view that this prayer should be in favor of the Master of the Time (aj).

2. From that which is derived from some supplications like the prayer of the day of Arafah in *Sahifa Sajjadiya* and other traditional reports that among the manners of supplication is that one should give in it precedence to the Master of the Time (aj) after the praise and glorification of the Almighty Allah

and *Salawaat* on the Holy Prophet (S) and his progeny (as). After that one should supplicate for His Eminence and then for oneself, as this is the sequence of supplicating.

3. Mostly in all supplications recorded from the Holy Imams (as) there is prayer for early reappearance, deliverance and well being of, especially, the Master of the Time (aj). After this, all those who are familiar with the words of the Holy Imams (as) would become assured, rather certain, that here *Awliya* of Allah denotes only our Master of the Time (aj). In addition to this is the supplication for His Eminence (aj) by the Holy Imams (as) after every ritual prayer that also supports the point that *Wali* denotes Imam Mahdi (aj).

All this discussion is centered on the words 'For Your *Wali*', and on the basis of the tradition 'For Your *Awliya*' again the supplication is for the early reappearance of His Eminence because by the reappearance of His Eminence there will be real deliverance for all the *Awliya* of Allah as we have explained before.

As for the interpretation of the words:

"I do not hesitate in anything I do."

In the coming part of this book it will be explained *Insha Allah Taala* and also the chain of narrators of this supplication will be investigated and studied.

Proof of the topic of discussion: Generally if one is good to ones family, his age will be prolonged. Secondly it has been proved that being good to the family of the Holy Prophet (S) and Amirul Momineen (as) is better than being good to ones relatives. Thus this is a greater cause of prolonging of ones lifespan. Furthermore, of all the relatives and near ones of the Holy Prophet (S) and Amirul Momineen (as) who is worthier than the Master of the Time (aj)? On the basis of this, His Eminence is the main object of this matter. Now here we shall also discuss in brief some important points:

First: Being good to the relatives, increases lifespan.

Second: Being good to the Holy Prophet (S) and his family (as) is most emphasized and best.

Three: Praying is a form of doing good and a sort of favor.

First Topic: Goodness To Relatives Causes Increase In Lifespan

To prove this matter we quote an authentic tradition from Muhammad bin Ubaidullah that he said:

His Eminence, Abul Hasan ar-Reza said: "How often it is that a man who has three years left in his lifespan does good to his relatives and the Almighty Allah increases his age by thirty years, and Allah does what He wants."²

Also it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“Doing good to the kinsfolk purifies the deeds, increases wealth and wards off calamities, eases the accounting and delays death.”[3](#)

Again from the same Imam it is narrated that he said: “Doing good to the kinsfolk improves manners, widens the hands, purifies the soul, widens sustenance and delays death.”[4](#)

Through another chain of narrators it is narrated from Imam Muhammad Baqir (as) that he said:

“Doing good to the kinsfolk purifies the deeds, wards off calamities, increases wealth, prolongs the lifespan, widens the sustenance and gives him love in the family.”[5](#)

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

“Doing good to the kinsfolk and behaving nicely with them inhabits the cities and prolongs the lifespans.”[6](#)

Through another chain of narrators it is narrated from His Eminence that he said:

The Messenger of Allah (S) said: “One who wants to prolong his lifespan and widen his sustenance should do good to the kinsfolk.”[7](#)

Through another chain of narrators also from Imam Ja'far Sadiq (as) it is mentioned that he said:

The Messenger of Allah (S) said: “How often it is that a community that is sinful and evil doer, performs goodness to the kinsfolk and there is increase in their wealth and their lifespans are prolonged so that perhaps they may become good.”[8](#)

Other numerous traditions have been narrated but quoting them further would prolong this book unreasonably so our aim was only to clarify this point.

Second Topic: Being Good To The Holy Prophet (S) And His Family (as) Is Most Emphasized And Best

The evidence of this is: In *Kafi* it is narrated through an authentic chain of narrators from Umar bin Zaid that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

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

That who are those with whom the Almighty Allah has ordered to join? He said: “It is about the relatives of Aale Muhammad (S) and it is also about your relatives.” Then he said: “Do not be of those who say about a thing: It is only regarding one thing.”⁹

In the same book it is narrated from Imam Ali Reza (as) that he said:

“Relatives of Aale Muhammad, the Imams (as) cling to the *Arsh* and say: O Allah, join us with those who joined to us and take away those who kept away from us, after that the same order is effective in the relationships of the believers. At that point he recited the verse:

يَوَاتِقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

“...and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship...” (Qur’an, Surah Nisa 4: 1) ¹⁰

In the *Tafseer Imam Hasan Askari (as)* it is mentioned that he said:

The Messenger of Allah (S) said: To whosoever observes the rights of the relatives and near kindred of the parents, Allah will give a thousand levels in Paradise and the distance between each of the levels is such that even a speedy horse will take a hundred years to cover the same. One of the levels will be of silver, one of gold, one of pearls, one of chrysolites, one of emeralds, one of musk, one of Amber and one of Camphor, thus these levels will be made from different materials.”

“To one who observes the rights of the relatives and near kindred of Muhammad and Ali, Allah will give such an increase in his rewards and levels that it is like the superiority of Muhammad and Ali over his relatives.”

Her Eminence, Fatima Zahra (s.a.) told a lady: “You must please your two religious fathers, Muhammad and Ali, even if your biological fathers may be displeased. And do not please your biological fathers by displeasing your religious fathers. Because if your biological fathers become angry with you, Muhammad and Ali will give them ten thousandth part of the reward of their obedience of a moment and make them pleased. But if your religious fathers become angry with you, your biological fathers would not be capable of making them satisfied. The reward of the obedience of the whole world cannot equal their anger.”

Imam Hasan Mujtaba (as) said: “It is incumbent on you to do good to the relatives of your two religious fathers, Muhammad and Ali, even though you may trespass the rights of the relatives of your worldly fathers. And beware that in observing the rights of the relatives of your worldly fathers you don’t trespass the rights of the relatives of your two religious fathers because the thankfulness of this group for you

before your two religious fathers, Muhammad and Ali is more beneficial for you than thankfulness of those relatives of yours before your biological fathers.

This is so because when the near relatives of your religious fathers are thankful to them, their little affectionate attention will erase all your sins even if they are so numerous to fill up the space between the earth and the sky. And if you ignore the rights of the relatives of your two religious brothers and fulfill the rights of your worldly fathers' relatives, their thankfulness would give you no benefit.”

Imam Zainul Aabideen (as) said: “It is preferable to fulfill the rights of the relatives and friends of our religious fathers than to observe the rights of the kindred of familial parents. Because your religious fathers, Muhammad and Ali will make your familial parents satisfied about us while your familial parents are not capable of making your two religious fathers, Muhammad and Ali satisfied.”

Imam Muhammad Baqir (as) remarked: “One who considers his two religious fathers, Muhammad and Ali more honorable and preferable than his own familial parents and their relatives, the Almighty Allah addresses him thus: O My servant, you have preferred the superior, so I will also make you superior and you have chosen those whose selection was better, hence it is deserving that I make you the neighbor and companion of My friends in Paradise.”

Imam Ja'far Sadiq (as) said: “If one, for lack of economic means is unable to fulfill the rights of the relative of both, his religious fathers and the kindred of his familial fathers, it is necessary for him to give priority to fulfillment of the rights of the relatives of the religious fathers. On the Judgment Day the Almighty Allah will tell the angels, that just as he had given priority to the relatives of his religious fathers they must give him precedence among His folks of Paradise. That everything that had been prepared for him before that, must be increased a million times.”

Imam Moosa Kazim (as) has stated: “If a person is presented two business deals and he has only one thousand dirhams, which are only sufficient for one deal, he would inquire which of the deals is more profitable. Now if the people tell him that this one is a thousand times more profitable, is it not the demand of reason and logic that he should choose that? Those who were present there said: Yes, indeed. His Eminence (aj) said: In the same way the reward of choosing the two religious fathers over ones familial parents is manifold.”

A person asked Imam Ali Reza (as): “O Imam, shall I not inform you about the one who is in the greatest loss?” He replied: “Who is it?” He said: “A man has given his ten thousand gold coins in exchange of ten thousand silver coins.” The Imam asked: “If he sells the silver coins would he not be in loss?” “Yes, he will be,” replied those who were present there. The Imam asked, “Shall I not tell about the one who is in greater loss than this?” “Yes, please do,” they replied. He said: “A person owns a mountain of gold and he sells it for one thousand pieces of fake silver. Would he not be in greater loss than the person mentioned previously?”

“Indeed,” they replied. Then the Imam said: “Shall I inform you about a greater loss than this?” Those

present said: “Yes, please do.” He said: “In a greater loss and regret is one who in doing good and favoring, prefers the relatives of his familial parents over the kindred of his two religious fathers, Muhammad and Ali (as). It is so because the near kindred of his two religious fathers, Muhammad and Ali (as) are having as much superiority over the relatives of familial parents as a thousand mountains of gold have over a thousand pieces of silver.”

Imam Muhammad Taqi (as) has said: To one who prefers the kindred of his two religious parents, Muhammad and Ali (as) over the relatives of his familial parents, on the Judgment Day the Almighty Allah will make him famous with His dresses of honor and give superiority over all His servants. Except for the one who is equal to him in this excellence or better than him.

Imam Ali Naqi (as) said: “Preferring the kindred of the two religious fathers, Muhammad and Ali (as) over the relatives of ones familial parents is included in paying respect to the majesty of the Almighty Allah and preferring the relatives of ones familial parents over the kindred of the two religious fathers, Muhammad and Ali (as) is included in disrespect to the majesty of Allah, the Mighty and the High.”

Imam Hasan Askari (as) says: “There was a person whose family was in need of food, so he left his house to earn something for them, and he earned a dirham. He purchased food and was returning to his house when he met a man and a woman from the relatives of Muhammad and Ali (as), and they were hungry.

Thinking that they were more deserving of that food than his own family members he gave them the food he had purchased. But after that he was confounded: what explanation would he give to his family members? He was taking slow steps in this worry when he met a messenger who was searching for him. Upon knowing his identity the messenger gave him a letter and a purse containing 500 gold coins.

And he said that it was from the inheritance of his cousin who has expired in Egypt, and besides that some traders of Mecca and Medina owed him a hundred thousand gold coins and he also left much landed property. So the man took the gold coins, went home and procured the essentials for his family members. When he went to sleep that night, he saw Muhammad and Ali in dream who told him that since he had preferred their relatives over his family members they had also made him so rich.

After that Muhammad and Ali appeared in the dream of those who owed money to the deceased cousin. They warned the debtors that if they do not return the debt by next morning they would be doomed to worldly and other worldly perdition. So the next morning all of them returned the loans and this man now had another hundred thousand dinars. Muhammad and Ali (as) also appeared in the dreams of all those in Egypt who owed any amount to the deceased cousin and told them to repay as soon as possible.

After that the two (Muhammad and Ali) appeared in his dream and said: “How did you find the divine decree about yourself? We have ordered all Egyptians who owe you something to pay you back as soon as possible. If you like we can tell the governor of Egypt to purchase your landed property and send you cash to Medina so that you can invest it in real estate here itself?”

He answered positively to this. So Muhammad and Ali appeared in the dream of the governor of Egypt and told him to purchase the lands and remit cash. The ruler bought all the landed property in three hundred thousand dinars and sent him the money. That person became the richest man of Medina. After that again the Messenger of Allah (S) appeared in his dream and said: "This is your reward in the world for the preference you showed to my relatives, but as for the hereafter, I will give you in it for each piece of this a thousand palaces in Paradise, the smallest of whom would be bigger than this world and a part of them as small as a needlepoint would be better than the world and whatever is there in it."¹¹

Third Topic: Praying Is A Form Of Doing Good And A Sort Of Favor

Favor and blessing is obtained in two ways:

First: Getting benefit from someone else.

Second: Removing harm from others and both of them are obtained by praying.

Since the best and most valuable benefit is honor, without any doubt, this is accomplished by prayers because praying is a form of paying respect. In the same way as we mentioned earlier, praying for early reappearance of His Eminence, the Master of the Time (aj) according to its prescribed conditions would be instrumental in making it happen earlier and by it all types of goodness and blessings would be exposed and all the harms would be removed and also among the effects of this *Dua* is that the one for whom the prayer is recited would become happy and elated. And the pleasure of His Eminence is itself a great benefit.

Secondly: We know that *Dua* for hastening the reappearance of Hazrat Qaim (aj) is effective and by his reappearance will be removed his and his Shias' grief and sorrow and grief, hardships and problems will be dispelled, rather the *Dua* itself removes all these things.

Among the proofs that help and respect with the tongue is a sort of favor and goodness, is a tradition mentioned in the eleventh volume of *Biharul Anwar* quoted from Jabir from His Eminence, Abu Ja'far Baqir (as) that he said:

I went to His Eminence and complained to him about my need. His Eminence said: "O Jabir, I don't have a single dirham." Not much time passed that Kumayt came to the Holy Imam (as) and said: "May I be sacrificed on you, if you permit, I want to recite a panegyric in your praise." "Go ahead," said the Imam. His Eminence said: "Young man, bring out the bag of gold from that room for Kumayt."

Then Kumayt said: "May I be sacrificed on you, do you permit me recite another panegyric for you?" He said: "Do it." And when he recited another *Qasida*, His Eminence said: "O young man, bring out the bag of gold from that room and give it to Kumayl."

Then Kumayt said: “May I be sacrificed on you, do you permit me to recite a third panegyric?” He said: “Do it.” When he recited another *Qasida*, His Eminence said: “O young man, bring out the bag of gold from that room and give it to Kumayt.” Jabir says: So he brought out the moneybag and gave to Kumayt.

Kumayt said: “May I be sacrificed on you, by Allah, I don’t love you for the sake of the world. And through these couplets I don’t intend but to do good to the Holy Prophet (S) and fulfill the rights Allah has made obligatory on me.” Jabir says: Then His Eminence, Imam Muhammad Baqir (as) prayed for him. Then he said: “O young man, return these moneybags to their place.” Jabir said: I said to myself: He told me he didn’t have a dirham but he gave 3000 dirhams to Kumayt!

He said: At that point Kumayt arose and went away. I said to His Eminence: “You told me that you didn’t have a dirham but in spite of that you gave 3000 dirhams to Kumayt?” The Imam said: “O Jabir, get up and go into that room.” Jabir said: “I got up and went into that room but there was no sign of those bags.”

I returned to the Imam. Imam said: “O Jabir, whatever I have concealed from you is more than what I have revealed to you.” Then he arose, took my hand and led me to that room and hit the ground with his feet. Suddenly something resembling a camel’s neck came out of the earth, it was made of gold. Then he said: “O Jabir, see this and do not tell about this to anyone except to those you trust among your brothers – the Almighty Allah has made us capable for whatever we desire.”¹²

The proof of this tradition is that: Kumayt considered the verbal praise to be a kind of doing good to the Holy Prophet (S) and Imam (as) also considered it in that manner. *Dua* for Imam (as) is also such because it is also a form of paying respect and doing a favor.

¹. Makarimul Akhlaq, Pg. 284

². Kafi; Vol. 2, Pg. 150

³. Kafi; Vol. 2, Pg. 150

⁴. Kafi; Vol. 2, Pg. 152, Tr. 12

⁵. Kafi; Vol. 2, Pg. 152, Tr. 13

⁶. Kafi; Vol. 2, Pg. 152, Tr. 14

⁷. Kafi; Vol. 2, Pg. 152, Tr. 16

⁸. Kafi; Vol. 2, Pg. 152, Tr. 21

⁹. Kafi; Vol. 2, Pg. 156, Tr. 28

¹⁰. Kafi; Vol. 2, Pg. 156, Tr. 26

¹¹. Tafseer Imam Hasan Askari (as), Pg. 113

¹². Biharul Anwar; Vol. 46, Pg. 239

29. Cooperation In Good Deeds

Praying for early reappearance of His Eminence, Qaim (aj) is cooperation and helpfulness in good deeds and piety about which the Almighty Allah has said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

“Help one another in goodness and piety.” (Qur’an, Surah Maidah 5:2)

30. Help Of Allah, The Mighty And The High

This *Dua* earns the help and support of the Almighty Allah for one who is supplicating and it makes him eligible for success and victory over his enemies. That which proves this is the statement of Allah, the Mighty and the High:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

“And surely Allah will help him who helps Him.” (Qur’an, Surah Hajj 22:40)

And He has also said:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

“If you help Allah, He will help you.” (Qur’an, Surah Muhammad 47:7)

The explanation of this is that: Without any doubt the Almighty Allah has no need of any of His creatures; thus the help and support that is commanded is to help the *Awliya* of Allah and since the supplication for early reappearance of the Master of the Time (aj) is a kind of help and support by tongue it is a consequence of this matter. And traditional reports abound that prove that helping by the tongue is a kind of help and support that is recommended. Such as:

1. In *Fawaid al-Mashahid* it is narrated from Imam Husain (as) that he said on the eve of Aashura:

“My grandfather informed me: My son, Husain (as) will be slain in Taff Kerbala as a homeless and lonely

person. Thus whosoever helps him would have helped me and would have helped his son, Qaim (aj) also. And one who helps us verbally would be in our party on the Judgment Day.”

2. Imam Ali Reza (as) said to Dibil:

“Welcome! O our helper with words and actions.”¹

3. In the will and testament of our master, His Eminence, Abu Abdillah Sadiq (as) to Abdullah bin Jundab, it is mentioned:

“O son of Jundab, the Almighty Allah has a castle of light covered with emeralds and brocade. It is raised with silk and brocade. He has kept this wall between His friends and His enemies. Thus when the brain boils in the head, hearts come to the throats and bodies cook due to the prolonged wait in *Qiyamat*, the *Awliya* of Allah would be admitted behind that wall and they would remain in the refuge and protection of the Almighty Allah. Inside that is something that pleases their heart and gladdens their eyes. While the enemies of Allah would be immersed till their necks in their sweat and they would be scattered all over. They would behold what the Almighty Allah has prepared for them (as punishment) and say:

مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

“What is the matter with us that we do not see men whom we used to count among the vicious?”
(*Qur’an, Surah Saad 38:62*)

Thus the *Awliya* of Allah would see them and laugh at them, and that is the saying of Allah:

أَتَّخَذْنَاَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ

“Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?”
(*Qur’an, Surah Saad 38:63*)

He also said:

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

“So today those who believe shall laugh at the unbelievers; On thrones, they will look.” (*Qur’an, Surah Mutaffifeen 83:34*)

Thus there would not remain a believer who has helped our friends with a single word but that they shall be admitted to Paradise in large numbers.

The proof of the matter is in the last part of the tradition.

[1.](#) Biharul Anwar; Vol. 45, Pg. 257

31. Guidance By The Effulgence Of The Holy Qur'an

As we have said: *Dua* for His Eminence, Qaim (aj) is a cause for increase in the divine effulgence in the heart, and when the ground of the heart is illuminated and filled with the effulgence of its Lord, man is guided by the light of the Holy Qur'an in such a way that he does not tread any other path and he understands from the Holy Qur'an things that other could not and the Qur'an would be a cure for the pain of his heart and a mercy for him.

Also: There is no doubt that as much as the faith is perfect and complete as much that person would benefit from the Holy Qur'an and its effects would be more and deeper on him. Just as one having a perfect taste, relishes a delicious dish while those who have no taste cannot enjoy that same food as much as they should. Rather it would seem unpleasant to them till they have their condition cured till all the traces of the disease are removed.

Thus one who is purer, his body would be affected more with good food and its effects will be clearly seen on him. And in the same way is the case of one who is clear of all impurities and evils, the effect of the Holy Qur'an would be more profound on him. And the guidance of the Holy Qur'an would be apparent in his words and actions. As much a person is perfect in faith, his insight, knowledge and benefits and guidance would be more. Allah, the Mighty and Sublime says regarding this:

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى

“Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them.” (Qur'an, Surah Fussilat 41:44)

As mentioned in the previous pages, praying for our Master of the Time (aj) is a matter that brings perfection of faith, it would also lead to the perfection in getting benefits from the Holy Qur'an. And that which supports this theory is the saying of Allah, the Mighty and Sublime:

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۗ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ

“This Book, there is no doubt in it, is a guide to those who guard (against evil).” (Qur’an, Surah Baqarah 2:2)

In *Kamaluddin* it is narrated from Imam Ja’far Sadiq (as) regarding the verse:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

“Those who believe in the unseen.” (Qur’an, Surah Baqarah 2:3)

That he said:

“It denotes those who believe in the reappearance of Qaim (aj).”

In another traditional report His Eminence said:

“*Ghaib* (unseen) is the *Ghaib* Hujjat (proof) and that which proves this is the statement of Allah, the Mighty and Sublime:

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَضِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait.” (Qur’an, Surah Yunus 10:20)

The conclusion derived thus is: Those who pray for the reappearance are in fact those who really have faith in the reappearance of Qaim (aj) and their praying proves this. And in the book of Abwaabul Jannah there is discussion on this topic that would remove all doubts about it.

32. Recognized By The People Of The Heights (Araaf)

Since by praying for our Master of the Time (aj) he has helped the people of the heights, they would intercede for him and through their intercession he would enter Paradise. Allah, the Mighty and Sublime says:

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)

The discussion here encompasses three points:

First: Meaning of *Araaf*: Ali bin Ibrahim Qummi in his *Tafseer* through his own authentic chain of narrators narrates from His Eminence, Abu Abdillah Sadiq (as) that he said:

*“Araaf is a high place between Paradise and Hell and the men are the Imams (as)...”*¹

Second: Who are the men of *Araaf*? As mentioned in the above tradition – in the traditional report of Ali bin Ibrahim – they are the Holy Imams (as).

Also in *Majmaul Bayan* it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

*“They are Aale Muhammad (S). None would enter Paradise except those who recognize them and are recognized by them. And none would enter Hell except those who deny them and are denied by them.”*²

In *Tafseer Burhan* it is narrated from His Eminence that he said:

*“We are those men. The Imams from us would recognize who is to enter Hell and who is to enter Paradise in the same way as you know who is good in your tribes and who is bad.”*³

In the same *Tafseer*, it is narrated from Imam Muhammad Baqir (as) regarding the following verse of the Holy Qur’an:

“And on the most elevated places there shall be men who know all by their marks.”

