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## Part 4: Regarding the Qualities and special merits of Imam al-Zamana (as) due to which it becomes incumbent to pray for him

Here we have mentioned some points that even if one of them is present in a person it becomes obligatory for us to pray for him, according to the dictates of reason or religious law or human nature or animal instinct.

While it is a fact that all these points are present in the holy being of the Imam of the time (aj), I have arranged some of them in alphabetical order, invoking the Almighty Allah to assist me in this matter and include me among the sincere followers and slaves of the seal of the successors and his repected forefathers, indeed Allah is the hearer of supplications.

### The Letter Alif (as)

#### 1. Eimaan (Faith) In God

It is preferable for us to pray for the believers because they are having the same faith and belief and this matter is proved through logic and religious law. Therefore it is necessary for us to pray for those exalted personalities who are the leaders of believers.

It is mentioned in *Kafi* through His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Messenger of Allah (S) said: No one prays for the benefit of believing men and women except that Allah Almighty gives him the same thing for which he had prayed from each of the believers that have

come into being since the beginning of the world or those who shall come till *Qiyamat*. And on the day of *Qiyamat* a believer shall be condemned to Hell and shall be forcibly taken towards Hell. Then the believing men and women will say: O our Lord, it is the same person who had prayed for us, so please accept our intercession for him. Allah Almighty will accept it and give him salvation.”

In the same book a narration is mentioned on the authority of Isa bin Mansoor that he said:

“I, Ibne Ya’fur and Abdullah bin Talha were present in the gathering of Abu Abdillah and His Eminence 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 only 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 asked: How is that? He replied: If these three traits are present in you he shall reveal his secret and shall be pleased and shall be pleased with the happiness of one that is happy. And he shall be sorrowful with the grief of one who 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 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 is a creation 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.”

## **2. Amr Bil Ma’roof (Enjoining Good)**

We shall discuss this under the topic of forbidding evil, *Insha Allah*.

### 3. Ijaabat (Fulfillment) of our prayers through the blessings of His Eminence

You must know that among all the great bounties of Allah Almighty upon us is that He has permitted us to call Him and pray to Him. And that we may express our needs to Him. And the Almighty Allah by His kindness and Mercy, fulfills our prayers. And since it is proved that all the divine bounties reach us through the *Barakat* of the existence of Imam az-Zaman (as) it is also very much clear that the fulfillment of prayers is among the best of bounties; rather it is the most important bounty. Since through this bounty we receive other bounties.

The importance of the rights of our Master, Imam az-Zaman upon us, become clear because the existence of His Eminence is the medium of the realization of this bounty and great bestowals from the Almighty Allah. It is incumbent on us to compensate this favor by praying or by other deeds.

Among the evidences that especially prove the fact that the existence of Imam (as) is the medium and cause of the prayers of the people is a traditional report that Saffar has quoted in his book, *Basairud Darajaat* through his chains of reporters from Imam Abu Ja'far Baqir (as) that he said:

The Messenger of Allah (S) said to Amirul Momineen (as): "Write down whatever I dictate." Ali (as) asked, "O Allah's Messenger, do you fear that I will forget?" He replied, "I don't worry about your forgetfulness. I have prayed to Allah to protect you and not to forget you. But write it down for your partners." Ali (as) asked: "Who are my partners?" He replied, "Imams from your progeny due to whom the Almighty Allah sends down rain on my Ummah, for the sake of whom He fulfills their prayers, and due to whom He removes calamities from them and due to whom mercy descends from the heavens. He is the first of them – indicating towards Imam Hasan – then he pointed towards Imam Husain (as) and said: The Imam's shall be from your progeny."

I say: This tradition, with attention to all its points clearly proves what we have stated.

### 4. Ihsaan (Favor) Upon Us

The favor of Imam az-Zaman (aj) upon us is having various aspects some of which we will mention in the following pages, if Allah wills...among them are the praying of His Eminence in our favor, the repulsion of the evil of the enemies and removal of hardships...etc. The Almighty Allah says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

***"Is the reward of goodness aught but goodness?" (Qur'an, Surah Rahman 55:60)***

Certainly, favor, according to the dictates of reason, religious law and human nature is the stimulant for

praying. Such that: “Do favor to the people and you will enslave their hearts. And it is often that favors enslave the people.”

## 5. Making Lawful The Rights That Have Come To Us From His Eminence

There is a lengthy tradition in *Kafi* narrated through Masma from Imam Sadiq (as) in which he is reported to have said:

“O Abu Yasar, indeed, the whole earth is for us and whatever that the Almighty Allah has brought out from it, is for us.” – Abu Yasar says that he asked His Eminence, “So, shall I bring all the property for you?” The Imam said, “O Abu Yasar, indeed we have made it lawful for you and made it permissible so keep your property with you. And whatever from the world is in the possession of our Shias, is lawful for them till the time our Qaim will arise and take the possession of its wealth from them and leave the earth in their possession. However whatever is in the possession of non-Shias, every benefit that accrues from it, is unlawful for them and when our Qaim arises, he will take away the earth from them and he shall expel them from it in a humiliating way.”<sup>1</sup>

## 6. Seeking The Help Of His Eminence

Relevant discussion regarding the above shall come under the letters (ظ) z’ and (ك) Kaaf in the topic of the similarity of His Eminence with his great grandfather Abu Abdillah al-Husain (as) and the letter (ن) Noon, in the topic of the call of His Eminence, if Allah wills.

## 7. Helping The Oppressed Ones Of Us, Shias

In the Epistle that His Eminence has written to Shaykh Mufeed it is mentioned:

“We are not neglectful of your affairs and we do not forsake your remembrance, otherwise your enemies would have destroyed you.”<sup>2</sup>

We have now reached the point in our discussion where I would like to narrate to you a story that the great scholar, Mirza Husain Noori has mentioned in *Jannatul Maawa*, may Allah exalt his ranks and increase his effulgence. The anecdotes mentioned in this book concern those who have had the honor of meeting His Eminence, the Hujjat or those who had the good fortune of witnessing his miracles. Mirza Husain Noori says:

Shaykh Ali Rashti was a great intellectual and honorable scholar, possessing all the goodly attributes and the best of excellences. He was a righteous scholar, a pious man and a deeply religious person. He was among the students of the true Sayyid, the great teacher, Hujjatul Islam Mirza Buzurg Shirazi. Since the people of the Fars province had continuously complained that they did not have any scholar or

spiritual personality among them, Mirza Shirazi sent him towards them. He lived with them continuously with perfect honor till the time he passed away. I had remained in his company during journey as well as at home. I have seen very few people who could equal him in morals, manners and excellence of character.

He relates: "In one of the journeys I was returning to Najaf Ashraf from the *Ziarat* of His Eminence, Abi Abdullah (as) through the route of River Euphrates. I had boarded a small boat that ran between Kerbala and Tuwairij. At Tuwairij the route diverged to Hilla and Najaf. The passengers, all of whom were the people of Hilla were busy in games, joking and shameful behavior, except for one person who though he also belonged to their group but they occasionally ridiculed his religion and criticized him. I was very astonished at this till we reached a place where the water was too less and the boatman was compelled to make us disembark. As we walked along the banks, by chance I happened to be walking with the same person. I asked him why he remained aloof from his fellow travelers and what was the reason they criticized his religion.

He said that they were from Ahle Sunnat and relatives of his. "My father was also from them but my mother was from the people of faith (Shia). I was also initially in their faith, but through the favor of Hazrat Hujjat (aj) became a Shia."

I asked him the motive of converting to Shiaism and how that had occurred. He said:

"My name is Yaqut and my profession is selling oil besides the Hilla bridge. One year I went out of Hilla to purchase oil from the dwellers of the desert (Bedouins) in the surrounding areas. I traveled some distance and purchased the oil and on the return journey got the company of some people of Hilla. We halted at one place at night and I went to sleep. But when I awoke in the morning I saw that they had all gone away leaving me alone without any water or any other rations in a desert that was infested with wild animals.

The nearest habitation was at least a few *farsakhs* (one farsakh = 6.24 kms). I got up and began my lonely journey, but after sometime I lost the way and was completely confused. In addition to this, I was extremely thirsty and the fear of wild beasts overwhelmed me. I remained there and in that condition prayed to the caliphs and *Mashayakhs*, imploring them to help me and through their intercession begged Allah to save me. But there was no response. Then I remembered my mother saying that we have a living Imam whose patronymic (*Kunniyat*) is Aba Salih who responds to the call of those who have lost their way and who helps those who help the oppressed and the weak. I made a vow to Allah that if he saved me I shall adopt the faith of my mother.

Then I called out to him and sought his refuge. I saw a man wearing a green turban like grass by the riverside, and he began to walk with me. He ordered me to adopt the religion of my mother and then he said the words (that the writer of the book forgot). And he said: Very soon you will reach a habitation where all the inhabitants are Shias. I said: My master, will you not come to that place with me?

He said: No, as a thousand people around the country are calling me for help, I want to go and help them. After that he disappeared from the view. After traveling for sometime I reached that village. Such was a distance to that place that my previous fellow travelers reached that station only the next day. I returned to Hilla from there and went to meet the chief jurisprudent, Sayyid Mahdi Qazwini (May Allah illuminate his resting place). I narrated my story to him, learnt the rules and regulations of religion from him and asked what I should do in order to see His Eminence again.

He said: Go for the *Ziarat* of Imam Husain (as) for forty Friday eves. I began to go for the *Ziarat* of the Chief of the martyrs every Friday eve. Once it so happened that only one Friday eve remained from forty. I set out from Hilla on Thursday for Kerbala, but when I reached the gates of the city I saw that the tyrannical officials were asking for the permit, and they were very strict about it. Neither did I have the permit nor the money to purchase it.

A few times I tried to smuggle myself by mingling in a group of people, but I did not succeed. At that time I saw His Eminence, the Master of the Affair (aj) that he entered wearing a dress of Iranian students and white turban on the head. Outside the city I sought his refuge and pleaded for his help. He came out and took me with himself into the city. But I did not see him again and remained regretful and sad at his separation.”<sup>3</sup>

## 8. Security Of The Roads And Cities By The Reappearance Of His Eminence

It is mentioned in *Bihar* quoting from *Irshad al-Qulub* of Dailami that Abu Abdillah Sadiq (as) is reported to have said:

“When the Qaim (aj) will reappear, he will rule with justice. And during his time tyranny and oppression will be destroyed and through His Eminence, security will be maintained at the roads and the earth will be full of his blessings.”<sup>4</sup>

In another tradition it has come from His Eminence regarding the reappearance of His Eminence, Qaim (aj) that he said:

“An old weak lady will travel (alone) from the east to the west but she will not face any problem.”

And in another report regarding the verse:

سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ

**“Travel through them nights and days, secure.” (Qur’an, Surah Saba 34: 18)**

It is mentioned “...with the Qaim of us (Ahle Bayt).”

## 9. Enlivening The Religion Of God And Exalting The Word Of Allah

We read in *Dua Nudbah*:

“Where is the reviver of the teachings and proofs of religion and its people?”

In the *Hadith Qudsi* quoted in the previous section, it is mentioned:

“And I shall enforce My religion through him and I shall make all the programs successful.”

Also in the Tafseer of the Ayat:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

**“...that He may make it prevail over all the religions...” (Qur’an, Surah Fath 48:28)**

It is mentioned that this shall be fulfilled after the reappearance of Hazrat Qaim (aj). And in *Bihar* in a lengthy tradition it is narrated from the Holy Prophet (S) that he said:

“The ninth of them is the Qaim of my family and the Mahdi of this nation. And in looks and speech most resembling me among all the people. Indeed, he shall reappear after a prolonged occultation and reveal the religion of God. And he shall get the support of Allah and His help, and he will be backed with divine angels. Then he would fill up the earth with equity and justice as it would have been fraught with injustice and tyranny.”<sup>5</sup>

Also in the same book of *Bihar* it has come in a detailed saying of His Eminence, Abu Ja’far Baqir (as) that he stated:

“After that he shall return to Kufa. At that time he will send three hundred of his companions to various areas of the world and he will pass his hand over their shoulders and chests. So they shall never have any difficulty in deciding any matter. Then in every nook and corner of the world will be this testimonial statement: *There is no god except Allah. The One without partner and Muhammad is the Messenger of Allah (S).*”<sup>6</sup>

There are many traditions regarding this but we have just provided a few examples.

## 10. Revenge Of His Eminence From The Enemies Of God

Among the titles of Imam az-Zaman (aj) is *Al-Muntaqim* (the Revenger).

In the book, *Ikmaluddin* there is a tradition of Imam Sadiq (as) and he has quoted his respected great

grandfather, Amirul Momineen (as) to have said:

The Messenger of Allah (S) said: “When I was taken to the heavens during the ascension (*Me’raaj*) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the *Ali Aala* and he is Ali. And I created Fatima, Hasan and Husain from your *Noor* (light/effulgence). At that time I presented their *Wilayat* (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their *Wilayat*, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My *Arsh*. O Muhammad, would you like to see them? I said: ‘Yes, my Lord!’

The Almighty Allah said: ‘Raise your head.’ So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja’far bin Muhammad, Moosa bin Ja’far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star.

I asked: ‘O Lord, who is that?’ He replied, ‘They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels. And he will bring out Lat and Uzza fresh and burn them up. Indeed the trial and test of the people by him will be much more difficult than the mischief of the Calf and Samari.’”<sup>7</sup>

In the same way it is narrated in *Bihar* quoting from *Ilalush Sharai* through his own chain of reporters, from Abdur Rahim Qaisari from His Eminence, Abu Ja’far Imam Baqir (as) that he said:

“When the Qaim rises, Humaira will be brought to him (after being raised from the dead), so that he may punish her with lashes to avenge for Fatima, the daughter of Muhammad (S).” I asked why he would punish her with lashes?

He replied, “Due to the false allegation she made against Ibrahim’s mother.” I asked: How is it that the Almighty Allah postponed this matter of (punishment by lashing) till the time of Hazrat Qaim? He said: The Almighty Allah, blessed be He, sent Muhammad (S) as a mercy, but He has created Qaim (aj) for punishing and taking revenge.”<sup>8</sup>

In the same book of *Biharul Anwar* it is quoted from *Mazaar Kabeer* from the author’s own chain of reporters from His Eminence, Abu Abdillah (as) that he said:

“When our Qaim arises, he will take revenge for Allah, His Messenger and all of us, the family of the Prophet.”<sup>9</sup>

Again in the same book it is copied from the *Irshad al-Qulub* of Dailami that Imam Sadiq (as) said:

“He will cut off the hand of Bani Shaiba and hang it on the Kaaba and he will write on it: They are the thieves of the Kaaba.” [10](#)

And in *Ihtijaj* it is mentioned that the Holy Prophet (S) said in his sermon of Ghadeer as follows:

“Know that: The seal of the Imams from us will be Mahdi (may Allah bless him). Know that, he is the one who will be victorious over all religions, he is the one to take revenge from the tyrants, he is the victor and the destroyer of castles, he is the one who will exterminate all the tribes of the polytheists, he is the one that will avenge the blood of all the saints of truth, he is the one who will drink from the deep sea, he is the one who will designate everyone on the basis of merit and superiority he is the selected one and the chosen one of God, he is the inheritor and encompasser over all sciences, he is the one who will give news of the Lord, the Mighty and the Sublime, and the realities of the faith are for him.

He will inform, he is the one who will be the owner of guidance and prevention in theory and practice. The affairs of religion are delegated to him and left to his discretion, the prophets preceding him and the Imams prior to him have been given the glad tidings about him. He is the remaining proof and after him there is no Divine Proof. There is no truth except with him and there is no light except near him. None shall be victorious and helped over him. He is the *Wali* of God on the earth and the Divine ruler upon the creatures and the trustee of the Lord over the apparent and hidden.”

In another part of the same sermon it says:

“O people! The special effulgence of Allah, the Mighty and the Sublime, is present in my being. After that it shone in the being of Ali and after that in his progeny till Qaim-e-Mahdi who will take over the right of Almighty Allah and all the rights that are for us.” [11](#)

In *Tafseer Qummi* regarding the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُؤُودًا

**“So grant the unbelievers a respite: let them alone for a while.” (Qur’an, Surah Tariq 86: 17)**

It is mentioned that: It is regarding the time of the uprising of the Qaim. Thus he will take revenge for us from the tyrants and oppressors from Quraish and Bani Umayyah and all the other people.” [12](#)

## **11. Establishment And Application Of Divine Penalties**

In a *Dua* related from Amari from His Eminence himself it is related as follows:

“And through him will be established the Divine penalties and religious laws that have been neglected.”

In the book, *Ikmaluddin* it is narrated from Imam Sadiq (as) under the explanation about the period of reappearance of His Eminence that he said:

“During that time the penalties promulgated by Divine Law shall be established.”

Another tradition on the same topic says:

“Indeed the establishment of one penalty from the divine penalties is purer than rain falling for forty days and nights.”<sup>13</sup>

As narrated from His Eminence, Abu Ja’far Baqir (as) and in the discussion ‘Enlivening of Earth’ (Revival of the earth through his blessings) we shall present matter appropriate to the topic, if Allah, the Almighty wills.

In *Bihar* it is narrated from Imam Sadiq (as) that he said:

“Two capital punishments are lawful in Islam. But so far no one has issued a verdict according to this rule. However when our Qaim reappears, he will establish the Divine Law and will not ask for evidence from anyone in these two matters. One is regarding the married adulterer and the Imam will order him to be stoned to death. Secondly he will order the beheading of the one who refuses to pay *Zakat*.”<sup>14</sup>

I say: The penalty for adultery (by married man or woman), subject to conditions mentioned in Islamic law, is stoning. This penalty is especially associated to the Imam of the time due to the factual knowledge of His Eminence. And unlike in the case of the tenure of other Imams no one would be able to escape punishment under doubt.

## 12. Distress And Helplessness Of His Eminence

It is mentioned in *Dua Nudbah* that:

“Where is that distressed one, that when he supplicates, his supplication is answered?”

In *Tafseer* of Ali bin Ibrahim Qummi regarding the holy verse:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ

**“Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.” (Qur’an, Surah Naml 27:62)**

It is mentioned from Husain bin Ali bin Fuzzal from Salih bin Uqbah from Imam Sadiq (as) that he said:

“This verse is revealed for Qaim of the Progeny of Muhammad (as). He is that distressed one who whenever he performs two units of prayer at the place (of Ibrahim) and calls Allah and supplicates to

Him, the Almighty Allah answers his supplication and appoints him the caliph on the earth.”[15](#)

- [1.](#) Usool Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/407
- [2.](#) Al-Ihtijaaj; Shaykh Tabarsi; Vol. 2/323
- [3.](#) Jannatul Maawa; Muhaddith Noori; Pg. 292
- [4.](#) Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/338
- [5.](#) Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/379
- [6.](#) Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/345
- [7.](#) Kamaluddin; Shaykh Sadooq; Vol. 1/252
- [8.](#) Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/314, Ilalush Sharai; Shaykh Sadooq; Vol. 2/267
- [9.](#) Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/376
- [10.](#) Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/338
- [11.](#) Al-Ihtijaaj; Shaykh Tabarsi; Vol. 1/80
- [12.](#) Tafseer al-Qummi, Pg. 721
- [13.](#) Furu Kafi, Vol. 7/174
- [14.](#) Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/325
- [15.](#) Tafseer al-Qummi, Pg. 497

## The Letter Ba (B)

### Bakhshish (Generosity) Of His Eminence

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) regarding the qualities of Hazrat Qaim (aj) that:

“All wealth from the exterior and the interior of the earth shall be gathered for him and he will tell the people: Come here, it was because of this that you severed relations, shed unlawful blood and indulged in unlawful deeds. Then he will bestow to them in such a measure as none before him has ever done.”[1](#)

Under the topic of the generosity of His Eminence we shall again mention some more traditions.

### 2. Establishing The Proof And Guidance

Among the blessings of the holy existence of His Eminence is the establishment of proof for them so that they may be guided aright and that their conditions may be reformed. In an epistle (*Tawqee*) quoted in *Ihtijaaj* it is mentioned:

“As for the future events refer to the narrators of our traditions, indeed they are my proof on you and I am the proof of Allah.”[2](#)

### 3. Tribulations Of His Eminence (Trials And Afflictions)

Shaykh Sadooq from his own chain of reporters from His Eminence the chief of those who prostrate, Ali bin al-Husain (as) has stated:

“Seven traits of the prophets are present in Hazrat Qaim...(till be said), ...as from Ayyub, success and prosperity after tribulation.”<sup>3</sup>

### 4. Blessings Of His Eminence

We said in Part Three that all the apparent and hidden bounties that reach the people during the time of His Eminence are due to his blessings, salutation and blessings of Allah be upon him. There are such a large number of traditions regarding this, that they exceed the level of *Tawatur* (narrated widely). From the same aspect is the Epistle (*Tawqee*) related in the book of *Ihtijaaj* which says:

“As for receiving benefits from me during the occultation, it is like receiving benefit from the Sun which is hidden behind the cloud (and thus cannot be seen).”<sup>4</sup>

<sup>1</sup>. Biharul Anwar; Vol. 52/351

<sup>2</sup>. Al-Ihtijaaj; Vol. 2/283

<sup>3</sup>. Kamaluddin; Vol. 1/332

<sup>4</sup>. Al-Ihtijaaj; Pg. 284

## The Letter Ta (T)

### 1. Uniting People

It is not a simple matter to unite and bring together the hearts (of different people). Most of the people have one of the two conditions, either they do not discern what is really good for them, therefore they resort to what is harmful for them. Or that they adopt what is really good for them but for the sake of worldly benefits they are satisfied with it. The only one who has reconciled both these conditions is the purified being of the Imam of the Age (aj). Therefore we read in *Dua Nudbah*:

“Where is the one who amidst disunity brings together reconciliation and agreement?”

In a supplication of Amirul Momineen Ali (as) it is mentioned regarding His Eminence:

“The disunity of the Ummah will be transformed into unity by him.”

A tradition states:

“Through him will be united the disunited and scattered hearts (of people) into an integrated entity.”

In *Kafi* it is narrated from Imam Sadiq (as) that he said:

“Through the medium of His Eminence, the Almighty Allah will unite the hearts (of people) that are divided and scattered.”<sup>[1](#)</sup>

In *Biharul Anwar* there is a tradition from Amirul Momineen Ali (as) that he said:

“I asked, “O, Messenger of Allah (S), is the Mahdi from us the Household of Muhammad or from the others?” He said, “Rather, he is ours. Allah will complete the religion through him, as He opened it through us. Through us they are rescued from mischief, as they were rescued from polytheism. Through us Allah will bring their hearts together as brothers after the hostility of mischief, as He brought them together as brothers in their religion after the hostility of polytheism.”<sup>[2](#)</sup>

The above tradition has been narrated through Ahle Sunnat channels and by the grace of Allah we believe in its authenticity.

## **2. The Mercy And Favors Of His Eminence With Regard To Us**

Testifying to the graces and favors of His Eminence with regard to us is the epistle (*Tawqee*) quoted in *Ihtijaaj*:

“It has come to our notice that a group among you is in doubt regarding the religion and their minds are in doubt and confusion regarding the master of your affair. This has caused us sadness.

Indeed, for your own sake and not for us, and the cause of our distress is from your side not ours. Because the Almighty Allah is with us, so we are not in need of anyone else. And the truth is with us, therefore if for any reason one deserts us, he does not leave us in loneliness. We are the creations of our God and the creatures are made by us.”<sup>[3](#)</sup>

Another tradition quoted in *Basairud Darajaat* also emphasizes this point. It is narrated through his own chain of narrators from Zaid Shahhani that:

I went to His Eminence, Abu Abdillah Imam Sadiq (as) who said to me: “O Zaid, renew your worship and ask for forgiveness.” I asked, “May I be sacrificed on you, are you informing me about my death?” He replied: “O Zaid, Whatever information we have about you is good and you are from our Shias.” He said: I asked, “What does it imply for me?” He replied, “You are from our Shias and the *Siraat, Mizan* and accounting of our Shias is upon us and indeed we are more kind you than you yourselves are.”<sup>[4](#)</sup>

## **3. Bearing Pain At Our Hands**

In a *Tawqee* of His Eminence it is mentioned:

“The ignorant and foolish of the Shias, and those for whom their religion is like the wing of a mosquito, they have caused pain to me.”<sup>5</sup>

## 4. Abandoning His Own Right For Us

His Eminence, Qaim (aj) has given up his right in the world and the hereafter for our benefit and he will do so in the future also. As for the world we have previously brought evidence for this matter that whatever we possess from the property of Imam (as) it has been made lawful for us by him. And as for the hereafter it is narrated in the third volume of *Biharul Anwar* from Imam Sadiq (as) that he said:

“When the Day of Judgment arrives, the Almighty Allah will entrust the accounting of our Shias to us. Then as for their sins between them and Allah, Muhammad (S) will invoke the Divine court for their forgiveness and as for that which had been between them and other people He would compensate them from the oppressions suffered by Muhammad (S). And as for that which is between the Shias and us, we shall forgive them about it so that they may enter Paradise, without giving any account.”<sup>6</sup>

I say: some traditions on this subject are also recorded in *Tafseer Burhan* especially under the exegesis of the verse:

تُمْ إِنَّ عَلَيْنَا حِسَابَهُمْ

**“Then surely upon Us is the taking of their account.” (Qur’an, Surah Ghashiya 88:26)**

## 5. Attending The Funeral Of Our Dead

Testifying to this matter is a tradition recorded in *Biharul Anwar* quoting the *Manaqib* of Ibne Shahr Aashob that:

The Shias of Nishapur [during the Imamate of His Eminence, Moosa bin Ja’far (as)] gathered and selected a man named Muhammad bin Ali Nishapuri so that he may go to Medina to take presents, religious taxes and gifts to their Imam. They gave 30000 Dinars and 50000 Dirhams in cash and 12000 garments to Muhammad bin Ali.

