

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).

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