Imam (as) said:

“They are Imams.”

Through authentic chains, it is narrated from Buraid bin Muawiyah al-Ajali that he said:

I inquired from His Eminence, Abu Ja’far Baqir (as) about the statement of Allah, the Mighty and the High:

“And on the most elevated places there shall be men who know all by their marks.”

He said: *“It is revealed about this Ummah and the men are the Imams of Aale Muhammad (S).”* I asked: *“What is Araaf?”* He replied: *“A bridge between Paradise and Hell. Thus whosoever of the sinner believer is interceded by the Imam from us would get deliverance and for whosoever they do not intercede, will fall down.”*⁴

Traditional reports on this matter are in large numbers and between this report and that of Ali bin Ibrahim

Qummi there is no difference between the meaning of *Araaf*.

Third: *Dua* for the Master of the Time (aj) is a cause of getting the intercession of the people of *Araaf*:

In *Majmaul Bayan* it is narrated from Asbagh bin Nubatah that he said:

I was seated with Ali (as) when Ibne Kawwa arrived and asked about the following verse:

“And on the most elevated places...”

Imam (as) replied: “Woe be on you, Ibne Kawwa, on the Judgment Day we would stand between the Paradise and Hell. Thus we would recognize by the face one who has helped us and make him enter Paradise. And we would recognize by the face one who had been inimical to us and send him to Hell.”⁵

The point proved from this tradition is same that we stated before: *Dua* for our master, the Master of the Time (aj) is a type of help of His Eminence by the tongue. And since helping in this traditional report is a medium of getting intercession and being recognized by the folks of *Araaf*, one who prays for His Eminence would be qualified for this.

¹. Tafseer al-Qummi, Vol. 1, Pg. 231

². Majma al-Bayan, Vol. 4, Pg. 423

³. Al-Burhan, Vol. 2, Pg. 18

⁴. Al-Burhan, Vol. 2, Pg. 18

⁵. Majma al-Bayan, Vol. 4, Pg. 423

33. Reward Of Seeking Knowledge

When the supplicant for early reappearance of the Master of the Time (aj) aims that by the reappearance of His Eminence sciences would be exposed and illuminated for him – as knowledge will not be expounded except during the period of reappearance – this person will earn the unlimited rewards of trying to seek knowledge. We have already explained this point in the chapter of Letter ‘K’ in Part Four of this book.

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

35. Glad Tidings And Moderateness At Time Of Death

There are some traditional reports that prove the above. For example there is a tradition in the *Tafseer* of Imam Hasan Askari (as) that:

“When a believer who is a follower of Muhammad and his progeny and after him he considers Ali as his Imam and follows him, considers him as his master, testifies his words, considers his actions correct, obeys him and those whom he has ordered to obey in the religious matters and in politics, when death approaches this believer in such a way that it cannot be delayed and stopped as it is the final decree of Allah, and the angel of death and his companions come to him, they see Muhammad (S) on one side and Ali, the chief of the successors on the other at the head side of this believer.

And at his feet on one side stands Hasan, the grandson of the chief of the prophets and on the other side is Husain the chief of the martyrs. And surrounding him at the back would be their confidants and close personages of this Ummah and they will stand one after the other in order of their status behind their masters, Aale Muhammad.

Thus the ailing believer would look at them and address them thus in such a way that the Almighty Allah would veil his voice from the people present near him; in the same way they will also not be able to see us Ahle Bayt so that their belief in that earns them more rewards due to the severe hardship that befalls them.

The believer says: May my parents be sacrificed on you, O Messenger of Allah, the Lord of might, May my parents be sacrificed on you, O successor of the Prophet of mercy. May my parents be sacrificed on you, O you brave sons of Muhammad (S), his grandsons and his sons. O two chiefs of the youths of Paradise who are proximate to the mercy and pleasure of the Almighty Allah. And welcome to you, O best of the companions of Muhammad (S) and Ali and his sons. How eager was I to see you all and now I am overcome with the joy of seeing you. O Messenger of Allah, the angel of death is present at my

bed-side and I have no doubt that I am great in his estimation due to your presence and due to the presence of your brother. Thus the Messenger of Allah (S) says: It is so.

Then the Messenger of Allah (S) would glance at the angel of death and say: "O angel of death, please take care to obey the request of the Almighty Allah regarding our followers, servants and devotees." The angel of death says: "O Messenger of Allah, order him to look at what Allah has prepared for him in Paradise." The Messenger of Allah (S) would tell him: "Look at the top." So he will look at that which he had never imagined and which has no limits.

At that moment, the angel of death will say: "How should I not take gently one who is having such a reward and whose Muhammad and his progeny are visitors? O Messenger of Allah (S), if the Almighty Allah had not made death as a passage without passing through which none can enter Paradise, I would not have captured his soul. However your servant and friend would imitate you and the other prophets, messengers, saints of Allah who tasted death by the order of Allah."

After that Muhammad (S) would say: "O angel of death, take our brother as we agree to you and accept our request for clemency regarding him."

At that time, His Eminence and his companions would go up to the gardens of Paradise in such a manner that veils and curtains would be removed from the eyes of that ailing believer. Thus he would see them at their own places and see those who are surrounding his bed and then say: "O angel of death hurry up, take my soul and don't leave me here as I cannot bear separation from Muhammad and his progeny. Make me join them."

At that moment the angel of death would take his soul and like a strand of hair is pulled through flour, his soul will be taken out of his body. Though you see him in pain, there is no hardship for him, rather he is in comfort and enjoyment and when they keep him in the grave he would find our people there.

When Munkir and Nakeer come to interrogate him they would say to each other: "Muhammad, Ali, Hasan, Husain and their righteous companions are present near this man, we must pay respect to them." After that they would come and salute Muhammad and Ali separately. Then they would salute Hasan and Husain together and then their companions.

After that they would say: "We know, O Messenger of Allah, that you visit your servant and follower and if it had not been so that the Almighty Allah wanted that his excellence should become clear to the angels who are present and those who would hear about it later, we would not have questioned him. But the command of Allah has to be carried out."

At that time they would ask him: "Who is your Lord? What is your religion? Who is your Prophet? And who is your Imam? And what is your *Qibla*? And who are your brothers?" He would reply: "Allah is my Lord, and Muhammad (S) is my Prophet, and Ali is my Imam, the successor of Muhammad (S) is my Imam, and the Kaaba is my *Qibla*, and the believing followers of Muhammad and Ali and their progeny

are my brothers, and their enemies and haters are not my brothers, and I testify that that except for the One God, I have no deity and Allah does not have a partner and I witness that Muhammad is His servant and messenger.

And that his brother, Ali is the *Wali* of Allah and they are his purified progeny, appointed for Imamate as the caliphs of the Ummah and the true guardians and those who rise up with justice.” Thus (Nakeer and Munkir say): “You lived with these beliefs and died on it and you shall be raised up with the same belief if Allah wills and whosoever has his *Wilayat* would be in a position of honor and the resting place of divine mercy...”

I say: The main points derived from this noble traditional report is that the believer would be able to get those honors and great bounties due to four factors: Mastership and following of the Prophet and the Holy Imams (as), service to them, love towards them and preferring them over others. As is understood from the statement of His Eminence:

“Do favor to our devotees and servants, friends and followers.”

There is no doubt that these three qualities are present in one who is praying for our master, the Master of the Time (aj) because *Dua* for His Eminence is a type of *Tawalla*, service, love for the Imams and also preferring them over other people in the *Dua*.

That which proves this matter is all that has come in the traditions regarding glad tidings to the believer mentioned in large numbers especially in *Furu Kafi* – in the chapter of companions of the believer and disbeliever at the time of death – and the third volume of *Biharul Anwar* etc. And we shall be content to relate just one tradition which is sufficient for the spiritualist; and those who like may refer to the books mentioned:

In *Kafi* it is narrated from Muhammad bin Yahya from Ibne Sinan¹ from Ammar bin Marwan that he said:

A person who heard it from His Eminence, Abu Abdillah Sadiq (as) told me that: His Eminence said: “By Allah, He accepts from you and by Allah forgives you, between each of you and the place where believers express joy and happiness there no distance to it except when his soul reaches here – and he pointed to his neck...”

Then he said: “When this happens, he is in the throes of death, the Messenger of Allah (S), Ali (as), Jibraeel and the angel of death (as) are present near him. At that time Ali (as) comes near him and says: O Messenger of Allah, this man used to love us, Ahle Bayt, so please love him. And the Messenger of Allah (S) would say to Jibraeel: This man loved Allah, His Messenger and his family, so you also love him. And Jibraeel would say to the angel of death: This is one who loved Allah, His Messenger and his family, so you also love him and take him gently. Then the angel of death would come near him and say: O servant of Allah, have you freed your neck? Have you taken your release order? In the life of the world were you attached to the great infallibility? He said: Then the Almighty Allah allows him to say: Yes, He

asks: Who is it? He replies: The *Wilayat* of Ali Ibne Abi Talib.

The angel of death says: You are right. Allah has secured you from that which terrifies you and you will get what you hope for. Glad tidings to you and your righteous elders of the company of the Messenger of Allah (S) and Ali (as) and Fatima (s.a.).

After that he takes his soul gently. And after that a shroud of Paradise and *Hunoot* of musk and amber is brought for him. He is shrouded and anointed with the *Hunoot* and dressed in a yellow dress of Paradise. And when they place him in the grave a door to Paradise is opened for him through which the gentle breeze of Paradise and its fragrances reach him.

After that to his front, back, right and left, the grave is widened to a distance of one month's travel. Then he is told: Sleep comfortably like a bride. Glad tidings to you for the comforts and luxuries of Paradise and bounties and the Lord is not angry at you. At that time he would see Aale Muhammad in the Gardens of Satisfaction. Thus he would eat from their food and speak to them in their gatherings till the time our Qaim (aj) arises.

When our Qaim (aj) arises, the Almighty Allah would raise them up, and they would, chanting the slogans of *Labbaik Labbaik*, come to him in groups. At that time the followers of falsehood would be in doubt and those who trespass the divine sanctities will be scattered – as they will be few – the haste makers will be destroyed, and those who knew the reappearance to be near would be saved. It is from this aspect that the Messenger of Allah (S) told Ali (as): You are my brother and your and my promise will be in the valley of peace (*Wadius Salaam*)...[2](#)

The main point made clear from this traditional report has already been stated by us and we shall again mention it later. That *Dua* for His Eminence, Qaim (aj) and his early reappearance is a factor of increase in faith and its steadfastness till the time of death. Thus the cause is indirect for becoming eligible for this excellence. Moreover, this *Dua* itself is an attachment to the great infallibility – that is *Wilayat* of Ali Ibne Abi Talib (as) – thus it is the cause of reaching this position.

Also among the proofs of this matter is a tradition mentioned in *Usool Kafi* through authentic chain of narrators from Ibne Abi Umair from Hakam bin Miskeen from His Eminence, Abu Abdillah Sadiq (as) that he said: “For one who causes a happiness to a believer, the Almighty Allah creates a creature from that happiness that he sees at the time of his death and it tells him: Glad tidings to you, O friend of Allah, about His pleasure and mercy. It will remain with him till he enters the grave. Then it repeats those words and when he is raised from the grave again, it repeats those words. The believer asks it: Who are you, may Allah have mercy on you? It will reply: I am that happiness and joy that you gave to so-and-so person.”[3](#)

I say: The point proved from this is: Without any doubt our master, the Master of the Time (aj) and his venerable forefathers (as) become happy by this *Dua*. Thus this reward implies to them perfectly.

- [1.](#) Ibne Sinan here is Muhammad bin Ahmad bin Sinan who has narrated from Ammar bin Marwan.
- [2.](#) Furu Kafi, Companions of believers and infidels
- [3.](#) Kafi; Vol. 2, Pg. 191

36. Response To The Call Of Allah And His Messenger (S)

Allah, the Mighty and Sublime says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O you who believe! answer (the call of) Allah and His Apostle when he calls you to that which gives you life.” (Qur’an, Surah Anfaal 8:24)

Doubtlessly, the implication of life in this verse is the eternal life and a prosperous and happy livelihood that is obtained by following the Holy Prophet (S). We had previously mentioned that whatever the infallible successors of the Holy Prophet (S) have ordered or performed, they are commands of Allah and the Prophet. And in the past discussions and the coming chapters it will become clear how much the Imams arranged and made efforts to pray for our master, the Master of the Time (aj) and the early reappearance of His Eminence (aj). And there is no scope of any doubt in it that preparation of man in this great matter is a response to the call of Allah and His Messenger (S).

This matter has also been mentioned under other topics in different verses of the Holy Qur’an. Among them is the statement of the Almighty Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe! obey Allah and obey the Apostle and those in authority from among you...” (Qur’an, Surah Nisa 4:59)

Also relevant to this part are all the verses that order the performing of good deeds and those that command us to take the Holy Prophet (S) and his progeny as role models, to express love for them and to follow them.

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

38. Best People In The View Of Almighty Allah

One who supplicates in favor of our Master of the Time (aj) and who prays for his early reappearance is among the best people in the view of the Almighty Allah. Because he conveys benefit to all the people in general and also imparts happiness and joy to the Purified Imams (as) and the family of the Messenger of Allah (S).

The senior-most Shaykh, Thiqatul Islam Muhammad bin Yaqoob Kulaini (q.s.) in *Usool Kafi* through his own chain of narrators has reported from Imam Ja'far Sadiq (as) that he quoted the Messenger of Allah (S) saying:

“The creatures are kinsfolk of Allah, thus the favorite persons in the view of the Almighty Allah are those that are beneficial to the kinsfolk of the Almighty Allah and please the families.”[1](#)

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) was asked: “Who is the most beloved person by Allah?” He replied: “One who is most beneficial to the people.”[2](#)

I say: That happiness and joy of the Holy Prophet (S) and the Imams (as) is effected through praying for His Eminence, Qaim (aj) is a matter that is now absolutely clear. And as for the point that this *Dua* is for the benefit of all the believers, rather all the people of the world, this can be discussed under two subheadings:

First: As mentioned in Part Four in the chapter of the Letter ‘N’ all creatures of the earth would benefit through the reappearance of His Eminence. Thus *Dua* for his early reappearance is for the benefit of all the creatures of the earth.

Second: In the forty-fourth benefit it would be mentioned that Allah, the Mighty and the High through the *Barakat* of the supplicants for the early reappearance of His Eminence would keep away divine chastisement from the people of the earth, *Insha Allah Taala*.

[1.](#) Kafi; Vol. 2, Pg. 164

[2.](#) Kafi; Vol. 2, Pg. 164

39. Most Respected Persons In View Of The Holy Prophet (S)

Since we have explained in Point Twenty-one that one who prays for the Master of the Time (aj) is among the brothers of the Holy Prophet (S), it would also imply that he is among the most respected persons in view of the Holy Prophet (S) also because it is clear that the brothers of the Holy Prophet (S) would be his favorite persons.

It is also supported by a tradition mentioned in *Biharul Anwar* through his own chain of narrators from Ruffaa bin Moosa and Muawiyah bin Wahab from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt. Those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on the Day of Judgment.” (According to the tradition of Ruffaa:) “And the most respected creatures of Allah in my view.”^{[1](#)}

Since *Dua* for reappearance of His Eminence is a type of following him, as mentioned in the tradition regarding his birth that he himself prayed for this matter and said:

“O Allah, fulfill my promise, complete my enterprise for me, strengthen my position, and fill the earth through me with equity and justice.”^{[2](#)}

In *Kamaluddin* it is narrated from Abdullah bin Ja’far Himyari that he said:

I asked Muhammad bin Uthman Amari: “Have you the seen the master of this affair?” He replied: “Yes, and the last time I saw him, he was besides the Holy House of Allah and praying: O my Lord, fulfill the promise that You made to me.”^{[3](#)}

In the same book it is narrated from Abdullah bin Ja’far Himyari that he said:

I heard Muhammad bin Uthman Amari (r.a.) say: “I saw His Eminence (aj) holding the curtain of the Kaaba below the spout and praying: O my Lord, take revenge from my enemies.”^{[4](#)}

^{1.} Biharul Anwar; Vol. 52, Pg. 129

^{2.} Biharul Anwar; Vol. 51, Pg. 13

^{3.} Kamaluddin, Vol. 2, Pg. 440

^{4.} Kamaluddin, Vol. 2, Pg. 440

40. He Will Enter Paradise At The Recommendation Of The Messenger Of Allah (S)

The evidence of this is – in addition to what we have stated before that this *Dua* makes one eligible for intercession – is a tradition that Sadooq has mentioned in *Khisaal* through his own chain of narrators that the Messenger of Allah (S) said:

“I guarantee Paradise for one who assures us of five things.” He was asked: “O Messenger of Allah, what are those?” He replied: “Advice for Allah, the Mighty and Sublime, advice for His Messenger, advice for the Book of Allah, advice for the religion of Allah and advice for the Muslim society.”¹

I say: Advice is asking for goodness and there is no doubt that all the five types of advices converge in praying for early reappearance of our master, the Master of the Time (aj). Because through the reappearance of His Eminence, grief and distress will be removed from the *Awliya* of Allah and the Messenger of Allah (S) will become happy and the laws of the Book of Allah would become clear, the religion of Allah will dominate the world and the whole Muslim society will get deliverance.

¹. *Khisaal Sadooq*, Vol. 1, Pg. 294

41. The Prayer Of The Holy Prophet (S) Would Be There In His Favor

It is mentioned in *Ihtijaaj* that the Messenger of Allah (S) after the mention of the Purified Imams (as) raised up his hands in supplication and prayed:

“O my Lord, love those who love my caliphs and accept the *Wilayat* of the Imams of the Ummah after me. And be inimical to those who are inimical to them and help those who help them and disgrace those who want to cause disrespect to them...”¹

Without any doubt, *Dua* for the Master of the Time (aj) is acceptance of his *Wilayat* and a kind of helping His Eminence and all the rightful Imams (as). Other matters derived from this point would also be mentioned in the coming pages, *Insha Allah Taala*.

¹. *Ihtijaaj*; Vol. 1, Pg. 88

42. Forgiveness Of Sins And Replacement Of Sins With Good Deeds

This matter is proved by a tradition that Shaykh Ahmad bin Fahd Hilli (r.a.) has quoted in his book *Oddattud Dai* from the Messenger of Allah (S) that he said:

“No people sit in remembrance of Allah but that an angel calls out from the heavens: Get up, as indeed your sins have been replaced with good deeds and all your sins have been forgiven.”¹

The point proved by this is: *Dua* for our master, the Master of the Time (aj) is a form of remembering Allah. Thus all those gatherings in which a believer prays for his master, become eligible for this honor. Evidence supporting that the remembrance of His Eminence is a form of remembering Allah, is a tradition mentioned in *Wasailush Shia* and *Kafi* from His Eminence, Abu Abdillah Sadiq (as) that he said:

“No people attend a gathering where there is no remembrance of Allah and no mention about us but that this gathering would cause regret to them on the Judgment Day.”

Then he said: Abu Ja’far (as) says: “Our remembrance is the remembrance of Allah and remembrance of our enemies is remembrance of Shaitan.”²

¹. Oddatud Daai, Pg. 238

². Wasailush Shia, Vol. 4, Pg. 1180; Kafi; Vol. 2, Pg. 496

43. Almighty Allah Helps In Worship

Regularity in praying for our master, the Master of the Time (aj) would be a cause of being helped by Allah in worship. That which proves this is a tradition mentioned in *Oddattud Dai* from the Messenger of Allah (S) that he said:

Allah, the Mighty and the High said: “When I know that My servant is mostly occupied with Me, I make him passionate in supplicating and *Munajaat*, and when a servant is thus, if he wants to commit a mistake I come between him and the error; truly they are my *Awliya* and indeed they are warriors.”

The point derived from this tradition is: Just as verses of Qur’an and traditional reports say, *Dua* is one of the most important worship acts and there is no doubt that the most valuable and important type of *Dua* is *Dua* for someone whose right the Almighty Allah has made obligatory on all the creatures. And through the *Barakah* of whose being all the things get blessings and benefits.

And also doubtlessly being busy with the Almighty Allah means being occupied with His worship and it is this regularity in which is a cause that the Almighty Allah helps man in worship and makes him among the *Awliya* of Allah. The conclusion is that: Regularity and steadfastness in *Dua* for our master, the Master of the Time (aj) and supplicating the Almighty Allah for the early reappearance of His Eminence would be a cause of receiving this great benefit.

On the basis of this, it is obligatory for the people of faith that in every time and place they should make special arrangements for this. And the matters that support this point are that my dear brother in faith and the great scholar Mirza Muhammad Baqir Isfahani¹ – may Allah exalt his status and grant him whatever he wishes – recently narrated to me that: One night in dream – in half sleep and half wakefulness – I saw my master, Imam Hasan Mujtaba (as) that he said something like this: Say to the people from the pulpit and order them that they should repent and pray for the early reappearance of Hazrat Hujjat (as). And this *Dua* is not like the funeral prayer (*Salaat Mayyit*) which is *Wajib Kifai* so that if some do it, others are absolved. Rather it is like the Daily Ritual Prayers which is obligatory on all who are able and all have to perform it..”

¹. Faqih Yamani author of *Fauz al-Akbar Feema Yatalluq Ba Imaam al-Asr* (as)

44. Removal Of Divine Chastisement From The People

Through the *Barakat* of the supplicant for our master, the Master of the Time (aj), divine punishment will be removed from the people of the earth. This matter is having two aspects:

First: At the end of *Hadith Qudsi* that we quoted previously from *Oddatud Dai* He says:

“...they are such that when I want to destroy the world as punishment I keep away chastisement from the people of the earth due to them.”

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

“A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you

hadn't been there I would have sent My chastisement upon them.”[1](#)

The important point concluded from this quotation is that: Preparation for and being regular in *Dua* for His Eminence, the Master of the Time (aj) is cause of being steadfast on the practice of the Imams (as) and in this way it is a means of getting this precious honor.

[1](#). Kamaluddin, Vol. 1, Pg. 330

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 *Etekef* 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; Kharaj, Pg. 187

⁵. Kafi; Vol. 2, Pg. 172

⁶. Sahifa Sajjadiya, Supplication no. 27

46. Reward Of Honoring And Respecting One Who Is Higher In Status

The rewards and benefits of respecting and honoring the greater one will be there for him due to this *Dua*. Here we shall have to discuss and investigate a number of points:

First: About the rewards and benefits of paying respect.