During this a believing lady, named Shatita brought an original dirham and a piece of woolen cloth she had knitted by hand which cost 4 dirhams and gave these things saying: The Almighty Allah is not ashamed of the truth (that is even if the share of the Imam is less, it must be conveyed to him).

At that moment that gathering brought a sheaf of paper containing 70 pages and a question was written on each sheet and the rest of it left blank so that the reply may be written below it. Both the pages were placed face to face and tied at three places with a string and a seal was put at the knots. They said: Take the folder and give it to the Imam in the evening and collect it from him the next morning.

Then break the seals and see if the questions mentioned therein are replied or not. If the replies have been included without breaking the seals he is that same Imam and eligible for these monies. If not, bring us back the cash and goods. Muhammad bin Ali reached the holy city of Medina and first happened to go to Abdullah Aftah and tested him and found that he did not have the capability for the position of Imamate. He came out of his house uttering: "O Lord, guide me to the right path."

He was standing in that confused state when a child came and said: Come to the one you are looking for. And he took him to the house of His Eminence, Moosa bin Ja'far (as). His Eminence glanced at him and said: O Abu Ja'far, why did you lose hope and why did you wander like Jews and Christians in bewilderment? Did not Abu Hamza at the masjid of my great grandfather guide you to me, the Divine Proof and His *Wali*? I gave the replies to the questions in the file yesterday.

Bring it to me and also get me the dirham of Shatita that is in the purse. And the weight of her dirham would be one dirham and four *Daniq*. Bring it to me. There will be 400 dirhams in that purse that is from Aan-e-Waazoori and the piece of her cloth is tied together with the garments of two Balkhi brothers. He (the narrator) says: The words spoken by His Eminence left me astounded. I went out and brought back whatever he had commanded and presented it to him respectfully. He picked up the dirham and cloth piece of Shatita and addressed me:

"And Allah does not forbear from the truth."

O Abu Ja'far convey my *Salaam* to Shatita and give this purse to her. That purse contained 40 dirhams. Then he said: "I am also gifting her a piece of my burial shroud. The cotton of this shroud is from our village Saida in the area of Fatima (as) and my sister, Halima, the daughter of His Eminence, Abu Abdillah Ja'far bin Muhammad Sadiq (as) has spun it.

Tell Shatitan that after receiving from Abu Ja'far the money and the piece of shroud she will not remain alive for more than nineteen days. "So spend 16 dirhams on yourself and keep 24 dirhams for your funeral expenses and *Sadaqah*. And I shall recite the funeral prayer on your bier." O Abu Ja'far, when you see me (at that time) keep this matter secret as it is better for the safety of your life. Then he said: Take these things back to their owners and break the seal on the file and see if the replies were given before you brought the sheaf?"

He says: "I looked at the seals and saw that they were intact. I broke one of the seals from the middle and saw the writing of the Aalim (as) and noted what he had said regarding a man who said that he had made a vow to Almighty Allah that he will free each slave who is in his charge since old, and he has many slaves; does he have to free all of them? The reply in his blessed handwriting was as follows: He must free every slave who has been under his authority for at least six months. The following verse proves the correctness of this matter:

وَالْقَمَرَ قَدَرْنَا هُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

**“And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.” (Qur’an, Surah Yasin 36:39)**

And the new is one who has not been with him for more than six months.”

I removed the second seal and saw the following writing: What does the Imam say about one who said: I will give a huge amount in *Sadaqah*. How much *Sadaqah* does he have to pay? The reply to this in the Imam’s writing was: One who has made such a vow, if he is having sheep, he must give eighty four sheep in *Sadaqah* and if he has camels he must give eighty four camels and if he has money he must give eighty four dirhams. The evidence of this is the following verse:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

**“Certainly Allah helped you in many battlefields.” (Qur’an, Surah Taubah 9:25)**

Since the number of battles fought till the time of the revelation of this verse were 84. Then I broke the third seal and read the question and reply: The Imam (as) had answered the query about the penalty for a person who digs up a grave, beheads the corpse and steals the shroud cloth. The reply in the handwriting of His Eminence was as follows: The hands of the thief shall be cut off due to the theft he had committed. And he must be fined 100 dinars for beheading the corpse because we consider a corpse equal to the fetus that has not yet received the soul and the *Diyah* of ‘*Nutfa*’ is 20 dinars...till the end of the verdict.

When Abu Ja’far Muhammad bin Ali Nishapuri returned to Khorasan he saw that those, whose monies His Eminence had rejected, had started following the Fathiya religion. However, Shatita still followed the true faith. He conveyed the *Salaam* of His Eminence, Kazim (as) to her and gave her the purse and piece of shroud cloth.

Then as the Imam had forecasted she remained alive for 19 days and when she passed away, Imam (as) arrived on a camel. At the conclusion of the rituals he mounted his camel and headed towards the desert saying: “Relate the matter to your companions and convey my salaams to them. And tell them that I and the Imams like me inevitably come to attend their funerals wherever they may go in the earth. So (always) keep the fear of Allah (piety) in yourselves.”<sup>7</sup>

## **6. Rebuilding The Foundations Of Islam After Its Ruin And Destruction**

In a *Dua* narrated from Amari (r.a.) His Eminence says:

“O Lord! Through him renew whatever has been obliterated from Your religion.”

In another *Dua* that is narrated from His Eminence, Abul Hasan ar-Reza (as) it is said:

“Through him renovate whatever that has been ruined from the fort of Your religion and the rules of religion that have been changed and distorted. And make a foundation anew till the religious law is renewed at his hands and a new beginning and freshness is restored to the people.”<sup>8</sup>

And in *Biharul Anwar* it is quoted from *Irshad al-Qulub* of Dailami from Abu Abdillah Sadiq (as) that he said:

“When the Qaim arises, he will call the people towards Islam again and he will guide them by the commands that have become extinct and the majority of the people have abandoned them and become deviated. Due to this aspect, His Eminence is named as *Mahdi* as he will guide by the rules that they have been abandoned. And he is named *Qaim* because he will arise with the truth.”<sup>9</sup>

In the book, *Ghaibat Nomani* it is narrated from His Eminence, Abu Ja’far Imam Baqir (as) that he said:

“His Eminence, Qaim (aj) will arise with a new code of religion, a new book and fresh verdicts that shall be severe upon the Arabs.”<sup>10</sup>

And in reply to a query regarding the method and style of His Eminence, Mahdi (aj), His Eminence, Abu Abdillah Imam Sadiq (as) said:

“His Eminence, Qaim will complete the same program that the Holy Prophet (S) had adopted. He will destroy the previous foundations just as the Holy Messenger (S) destroyed the system of *Jahiliya* (age of ignorance) and began Islam anew.”<sup>11</sup>

In another report similar to this narrated from His Eminence, Abu Ja’far Baqir (as) it has come and from the same Hazrat [Imam Baqir (as)] that he said:

“Indeed when our Qaim arises, he will call the people to a new religious concept just as the Holy Prophet (S) had done and initiated Islam in a strange way. And it will return in a strange way just as it had begun. Blessed are the strangers.”<sup>12</sup>

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

“Islam began in a queer way and again just like that it will return to its original condition, thus blessed be the strange ones.” Abu Baseer asked, “Please explain this to me, that will the Almighty Allah reform your condition?” The Imam replied, “The caller from us will call anew, just as the Messenger of Allah (S) had begun his call.”<sup>13</sup>

The same Holy Imam (as) is reported to have said:

“As if I can see Qaim (aj) upon the pulpit wearing his cloak. He takes out from his cloak a sealed proclamation. Then he breaks the seal and reads out the proclamation. The people become horrified

and scatter away from him like goats and sheep and except for his close confidants none remains with him. Then he says something, hearing which those who had run away from him are compelled to return. And I know what he would say.”<sup>14</sup>

## **7. Completion Of The Matter By His Eminence**

In *Tawheed* of Shaykh Sadooq through his own chain of narrators it is related from His Eminence, Reza (as) under the exegesis of alphabets that he said:

“And ‘Ta’: Completion (Tamam) of the matter by the Qaim of the Progeny of Muhammad.”<sup>15</sup>

## **8. Qur’anic Teachings Collected By Amirul Momineen (as)**

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

“As if I can see our Shias in the Kufa Masjid, in tents pitched over there, teaching the people Qur’an in the same sequence as it was revealed.”<sup>16</sup>

It is also related from His Eminence that he said:

“As if I can see non-Arabs in their tents in the Kufa Masjid teaching people the Qur’an in the same sequence as it was revealed.”

Asbagh bin Nubatah says: I asked: Was it not revealed like this?

The Imam replied, “No, names and father’s names of seventy people are erased from the Qur’an. And they left the name of Abu Lahab only that it may be a rebuke to the Messenger of Allah (S) since he was the Prophet’s uncle.”<sup>17</sup>

And it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

“As if I can see the Shias holding the *Mathani* (Qur’an) and teaching the people.”<sup>18</sup>

*Irshad al-Qulub* of Dailami says that His Eminence, Abu Ja’far Baqir (as) is reported to have stated:

“When our Qaim rises up, tents will be pitched for those who would like to learn the Qur’an just as it had been revealed by Allah, the Mighty, the Sublime. Thus the most difficult matter will be for those who have learnt it by heart. Because this compilation is different.”

In *Kafi* it is reported from Salim bin Abi Salma that he said:

“I heard a man read out a portion of Qur’an to His Eminence, Abi Abdullah Sadiq (as) in way that was absolutely different from the manner it is recited. So His Eminence, Abu Abdullah (as) told him not to recite it like that. He urged him to read it in the usual way that people generally read till the

reappearance of the Qaim (aj).

Thus when His Eminence, Qaim reappears he will recite the Book of Allah according to its rules and he will bring out a copy of Qur'an inscribed by Ali (as). Then he said: "When Ali (as) completed writing it and became free after its compilation he took it out to the people saying: "This is the Book of Allah, the Mighty and Sublime as Allah revealed it upon His Eminence, Muhammad. Indeed, I have compiled it from two tablets." The people said: "We have a compiled copy with us and we do not need this (your) copy." He said: "By Allah, after this day, you will not see it ever. It was only incumbent on me to inform you after I have compiled it, so that you may read it."<sup>19</sup>

It is mentioned in *Ihtijaaj* that:

"When the Messenger of Allah (S) passed away, Ali (as) collected the Qur'an and took it to the *Muhajireen* and *Ansar* (Emigrants and Helpers), because the Holy Prophet (S) had willed him about it: Thus when Abu Bakr opened it; on the first page he had opened, the disgrace of the community was obvious. Umar was shocked and he said: 'O Ali, take it back as we have no need of it.' So His Eminence, Ali (as) took it and went away.

Then they summoned Zaid bin Thabit who was a *Qari* (reciter) of Qur'an and Umar said to him: 'Ali brought the Qur'an he has written but it contained disgrace of the Muhajireen and Ansar. In our opinion we should compile the Qur'an omitting the criticism of the Muhajireen and Ansar.' Zaid agreed to it but said: 'If I were to compile the Qur'an as per your directions and later on Ali publicizes his version, would your labors not be wasted?'

Umar said: 'There is no other option except to kill him and rid ourselves.' So they hatched a plot to kill His Eminence at the hands of Khalid bin Walid but the plot failed. And when Umar became the caliph, he ordered Ali (as) to bring his Qur'an so that they may alter it between them. He told His Eminence: 'O Abal Hasan! The Qur'an that you brought to Abu Bakr was very good. Now bring it again to us so that we may have a consensus upon it.'

Ali (as) said: 'Alas, that is not possible! At that time I had brought it to you to exhaust the argument on you. So that on the Day of Judgment you cannot complain that you were ignorant of it. And you cannot blame me for not showing it to you. Indeed, the Qur'an that is with me cannot reach the possession of anyone except the pure ones and the successors from my descendants.'

Umar said: 'Is there a fixed time of the publication of this Qur'an?' Imam replied, 'Rather it is at the time of the reappearance of the Qaim from our Progeny. He will bring it out. And he will make the people follow it, thus he will apply Sunnah on it.'<sup>20</sup>

I say: It is possible that the secret of naming His Eminence, Qaim (aj) as *Qur'an-e-Azeem* (The Great Qur'an) is the same that he will command by the Qur'an and urge people to read it and act according to it, and that he is the expression of the Qur'an and the one who will make it popular. In *Tafseer al-Burhan*

it is narrated from Hissan Amiri that he said:

I asked His Eminence, Abu Ja'far Baqir (as) regarding the verse:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

**“And certainly We have given you seven of the oft-repeated (verses) and the grand Qur'an.”**  
**(Qur'an, Surah Hijr 15:87)**

He replied: It was not revealed like this. It is as follows:

And certainly We have given you the seven oft-repeated (verses) and the grand Qur'an.<sup>21</sup>

We are those and the *Qur'an-e-Azeem* is the son of the son.”

It is related by Qasim bin Al-Urwah that His Eminence said regarding the verse:

And certainly We have given you seven from the oft-repeated (verses) and the grand Qur'an.

That is: “Seven Imams and Qaim (aj).”<sup>22</sup>

I say: Perhaps the meaning of seven Imams is according to their seven names and the tradition of Fatima (as) is also to be kept in mind and the *Qur'an-e-Azeem* is the son of son who would be His Eminence, Qaim (aj). Because it is related in *Biharul Anwar* that Ali (as) said:

“There are two names for him; one of it is secret and the other publicized. The name that shall remain confidential is Ahmad and the name that shall be publicized is Muhammad.”<sup>23</sup>

Supporting this matter is a tradition that the writer of *Biharul Anwar* has quoted from Yunus bin Abdur Rahman on the authority of someone who had heard him narrate:

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

“And certainly We have given you seven of the oft-repeated (verses) and the grand Qur'an.”

He replied: “The apparent allusion is the Surah Hamd and the hidden denotes the son of son and the seventh of them is Qaim (aj).”<sup>24</sup>

On the basis of this – the second possibility – the turning of “Qur'an-e-Azeem” upon “Saba is from the aspect that it be especially remembered by His Eminence, Qaim (aj), due to an important matter that is remembered from that honored personality. And for the meaning of ‘Mathani’ it is possible that it may be denoting all the verses of the Qur'an. This possibility is further supported by the following verse:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

**“Allah has revealed the best announcement, a book conformable in its various parts...” (Qur’an, Surah Zumar 39:23)**

Also the first possibility that he said:

“As-Sab-a’l Mathaani.”

In a tradition of Imam Sadiq (as) that previously we narrated from *Ghaibat Nomani* in which he said:

“As if I can see the Shias of Ali holding in their hands the ‘Mathaani’...”

It supports this meaning and the interpretation from Qur’an to *Mathani* is due to the repetition of its revelation that once it was revealed as a whole on the Shab-e-Qadr on the Baitul Ma’moor and after that from there it was revealed on the Holy Prophet (S) gradually in stages in a period of twenty-three years.[25](#)

Perhaps with this view it would specifically denote Suratul Fatihatul Kitab (Hamd) – as narrated from Amirul Momineen (as) – and the interpretation of that as Mathaani is due to its repetition in every prayer compulsorily or due to the repetition of its revelation. And that they have compared Imam az-Zaman (aj) to ‘Mathaani’ or due to the fact that they, in relation to the Prophet are sons of sons in the second degree of sonship due to his relationship with the Prophet according to the human world and the aspect of creation of human beings.

And that Her Eminence, Fatima (as) is in the first category or from the aspect of the fact that they are of second category with respect to the Qur’an. Just as the *Hadith Thaqlayn* proves this meaning. This *hadith* is *Mutawatir* through the Shia and Sunni sources. However from the Sunni sources it is narrated from Abu Saeed Khudri that he said: The Messenger of Allah (S) said:

“O people, I leave behind among you two weighty things, one of them is greater than the other. The Book of Allah, the Mighty and the Sublime; and it is the rope stretched from the heavens to the earth and my progeny, my family and these two will not separate from each other till they return to me at the side of the Hauz (Pool of Kauthar).”[26](#)

The third possibility is that since with relation to the Holy Prophet (S) in the rank they are after him, the word ‘Mathaani’ denotes them. From the aspects of divine sciences and intellectual levels they are of the second rank as the Messenger of Allah (S) has said:

“I am the city of knowledge and Ali is its gateway.”[27](#)

Amirul Momineen Ali (as) has also said: “The Messenger of Allah (S) opened a thousand doors of knowledge to me and each door opened a thousand doors.”[28](#)

These are the matters that came in my view in solving the doubts and in researching this topic and the Almighty Allah is cognizant of the real facts. Though there are some other aspects also that are remote possibilities and have not been discussed here as it would unnecessarily prolong the discussion. Those who wish to study in more detail may refer to *Miraatul Anwaar wa Mishkaatul Asraar* of Shaykh Abul Hasan Shareef.

- [1.](#) Al Kafi, Vol. 1, Pg. 334
- [2.](#) Biharul Anwar; Vol. 51/84
- [3.](#) Al-Ihtijaj; Vol. 2, Pg. 278
- [4.](#) Basairud Darajaat, Pg. 256
- [5.](#) Al-Ihtijaj; Vol. 2, Pg. 289
- [6.](#) Biharul Anwar; Vol. 7/274
- [7.](#) Biharul Anwar; Vol. 47/73
- [8.](#) Jamaal al-Usoob, Pg. 509
- [9.](#) Biharul Anwar; Vol. 51/30
- [10.](#) Ghaibat Nomani, Pg. 122
- [11.](#) Ghaibat Nomani, Pg. 121
- [12.](#) Ghaibat Nomani, Pg. 173
- [13.](#) Ghaibat Nomani, Pg. 173
- [14.](#) Biharul Anwar; Vol. 52, Pg. 352
- [15.](#) At-Tawheed, 233
- [16.](#) Muhammad bin Ja'far Nomani, as mentioned in Amalul Aamil is a senior Shaykh and great narrator of traditions. He moved to Baghdad and from there to Syria where he passed away. As mentioned by Allamah Hilli and Najjashi in his biography. After the above statement Najjashi says: He was a student of Kulaini and among his writings are: Tafseer of Qur'an, a part of which I have seen, Book of Ghaibah, which also I have seen that it is a very fine and comprehensive piece of work.
- [17.](#) Ghaibat Nomani, Pg. 125
- [18.](#) Ghaibat Nomani, Chapter on the condition of the Shias during the time of His Eminence
- [19.](#) Kafi, Vol. 2, Pg. 633
- [20.](#) Al-Ihtijaj; Vol. 1 Pg. 225
- [21.](#) Tafseer Al-Burhan; Vol. 2/354
- [22.](#) Al-Burhan, Vol. 2, Pg. 354
- [23.](#) Biharul Anwar; Vol. 51, Pg. 35
- [24.](#) Al-Burhan, Vol. 1, Pg. 354
- [25.](#) Thus it is narrated in Kafi from his chains of reporters that His Eminence Abi Abdullah as-Sadiq (as) and Tabarsi has said in Majma al-Bayan: It is named Mathani because many of its stories, reports, laws and teachings are repeated and narrated in different ways and also because its recitation is repeated and it is not tiring. (The Author)
- [26.](#) The great Sayyid Hashim al-Bahrani in Ghayat al-Maraam Pg. 223, has quoted from Amirul Momineen Ali (as) when he was asked regarding the above tradition that who constitute the Itrah, he said: I, Hasan, Husain and nine Imams from progeny of Husain (as) the ninth of whom is Mahdi, the Qaim...(Author).
- [27.](#) Ibid, Pg. 524
- [28.](#) Ibid, Pg. 517

# The Letter Tha (Th)

## 1. Thawaab (Reward) Of Good Deeds And Their Acceptance Is Subject To The Wilayat Of His Eminence

In the Part One of the book have already proved this matter and in the Part Eight again we shall discuss further points to prove this assertion.

In *Ikmaluddin* it is narrated from His Eminence, Sadiq (as) that he said:

“One who agrees (believes) in the Imamate of the Imams from my forefathers and descendants but denies Mahdi from my descendants is like one who accepts the prophethood of all the prophets but denies the prophethood of His Eminence, Muhammad (S).”

Abdullah bin Abi Ya’fur says:

I asked: “Who is the Mahdi from your descendants?” He replied: “The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you.”<sup>1</sup>

There are a large number of traditions on this topic, some of which we shall narrate in the eighth part, if Allah, the Almighty wills.

## 2. Revenger Of The Blood Of Husain (as) And The Martyrs Of Kerbala

It is mentioned in *Majmaul Bahrayn* that:

“Revenger is one who under no circumstance rests till he does not avenge the blood shed from his side.”

We read in *Ziarat Aashura*:

“I beg Allah, Who honored you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendant of Muhammad (S) at the time of the final and decisive war to take revenge for you.”

In *Bihar* quoting from *Ghaibat Nomani* from Abu Ja’far Baqir (as) under the description of the qualities of Imam Qaim (aj) he said:

“His mission is nothing but the complete extermination (of those who will oppose him). He will not leave

anyone (from the enemies of truth.”[2](#)

Ayyashi has mentioned in the exegesis of the verse:

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

**“And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.” (Qur’an, Surah Isra 17:33)**

The report of Salaam bin al-Mustanir from His Eminence, Baqir (as) that he said:

“It was Husain bin Ali (as) that was martyred unjustly and we are his successors. When the Qaim from us rises he will set out to revenge the blood of Husain (as). Then he will unleash such killings that it will be alleged that he is doing *Israaf* (excess) in killing.”[3](#)

His Eminence also said:

“The one killed is Husain (as) and his *Wali* is Qaim (aj). And the *Israaf* in that killing is: He would kill other than his killer. (that is Mansoor) because he will not leave the world till by the medium of a man from the progeny of the Messenger of Allah (S) he gets help and victory such that he would fill the earth with justice and equity just as it would have been fraught with injustice and oppression.”

In another traditional report in *Kafi* from His Eminence, Abu Abdillah Sadiq (as) with reference to the same verse it is mentioned:

“It was revealed about Husain (as). If people are killed due to him it is not *Israaf* (excess).”[4](#)

In the book *Ilalush Sharai* it is narrated from His Eminence, Baqir (as) that he said:

“When my grandfather, Husain (as) was martyred, the angels raised up their lamentations of protest in the court of Allah, the Mighty and the Sublime, and they said: “O God, owner of discretion! Will you ignore the one who has killed Your chosen one, son of Your chosen one and the best of creations?”

The Almighty Allah revealed to them: “O My angels, rest assured. By My Mighty and Glory, I will indeed take revenge from them – even if it be after sometime.” After that Allah, the Mighty and Sublime, removed the veil from the faces of the Imams from the progeny of Husain (as). The angels became glad and noticed that one of them was standing up in prayers. Allah said: “I will take revenge from them from this Qaim (the standing one).”[5](#)

In *Kafi* it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

“When Husain (as) was martyred, the heavens and the earth and all that is in it lamented and said: “Lord, permit us to destroy all the creatures and to renew the earth again as they have considered Your

sanctity lawful (to defile) and have slain

Your chosen one.” So the Almighty Allah revealed to them, “O angels, O My heavens and O My earth! Rest assured!” Then He removed a curtain behind which were visible, Muhammad and the twelve successors. He held the hand of the Qaim from among them and said: O My angels and O My heavens and O My earth, I will help them. He repeated it thrice.”[6](#)

In *Ghayat al-Maraam* the great traditionist, Sayyid Hashim Bahrani has quoted a tradition from the Ahle Sunnat channels in the narration of *Me'raaj*(ascension) as follows:

“The Almighty Allah said: O Muhammad! would you like to see them? I said: Yes! The Lord said: Turn towards the right of the *Arsh*. When I turned in that direction, I immediately saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi (aj) surrounded by effulgence, reciting the prayers in standing position. And he, that is Mahdi (aj) was among them like a brilliant star. The Almighty Allah said: These are the Divine Proofs and he is the revenger of your progeny. By My honor, he is the necessary proof for My friends and the revenger from My enemies.”[7](#)

In *Biharul Anwar* the qualities of His Eminence, Qaim (aj) are described by His Eminence, Abu Abdillah Sadiq (as) in the following tradition:

“There will be some men whose hearts will be as strong as iron and who will not have an iota of doubt and regarding their faith in Allah they shall be as solid as rocks. They shall be so valiant that if they were to attack mountains, they could move them from their place. And to whichever area they turn they shall destroy it and for seeking blessings and to create courage in the hearts they will keep kissing the saddle of Imam Qaim (aj). They shall be right upto the expectations of the Imam.

