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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 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)**

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.

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