Second: Meaning of respecting

Third: About the types of paying respect and how it is obtained by praying for the seal of the successors and Imams (aj).

First Topic: Rewards And Benefits Of Paying Respect

What I have obtained from labor of research are six benefits. Perhaps someone may study more about it and derive more points from traditional reports. The six benefits that I have collected are as follows:

1. Glorifying Allah, The Mighty And The High

In *Kafi* in a near-authentic report, it is mentioned from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “Among the ways of paying respect to Allah is honoring aged Muslims.”[1](#)

In *Wasailush Shia*, through a correct chain of narrators it is narrated from His Eminence that he said:

“Among the ways of paying respect to God is according respect to aged people.”[2](#)

It is narrated from the same Imam that he said:

“Among the types of paying respect to Allah, the Mighty and Sublime is respecting the believers who are advanced in age, and one who honors a believer has respected the Almighty Allah and one who considers a believer lowly the Almighty Allah would send to him someone before his death who would consider him lowly.”[3](#)

In that book it is narrated from the Messenger of Allah (S) that he said:

“Among the ways of honoring the Almighty Allah is to accord respect to a believer who is senior in age.”[4](#)

In another tradition through Sunni channels from the Messenger of Allah (S) it is narrated that he said:

“Obey those senior in age as among the ways of honoring the Almighty Allah is respect of aged people.”[5](#)

I say: Since the nobility and greatness of Islam is higher than all nobilities and greatnesses, those who have more precedence in it, their honor and respect is worthier in the view of Allah. And there is no doubt that their honor is equal to honoring and respecting Allah, the Mighty and Sublime because they have precedence in worship and obedience.

2. Security From Fear On The Judgment Day

In *Wasailush Shia* through a trustworthy chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “One who considers seniority in age as an excellence worth respect, would be protected by the Almighty Allah from fear on the Judgment Day.”[6](#)

Through same chain of narrators it is narrated from Imam Ja’far Sadiq (as) that he said:

“For one who honors and respects an aged person in Islam, the Almighty Allah keeps him secure from terror and fear on the Judgment Day.”[7](#)

It is mentioned that the Messenger of Allah (S) said:

“One who recognizes the excellence of an aged person and due to his age, pays respect to him, the Almighty Allah would grant him security from fear on the Judgment Day.”[8](#)

3. Proximity To The Court Of Allah

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Among all the things that the Almighty Allah revealed to Dawood was: O Dawood, just as the most proximate people to the Almighty Allah are the humble ones, in the same way the most distant persons from the Almighty Allah are the arrogant.”[9](#)

4. Fulfillment Of A Part Of The Rights

In *Darus Salaam* quoting from the book of *Man Laa Yahzarul Faqih* it is mentioned from the Messenger of Allah (S) that he said:

“A believer has seven rights on another believer made obligatory by the Almighty Allah: His respect in his absence...”[10](#)

I say: Perhaps it implies that ‘obligatory’ is taken in dictionary meaning, that is proof. It means that Allah, the Mighty and the High has made these rights of one believer on another, as the grades of honoring – in his absence and presence – are different. Some are obligatory, like: refuting his *gheebat* (back-biting) and some are recommended like: Praying for him and praising him during his absence. And it should be known that when these rights are proved for the believer they are proved first and foremost for the Imam of the believers.

5. Earning Love

Through this act the supplicant becomes the favorite of his master, because this act is a favor and an expression of love and both are eligible for the Imam’s love. In addition to the respect and honor that is in it, it also sows the seeds of love in the heart of one who is humble to him. Rather, principally the quality of humility creates love among the people, and this matter is perceptible. It has also come in a

number of traditional reports.

In *Darus Salaam* it is narrated from Amirul Momineen (as) that he said:

“Three things cause love: Good manners, respect and humility.”

It is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Three things cause love: Giving loans, humility and generosity.”

6. Elevated Status In The Court Of The Almighty Allah

In *Usool Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (as) in a lengthy tradition from the Messenger of Allah (S) that he said:

“Indeed, *Sadaqah* brings increase for the giver, so give *Sadaqah* – may Allah have mercy on you – and indeed, humility gives respect, status and honor to the doer, so practice humility so that Allah may give you a high status, and indeed forgiveness increases the respect of the forgiver, therefore observe forgiveness so that the Almighty Allah may give you respect.” [11](#)

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

“Indeed, two angels in the heavens are appointed on the people, thus for one who does humility for Allah, they increase his status and for one who practices arrogance, they make him lowly.” [12](#)

Through authentic chain of narrators it is narrated from His Eminence that the Messenger of Allah (S) said:

“For one who practices humility, the Almighty Allah elevates his status and for one who is arrogant, the Almighty Allah brings him down.” [13](#)

In the book of *Man Laa Yahzarul Faqih* from the advices of the Messenger of Allah (S) to Ali is as follows:

“O Ali, by Allah if humility is in the depths of a well, Allah, the Mighty and Sublime sends a breeze which raises it up higher than others in the kingdom of the evils.” [14](#)

In *Usool Kafi* it is narrated from His Eminence, Abul Hasan Moosa bin Ja’far (as) that he said:

“The Almighty Allah revealed to the mountains: I shall make the ark of My servant, Nuh come to land at one of your sides. Thus the mountains stretched their necks to get noticed, but Mt. Judi observed humility – and that is the mountain near you – thus the ark touched land at its side...” [15](#)

The prominent Shaykh, Abul Qasim Ja’far bin Muhammad bin Quluwahy Qummi (q.s.) in the book of

Kamil az-Ziyaraat through his own chain of narrators relates from Safwan bin Jamal that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) that he said: “Allah, the Mighty and the High gave precedence to some lands and waters over others, thus some of them became proud and some of them oppressed, and no land or water remained but that it was punished for leaving humility for Allah till the Almighty Allah made the polytheists gain power on the Kaaba and sent salty water on Zam Zam that mixed with its flavor.”

“And indeed, Kerbala and the water of Furaat was the first land and water that the Almighty Allah gave sanctity to. Thus the Almighty Allah told them: Speak up about the excellence that the Almighty Allah has granted you? They said: When the lands and waters became proud over each other. We said: I am the blessed sacred land of Allah, there is cure in my dust and water but I am not proud, rather I am humble and lowly for one who gave me this quality and I don’t show pride to those who are lower than me; rather thanks be to Allah.”

“So Allah increased its excellence and status due to its humility and thankfulness for Allah, for the sake of Husain (as) and his companions. After that Imam Ja’far Sadiq (as) said: “One who is humble for Allah, the Almighty Allah elevates his position and one who is proud, the Almighty Allah makes him lowly.”¹⁶

In fourteenth volume of *Biharul Anwar* quoting from *Makarim* it is said:

Ibne Khuli brought a vessel of honey mixed with milk for the Holy Prophet (S). But His Eminence refrained from it and said: “Two drinks at a time, and two vessels in one?” Then he said: “I do not prohibit them, but I don’t like to feel proud and be pulled to the accounting on the Judgment Day over the excess of the world, and I prefer humility; as one who is humble to Allah, the Almighty Allah elevates him.”¹⁷

Also quoting from the Book of Piety through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) it is mentioned that:

The Messenger of Allah (S) was in Masjid Quba to break his fast on Thursday. He asked: “Is there something to drink?” Aws bin Khawla Ansari brought for him a tumbler of milk laced with honey. But when he tasted it, he pushed the vessel aside and said: “If one has two things to drink one must be content with one of them. I don’t prohibit drinking them (together) but I observe humility for Allah; as indeed, one who is humble to Him, He elevates him; and He degrades one who is arrogant. And one who follows moderation in his life, the Almighty Allah gives him sustenance and one who overspends is deprived by Him, and Allah likes one who remembers Him much.”¹⁸

Second Topic: Meaning Of Humility

We should know that humility and arrogance are among the sensual qualities and conditions whose effects are most prominent. And humility is that a person considers himself lowly in comparison to

others; and arrogance is that a person regards himself to be superior to someone else, and considers the other person to be lower than himself.

From this rule we come to know about the difference between arrogance and pride, because pride is that in which a person thinks that he is good in appearance, perfections or deeds or in ancestry with regard to all these things. On the contrary, arrogance is that one considers himself better than others.

Arrogance has originated from ignorance as the person is ignorant of his defects and merits of others or he is unaware of them.

Just as this sensual quality is called arrogance, its effects are also called by this title. For example: Walking in an arrogant way, dragging the garments on the ground, not replying to *Salaam* etc. In the same way, humility is a quality whose effects are also called as such. They are respect of elders, sitting with the poor, heeding to their pleas and replying to *Salaam* etc.

We should know that arrogance is among the worst qualities and a cause of destruction of faith and a large number of verses of the Holy Qur'an and traditional reports have come against it. Of them are as follows:

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

“The roots of infidelity are in three things: jealousy, arrogance and greed...”[19](#)

In the same book it is narrated from Imam Ja'far Sadiq (as) that he said:

Abu Ja'far (as) said: “Honor is the dress of the Almighty Allah, and pride befits Him only. Thus one who adopts these things is thrown headlong into Hell by the Almighty Allah.”[20](#)

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

“Pride is fit only for Allah, and the proud person is having conflict with the Almighty Allah in it.”

Also through his (author's) own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:[21](#)

“Pride is the garment of Allah (only He deserves to feel proud), thus one that competes in it with the Almighty Allah, He throws him headlong into Hell.”[22](#)

Through trustworthy chain of narrators as good as authentic, it is narrated from Imam Ja'far Sadiq (as) that he said:

“In Hell there is a valley called Saqr for the arrogant ones. It complained about its own heat to Allah, the Mighty and Sublime and begged him to let it breathe once. So when it inhaled, it burnt up Hell.”[23](#)

Through his own chain of narrators it is narrated from Imam Ja'far Sadiq (as) that he said:

“The arrogant people will come on the Judgment Day in the form of ants; people would trample them till the Almighty Allah concludes the accounting.”[24](#)

There is no contradiction between this traditional report and another mentioned in *Kafi*. In that Muhammad bin Muslim narrates from one of the two Imams [Baqir and Sadiq (as)] that he said:

“Will not enter Paradise one who has an iota of arrogance in his heart.” The narrator said: I said: “We all belong to Allah and to Him we shall return.” He asked: “Why did you say this?” I said: “Due to what I heard from you.” He said:

“It is not as you imagine, I meant to say denial and nothing but denial.”[25](#)

Because this tradition has specified the chastisement of being deprived from Paradise to denial and disobedience from worship and obedience of the Almighty Allah, obedience of the enemies of His prophets and saints, like Iblees etc, and the group of the enemies of the Imams (as). The previous traditional report proves that the arrogant people are Hellish – whether they are deniers of the Almighty Allah or not – but their not being admitted to Paradise does not contradict it. And as for proving the fact that the denial of entry to Paradise is restricted only for these arrogant people and not that arrogance should be taken as denial of Allah.

The conclusion is that humility is the key to all good and arrogance is the key to all evil because arrogance keeps the person away from obtaining merits and getting rid of defects. This would be explained in detail at another place, and if the Almighty Allah gives *Tawfeeq* I will write a complete book on this topic, *Insha Allah Taala*.

Third Topic: Types Of Humility

We should know that humility is an additional matter such that as many additions are made to it as many types of it emerge. For example: humility for Allah, the Mighty and the High. And humility for His prophets and saints, and humility for the aged people, and humility with regard to the parents, and the teacher, the student, the believer, the nobles, the scholars, and humility in living and sitting, in eating, in dressing and marriage, and humility in walking, speaking, and other numerous types. And each of these has valuable benefits and to talk about all of them would prolong this book and it is also not concerned with our main subject.

As for *Dua* for the seal of the successors, His Eminence, the Master of the Time (aj), it is a type of humility. *Duas* that are recited by man and others are of various types, such as:

– *Dua* for mercy and favor, like: *Dua* of the father for his son, *Dua* for a brother for his brothers and *Dua* of the angels for the visitors of the grave of Imam Husain (as) etc.

– *Dua* for reward and recompense, like: *Dua* of one who has received a favor, or that a harm has been removed from him for the one who done that favor or removed that harm, and *Dua* of the student for his teacher, and such other *Duas*...

– *Dua* in favor of another in hope of gaining his favor, and the difference between this and the previous types is that the latter are in response to something that has been done already while this is in anticipation of getting something in the future.

– *Dua* for paying respect and showing humility, like: *Dua* of the people for the elders and scholars, as mostly the *Dua* for them is for honoring and respecting them and showing humility to them. Rather, not praying for them in gatherings from the pulpits is considered as their disrespect.

Now that you know this matter I say: *Dua* for our master, the Master of the Time (aj) and supplicating the Almighty Allah for his early reappearance is having all the angles in it together and each of these are having important effects and benefits.

First topic: That is praying for favor and blessings – all the causes of giving favor and being affectionate are present in the being of His Eminence, from which we shall mention a few:

1. He is the real father of believers.
2. He is the true brother of the believers.
3. He is homeless and having few helpers.
4. He is in occultation and far away from the friends.
5. He is oppressed as his rights have been usurped.
6. He is oppressed because revenge has not been taken for the bloodshed of his forefathers and relatives.
7. Faith.
8. He is having many enemies but his friends are weak.
9. He is in too much sorrow and grief due to the hardships of his Shias and friends during the period of his occultation.
10. Prolonging of the period of distress and hardships of His Eminence.
11. The value of His Eminence is ignored among the people and their deviation from his practice.
12. Decrease in believers who follow and serve His Eminence.

And other factors that shall become clear if we contemplate on the circumstances surrounding His Eminence today.

Thus the sincere believer, by praying for His Eminence, would obtain those effects and benefits that we have indicated; as in this *Dua* there is reward of doing good to the father, observing the rights of the brother, helping the homeless and oppressed, helping the real believer, consoling one who is sad and aggrieved, caring for one who is in hardships and honoring a scholar whose true value is not appreciated.

As for the second topic: – That is praying for having received a favor or reward from others – in the Part Three and Four of the book we said: All the favors and blessings that we enjoy are through the medium and bounty of the being of His Eminence. In addition to this, there are different favors of His Eminence on us: like he prays for us, keeps away enemies from us and is forbearing to us. Then there are benefits of knowledge and intercession for us and such others that the tongue is unable to mention them all. And Allah, the Mighty and Sublime says in Surah Rahman:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ .

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ .

“Is the reward of goodness aught but goodness? Which then of the bounties of your Lord will you deny?” (Qur’an, Surah Rahman 55:60–61)

Thus O one who acknowledges the reward of bounties of the master you are helpless in recompensing for them, but can you not take out an hour from the hours of the night and the day which pass by, out of your control and keep it especially to pray for the Master of the Time (aj)? Can you not take out an hour from twenty–four hours to pray for one who has bestowed you with so many types of favors? How sad and how unjust it is! If what we have said does not move your heart and does not impel your tongue to pray for your master, then wake up from the slumber of unawareness and remove the curtains of ignorance from your eyes and know that one who intends good, does not lie to his people.

As for the third topic: – *Dua* for others in anticipation of his favor or reward – in the Part Four of the book we have explained that more and greater rewards and bounties will be received by the believers in the time of the reappearance of the seal of the Imams (aj). On the basis of this, it is better that we pray for his early reappearance so that we may be bestowed by the bounties and favors of His Eminence.

As for the fourth topic: – *Dua* for others as a mark of respect and honor – I say: Do you know anyone greater, more respected, more deserving, more knowledgeable and more excellent than His Eminence? If someone says: Yes. I would say: You are a misguided fool. And if you say: No. I would say: Then why

do you not pay respect to Allah? Have you not heard the statement of the Messenger of Allah (S) that:

“Respect of elders is a form of respecting the Almighty Allah.”

Other such traditions are also there. Thus when respecting the aged and elderly Muslims is such, how can be described the practical merit and reward of respecting and honoring the best of the elders of Muslims? The Imam, the master, the scholar of humanity, such that the pen is incapable of describing him perfectly and paying homage to him. Thus do you not contemplate on the Holy Qur'an or are there locks on your hearts?[26](#)

Now that you have understood this discussion I say: *Dua* for the early reappearance of our master, His Eminence, the Master of the Time (aj) is paying respect and honor to His Eminence in his absence and presence. Because though apparently he is absent from the view of the people, he is present in the hearts of the believers; and he is looking at the people and is a witness of all their actions just like one who is living with them in their house.

If you have any doubt in this, look at the books of traditions so that the complete reality is known to you. Among the traditions that prove that Imam (as) is a witness of the acts, deeds, thoughts and circumstances of the people and he sees them, is a tradition that has come from Rameela that he said:

During the period of Amirul Momineen (as) my condition was very bad and I was seriously ill. On Friday I saw that my condition was better, I said to myself: I don't see anything better than that I should bathe and pray behind Amirul Momineen (as). So I did this. I went to the Masjid and when Amirul Momineen (as) mounted the pulpit my condition again became bad and when His Eminence went out of the Masjid and entered the quarters I accompanied him inside. He asked: “Rameela, I see that you are confused about yourself?” I replied: “Yes.” And I told him about my conditions and also mentioned my apprehension during the Prayer.

He said: “O Rameela, no believer falls ill but that we also fall ill with him, and no believer becomes aggrieved but that we also become aggrieved, and none of them prays but that we say Amen to his prayers. And none remains silent but that we pray for him.” I asked: “O Amirul Momineen (as), may I be sacrificed on you, is this with regard to one who is with you in the quarters, or can you see people all over the world?” He replied: “Rameela, no believer anywhere in the world is away from our sight.”[27](#)

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

“The world for the Imam (as) is in the form of a semicircle but the Imam did not take it, and he just eats from around it just as one of you eats from the dinner table whatever you like. Thus nothing from the world is concealed from Imam (as).”[28](#)

Also through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he

said:

“Indeed, the Imam hears in the womb. And when his fetus is four months, on his right arm is inscribed:

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words.”

“And when he is born, a beam of light stretches between the earth and the heavens. And when he walks, a pillar of light is appointed for him through which he can see all over the world.”[29](#)

In that same book it is narrated from Ahmad bin Muhammad from Ali bin Hadeed from Jameel bin Darraj that he said: Some of our companions have narrated that he said:

“Do not say anything about the Imam (as) for he hears even when he is in the womb. And when he gets the *Wilayat*, an angel writes on his forehead:

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words.”

“And when he gets the office of Imamate, for him in every area, an illuminated place is appointed by which he can see the deeds of the people.”[30](#)

In another tradition from His Eminence, Abul Hasan Moosa bin Ja’far (as) it is narrated that he said:

“Indeed, the Imam on the earth is in the position of the Moon and it is in its place. He is aware of everything.”[31](#)

Through his own chain of narrators it is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Imam Ja’far Sadiq (as) about the knowledge of the Imam with regard to that which is all around the world. Whether he is aware about them when he sits at his house behind the curtains?

So His Eminence said: “O Mufaddal, Allah, the Blessed and the High has appointed five spirits for the Holy Prophet (S): Soul of life with which he walks and moves; the soul of strength and power, with which he arises and fights *Jihad*; the soul of carnality, with which he eats, drinks and has lawful conjugal relations with his wives; the soul of faith, with which he commands and dispenses justice; the soul of sanctity – Ruhul Qudus – with which he bore the responsibility of prophethood. Thus when the Holy Prophet (S) passed away, the Ruhul Qudus was transferred from him to the Imam (as). Neither the Ruhul Qudus sleeps nor becomes inattentive, neither it becomes busy nor does it forget. The other four souls sleep, become inattentive and busy but the Ruhul Qudus is stable. Through it can be seen whatever is there in all the parts of the world.”

I asked: “May I be sacrificed on you, Can the Imam touch something that is in Baghdad?” He replied:

“Yes, whatever is there under the sky.”³²

Shaykh Sadooq – may Allah have mercy on him – in the book of the merits of the month of Ramadan through his own chain of narrators has narrated from His Eminence, Abul Hasan Ali bin Moosa ar-Reza (as) that he said:

“One who is inimical to our Shias has been inimical to us. And one who loves them has loved us. Because they are created from our essence and dust. Thus one who loves them is from us and one who is hostile to them is not from us. Our Shias see through the effulgence of Allah, they live under the mercy of Allah and they are bestowed with divine honors. None from our Shias falls sick but that we fall sick with his illness. And none is aggrieved but that due to his sorrow we also become sad. And none becomes happy except that due to his joy we are also pleased. And none of our Shias is out of our sight in whichever corner of the earth he might be.

And whoever from our Shias dies indebted, the repayment of his debts is upon us. And whatever property he leaves is for his heirs. It is our Shias who establish the Prayer, pay the *Zakat*, go for the Hajj of the House of Allah, fast during Ramadan, love the Ahle Bayt (as) and dissociate from their enemies. It is them that are the people of faith and piety, and the folks of abstemiousness and devoutness.

Whoever rejects them has rejected Allah, whoever ridicules them has ridiculed Allah. Because they are the true servants of Allah and truly His *Awliya*. By Allah, each of them would intercede for persons numbering the population of the Rabia and Mudhir tribes. Thus the Almighty Allah would accept his intercession in their favor because of his respectability in the view of Allah.

I say: Traditional reports that prove the matter under discussion are in large numbers and they are mentioned in books of traditions.

Also that which supports this matter are traditions that state that the Imams (as) are witnesses over the creatures; that are mentioned in *Usool Kafi* and other books. Because the meaning of *Shaheed* is one who witnesses, as is obvious to the literate people.

The conclusion is that just as *Dua* for the elders, in their presence, is a way of paying them respect and honoring them, in the same way *Dua* for the elder of the elders and the noble of the nobles in this time, His Eminence, the Master of the Time (aj) in his presence is a way of according him respect and showing humility to him. And since the whole world is under the watchful eyes of His Eminence (aj), it is better for the believer that whichever way he turns, and wherever he might be, he must accord respect to that great personality through his prayers.

We should know that humility for Imam (as) is of two types: Mental and physical. Mental humility is that the believer should have faith the Imam (as) is the most superior personality after His Eminence, the Seal of the prophets. He is higher than the angels and all other messengers. And also should have faith that Allah, the Mighty and Sublime has not created anything greater than the Messenger of Allah (S) and

his Purified Progeny.