They shall be men that do not sleep at night. They shall be busy all night in prayers. The sound of them reciting the Qur'an will seem like humming of the bees. They shall spend the night standing and in the morning mount their horses. In the night they will be like monks and ascetics and in the day they shall be like ferocious lions.

They shall be more obedient to their Imam than a slave girl is to her master. Their heart (from the aspect of faith) will be like lanterns in which the flame is lighted. They shall be fearful of Allah. They shall invite towards martyrdom. They shall be eager to be killed in the way of God. Their slogan shall be: *Yaa Tharatal Husain!* That is: “Revenge of the blood of Husain!” When they march, their awe shall precede them for a distance of one months travel (far away). It is through them that Allah will help the true Imam.”[8](#)

It is narrated from His Eminence that he said:

“When the Qaim (aj) rises up, he will slay the grandsons (descendants) of the killers of Husain (as).”[9](#)

A tradition of His Eminence, Reza (as) has explained the logic behind this and it says that they would be killed due to their satisfaction at the deeds of their ancestors and because they used to boast and feel proud of it. And it is well-known that one who is satisfied at something, it is just as if he has committed it.

In the book, *Al Muhajja Feema Nazala Lil Qaaimil Hujjah* it is mentioned that Imam Sadiq (as) said regarding the verse:

وَمَنْ قُتِلَ مَظْلُومًا

**“And one who is killed unjustly... (Qur’an, Surah Isra 17:33)**

This verse is revealed about Husain (as). If his *Wali* (successor) kills the people of the earth it will not be *Israaf* (extravagance). And his *Wali* is Qaim (aj).”<sup>10</sup>

1. Kamaluddin; Vol. 1, Pg. 338
2. Biharul Anwar; Vol. 52, Pg. 231
3. Tafseer al-Ayyashi, Vol. 2, Pg. 290
4. Rauda Kafi; Vol. 8, 255
5. Ilalush Sharai; Shaykh Sadooq; Pg. 160
6. Kafi, Vol. 1, Pg. 534br
7. Ghayat al-Maraam Pg.194
8. Biharul Anwar; Vol. 52, Pg. 308
9. Biharul Anwar; Vol. 52, Pg. 313
10. Al-Muhajja, Pg. 740

## The Letter Jeem (J)

### 1. Jamaal (Elegance) and beauty of His Eminence

Know that our master, the master of the time, may Allah bless him, is the most elegant and handsome person in the world because he is most closely resembling the Holy Prophet (S). As mentioned in the *Kitabul Hujja* of Sayyid Bahrani and others also quoting from Ammar that he said:

“The Holy Prophet (S) said: O Ammar, Allah, the High and the Mighty made a covenant to me that nine Imams will emerge from the loins of Husain and the ninth of them will disappear from the public and he it is about whom Allah, the Mighty and the Sublime says:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

**“Say: Have you considered if your water should go down, who is it then that will bring you flowing water?” (Qur’an, Surah Mulk 67:30)**

There will be a prolonged occultation for him, such that a group will give up faith in him and others will remain steadfast. Thus when it is the last age of time, he will reappear and fill up the earth with equity and justice just as it would be fraught with injustice and oppression. And he will make war for the interpretation of Qur’an just as I fought for its revelation and he will have the same name as mine and he will be most closely resembling me.”[1](#)

In *Kamaluddin* it is narrated from the Messenger of Allah (S) that he said:

“Mahdi is from my progeny, his name is same as mine and his patronymic is (also) same as mine. He most closely resembles me by way of manners and appearance. He will have occultation and astonishment; such that people will go astray in it. Then he will appear like a shooting star. He will fill the earth with justice and equity as it would have been teeming with tyranny and oppression.”[2](#)

Also in the same book there is a tradition of Imam Sadiq (as) from his forefathers from the Messenger of Allah (S) that he said:

“Mahdi is from my descendants. His name is my name and his patronymic (*Kunniyat*) is my patronymic. He most closely resembles me in appearance and behavior than all the people. There will be occultation and confusion for him. So much so that people will deviate from their religion. Then a time will come when he would appear like a shooting star and he would fill up the earth with equity and justice just as it would be brimming with injustice and oppression.”[3](#)

Also in the same book through the chains of narrators going upto the Messenger of Allah (S) it is narrated in a tradition of Ibne Abbas that:

“From the offspring of Husain (as), He has designated Imams who will stand by my affair and will protect my will. The ninth of them will be the Qaim (aj) of my Ahle Bait (as). He will be the Mahdi (aj) of this nation and the most similar to me in traits, words and deeds.”[4](#)

Now since you are aware that His Eminence is most closely resembling the Messenger of Allah (S), you must know that indeed, it has been proved from textual proofs of the traditions that the Messenger of Allah (S) was the most elegant and handsome person of all humanity. Note the following traditional report from Thiqatul Islam Kulaini in *Kafi* quoting from His Eminence, Abu Ja’far Imam Baqir (as) that he said:

“The complexion of the Holy Prophet (S) was fair with a reddish hue. His eyes were big and black. His brows were joined. His fingers were heavy, as if gilded with molten gold. The bones of his shoulders were broad and strong. When he used to turn towards anyone at the right or the left, he used to turn his whole body (due to his firm physique). Hairs covered his chest from the top until the navel. He had a

body like clean silver and above his shoulders his neck used to appear like an oriental silver flask. He had a long nose, such that when he drank water, it touched the surface. And when he walked he walked with the head bowed down as if descending a slope. None was seen like him in appearance before or after him.”[5](#)

In *Biharul Anwar* it is quoted from Shaykh Tusi’s *Ghaibah* that Amirul Momineen (as) said from the pulpit:

“A man shall come from my progeny in the latter days; he will be fair complexioned with a touch of red, of a broad abdomen, with legs of ample width, and high shoulders. On his back are two signs, one of the color of his skin and another like the sign of the Messenger (as).”[6](#)

Through Ahle Sunnat sources it is narrated that the Holy Prophet (S) said:

“Mahdi is the Peacock of the folks of Paradise.”[7](#)

And it is also quoted from His Eminence, the Messenger of Allah (S) that he said:

“The Mahdi is a man from my progeny, his complexion is Arabic and his physique is Israeli. On his right cheek is a mole, like a glittering star.”[8](#)

Also from His Eminence, the Holy Prophet (S) it is related that he said:

“The Mahdi from us will have a broad forehead and a thin (pointed?) nose.”[9](#)

In the book of *Tabsiratul Wali Feeman Raa-al Qaim al-Mahdi (aj)* of Abu Naeem Muhammad bin Ahmad al-Ansari it is narrated that:

“Some of the *Mufawwiza* and *Muqassira* (followers of predestination) sent Kamil bin Ibrahim Madani to His Eminence, Abu Muhammad Imam Hasan Askari (as) in Samarra in order to debate with His Eminence. Kamil says: I was doubtful about myself entering Paradise except by following his faith. When I came to my leader, His Eminence, Abu Muhammad, I saw that he was wearing soft white clothes. I said to myself: The *Wali* and proof of Allah is wearing soft (expensive) clothes while he commands us to be equitable with our brothers-in-faith and to be helpful to them. He had prohibited us to wear such clothes. The Imam suddenly smiled and pulled up his sleeve. I saw that he was wearing coarse black woolen garment inside. And he said: It is for Allah and this is for you (the people). I became ashamed and sat down besides a door on which hung a curtain.

Then a breeze blew a corner of the curtain and I saw behind it a young boy of such a handsome countenance as if he were a piece of the moon. He was around four years of age. He called me: “O Kamil bin Ibrahim.” My body began to tremble and was inspired to reply at once: “*Labbaik* (Here I am) O my chief.” He said: “You came to confirm from the *Wali* and *Hujjat* of God that one cannot enter Paradise except having his *Marefat* like you and who says your statements? I said: Yes, by Allah! He said: On the

basis of this every few will enter Paradise. By Allah, the group that enters Paradise is the one that says “*Haqiyah*.” I asked: O my chief, who are they?

He said, “A community that apparently claims to be attached and devoted to Amirul Momineen (as) and swears by his right but they do not recognize his rights and excellence.”

Then after remaining quiet for a few moments he said: “As if you had come to ask regarding the letters (beliefs) of *Mufawweza*. They have lied. Rather our hearts are the abodes of Allah’s hidden wisdom. Thus we desire whatever He desires: *And we don’t desire except what Allah desires*.”

At that time the curtain returned to its previous condition and I was not able to raise it again. After that His Eminence, Abu Muhammad (as) glanced at me and smiling said: O Kamil bin Ibrahim, where are you sitting? While the Mahdi and the Divine Proof after me has informed about that which was in your mind and about which you had come to ask. Then I got up and went out and after that I never saw him again.”[10](#)

In the incident of Muhammad bin Ubaidullah Qummi recorded in *Bihar* from *Ghaibat Shaykh Tusi* it says:

“I have not seen anyone as handsome and of such proportionate built.”[11](#)

Traditional reports about this matter are very numerous and perhaps we may be quoting them in other portions of this book. And how beautifully it is said:

A moon that has reached perfection in its beauty

Like an elegantly shaped reed

His face shines like a brilliant moon on a full moon night

And the sun has gone down in the redness of its cheeks

He became the owner of all elegance and beauty as if

All the beauty and elegance of the people is from him only.

And as for the comparison of His Eminence with a shooting star: Probably it is so because he will reappear all of a sudden as mentioned in some traditions on this topic or may be the simile is due to the fact that His Eminence is said to be like a brilliant star (comet). Supporting this possibility is a tradition that shall appear in the chapter of the ‘*Noor*’ of His Eminence. Thirdly it is possible that the comparison may be due to the fact that he will repel and drive away satans in the same way as the shooting star drives them away. The Almighty Allah says:

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ\*

**“Except him who snatches off but once, then there follows him a brightly shining flame.” (Qur’an, Surah Saffat 37:10)**

## **2. The Flow Of Our Sustenance At The Hands Of His Eminence**

The above point has already been discussed in the Part Three of this book.

## **3. Jihad Of His Eminence**

In the supplication related from His Eminence, Abul Hasan Imam Reza (as) regarding Hazrat Hujjat it is mentioned as follows:

“The great warrior, a struggler.”<sup>12</sup>

And in *Biharul Anwar* it is reported from His Eminence, Abu Ja’far Baqir (as) that he said:

“That revenger will come out aggrieved and furious due to the anger of the Almighty for these people. He shall be wearing the dress that the Messenger of Allah (S) had worn on the day of (the battle of) Uhud and the Prophet’s turban ‘*Sahhaab*’, his coat of armor, ‘*Sabigha*’ and his sword, ‘*Zulfiqar*’ would be with him.”<sup>13</sup>

From the same Imam (as) it is narrated that he said regarding the verse:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

**“And fight with them until there is no more persecution and religion should be only for Allah.” (Qur’an, Surah Anfaal 8:39)**

“The interpretation of this verse has not actualized yet. Thus the peace that the Messenger of Allah (S) made was due to his needs and that of the Muslims, if this verse has been fulfilled he would not have accepted truce. He would have fought them till monotheism was established and no polytheism remained.”<sup>14</sup>

It is reported from Bashir Nubbal that he said:

“I asked His Eminence, Baqir (as): They say: When Mahdi (aj) arises, the affairs would automatically be reformed for him and that he will not shed even a drop of blood? He (the Imam) replied: No, by the One in whose hands is my life, if the affairs had automatically resolved for anyone they would have done so for the Holy Prophet (S). This will have to happen, his teeth will be smeared in blood and his forehead will be injured. No, by the One in whose hands is my life, the matter will reach such a stage that we and you would wipe blood and sweat from our faces, and so saying he passed his hand over his

forehead.”[15](#)

I say: The word ‘*Alaq*’ that appears in the text of the *hadith*, meaning ‘blood’ and their wiping off sweat and blood is a metaphor for toils and laborious efforts or it could be denoting the wounds that people would have to suffer in the course of the mission – as mentioned by Majlisi (r.a.) – and in *Kamaluddin* it is narrated from Isa bin al-Khashshaab that he said:

I asked from Husain bin Ali (as): “Are you the master of this affair? He replied: ‘No, the master of the affair is that same ‘*Tareed*’ and ‘*Shareed*’[16](#) who is the motor and revenger for his father, who is having the patronymic of his uncle and who would carry his sword on his shoulders for eight months.”

I say: As for the statement that he will be having the patronymic of his uncle, it points out the fact that one of the *Kunniyat* of His Eminence is Abu Ja’far, as mentioned in another traditional report from Hasan bin al-Mundhir:

“One day Hamza bin Abil Fath came to me and said: Greetings, last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed that 300 goats be slaughtered for his *Aqiqa* ceremony.” I asked: What is his name? He replied: He is named M-H-M-D and his *Kunniyat* is Abu Ja’far.”[17](#)

Also it is reported from Muhammad bin Muslim that he said:

“I came to His Eminence, Abu Ja’far Muhammad bin Ali Baqir (as) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the matter and said: O Muhammad bin Muslim, in the Qaim of Ahle Bayt of Muhammad (S) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Moosa, Isa and Muhammad – peace be on them all.

Similarity to Yunus bin Mata: Return from occultation as a young man though being advanced in age.  
Similarity to Yusuf bin Yaqoob: Occultation from the special people and general public and remaining concealed from the brothers and the becoming difficult of the matter on his father, Yaqoob inspite of less distance between him and his father, his family and his followers.

Similarity to Moosa: Always being in fear and the prolongation of occultation. Hidden birth and the exhaustion of his followers after him from the excessive torments and tribulations that they suffered till the Almighty Allah permitted him to appear and helped and assisted him against his enemies.

Similarity to Isa: Controversy regarding him; such that a group says: He is not yet born. And a group says: He is dead. And some people allege: He is killed and is no more.

As for his similarity with his grandfather, Muhammad Mustafa (S): Taking up armed struggle and exterminating enemies of Allah and the Prophet; the tyrants and the oppressors. He shall be helped with the sword and awe and no flag shall be hoisted over him. Of the signs of his reappearance are: The advent of the Sufyani from Shaam (Syria), the advent of Yamani, the call from the sky in the month of

Ramadan and a caller who will announce from the sky his name and his father's name." [18](#)

## 4. Uniting The Word On Monotheism And Islam

It is mentioned in *Dua Nudbah* that:

“Where is the one who gathers the word on piety.”

In the book, *Al-Muhajja* and other books it is narrated from Amirul Momineen Ali (as) that he said regarding the verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

**“So that it will be dominant over all religions.” (Qur’an, Surah Fath, 48:28)**

“Till the time that no habitation will remain but that morning and evening the call of the testimony: ‘There is no god except Allah and Muhammad is the Messenger of Allah’ will be raised over it.” [19](#)

It is narrated from Ibne Abbas who has learnt most interpretation of Qur’an from Amirul Momineen (as):

“This verse will not be actualized till the time that there shall not remain a Jew or a Christian or follower of a religion except that he would have brought faith in truth (that is Islam). So much so that the sheep and the wolf, the cow and the lion and man and snake will live together in peace. So much so that the rats will not eat the things stored in shops. Till the *Jizyah* will be revoked and the cross shall be broken and the swine shall be killed and it is this point that is highlighted in the saying of the Almighty:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

**“...that He might cause it to prevail over all religions, though the polytheists may be averse.” (Qur’an, Surah Taubah 9:33)**

Ali bin Ibrahim has written in the exegesis of this verse in his *Tafseer* that:

“This verse is revealed concerning the Qaim of the Progeny of Muhammad.”

In the book of *al-Muhajja* it is quoted from Ayyashi’s *Tafseer* that His Eminence, Abu Abdillah Sadiq (as) said regarding the verse:

“...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly...” (Qur’an, Surah Aale Imran 3:83)

“When Qaim (aj) reappears, no part of the earth shall remain but upon it will be announced the

testimony: There is no god except Allah. And Muhammad is the Messenger of Allah.”[20](#)

There are very many traditional reports that emphasize this point, some of them we quoted in the foregone pages and some we shall present in the coming discussions, if Allah wills.

## 5. Coming Together Of Helpers Of Religion From The Angels, Jinns And All The Believers

In the exegesis of the verse:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

**“...wherever you are, Allah will bring you all together...” (Qur’an, Surah Baqarah 2: 148)**

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

“It means the companions of Qaim (aj) who shall be 300 odd persons. Then he said: They are the promised community by Allah. By Allah they shall come together in a moment like clouds of Autumn.”[21](#)

It is reported that His Eminence, Ali bin Al-Husain and his son have remarked:

“*Foqda* is a group that would be missing from their beds and brought to Mecca at dawn. This is the meaning of the verse:

“Wherever you are, Allah will bring you all together.”[22](#)

And they are companions of Qaim (aj).”

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

“This verse was revealed about the companions of Qaim (aj) who would go missing.”

“Wherever you are, Allah will bring you all together.”

“They shall disappear from their beds and arrive in Mecca in the morning. And some of them will ride on a cloud, while they would be recognized with their names, the names of their fathers and their lineage.”

Mufaddal asked: “May I be sacrificed on you, which of them has greater faith?” He replied: “Those who sit on the cloud that day.”[23](#)

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

“By Allah, when our Qaim arises, the Almighty Allah will gather all our Shias from all cities and countries

towards him.”[24](#)

And how beautifully it is versified:

Indeed, O son of the best of the people, you have given a generous gift. Such that you gathered all your devotees at your covering. Thus always through your favors grant refuge and shelter, because you are beyond the praise that is sung for you.

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

“Then 30000 angels and 313 angels will descend on him.” Aban bin Taghlib asked, “Would all of them be angels?” He (the Imam) replied, “Yes, they would be the same who accompanied Prophet Nuh (as) in the Ark, who were with Prophet Ibrahim (as) when he was thrown into the fire, who were with Prophet Moosa (as) when he split the sea for Bani Israel, who were with Prophet Isa (as) when he was raised upto the heavens. And there shall be another four thousand angels who were with the Holy Prophet (S) and 313 angels would be the same ones who participated in the Battle of Badr. 4000 would be those who had come down to fight on the side of His Eminence, Imam Husain (as) against his enemies, whom Imam Husain (as) did not allow to fight, so they still remain on his grave and weep and lament for his martyrdom; and they shall continue to do so till *Qiyamat*. The name of their leader is Mansoor. They welcome whoever comes to visit the tomb of Imam (as) and when the visitors return, these angels accompany them for some distance. When one of them falls ill they go to visit him, if one of them dies, they recite his funeral prayer and after his death they pray for his forgiveness also. And all of them are waiting in the same land for the time of the reappearance of Imam Qaim (aj).”[25](#)

In the *Hadith* of Mufaddal from Imam Sadiq (as) it is reported that he said:

“O Mufaddal, he will reappear alone and come upto the Holy Kaaba alone. He will enter the Kaaba alone. He will remain alone there for the night. When it is late into the night and all the people go to sleep, His Eminence, Jibraeel and Mikaeel will descend with rows of angels and Jibraeel will step forward and say: O chief and leader! Your prayer has been accepted, now the kingdom shall be yours. The Imam will pass his hand over his face and say:

O Chief, your word is accepted and your command is lawful.

Then he will stand between the *Rukn* and *Maqaam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth, since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqaam*. Then the Almighty Allah will command the ‘*Noor*’ and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy.”

(after some text, Mufaddal continues):

I said: O my master! Would the Qaim stay in Mecca itself?

He replied: “No, O Mufaddal, he would appoint a representative from his Ahle Bayt and leave. And as soon as he leaves, the people of Mecca will rush upon his appointee and slay him. Upon getting this news he will come back to find the people of Mecca standing before him repentive and saying: O Mahdi of the Progeny of Muhammad! We repent, we repent. The Imam will give them good counsel, warn them of divine punishment and again appoint a representative among them. Then he will depart from there. Again as soon as he departs again these people will attack his deputy and slay him. Now the Imam, from his helpers, will send Jinns and deputies over there and order them to go there saying, ‘Leave those who bring faith; and apart from this do not leave a single man alive. If the mercy of your Lord hadn’t encompassed everything, and I am that mercy, I would have also accompanied you there. Those people have not left any excuse between Allah and me and between them.’ Thus, I swear by Allah, those jinn helpers would come to Mecca and not leave even one in a hundred, rather one in a thousand persons alive.”

Mufaddal asked, “My master, please tell us where would be the blessed residence (*Baitush Sharaf*) and the headquarters of the believers?”

Imam Sadiq (as) said, “Their capital would be Kufa. Their policies will be issued from the Jame Mosque. Their treasury would be at Masjid Sahla and from there the booties shall be distributed.

Mufaddal asked, “O Master, would all the believers at that time reside in Kufa only?”

The Imam replied, “Yes, by Allah, every believer would be living there or in the surrounding areas. There the price of a horse will reach upto 2000 dirhams and most people would desire that even if a span of Saba land is available for a span of gold they would purchase it. And Saba is a province of Hamadan.”[26](#)

I say: Perhaps, the statement that no believer shall remain except that he would be residing there or in the surrounding areas may imply that they all would be present there as visitors or would be converging there to meet or see the Holy Imam and they won’t be shifting there permanently. And supporting this possibility is the sentence after this that says: “Most people will desire...” as it is also possible that the words denote:

“They shall be inclined or attracted to it.” The same is narrated from His Eminence, Abu Abdillah Sadiq (as) in *Biharul Anwar* and other books. And the tradition that supports the first interpretation is quoted in *Biharul Anwar* from *Ghaibah* of Shaykh Tusi that His Eminence, Abu Ja’far Baqir (as) said:

“When the Qaim (aj) arrives in Kufa, not a believer would remain but that he would be present there or would travel to that place.”[27](#)

And of all the evidences that the believers will gather around our master, the master of the time, may

Allah bless him and hasten his blessed reappearance, is a tradition that Shaykh Sadooq has included in *Kamaluddin* quoting from His Eminence, Abul Hasan, Imam Ali bin Muhammad Hadi Askari (as) that he was asked regarding the statement of the Holy Prophet (S): ‘Do not make enemies of the days as they will be (in retaliation) inimical to you.’

The Imam said: “It implies ‘our’ days. Due to us, as we have raised up the skies and the earth; thus *Sabt* (Saturday) is the name of the Messenger of Allah (S); *Ahada* (Sunday) is the name of Amirul Momineen, *Ithnain* (Monday) are Imams Hasan and Husain, *Thalatha* (Tuesday) is Ali bin Husain, Muhammad bin Ali, al-Baqir and Ja’far bin Muhammad Sadiq; *Arba-a* (Wednesday) is Moosa bin Ja’far, Ali bin Moosa and Muhammad bin Ali; *Khamees* (Thursday) is my son, Hasan and Friday, is the son of my son. And it is through him that the party of truth will gather and it is him that would fill the earth with justice and truth just as it would have been fraught with injustice and oppression. Thus this is the meaning of ‘days’ and that you must not be inimical to the days in this world or they would be inimical to you in the Hereafter.”<sup>28</sup>

## 6. The Coming Together Of The Intellectuals

### **6. The coming together of the intellectuals<sup>29</sup>**

In *Kamaluddin* it is narrated from His Eminence, Imam Abu Ja’far Baqir (as) that he said:

“When our Qaim rises up, the Almighty Allah would place his hands over the heads of the people, so their intellects will come together and their forbearance and patience will become perfect.”<sup>30</sup>

In *Kharaij*, in place of the last sentence are the words, “And their morals will become perfect.”

In *Kafi* from his chains of narrators from His Eminence, Abu Ja’far Baqir (as) it is narrated: “When our Qaim rises up, the Almighty Allah will place his hands over the heads of the people. Thus their intellects will come together and their patience will become perfect.”<sup>31</sup>

Allamah Majlisi says in *Miratul Uqool*:

The pronoun ‘his hands’ either refers to Allah or to the Qaim (aj) and on the basis of this, both of them denote the metaphor of mercy, affection and power or victory and on the basis of the latter the possibility is about literal implication and not of a metaphor and thus the sentence: Thus their intellects are gathered...is having two aspects:

First: That His Eminence will gather their intellects on the confession of truth and they will not have any other difference.

Second: The intellects of all of them shall be brought together. That is their mental prowess and the animal desires will be reined by the power of reason. And they shall accompany him in such a way that

after that there will be no disunity due to scattering of intellects. Some have explained in this way; but in my view the first probability is stronger and the pronouns 'by it' refers to 'yad' (hand) and the pronoun of 'behi' is related to 'waza-a' (he placed) or it refers to Qaim (aj) 'ahlaam' the plural of 'hilm' (forbearance) is in the meaning of intellect.