This is our belief, we live on it and die upon it. And *Insha Allah* we would be raised again with the same code of faith in *Qiyamat*. There are exceeding number of traditional reports on this matter such that they reach to the level of *Tawatur* and are confirmed authentic. And if we liked, we could have mentioned them and prolonged this book, but instead of that I pray that the Almighty Allah gives me *Tawfeeq* to write a separate book on them; and thus this much is sufficient for those who understand.

From Sayyid Jazaeri – may Allah have mercy on him – it is mentioned that:

“There are a large number of traditional reports that prove this, and the number of traditions that have reached us are almost one thousand.”[33](#)

Shaykh Sadooq in his *Itiqaadaat* says:

“...and it is obligatory to believe that Allah, the Mighty and Sublime has not created anything superior to Muhammad (S) and the Imams (as)...”[34](#)

Allamah Majlisi in his *Itiqaadaat* says:

“Thus it is necessary one should believe regarding the Holy Prophet (S) and the Imams (as) that they are superior to all the creatures and they are higher than all the prophets and all the angels.”[35](#)

That which proves this point from among all the traditional reports is the tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through his own chain of narrators that Amirul Momineen (as) said:

“Verily, had Allah, the Blessed, the Sublime, so willed, He would have had Himself known (directly) by His slaves; but He has made us the gates to Him, the *Sirat* (path) to Him, the way to Him, and the direction through which He can be approached. Those who have strayed from our mastership (*wilayah*) or preferred others over us, are those who have deviated from the path...”[36](#)

That which supports this point are traditions that state that the Imams (as) are exactly like the Holy Prophet except in the matter of prophethood. For example it is mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: “We are same in the matter of command, understanding, lawful and unlawful. And as for the Messenger of Allah (S) and Ali (as), they have their own merits.”[37](#)

In the same way another tradition says:

“The Imams (as) have 72 names of the Great Names. This number was not with any of the great prophets.”[38](#)

There are other matters that are not unknown to those who are familiar with traditions.

As for practical humility for Imam (as); it is also of two types: Obligatory and recommended.

1. That which is obligatory is to avoid all that is disrespectful to Imam (as) and to be fearful of the sacred call of His Eminence: That is not standing when the name 'Qaim' is pronounced in public gatherings, considering it unimportant – God forbid – inspite of the fact that other people stand up. It is so because to consider the Imam unimportant tantamount to considering the Almighty Allah of no consequence. In *Wasailush Shia* there is a tradition from Imam Ja'far Sadiq (as) that he said:

“Thus the meaning of *Kufr* (denial) is every disobedience of the Almighty Allah from the aspect of obstinacy, denial, audacity and carelessness however small or big it might be, and the doer of it is a *Kafir...*”³⁹

2. And as for the recommended humility it is other than that. For example: *Dua* for His Eminence and standing up at the mention of his sacred name and reciting *Salawaat* on him, and other matters that come under this topic and which imply humility.

1. Kafi; Vol. 2, Pg. 165
2. Wasailush Shia, Vol. 8, Pg. 466
3. Wasailush Shia, Vol. 8, Pg. 467
4. Wasailush Shia, Vol. 8, Pg. 468
5. Wasailush Shia, Vol. 8, Pg. 468
6. Wasailush Shia, Vol. 8, Pg. 467
7. Wasailush Shia, Vol. 8, Pg. 468
8. Wasailush Shia, Vol. 8, Pg. 468
9. Kafi; Vol. 2, Pg. 123
10. Man Laa Yahzarul Faqih, Vol. 4, Pg. 398
11. Kafi; Vol. 2, Pg. 121
12. Kafi; Vol. 2, Pg. 122
13. Kafi; Vol. 2, Pg. 122
14. Man Laa Yahzarul Faqih, Vol. 4, Pg. 362
15. Kafi; Vol. 2, Pg. 124
16. Kamil az-Ziyarat, Pg. 271
17. Biharul Anwar; Vol. 66, Pg. 324
18. Biharul Anwar; Vol. 66, Pg. 324
19. Kafi; Vol. 2, Pg. 289
20. Kafi; Vol. 2, Pg. 309
21. Kafi; Vol. 2, Pg. 309
22. Kafi; Vol. 2, Pg. 310
23. Kafi; Vol. 2, Pg. 310
24. Kafi; Vol. 2, Pg. 311
25. Kafi; Vol. 2, Pg. 310
26. Surah Muhammad 47:24
27. Basairud Darajaat, Pg. 259
28. Basairud Darajaat, Pg. 408
29. Basairud Darajaat, Pg. 434
30. Basairud Darajaat, Pg. 435

[31.](#) Basairud Darajaat, Pg. 435

[32.](#) Basairud Darajaat, Pg. 454

[33.](#) Anwaar an-No'maniya, Vol. 1, Pg. 33

[34.](#) Itiqaad Sadooq, Printed with Baab Hadi Ashar, Pg. 97

[35.](#) Itiqaad Majlisi, Pg. 78

[36.](#) Kafi; Vol. 1, Pg. 184

[37.](#) Kafi; Vol. 1, Pg. 275

[38.](#) In Usool Kafi, Vol. 1, Pg. 222, Tr. 6 is as follows: "They suck at moisture while they leave aside the great river." It was said to him: "What is (this) great river?" He said: "The Messenger of Allah (s.a.) and the Knowledge which Allah gave to him. Verily, Allah, to Whom belong Might and Majesty, gathered together in Muhammad (s.a.) the Sunnah of the prophets from Adam right down to Muhammad (s.a.)." It was said to him: "What are these Sunnah?" He said: "The knowledge of the prophets, all of it. And the Messenger of Allah (s.a.) transmitted this, all of it, to Amir al-Momineen (as)." A man said to him: "O son of the Messenger of Allah! Was Amir al-Momineen more knowledgeable, or some of the prophets?" Abu Ja'far (as) said: "O man, listen to what he says. Surely, Allah opens the ears of everyone whom He wishes to. I told him that Allah has gathered together in Muhammad (s.a.) the knowledge of the prophets and that He has brought together this, all of it, in Amir al-Momineen (as). And he (this man) asks me if he is more knowledgeable or some of the prophets!"

[39.](#) Wasailush Shia, Vol. 1, Pg. 24

47. Reward Of Avenging The Blood Of Imam Husain (as)

Among the things accomplished by praying for the early reappearance of our master, the Master of the Time (aj) is: The reward of avenging the blood of the oppressed master, our martyr, His Eminence, the chief of the martyrs, Imam Husain bin Ali (as). And it is something that except for Allah no one knows how rewarding it is. Because the greatness of the blood is according to the person it belongs to. Thus just as no one except Allah knows the status of Imam Husain (as) in the same way it is also not possible to estimate the value of avenging his blood. Because Imam Husain (as) is the same one about whom we say in the *Ziarat*:

"Peace be on you, O blood of Allah and the son of His blood."

If *Dua* for the early reappearance of our master, the Master of the Time (aj) is having the same reward then this much is enough for its excellence and greatness. Though it is having innumerable rewards and merits.

As for the point that it earns the reward of avenging the blood of Imam Husain (as): Indeed, avenging the blood of His Eminence is the duty of every believer. Because His Eminence is the real father of theirs. As explained in Part Three of the book, Imam (as) is the true father – and this is also supported by the exegesis of the verse:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا

“And We have enjoined on man doing of good to his parents.” (Qur’an, Surah Ahqaaf 46: 15)

The parents are interpreted as Imams Hasan and Husain (as) – as mentioned in *Tafseer Qummi*¹ and others – therefore it is correct that the believer should consider the avenging of the blood of His Eminence to be related to himself. And every believer considers himself to be heir of his blood as mentioned in *Ziarat Aashura* thus:

“(I pray that) He (Allah) provides me the opportunity to fight for justice and fairplay alongwith Imam Mahdi of your progeny who surely will come and speak the truth.”²

Also the Messenger of Allah (S) ordered his Ummah that it should have love and regard for his kinsfolk. And numerous traditions are quoted in the forgone pages that prove this. That which is implied from ‘kinsfolk’ are the Holy Imams (as). Suppose we take the apparent meaning, even then it denotes the close relatives and progeny of the Messenger of Allah (S). Without any doubt, the Imams (as) are the best of these persons and the implication is more apt for them. And also there is no doubt that avenging their blood and demanding their rights is the most obvious aspect of love and regard for them and the most prominent expression of devotion with them.

Now that you know this I say: Avenging is having many levels and four grades:

First: When the heir avenger is having power, rulership and authority. And he orders those under him to kill the murderer and in this way the blood of the oppressed is avenged.

Second: That he himself eliminates the killer. And Allah, the Mighty and the High would avenge the blood of the oppressed martyr, His Eminence, Husain bin Ali (as) in these two ways. Because He, in fact, is the owner of the blood of His Eminence as mentioned in many *Ziarats*:

“Peace be on you, O blood of Allah.”

As for the first type: Since Allah, the Mighty and Sublime has ordered our master, His Eminence, Qaim (aj) that he should demand revenge for the blood of Imam Husain (as) – as mentioned in many *Ziarats*, and some of them we quoted in the chapter of Letter ‘Th’ – and in *Kamil az-Ziaraat* through his own chain of narrators it is mentioned regarding the statement of the Almighty Allah:

“And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying.”

That the Imam said: “He is the Qaim of Aale Muhammad (as) who would arise and take revenge for the blood of Husain bin Ali (as). Thus if he eliminates the people, it is not excess, and the statement of Allah, the Mighty and the High that:

“...so let him not exceed the just limits in slaying.”

Then Imam Ja'far Sadiq (as) said: “By Allah, he would slay the progeny and the descendants of the killers of Husain (as) due to the deed of their ancestors.”³

In *Noorul Anwaar* of the accomplished scholar, Burujardi, it is mentioned that: When people blame His Eminence for mercilessness and excess bloodshed, His Eminence would go on the pulpit and take out a shoe of His Eminence, Imam Husain (as) and the unique warrior of Kerbala and he will say:

“Even if I kill all the enemies, it will not fulfill the revenge of blood on this sandal strap.”

In another traditional report it is mentioned that he said:

“Even if I kill all the people of the world it will not recompense this sandal strap.”

As for the second type: Please note the following statement of the Almighty Allah:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

“Allah takes the souls at the time of their death.” (Qur'an, Surah Zumar 39:42)

No soul comes out of the physical body except by the permission of Allah, the Mighty and the High. And in the same way the All-powerful Revenging Allah – glorified be His might – would take revenge in these two ways. In the same way His Eminence, Qaim (aj) would also seek the revenge of the blood of his forefather, Imam Husain (as) in these two ways, although in another sense. Because he will kill the killers of his forefathers (as) and also those who were satisfied with them. And he will order his Shias and companions to slay them.”

Third: It is that when the one who is seeking revenge is weak and incapable of avenging except by complaining to the ruler and the authorities that his rights have been usurped unjustly. And it is also clearly a type of seeking revenge.

Fourth: It is that due to being weak and incapable of taking revenge he takes the help of others who have the strength that together they may perform this task. In other words, cooperating willingly and providing means of revenge is a type of taking revenge.

Since in this age we do not have the power to take revenge for our master, Imam Husain (as) except through the last two methods mentioned above, it is necessary on us according to the responsibility imposed on us to act upon these methods. And these two can be achieved by praying for an early reappearance of our master, the Master of the Time (aj) as Allah the powerful avenger is more powerful than all rulers and He is the one that will take revenge from all oppressors and tyrants. Since through widely related traditional reports we know that the all-powerful God has kept our master, the Master of

the Time (aj) for taking this revenge, it is necessary on us that day and night we beg in the court of the Almighty for an early reappearance and deliverance of Imam Mahdi (aj) so that he may take the revenge from the tyrannical infidels because during the occultation of His Eminence there is no other way to seek revenge.

As for this *Dua* being included among the fourth type of seeking revenge, as we mentioned in the twenty-second point of benefit, the prayer of the believers for early reappearance can actually cause advancement in reappearance of His Eminence. Hence *Dua* from this aspect is helping His Eminence in the matter of taking revenge for the Holy Imams (as).

What we have mentioned is also stated in the text of the blessed *Tawqee* of His Eminence addressed to Shaykh Mufeed:

“If our Shias – may Allah give them *Tawfeeq* in His obedience – had been united in fulfillment of the covenant and pledge that is on them, our meeting them would never have been delayed and they would have the honor of meeting us sooner due to *Marefat* and correct recognition regarding us, thus there is no barrier between us except the displeasing matters that reach us from them, which we don't like for them.

And Allah is the helper and He is sufficient for us and the best of the protectors.”⁴

Also that which supports this point is the dream of a reliable and pious lady in my acquaintances who is very much aggrieved at the dominance of infidels over Muslim countries. The gist of the dream is as follows: It was heard that a person said: If a believer is regular in *Dua* for early reappearance of his master after prayers just as he prays for himself, when he is sick or indebted, in such a way that the separation of His Eminence (aj) should be a source of sorrow, grief, distress and restlessness, in that case his *Dua* will be cause of one of the two things: either his master will reappear sooner or that his sorrow and distress will be replaced by happiness and joy and his distress and sorrow would be removed. And that he would be delivered from hardships and calamities.

And this meaning – that praying for early reappearance of our master, the Master of the Time (aj) is among the implications for taking revenge of our oppressed master, His Eminence, Abu Abdullah Imam Husain (as) – can be explained in another manner also. It is that when the believer knows that among the effects of this *Dua* is return to the world during the time of reappearance of His Eminence, therefore it may be that this happens sooner and he himself takes revenge for the martyred and oppressed master, Imam Husain (as) from the enemies and descendants of the killers of His Eminence who are satisfied with the handiwork of their forefathers. Since this believer has to be included in the seekers of revenge of His Eminence either his lifespan will be prolonged to the extent that he can reach that period or if he dies he will be returned to the world to take revenge from the enemies. And this is the effect of that supplication. This matter was explained to me by a brother in faith who had received divine help to arrive at this conclusion.

From what has been discussed so far, it is clear that one who prays for an early reappearance of our master, the Master of the Time (aj) will get the reward of taking revenge for all the True Imams (as) and their followers and ardent companions who were in their service. Because His Eminence, Qaim (aj) will avenge the blood of all of them and take revenge from their enemies, as we have mentioned some of its evidences in the chapter of the Letter 'Alif', in Part Four of the book.

[1.](#) Tafseer Qummi, Vol. 2, Pg. 297

[2.](#) Biharul Anwar; Vol. 101, Pg. 292

[3.](#) Kamil az-Ziyarat, Pg. 63

[4.](#) Al-Ihtijaaj; Vol. 2, Pg. 325

48. The Noble Benefits

Here we shall study the noble benefit that consists of two valuable benefits:

One: It is that praying for an early reappearance of our master, the Master of the Time (aj) is implied from the difficult to understand traditions of the Purified Imams (as).

Two: It will become the cause of accepting all the difficult traditions and to bear their secrets that are unpalatable and hard to accept. And this is the best occasion to mention some points related to the topic of our discussion. For the sake of explanation it is necessary to mention some benefits:

First Benefit

Some of the traditional reports about whom it is said: The tradition of the Imams are difficult to understand.

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

The Messenger of Allah (S) said: "The traditions of Aale Muhammad are difficult, and except for the proximate angels, messenger prophets or the man whose heart Allah has tested for faith none can have faith upon them. So whatever may reach you from the traditions of Aale Muhammad (S) and your heart becomes soft by it and you recognize it, you must accept it. And that about which you are doubtful and unfamiliar, you must return it to Allah, the Messenger of Allah and the scholars from Aale Muhammad (S). Indeed he is destroyed that is told something and he cannot bear it and he says: By Allah, it is not so, by Allah it is not so; and denial is also *Kufr* (infidelity)." [1](#)

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Indeed our traditions are difficult, which none can bear except one whose breast is illuminated or he has a flawless heart or has very good morals and manners. Indeed, the Almighty Allah took covenant from our Shias (on our *Wilayat*) in the same way as he took the pledge of *Alastu Rabbikum* ‘Am I not your Lord?’ (for His Lordship) for Himself. Thus all those who fulfill our covenant the Almighty Allah gives them Paradise and those who are inimical to us and do not fulfill our rights will remain in the Fire of Hell forever.”[2](#)

Again it is narrated from Imam Ja’far Sadiq (as) from Imam Ali Ibne Husain (as) that he said:

“Indeed, knowledge of the scholars is most difficult and none can bear it except the proximate angels, messenger prophets or the man whose heart Allah has tested for faith.”[3](#)

Saffar in *Basairud Darajaat* has also mentioned this tradition and also through his own chain of narrators quoted from His Eminence, Abu Ja’far Baqir (as) that he said:

“Our traditions are difficult, such that they could not be borne by anyone except the proximate angels, messenger prophets or the man tested for faith or a city that is having a strong fort. Thus when our matter happens and our Mahdi reappears, men from our Shias would become like brave lions and sharp spears, they would trample our enemies under their feet and hit them with the claws of their hands. And it is the time when the blessing of deliverance would be sent by the Almighty Allah on the people.”[4](#)

Through another chain of narrators from Abu Hamza Thumali from His Eminence, Abu Ja’far Baqir (as) it is narrated that he said:

I heard His Eminence say: “Our traditions are really tough that except for three groups none can bear them: The messenger prophets or the proximate angels or the believer whose heart Allah has tested for faith.”

Then he said: “O Abu Hamza don’t you see that the Almighty Allah has chosen for us the messenger prophets, the proximate angels and tested believers?”[5](#)

Through another chain of narrators, it is narrated from His Eminence that he said:

“Traditions of Aale Muhammad (S) are difficult, serious, convincing, clear and sharp-witted. None can bear them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith, or a city that is walled. Thus when our Qaim (aj) reappears, he would speak out and the Holy Qur’an would testify for him.”[6](#)

Through another chain of narrators again it is narrated from His Eminence that he said:

“Our traditions are difficult, none brings faith on them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith. Thus accept whatever your heart recognizes, and return to us whatever you are not familiar with.”[7](#)

Through another chain of narrators a similar thing is narrated from His Eminence.

It is narrated from Mufaddal that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Our traditions are difficult, none can bear them except the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith.”[8](#)

Through his own chain of narrators from Ismail bin Abdul Aziz, it is narrated that he said:

I heard His Eminence, Abu Ja’far Baqir (as) that he said: “Our traditions are difficult. He says: I asked: “May I be sacrificed on you, please explain to me.” He replied: *Zakwaan* (that is) always luminous. He asked: *Ajrad*? He replied: (that is) Always fresh. I asked: *Maqna*? He replied: Hidden and veiled.”[9](#)

Through his own chain of narrators it is narrated from Asbagh bin Nubatah that he said: I heard Amirul Momineen (as) say:

“Indeed, our traditions are difficult, crude and harsh. Thus only very few of them are told to the people. One who understands them, more are given to him and one who denies them, they are denied to him. None bear them except three groups of people: the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith.”[10](#)

Through another chain of narrators, it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed, our traditions are most difficult, open, rough, noble and majestic. So when you hear something and your heart becomes soft by it and you recognize it, you must accept it. And praise Allah in thankfulness. And if you cannot bear it and don’t have its strength, you must leave it for the knowing Imam from Aale Muhammad (S). As the unfortunate ones are destroyed; those who say: By Allah, it is not so. Then he said: O Jabir, indeed, denial is also disbelief in the Almighty Allah.”[11](#)

Second Benefit

Regarding the meaning of the words that are mentioned in the statements of the Imams (as):

Our traditions are difficult.

It is possible that the implication from whatever that has reached you, the difficulty is caused by the words: ‘bearing them is difficult’ and the meaning of ‘bearing’: its meaning will be explained at the appropriate place due to the demands of the circumstances. Since the perfect believer recognizes the occasion of mention and he also knows that which points must be concealed, therefore in every circumstance he acts upon that which is for his good through the effulgence of faith.

But it seems more likely to my humble view, in the view of all people that it is talking about the traditions

of their *Fadail* (merits), their extraordinary position and strange secrets that imagination cannot reach them and such amazing qualities that even intellectuals are helpless in describing them. And on the basis of this the addition is for restriction. That is: traditions that are restricted about us, consisting of our merits and positions; they are very difficult. Since the connection of traditions to them can be visualized in two ways:

First: That which they have informed as the first possibility implies this meaning.

Second: That which is special only to them and which is about their merits, excellences, position and status.

On the basis of this, relationship of the tradition to them proves its generality and secondly there is no need to say: The implication of some of the traditions is that we should restrict the genitive or that we say: It is the metaphorical meaning mentioned as general and the special is aimed, rather the stipulation is that they should be understood in the real sense and the conjunction 'of' should be considered as restrictive.

It is possible that traditions mentioned in these traditional reports are about excellences as it has come in some statements of elders, or that it denotes traditions of remembrance or command as all of them imply the same thing. But that which we have selected and emphasized are supported by many traditions, some of which will be presented below:

There is a traditional report related as follows: The matter of the Imams (as) is intricate. Like the tradition that Saffar has narrated in *Basair* from Abul Rabi Shami from His Eminence, Abu Ja'far Baqir (as) that he said:

I was seated in the company of His Eminence when I saw Abu Ja'far (as) fall asleep, then he raised his head and said: "O Abul Rabi there is a tradition that Shias repeat but they don't know its real meaning." I asked: "May I be sacrificed on you, what is that?" He replied: "The statement of Ali Ibne Abi Talib (as) that:

Indeed our matter is difficult and intricate. None can bear it except the proximate angels or the messenger prophets or the believer whose heart Allah has examined for faith.

O Abul Rabi, don't you see that there are angels that are not proximate and none shall carry (our traditions) except the proximate ones. And sometimes there is prophet but he is not a messenger, and none will carry it but the messenger. And sometimes there is a believer but he has not been tested, and none can bear it except the believer whose heart the Almighty Allah has tested for faith." [12](#)

Also through his own chain of narrators from Abu Baseer and Muhammad bin Muslim it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Whatever you hear, talk about it to the people. And leave whatever you don't hear. And don't put

yourself and us in difficulty. Indeed, our matter is difficult and intricate which none can bear except the proximate angel, or a messenger prophet or a believer whose heart the Almighty Allah has tested for faith.”[13](#)

And through his own chain of narrators it is narrated from Sudair Sairafee that he said:

I was in the company of His Eminence, Abu Abdillah Sadiq (as) and we were asking His Eminence questions about religious topics that my companions had posed. Suddenly a question arose in my mind, I asked: “May I be sacrificed on you, a question has come to mind.” He said: “Is it not among those questions?” I replied: “No.” “What is it?” I said: “It is the statement of Amirul Momineen (as): Indeed our matter is difficult and intricate. None understand it except the proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith.”

Imam Ja’far Sadiq (as) said: “Yes, angels are proximate and non-proximate and in the prophets also there are messengers and non-messengers, and among the believers are tested and non-tested. And certainly, this matter of yours was presented to the angels, then except for the proximate ones, none accepted it. And it was presented to the prophets and except for the messengers, none confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it.”[14](#)

It is narrated from Abu Baseer that he said: His Eminence, Abu Abdillah Sadiq (as) said:

“Our affair is difficult and intricate, which none can carry except those in whose hearts the Almighty Allah has written faith.”[15](#)

Also in the same book through his own chain of narrators, it is narrated from Amirul Momineen (as) that he said:

“The matter of us, Ahle Bayt is difficult to understand, none recognizes and agrees to it except the proximate angel or the messenger prophet or the noble believer whose heart the Almighty Allah has tested for faith.”[16](#)

Also through his own chain of narrators, it is narrated from Ziyad bin Sauqa that he said:

“I was with Muhammad bin Amr bin al-Hasan and we were discussing the tragedies of the family of the Holy Prophet (S). So he wept till his beard was wet with tears and then said: Indeed, the matter of Aale Muhammad (S) is great and tremendous. It is not possible to narrate it, and when our Qaim arises he would talk about it and the Holy Qur’an will testify for it.”[17](#)

I say: Apparently the matter mentioned in this tradition and others like it, denotes ‘position’. Thus the difficulty implied is with regard to the position that the Almighty Allah has given them and made it special to them, be it from the worldly matters or spiritual, or the astounding miracles, or the clear evidences, or it may be the perfect sciences, special gifts, strange secrets, marvelous excellences, monetary rights or conditional qualities...that except for Allah or one whom Allah has taught – that is the Messenger of Allah

(S) and the Purified Imams (as) – none can compute them and a large number of traditional reports support this matter as is clear to those who are familiar.

Third Benefit

Regarding the meaning of ‘difficult to understand’ and all the terms mentioned in the traditional reports: is the term of *Sa’ab*: which is opposite of *Dhalool*. *Dhalool* is something familiar to all, while *Sa’ab* is the contrary to that.

And it is mentioned in *Majmaul Bahrayn* that:

Sa’ab is the opposite of *Dhalool*. It is said that: *Sa’oba ash Sayyun* with vowel O on the A’in – *Sa’obaa*: Difficult and hard. [18](#)

That which supports this point is mentioned in Part Four in the topic of the resemblance of His Eminence to Dhulqarnain. And here it denotes a position which does not apply to anyone other than them. No creature is capable to obtain it and to reach the position that the Almighty Allah has given especially to them, in such a way that even the proximate angels and the messenger prophets cannot reach them.

The evidence and proof of this is a tradition mentioned in *Basairud Darajaat* from Mufaddal that he said:

“Indeed, our traditions are difficult to understand, sharp and crude, that they cannot be borne. (Except by) The proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith.

As for *Saa-ab*: It is something which is not yet mounted (begun) and as for *Musta-sab* it is something when it is seen they would flee from it...” [19](#)

Insha Allah we will quote the full text of this tradition along with its meaning and also explain how it can be reconciled with other previous traditions in one of the benefits that will be mentioned in the coming pages.

The evidence of the point that *Saa-a’b* denotes position that the Almighty Allah had given to them especially: In *Tafseer* of Imam Hasan Askari (as) it is mentioned regarding the statement of Allah:

وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ

“...and do not approach this tree.” (Qur’an, Surah Baqarah 2:35)

The Almighty Allah said: ‘and do not approach this tree’. That is, do not approach the tree of knowledge because it is restricted only for Muhammad and his Purified Progeny (as). So the Almighty Allah said:

“...do not approach this tree.”

And except for them, no one else had anything to do with it. As only they, by the permission of Allah can partake from this tree. And that which the Prophet, Ali, Fatima, Hasan and Husain (as) ate after feeding the poor, the orphans and the prisoners, was the product of this tree only. After eating which they never felt hunger, thirst or any type of discomfort. In this matter, that tree was superior to all the trees of Paradise.

Except for this one, all the trees put forth only one type of fruit. While this tree and all the trees of this kind had wheat, grapes, figs, jujube and all kinds of fruits and eatables. That is the reason why narrators have given different descriptions of it. Some say that it was a wheat plant, some say it was grape vine, some say it was fig and some, jujube. And the Almighty Allah said:

“...and do not approach this tree.”

That is aspiring for the excellence of Muhammad and Aale Muhammad, do not go near this tree. Because the Almighty Allah has given only to them this status from all His creatures. It is such a tree that if someone eats from it by the permission of Allah all the knowledge of the past and the future is put into his heart without any coaching. And those who eat from it without permission will not realize his/her aim and he/she will be considered as a disobedient one of the Lord.”[20](#)

That which is mentioned in *Tafseer Burhan* also confirms this. Thus it is narrated from Ibne Babawahy (r.a.) through his own chain of narrators from Imam Ja'far Sadiq (as) in a lengthy tradition that he said:

“Thus when Allah, the Mighty and Sublime settled Adam and his wife in Paradise and ordered them:

“...and eat from it a plenteous (food) wherever you wish and do not approach this tree...”

That is the wheat plant (as they would be from the unjust). Thus they saw the position of Muhammad, Ali, Fatima, Hasan, Husain and the Imams after them, that it was the highest grade of Paradise. They said: O Lord, whose positions are these? Allah, the Mighty and Sublime said: Raise your heads and look at the side of the *Arsh* (throne). So they looked up and saw the names of Muhammad, Ali, Fatima, Hasan, Husain and the Imams (as) written on the flank of the *Arsh* with an effulgence from the effulgence of the Lord, the Mighty and the Powerful.

Then they asked: O Lord, how much are the people of this position venerable in Your view? And how much they are beloved to You? And how much noble are they in Your estimation? Allah, the Mighty and Sublime replied: If they had not been there I would not have created you, they are the repositories of My knowledge, and the trustees of My secrets. Be careful that you may not become jealous of them, and that you desire from Me to grant you that same position. And that you may aspire for their exalted status.” Till Imam Ja'far Sadiq (as) said: “...thus when Allah, the Mighty and Sublime wanted them to repent, Jibraeel came to them and said: You have done injustice on yourselves by aspiring for the

position of one who is higher than you. Thus your recompense would be that you shall be taken away from the neighborhood of Allah, the Mighty and Sublime and sent to His earth..."²¹

And as for *Musta'sib*: It denotes something that is difficult to hear. In the tradition of *Basairud Darajaat* this very point is indicated when the Imam (as) said:

"*Musta-sab* is something, when it is seen they would flee from it..."

And as for *Khushtan*: It is the opposite of soft and gentle, since bearing it is difficult for those are untested.

And as for *Makhshoosh*: It is a camel that has a rein affixed to its nose. It is a piece of wood inserted into the pierced nostril of the camel and rein is tied to it so that it can be controlled in a better way. The Imam (as) has compared his tradition to this in order to prove that it is ordered for those who have to learn it by heart and to have faith on it. And the Imams (as) did not mention them to anyone who were not deserving of it.

Thus it is obligatory on the believer not to mention their secrets and special qualities except to those who have the capability to bear them. And this is the meaning contained in *Khishshaash*. And that which proves it is that which is mentioned in the tradition that we quoted:

"Thus they are not given to people except a few. One who recognizes them, is given more and those who deny are not told anything more."

And as for 'for the peace of the eyes' It is the opposite of easy which is emphasis on 'difficult to understand'.

Fourth Benefit

In the sense of the statement of Imam (as): And certainly, this matter of yours was presented to the angels, then except for the proximate ones none accepted it. And it was presented to the prophets and except for the messengers, none confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it. Apparently it is in contradiction with a large number of traditions that state that all angels and prophets seek proximity to the court of the Almighty Allah through the *Wilayat* of the family of Prophet (as) and they are very particular about it. And they confess to their position that Allah, the Mighty and Sublime has bestowed on them. Among them are:

In *Basairud Darajaat* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Angels have not obtained proximity and sacred neighborhood to Allah, the Mighty and the High except through the beliefs that you follow, and indeed the angels describe the same thing that you do. And they

pursue that which you pursue. And in every manner there are some among the angels that say: [O Lord] Our statement regarding Aale Muhammad (S) is just as You have made them.”[22](#)

And also in this book through the author’s own chain of narrators it is mentioned that Hammad bin Isa said:

A person asked His Eminence, Abu Abdillah Sadiq (as): “Are angels more in number or human beings?” He replied: “By the One in Whose hands is my life, the angels of the Almighty Allah are more than particles of dust and there is no place in the heavens where they are not present; they praise and glorify Allah. And in the earth there is no tree and so much so that there is no space equal to the point of a needle where an angel is not appointed to come every day and teach, the Almighty Allah knows them.

None of them is there who does not seek proximity to the Almighty Allah through *Wilayat* of us, Ahle Bayt, and prays for the forgiveness of our friends, and invokes curse on our enemies, and supplicates Allah to send chastisement on them, a chastisement worth sending.”[23](#)

Also through his own chain of narrators it is narrated from the Messenger of Allah (S) that he said:

“Prophethood was not perfected for any prophet in the ethereal sphere till they were not presented with the *Wilayat* of my family, and it was personified for them. Thus the prophets accepted their obedience and *Wilayat*.”[24](#)

Again through his own chain of narrators, it is narrated from Imam Ja’far Sadiq (as) that he said:

“No prophet obtained prophethood except through the *Marefat* (recognition) of our rights and our precedence over others.”[25](#)

In another traditional report it is narrated from His Eminence that he said:

“Neither any prophet got prophethood nor any messenger was sent except for our *Wilayat* and for our superiority over others than us.”[26](#)

It is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Our *Wilayat* is the *Wilayat* of the Almighty Allah and no prophet was sent except for it.”[27](#)

And there are other traditional reports also.

We can bring together the points of these two traditions and conclude as follows:

First: The acceptance of the prophets in these traditions is acceptance of *Wilayat* and superiority in brief, while in the previous traditions it implies acceptance with details of their recognition of their specialties and their position.

Second: The implication in these traditional reports is testifying by the heart. While in the former ones it is by heart as well as by the tongue.

Third: The implication in the previous tradition is gaining precedence in the spiritual realm by accepting what the Almighty Allah has appointed for Muhammad and his Progeny, and those who took precedence in it were messenger prophets, proximate angels and tested believers. And all the other prophets, angels and believers followed them:

“And the foremost are the foremost, These are they who are drawn nigh (to Allah)...”

This is what we have concluded from the above and for each of the causes there are traditions that testify for it and we mentioned some of them to serve our purpose; and the Almighty Allah is the most knowing and He is the guardian.

And it is not unlikely that the statement of Imam (as) that: “Your matter...” implies according to the method of some of the traditional reports related especially to the reappearance of His Eminence, Qaim (aj) because it is a secret that only a few would have faith and testify for it. That which proves this are some traditional reports; a few of them are as follows:

1. In *Usool Kafi* through his own chain of narrators it is narrated from Mansoor that he said:

His Eminence, Abu Abdillah Sadiq (as) told me: “O Mansoor, this matter will not reach you but after hopelessness, and no by Allah, till the good is separated from the bad, and no by Allah, till you will be heated like gold is purified; and no by Allah till you are sidelined. And those who incline to evil get evil and those who incline to good get good.”[28](#)

2. And also it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed, the hearts of the people collapse from these traditions of yours (belief in the occultation of Imam Qaim (aj)), thus one who accepts them, tell more and leave those who deny them. Indeed, there will be trials so that all the evil is sieved, such that even those who split hair (for perfection) would fall off. So much so that except for us and our Shias none would remain.”[29](#)

3. In *Ghaibat Nomani* through his own chain of narrators it is narrated from Safwan bin Yahya that he said:

His Eminence, Abul Hasan ar-Reza (as) said: “By Allah, that which you look forward to, will not occur until you are tested and clarified and until none of you remains, save the least and the least.”[30](#)

4. And from His Eminence, Abu Ja’far Baqir (as) it is narrated that he said:

“O Shia of Aale Muhammad (S), you are going to be tested like the *kohl* in the eye. One knows when the *kohl* is put into his eye but he does not know when it gets out of it. In the same way one believes in our

matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it.”[31](#)

A large number of traditional reports have come in this same meaning.

Also that which supports the above matter is a tradition quoted in *Basairud Darajaat* and *Usool Kafi* from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed, Allah, the Mighty and the High created the creatures. He created drinking water and created salty and bitter water. Then both these waters got mixed. Then He took a handful of clay from the surface of the earth and mixed it thoroughly. Then to the people of the right – while they were moving among themselves like ants – He said: Go safely to Paradise. And He said to the people of the left: To the fire, and I don’t care. Then he asked: Am I not your Lord?

قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this. (Qur’an, Surah Araaf 7:172)

Then He took the pledge from the prophets saying:

“Am I not your Lord? Then he said: And this Muhammad, is he not My messenger and this Ali, is he not Amirul Momineen? They said: Yes! We bear witness to it. So prophethood was given to them. And from the Ulil Azm prophets the pledge was taken that: I am your Lord, and Muhammad is My messenger and Ali is the Amirul Momineen and the successor after him and the holders of My authority and the repositories of My knowledge, and Mahdi is the one through whom I will help the religion and unveil My treasures for him and he would take revenge from My enemies and I shall be worshipped through him – willingly or unwillingly. They said: O Lord, we accept and testify to this. But Adam neither accepted nor rejected. Thus the post of Ulil Azm was given to these five prophets with regard to Mahdi (aj). And for Adam there was no determination in its acceptance. And it is this point that is mentioned in the statement of Allah, the Mighty and Sublime:

“And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.”

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

Indeed since the beginning, the covenant was presented to Adam and he forgot it and he did not have determination upon it.” (Qur’an, Surah Taha 20:115)

He said: “It is this that he missed (*Tark*)...”³²

Fifth Benefit

Apparently the believer who is tested denotes one whose is not susceptible to doubts as a result of many causes and it is not inclined to falsehood. And ‘a city surrounded by a fort’ implies one who is capable of protecting the secrets and acceptance and submission of the excellences of the family of the Messenger of Allah (S) even though he may not have been tested actually.

Sixth Benefit

Regarding the ‘bearing of it’ that is mentioned in those traditions.

Shaykh Nomani in his book of *Ghaibat* through his own chain of narrators narrates from Abdul Alaa that he said:

His Eminence, Abu Abdillah Sadiq (as) said to me: “O Abdul Alaa, undertaking our matter is not knowing and accepting it. It is by preserving and keeping it secret from those who are not reliable. Deliver to them (the Shia) my greetings and tell them that he (Imam Sadiq) says to you: May Allah have mercy upon one who brings himself and us, people’s love by showing them what they know and refrains from telling them what they deny.”³³

In some other versions it is added as follows:

“By Allah, he that makes war against us, is not worse than one who fabricates against us what we hate...”³⁴

Through another chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Knowing this matter is not enough to prove your loyalty unless you keep it secret from those, who are nor reliable. It suffices you to say what we have said and to be silent on what we have been silent. If you tell what we have said and submit to what we have left unsaid, you have believed in what we have believed. The Almighty Allah says:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

“If then they believe as you believe in Him, they are indeed on the right course...” (Qur’an, Surah Baqarah 2: 137)

Ali bin al-Husain (as) says:

“Tell people of what they know and do not burden them with that they cannot bear, for you will lead them to avoid us.”[35](#)

Through another chain of narrators it is mentioned that His Eminence, Abu Abdillah Ja’far bin Muhammad as-Sadiq (as) said:

“Undertaking our matter is not only by believing and accepting it. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greetings to them (the Shia) and tell them that I say: May Allah have mercy on one who brings me and himself people’s love by telling them of what they know and concealing what they deny. By Allah, he that makes war against us, is not more harmful to us than one, who accuses us of what we hate.”[36](#)

In another tradition it is narrated from Imam Ja’far Sadiq (as) that he said:

“If one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him glory among the people and if one spreads the serious traditions of ours, he will not die until he is injured by a weapon or he dies in bewilderment.”[37](#)

In *Tohafful Uqool* it is narrated from Imam Ja’far Sadiq (as) that he said in his advices to Muhammad bin Noman, who is more famously known as Momin Taq, as follows:

“O Ibne Noman, the divulger of our secrets is more sinful than him who kills us with his sword. He is surely more sinful. He is surely more sinful.”

“O Ibne Noman, whoever relates a narrative to us is murdering us intentionally, not unintentionally.”

“O Ibne Noman, the scholar cannot tell you of everything he knows, because he is God’s secret that He revealed to Jibraeel the angel. Jibraeel revealed it to Muhammad (S), and he revealed to Ali (as) who revealed it to Al-Hasan (as). Al-Hasan revealed to al-Husain (as) who revealed to Ali (as). Ali (as) revealed it to Muhammad (as) who revealed it to someone. Do not be hasty. This issue was about to be come forth three times, but it was postponed because you declared it publicly.”

“Your enemies are more acquainted with your secrets.”

“O Ibne Noman, Keep yourself safe. You have disobeyed me. Do not divulge my secrets. Al-Mughaira bin Saeed forged lies against my father and divulged his secrets; therefore, God caused him to suffer the heat of iron. Likewise, Abul-Khattab forged lies against me and divulged my secrets; therefore, God caused him to suffer the heat of iron. For those who conceal our affairs, God will adorn them with our affair in this world and the world to come, give them their shares, and guard them against the heat of iron and the narrow detention.”

“Once, the Bani Israel were inflicted with such a harsh famine that their animals and children perished. Hence, Moosa (as) supplicated to God to save them. God said: “O Moosa, they have made public

fornication and usury, constructed the churches, and wasted the almsgiving.”

Moosa said: “O Lord, be merciful to them out of Your compassion. They do not understand.”

“Thus, God told Moosa that He would send rainfall on them and test them for forty days. But they publicized this matter; hence, God ceased rainfall for forty years. In the same way, as your issue was about to come forth, you publicized the matter in your gatherings.”

“O Ibne Noman, a servant will not be a faithful believer before he learns three characters; one from God, one from His Messenger, and one from the Imam. The character that he should learn from God is the concealment of secrets. God the Glorified says:”

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

“He knows the unseen and He does not allow anyone to know His secrets...” (Qur’an, Surah Jinn 72:26)

The character that he should learn from the Prophet (S) is that he should treat people courteously.

The character that he should learn from the Imam (as) is to be steadfast against situations of misfortune and crises until relief comes about...[38](#)

The conclusion of this and other traditional reports is that: The bearing, that is the topic of discussion in the statements of the Imams (as) is fulfilled in three ways:

1. Recognizing the matters and excellence of the Imams (as).
2. Acceptance and submission with regard to them.
3. Guarding them from those not deserving of them.

Since some angels and prophets with regard to their positions were deficient than others in recognizing their specialties and lofty merits, they said: “Will not bear them except the proximate angel...,” as their being unable to bear is from the aspect of their deficiency from recognizing some of the excellences that the Almighty Allah has especially given to Muhammad and his infallible progeny and it is not from the aspect of submission – since it is denial of the Almighty Allah – as mentioned in the last traditional report of the first benefit – rather they have secrets and knowledges that even the proximate angels and the messenger prophets cannot bear, as mentioned in the traditional report of *Basairud Darajaat* through his own chain of narrators from Abi Samit that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Some of our traditions are such that neither the proximate angel, nor the messenger prophet or the believer man can bear. I asked: Then who shall bear

them? He replied: We bear them.”³⁹

Seventh Benefit

Regarding the point that the matter of the Imams (as) implies praying for His Eminence, Qaim (aj).

It can be explained that the matter of His Eminence, Qaim (aj) according to what the Almighty Allah has made it to be in the time of occultation and reappearance is from among the strange secrets and a difficult and intricate matter that did not happen in the case of any of the prophets, messengers and saints. And it is such a matter of realization that it does not require any proof or evidence.

In traditional reports recorded from the family of revelation also this meaning is mentioned. Just as our master, Imam Abu Muhammad Hasan al-Askari told Ahmad bin Ishaq: O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of *Illiyeen* with us.” We have already mentioned the complete tradition in Part Four in the chapter of the Letter ‘Gh’.

Therefore the Imams (as) kept that matter secret and prohibited the mention of his name in public. Rather that matter is so difficult to understand that it is, as mentioned in the end of the fourth benefit in a tradition of Imam Muhammad Baqir (as): But Adam neither accepted nor rejected. And there are other evidences that absolutely prove that the matter of His Eminence, Mahdi (aj) is from among the intricate matters and strange secrets such that none can bear it except the proximate angel or messenger prophet or the believer whom the Almighty Allah has tested for faith.

Since praying for His Eminence (aj) is recognition of His Eminence and shows submission to his matter, it would be correct to say that one who prays for His Eminence is the impication of that title.

Eighth Benefit

As praying for an early reappearance of our master, the Master of the Time (aj) is a cause of capability of the believer to bear all traditions of the Imams (as) and the difficult ones of them by explanation that: It was mentioned previously that regularity in praying for the Master of the Time (aj) is a cause for perfection of faith and remaining steadfast of the believer on faith and certainty, and from the traditions mentioned above it is learnt that bearing the matters and difficult traditions of the Imams (as) would be among its effects. It means that: Sincere prayer for our master, the Master of the Time (aj) is the cause of sincerity of faith and the sincerity of faith is a cause of becoming eligible for this elevated status. Thus the conclusion is that praying for His Eminence, the Master of the Time (aj) is a cause of gaining this valuable status.