I say: It is absolutely clear that the pronoun in 'his hand' refers to Qaim (aj) and the proof for this meaning is the saying of Imam Sadiq (as) in another *hadith* quoted in *Kafi* that:

“This affair (Imamate) shall reach to one who will be talked of. So when providence and the leave of Allah is accorded for him, he would reappear. Then people would ask, “What has happened?’ Then the Almighty Allah will place his hands on his followers.”

- [1.](#) Al-Muhajja, Pg. 753
- [2.](#) Kamaluddin; Vol. 1/287
- [3.](#) Kamaluddin; Vol. 1/286
- [4.](#) Kamaluddin; Vol. 1/257
- [5.](#) Kafi, Vol. 1, Pg. 443
- [6.](#) Biharul Anwar; Vol. 51, Pg. 35
- [7.](#) Biharul Anwar; Vol. 51, Pg. 91
- [8.](#) Biharul Anwar; Vol. 51, Pg. 95
- [9.](#) Biharul Anwar; Vol. 54, Pg. 80
- [10.](#) Tabsiratul Wali, Pg. 765
- [11.](#) Biharul Anwar; Vol. 52, Pg. 3
- [12.](#) Biharul Anwar; Vol. 95, Pg. 333
- [13.](#) Biharul Anwar; Vol. 52, Pg. 361
- [14.](#) Kafi, Vol.8, Pg. 201
- [15.](#) Biharul Anwar; Vol. 52, Pg. 57
- [16.](#) Tareed and Shareed are titles of our Master, His Eminence Hujjat (as). In the same way is Mautoor, and the father in this tradition implies – Husain bin Ali (as) or all the forefathers of the Imam of the time (aj).
- [17.](#) Kamaluddin; Vol. 2, Pg. 432
- [18.](#) Kamaluddin; Vol. 1, Pg. 327
- [19.](#) Al-Muhajja, Pg. 732
- [20.](#) Al-Muhajja, Pg. 727
- [21.](#) Al-Burhan, Vol. 1, 163
- [22.](#) Al-Burhan, Vol. 1, 162
- [23.](#) Al-Burhan, Vol. 1, 162
- [24.](#) Al-Burhan, Vol. 1, 164
- [25.](#) Biharul Anwar; Vol. 52, Pg. 328
- [26.](#) Biharul Anwar; Vol. 53, Pg. 7
- [27.](#) Biharul Anwar; Vol. 52, Pg. 330
- [28.](#) Kamaluddin; Vol. 2, Pg. 383
- [29.](#) The Almighty Allah has given this specialty only to His Eminence (aj) that if he puts his hand over the head of the believer his intellect and forbearance will become perfect. Some contemporary scholars have stated that gathering of intellect implies its strengthening, that is the intellects of the holy fighters will be so enhanced that they will know the unseen matters also and the perfection of wisdom implies the perfection of self control in the material and worldly matters. (The Author)
- [30.](#) Kamaluddin; Vol. 2, Pg. 67

# The Letter H'a (H')

## 1. His Eminence's Help (H'imayat) To Islam

The help of that great personality to protect the sanctity of Islam is the matter that refers to *Jihad* and battle of His Eminence. In *Bihar* it is related from His Eminence, Abu Ja'far Baqir (as) quoted by Shaykh Nomani that the fifth Imam said:

“As if I can see your religion continuously facing weakness and destruction. It would be struggling in its own blood and no one would be able to restore it to you except a man from us, Ahle Bayt.”<sup>1</sup>

The complete tradition shall come in the topic of the generosity of His Eminence and the expounding of the sciences, if Allah the Almighty wills.

## 2. H'arb (War) With Opponents

The difference between battle and *Jihad* is that *Jihad* is against disbelievers, however 'battle' is general for those who recite the testimony of Islam just as the verse with regard to fighting:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ

**“The punishment of those who wage war against Allah...” (Qur'an, Surah Maidah 5:33)**

And others prove this point.

In any case that which supports this statement is a tradition in *Bihar* taken from Nomani from his chains from Fuzail that he said:

I heard from His Eminence, Abu Abdillah Imam Sadiq (as) that he said: “Indeed, when our Qaim rises up he would face more problems from the people than the Holy Prophet (S) had faced from the people of Ignorance. I asked: How? He replied: “The Holy Prophet (S) was sent to the people while they worshipped stone, wood and logs carved into idols. However our Qaim will arise and come to the people while they all would be interpreting the Book of Allah and arguing with him.”<sup>2</sup>

In another tradition it is narrated from the same Imam that he said:

“They would interpret the Book of Allah against His Eminence and on the basis of its sources make war

upon His Eminence.”<sup>3</sup>

The same Imam has also stated:

“There are thirteen cities and tribes against whom the Qaim (aj) will make war and they would also fight against His Eminence. The people of Mecca, the people of Medina, the Syrians, the Umayyads, the Basrans, the Damascenes, the Kurds, the Bedouins, the Zubba, the Ghina, the Bahili, the Azds and the people of Rayy.”<sup>4</sup>

In *Kamaluddin* it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“The master of this affair has a similarity to Moosa, to Isa, to Yusuf and Muhammad (S).”

As for the similarity to Moosa: It is being fearful and watchful.

And as for Isa, it is that it would be said about him what was said about Isa.

And as for Yusuf it is the prison and the occultation.

And as for Muhammad (S) it is rising with the sword and he will follow the style of His Eminence and expound his traditions. At that time he would carry his sword in his right hand for eight months and continuously go on eliminating his enemies till the Almighty Allah is satisfied.”

Abu Baseer says that he asked, “How do we know that the Almighty Allah is satisfied?”

He replied, “The Almighty Allah will instill mercy into his heart.”<sup>5</sup>

In the tradition of Mufaddal from His Eminence, Sadiq (as) it is narrated that he said:

“Hasani is that elegant youth who will emerge from Dailam and with an eloquent power of speech that he has, he shall plead: ‘O Progeny of Muhammad! Please harken to call of the distressed ones.’ And this call will be issued from the *Zari* (perhaps the reference is to the Kaaba). Then divine treasures hidden in Taliqaan will harken to his call. These will not be treasures of gold and silver, but they will be strong men mounted on crimson horses and carrying weapons and slaying the oppressors they will reach Kufa, by this time most of the areas will be cleaned up and it will be a place of refuge for them.

Then the news of the reappearance of Mahdi (aj) will reach Sayyid Hasani and his companions. His companions shall ask: O son of the Prophet, who is this gentleman that has entered our boundaries? He will reply: “Come on, lets go and see who it is”, while by Allah, Sayyid Hasani would know that it is Mahdi, and he shall say that, only so that they may recognize the companions of His Eminence. Then Hasani shall come out till he would reach to the Mahdi (aj). Then he shall say: If you are the Mahdi of Aale Muhammad, where is the staff of your grandfather, the Prophet, his finger ring, his dress and coat of armor (*Fazil*)? Where is (*Sahaab*) his turban, *Yarbu* (his horse), *Ghazba* (his camel), *Duldul* his horse, *Yafoor* his donkey and the original horse of the Messenger of Allah (S), *Buraq* and the *Mushaf* (scroll) of

Amirul Momineen (as)?

Then His Eminence will show him all these things. He would take up the staff of the Prophet and hit it upon a hard stone, it would instantly produce sparks. His aim by this is to show the greatness and excellence of Mahdi (aj) to his companions so that they pledge allegiance to him.

Then Sayyid Hasani would remark, “God is the Greatest (Allaahu Akbar), O son of the Prophet, give me your hand so that I may pledge allegiance to you. Mahdi (aj) will stretch out his hand. Sayyid Hasani and his companions will pay allegiance to him. But 40000 persons having the scroll, who will be known as Zaidiyyah, will not pay allegiance, saying: This is great magic.

The armies shall confront each other. Mahdi (aj) will come out towards the deviated group and dispense good counsel to them, inviting them towards himself, but they would persist in their infidelity and rebellion. His Eminence will order that they all be killed and they shall be put to the sword.

Then Mahdi (aj) will say to his companions: Do not take their Qur’ans, leave it as it will cause them despair just as they have changed and tampered it and they have not acted according to it.”[6](#)

There are numerous reports concerning this matter, some of which shall be quoted in the topic of the elimination of the infidels, if Allah, the Almighty wills.

### **3. Hajj Of His Eminence**

Shaykh Sadooq has reported in *Kamaluddin* through a correct chain of narrators from Muhammad bin Uthman al-Amari that he said:

“The master of this affair shall perform the Hajj rituals every year. Thus he shall see the people and recognize them and they shall (also) see him but will not recognize him.”[7](#)

I say: Among the traditions that prove the recommended nature of praying for Hajj pilgrims is a tradition quoted from His Eminence, Sadiq (as) in *Faqih* that he said:

“When it is the time for the overnight halt at Arafat the Almighty Allah sends two angels to search the faces of the people. So when they do not find anyone having habituated himself to Hajj, one of them tells the other: In what condition is such and such person? The other angel replies: Allah knows better. Then he says: O God! If poverty prevents him from coming, make him self sufficient. And if he is having debts, please liquidate them for him. If some illness has prevented this person from attending, give him cure. And if he has departed from the world, forgive and have mercy on him.”[8](#)

This *hadith* proves that it is recommended to pray for one who has habituated himself to perform the Hajj regularly every year as is very much clear. And this matter shall be further elaborated in the topic of the similarity of His Eminence to His Eminence, Khizr, if Allah, the Almighty wills.

## 4. Survival And Life Of The Earth Due To The Presence Of His Eminence

Shaykh Sadooq has mentioned in *Kamaluddin* under the explanation of the following verse:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

**“Know that Allah gives life to the earth after its death...” (Qur’an, Surah Hadid 57: 17)**

that His Eminence, Abu Ja’far Baqir (as) said:

It means that the Almighty Allah will reform the earth for the Qaim of Aale Muhammad (S), that is after the injustice and oppression of the inhabitants of the earth.

“And truly We showed him Our signs”

For the Qaim of Aale Muhammad.

“...they may understand...”<sup>9</sup>

His Eminence, Abu Ibrahim, Moosa bin Ja’far (as) is reported to have said regarding the verse:

“...gives life to the earth after its death...”

“Not through rain, rather the Almighty Allah will raise a man, then the earth shall be revived due to the establishment and revival of justice and the application of a single penal law in it will be more beneficial than forty days of rain.”<sup>10</sup>

In *Jawahir* it is reported from Sudair that he said:

His Eminence, Abu Ja’far Baqir (as) said:

“The enforcement of one act of the penal law on the earth is more purifying than forty days of rain.”<sup>11</sup>

In *Al-Muhajja* it is narrated from Halabi that His Eminence, Abu Abdillah Sadiq was asked about the explanation of the verse:

“Know that Allah gives life to the earth after its death...”

He replied: “It means through justice after injustice and oppression.”<sup>12</sup>

## 5. Forbearance Of His Eminence

We shall discuss this under the topic of the manners and good behavior of His Eminence, if Allah wills.

## 6. Revival (From Dead) Of Some Divine Saints For The Reappearance Of His Eminence

This will be discussed, if Allah the Almighty wills, under the topic of the benefits of the reappearance of His Eminence.

## 7. Love And Regard Of His Eminence For Us

From the discussion that has passed regarding the kindness of His Eminence towards us, the love and regard of His Eminence is also clear, because kindness is the fruit of love. Just as it has been mentioned in the third part about the right of the father over the son and the attending of funeral of our dead.

Anyway, all the favors of His Eminence towards us are as a result of his love for us, if Allah the Almighty wills.

However we must not overlook one point and it is that his love for us is not except from the aspect of our faith and obedience to the Almighty Allah. So if you wish to obtain the love of that honorable personality, it is necessary for you to obey the Almighty Allah. And it should not be that by disobeying Allah you cause pain to him and display enmity towards him. And thus you may be of those about whom the Almighty Allah says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

***“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.”***  
***(Qur’an, Surah Ahzab 33:57)***

In *Darus Salaam* it is narrated from Imam Baqir (as) that he told Jabir Jofi:

“A person does not achieve proximity to God except through His obedience. There is no distancing from the fire (of Hell) by us. Indeed one who is obedient to Allah will be our friend and follower. And whoever disobeys Allah, is our enemy. Our *Wilayat* cannot be achieved except by good deeds and keeping away from sins.”

There are numerous traditions on this topic. Indeed, just as the obedience of God becomes a cause of love in the same way His disobedience is the factor for its decline, as explained by His Eminence, Abu Abdillah Sadiq (as) in *Kafi*:

Amirul Momineen (as) said: “There is no person except that there are forty shields over him till he commits 40 deadly sins. Thus when he commits forty major sins the shields are removed from over him. Then the Almighty Allah reveals to the angels to shade that person by their wings. So the angels begin to cover him with their wings. Then he does not leave a single sinful act but that he commits it. So much so that he even begins to boast about his sins to people and talks openly about them. So the angels say: O our Lord, this servant of Yours has not omitted a single act of sin and we are very much ashamed of what he has done. So the Almighty Allah reveals upon the angels to remove their wings from him. When this happens this person begins to have enmity towards us, Ahle Bayt.”<sup>13</sup>

## **8. His Eminence Will Judge With Truth**

In *Kamaluddin* it is narrated through the author’s chain of narrators from Aban bin Taghlib that he said:

His Eminence, Abu Abdillah Sadiq (as) said: “Three hundred and thirteen persons will come to your Masjid – that is the Masjid of Mecca. The people of Mecca will recognize that they are not the natives of Mecca. All of them shall be carrying swords engraved with a *Kalima* (word) from which will issue a thousand Kalimas (words). Then the Almighty Allah shall send a breeze that calls out in every valley, “This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he shall not need any testimony.”<sup>14</sup>

The same book has quoted the saying of Abu Abdillah Ja’far as-Sadiq (as) that he said:

“When the Qaim (aj) reappears, there will be a sign for every person by which he would recognize whether he is righteous or evil-doer. And in it is the sign for those who possess reason and it is the right path.”<sup>15</sup>

In *Bihar* it is quoted from the *Ghaibat* of Sayyid Ali bin Abdul Hamid from his chain of authorities from Abu Baseer from Imam Abu Ja’far Baqir (as) that he said:

“Imam Qaim (aj) will judge a case according to the verdict of His Eminence, Adam (as) and some of his companions will oppose him. So he would summon them and strike off their necks. Then he would judge the second case according to Prophet Dawood (as). Some people will oppose it and they shall also be put to death. Then he will judge the third case according to the judgment of Prophet Ibrahim (as) and again some will oppose and they shall also be eliminated. After that he will decide the fourth case according to the law of Prophet Muhammad (S) and now there will not be anyone who opposes him.”<sup>16</sup>

## **9. The Judgment Of His Eminence From Unseen**

That His Eminence (aj) will issue verdicts and pass judgment on the basis of his hidden knowledge is a fact stated in traditions. As mentioned in *Biharul Anwar* from the book of Nomani quoting His Eminence, Abu Abdillah Sadiq (as) that he said:

“In the same way that the person will be standing before His Eminence, Qaim (aj) and His Eminence, will be enjoining good and forbidding evil. Suddenly he would order that he should be brought back to him. They will bring him back to His Eminence. His Eminence will order his execution. Then there would be no one in the whole world but that he would be afraid of His Eminence.”[17](#)

In *Irshad al-Qulub* of Dailami it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“When the Qaim of Aale Muhammad arises, he will judge between the people according to the judgment of His Eminence, Dawood. He will not need testimonies or evidence. The Almighty Allah will inspire him and then he will judge according to his knowledge. He will inform the peoples about what they conceal in themselves and he will distinguish his friends from the enemies. The Almighty Allah says:

“Surely in this are signs for those who examine. And surely it is on a road that still abides.”[18](#)

It is related from Abdullah bin Mughaira that he said:

“When the Qaim reappears, he will pick up 500 persons from the Quraish and have them executed. Then he will in the same way pick 500 people of non-Quraishite origin and also have them executed. He will repeat this procedure six times. The narrator says: I asked: Will their number be such at that time?”

He replied: Yes, by himself and his followers.[19](#)

It is quoted from His Eminence, Imam Sadiq (as) that he said:

“When the Qaim (aj) rises up he will demolish the Masjidul Haraam upto its original construction and restore the *Maqaam-e-Ibrahim* to its prior location. And he will cut off the hand of Bani Shaybah and hang it upon the Kaaba and on it write: These are the thieves of the Kaaba.”[20](#)

I say: We have already discussed this matter in the forgone pages and if Allah, the High wills, we shall again elaborate upon it in the topic of the elimination of the infidels and the destruction of the foundations of infidelity and polytheism.

[1.](#) Biharul Anwar; Vol. 52, Pg. 352, Ghaibat Nomani, Pg. 125

[2.](#) Biharul Anwar; Vol. 52, Pg. 362

[3.](#) Biharul Anwar; Vol. 52, Pg. 363

[4.](#) Biharul Anwar; Vol. 52, Pg. 363

[5.](#) Kamaluddin; Vol. 1, Pg. 329

[6.](#) Biharul Anwar; Vol. 53, Pg. 15

[7.](#) Kamaluddin; Vol. 2, Pg. 440

[8.](#) Man Laa Yahzarul Faqih, Vol. 2, Pg. 12

[9.](#) Kamaluddin; Vol. 2, Pg. 668

[10.](#) Al-Muhajja, Pg. 752

[11.](#) The original tradition is mentioned in Kafi, Vol. 7, Pg. 174

[12.](#) Al-Muhajja, Pg. 753

[13.](#) Kafi, Vol. 2, Pg. 279

- [14.](#) Kamaluddin; Vol. 2, Pg. 671
- [15.](#) Kamaluddin; Vol. 2, Pg. 671
- [16.](#) Biharul Anwar; Vol. 52, Pg. 389
- [17.](#) Biharul Anwar; Vol. 52, Pg. 355
- [18.](#) Biharul Anwar; Vol. 52, Pg. 339
- [19.](#) Biharul Anwar; Vol. 52, Pg. 338
- [20.](#) Biharul Anwar; Vol. 52, Pg. 338

# The Letter Kha (Kh)

## 1. Khulq (Manners) Of His Eminence

It is mentioned in *Bihar*, quoting from Nomani through his own chain of authorities from Abu Waail that he said: Amirul Momineen (as) glanced at Husain (as) and said:

“This son of mine is a liege, just as the Messenger of Allah (S) named him a liege. Allah will bring from his progeny a man by the name of your Apostle, who will be similar to him in his creation and in his character. He will rise in a time of oblivion of the people, when the truth will have died and perversion will be manifest. [1](#) By Allah, if he does not rise, his neck will be severed. The dwellers of the heavens and its inhabitants will rejoice his rise. He is a man of broad forehead and a high nose.”[2](#)

It is narrated through Sunni authorities that the Messenger of Allah (S) is reported to have said:

“Even if a single day remains from the tenure of the world, the Almighty Allah shall raise a person whose name is same as mine and whose manners and appearance are like mine.”

We can also refer to those traditions that have been mentioned by us in the topic of elegance of His Eminence.

*Khulq* (Manners): According to the dictionary meaning it refers to habits and disposition. On the basis of this it could be said that His Eminence would resemble the Holy Prophet (S) in general behavior and good qualities and habits, especially in interpersonal relationships. This is further supported by the quotation of the author of *Kashful Ghumma*, Muhammad bin Yusuf Shami in *Kifayatut Talib* in which, after this tradition, he says:

“The statement of the Messenger of Allah (S) that his manners and habits are like mine, is the best metaphor of the revenge of Mahdi (aj) from the disbelievers just as the Holy Prophet (S) had been such that the Almighty Allah has said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

**“And most surely you conform (yourself) to sublime morality.” (Qur’an, Surah Qalam 68:4)**

He further adds: The humble and worthless servant of Allah, Ali bin Isa (may Allah have mercy on him) says:

That the statement is the best metaphor, is an occasion of surprise. It is not known how the word ‘*Khulq*’ is construed to be only concerned with taking revenge from the infidels while it is well known that the manners of the Holy Prophet (S) included all the general aspects of behavior, that is kindness, knowledge, forbearance and courage...from the mannerisms that are mentioned at the beginning of this book, it is more surprising that he has brought the evidence of the verse for his own opinion.[3](#)

## **2. Khauf (Fear) Of His Eminence**

In *Kafi* it is narrated from the compiler’s own chain of authorities that:

I heard Imam Abu Abdillah Sadiq (as) saying: “There is an occultation for the Qaim before his reappearance.” I asked: “Why is it so?” He replied: “He is fearful.” And he pointed towards his belly, implying that the Qaim fears for his life.[4](#)

In another *hadith* it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “For that young man before his uprising there will be an occultation.” I asked: “Why?” He replied: “He is fearful.” And he gestured towards his belly. Then he said: “O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. Thus it is the time when the doubts and suspicions of the people of falsehood will begin.”

Zurarah says: I asked: “If I am able to live till that period, what action I should perform?”

He replied: “O Zurarah if you live till that time you must recite the following supplication:

‘O Allah introduce Yourself to me. For if You don’t introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don’t introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don’t introduce Your proof to me I will deviate in my religion.’[5](#)

I say: In another tradition this supplication is as follows:

“O Allah, introduce Yourself to me; for if You do not introduce Yourself to me I shall not recognize You. O Allah, introduce Your Prophet to me; for if You do not introduce Your Prophet to me I will not recognize him. O Allah, introduce Your Proof to me; for if You do not introduce Your Proof to me I shall deviate in my religion.”[6](#)

In *Kafi*, in a sermon, Amirul Momineen (as) is reported to have said:

“And You O Lord, do not leave Your earth without Proof over the creatures whether he be apparent and not obeyed or fearful and unknown, so that Your Proof is not invalidated and Your friends are not led astray from guidance.”[7](#)

In Part Two it has already passed that Imam Moosa bin Ja'far (as) said:

“He is my fifth descendant. He shall have an occultation which shall be prolonged due the risk to his life.”

In *Kamaluddin* it is narrated from the author's own chain of authorities from His Eminence, the Chief of those who prostrate, the fourth Imam (as) that he said:

“In His Eminence, Qaim (aj) are present similarities to seven prophets. The practice of our father, Adam, the practice of Ibrahim, the practice of Moosa, the practice of Isa, the practice of Ayyub and the practice of Muhammad (S). As for the practice of Adam and Nuh (as) it is a long life. As for the similarity with Prophet Ibrahim (as) it is a concealed birth and being away from the people. And from Moosa it is the fear and occultation. And from Isa is that he will have discord regarding him. With Ayyub (as) he shares the occurrence of triumph after difficulties. And from Muhammad (S) he will share the aspect of advent and armed uprising.”[8](#)

In the same book it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“In the Master of this affair are present, practices (*Sunnah*) of four prophets: Moosa, Isa, Yusuf and Muhammad (S). From Moosa is being fearful for his life and his occultation, from Yusuf is the imprisonment, from Isa it is that it would be said: He is dead, while it would not be so. And as for the similarity with Muhammad (S) it will be his advent and rising up with the sword.”[9](#)

Again the same book, *Kamaluddin* quotes a statement of His Eminence, Sadiq (as) from his father (as) that he said:

“When Qaim (aj) rises up he would say:

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

**“So I fled from you when I feared you, then my Lord granted me wisdom and made me of the**

**apostles...” (Qur’an, Surah Shuara 26:21) [10](#)**

And also in this book we have the author’s own chain of narrators reporting from Zurarah that he heard: His Eminence, Sadiq, Ja’far bin Muhammad (as) say:

“For Qaim (aj) before his uprising there will be an occultation.” I asked: “May I be your ransom, why is it so?” He replied: “He shall fear (for his life),” so saying the Imam gestured towards his belly and neck. [11](#)

In *al-Muhajja* it is narrated from Imam Ja’far Sadiq (as) that he said under the exegesis of the 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 ﴿٥﴾ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

***“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; they shall serve Me, not associating aught with Me.” (Qur’an, Surah Noor 24:55)***

“That is the Qaim and his companions.” [12](#)

### **3. Khilafat (Caliphate) Of His Eminence Over The Muslims**

We have already mentioned some points in Part Three that prove this matter and now let us see the following tradition of the Messenger of Allah (S) narrated through Sunni authorities quoted in *Kifayatul Athar*:

“After me there would be twelve caliphs, nine of whom shall be from the descendants of Husain, the ninth of whom shall be their Qaim and Mahdi. So blessed be his friends and woe be upon his enemies.” [13](#)

In the same book it is mentioned that His Eminence said:

“The Hour shall not be established till the one who will rise up with the truth from among us does not appear. And that is the time when Allah, the Mighty and Sublime will give the permission. Thus whosoever follows him will get salvation and whosoever denies him will be destroyed. Thus for the sake of Allah, for the sake of Allah, O people, go to him even if on ice and snow. Because he is the Caliph of Allah.” [14](#)

Another traditional report supporting this, is quoted in *Biharul Anwar* on the authority of *Kashful Ghumma* quoting Sunni narrators from the Messenger of Allah (S) that he said:

“Mahdi will reappear having a cloud that shall be shading him; upon which a caller would be calling: This Mahdi is the Caliph of Allah. Follow him.”<sup>15</sup>

Another tradition of the Holy Prophet (S) is also narrated from Sunni chain of narrators that says:

“My Ummah will enjoy a leisure in the time of the Mahdi (aj) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but to bring it forth.”<sup>16</sup>

## 4. Perfection Of The Sciences For Him

In the tradition of Kumayl in *Darus Salaam* it is mentioned that Amirul Momineen (as) said:

“O Kumayl, there is no knowledge but that I am its initiator and there is nothing but that the Qaim will take it to its end.”<sup>17</sup>

I say: It could either imply knowledge according to the first method of the tradition or it could imply all the perfections and good manners, and sciences and recognition of truth that all the Imams (as) have displayed; some of them during their own times for reform. However His Eminence, Qaim (aj) will display all of them, thus all the excellences...will become apparent by his reappearance.