¹. Kafi; Vol. 1, Pg. 401

². Kafi; Vol. 1, Pg. 401

- [3.](#) Kafi; Vol. 1, Pg. 401
- [4.](#) Basairud Darajaat, Pg. 24
- [5.](#) Basairud Darajaat, Pg. 25
- [6.](#) Basairud Darajaat, Pg. 24
- [7.](#) Basairud Darajaat, Pg. 21
- [8.](#) Basairud Darajaat, Pg. 22
- [9.](#) Basairud Darajaat, Pg. 22
- [10.](#) Basairud Darajaat, Pg. 21
- [11.](#) Basairud Darajaat, Pg. 22
- [12.](#) Basairud Darajaat, Pg. 26
- [13.](#) Basairud Darajaat, Pg. 26
- [14.](#) Basairud Darajaat, Pg. 26
- [15.](#) Basairud Darajaat, Pg. 27
- [16.](#) Basairud Darajaat, Pg. 27
- [17.](#) Basairud Darajaat, Pg. 28
- [18.](#) Majma al-Bahrayn, Vol. 2, Pg. 100
- [19.](#) Basairud Darajaat, Pg. 24
- [20.](#) Tafseer Imam Hasan Askari (as), Pg. 74
- [21.](#) Tafseer Burhan; Vol. 1, Pg. 82
- [22.](#) Basairud Darajaat, Pg. 68
- [23.](#) Basairud Darajaat, Pg. 68
- [24.](#) Basairud Darajaat, Pg. 73
- [25.](#) Basairud Darajaat, Pg. 74
- [26.](#) Basairud Darajaat, Pg. 74
- [27.](#) Basairud Darajaat, Pg. 75
- [28.](#) Kafi; Vol. 1, Pg. 370
- [29.](#) Kafi; Vol. 1, Pg. 370
- [30.](#) Ghaibat Nomani, Pg. 111
- [31.](#) Ghaibat Nomani, Pg. 111
- [32.](#) Basairud Darajaat, Pg. 70, Kafi; Vol. 2, Pg. 8
- [33.](#) Ghaibat Nomani, Pg. 13
- [34.](#) Ghaibat Nomani, Pg. 13
- [35.](#) Ghaibat Nomani, Pg. 14
- [36.](#) Ghaibat Nomani, Pg. 14
- [37.](#) Ghaibat Nomani, Pg. 15
- [38.](#) Tohaf al-Uqool, 228
- [39.](#) Basairud Darajaat, Pg. 23

49. Brightness of his light on Judgment Day

This matter is having two aspects:

First: It is that the light of the believer will shine bright on the Judgment Day. It was mentioned earlier that praying for our master, the Master of the Time (aj) is cause of stability of faith and its perfection, and

that which proves it is the verse of the Holy Qur'an:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ

“On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light...” (Qur'an, Surah Hadid 57: 13)

There are a large number of traditional reports that confirm this point. Such as: In *Biharul Anwar* it is narrated from our master, His Eminence, Ja'far bin Muhammad Sadiq (as) that he said:

“For the people in *Qiyamat* light will be distributed depending upon the level of their faith and it will also be distributed to the hypocrite but his light would be on his left toe, his light will be extinguished [and he will say] to the believer: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. That is from where the light has been distributed. Thus when they turn back, separation would be brought about between them...”¹

Also it is narrated from Imam Ja'far Sadiq (as) through his father through his grandfather (as) that the Messenger of Allah (S) said:

“O Ali, you will bring out your Shias out of their graves, while their faces would be shining like full moon, and hardships will be removed from you and trouble will be over. You will take shade under the *Arsh* (throne). People would be terrified, but you all would have no fear. The people would be aggrieved but you all would have no sorrow and while the people would yet be involved in accounting, dinner would be laid out for you all.”²

Second: We can refer to a tradition mentioned in *Usool Kafi*, in the chapter of the rights of a believer on his brother through his own chain of narrators from Isa bin Abi Mansoor that he said:

I, Ibne Ya'fur and Abdullah bin Talha were present in the gathering of Abu Abdillah and His Eminence (aj) himself initiated the conversation saying: “O Ibne Abi Ya'fur the Messenger of Allah (S) has said: There are six qualities, such that if they are present in a person, he shall have the best position with Allah Almighty.” Ibne Abi Ya'fur asked: “May I be sacrificed on you, what are those traits?” The Imam said: “A believer should like for his believer brother that which he likes for the nearest of his kin and he should dislike for the believers the same which he dislikes for his closest relatives and he should express pure love.”

Hearing this Ibne Abi Ya'fur began to weep and said: How is that? He replied: “If these three traits are present in you he shall reveal his secret and shall be pleased with the happiness of one that is happy. And he shall be sorrowful with the grief of one that is sorrowful. If he does not have anything to make him happy with, he shall pray to God for him.”

Then His Eminence said: “These three traits are for you people and another three are for us. The first is that you must recognize our excellence, secondly you must follow in our footsteps, thirdly you must await for our rule (kingdom) which shall be at the end of the world. The one in whom these three traits are present shall be proximate to the realm of the Almighty.

Those who belong to ranks lower than him shall obtain light from effulgence of those who are in the position of proximity with the Almighty. When those in the lower ranks see him they shall not like their present comfort and pleasure in comparison to those who are above them in ranks.”

Ibne Abi Ya’fur asked, “Why would it not be possible to see the group of people who are having divine proximity.” Imam replied, “They shall be covered with divine effulgence. Have you not heard that tradition of the Messenger of Allah (S) that there are creations of Almighty Allah to the right of the *Arsh* whose faces shall be whiter than snow and more brilliant than the sun? An inquirer will ask: Who are they? He will be told: Having regard for the majesty of Allah they used to have regard for each other.”³

I say: The point proved is that: Imam Ja’far Sadiq (as) said: The one in whom these three traits are present – that is the three qualities related to the Imams (as) – shall be proximate to the realm of the Almighty. And those who belong to ranks lower than him shall obtain light from his effulgence. And it is clear that the supplicant for his master the Master of the Time (aj) and one who prays for an early reappearance is fitting this description because praying for His Eminence (aj) is a sign of his *Marefat* and that of his venerable forefathers, and an indication of following them in this important matter and an evidence of awaiting for the conclusion of his affair and the anticipation of his rule.

One of the strange doubts that arose for one of our scholars⁴ is that: In the statement of Imam (as): “One who is such...,” he says: That is one who has all the six qualities.

While the fact is that as we have mentioned in the statement of the Imam (as), it is clear that only three qualities are needed for getting this position and he mentioned this after talking about those who shall be to the right of the *Arsh*. And it is that he said so before saying: These three traits are for you people and another three are for us. Thus the latter would be having a greater rank as they have all the six qualities.

It is possible that it implies that being at the court of the Almighty at the right side is the ultimate stage of spiritual proximity just as the closet confidante of the king sits at the right. It is also possible that it could be at the right side of the *Arsh* or throne of Allah, and this is supported by the testimony of His Eminence that the Messenger of Allah (S) said: “There are some creatures of Allah at the right side of the *Arsh*...”

¹. Biharul Anwar; Vol. 7, Pg. 181

². Biharul Anwar; Vol. 27, Pg. 142

³. Kafi; Vol. 2, Pg. 172

⁴. He is Late Allamah Majlisi who has mentioned this matter in *Miraat al-Uqool* (Author).

50. His intercession for seventy thousand sinners

This matter is proved by a traditional report mentioned in *Biharul Anwar* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) from his father from his grandfather from Amirul Momineen (as) that he said:

“There are eight gates of Paradise. From one will enter the prophets and truthful ones (*siddeeqeen*) and the from the next will enter the martyrs and the righteous people. And from the remaining five will enter our Shias and friends. We shall stand continuously at the Siraat Bridge, praying and saying: O Lord, keep safe our Shias and friends and all those who followed me in the world. Thus a voice will come out from inside the *Arsh*: I have accepted your *Dua* and given intercession to your Shias.

Thus every person from our Shias and those who followed and helped me and fought alongside me – by word or deed – fought for the truth – each of them would intercede for seventy thousand of their neighbors and relatives and from other Muslims – who testified that: There is no god except Allah – and in their heart there is not an iota of enmity for us, Ahle Bayt – will also enter.”¹

I say: The point of evidence is that one who has the *Wilayat* of Amirul Momineen (as) and helped His Eminence or fought alongside him – with word or deed – his intercession will be accepted for seventy thousand persons, and it is clear that praying for our master, the Master of the Time (aj) and supplicating for his early reappearance is a type of help and assistance of Amirul Momineen (as) by words. Because helping Hazrat Hujjat (as) is helping his venerable father and since revenge is effective it is included among the types of helps to His Eminence among whom is *Dua* – according to the explanation given previously that *Dua* is a cause of advancement of his reappearance and victory.

¹. Biharul Anwar; Vol. 8, Pg. 121

51. Prayer of Amirul Momineen (as)

As we mentioned in the previous honor Amirul Momineen Ali (as) would pray in his favor on the Judgment Day and say:

“O Lord, keep safe our Shias and friends and all those who followed me...”

52. Enter Paradise without accounting

That which proves this point is a tradition mentioned in *Tohafful Uqool*, in the last advice of Imam Ja'far Sadiq (as) to Abdullah bin Jundab, in which he said:

“Then there will not remain a single person who helped a believer from our friends with a single word but that the Almighty Allah would make him enter Paradise without taking his account.”¹

The explanation is that: We have repeatedly said that *Dua* is a kind of helping with the tongue (in words), On the basis of this, those who pray for an early reappearance of our master, the Master of the Time (aj) are ones fitting this description most perfectly.

¹. Tohaf al-Uqool, Vol. 8, Pg. 227

53. Safe from the thirst of Judgment Day

Since he would be of those whom the Messenger of Allah (S) would give drinks. As mentioned in the tradition of the flag which will come to His Eminence in *Qiyamat*:

“After that a flag will come to me whose people would be having bright faces. I will ask them: Who are you? They will reply: We are monotheists from the Ummah of Muhammad Mustafa (S) and we are the remnants of the people of truth. We held to the Book of our Lord, and observed its commands and prohibitions, we loved the progeny of our Holy Prophet (S) and we helped them in every way possible; we fought the enemies in their service. Then I will say to them: Glad tidings to you, I am your Prophet Muhammad and indeed you were such as you say. Then I would give them water from my cistern and they shall be quenched and express joy and congratulate each other. Then they would enter Paradise and remain in it forever.”

I say: The point of evidence in this tradition is as we mentioned before, that *Dua* is a form of help and also there is another honor stated in this tradition – and it is that they shall remain in Paradise forever – this is also proved by it.

54. Forever in Paradise

As mentioned in the previous point and also another thing that is concluded from this is: This *Dua* is a cause of strengthening of faith and without any doubt, faith is the cause of permanent residence in Paradise, thus this *Dua* will result in permanent residence in Paradise.

55. Scratching the face of Satan

That which proves this is matter is a tradition mentioned in *Usool Kafi* through his own chain of narrators from Ishaq bin Ammar that he said: His Eminence, Abu Abdillah Sadiq (as):

“O Ishaq, as much as you can, do good to my friends as no believer does a favor to or helps another except that he scratches the face of Satan and injures his heart.”¹

I say: This tradition proves that helping a believer and doing favor to him are two causes for scratching Satan’s face and injuring his heart, and we have repeatedly stated that praying for an early reappearance of our master, the Master of the Time (aj) is helping and favoring, and His Eminence is the root of faith and the leader of religion, thus this benefit would be perfectly achieved through helping and doing favor to His Eminence.

¹. Kafi; Vol. 2, Pg. 207

56. A special gift on the Judgment Day

In *Usool Kafi* through his own chain of narrators it is narrated from Mufaddal from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Indeed, a believer presents a gift to his brother.” I asked: “What gift?” He replied: “Among them are giving him a place to sit, a pillow, food, clothes and greetings, then Paradise is the reward for him. And Allah, the Mighty and Sublime sent revelation to Paradise: I have prohibited your food for the people of the world, except the Prophet and the successor of the Prophet. And when it is the Judgment Day, the Almighty Allah reveals to Paradise: Reward my friends according to their gifts. At that time houries and youths would emerge from it carrying trays of pearl. Thus when they see the terrible condition of Hell and Paradise and whatever is there in it they would lose their senses and refuse to eat from those trays.

So a caller will announce from below the *Arsh*: Indeed, Allah, the Mighty and Sublime has prohibited Hell for anyone who has tasted the food of Paradise. At that moment they would stretch out their hands and eat from them.”¹

I say: The point of evidence is that, the gift to a brother mentioned here implies doing him a favor in every way one can do a favor. It could also be by the tongue, by the method that Imam (as) has also given the example of greeting. On the basis of this it implies absolute favor and goodness.

Thus I say: There is no doubt that *Dua* for a believer is the most clear and highest type of favor, thus the reward that is mentioned in the above tradition for praying for an early reappearance of our master, the Master of the Time (aj) would be related to it. Rather it is of the most perfect and complete way of favoring as is very much clear.

¹. Kafi; Vol. 2, Pg. 207

57. Servants of Paradise

The Almighty Allah, Mighty and the High, would give him servants from Paradise to serve him because *Dua* is a good deed and a favor. And in *Usool Kafi* through his own chain of narrators it is narrated from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

“Every person of my Ummah that does a favor or kindness to his brother in the path of Allah, the Almighty Allah shall give him servants of Paradise.”¹

Kindness implies goodness and favor, whether it be through the tongue or in any other way. On the basis of this, praying for an early reappearance of our master, the Master of the Time (aj) shall be included in it first of all.

¹. Kafi; Vol. 2, Pg. 206

58. Vast shade of the Almighty Allah

One who prays for the reappearance of the Master of the Time (aj) would be under the vast shade of the Almighty Allah as long as he is reciting the *Dua* for His Eminence, and divine mercy would be falling upon him throughout.

That which proves this point is a tradition mentioned in *Usool Kafi* through his own chain of narrators

from His Eminence, Abu Abdillah Sadiq (as) that he said: The Messenger of Allah (S) said:

“One who honors a Muslim brother with a word that through that word he does a kindness on him and removes his distress, he shall continuously remain under the widespread shade of the Almighty Allah and as long as he is in that condition (of doing good) divine mercy would be falling upon him.”¹

I say: We stated previously that praying for the elders and great personalities is a form of paying them honor and is considered as respect to them. In the same way kindness, expression of love and removing their grief would be taken as a type of honoring. On the basis of this, if the believer prays for his master during his absence and he cannot remove the sorrow of His Eminence in any other way, he would become eligible for the above-mentioned reward. This can be explained in two points:

First: It is that we know from logic and religious texts that between the Imam and his Shias there is a relationship of brotherhood. This tradition proves that that reward is proved for one who prays for his believer brother because *Dua* is effective in removing his sorrow and warding off calamities from him. And also it is an expression of love of a believer for his brother. Previously it was concluded that praying for an early reappearance of our master, the Master of the Time (aj) is effective.

Second: It is with regard to the matter of precedence. That reward would first be there for praying for an early reappearance of our master, the Master of the Time (aj) on the basis of precedence.

¹. Kafi; Vol. 2, Pg. 206

59. Reward of a believer's Well-wisher

It would be better to mention some traditional reports recorded about this and then we can discuss its ramifications on praying for an early reappearance of our master, the Master of the Time (aj).

In *Usool Kafi* through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“It is obligatory on the believer to wish for the well being of his brother in his presence as well as his absence.”¹

Also it is narrated through authentic chain of narrators from His Eminence, Abu Ja'far Baqir (as) that he said:

“Well-wishing is obligatory on the believer with regard to another believer.”²

Through reliable chain of narrators, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he

said:

The Messenger of Allah (S) said: “The greatest person in status in the view of the Almighty Allah would be one who in the world made more effort to advise and wish well for the people.”³

Through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“You must, for the sake of Allah’s pleasure, do good to His creatures and you will not find any act better than this.”⁴

Now I say: One of the Shaykhs has said: Advice is either by action or by speech that is implied in conveying good to the one who is advised. Allamah Majlisi also states this in *Miraat al-Uqool*.

After that Allamah Majlisi says: The implication of the advice of a believer for another is guiding him in religious and worldly matters, educating him if he is illiterate, informing him if he is ignorant, defending him if he is weak, respecting him whether he is low or great, not being jealous of him and not deceiving him, removing harm from him, conveying benefits to him, and if he does not accept his advice, he should be respected more till he accepts it, and it is that with regard to religious matters he should resort to Amr bil Maroof and Nahy Anil Munkar.

It is said: Well wishing can also be considered as such with regard to the Holy Prophet and the Imams (as) because they are superior to the believers.

In the explanation of the statement of Imam (as): “In his presence or absence...” it is said: that he behaves with him in the above way when he is present and when he is not present, he writes to him and send a message, protects his honor, defends him in his absence, and in short, conveys to him as many benefits as possible and deflects from him as many problems as possible. From this aspect we shall quote statements that would support the point under discussion *Insha Allah Taala*.

From all that has been discussed so far, it would be clear for the believer with spiritual inclination that praying for the well being of a believer implies well-wishing for him. Whether it be in his presence or his absence as through the medium of *Dua* his hardships are removed and benefits reach him and *Duais* respect and honor for whom one prays.

Now that you have understood this matter I say: Praying for early reappearance of our master, the Master of the Time (aj) is sincerity and well wishing to the best of the believers and also for all of them, because:

Firstly: Imam (as) is the best believer and *Dua* for him is advice since *Dua* is a statement that is uttered for well wishing.

Secondly: We mentioned previously that deliverance, prosperity, help, following for all the people in

general and removal of troubles, illnesses, sorrow and grief through the *Barakat* of the reappearance of His Eminence would be achieved, on the basis of this, praying for an early reappearance of His Eminence (aj) from Allah is advice and well wishing to all of them.

[1.](#) Kafi; Vol. 2, Pg. 208

[2.](#) Kafi; Vol. 2, Pg. 208

[3.](#) Kafi; Vol. 2, Pg. 208

[4.](#) Kafi; Vol. 2, Pg. 208

60. In the presence of the Angels

Angels are present in the gatherings where *Dua* is being recited for His Eminence, Qaim (aj). In the same way are all gatherings of *Dua* such that angels come there and help the supplicants in praying. That which proves this matter are some traditional reports, some of which are as follows: In the first volume of *Biharul Anwar* it is narrated from the Holy Prophet (S) that he said:

“If you pass by the gardens of Paradise you must stroll through them.” I asked: “O Messenger of Allah (S), what are gardens of Paradise?” He replied: “Circles of remembrance as the Almighty Allah has caravans of angels that are in pursuit of circles of remembrance. Thus when they reach it, they take to its perimeter.”¹

I say: Some points can be derived from this tradition:

First: It is that the gatherings of remembrance are gardens of Paradise. And it is due to the reason of it being named, from the aspect that, sitting in those gatherings would cause entry to Paradise. Or that those gatherings are themselves gardens of Paradise. That is: Paradise implies the abode of proximity and the position of the righteous and good people. This possibility is supported by the words of His Eminence that:

“The Almighty Allah has caravans of angels that go around the circles of remembrance...”

In other words: Paradise is the site of arrival of blessings of the Almighty Allah and the location of His favors. Thus if a person is deserving, he will get honor in the world, in *Barzakh*, in *Qiyamat* and after that in Paradise also.

This is also supported by what is mentioned in the traditional report: “Grave is a garden of the gardens of Paradise or the pit from the pits of Hell” because, it is clear that the grave is situated on the earth while Paradise has been promised to be in the heavens – as mentioned in traditional reports – and it is possible that Paradise implies that same promised Paradise, and the comparison of circles of remembrance to Paradise is by way of metaphor and the level of similarity is as stated...and Allah knows

best.

Second: Among the matters derived from the traditional report is that: It is a recommended act for believers to gather for divine remembrance and *Dua*, and this is supported by some traditions as follows:

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“No three persons gather more than believers but that an equal number of angels are present there. Thus if they pray for good, they say Amen and if they seek Allah’s refuge from evil, the angels beg Allah to remove that mischief from them and if they invoke for their needs, they intercede for them in the divine court and supplicate for its fulfillment...”²

Also it is narrated from His Eminence that he said:

“At no time do four persons gather to pray to Allah for a single matter but that it is accepted before they disperse.”³

In the same way it is narrated from Imam Ja’far Sadiq (as) that he said:

“Whenever something caused distress to my father, he used to gather the womenfolk and children, after that he used to supplicate and they said: Amen.”⁴

I say: The first traditional report – from these three traditions – is among the evidences that gatherings of *Dua* are locations where angels are present.

Third: Among the points concluded from the blessed tradition is that: Participating in a gathering of remembrance and *Dua* is recommended even though one may not perform those actions. That which proves this is a tradition mentioned in *Biharul Anwar* from *Ghawali al-Layali* that: Some Shaykhs have narrated through authentic channels from Imam Ali Reza (as) that he said:

“When the people of gatherings of remembrance and knowledge go to their houses, Allah, the Mighty and Sublime tells His angels: Write down the reward of what you have seen them do. So they write down the reward of what each of them had done. And they leave some of them who were present with them.

So Allah, the Mighty and Sublime asks: Why did you omit so-and-so; was he not present there in the gathering? The angels say: O Lord, they did not pray with them, they did not utter a word. Allah, the Mighty and Sublime says: But was he not present with them? They say: Yes he was, our Lord. So Allah says: Write his name also with theirs, they are such people that anyone who sat with them could not be unfortunate. So include his name with theirs. And the Almighty Allah says: Write for him a reward equal to one of them.”⁵

Explanation: Allamah Majlisi says: That which His Eminence has said: ‘One who sits with them could not be unfortunate’ means that through their *Barakat* he will not become hopeless which is the last stage of being unfortunate. Or it may imply that their companionship is effective in their neighbor, thus as a result of it he has become eligible for rewards and prosperity.

It is mentioned in *Biharul Anwar* quoting from *Uyun Akhbaar Reza* through his own chain of narrators that Imam Ali Reza (as) said:

“One who sits in a gathering where our affair is being revived, his heart will not die on the day hearts die.”⁶

I say: Like this is the companionship of the visitors of the grave of our master, His Eminence, Abi Abdillah al-Husain (as) and to be with them.

Fourth: Among the points concluded from the tradition is that: Sitting in a gathering of remembrance causes purification of conscience, from the aspect that angels seek closeness to the people of those gatherings. May the Almighty Allah give us *Tawfeeq* to be among such people.

The circle of remembrance implies: A gathering where faithful people conglomerate to recite the Holy Qur’an, to pray for the Master of the Time (aj), to mention the names and qualities of the Almighty Allah, to salute our Holy Prophet (S) – as mentioned in traditions that: Their remembrance is remembrance of Allah – or that their tragedies may be recounted or it may be a discourse of their exalted positions.

Also included in such gatherings are: All the gatherings of *Dua*, meetings to discuss and debate on religious laws and aspects, but it should not be just for the sake of argumentation. We could have if we wanted narrated traditions on this matter but it would take us away from the topic of our discussion, therefore this much is sufficient.

^{1.} Biharul Anwar; Vol. 1, Pg. 205

^{2.} Kafi; Vol. 2, Pg. 187

^{3.} Kafi; Vol. 2, Pg. 487

^{4.} Kafi; Vol. 2, Pg. 487

^{5.} Biharul Anwar; Vol. 1, Pg. 202

^{6.} Biharul Anwar; Vol. 1, Pg. 200

61. Allah prides

Allah, the Mighty and the High boasts to the angels with regard to this important deed of praying for an early reappearance of the Master of the Time (aj).

62. Angels seek forgiveness

That which proves this honor is a tradition mentioned in the first volume of *Biharul Anwar* from His Eminence, Abu Abdillah Sadiq (as) that he said to Dawood bin Sarhan:

“O Dawood, convey my greetings to my followers and tell them: May Allah have mercy on one who meets another and discusses our matter as the third of them will be an angel who will seek forgiveness for them, and no two people gather to talk about us, but that the Almighty Allah boast to His angels with regard to them. Thus whenever you have a gathering you must have discussions about us as your gathering and talking about us is revival of our matter and the best of people after us are those who talk about our affair (*Wilayat*) and who invite to our remembrance.”¹

I say: The point of evidence is that praying for an early reappearance of our master, the Master of the Time (aj) is the most obvious implication of this and this description best fits the supplicants for Imam Mahdi (aj). May the Almighty Allah give us the *Tawfeeq* to become one of these.

¹. Biharul Anwar; Vol. 1, Pg. 200

63. The best people after the Imams (as)

Among the points concluded from the tradition quoted above in the previous topic, is that the supplicant for this important matter would be included among the best of the people. Because he would be of those who have remembered the matter of the Imams (as). Since the implication of remembrance is their matter, or talking about that which is related to them or their positions, from the aspect of keeping alive their memory and heritage without which religion cannot survive. And the matter concluded from this is that it is the best of the recommended deeds, especially during the period of occultation.

It should not remain unsaid that: The most obvious and best type of remembrance of Imams (as) is recalling the qualities and specialties of our hidden master (as) and the discussion of the sciences and contributions of His Eminence that shall be a source of perception of wise people. We should know that the three awards we mentioned would be obtained by the believer if he is in the gathering of believers and such a distinction is not available anywhere else. Among those specialties are revival of the affair and exalting the word of Imams (as), publicizing their rights and recognition and cooperation of the believers in helping them, and praying for their early reappearance.

64. Obedience of the Ulil Amr (those in authority)

This *Dua* is obedience of *Ulil Amr* and it is the best thing through which people can seek proximity to the court of the Almighty Allah. Allah, the Mighty and Sublime says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe! obey Allah and obey the Apostle and those in authority from among you.”
(*Qur'an, Surah Nisa 4:59*)

Here we shall be investigating some points:

First: The term *Ulil Amr* mentioned in the verse implies the Holy Imams (as).

Second: Obligatory-ness of obeying the *Ulil Amr*.

Third: It is that this is the best thing through which people can seek proximity to the Almighty Allah.

Fourth: It is that praying for an early reappearance of our master, the Master of the Time (aj) is also implied in their obedience.

First point: Ulil Amr are the Holy Imams (as)

There are innumerable traditional reports related through Shia and Sunni channels that confirm this matter: they can be seen the books of *Kafi*, *Ghaibat Nomani*, *Kamaluddin*, *Ghayat al-Maraam*, *Tafseer Burhan*, *Biharul Anwar* and *Manaqib* etc. We present herewith some of them from *Tafseer Burhan* without their chains of narrators:

It is narrated from Jabir Ibne Abdullah Ansari that he said:

When the Almighty Allah revealed the following verse on His Prophet:

“O ye who believe! Obey Allah and obey the messenger and those possessing authority among you.”

I said, ‘O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?’ He (S) explained, “They are my caliphs, O Jabir, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Talib (as), then Hasan (as) and Husain (as), then Ali Ibn Husain (as), then Muhammad Ibn Ali (as) the one who is

famous as al-Baqir in the Old Testament. Soon, you will meet him, O Jabir, so when you face him, convey my salutation to him.

He will be followed by Sadiq, Ja'far Ibn Muhammad, then Moosa Ibn Ja'far, then Ali Ibn Moosa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al-Hasan Ibn Ali, then the one who will be my namesake and bear my patronymic, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (aj) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (aj) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith.”

Jabir says that he asked, ‘O Messenger of Allah (S)! Will the Shias benefit from him during the occultation?’ He (S) replied, “Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it.”¹

It is narrated from Abu Baseer that His Eminence, Abu Ja'far Baqir (as) said regarding the statement of Allah, the Mighty and Sublime:

“O ye who believe! Obey Allah and obey the messenger and those possessing authority among you.”

Imams from the progeny of Ali and Fatima (as) till the day of *Qiyamat*.”²

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the statement of the Almighty Allah:

“O ye who believe! Obey Allah and obey the messenger and those possessing authority among you.

It is especially mentioned about us...”³

Second point: Obligatory to obey the Ulil Amr

The same verse proves that it is obligatory to obey the *Ulil Amr*:

“O ye who believe! Obey Allah and obey the messenger and those possessing authority among you.”

There are many traditions that confirm this.

Third: The best thing through which people can seek proximity

to the Almighty Allah

After the obedience of the Almighty Allah and obedience of the Holy Prophet (S) the best thing is obedience of *Ulil Amr* through which one can seek proximity of Almighty Allah. That which proves this is a tradition in *Usool Kafi* through his own chain of narrators from Muhammad bin Fuzail that he said:

I asked Imam (as) about the best thing through which people can seek proximity of Almighty Allah. He replied: “The best thing through which people can seek proximity of Almighty Allah is obedience of Almighty Allah, obedience of His Prophet and obedience of the *Ulil Amr*...”⁴

Fourth: Praying for an early reappearance of our master, the Master of the Time (aj) is also implied in their obedience

All traditions recorded from the True Imams (as) regarding the subject of praying for the Master of the Time (aj) – some of which we shall present in Part Six and Seven – prove this point. In addition to that, is the blessed *Tawqee* quoted in Part One that: And pray more for the early reappearance, for therein lies your success...”

¹. Tafseer Burhan; Vol. 1, Pg. 381

². Tafseer Burhan; Vol. 1, Pg. 383

³. Tafseer Burhan; Vol. 1, Pg. 384

⁴. Kafi; Vol. 1, Pg. 187

65. Pleasure of the Almighty Allah

This *Dua* is a cause of divine pleasure and satisfaction, because when the believer prays for his Imam, he makes his Imam happy, and the happiness of Imam is cause of gladdening Allah and His Messenger. Thus it is mentioned in *Usool Kafi* through authentic chain of narrators from Abu Hamza Thumali that he said: I heard His Eminence, Abu Ja'far Baqir (as) say:

The Messenger of Allah (S) said: “One who makes a believer happy, makes me happy and one who makes me happy, makes Allah happy.”¹

¹. Kafi; Vol. 2, Pg. 188

66. Source of happiness of the Holy Prophet (S)

That which proves this – in addition to what is mentioned before – is the statement of Imam Ja'far Sadiq (as) to Mufaddal bin Umar that:

“So when one of you makes a believer happy he does not make only that believer happy, rather by Allah, he makes me happy, rather by Allah he makes the Messenger of Allah (S) happy.”^{[1](#)}

Also the statement of His Eminence to Abu Baseer mentioned in *Usool Kafi* supports this point:

“By Allah, indeed the Messenger of Allah (S) is more pleased by the fulfillment of the need of a believer than the believer himself is.”^{[2](#)}

I say: The point of evidence is that need is something that a man fulfills through either conveying some benefit or removing some harm and in the beginning of this part we stated that our master, the Master of the Time (aj) announced to all the people in general for all the times that as much as they can, they should do it, that is”...And pray more for the early reappearance...” after that he mentioned his ultimate favor and blessing that “for therein lies your success” so that he may prove that in this demand from the people there is good for themselves.

The conclusion is that: Whatever is related to fulfillment of the need of a believer – from the different types of rewards, precious effects – they shall all first, by the rule of preference, be available for one who prays for an early reappearance of our master, the Master of the Time (aj).

^{[1](#)}. Kafi; Vol. 2, Pg. 188

^{[2](#)}. Kafi; Vol. 2, Pg. 195

67. The Favorite Deed

This *Dua* is a deed liked best by Almighty Allah. Because it is a cause of pleasure of the Imam and the leader of believers and the most superior of them and in *Usool Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“The Almighty Allah was not worshipped by anything that should be the most beloved deed to Him except through causing happiness to the believer.”^{[1](#)}

In the same book it is mentioned from His Eminence, Abu Abdillah Sadiq (as) from his father from Ali bin al-Husain (as) that the Messenger of Allah (S) said:

“Indeed, the best deed in the view of Allah, the Mighty and Sublime is making believers happy.”[2](#)

[1](#). Kafi; Vol. 2, Pg. 188

[2](#). Kafi; Vol. 2, Pg. 189

68. Rulership of Paradise

In *Kafi* it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

Among all the things that Allah, the Mighty and Sublime told His servant Moosa in confidential conversation was: “Indeed, I have servants on whom I have made Paradise lawful and I gave them rulership in it.”

Moosa asked: “My Lord, who are these people for whom You made Paradise lawful and gave them rulership in it?” He replied: “All those who make a believer happy...”[1](#)

Also through authentic chain of narrators it is mentioned by His Eminence, Abu Abdillah Sadiq (as) that:

“Allah, the Mighty and Sublime revealed to Dawood (as): Indeed, a servant from My servants performs a good deed so I make My Paradise lawful for him.” Dawood (as) asked with utmost politeness: “My Lord, What deed is that?” He replied: “He makes a believer happy even though it might have been with one date.” Dawood remarked: “One who recognizes You must never lose hope in You.”[2](#)

[1](#). Kafi; Vol. 2, Pg. 188

[2](#). Kafi; Vol. 2, Pg. 189

69. His accounting will be easy

70. A Kind Companion in Barzakh and Qiyamat

These two honors are proved by the tradition mentioned in *Usool Kafi* through authentic chain of narrators from Sudair Sairafee that he said:

His Eminence, Abu Abdillah Sadiq (as) said in a lengthy tradition: “When the Almighty Allah will raise the believer from his grave, a figure will emerge with him, who will walk ahead of him, so that whenever the

believer sees a terrible scene of *Qiyamat* it will say to him: Do not fear and aggrieve, glad tidings to you for the joy and rewards of Allah, the Mighty and Sublime.

Till he reaches the presence of Allah, the Mighty and Sublime. He would take his account easily and send him to Paradise. While that figure would be walking ahead of the believer, the believer will ask: May Allah have mercy on you, how nice you were to accompany me from the time I was raised from the grave and to console and congratulate me time and again for the rewards and joys I was supposed to get till I actually reached them. But who are you? It will reply: I am that same happiness and joy that you gave to your believer brother in the world. Allah, the Mighty and Sublime created me from that happiness so that I may congratulate you.”¹

I say: The point concluded from this is, as we have mentioned time and again, that without any doubt, our master, the Master of the Time (aj) and his venerable forefathers (as) are pleased as a result of the *Dua* of the believer for his early reappearance. On the basis of this, all aspects applicable to making a believer happy are present in this *Dua* also. In the same way all matters that cause pleasure and happiness of His Eminence. In the thirty-fifth benefit we had mentioned another tradition that conveys the same meaning.

¹. Kafi; Vol. 2, Pg. 190

71. The best deeds

Since this act is cause of happiness of the best of the people of faith, and making believers happy it is – after Prayer (*Salaat*) – the best of the deeds. That which proves this is a tradition in the tenth volume of *Biharul Anwar* quoted from the book of *Manaqib* that His Eminence, Husain bin Ali (as) said:

I know it certainly that my grandfather the Holy Prophet (S) said: “The best deed after Prayer is conveying happiness to a believer provided there is no sin involved in it.” As I saw a slave who was eating food with a dog. I asked him about it and he replied: O son of the Messenger of Allah (S) I am sad and by making this dog happy, I am getting pleasure. Because by master is a Jew and I want to leave him. So Husain (as) went to his master taking an amount of 200 dinars as the cost of that slave. The Jew said: “The slave is at your service. And this orchard is for him and I give the money back to you.”

Imam (as) said: “I also grant the money to you.” He accepted the money gave the slave to him. Imam Husain (as) said: “I have freed the slave and given all this to him.” At that moment his wife said: “I have become a Muslim and surrendered my dower to him.” The Jew said: “I have also become a Muslim and given this house to my wife.”¹

72. Cause of removal of sorrow

From the above traditions another honor is concluded and it is that making a believer happy is also a cause of removal of sorrow and from another aspect it brings happiness and joy. This is the utterance and approval of Imam (as) and complete effort for it. In addition it is demand of divine justice and also recompense of good deed with regard to believer brother.

73. Praying during the period of occultation is better than doing it in the time of reappearance

That which proves this is a tradition mentioned in *Usool Kafi* and other books quoting Ammar Sabati that he said:

“I asked Abu ‘Abdillah, peace be upon him: ‘Which is better, worship in secret with a hidden Imam from among you [in the time] of government by an illegal ruler, or worship in [the time of] the manifestation of the Truth and its government with the manifest Imam from among you?’ He said:

‘O ‘Ammar, [the giving of] *Sadaqah*, which is a form of worship in secret is better, by Allah, than [the giving of] the alms openly; similarly, by Allah, your worship in secret with your hidden Imam in [the time of] government of an illegal ruler, and your fear of your enemy in [the time of] government of 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, in [the time of] the manifestation of the Truth with the Imam of Truth which is manifest in [the time of] the government of Truth.

Worship while you fear in [the time of] government of an illegal ruler is not the same as worship and security in [the time of] the government of Truth. Know that [for] whoever of you now prays a prescribed prayers at its hour in congregation [with the others], thereby concealing [himself] from his enemy, and completes it [correctly], Allah will register [the rewards for having completed] fifty prescribed prayers in congregation; and that [for] 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 [the reward for having completed] twenty-five prescribed prayers [recited] alone; and that [for] whoever of you prays a supererogatory prayers at its hour and completes it

[correctly], Allah will register thereby [the reward for having completed] ten supererogatory prayers; and that [for] whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register thereby [the 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.’

“I said: ‘May I be made your ransom, by Allah you have encouraged me to [do good] deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you in [the time of] the government of Truth, since we are [both] of a single religion?’ He said: “Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while [at the same time] concealing [the truth] about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive sovereigns. You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and [you must also] be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double [the reward for your] actions for you, may it be pleasing to you.’

“I said: ‘May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?’ He said: “Good gracious! [subhan Allah!], do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause [people’s] speech to harmonize, and that Allah should unite the diverse hearts [of people]? That they should not rebel against Allah, to whom belong Might and Majesty, in His land?

That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of [His] creatures? By Allah, O ‘Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!”¹

I say: We have quoted the complete text of this tradition from the point of view that it contains many important benefits, and the point proved from the statement of the Imam is that:

“Similarly, by Allah, your worship in secret...”

Because *Dua* is one of the best and one of the most important worship acts.²

Especially *Dua* for the Master of the Time (aj) and his early reappearance as will know those who study the chapters of this book carefully.

[1.](#) Kafi; Vol. 1, Pg. 333

[2.](#) Kafi; Vol. 2, Pg. 466

74. Angels pray for him

That which lends support to this are some traditions, one of which is as follows:

In *Usool Kafi* through his own chain of narrators, it is narrated from Imam Muhammad Baqir (as) that he said:

“The prayer that is accepted soonest is one that a believer brother prays in favor of another in his absence. It is so because when he begins praying, angels appointed on him say: ‘Amen and you shall have twice that.’”[1](#)

In the same book it is narrated from Ali bin Ibrahim from his father that he said:

“I saw Abdullah bin Jundab at the halt of Arafat, so I have not seen a halt better than that, continuously he had his hands raised to the sky and his tears flowed on his cheeks till they fell to the ground. Thus when people returned from Arafat I asked him: O Abu Muhammad, I have not seen a halt better than yours. He said: By Allah, I did not pray but for my brothers, as Abul Hasan Moosa bin Ja’far has informed that one who prays for his brother in his absence, a voice comes from the *Ars’h*: A hundred thousand of that is for you. So I did not like that I should leave a hundred thousand accepted prayers for one about which I don’t even know if it would be accepted.”[2](#)

It is narrated from the chief of those who prostrate, Ali bin al-Husain (as) through authentic chain of narrators that he said:

“Indeed, if the angels hear a believer praying for his brother in his absence or if he mentions his merits, they say: You are a good brother, praying for good of your brother while he is away from you. And you remember him with good words, Allah, the Mighty and Sublime has given twice that you wished for him and He has praised you twice...”[3](#)

In *Wasail* it is narrated from Muhammad bin al-Hasan Tusi (q.s.) that in his *Amali* he has mentioned from His Eminence, Abu Abdillah Sadiq (as) that he said:

“There are four people whose prayer is never rejected: Prayer of the just Imam for his subjects, prayer of one brother in faith for another in his absence. The Almighty Allah appoints an angel who tells him: For

you is same as you wished for your brother. And the *Dua* of a father for his child and the *Dua* of an oppressed one. Allah, the Mighty and Sublime says: By My might and majesty, I shall definitely take revenge for you even though it be after a period of time.”⁴

I say: This is the effect of *Dua* in the absence of a brother in faith. Then what would be the effect of praying for an early reappearance of our master, the Master of the Time (aj) in his occultation, whose *Marefat* is a pillar of faith? May Allah give us *Tawfeeq* for this.

¹. Kafi; Vol. 2, Pg. 507

². Kafi; Vol. 2, Pg. 508

³. Kafi; Vol. 2, Pg. 508

⁴. Wasailush Shia, Vol. 4, Pg. 1147

75. Dua of His Eminence Sajjad (as) for the Supplicants

This *Dua* consists of numerous benefits and has many effects:

First: *Dua*, plea and *Salawaat* on them from Allah, the Mighty and Sublime every morning and evening.

Second: *Salaam* on them from the Almighty Allah.

Third: Gathering of their affairs on piety.

Fourth: Reform and arrangement of their affairs and positions.

Fifth: Acceptance of their Taubah and the forgiveness of their sins.

Sixth: Settling them in Paradise in the neighborhood of the Purified Imams (as).

That which proves this matter is the statement of Imam Ali Ibne Husain (as) in the *Dua* of Arafah in which after praying for our master, the Master of the Time (aj) he says:

“O Lord, bless their friends who acknowledge their rank, follow their path, pursue their track, adhere strongly to them, are firmly attached to their friendship, follow their leadership, submit to their ordinance, endeavor to serve them, expect their days, and strain their eyes towards them, with blessings auspicious, pure, growing, following one another morning and evening. And confer peace on them and their souls. Let their aims be unanimous in virtue. Reform their conditions for their benefit. Accept their repentance. Verily, You are the greatest acceptor of repentance, Merciful and the best of forgivers. With Your Grace let us be with them in the abode of peace. O Most Merciful.”

I say: The matter proved from this paragraph is as follows: Without any doubt, the prayer of His Eminence is accepted and effective in six ways that are mentioned in it. He has prayed for believers who are having ten characteristics and when the believer comes with the conditions mentioned in the last part, he prays for early reappearance of his master, which is among the implications mentioned in this *Dua*. Thus this *Dua* will be accepted with regard to him. Here it is necessary to mention three points for explanation:

First: Explanation of the above mentioned *Dua*; so we say: Perhaps *Salawaat* implies mercy, as it is mentioned in a traditional report of Tafseer.

Also it is possible that it implies praise of the Almighty Allah on a man with an exalted status, since it is mentioned about one regarding whom Allah boasts to the angels. And the meaning of the blessed *Salawaat* is: innumerable worldly benefits and effects, and purifying: devoid of divine anger and displeasure and it is that which causes increase and multiplication of effects and consequences of the hereafter. And the meaning of gathering their affairs on piety is: that all their actions will be according to piety and devoid of carnality and sensuality and no action which is against the command of Allah would be committed by them. And there is a possibility that it implies their unity and gathering on the word of piety, but the first possibility is stronger. And arranging of their position: that is reforming their worldly affairs.

Secondly: Explanation of the ten above-mentioned qualities based on the sayings of the Purified Progeny of the Holy Prophet (S). Thus we say:

First quality: Belief in positions that the Almighty Allah has made special for the Purified Imams (as). These beliefs may be in brief or in detail and this is indicated by the words: so that they may accept their positions.

Second quality: Following them in their beliefs and being steadfast in things they are steadfast in. And this is the implication of the words: Following their path.

Third quality: Imitating them in their manners and actions that are performed by them, in all the aspects of life as the Imam has mentioned about it by the words: 'pursue their track'.

Fourth quality: It is that they should remain attached to that with which the Imams are attached. And this could be achieved by acting according to their commands and prohibitions. And this is the implication of the words: 'adhere strongly to them'.

Fifth quality: To remain firm upon their *Wilayat* in all important matters. Imam Ali Ibne Husain (as) has alluded to this by saying: 'are firmly attached to their friendship'.

Sixth quality: It is that they must consider only them as their Imams and they must not consider anyone else as Imams: like the Zaidiyyah and their followers.

Seventh quality: Submission to their commands. It is mentioned in *Usool Kafi* through authentic chains of narrators from Abdullah Kahili that he said: His Eminence, Abu Abdillah Sadiq (as) said:

“If people worship the One God without any partners, establish Prayer, pay *Zakat*, perform the Hajj of Allah’s House and fast during the month of Ramadan, then they say about something that the Almighty Allah of the Messenger of Allah (S) has done that: Why did he not do the opposite of it? Or that they feel it in his heart, due to this matter they become polytheists. Then he recited the following verse:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.” (Qur’an, Surah Nisa 4:65)

After that His Eminence, Abu Abdillah Sadiq (as) said: Submission is must for you.”[1](#)

It is also narrated from His Eminence that he said:

“People have three duties: Recognizing the Imams, submitting to that which is received from them and referring to them in conflicting matters.”[2](#)

Eighth quality: To put in all the efforts in their obedience; and it is from this view that Imam has said: ‘endeavor to serve them’.