O Allah, hasten the reappearance of Your *Wali* and ease his advent and make us from his companions and Shias

Supporting this matter is a tradition that Shaykh Sadooq has narrated from his respected father (as):

Imam al-Sadiq (as) narrates from his forefathers that the Messenger of Allah (S) said, “Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramadan from the months, the Night of Power (ليلة القدر) from the nights, chose me from all the Prophets and chose Ali (as) from me. He granted him (Ali) superiority over all the successors. From Ali (as) He chose Hasan (as) and Husain (as) and from Husain (as), He chose the successors from his descendants. They (descendants) will dispel the distortion of the exaggerators (غالين) from the Qur’an, the plagiarism of the liars and the interpretation of the deviated ones. The ninth of them is their Qaim (aj) and he is their apparent and their concealed.”<sup>18</sup>

In *Kafi* it is mentioned under the tradition of a monk who became a Muslim at the hands of our master, His Eminence, Kazim (as):

Thus the monk asked: I have been informed about eight letters<sup>19</sup> that are revealed and four of them have become apparent and the remaining four still remain in the space. For whom are these four letters that remain in the space are revealed? And who would interpret them?

The Imam replied:

“He is our Qaim. Thus the Almighty Allah will reveal them upon him, and he will interpret them. And upon him shall be revealed things that are not revealed upon the truthful ones, the messengers and the guided ones.”[20](#)

Matter pertaining to this topic shall again be presented under the discussion of ‘exposition of sciences’, if Allah wills.

## [5. Rising Up Of His Eminence, With The Sword After His Reappearance](#)

Indeed it is obligatory upon His Eminence, to rise up with the sword in an armed uprising, may our souls be sacrificed for him for the sake of obeying the command of Allah and to ward off his enemies and protect himself as you have seen in the discussion of the manners of His Eminence explained in the tradition of Amirul Momineen (as) that if he does not rise up they would assassinate him. More details shall be presented in the traditional reports about the occultation and the calls of His Eminence, if Allah wills.

[1.](#) Since reappearance is general, from rising up with the sword etc., His Eminence has mentioned an aspect of the rising of Qaim (aj) that in order not to be killed and to protect his self he will be impelled to rise up with the sword and if not the enemies of His Eminence will put him to death, Allah, the Mighty and the High is all-knowing. (The Author)

[2.](#) Biharul Anwar; Vol. 51, Pg. 39

[3.](#) Kifayatut Talib, Pg. 520

[4.](#) Kafi, Vol. 1, Pg. 337

[5.](#) Kafi, Vol. 1, Pg. 337

[6.](#) Biharul Anwar; Vol. 53, Pg. 187

[7.](#) Kafi, Vol. 1, Pg. 339

[8.](#) Kamaluddin; Vol. 1, Pg. 322

[9.](#) Kamaluddin; Vol. 1, Pg. 326

[10.](#) Kamaluddin; Vol. 1, Pg. 328

[11.](#) Kamaluddin; Vol. 2, Pg. 346

[12.](#) Al-Muhajja, Pg. 742

[13.](#) Kifayatul Athar, Pg. 292

[14.](#) Ibid. Pg. 301

[15.](#) Biharul Anwar; Vol. 51, Pg. 81

[16.](#) Biharul Anwar; Vol. 51, Pg. 83

[17.](#) Darus Salaam

[18.](#) Kamaluddin; Vol. 1, Pg. 281

[19.](#) The ‘letter’ here is in the meaning of ‘sentence’ just as in the case of Azaan and Iqamah it is narrated about the Imams that they recited ‘three or four letters’ and the ‘four letter’ mentioned in this tradition – in the tradition of Kafi – are as follows: ‘There is no god except Allah, the One, He has no partner. Second: Muhammad is the Messenger of Allah, Third: We are the Ahle Bayt (as) Fourth: Our Shias are from us and we are from the Messenger of Allah and the Messenger of Allah is from Allah.

[20.](#) Kafi, Vol. 1, Pg. 483

# The Letter Daal (D)

## 1. Dua (Supplication) Of His Eminence For The Believers

In the epistle (*Tawqee*) received from His Eminence, quoted at the end of the book of *Ihtijaj* it is mentioned:

“Since we are continuously guarding them, with a prayer that is not concealed from the angels of the earth and the heavens, thus by this matter the hearts of our devotees and friends rest in peace.”<sup>1</sup>

The prominent Sayyid Ali Ibne Tawus, may Allah have mercy on him writes in his book, *Muhajjud Dawaat*:

“I was in Surre-man-raa-ahu when I heard the supplication of that exalted personality early in the morning, in such a quantity that it refers to the alive and the dead; that from it a reminder came to remain with me: And keep them alive in our days of power, dominance and rulership.

This incident occurred on the eve of Wednesday, the 13th of the month of Zilqad of the year 638.”

In *Kafi* through the author’s own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) from the Holy Prophet (S) that he said in his sermon delivered in Masjid Kheef:

“There are three things that the heart of every Muslim is not dishonest about them:

1. Sincerity of deeds for Allah
2. Well-wishing for Imams and leaders of the Muslims
3. Following their congregation, because their call is widespread for all those who are in its pursuit.”<sup>2</sup>

I say: It means the call (supplication) of the Imams (as).

In *Kafi* also from his chain of reporters it is narrated from a man of Quraish from the people of Mecca that:

Sufyan Thawri said to him, “Take me to Ja’far bin Muhammad (as).” He says that I went with him to the Imam but when we reached there, he was mounted on his beast. Sufyan said: “O Aba Abdillah please repeat for us the sermon that the Messenger of Allah (S) delivered at Masjid Kheef.” He replied: “Leave it for the time being. I am going out for some work and I will narrate it after I return, as I am already mounted.” He said: “I ask you for the sake of your relationship with the Messenger of Allah, tell us about it.” So His Eminence dismounted and Sufyan said: “Please call for pen and paper for me so that I may note it down from you directly.” So His Eminence called for ink and paper and said: “Write: Bismillaahir

Rah'maanir Rah'eem. Sermon of the Holy Prophet (S) in Masjid Kheef: Allah likes one who listens to my words and places them in his heart and conveys them to those who have not heard it. O people it is necessary for those who are present to convey it to those who are absent.

How often it is that one who reports a point of law while he himself is not capable to think and reflect on it. And many a times it is so that he narrates points of knowledge and jurisprudence to one who is wiser and more intelligent than him. There are three things in which the heart of a Muslim is not dishonest:

1. Sincerity of deeds for Allah.
2. Well-wishing for Imams and leaders of the Muslims.
3. Following their congregation, because their call is widespread for all those who are in its pursuit.

The believers are equal and their blood is same. They are united against others. The smallest of them makes effort to fulfill their pledge.” Sufyan wrote down this tradition and then repeated it to His Eminence. After that His Eminence, Sadiq (as) mounted and went away. I and Sufyan also came away. On the way he said to me: “Just wait, let me look at the tradition again and think upon it.” I said: “By Allah, by quoting this tradition, Abu Abdillah has made something obligatory on you, from which you can never be free.” ‘What duty?’ he asked. I said: “As mentioned in this tradition there are three things in which a Muslim is not dishonest: The first is sincerity in deeds for Allah; we have understood it but the second one about well-wishing for Imams and leaders of the Muslims; who are these Imams that it is necessary for us to wish well for them? Is it Muawiyah bin Abi Sufyan, Yazid bin Muawiyah and Marwan bin Hakam?

Those whose testimony is not valid for us and prayer behind whom is not correct? And the third point: Following their congregation, what congregation is it? Is it the Murjiah sect who say that even one who does not pray and fast and does not perform *ghusl* or one who demolishes the Kaaba and beds with his mother, he is equal in faith to Jibraeel and Mikaeel? Or is it the sect of Qadariyya which says that what Allah wants does not happen and that which Satan wishes happens? Or is it about the Hururiya sect that abuses Ali Ibne Abi Talib and calls him a disbeliever? Or the Hellish sect that says faith is only the recognition of Allah and nothing besides that?” Sufyan said: “What a strange thing you said. Now tell me what the Shias say?” I said: “They say that Ali Ibne Abi Talib (as) is an Imam, loving whom sincerely is obligatory and it is necessary to remain in the congregation of Ahle Bayt.” Hearing this, he took the paper from me and tore it up and told not to inform anyone about it.”<sup>3</sup>

Another tradition that supports the fact that the Imam of every age prays for his Shias is one quoted in *Biharul Anwar* on the authority of *Manaqib Ibne Shahr Aashob*. It is narrated by Moosa bin Sayyar who says:

“I was with His Eminence, Reza (as). When we had reached the gate of the city of Tus I heard the sound of wailing. I looked around for the source and suddenly decried a bier being carried out. When I

looked, I saw that our master (His Eminence, Reza (as) suddenly alighting from his mount and heading towards the bier. Then he took it upon his shoulders and came towards us in such a way that he did not separate from the bier just as the kid of a goat does not leave its mother. Then he turned towards us and said: O Moosa bin Sayyar, one who follows the bier of one of our Shias is absolved of all his sins, as if he is like a newborn child and there is no sin upon him. And when I saw the bier of that man being placed besides the grave I noticed my master moving the people back. Then he placed his hand on the chest of the corpse and say: O so and so, son of so and so, good news of Paradise to you, as after this moment there is no fear for you. I said to Imam Reza: May I be sacrificed on you, do you know this person? Because this is a place you have never visited before. He replied: O Moosa bin Sayyar, you don't know that the deeds of our Shias are presented to us, Imams, every morning and evening. Then for each of their shortcomings we beg the Almighty Allah to forgive them and for each of their good deeds we pray the Almighty to reward them.”[4](#)

One more tradition that lends support to this fact is narrated from Amirul Momineen (as) when he addressed Zumila or Dumila. It is as follows:

“O Zumila there is no believer that falls ill but that we are also afflicted with his illness. And none is aggrieved but that we are also aggrieved for him. And none supplicates but that we say Amen for him. And none remains quiet but that we pray for him.”

The complete tradition will, *Insha Allah* be quoted in Part Five. And if you pay attention to the blessed epistles (*Tawqees*) of Imam Mahdi (aj) quoted in *Ihtijaj* you would be further convinced about it. And Allah guides the mankind to salvation. That which proves this matter is a tradition that Muhammad Ibn al-Hasan as-Saffar has recorded in *Basairud Darajaat* through his own chain of authorities from Abu Rabi Shami that he said:

I told His Eminence, Abu Abdillah Sadiq (as): “A tradition has reached me from Amr bin Ishaq.” He said: “Relate it.” I said: “He came to Amirul Momineen Ali (as) and His Eminence saw paleness in his face.” He asked: “Why is your face so pale?” So he explained his illness. His Eminence told him: “We become happy due to your happiness and are aggrieved due to your grief. We become ill due to your illness and we pray for you. And when you supplicate we say: Amen.” Amr said to Amirul Momineen (as): “I am aware of what you said, but how is it that we supplicate and you say: Amen?” His Eminence replied: “It same for us whether we are present or at a distance.” Imam Abu Abdillah Sadiq (as) said: “Amr has reported truth.”[5](#)

## **2. Dawat (Call) Of His Eminence To Truth**

It is mentioned in the *Ziarat* of the Holy Imam:

“Peace be upon you, O one who calls the people towards God, and O the expression and mirror of divine attributes.”[6](#)

Also in *Ziarat-e-Jamia* it is mentioned:

“Peace be upon the Imams the callers towards God and the torch-bearers of guidance.”

In a tradition related by Abdul Aziz bin Muslim quoted in *Kafi* and *Ikmal*, His Eminence, Abul Hasan Imam Reza (as) is reported to have said:

“The Imam is the trustee of Allah among His creatures, and His Proof upon His servants, and His Caliph in His land, and the inviter towards Him and the defender of rights on His behalf.”<sup>7</sup>

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

“When the Almighty Allah accords permission to the Qaim (aj) to reappear, His Eminence, will go on the pulpit and invite the people towards him and he would put them under the oath of the Almighty and he would invite them to his own rights. He would observe the manners and behavior of the Messenger of Allah (S) among them and he would perform all his actions. Then the Almighty Allah will send Jibraeel to him, who would reach him near the *Hateem* and ask: ‘Towards what are you inviting?’ The Qaim will inform him about it.

Then Jibraeel will say: ‘I am the first to pay allegiance to you, give me your hand.’ Thus he would clasp his hand while 300 odd person will be present with the Imam. Then they would all also pay allegiance to His Eminence. He would remain in Mecca till the number of his followers increase to 10000, then he would march to Medina.”<sup>8</sup>

In a long traditional report it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Then he will go and call the people to the Book of Allah and the Sunnah of the Prophet (S) and the *Wilayat* (mastership) of Ali Ibne Abi Talib (as) and towards aloofness from the enemies.”<sup>9</sup>

It is narrated from the same Imam that he said:

“When our Qaim rises up he will invite the people to a new faith just as the Messenger of Allah (S) had done so. And Islam began strange and it would return to strangeness. Then blessed be the strange ones.”<sup>10</sup>

It is reported from Abu Baseer that he quoted His Eminence, Abu Abdillah Sadiq (as) thus:

“Islam began strange and in the end would return to the same condition. Then blessed be the strange ones.” Abu Baseer asked: May Allah bless you, please explain this to me. He replied: “An inviter from among us will initiate a new call just as the Messenger of Allah (S) had invited.”<sup>11</sup>

### 3. Calamities are warded off from us due to the blessings of the presence of His Eminence

Some quotations related to this matter have already been mentioned in the Letter 'A'. In addition to this a tradition recorded in *Kharajj* also supports this. Alaan has narrated from Zareef from Nasr the servant that he said:

“I came to the Master of the Time when he was in the cradle. Then he said to me: Bring red sandalwood for me. I brought it. Then he asked: Do you know who I am? I replied: Yes, you are my master and the son of my master. He said: “I did not ask about it.” I said: “Please explain it to me.” He said: “I am the seal of the legates and only through me are the calamities warded off from my Shias.”<sup>12</sup>

Shaykh Sadooq has also related this tradition in *Kamaluddin*<sup>13</sup> with a slight difference. And in *Ghayat al-Maraam* it is quoted from *Musnad* of Ahmad Hanbal through his chain of authorities from Ali (as) that he said:

The Messenger of Allah (S) said: “The stars are the means of security for the inmates of the sky; such that if the stars are destroyed they shall also be destroyed, and my Ahle Bayt are the means of security for the people of the earth. Thus if my Ahle Bayt go away the people of the earth shall also perish.”<sup>14</sup>

In the same book a tradition is mentioned on the authority of Hamuwaini, a prominent Sunni scholar from his own chain of narrators that the Messenger of Allah (S) said:

“Stars are the means of security for the folks of the sky and my family is the means of security for the folks of my community.”<sup>15</sup>

In *Kifayatul Athar* through the author's own chain of narrators it is related from Abu Saeed Khudri that he said:

“I heard the Messenger of Allah (S) say: My Ahle Bayt are means of security for the people of the earth just as the stars are security for the folks of the heavens. It was asked: ‘O Messenger of Allah (S), so the Imams after you will be from your family?’ ‘Yes,’ he replied, ‘There shall be twelve Imams after me, nine of them shall be from the progeny of Husain, they shall be trustworthy and infallible. From us is the Mahdi of this community. Know that, they are my Ahle Bayt and my Progeny, they are my flesh and blood. What will happen to the people who hurt me with regard to them as the Almighty Allah will not allow my intercession to reach them?’”<sup>16</sup>

In that same book, His Eminence, Husain bin Ali (as) is reported to have quoted the Messenger of Allah (S) that he said:

“The first thing that the Almighty Allah created was His veil, then He wrote on its hem: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Then He created the *Arsh*

and on its edges He inscribed: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Then He created the Tablet (*Lauh*) and wrote on its perimeter: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Thus whoever claims to love the Prophet but does not love the successor, is a liar. And whoever thinks that he recognizes the Prophet but does not recognize the successor, has resorted to disbelief. Then he said: Know that, my Ahle Bayt are means of security for you, so love them. Remain attached to my love and theirs so that you may never go astray. It was said: Who are the Ahle Bayt, O Messenger of Allah (S)?”

He replied: “Ali, my two (*Sibts*) grandsons and nine persons from the descendants of Husain (as) are the righteous, trustworthy and infallible Imams. Know that, they are my Ahle Bayt and my *Itrah*; they are my flesh and blood.”<sup>17</sup>

In *Ghayat al-Maraam* it is narrated from Jabir Jofi through his chain of reporters that:

I asked His Eminence, Muhammad bin Baqir (as): “What it is that is in need of the Prophet and the Imams?”

He replied: “They are needed for the survival of the universe in a good condition itself. And that Allah, the Mighty and the Sublime keeps away divine wrath from the people if the Prophet or Imam is among them. The Almighty Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

**“But Allah was not going to chastise them while you were among them.” (Qur’an, Surah Anfaal 8:33)**

The Holy Prophet (S) has said that they are means of security for the folks of the heavens and my Ahle Bayt are security for the inhabitants of the earth. Thus if the stars die, the folks of the heavens have to face unfavorable circumstances and if my Ahle Bayt go away from among you the inhabitants of the earth will have to suffer calamities.”<sup>18</sup>

In *Ikmaluddin* and *Amali*, it is reported from the compiler’s own chains of narrators from the chief of the worshippers, Imam Sajjad (as) that he said:

“We are the Imams of the Muslims and the Divine Proofs over the worlds; we are the leaders and masters of the believers and the chiefs and guides of the righteous of the world. We are the masters of the people of faith. And we are the security for the inhabitants of the earth just as the stars are means of security for the inmates of the heavens. We are those through whom the Almighty Allah holds the sky aloft so that it does not crash upon the earth except by His permission. And through us He guards the earth so that it does not shake up its inhabitants except by His permission. And through us He sends down the rain and through us He spreads the bounties and brings out the treasures of the earth. And if

our proof is not present on the earth it would swallow its inhabitants. Then he said: Since the day the Almighty Allah created Adam, the earth is not devoid of the divine proof, whether apparent and known or hidden and concealed. And it will not be devoid of divine proof till the Day of Judgment, otherwise the Almighty Allah will not be worshipped.”

Sulaiman bin Mehran says:

I asked Imam Sadiq (as): “How do the people derive benefit from the Imam who is hidden?” He replied: “Just as they benefit from the sun that is hidden behind the cloud.”<sup>19</sup>

I say: The reason why His Eminence is being compared to the sun shall be discussed under the topic of the benefits of this Holy Personality, *Insha Allah Taala*.

It is reported from the Chief of the worshippers, Imam Sajjad (as) that he said:

“When the Qaim arises, Allah, the Mighty and Sublime will remove calamities and illnesses from our Shias and He shall make their hearts as solid as iron.”<sup>20</sup>

The complete text of this traditional report shall be presented under the letter “Q”, if the Almighty Allah wills.

## **4. Warding Off The Calamities And Chastisement From The People Through The Blessings Of The Shias Of His Eminence**

This is also among the effects and blessings of the presence and perfection of the presence of the Holy Imam (as). Thus in *Kamaluddin* 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.”<sup>21</sup>

<sup>1.</sup> Al-Ihtijaaj; Vol. 2, Pg. 324

<sup>2.</sup> Kafi, Vol. 1, Pg. 403

<sup>3.</sup> Kafi, Vol. 1, Pg. 403

<sup>4.</sup> Biharul Anwar; Vol. 49, Pg. 98 from Manaqib, Ibne Shahr Aashob, Vol. 4, Pg. 341

<sup>5.</sup> Al-Basair, Pg. 260

<sup>6.</sup> Al-Ihtijaaj; Tawqeeaat

<sup>7.</sup> Kafi, Vol. 1, Pg. 200

<sup>8.</sup> Biharul Anwar; Vol. 52, Pg. 337

9. Biharul Anwar; Vol. 52, Pg. 342
10. Biharul Anwar; Vol. 42, Pg. 366
11. Biharul Anwar; Vol. 42, Pg. 366
12. Al-Kharaij; Pg. 67
13. Kamaluddin; Vol. 2, Pg. 205
14. Ghayat al-Maraam Pg. 274
15. Ghayat al-Maraam Pg. 274
16. Kifayatul Athar, 292
17. Kifayatul Athar, 310
18. Ghayat al-Maraam Pg. 257
19. Kamaluddin; Vol. 1, Pg. 207, Amali, Shaykh Sadooq, Pg. 112, The chain of narrators is as follows: Ibne Babawahy from Muhammad bin Ahmad As Sinani bin Mehran Amash from His Eminence Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin al-Husain (as). (The Author)
20. Biharul Anwar; Vol. 52, Pg. 316
21. Biharul Anwar; Vol. 1, Pg. 330

## The Letter Dhaal (Dh)

### 1. Dhabba (Warding Off) The Enemies From The Believers During The Occultation And Reappearance Of His Eminence

As for the period of occultation of His Eminence, it is achieved through the prayers of His Eminence. And as for the period when the Holy Imam (as) is present, we have already discussed it under the topic of the *Jihad* and battles of His Eminence, against the enemies. And also by the elimination and destruction of the infidels through his sword and the disgrace of the enemies at his hands will be brought about if Allah wills.

### 2. Disgrace Of The Enemies At The Hands Of His Eminence After The Reappearance

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“When the Qaim will arise he will present faith to every *Nasibi* (one who hates the Ahle Bayt). Thus if he accepts it with all sincerity, no problem; but if not, he would strike off his neck. Or he would have to pay the *Jizyah* just as these days the *Dhimmis* pay *Jizyah*. And they will tie the wallet to the waist and chase them from the cities to big cities.”<sup>1</sup>

I say: What we have mentioned under the Letter “A” supports this matter.

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“There is a kingdom for the truth and a kingdom for falsehood and each of them are humiliated and disgraced during the rule of other.”<sup>2</sup>

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said regarding the verse:

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةً ۖ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ

**“Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.” (Qur'an, Surah Maarij 70:44)**

“That is: the day of the advent of the Qaim.”<sup>3</sup>

In *Tafseer* of Ali Ibne Ibrahim Qummi it is reported from His Eminence, Abi Abdullah Sadiq (as) that he said regarding the verse:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

**“And whoever turns away from My reminder, his shall be a straitened life.” (Qur'an, Surah Taha 20: 124)**

“This condition, by Allah is for the *Nasibis* (enemies of Ahle Bayt).” Muawiyah bin Ammar said: May I be sacrificed on you, I have witnessed them leading a long life of prosperity and comfort till their death. His Eminence said:

“By Allah, there is a terrible condition for them during the *Raja't* (return to life during the time of reappearance of Imam Mahdi) such that they will eat waste matter.”<sup>4</sup>

<sup>1</sup> Rauda Kafi, Vol. 8, Pg. 227

<sup>2</sup> Ghaibat Nomani, Pg. 319

<sup>3</sup> Biharul Anwar; Vol. 51, Baab Ayaat al-Maula

<sup>4</sup> Tafsaeer al-Qummi, Pg. 424

## The Letter Ra (R)

## 1. Rabat (Vigil)

We shall present the suitable discussion under the letter ‘M’ in the topic of “vigil in the way of Allah.”