Ninth quality: Awaiting their rule, as the Imam says: ‘expect their days’. And the traditional report that has come in this regard will be quoted in Part Eight.

Tenth quality: It is that one should consider his Imam to be before his very eyes, and consider himself in the presence of the Imam such that the Imam sees him in all circumstances and activities and hears his calls, while he is concealed from his eyes. And if the curtain is removed from his eyes, Imam (as) would be seen, and at this time one should as a much as possible, try to accord respect to the holy presence of the Imam and this is the meaning of the words of Imam Sajjad (as) that: ‘and strain their eyes towards them’. And what we have mentioned is supported by many traditional reports; for example:

In *Kharaj* it is narrated from Abu Baseer that he said:

I went to the Masjid with His Eminence, Abu Ja’far Baqir (as). People were coming and going. His Eminence said to me: “Ask the people if they can see me?” I asked every person that entered: “Have you seen Abu Ja’far?” He said: “No.” While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: “Ask him also.” I asked him: “Have you not seen Abu Ja’far (as)?” He replied: “Is it not he that stands?” I asked: “How did you know?” He said: “How could I not

know it when he is a brilliant effulgence?”

Abu Baseer says: I heard His Eminence, Imam Baqir (as) ask a man from Africa: “How is Abu Raashid?” That man replied politely: “I found him alive and in good health. I will convey your greetings to him.” Imam said: “May Allah have mercy on him.” The man asked: “Is he dead?” “Yes,” said the Imam. “When?” “Two days after you left.” “By Allah, he was neither sick nor had any disease.”

I asked: “Who was that man?” Imam said: “He was a man from our followers and Shias.” Then he said: “If you think that we don’t have the seeing eye and the hearing ear for you, you think wrongly. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias.”³

I say: Some of the evidences supporting this were mentioned in the forty–sixth benefit.

Third: In the explanation of this benefit being connected to praying for an early reappearance of His Eminence we say: Without any doubt, the supplicant for our master, the Master of the Time (aj) and early reappearance of His Eminence fits the above–mentioned description provided he has observed piety and guarded his self from sensuality and kept himself away from worldly evil and base qualities. As will be mentioned ahead, all the benefits mentioned in this book have a basic requirement of piety and discipline of the self. Thus when the supplicant had been such he would become eligible for all that is mentioned. Because is *Dua* is loving the True Imams (as), a confession of their status, following their examples, supporting their heritage, reaching out to them, being attached to their *Wilayat*, having faith in their Imamate, submission to their commands, striving to obey them, and also a sign is waiting for their rule, as these matters, with a little contemplation will be known for the followers of this family.

¹. Kafi; Vol. 1, Pg. 390

². Kafi; Vol. 1, Pg. 390

³. Kharaij, Pg. 92

76. Attachment to the Two Weighty Things (Thaqalayn)

Dua for early reappearance of His Eminence, the Master of the Time (aj) is attachment to *Thaqalayn*, the two precious gems that the Holy Prophet (S) left in his Ummah. The Messenger of Allah (S) ordered that we should remain attached to the *Thaqalayn* and this matter is narrated from the Holy Prophet (S), both by the Shias as well as the Sunnis. In the traditional report mentioned in *Ghayat al-Maraam*¹ it is mentioned as follows:

Amirul Momineen (as) was asked about the statement of the Messenger of Allah (S): I leave among you two weighty things, the Book of Allah and my Progeny.

That who are meant by ‘progeny’. Amirul Momineen (as) said: “I, Hasan, Husain and nine Imams from the descendants of Husain, the ninth of whom is Mahdi and Qaim. They will not separate from the Book of Allah and it will also not break away from them till they return to the Messenger of Allah (S) besides the cistern (of Kauthar).”

I say: The point of evidence in this tradition is: Attachment to the progeny will be obtained through supporting them. Now since praying for an early reappearance of our master, the Master of the Time (aj) is supporting them through the tongue, and which will be a source of beliefs in them and being steadfast on them, the supplicant will fit this description.

[1](#). Ghayat al-Maraam Pg. 218

77. Clinging to the Divine Rope

This blessed *Dua* is clinging to the Divine Rope as mentioned in the verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

“And hold fast by the covenant of Allah all together.” (Qur’an, Surah Aale Imran 3: 103)

In the book of *Ghayat al-Maraam* it is narrated from *Tafseer Thalabi* through his own chain of narrators that Imam Ja’far Sadiq (as) said:

We are the rope of the Almighty Allah mentioned in the verse:

“And hold fast by the covenant of Allah all together and be not disunited.” [1](#)

[1](#). Ghayat al-Maraam Pg. 242

78. Perfection of Faith

Since praying for an early reappearance of our master, the Master of the Time (aj) is verbal expression of love to Amirul Momineen (as) it will be an impetus to perfection of faith. In a number of traditional

reports, it is mentioned that one who loves His Eminence by the tongue, one-third of his faith is complete. This tradition is mentioned in *Tafseer al-Burhan*.

In addition to this is a traditional report mentioned in the ninth volume of *Biharul Anwar* from His Eminence, Abul Hasan ar-Reza (as) from his forefathers, from his venerable great-grandfather Ali (as) that he said:

My brother, the Messenger of Allah (S) said to me: “One who wants to meet Allah, the Mighty and Sublime in such a way that He should look at and not ignore him, he should have *Wilayat* of Ali. And one who wants to meet Allah, the Mighty and Sublime in such a way that He should be pleased with him, he should love his son, Hasan. And one who wants to meet Allah, the Mighty and Sublime in such a way that there is no fear on him, he should be among the followers of Husain.

And one who wants to meet Allah, the Mighty and Sublime in such a condition that He has forgiven all his sins, he should be a follower of Ali Ibnal Husain. And one who wants to meet Allah, the Mighty and Sublime with illuminated eyes, he should be a follower of Muhammad bin Ali al-Baqir.

And one who wants to meet Allah, the Mighty and Sublime in such a way that his scroll of deeds be given to him in his right hand, he should be a follower of Ja'far bin Muhammad bin as-Sadiq. And one who wants to meet Allah, the Mighty and Sublime in such a way that he is purified and clean, he should be a follower of Moosa Kazim. And one who wants to meet Allah, the Mighty and Sublime in a happy and joyful mood, he should be a follower of Moosa ar-Reza. And one who wants to meet Allah, the Mighty and Sublime in such a way that his grades be elevated and that his sins be replaced with good deeds, he should be a follower of Muhammad Jawad.

And one who wants to meet Allah, the Mighty and Sublime in such a way that his accounting is easy, he should be a follower of Ali Hadi. And one who wants to meet Allah, the Mighty and Sublime in such a way that he is from the successful ones, he should be a follower of Hasan Askari. And one who wants to meet Allah, the Mighty and Sublime in such a way that his faith is complete and his Islam is good, he should have the *Wilayat* of Hujjat, the Master of the Time, the awaited one. They are lamps in darkness, the Imams of guidance and signs of piety. Allah guarantees Paradise to one who loves them and has their *Wilayat*.”¹

I say: The point of evidence in this tradition is that the *Wilayat* of all the Imams must be expressed by the tongue as well as in actions, which are the most liked deeds. Because faith in the *Wilayat* of all of them is obligatory. And expression of devotion to them has special effects mentioned in this tradition. Without any doubt, *Dua* for our master, the Master of the Time (aj) and supplicating for his early reappearance from Allah is an expression of love to him. The love which is originally hidden in the hearts.

Thus this effect is related to it. And from the aspect that this effect is present in having love with regard to our master, Hazrat Hujjat (as), it is that faith cannot be complete without the recognition of all the True Imams (as). And since the last part is the cause of completion, then faith cannot be complete except

through the *Wilayat* and love for the seal of the Imams, the one who will remove the sorrow of this Ummah. May the Almighty Allah hasten his reappearance.

[1](#). Biharul Anwar; Vol. 36, Pg. 296

79. Reward of worshippers

That which proves that the supplicant for early reappearance of His Eminence, Qaim (aj) earns rewards equal to all the worshippers of the world is a tradition mentioned in *Tafseer Burhan* and other books from the Holy Prophet (S) that he said:

“O Ali, your simile is like that of *Surah Qul huwallaaho Ahad* in the Qur’an. One who recites it once, it is as if he has recited one-third of the Qur’an and one who recites it twice, it is as if he has recited two-thirds of the Qur’an and one who recites it thrice, it is as if he has recited the whole of the Qur’an. You are also like this. One who loves you by his heart has achieved one third of the rewards of people and one who loves you by the heart and by the tongue has acquired two thirds of rewards of people and one who loves you by the heart, the tongue and by hands (action) the complete rewards of people would be there for him.”[1](#)

I say: The evidence provided by this narration is that love by the tongue means that it should be an expression of inner love, and loving by hand means that then inner love be expressed in actions. In every act that he performs. Thus one who prays for the help and early reappearance of our master, the Master of the Time (aj) has in fact done so for the sake of his love for Amirul Momineen (as). Thus he is fitting the qualifications of a devotee of Amirul Momineen (as) and he has expressed his love for His Eminence by his tongue and as well as by actions. Because when a person loves another and he knows that, that person has as a son who is in prison or illness, he is extremely sad for that person. His love for that person impels him to pray for his son, and through this medium, he expresses his love for that person.

It should be known that expression of love is of different types, such as:

Helping the beloved and removing harms from him, or from one who is related to the beloved and expression of attachment in every way possible.

Helping and supporting the beloved by praying for him and raising up the hands in supplication.

Writing the excellences of the beloved and other matters that are included in this type, with which it is possible to express the inner feelings etc. as is very much clear.

[1](#). Tafseer Burhan; Vol. 4, Pg. 521.

80. Respecting the Divine Signs

Allah, the Mighty and the High says:

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

“And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.”
(Qur’an, Surah Hajj 22:32)

Tabarsi (r.a.) has said:

“And one who respects the signs of God, that is the standards of the religion of God, and the signs that He has appointed for His obedience.”¹

I say: Since the being of Imam (as) is one of these important signs and indications, without any doubt, respecting His Eminence is one of its important types. And among the types of paying respect is: Praying for His Eminence.

¹. Majma al-Bayan, Vol. 7, Pg. 83

81. Reward of one who is martyred in the company of the Messenger of Allah (S)

82. Reward of being martyred under the flag of His Eminence, Qaim (aj)

That which proves the above honor is a tradition mentioned in *Majmaul Bayan* from Harith bin al-Mughaira that he said:

I was in the company of His Eminence, Abu Ja’far Baqir (as) when he said: “Those of you who recognize this matter and await for considering it nice, are, by Allah, like those who have performed armed *Jihad* alongside the Qaim of Aale Muhammad (S).” Then he said: “Rather, by Allah, their simile is

of those who performed armed *Jihad* alongside the Messenger of Allah (S).” And he said the third time: “Rather, by Allah, they are like those who are martyred in the camp of the Messenger of Allah (S).”¹

I say: The point of evidence concluded from this is that the supplicant for early reappearance of the Master of the Time (aj) fits all the above qualifications since the effects of awaiting are seen in prayers of early reappearance through the tongue.

In *Tafseer Burhan* it is narrated from Hasan bin Abi Hamza from his father Abu Hamza that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): “May I be sacrificed on you, I have become aged and my bones have become weak, and death has come closer, and I fear that I would die before this matter, that is the formation of your government.” Imam said: “O Abu Hamza, one who has faith in us and testifies to our traditions and sits waiting for us, is like one that is martyred under the flag of Qaim (aj). Rather, by Allah, under the flag of the Messenger of Allah (S).”²

I say: It is clear that one who with a pure intention prays for early reappearance of his master, and wishes for his help against his enemies, fits the description of the matter stated above and he would become eligible for this benefit.

¹. Majma al-Bayan, Vol. 9, Pg. 238

². Burhan; Vol. 4, Pg. 293

83. Reward of doing a favor to our master, the Master of the Time (aj)

This matter could be explained from some aspects:

First: *Dua* – as we explained about it – is a form of paying respect and honor to people, and it is a kind of favor and goodness, as is very much clear.

Second: It is that praying for advancement in the reappearance and deliverance is having effect and role as mentioned in the traditions regarding this matter and which we explained in detail. And arranging for all that is greatly effective in this matter, is doing favor to our master who is apprehensive, hidden and awaited.

Third: It is that obedience of the command of His Eminence and compliance with regard to the master, in whichever way it might be, is a favor upon him.

Rather we can say that: *Dua* for His Eminence is a favor on the seal of the prophets and the Purified

Imams (as) and all the prophets and messengers and all the believers. Because reappearance of His Eminence is in fact deliverance of all the saints of Allah. As Imam Ja'far Sadiq (as) has mentioned in his *Dua* after Noon Prayer and on the first of the month of Ramadan. Thus praying for it is the most obvious type of favoring.

84. Reward of honoring and fulfillment of rights

It is from the view that *Dua* is paying respect and honor and a kind of veneration, as mentioned in *Biharul Anwar* from Imam Ja'far Sadiq (as) that he said:

“One who honors a Muslim jurispudent would on the Judgment Day meet Allah, the Mighty and the High while He is pleased with him.”^{[1](#)}

Also in the rights of the scholar, Amirul Momineen (as) has said:

“It is necessary that in his presence as well as his absence, his honor and respect be guarded, and that his rights must be recognized as the reward of the scholar is more than of the one who fasts during the day, prays at night and fights in the way of Allah.”^{[2](#)}

I say: It is clear that our master, the Master of the Time (aj) fits this point most perfectly, rather, he is the real scholar, as mentioned in *Khisaal* from His Eminence, Abu Abdillah Sadiq (as) that he said:

“People are of three types: The scholar, the student and the dust. Thus we are scholars and our Shias, students; and the rest of the people are dust.”^{[3](#)}

I say: Since praying is guarding of respect of His Eminence in his presence and absence, it is incumbent on the believer to arrange for it because His Eminence is out of our sight and present with his Ahle Bayt. And I have versified in Persian as follows:

O one who is out of sight, come to us

In your anticipation are all the people

My views are not concealed from you

You are present in the group but absent from the gathering.

Before this also we had mentioned some relevant points on this matter.

^{[1](#)}. Biharul Anwar; Vol. 2, Pg. 44

^{[2](#)}. Biharul Anwar; Vol. 2, Pg. 43

85. Reward of honoring a great personality

Since various points about this have been mentioned in this book there is no further need for explanation.

86. Inclusion in the party of the Imams (as)

Since praying for our master, the Master of the Time (aj) is a type of helping His Eminence with the tongue, this effect is also related to it. Thus it is mentioned in the blessed saying of the Holy Prophet (S) that Imam Husain (as) reiterated on the eve of Aashura:

“My grandfather informed me that: My son, Husain would be slain in Taff Kerbala, homeless, alone and thirsty. Thus one who helps him, has helped me and has helped his son, Qaim. And one who helps us verbally, shall be with us in our party on the Judgment Day.”[1](#)

[1](#). Maali as-Sibtain quoting from Irshaad al-Quloob from the book Noorul Ain

87. Elevation of ranks in Paradise

That which proves this is a traditional report mentioned in *Tafseer* of Imam Hasan Askari (as) in a lengthy tradition of the Holy Prophet (S) that he said:

“If you want Muhammad and Ali to elevate your status with the Almighty Allah you must have regard for our Shias and followers and you must try to fulfill the needs of the believers. Because when Allah, the Mighty and the High admits the group of you, our Shias and followers, His caller will announce in Paradise: O my servants, enter Paradise in peace. Then they would divide them according to their love for the Shias of Muhammad and Ali and their fulfillment of the rights of brothers in faith. Thus as much one had love for the Shias and who fulfilled their rights, their stations in Paradise will be as much elevated so that there would be some of them living in palaces and gardens at a distance equal to that traveled in 500 years.”[1](#)

I say: We mentioned previously that *Dua* for our master, the Master of the Time (aj) is fulfillment of many important rights of His Eminence upon us. In addition to it, with regard to fulfilling the needs it is also mentioned in his holy *Tawqee* that: “Pray more for early reappearance as in it lies your deliverance...” and also praying more in this regard would be a source of increase in love for His Eminence because the improvement of the circumstances of the Shias is connected to the reappearance of His Eminence as mentioned again and again in this book.

[1](#). Tafseer Imam Askari, Pg. 155

88. Security from a bad accounting

Since this *Dua* is a type of doing good to the kinsfolk of Muhammad (S) and Allah, the Mighty and the High has said:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

“And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.” (Qur’an, Surah Raad 13:21)

Shaykh Kulaini has mentioned in *Usool Kafi* through authentic chain of narrators from Safwan Jammal that he said:

“There was an altercation between His Eminence, Abu Abdillah Sadiq (as) and Abdullah bin Hasan; and it developed into a serious row, such that people gathered to watch. Thus it continued in this manner till night fell and they all went back to their houses. Next morning on way to an errand I saw His Eminence, Abu Abdillah Sadiq (as) at the door of Abdullah saying: “O maid-servant, ask Abu Muhammad Abdullah bin Hasan to come out.” The narrator says: So he came out asked: “O Abu Abdullah, what has brought you here early in the morning?” He replied: “Last night I recited a verse in the book of Allah, the Mighty and Sublime that had me worried.” Abdullah asked: “Which verse?” He replied: Allah, the Mighty and Sublime has said:

“And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.”

Abdullah said: ‘You are right, it is as if I have never seen this verse in the Book of Allah, the Mighty and Sublime.’ After that they embraced each other and wept.”[1](#)

In that same book through authentic chain of narrators it is narrated from Umar bin Yazid that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

“And those who join that which Allah has bidden to be joined.”

He replied: “It is revealed about doing good to the kinsfolk of Aale Muhammad (S) and about your kinsfolk.” After that His Eminence (aj) said: “One should not say about anything that: It is about only one topic.”[2](#)

In *Tafseer Burhan* through his own chain of narrators it is narrated from Muhammad bin al-Fuzail that Abul Hasan Moosa bin Ja'far said:

“Indeed, the relationship to Aale Muhammad (S) says clinging to the *Arsh*: O Lord, join one who keeps me joined and cut off one who dissociates with me. And it is effective with every relationship and this verse is revealed about Aale Muhammad and all those who have made a pledge with them.”[3](#)

Also quoting from Ayyashi it is narrated from Umar bin Maryam that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) about the verse:

“And those who join that which Allah has bidden to be joined.”

He replied: “It is about all relationships and its ultimate interpretation is related to us.”[4](#)

I say: From these traditional reports, it is clear that attachment to Imam (as) is a cause of security from a difficult accounting and thus two points remain to be discussed:

First: Explanation that attachment will be effected through *Dua*.

Second: The proof that the implication of attachment is absolute good and favor in any way it might be. Whether it be through the tongue or in any other way. And *Dua* is the best type of favor through the tongue and that which proves it, is a traditional report mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that Amirul Momineen (as) said:

“Join your relationships even if it be by a greeting.”[5](#)

Also through authentic chain of narrators it is narrated from Ishaq bin Ammar that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Indeed, *Sile Rahem* (doing good to the kinsfolk) and doing good makes the accounting easy and erases sins, so do good to your relatives and do good to your brothers, even it be through greeting or replying to greeting.”[6](#)

As for the meaning of hardship in accounting: It means a complete and detailed accounting as mentioned in *Tafseer Burhan* through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said to a man:

“So–and–so, what did you do with your brother?” He replied: “May I be sacrificed on you, I had an account with him, so I took my rights completely.” Imam Abu Abdillah Sadiq (as) said: “Tell me about the statement of the Almighty Allah: ‘And they fear an evil accounting’, so you think that they fear that He will do injustice to them or oppress them? No, by Allah they are afraid of a complete and detailed accounting (*Istiqsa*).”^{[7](#)}

In *Kafi* also it is narrated from another chain that:

“No, by Allah, they do not fear except a complete accounting, thus Allah, the Mighty and Sublime named it bad accounting and one who has taken a detailed account has done bad.”^{[8](#)}

A similar tradition is narrated from Ayyashi also.

The meaning of ‘detailed accounting’ (*Istiqsa*) in the interpretation of this verse is as follows: In *Burhan* it is narrated from Ayyashi from Hisham bin Salim that His Eminence, Abu Abdillah Sadiq (as) said regarding the statement of Allah, the Mighty and the High:

“...and fear the evil reckoning.”

It is so because their sins would be taken into account while their good deeds would not be counted, and this is *Istiqsa*.”^{[9](#)}

Tabarsi has also narrated from Hisham bin Salim from His Eminence, Abu Abdillah (as) that he said:

“The evil accounting is that their sins will be taken into account and their good deeds will not be counted and this is *Istiqsa*.”^{[10](#)}

I say: This tradition and others like it prove that the effect of some sins is preventing good deeds from being accepted. Like traditions that have come on the punishment of omitting Prayer, not paying *Zakat* and disobeying parents etc. while these are by no means sins.

^{[1.](#)} Kafi; Vol. 2, Pg. 155

^{[2.](#)} Kafi; Vol. 2, Pg. 156

^{[3.](#)} Tafseer Burhan; Vol. 2, Pg. 288

^{[4.](#)} Tafseer Burhan; Vol. 2, Pg. 289

^{[5.](#)} Kafi; Vol. 2, Pg. 155

^{[6.](#)} Kafi; Vol. 2, Pg. 157

^{[7.](#)} Tafseer Burhan; Vol. 2, Pg. 289

^{[8.](#)} Kafi; Vol. 5, Pg. 100

^{[9.](#)} Tafseer Burhan; Vol. 2, Pg. 289

^{[10.](#)} Tafseer Burhan; Vol. 2, Pg. 290

89. Getting the highest stations of martyrs

Among the effects of this *Dua* is that one would become eligible for the highest stations of martyrs in *Qiyamat*. It is mentioned in *Minhajur Rishaad* from His Eminence, Abul Hasan Moosa bin Ja'far (as) in a tradition:

“...Among the highest levels of the martyrs on the Judgment Day are for those who have helped the Almighty Allah and His Messenger in their absence and those who have defended Allah and His Messenger.”

I say: The point of evidence derived from this tradition is that as we have mentioned a number of times, praying for an early reappearance of our master, the Master of the Time (aj) and helping him is same as helping the Messenger of Allah (S).

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 *Etekaf* 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 Etekaf

Third: Reward of *Etekaf* (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 *Etekaaf* 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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