## 2. Rahat (Comfort) For The Creatures By The Reappearance And Government Of His Eminence

In *Biharul Anwar* it is narrated from Ibne Abbas regarding the verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

**“...that He might cause it to prevail over all religions, though the polytheists may be averse.”**  
**(Qur’an, Surah Taubah 9:33)**

That he said:

He said, “By Allah, its realization has not come yet.” I asked, “May I be your ransom, when will it be realized?” He said, “When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever or a polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, ‘O, believer, there is a disbeliever or a polytheist inside me, so kill him.’ So Allah brings the disbeliever to him, and he kills him.”<sup>1</sup>

Also in *Biharul Anwar*, Amirul Momineen (as) has described the qualities of His Eminence, as follows:

“During his government the beasts shall make peace and the earth shall throw up its treasures and sky shall rain down its blessings.”<sup>2</sup>

In the same book it is narrated from the Holy Prophet (S) that he said:

“The Mahdi is a man from my progeny. His color is an Arabic color and his body is an Israelite body. There is a mole on his right cheek, like a glittering star. He will fill the earth with equity and justice as it will be full of oppression. The dwellers of the heavens and the earth and birds of the sky will be happy in his rule.”<sup>3</sup>

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

“The Mahdi will rise while there will be a cloud over his head from which a caller will be calling. This is the Mahdi, the Vicegerent of Allah; follow him.”<sup>4</sup>

In the same book it is quoted from Saad as-Saud from the scroll of Prophet Idrees (as) that:

“...and in that time I shall bestow security to the world. Thus nothing will receive harm from anything.

And no living thing shall fear any other creature. At that time the quadrupeds shall be among the humans and they shall not harm each other. I shall take away the sting of every stinging creature and make their venom ineffective. And I will send the blessings from the heavens and the earth and the earth will become green with its vegetation and all types of fruits will grow and put forth different kinds of perfumes and I will put mercy and love among the people.”<sup>5</sup>

It is narrated from Amirul Momineen Ali (as) that he said:

“When our Qaim reappears, the sky will send down rain and the earth will expose its treasures. Malice and hatred shall disappear from the hearts of the people; beasts and animals will live in amity. So much so that a lady will travel to Iraq and Syria walking only on greenery and grass and wearing her ornaments and no beast will frighten her.”

Traditions supporting the above have already been quoted under the letter ‘A’.

- [1.](#) Biharul Anwar; Vol. 51, Pg. 61
- [2.](#) Biharul Anwar; Vol. 52, Pg. 280
- [3.](#) Biharul Anwar; Vol. 51, Pg. 80
- [4.](#) Biharul Anwar; Vol. 51, Pg. 81
- [5.](#) Biharul Anwar; Vol. 52, Pg. 384

## The Letter Za (Z)

### 1. Zahmat (Struggle) Of His Eminence On The Path Of Faith

This point is the same that we discussed under the topic of the *Jihad* and battle of His Eminence with the enemies and disbelievers. Other traditions that support this matter will be presented under the topic of patience of His Eminence, the elimination of infidels and other topics, if Allah the Almighty wills.

### 2. Zuhd (Piety) Of His Eminence

In *Kafi* it is related through the author’s own chain of narrators from Hammad bin Uthman that he said:

I was in the illuminated assembly of His Eminence, Abu Abdillah Sadiq (as) when a person said to His Eminence:

“May Allah bless you, as you know, Ali Ibne Abi Talib (as) used to wear coarse woolen clothes and use very cheap garments etc...while you have put on a new dress.” The Imam said: “Ali Ibne Abi Talib (as) wore such clothes at that time so that it may not seem extravagant and hence people would have rejected it. But if such clothes are worn today it would seem odd. Thus the best garments of every age

are those that are the garments of that time except that when our (Ahle Bayt's) Qaim arises he will take to wearing the dress of Ali (as) and he shall display his manners and behavior.”[1](#)

I say: Probably Amirul Momineen Ali (as) meant the same thing in his statement to Abu Abdullah Jadali when he said: “Shall I not inform you about the nose and eye of Mahdi?” He replied: “Please do.” Then His Eminence thumped his breast and said: “I am, because the nose implies the leader or the master of the affair and eye signifies something/someone who is similar to it.” Thus His Eminence is the nose of Mahdi, that is his leader in his actions and his eyes is his own supposition in piety, worship, manners, valor and all the good qualities and excellences of His Eminence. And this usage is common and well-known in idiom and general conversation. For example when something is having most of its qualities same as another thing it is said that it is the ‘*Ain*’ of it. And as for the usage of the word ‘nose’ in Arabic language to denote chief or predecessor we can present the example of the following line of Arabic poetry:

A nation that is the ‘nose’ and others are its followers.

And Allah knows best.

In the same book it is narrated from Mualla bin Khunais that he said:

“One day I mentioned to His Eminence, Abu Abdullah Sadiq (as): I recalled the progeny of so and so (that is Bani Abbas) and the bounties they possessed and said to myself: If the kingdom had reached you, we would also have shared in your wealth and had a prosperous life. The Imam said: Alas, O Mualla, by Allah, if we had the reins of the government in our hands, we would have prayed during the nights and in the day cared for the welfare of the people. We would have worn coarse clothes, ate low quality food. Except regarding this have you seen that Allah, the Mighty and the High has made the usurpation of rights a bounty?”[2](#)

In *Biharul Anwar* it is quoted from Shaykh Tusi through his own chains of narrators from Abu Baseer that His Eminence, Abu Abdillah Sadiq (as) said:

“Why are you impatient for the advent of Qaim (aj)? By Allah, there will be no garments except the coarse ones and no food except barley with bran. His advent is not except with the sword and death under the shade of the sword.”[3](#)

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

“Today you are more comfortable than you would be at that time.” The narrator asked: “How?” The Imam replied: “If the Qaim rises there would be nothing except blood, sweat and toil. People mounted on horses will rush in all directions. The dress of the Qaim will be coarse and his food shall be hard.”[4](#)

### 3. Ziarat Of His Eminence At The Tomb Of Abi Abdullah Al-Husain And Other Infallibles (as)

That which proves this point is the matter quoted in *Biharul Anwar* under the account of Green Island:

Sayyid Shamsuddin said in reply to the narrator who had asked: Does the Imam (aj) performs the Hajj?

He said: “The world is a step for the believer, what can be said about the one that except for whose existence and that of his forefathers this world has not been created? Yes, he performs the Hajj every year and he visits his forefathers in Medina, Iraq and Tus.”<sup>5</sup>

As for praying for those who visit the graves of the Masoomeen (as) it is obviously expected from all those who have faith in the religion of Islam. The tradition of Muawiyah bin Wahab from Imam Ja’far Sadiq (as) also supports this point. It was that the Holy Imam (as) recited a long supplication for the pilgrims of the tomb of Husain (as) and he begged the Almighty Allah to bestow them a great reward. He also beseeched the Almighty to make them righteous. Then he remarked:

“O Muawiyah, those who pray in the heavens for the pilgrim of Imam Husain (as) are more than those who pray for them on the earth.”<sup>6</sup>

The full text of the above tradition shall be presented in Part Eight, if Allah wills.

<sup>1</sup>. Kafi, Vol. 1, Pg. 411

<sup>2</sup>. Kafi, Vol. 1, Pg. 410

<sup>3</sup>. Biharul Anwar; Vol. 52, Pg. 354

<sup>4</sup>. Biharul Anwar; Vol. 52, Pg. 358

<sup>5</sup>. Biharul Anwar; Vol. 52, Pg. 173

<sup>6</sup>. Kamil az-Ziyarat, Pg. 116

## **The Letter Seen (S)**

### 1. Sirah (Behavior) And Manners Of His Eminence

His manners have become clear from what we have mentioned in the topic of the piety of His Eminence. In addition to this is the tradition of His Eminence, Abu Ja’far Baqir (as) when he described Imam Qaim (aj):

“When he reappears he shall observe the behavior and manners of the Prophet (S).”<sup>1</sup>

In the topic about the call of His Eminence towards truth we have already mentioned points that prove

the above matter.

In the same way *Biharul Anwar* has quoted Shaykh Nomani through his own series of reporters from Abdullah bin Ata that he said:

I asked His Eminence, Abu Ja'far Baqir (as): When Qaim (aj) reappears how would he behave among the people? He replied: "He would raze the foundations preceding him just as the Messenger of Allah (S) had done and he would initiate Islam anew."<sup>2</sup>

In the book, *Basairud Darajaat* it is narrated through the author's own chains of narrators from Abdul Malik bin Ayyin that he said:

His Eminence, Abu Ja'far Baqir (as) showed some writings of Ali (as) to us and then he asked: "For what are these books written?"

I said: "How clear and obvious is the meaning."

He said: "Mention it."

I said: "Since he knew that one day your Qaim will arise, thus he preferred to undertake this job."

The Imam said: "You are right."<sup>3</sup>

## 2. Sakhaawat (Charity) Of His Eminence

From that which has been mentioned in the topic of the good manners of His Eminence and that which shall come in the 'calls' explains the matter. And also in *Biharul Anwar* quoting from Shaykh Nomani from His Eminence, Abu Ja'far Baqir (as) it is mentioned:

"As if I could see that this religion of yours is in its terminal stage and no one is able to restore it to you except a man from Ahle Bayt who will pray for your forgiveness twice every year and give you two salaries (incomes) every month. In his time, wisdom would be bestowed upon you in such a measure that ladies sitting at home will dispense justice on the basis of the Book of Allah and the Sunnah of the Holy Prophet (S)."<sup>4</sup>

In another tradition it is narrated from His Eminence:

"All the apparent and hidden wealth of the world will be brought together for him and the people would be told: Come and take this, for which you had broken off relations and shed innocent blood and for obtaining which you had committed unlawful acts.

Then His Eminence would give them so much as none before that has done."<sup>5</sup>

A tradition of the Holy Prophet (S) has been recorded through Sunni channels that he said:

“A person will come to the Mahdi and say: Give me. The skirt of this man will be filled with so much money that he would not be able to lift it.”[6](#)

In another tradition from their channels it is mentioned that:

“Such wealth will be accumulated at that time that when a person will come and say: O Mahdi, give me. The Mahdi will say: Take it.”[7](#)

In *Ghayat al-Maraam* it is narrated through their channels that the Messenger of Allah (S) is quoted by Abu Saeed Khudri to have said:

“Monies and wealth will be piled up at that time. Whoever will come and request him for funds will be given as much as he could carry.”[8](#)

In another *hadith* from Abu Huraira it is mentioned that:

The Messenger of Allah (S) said: “In the last period of time there shall be a caliph who would distribute incalculable wealth.”[9](#)

I say: Matters pertaining to this subject shall be discussed in the topic of the munificence of His Eminence, if Allah the High wills. And how nicely it is said:

“Good morals in your hands have achieved a status, thus all your wealth is lawful for the people, and if one day generosity locks up and closes its door, then you are the key to those locks.”

Someone else says:

He is the sea that bestows from all its sides. And its waves are goodness and well-being for the shores.

His hands are in the habit of giving, even if he were to keep the fist closed, his fingers will not obey him.

If indeed there is nothing in his hand except his soul, he will give that also, so the one who is asking should fear Allah.

The writer of this book, may Allah forgive him, has composed the following couplets on the same lines:

Indeed the one who created the perfect morals

In the being of Adam for the Imam-e-Qaim.

[1.](#) Biharul Anwar; Vol. 52, Pg. 347

[2.](#) Biharul Anwar; Vol. 52, Pg. 354; Ghaibat Nomani, Pg. 121

[3.](#) Basairud Darajaat, Pg. 162

[4.](#) Biharul Anwar; Vol. 52, Pg. 352, Ghaibat Nomani, Pg. 125

[5.](#) Biharul Anwar; Vol. 52, Pg. 390

[6.](#) Biharul Anwar; Vol. 51, Pg. 88

[7.](#) Biharul Anwar; Vol. 51, Pg. 88

[8.](#) Ghayat al-Maraam Pg. 698

[9.](#) Ghayat al-Maraam Pg. 698

# The Letter Sheen (Sh)

## 1. Shuja-At (Valor) Of His Eminence

Points pertaining to this discussion have already been presented in the topic of the *Jihad* and battles of His Eminence, and again in the heading of the knowledge of His Eminence, we shall present additional arguments and further clarify the matter.

## 2. Shafa-At (Intercession) Of His Eminence For Us – If Allah, The High Wills

In *Ghayat al-Maraam* it is mentioned through Sunni channels from Amirul Momineen (as) that he said:

The Messenger of Allah (S) said: “I will be at the *Hauz* (Kauthar) with you, and you O Ali is the dispenser of drinks at the Pool and Hasan is an assistant and Husain is the commander, Ali bin al-Husain the distributor, Muhammad bin Ali is propagator, Ja’far bin Muhammad is mobilizer, Moosa bin Ja’far is counter of the friends and enemies and restrainer of the hypocrites, Ali bin Moosa is the beautifier of the believers, Muhammad bin Ali is the escort of the folks of Paradise to their places and stages, Ali bin Muhammad is the speaker and sermon giver for his Shias and the one who would wed them to the Hoor al-Ein, Hasan bin Ali is the lamp for the people of Paradise through whom they would get light. Mahdi is their intercessor on the Day of Judgment, on the day when the Almighty Allah will not permit intercession except to those He would allow and with whom He is satisfied.”<sup>1</sup>

I say: The important point is that intercession is special for our Maula, Hazrat Hujjat (as) – even though all of them (as) are intercessors on the Day of Judgment – their intercession will not be for anyone who is a denier in our master, the master of the time, (thus for them there shall neither be any intercessor nor any helper),<sup>2</sup> even though they may believe in the Imamate of all the Imams (as). It is from this aspect that in *Kamaluddin* it is narrated from Imam Ja’far Sadiq (as) that he said:

“Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (S).”<sup>3</sup>

There are other narrations also on this topic that we could have quoted but for the intelligent people this much would be sufficient.

### 3. Shahadat (Testimony) Of His Eminence For Us

In *Kafi* under the exegesis of the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

***“How will it be, then, when We bring from every people a witness and bring you as a witness against these?” (Qur’an, Surah Nisa 4:41)***

Abu Abdillah (as) said concerning the above words: “It was sent down especially for the community of Muhammad (S). In every generation of them there will be an Imam from amongst us, who is a witness over them, and Muhammad (S) is a witness over us.”<sup>4</sup>

It is also narrated from His Eminence, that he said:

“And we are witness over mankind. So, on the Day of Resurrection, we shall confirm the truth of those who confirm the truth of us, and, on the Day of Resurrection, we shall attribute untruth to those who attribute untruth to us.”<sup>5</sup>

“I asked Abu Ja’far (as) about the words of Allah, to Whom belong Might and Majesty:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

***“Thus we appointed you a midmost people... (Qur’an, Surah Baqarah 2: 143)***

He said: ‘We are the mid–most people and we are the witness of Allah, the Blessed, the Sublime, over His creatures, and His Proofs on His earth.’<sup>6</sup>

It is mentioned from Amirul Momineen Ali (as) that he said:

“Verily, Allah, the Blessed, the Sublime, has purified us, made us immaculate and made us witness over His creatures, and His Proofs on His earth. He has linked us with the Qur’an and linked the Qur’an with us. We shall never part from it, nor shall it part from us.”<sup>7</sup>

### 4. Sharaafat – Nobility Of His Eminence

It is mentioned in *Bihar*, quoting from Nomani through his own chain of authorities that Imam Ja’far Sadiq (as) was asked:

Has the Qaim taken birth? The Imam replied: “No, but if I live till his time I shall serve him all my life.”<sup>8</sup>

I say: Dear intelligent reader, pay close attention to these statements and take heed of these teachings, it should not be, God forbid, that instead of serving the Holy Imam (as) all our life we may cause hurt to him like a sword due to our bad character and acerbic words.

- [1.](#) Ghayat al-Maraam Pg. 692
- [2.](#) Ref. Surah Shuara 26: 101
- [3.](#) Kamaluddin; Vol. 2, Pg. 338
- [4.](#) Kafi, Vol. 1, Pg. 190
- [5.](#) Kafi, Vol. 1, Pg. 190
- [6.](#) Kafi, Vol. 1, Pg. 190
- [7.](#) Kafi, Vol. 1, Pg. 191
- [8.](#) Biharul Anwar; Vol. 51, Pg. 148

## The Letter S'aad (S')

### 1. S'abr Of His Eminence

In the tradition of the *Lauh* (tablet) mentioned in *Kamaluddin* and other books through different channels it is narrated in the qualities of His Eminence, Qaim (aj) that:

“He possesses the perfection of Moosa, the elegance of Isa and the patience of Ayyub.”<sup>[1](#)</sup>

We have already mentioned sayings connected to this matter under the topic of calamities of His Eminence. Moreover, how beautifully it is said:

“The grief that I suffer is such that Yaqoob did not have to experience even a little bit of it, and all the calamities of Ayyub are but a part of the troubles that afflict me.”

It is so because all the types of calamities will come together for His Eminence and they would be prolonged thus causing the intensification of the tribulation and sufferings. Think over it and the reality of the matter will become clear to you. Thus it is necessary that you pray for His Eminence with all sincerity and invoke the Almighty for his reappearance.

- [1.](#) Kamaluddin; Vol. 1, Pg. 310

# The Letter Z”aad (Z”)

## 1. Z”iyafat (Hospitality) Of His Eminence

In *Darus Salaam* it is quoted from *Qisasul Anbiya* that Prophet Ibrahim (as) was nick-named Abu Ziyafaan (father of the hospitable ones). He was such that he neither ate in the morning nor in the evening without being accompanied by a guest. He used to walk one or two *farsangs* to find someone who would be willing to become his guest. His hospitality continues till the Day of Judgment and it is the same ‘blessed tree’ that the Almighty Allah has spoken about:

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ

**“...lit from a blessed olive-tree.” (Qur’an, Surah Noor 24:35)**

I say: This hospitality and hosting is the hospitality of knowledges and *Sunnahs* that by the being of the Holy Prophet (S) and the Imam continues till the Day of Judgment. And in the *Ziarat* of Friday we recite:

“And I, my master am on this day your guest and refugee.”

In Part Three we have previously given some matter pertaining to this subject. Sayyid bin Tawus says in *Jamaal al-Usubu’*:

I reach you wherever I travel.

In whichever city I may be, I am always your guest.

Here I would like to quote a narrational report that in my view is not inappropriate to our subject matter.

In the book of *Darus Salaam* it is quoted from Tabarsi’s *Mishkaat* that:

A man asked His Eminence, Abul Hasan (Imam Hadi) Askari (as): How is it that Abu Dalf is having 4001 villages? He replied: One night a believer became his guest and he also presented to him a big tray full of dates numbering 4001. Thus the Almighty Allah rewarded him with a village for each date.

# The Letter T'a (T')

## 1. T'ahaarat (Purification) Of The Earth From Injustice Through His Eminence

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

“Allah, Blessed and the High, created fourteen lights 4000 years before the creation of the universe, thus they were our souls. It was asked: O, son of Allah's Messenger, who are these fourteen lights? He replied, ‘Muhammad, Ali, Fatima, Hasan, Husain, and Imams from the descendants of Husain and the last of them is Qaim who will rise up after occultation. Then he would kill the Dajjal and purify the earth from every type of injustice and oppression.”<sup>1</sup>

## 2. T'alab-E-Huqooq (Recovery Of The Rights) Of The Imams And Believers And T'alab-E-Khoon (Revenging Their Blood)

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

“By Allah, indeed I and these two sons of mine will be martyred, and indeed the Almighty Allah will raise up a man from my descendants in the last period of time in order to revenge our blood, he will disappear from the sight of the people to keep away from the people of deviation and the misguided souls till the ignorant people will say: Providence is not needful of the Progeny of Muhammad (as).”<sup>2</sup>

I say: In letter 'A' matter pertaining to this topic has already been presented to some extent and in the coming pages some more points will be provided, if Allah, the High wills.

<sup>1</sup>. Kamaluddin; Vol. 2, Pg. 335

<sup>2</sup>. Biharul Anwar; Vol. 2, Pg. 112

# The Letter Z'a (Z')

## 1. Z'uhoor (Appearance) Of Truth At The Hands Of His Eminence

Under the topics of the life of the earth through the presence of the Imam and the elimination of the infidels and rebuilding the foundations of Islam we have quoted some traditions and narrations that also go on to prove the above.

## 2. Z'afar – Victory And Success Of His Eminence Over His Opponents

In *Kafi* it is reported from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Indeed, there is a concealed victorious Imam from us such that when the Almighty Allah desires to reveal his affair He would insert a dot into his heart and then He would reveal him and he would rise up with the divine affair.”<sup>1</sup>

In *al-Muhajja* it is narrated from Imam Ja'far Sadiq (as) regarding the verse:

لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

**“Wherefore didst Thou not grant us a delay to a near end?” (Qur'an, Surah Nisa 4:77)**

That:

“Till the time of the reappearance of the Qaim, as help and victory is for him alone.”<sup>2</sup>

In the discussion about the knowledge of His Eminence we shall present additional matter that supports this point.

## 3. Z'ulm – Injustice Of The Enemies Upon His Eminence

Ali bin Ibrahim has reported from His Eminence, Abu Ja'far Baqir (as) through his own chain of narrators in his *Tafseer* that the Imam said regarding the verse:

وَلَمَنِ اتَّصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ

**“And whoever defends himself after his being oppressed.” (Qur'an, Surah Shura 42:41)**

“It means that the Qaim and his companions; because it is them, against whom there is no way and when the Qaim arises he would take revenge from the Bani Umayyah, the deniers and the haters of himself and his companions.”<sup>3</sup>

In the book of *al-Muhajja* the same report is quoted from Muhammad bin al-Abbas from his own chain of reporters from a channel other than that of His Eminence. And in the *Tafseer* of Ali bin Ibrahim it is narrated from Imam Ja'far Sadiq (as) that he said regarding the verse:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

**“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them...” (Qur’an, Surah Hajj 22:39)**

The Ahle Sunnat say: This verse is revealed for the Holy Prophet (S) when the infidels of Quraish expelled him from Mecca, while actually it is for Qaim (aj) that when he would reappear he would take revenge for the blood of Husain (as), and it is His statement that we are heirs eligible for blood money.”<sup>4</sup>

The late Sayyid Bahrani has also narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“This verse is regarding the Qaim and his companions.”<sup>5</sup>

In the books of *al-Muhajja* and *Biharul Anwar* it is narrated from His Eminence, Baqir (as) that he said:

“When Qaim (aj) reappears he will rest his back on the Sacred House (Holy Kaaba) and while he would be taking refuge in it. He would call out till he says: And I put you under oath for the sake of the rights of Allah, the rights of His Messenger and the rights of the relatives and kinsfolk of the Messenger of Allah (S) that you help me and to keep away from me anyone who does injustice to me because I am fearful, we have been oppressed and we have been rendered homeless from our town and children and...”<sup>6</sup>

The complete text of the above narration shall be presented to the readers under the topic of the calls of His Eminence, if Allah the Almighty wills.

In *Biharul Anwar* it is quoted on the authority of His Eminence, Abu Abdillah Sadiq (as) that he said:

“Qaim (aj) will move forward and accompanied by his companions and people, reach Najaf. At that time the army of Sufyani will come out against His Eminence from Kufa. That day would be Wednesday. Then he would demand them to heed his call and fulfill his rights and he would announce that he is oppressed and he would say: Whoever has an argument against me with regard to Allah, I am the person most proximate to Allah.”<sup>7</sup>

In *Kamaluddin* through the author’s own chain of narrators it is mentioned that Imam Husain (as) said:

“The Qaim of this Ummah is my ninth descendant and he is the one who would have an occultation and he is the one whose inheritance shall be distributed even though he would be alive.”<sup>8</sup>

In that same book under the report of Abu Khalid Kabuli it is narrated from His Eminence, Ali Ibne Husain (as) that he said:

“As if I can see Ja’far Kazzab helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim (aj), he will become the executor of his father’s estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully.”<sup>9</sup>

It is narrated from Rashid in the *Ghaibat* of Shaykh Tusi that:

Motazid summoned us (three persons) and commanded that we should take two horses each and ride on one and lead the other empty and to reach Samarrah lightly and as quickly as possible. And he gave us specific instructions to reach a particular area and house and he said: When you reach that house you would see a black servant. After that enter the house and whomsoever you find there, bring me his severed head. Thus we reached Samarrah and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present in the house.

He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before. As if it was just made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room having a river of water and at the end of which was a mat which seemed to be floating on the water.

Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had. At that moment Ahmad bin Abdullah, a person among us stepped into the water in order to enter the room. He began to sink in the water. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out of the water. He fell down unconscious for sometime.

The second time another member of our group repeated this. He also tried to step in the water to enter the room and he also fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah I don't know what the matter is and to whom we have come and indeed I beg Allah for forgiveness.

However he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there. Motazid was waiting for us and he had instructed the sentry that as soon as we came we should be taken to him immediately.

We reached him in the middle of the night. He asked us about what had passed. We related to him everything in detail. He cried: Woe be unto you, did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it I shall cut off your heads. Till he lived we also did not dare to relate this matter to anyone.<sup>10</sup>

#### **4. Appearance Of The Perfections Of The Imams And Their Manners And Morals By The Instance Of The Reappearance Of His Eminence**

In letter 'Kh' under the topic of the completion of knowledge by His Eminence we had mentioned a tradition from the Holy Prophet (S) in the description of His Eminence, Qaim (aj) that he is the apparent

and the hidden of them (Imams). And it means – and Allah knows best – that: His Eminence is the one who will expose the hidden and apparent sciences that the Almighty Allah had bestowed to the Holy Prophet and the Holy Imam (as) and he is the expression of all their perfections and manners. That which supports this point is a tradition quoted in *Biharul Anwar* in brief:

Amirul Momineen (as) was seated in the Masjid and some of his companions were in his company. They said to His Eminence: O Amirul Momineen, recite a sermon for us. He told them: My words are difficult and they shall be considered difficult. Except for the wise no one would be able to understand them.

The companions insisted on him that he must address them. So His Eminence told them: Get up. And he entered the house and said: “I am that one having greatness and then I subdued. I am the one who enlivens and causes to die, I am the first and the last and the apparent and the hidden.”

The companions became angry and they said: This is heresy! And they got up from there. Ali (as) commanded the door, “O door, close upon them!” The door shut automatically. Then His Eminence – may Allah bless him and peace be upon him – said: “Did I not say that my words are difficult and that they shall be found hard (to understand) and except for the wise none shall be able to understand them? Come here so that I may explain to you my statement.

When I said I got superiority over you it was when I got this sword and I defeated you so that you may bring faith in Allah and His Messenger. When I said I bring to life and cause to die, I meant that I am the one who enlivens that Sunnah (of Prophet) and I cause the innovations to die. When I said I am the first it implied that I was the first to bring faith in God and become a Muslim. And when I said that I am the last I meant that I was the last one to put a cloth over the Prophet and bury him. When I said I am the apparent and the hidden, it means that I am in possession of the hidden and apparent sciences.”<sup>11</sup>

If you pay attention to what we have mentioned in this part, the matter will become clear to you and you will know that His Eminence, Qaim (aj) is the expression of all the qualities of the Holy Imam (as).

<sup>1.</sup> Kafi, Vol. 1, Pg. 343

<sup>2.</sup> Al-Muhajja, Pg. 728

<sup>3.</sup> Tafseer al-Qummi, Pg. 604

<sup>4.</sup> Tafseer al-Qummi, Vol. 3, Pg. 93

<sup>5.</sup> Tafseer Al-Burhan, Pg. 441

<sup>6.</sup> Biharul Anwar; Vol. 52, Pg. 238

<sup>7.</sup> Biharul Anwar; Vol. 52, Pg. 387

<sup>8.</sup> Kamaluddin; Vol. 1, Pg. 317

<sup>9.</sup> Kamaluddin; Vol. 1, Pg. 320

<sup>10.</sup> Ghaibat Tusi, Pg. 149

<sup>11.</sup> Biharul Anwar; Vol. 42, Pg. 189

# The Letter A'in (A')

## 1. 'Im (Knowledge) Of His Eminence

In the discussion about the rule of His Eminence we mentioned some sayings and quotations that prove the above. Also in the book of *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“Knowledge of the book of Allah, the Mighty and Sublime, and the *Sunnah* of His Messenger develops in the heart of our Mahdi, just as a plant grows to perfection. Thus whosoever of you survives till he sees him, when you meet him you must greet him by the words: “Peace be on you, O folks of the house of mercy and prophethood and the mine of knowledge and the abode of messengership.”<sup>1</sup>

In *Biharul Anwar* it is narrated from Noman through his own chain of narrators from His Eminence, Ja'far bin Muhammad as-Sadiq (as) from his grandfather Husain bin Ali (as) that he said:

A man came to Amirul Momineen (as) and said, “O Amirul Momineen (as), inform us about your Mahdi.” Amirul Momineen (as) said, “When generations come and perish, and believers become few, and the followers of righteousness and supporters of the religion go, then he shall be.”

He said, “O Amirul Momineen (as), from which tribe is he going to be?” Amirul Momineen (as) said, “From Bani Hashim, the best of the Arabs. He is an ocean who will water a world of oases and will not run short, who is oppressed by his kinsfolk, and an abode of purity when all will degenerate. He will not fear when deaths charge, and will not turn away (recede) when the faithful surround him, and will not hesitate when warriors struggle. He will be prepared, far-reaching, a victorious lion, a reaper, an injurer, a warrior, a sword from the swords of Allah, generous, and adventurous. His head will be high in dignity, his nobility firmly rooted in the most distinguished character. No discouraging leader – who will be moving towards mischief, who if speaks, is the worst speaker and if remains silent, possesses evil – should mislead you from following him.”

Then he talked about the Mahdi and said, “He is the best refuge, the most knowledgeable, and the kindest of you all. O Allah, make the pledge of allegiance to him the occasion of exit from affliction, and unite the dispersion of the Ummah through him. When it is permissible for you, do it, but do not turn away from him if you find your way to him. Ah,” said Amirul Momineen (as), pointing with his hand to his chest, expressing his anxiety to see to see the Mahdi.”<sup>2</sup>

## 2. 'zzat – Respect Of The Saints By The Reappearance Of His

## Eminence

In *Dua-e-Nudbah* we read:

“Where is the one who honors the saints and disgraces the enemies?”

In *Kamaluddin* it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“As if I can see the companions of the Qaim (aj) that have filled up the earth from the east to the west. Everything, even the wild beasts and the jungle birds will obey them, and everything will seek his satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me.”<sup>3</sup>

### 3. A'dhaab – Punishment Of The Enemies

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

وَلَيْنَ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ

**“And if We hold back from them the punishment until a stated period of time...” (Qur’an, Surah Hud 11:8)**

“Punishment is the reappearance of the Qaim and the medium nation are the people of Badr and companions of the Holy Imam (as).”

Ali bin Ibrahim says under the explanation of the verse:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

**“One demanding, demanded the chastisement which must befall.” (Qur’an, Surah Maarij 70:1)**

That:

When His Eminence, Abu Ja’far Baqir (as) was asked about the interpretation of the above verse he said: It is a fire that would rise from the west and rulership will be mobilized behind it till it reaches the house of Saad bin Hamaam near his Masjid. Then not a single house will remain for Bani Umayyah but that the fire will burn it down with its inmates and a house in which a killer of Aale Muhammad (an oppressor of Aale Muhammad) will not be spared but that it would be burnt down by that fire. And that is Mahdi (aj).<sup>4</sup>

I say: Traditions supporting the above shall come under the topic of ‘Q’.

## 4. A'dl – Justice Of His Eminence

His most prominent good quality is 'Justice', therefore he is given the title of 'the just one' as mentioned in the supplication of the nights of the month of Ramadan (known as *Dua Iftitah*) narrated from His Eminence himself:

“O Allah, bless the master of Your affair who is the hope of the people and the awaited one.”

In the tradition of Ubayy mentioned in *Kamaluddin* it is narrated from the Holy Prophet (S) that he said describing the qualities of His Eminence:

“He is justice, first and last.”

There are very few traditions about His Eminence that do not mention his justice.

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

“Indeed, my caliphs and legates and the divine proofs over the creatures after me shall be twelve. The first of whom is my brother and the last is my son. He was asked: O Messenger of Allah, who is your brother? He replied: Ali Ibne Abi Talib. Then he was asked: Who is your son? The same Mahdi who would fill the earth with justice and equity just as it would be fraught with injustice and oppression.

By the One Who sent me as the giver of glad tidings even if a day remains from the tenure of the world, the Almighty Allah would definitely prolong that day to such an extent that he reappears in it. At that time Isa bin Maryam, the spirit of Allah will descend and pray behind him. And the earth shall be illuminated by his effulgence and kingdom and power will stretch to the east and the west of the earth.”

It is narrated from the Chief of the Martyrs (as) that he said:

“Even if only a day remains from the tenure of the world, Allah, the Mighty and Sublime, would prolong it so much so as to allow a man from my progeny to appear. Then he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression.” The narrator says: I heard the Holy Prophet (S) say the same thing.<sup>5</sup>

I say: Traditions recorded on this particular topic reach to the level of *Mutawatir* (widely narrated). Some of them would be quoted in the coming pages if Allah, the High wills. And that which becomes clear for us from contemplation and research on the use of this terminology is that 'justice' is the general form of 'equitability'.

Because 'equitability' is used in the fulfillment of rights of others. Like in the giving of testimony, judgment, criterion and weight etc. However justice is used in place of equitability as well as in other instances. While on the other hand equitability is not used in a way other than with regard to the rights of others. While justice is concerned with the person himself and is also for others. On the basis of this

justice is on the whole connected to the rights while equitability is related to the rights of other people. This is more clearly explained by the verses of the Holy Qur'an that mention both justice and equitability. And oppression is the opposite of equitability and injustice is the opposite of justice. Injustice denotes the trespass of rights but oppression implies the trespass of the rights of other people.

Traditions recorded on this matter prove that the rulers, kings and judges in the last period of time will oppress the people and in terminology they would be oppressors, they would also be committing injustice upon themselves. Thus when His Eminence, Qaim (aj) reappears, he would remove oppression and he would establish a government of justice among the people. He would root out the oppressors till the time justice shall be established in all the world. No one would oppress anyone else.

Therefore His Eminence, Sadiq (as) is recorded in *Biharul Anwar* on the authority of *Ghaibah* Nomani to have said:

“By Allah, his justice will enter their houses just as the heat and cold enters.”<sup>6</sup>

Some traditional reports that explain the justice of His Eminence will be presented in the coming pages.

## 5. A't'f – The Turning Of Selfish Desires To Guidance

In the statements of Amirul Momineen Ali (as) describing the qualities of Imam Qaim (aj) it is mentioned:

“He will direct desires to guidance, when people have turned to avarice. He will direct views to the Qur'an, when they have directed the Qur'an to their views.”<sup>7</sup>

## 6. A't'aa (Benevolence) And Bestowals Of His Eminence

In *Biharul Anwar* and *Ghayat al-Maraam* it is related through Sunni channels that the Holy Prophet (S) said:

“At the time of the conflicts and appearance of mischief and calamities, there will be a man whose generosity will be praised.”<sup>8</sup>

I say: It is that the bestowals of His Eminence will be pleasant due to the fact that before his reappearance the believers will be suffering great trials and going through very difficult times. They would be involved in different types of problems and calamities. This is also mentioned in the exegesis of the verse:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

**“And We will most certainly try you with somewhat of fear and hunger and loss of property and**

***lives and fruits.*” (Qur’an, Surah Baqarah 2: 155)**

It is reported from Imam Sadiq (as) that the above verse is concerning the believers before the reappearance of Qaim (aj). The tradition on this matter will be quoted in Part Eight, if Allah, the High wills.

In the tradition of Ibrahim, recorded in *Kamaluddin* from His Eminence, Sadiq (as) describing the qualities of His Eminence Qaim (aj) it is said:[9](#)

“O Ibrahim, he is the one who would accord release to the Shias after they have been involved in severe hardships, prolonged tribulations, fear and grief...”[10](#)

We would be providing the full text of this narration, if Allah, the High wills, in the letter ‘F’.

In the Tafseer of the verse: H’aa Meem A’in Seen Qaaf[11](#) it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“*H’aa Meem* is to be ‘*H’atmi*’ that is certain; *A’in* is for *A’dhaab*, that is punishment; *Seen* is for *Sunoon*, that is draughts and famines like in the times of Prophet Yusuf (as); *Qaaf* is for *Qazaf*, that is shots/missiles that will occur in the last period of time.”[12](#)

It should not remain hidden that: Prosperity and comfort of the situation after severity, and fruits received after toil and labor, are more pleasant than otherwise. From this aspect at the beginning of the tradition His Eminence has mentioned that:

“At the time of the conflicts and appearance of mischief...”

It is also possible that the bestowals of His Eminence (aj) would be very pleasant and it is not related to request. Just as it is the habit of some people that when they give something they give in a very less quantity and they would behave as if they have done a great favor. Or it could also be from the aspect that His Eminence is the most munificent person and the best of them in nobility and greatness and there is no doubt that the bestowal of the noble one is more pleasant than of the others. Or it could be due to the fact that His Eminence shall bestow everything in excess as mentioned in a tradition related through Sunni channels that the Holy Prophet (S) said:

“In the last period of time there shall be a caliph who would dispense wealth in huge quantities.”[13](#)

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

“In that time wealth and income shall be in exceeding quantity. A man would say: O Mahdi give me. Mahdi will say: Take it.”[14](#)

These two traditions mentioned in *Ghayat al-Maraam* have previously been quoted in the topic of the generosity of His Eminence and appropriate matter will be further given in the discussion about the

nobility of His Eminence, if Allah wills.

## **7. A'zlat – Seclusion And Self Imposed Isolation Of His Eminence From The People**

In the discussion about the fear of His Eminence we have stated some points that also support the above matter and in an authentic tradition of His Eminence, Abu Abdillah Sadiq (as) it is mentioned that he said:

“Occultation is necessary for the master of this affair and seclusion is necessary in this occultation and the best place of residence is Tayyaba (Medina) and with the thirty he will not feel lonely.”<sup>15</sup>

In the anecdote of Ali bin Mahziyar mentioned in *Kamaluddin* and other books it is narrated from His Eminence himself that he said:

“My father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities.”<sup>16</sup>

## **8. I'baadat – Worship Of His Eminence**

In a tradition of His Eminence, Moosa Kazim (as) about the description of the qualities of His Eminence it is mentioned:

“Paleness would also be apparent on wheat complexion due to remaining awake for many nights.”

I say: And this is the meaning of the statement of the Holy Prophet (S) that he made describing his qualities that: “His face shall be like a Dinar (golden/yellow).<sup>17</sup> That is, his face would be having a golden hue due to the yellowness.”

The respected Muhaddith Noori says:

“It implies that it would be golden like a Dinar in purity and luminescence, and Allah knows best.”

The writer says: The first tradition is quoted in the books of *Falah as-Saail* and *Biharul Anwar*<sup>18</sup> from Imam Kazim (as) and after that is the following:

“My father be sacrificed on one who spends the night keeping awake and in vigil, and performs genuflections and prostrations (prayers).”

The complete tradition will be quoted in Part Six. On the basis of this to associate this tradition to His Eminence, Sadiq (as) as the writer of *An-Najmus Thaqib* has done is a mistake and also probably he

had seen another tradition from His Eminence on the same topic.

- [1.](#) Kamaluddin; Vol. 2, Pg. 653
- [2.](#) Biharul Anwar; Vol. 51, Pg. 115
- [3.](#) Kamaluddin; Vol. 2, Pg. 673
- [4.](#) Tafseer al-Qummi, Vol. 2, Pg. 385
- [5.](#) Kamaluddin; Vol. 1, Pg. 280
- [6.](#) Biharul Anwar; Vol. 52, Pg. 362
- [7.](#) Biharul Anwar; Vol. 51, Pg. 130
- [8.](#) Biharul Anwar; Vol. 51, Pg. 82
- [9.](#) Al-Burhan, Vol. 1, Pg. 167
- [10.](#) Kamaluddin; Vol. 2, Pg. 335
- [11.](#) Surah Shura 42:1
- [12.](#) Al-Muhajja, Pg. 748
- [13.](#) Biharul Anwar; Vol. 51, Pg. 105
- [14.](#) Ghayat al-Maraam Pg. 702
- [15.](#) Biharul Anwar; Vol. 52, Pg. 157
- [16.](#) Kamaluddin; Vol. 2, Pg. 447
- [17.](#) Bihar, Vol. 51, Pg. 77
- [18.](#) Falah as-Saail, Pg. 200, Biharul Anwar; Vol. 86, Pg. 81

## The Letter Ghain (Gh)

### 1. Ghaibat (Occultation) Of His Eminence

This occultation from the people has taken place by the command of the Almighty. The Holy Prophet (S) and the Holy Imams (as) has prophesied the occurrence of this occultation.

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

“Mahdi is from my progeny. His name is same as mine and his patronymic is same as mine. He is most closely resembling me in manners and behavior. There is an occultation and perplexity for him, during which period, communities will deviate. Then he would reappear like a brilliant (shooting) star and fill up the earth with justice and equity as it would be fraught with injustice and oppression.”<sup>[1](#)</sup>

It is also narrated from His Eminence that he said:

“Mahdi is from my progeny. There is an occultation and perplexity for him, during which period communities will deviate. He would bring the relics of the prophets. At that time he would fill up the earth with justice and equity as it would be fraught with injustice and oppression.”<sup>[2](#)</sup>

His Eminence also 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.”[3](#)

It is narrated from Amirul Momineen Ali (as) that he said to his son, Husain (as):

“Your ninth descendant, O Husain is the same one who would rise with the truth (*Qaim bil Haqq*) and the one who would expound the religion and spread justice.” Husain asked: O Amirul Momineen, would this actually come to pass? He replied: Yes, by the one who sent Muhammad with prophethood, and chose him over all the people; but it would be after occultation and confusion during which period none shall remain steadfast and firm in his faith except the sincere ones, who have the soul of certainty. They are the ones from whom Allah, the Mighty and Sublime has taken oath on our *Wilayat* and has guarded faith in their hearts and supported them through the Holy Spirit.”[4](#)

It is related from Asbagh bin Nubatah that he said:

“I went to Amirul Momineen Ali Ibne Abi Talib (as) to find him engrossed in thoughts tapping with his fingers on the ground. I asked: O Amirul Momineen, are you vying for the caliphate? He replied: No, by Allah, neither I have any desire for it nor for any worldly matter at anytime. But I am thinking about the child who is the eleventh descendant in my progeny. He is the same Mahdi who would fill the earth with justice, just as it would be fraught with injustice and oppression. There is confusion and occultation for him during which communities would go astray and other communities would be guided. Then I said: O Amirul Momineen, would this really come to pass? He replied: Yes! Just as he has been created.”[5](#)

It is narrated 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.”[6](#)

It is also narrated from His Eminence that when His Eminence, Qaim (aj) was mentioned in his presence he said:

“Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad.”[7](#)

It is narrated from His Eminence, Hasan bin Ali (as) that he said:

“There is none among us who did not have the allegiance of the tyrant ruler of his time around his neck, except for Qaim, behind whom the Spirit of Allah, Isa bin Maryam will pray. Indeed, Allah, the Mighty and

the Sublime has kept his birth secret and his person unseen. When he reappears, he would not have the allegiance of anyone upon his neck.

He is the ninth descendant of my brother, Husain. He is the son of the best of the maidservants. The Almighty Allah will prolong his age during the occultation, then He would through His power, make him appear as a youthful man of less than forty years of age so that it may be known that the Almighty Allah is powerful over everything.”[8](#)

It is narrated from His Eminence, al-Husain bin Ali (as) that he said:

“The Mahdi of this nation is my ninth descendant. He would have an occultation and he is the one whose inheritance shall be divided while he is alive.”[9](#)

It is narrated from His Eminence, Ali bin al-Husain (as) that he said:

“There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days,[10](#) or six months or six years.

And as for the second one it would be so long that most of those who have faith in this matter will turn back from their belief. Then they would not remain firm on this matter except those who have very strong faith and correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahle Bayt (as).”[11](#)

Regarding the verse:

فَلَا أُقْسِمُ بِالْخُنُوسِ

الْجَوَارِ الْكُنَّسِ

**“But nay! I swear by the stars. That run their course (and) hide themselves.” (Qur’an, Surah Takwir 81: 15-16)**

It is related from Imam Baqir (as) that he said:

“That is a child in the last period of time. He is the Mahdi from this progeny. And for him there shall be a confusion and occultation in which a group shall deviate and a group shall be guided.”[12](#)

In a tradition related from Ibne Abi Ya’fur it is mentioned from Imam Sadiq (as) that he said:

“Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (S).” The narrator

asked: “My master, from which of you has Mahdi descended?” He replied: “He is the fifth descendant of the seventh Imam himself. He would disappear from you and it is not lawful for you to pronounce his name.” [13](#)

Also from Imam Sadiq (as) it is narrated that he said:

“The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. And in this doubts and suspicions will reign supreme over the hearts of evil ones and such persons only become the leaders of mischief–mongers.” [14](#)

It is reported from His Eminence that he said:

“Occultation will happen for my sixth descendant and he is the twelfth of the Imams of guidance after the Holy Prophet (S), the first of whom is Ali Ibne Abi Talib and the last is the one who would rise with the truth (*Qaim bil Haqq*), the Remnant of Allah (*Baqiyatullah*) on the earth and the Master of the Age. By Allah, even if he remains in occultation as long as Nuh lived among his people, He will not end the world till he reappears. And he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression.” [15](#)

It is narrated from Ali bin Ja’far from his brother, Moosa bin Ja’far (as) that he said:

“When the fifth descendant of the seventh Imam goes into occultation, for the sake of Allah protect your religion. None of you must let go of your religion. O son, occultation is necessary for the master of this affair. So much so that even those who say that it is a test from Allah, they would also turn away from him. And if in the knowledge of your forefathers there had been some other religion more correct and better than this, they would have followed that only.” I asked: “Master, tell us who is the fifth descendant of the seventh Imam?” He replied: “Son, your intellects are small, he cannot be accommodated in it. Your understanding is so restricted that you cannot bear it, but if you live till that time you will indeed find him.” [16](#)

It is related by Husain bin Khalid that he said:

Ali bin Moosa ar–Reza al–Murtuza (as) said:

“One who does not have piety does not have religion and whosoever does not have dissimulation (*Taqayyah*) does not have faith and indeed the most honored among you near Allah is the one most pious of you. His Eminence was asked: Till when does he have to observe *Taqayyah*? He replied: Till

the day of the appointed hour and on that day is the reappearance of our (Ahle Bayt's) Qaim. Thus whosoever abandons *Taqayyah* before his reappearance is not from us. It was asked: O son of Allah's Messenger, from which of Ahle Bayt is the Qaim? He replied: He is my fourth descendant, the son of the best of the maidservants.

The Almighty Allah would, through him, purify the earth from every kind of oppression and remove every type of injustice from it. He is the one in whose birth the people would doubt and he is the one who would have an occultation before his reappearance. And when he arises, the earth shall be lit up with his effulgence. He would establish the scales of justice among the people so that no one may oppress the others. He is the one for whom the earth would warp itself and he would not throw a shadow.

And he is the one by whose name the caller would call out from the sky inviting people to the Imam which all the people of the earth would be able to hear. The caller would say: Know that the Proof of Allah has appeared near the House of Allah, so follow him as truth is with him, and that is the meaning of the statement of the Almighty Allah:

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it."<sup>17</sup>

It is narrated from Abdul Azeem Hasani that he said:

"I said to His Eminence, Muhammad bin Ali bin Moosa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (S), who would fill the earth with justice and equity just as it would fraught with injustice and oppression. He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah. But the Qaim through whom the Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful.

His name and patronymic shall be the same as that of the Messenger of Allah (S) and he is the one for whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ﴿١٤٨﴾ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

***"Wherever you are, Allah will bring you all together; surely Allah has power over all things."***  
***(Qur'an, Surah Baqarah 2: 148)***

Thus when this number gathers around him, the Almighty Allah would reveal his matter. And when the

number of his helpers reach 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty.” Abdul Azeem says: I asked His Eminence: “My master, how would he know that the Almighty Allah is pleased with him?” He replied: “Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up.” [18](#)

It is related from Ali bin Mahziyar that he said:

I wrote a letter to His Eminence, Abul Hasan of Askar, Imam Hadi (as) asking him about the reappearance of Imam Mahdi (aj). In reply he wrote: “When your Imam disappears from the land of the oppressors you must await for the reappearance.” [19](#)

It is narrated from Ahmad bin Ishaq bin al-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.”

Ahmad immediately asked, “Is there any sign or symbol so that it may satisfy my heart?”

Just then the boy, who looked like a full moon, began to speak and he said:

“I am the remnant of Allah on His earth and the revenge- taker from His enemies and do not demand proof after what is before you...”

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (as) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan

Askari (as) the next day he said: “O son of Allah’s Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?”

His Eminence, Imam Hasan Askari (as) said in reply, “Prolonged occultation.”

Ahmad at once said, “O son of Allah’s Messenger, would the occultation of the Promised Imam (as) be also prolonged?”

His Eminence, Imam (as) replied, “By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

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.”[20](#)

It is narrated from Abu Muhammad al-Hasan bin Muhammad al-Maktab that he said:

In the year Shaykh Abul Hasan Ali bin Muhammad as-Saymoori (q.s.) passed away I was in the City of Islam (Baghdad). Thus a few days before his demise I went to him and saw that he was showing a *Tawqee* to the people which read as follows:

“In the Name of Allah the Beneficent the Merciful

O Ali bin Muhammad as-Saymoori, may Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs, and do not appoint anyone to take your place after your death. For the second occultation has now occurred, and there can be no appearance until, after a long time when Allah gives His permission, hearts become hardened and the world is full of injustice. And someone shall come to my partisans (Shia) claiming that he has seen me; but beware of anyone claiming to have seen me before the rise of al-Sufyani and the outcry from the sky, for he shall be a slanderous liar.

And there is no strength and might except for Allah, the High and the Mighty.”

He says: “We took a copy of the *Tawqee* and left him and on the sixth day we again went to him to find him in throes of death. So we asked him: Who is your successor? He said in reply:

For Allah is the affair, He would attain it.

And he passed away, may Allah be pleased with him and those were the last words that I heard from him.”[21](#)

I say: These were some of the traditional reports of the Holy Imams (as) regarding the occultation of the

hidden Imam (aj) through the chain of narrators which will come at the end of the book that are quoted from Shaykh Sadooq (*Kamaluddin*). Some matter has been mentioned in the foregone pages and some would come in the following.

Here is it necessary to mention a few points:

Point One: Causes of the occultation of His Eminence, they are of two types: The first are those that have not been told to us. And they shall be revealed to us after the reappearance. Shaykh Sadooq has through his own chain of narrators related from Abdullah bin al-Fadl al-Hashimi that he said:

I heard Imam Ja'far Sadiq (as) say: "Certainly, there is a long occultation for the master of this affair which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt."

I asked: Why, may I be sacrificed on you? He replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation? He replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed the wisdom behind the occultation of His Eminence will not be known except after his reappearance just as the wisdom behind the actions of Khizr (as) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Moosa till the time of the parting of their ways.

O son of Fadl, this matter (of occultation) is a matter of Allah the Almighty and is one of the divine secrets from the unseen of God. And since we know that the Almighty Allah is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us."[22](#)

In the *Tawqee* of Hazrat Hujjat quoted in *Ihtijaaj* it is mentioned:

"And as for the reason for my occultation, Allah, the Mighty and Sublime says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّ لَكُمْ تَسْؤُكُمْ

***"O you who believe! do not put questions about things which if declared to you may trouble you."***  
***(Qur'an, Surah Maidah 5: 101)***

None of my forefathers were free from having the allegiance of the tyrant ruler of his time around their necks, but when I reappear I shall not be having the allegiance of any tyrant around my neck."[23](#)

Type two: They are the ones that the Holy Imam (as) have mentioned for us. Some of them are as follows:

1. Fear of being killed. As mentioned under the topic of the fear of His Eminence. It is also one of the reasons for his reappearance and armed uprising as mentioned in the tradition of Amirul Momineen Ali (as) when he said: 'If he does not march out he would be eliminated.' That is: It is incumbent upon him to rise up with the sword to defend himself because reappearance is more than rising up, campaign etc.

How often it is that the Imam is present but he does not rise up with the sword like all the other Imams except for His Eminence, Imam Husain (as), on the basis of this, if the uprising does not take place, the enemies would eliminate His Eminence like they had martyred his holy forefathers in the most cruel and oppressive manner.

2. It is that none of the tyrant rulers would have his allegiance on the neck of His Eminence, as this reason has been stated before in the *Tawqee* and it is also mentioned in the tradition of Imam Hasan Mujtaba (as).

### **3. Test And Trial Of The People**

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

***“And that He may purge those who believe and deprive the unbelievers of blessings.” (Qur’an, Surah Aale Imran 3: 141)***

It is just as mentioned in the traditions of Imam Moosa bin Ja’far and Imam Ja’far Sadiq (as) quoted in the heading of the fear of His Eminence.

It is related from Imam Reza (as) that he said:

“By Allah, what you await is not going to happen till you are tested and the believer and the unbeliever are separated, till there does not remain among you but the best and the very best.”

It is narrated from Nomani through his own chain of reporters that Imam Sadiq (as) said:

During the tenure of Amirul Momineen Ali (as) the Euphrates was in floods, so His Eminence mounted along with two sons, Hasan and Husain. When they passed by the Thaqif area the bystanders said: Ali (as) has come to make the water recede. Amirul Momineen (as) said: “By Allah, I and these two sons of mine shall be martyred and the Almighty Allah would definitely send a man from my progeny in the last period of time to take revenge for us. And indeed he shall disappear from their view so that the deviant ones become known, so much so that a foolish person would say: the Almighty Allah has no need for Aale Muhammad.”<sup>24</sup>

4. The Practices of the divine prophets would be seen in His Eminence, as mentioned in the tradition of Sudair from Imam Sadiq (as) that: “There is an occultation for our Qaim, which shall be prolonged.” I

asked: “Why, O son of Allah’s Messenger?” He replied: “Because the Almighty Allah wants that the practices of His prophets in their occultation should also occur on him. And O Sudair, his occultation must come to an end. The Almighty Allah says:

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

**“That you shall most certainly enter one state after another.” (Qur’an, Surah Inshiqaq 84: 19)**

It means: The Sunnats of those who have gone before you.”[25](#)

5. The promises of the Almighty Allah shall not be invalid. That is believers would be born in the progeny of disbelievers. As mentioned in the books of *Ilalush Sharai* and *Kamaluddin* from His Eminence, Abu Abdillah Sadiq (as) quoted by Ibne Abi Umair from someone who remembered him that he said:

I asked the sixth Imam: “Why did Amirul Momineen Ali (as) not fight against his opponents in the very beginning?” Imam (as) replied: “It was due to the verse of the Book of Allah, the Mighty and Sublime:

“...had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.”

I again asked: “What is the meaning of ‘*Tazayyul*’?” He replied: “Believers who are kept as trusts in the loins of the disbelievers and in the same way is Qaim (aj) who would not reappear till the trusts of the Almighty Allah do not come out of the loins of the disbelievers. When they come out he would be victorious over the enemies of Allah, the Mighty and Sublime and he would kill them.”[26](#)

6. Our bad deeds, unlawful acts and sins that we commit prevent the reappearance of His Eminence by way of our punishment as Amirul Momineen Ali (as) says:

“And know that the earth does not remain devoid of the divine proof but the Almighty Allah due to the oppression, injustice and excess of the people on themselves, He would make them blind from seeing him.”[27](#)

In the *Tawqee* of Hazrat Hujjat (aj) to Shaykh Mufeed it is mentioned:

“If our Shias, may Allah help them in His obedience, has been loyal to the pledge taken from them, the bounty of our meeting them would not have been delayed. And the honor of meeting us would have perfected their recognition earlier. Thus the only things that keep us hidden from them are those same matters that reach us about them that do not please us and which we don’t expect from them.”[28](#)

Point Two: We should know that there are two occultations for His Eminence: One is the shorter or minor and the other is the longer or major. The period of the minor occultation extends from the time of the passing away of Imam Hasan Askari (as) upto the demise of as-Saymoori. Since His Eminence,

Imam Hasan Askari (as) was martyred on the 8th of Rabi I in the year 260 A.H. and the demise of Saymoori occurred on the 15th Shaban 328 A.H. the total duration of the minor occultation comes to 68 years. However if we consider the beginning of occultation from the time of the birth of His Eminence, the period of minor occultation comes to 72 years because the Imam was born on the 15th Shaban 255 as mentioned in *Kafi*.

In the same book through the author's own chain of narrators it is mentioned that:

When Zubairi was killed, an epistle was issued from His Eminence, Abu Muhammad [Imam Askari (as)] that this is the recompense of one who attributed falsehood to the Almighty Allah regarding the holy saints. He thought that he would kill me so that this progeny could be cut off. What an estimation of God's power he had? And a son is born to His Eminence in the year 256 and his name is Mohamed.[29](#)

I say: This and the previous tradition could be reconciled by saying that the adverb is related to 'he came out'. That is the *Tawqee* of 256 has come out or one should be based on solar calendar and the other on lunar, just as Allamah Majlisi has mentioned these two possibilities in *Biharul Anwar*.[30](#)

Point Three: No time limit is fixed for the Major occultation which began at the time of the demise of Saymoori. Rather the command of reappearance and the advent of the Holy Imam (aj) is reserved with the Almighty Allah alone. There are a large number of traditional reports that lend support to this matter. Among the traditions quoted in *Biharul Anwar* from the *Ghaibat* of Shaykh Tusi is the following:

It is narrated that His Eminence, Abu Ja'far Baqir (as) was asked whether a time was stipulated for the advent of Imam Mahdi (aj)? He replied:

“They have lied, they have lied, they have lied, who fix the time of reappearance.”[31](#)

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

“One who fixes (predicts) the time of the reappearance, has lied. Neither have we fixed a time for it in the past nor would we do so the in the future.”[32](#)

In the book, *al-Muhajja* it is narrated from Mufaddal Ibne Umar that he said:

I asked Imam Sadiq (as): “Is there a time fixed for the reappearance of the Awaited Mahdi so that the people know about it?” He replied: “God forbid! That we fix (predict) a time for it.” I asked: “My master, what is the reason for it?” He replied: “Because it is the Hour regarding which the Almighty Allah says:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ

**“They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time...” (Surah Araaf 7: 187) [33](#)**

In an authentic report of Muhammad bin Muslim it is related from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Do not fear and be awed by anyone of the people who stipulates a time for you because we have never informed anyone of a particular time.”[34](#)

In the tradition of Muhammad bin Hanafiyyah it is there that once he asked Amirul Momineen (as): “Is there a time fixed for it (the government of Mahdi)?”

He replied: “Because the knowledge of Allah is dominant over the knowledge of the people. The Almighty Allah promised Moosa a fixed time of thirty nights, then He added another ten nights to it. Neither Moosa nor Bani Israel knew about those additional days and when the period of ten nights expired, Bani Israel said that Moosa had deceived them, therefore they worshipped the calf. However poverty and neediness increased among the people. And they did not accept each other and they denied. At that time they were in anticipation of divine command day and night.”[35](#)

In a correct report from Abu Hamza Thumali it is narrated that he said:

I said to His Eminence, Abu Ja'far Baqir (as): “Ali (as) said: There will be trouble for seventy years and after the hardships there is peace. But seventy years have passed and we do not see peace?” Imam Baqir (as) said: “O Thabit, the Almighty Allah had fixed this period to be of seventy years but since Husain (as) was martyred the fury of the Almighty Allah increased towards the people of the earth and He delayed it to 140 years. We told you about it and you divulged it to others removing the veil over the secrecy. The Almighty Allah also delayed it further and He did not fix any other time for us because:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنَبِّتُ ۖ 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)***

Abu Hamza said: I spoke about this matter to His Eminence, Sadiq (as) also and he said: “The meaning is in this way only.”[36](#)

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

I said to His Eminence: “May I be sacrificed on you. When will the reappearance of Qaim (aj) take place?” He replied: “O Abu Muhammad, we are a family that never fixes a time and indeed Muhammad (S) said:

Those who fix the time have lied.

And those who prophesize the time, they have lied. O Abu Muhammad, there are five signs before the

reappearance, the first is the call in the month of Ramadan, then the advent of Sufyani, the advent of Khorasani, the killing of Nafs-e-Zakiyya and the sinking of ground at Baida.”[37](#)

In the blessed epistle recorded in *Biharul Anwar* it is mentioned:

“As for the reappearance of Imam Mahdi (aj) it is subject to the will of Allah and one who predicts a time for it, is a liar.”[38](#)

Point Four: It is that the Holy Imams (as) have informed about both the occultations:

In *Biharul Anwar* it is mentioned that the Holy Prophet (S) after enumerating the Holy Imams (as) said:

“After that the Imam from them would disappear from your view till the Almighty Allah wills. He would have two occultations one of which is longer than the other. The narrator says: Then the Holy Prophet (S) addressed us and speaking in a raised voice he said: Beware, when the seventh descendant of my fifth descendant goes into occultation. Ali (as) asked: O Messenger of Allah, what will be the situation during occultation? He replied: He would remain patient till the Almighty Allah permits him to reappear. Thus he would reappear from a village called Kar-a’h having my turban over his head and wearing my coat of mail. He would be having the Zulfiqar with him and a caller would be announcing: This is Mahdi, the Caliph of God; follow him.”[39](#)

It is reported from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed the master of this affair would have two occultations...”[40](#)

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

“There are two occultations for Qaim (aj) in one of which it would be said about him that he is dead, in which wilderness has he gone?”[41](#)

It is mentioned from His Eminence, Abu Abdillah Sadiq (as) that he told Hazim bin Habib:

“O Hazim, for the master of this affair there will be two occultations and he would reappear in the second of the two. And if someone comes to you and says that he has touched his grave, do not testify for him (accept him).”[42](#)

In another tradition His Eminence said:

“There are two occultations for Qaim (aj); one is short and the other long. In the first of them no one would know his whereabouts except his special followers in religion.”[43](#)

Point Five: It is that during the period of occultation His Eminence sees the people and the people also see him but they do not recognize him. Thus it is quoted in *Biharul Anwar* from Nomani through his own chain of reporters from Sudair Sairafee that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “In the master of this affair there is a similarity to Prophet Yusuf.” I asked: “It seems as if you are informing us about occultation and bewilderment?” He replied: “These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were wise and intelligent persons, they came to Yusuf, talked with him, had a deal with him, and he was their brother, inspite of that until he introduced himself they did not recognize him. And when he said I am Yusuf, they recognized him. On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time to time conceals His proof from them. Yusuf had the rulership of Egypt and the distance between him and his father was not more than of 18 days’ travel, if the Almighty Allah wanted He could have made his location known to his father.

Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? While your oppressed master whose rights have been usurped, he comes and goes among them and he walks in their Bazaars and treads on their carpets and they cannot recognize him? Till the time that the Almighty Allah permits him to introduce himself as He allowed Yusuf. And when his brothers asked: Are you Yusuf? He replied: Yes, I am that same Yusuf.”[44](#)

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

“The people will not find their Imam, then he would be present in the Hajj season with them and he would see them but they would not see him.”[45](#)

Point Six: It is that the occultation of His Eminence is not in contradiction to divine grace, which is making the Imam known. But it is with regard to the sinners who themselves are responsible for his occultation. As we have seen in the sixth cause – and as for the righteous there are two aspects:

1. It is that the Almighty Allah has bestowed them with so much intelligence and understanding that occultation for them is just like presence. As explained by Imam Zainul Abideen (as) in his saying to Abu Khalid Kabuli. We would mention this *hadith* in Part Eight, if Allah wills.

In the tradition of Muhammad bin Noman it is narrated from Imam Ja’far Sadiq (as) that he said:

“And indeed, the Almighty Allah knows that his true devotees would never fall into doubt and if He knew that they would fall into doubt He would not have concealed His Proof from them even for a second.”[46](#)

We have already quoted the above among traditions regarding the occultation of His Eminence.

In the *hadith* of Mufaddal it is narrated from His Eminence that he said:

“By Allah, our matter is more illuminated and clear than this Sun.”[47](#)

We shall mention it in Part Eight.

2. It is said that some righteous people are not prevented from seeing His Eminence. Just as it is

indicated in the words of His Eminence himself in his epistle quoted by us in the sixth reason of occultation, as also the incident of Ali bin Mahziyar in which it is mentioned:

Then he said: “O Abal Hasan, what do you want?” I replied: “An Imam who is hidden and veiled from the world.” He said: “He is not hidden and veiled from you, but your bad deeds have concealed him from you.”[48](#)

This tradition is mentioned in *Tabsiratul Waali* and other books. If you want to study in further detail you may refer to these books. It shall be very beneficial for the widening your understanding and improving the condition. In addition to this, the best proof of this possibility is that it is an established fact that some righteous people in the past have been honored by the audience of His Eminence, may Allah bless him; relating whose accounts in detail is beyond the scope of this discussion.

Perhaps the Almighty Allah would give us the *Tawfeeq* to provide an exclusive section on this topic at the end of this book. But if you want to study this subject in detail you may refer to the books of *An-Najmus Thaqib* and *Jannatul Maawa*, both compiled by the pious scholar, Haajj Mirza Husain Noori Tabarsi, may Allah be merciful on him.

Sayyid Murtuza, Alamul Huda, may Allah be pleased with him, says in the book, *Al-Ghaibah*:

If it is asked what is the difference between the fact that [the Imam (as)] exists, but he remains in occultation; and no one can meet him and no person gets any benefit from him and on the other hand he does not at all exist and according to terminology he is non-existent. And whether it is not allowable that he should remain in non-existence till the time Providence knows that it is the time for his coming into existence? Because just as you consider it lawful for him to be kept hidden till He knows the obedience and submission of the people for him and at that time He brings him out?

In reply it would be said: Firstly: We do not consider it lawful and possible as many of his devotees, followers and those who believe in his Imamate have had the honor of meeting him and they have benefited from him and those also who were not from his Shias and friends when they also visited him they also derived the same benefits. Because from the aspect that they had belief in the existence of His Eminence and they considered his obedience incumbent and necessary upon themselves therefore they compulsorily feared committing sins and those acts disliked by him, and they are fearful that he would punish and chastise them and make them pay for all such things and therefore they committed the least sins.

For example the great pious scholar, Sayyid Ali bin Tawus (q.s.) says to his son in the book, *Kashful Muhajja*:

“...the path to your Imam (as) is open for anyone whom Allah the Almighty considers deserving of the grace of His Eminence and for whomsoever Allah completes the favor upon him.”[49](#)

In other words were we to bring the statements of righteous scholars regarding this topic it would indeed prolong the book and subject the readers to unnecessary trouble.

If they doubt that: In the event that it is proved that meeting His Eminence is possible and it has actually happened then what about the epistle written to Saymoori, which has also been quoted in the foregone pages? How can one accept that it is possible to meet His Eminence when the epistle is clearly saying that those who claim to have met the Holy Imam (as) are liars?

I say: Our scholars have mentioned the reasons regarding that epistle, the most acceptable and likely explanation is mentioned by Allamah Majlisi in *Biharul Anwar* after quoting that epistle: Perhaps it is because someone may claim deputyship with meeting him in person as the ambassadors bring traditional reports from His Eminence to his Shias that contradict traditions we mentioned before and those which we will quote in future, and Allah knows best. [50](#)

## **2. Remoteness Of His Eminence From His Native Place**

We should know that remoteness is having two meanings:

1. Remoteness from the family and native land
2. Lack of friends and helpers

His Eminence – may our lives be sacrificed on him – is ‘remote’ in both senses. So O servants of Allah help him, O servants of Allah, assist him.

Matter brought in our discussion regarding the seclusion and self imposed isolation of His Eminence from the people also proves the first implication of the remoteness and that which is mentioned in the tradition of Imam Jawad (as) in which he said: “When this number, that is three hundred and sixty sincere persons gather for him, the Almighty Allah will reveal his affair...” proves the second connotation of ‘remoteness’.

Thus O intelligent man, be patient and see that how years and centuries passed and this required number has not gathered for His Eminence, which is the strongest proof of his remoteness.

The second argument on this matter is a tradition quoted in *Biharul Anwar* from *Ghaibat Shaykh Tusi* that: Nafs Zakiyya (the pure soul) is a young man from the Progeny of Muhammad (S), his name is Muhammad bin al-Hasan who would be killed without any crime and sin and when they slay him they shall neither have any excuse in the heavens nor would they have any friend in the earth.

At that time the Almighty Allah will send the Qaim of Aale Muhammad with a group that in the view of the people would be softer than antimony. When they come out the people will weep at their condition as they would think that they would very soon be eliminated at the hands of the enemies. However the

Almighty Allah will conquer the easts and the wests of the earth for them. Know that they are the true believers. Know that the best of the Jihads shall be in the last period of time.”[51](#)

I say: The comparison of the companions of His Eminence to antimony is due to their paucity and that which proves this is that he said: “...they would think that very soon they would be eliminated at the hands of the enemies.” Also supporting this point is a tradition quoted in *Biharul Anwar* from Amirul Momineen (as) that he said:

“The companions of Mahdi (aj) shall be young people and there will be no aged persons among them except that they shall be as few as the quantity of antimony in the eyes or like salt in food – as salt is that ingredient of food used in least quantity.”

That which proves both the types of remoteness is the statement of Amirul Momineen (as) in a tradition narrated in *Kamaluddin* that he said:

“The master of this affair is that same wandering, homeless and lonely one.”[52](#)

In the same book it is narrated from Dawood bin Kathir Riqqi that he said:

I asked His Eminence, Abul Hasan Moosa bin Ja’far (as) about the master of this affair. He replied: “He would be that same wandering, lonely, remote and hidden from his family who would be the revenger for his father.”[53](#)

### 3. Ghalba (Domination) And Victory Of Muslims By The Reappearance Of His Eminence

We have already mentioned some points in the discussion of the life of the earth by the presence of His Eminence and the revival of religion of Allah and the exaltation of Allah’s name by him that also prove this matter. And again we shall be presenting some more points in the topic of the slaying of the infidels.

In the book, *al-Muhajja* it is narrated from Zurarah that he said:

His Eminence, Abu Ja’far Baqir (as) said regarding the following verses of Qur’an:

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

**“...and fight the polytheists all together as they fight you all together...”**

وَيَكُونِ الدِّينُ كُلُّهُ لِلَّهِ

***“...and religion should be only for Allah...”***<sup>54</sup>

“The interpretation of these verses has not actualized till date. And when our Qaim arises those who are present in his time would understand the interpretation that has been done of these verses. And the religion of Muhammad (S) shall reach to every nook and corner of the earth. So much so that not a trace of polytheism shall remain on the earth just as the Almighty Allah has stated.”<sup>55</sup>

## **4. Ghina (Self-Sufficiency) And Needlessness Of The Believers Due To The Blessings Of His Eminence**

It is narrated from Imam Sadiq (as) in a tradition that he said:

“...and a man from you will go out in search of one to whom he could donate some money and give him the *Zakat* of his wealth, but he will not find anyone who would accept it from him. People shall be needless due to the sustenance that the Almighty Allah would bestow to them generously...”

The complete text of this traditional report shall be quoted under the alphabet ‘Noon’ (N) in the topic of *Noor* (effulgence).

[1.](#) Kamaluddin; Vol. 1, Pg. 286

[2.](#) Kamaluddin; Vol. 1, Pg. 287

[3.](#) Kamaluddin; Vol. 1, Pg. 286

[4.](#) Kamaluddin; Vol. 1, Pg. 304

[5.](#) Kamaluddin; Vol. 1, Pg. 298

[6.](#) Kamaluddin; Vol. 1, Pg. 303

[7.](#) Kamaluddin; Vol. 1, Pg. 303

[8.](#) Kamaluddin; Vol. 1, Pg. 316

[9.](#) Kamaluddin; Vol. 1, Pg. 317

[10.](#) Allamah Majlisi (r.a.) says: Six days, perhaps imply different conditions of His Eminence in the period of his occultation, just as for six days no one was informed about the birth of His Eminence except very special people from his close aides. After six months his other companions were informed and then after six years, after the passing away of his respected father (as), many people came to know about the matter of His Eminence. After that his special representatives appeared...

[11.](#) Kamaluddin; Vol. 1, Pg. 323

[12.](#) Kamaluddin; Vol. 1, Pg. 330

[13.](#) Kamaluddin; Vol. 1, Pg. 338

[14.](#) Kamaluddin; Vol. 1, Pg. 339

[15.](#) Kamaluddin; Vol. 1, Pg. 342

[16.](#) Kamaluddin; Vol. 1, Pg. 359

[17.](#) Surah Shuara 26:4: Kamaluddin; Vol. 2, Pg. 471

[18.](#) Kamaluddin; Vol. 2, Pg. 377

[19.](#) Kamaluddin; Vol. 2, Pg. 380

[20.](#) Kamaluddin; Vol. 2, Pg. 384

[21.](#) Kamaluddin; Vol. 2, Pg. 516

[22.](#) Ilalush Sharai, Vol. 1, Pg. 245

[23.](#) Al-Ihtijaaj, Vol. 2, Pg. 284

- [24.](#) Ghaibat Nomani, Pg. 140
- [25.](#) Biharul Anwar; Vol. 51, Pg. 142
- [26.](#) Ilalush Sharai, Pg. 147
- [27.](#) Biharul Anwar; Vol. 51, Pg. 113
- [28.](#) Al-Ihtijaj, Vol. 2, Pg. 325
- [29.](#) Kafi, Vol. 1, Pg. 514
- [30.](#) Biharul Anwar; Vol. 53, Pg. 177
- [31.](#) Ghaibat Shaykh Tusi, Pg. 262
- [32.](#) Ghaibat Shaykh Tusi, Pg. 262
- [33.](#) Al-Muhajja, Pg. 750
- [34.](#) Ghaibat Shaykh Tusi, Pg. 262
- [35.](#) Ghaibat Shaykh Tusi, Pg. 262
- [36.](#) Ghaibat Shaykh Tusi, Pg. 262
- [37.](#) Ghaibat Nomani, Pg. 289
- [38.](#) Biharul Anwar; Vol. 52, Pg. 111
- [39.](#) Biharul Anwar; Vol. 52, Pg. 380
- [40.](#) Biharul Anwar; Vol. 52, Pg. 155
- [41.](#) Biharul Anwar; Vol. 52, Pg. 156
- [42.](#) Biharul Anwar; Vol. 52, Pg. 154
- [43.](#) Biharul Anwar; Vol. 52, Pg. 155
- [44.](#) Biharul Anwar; Vol. 52, Pg. 154
- [45.](#) Biharul Anwar; Vol. 52, Pg. 151
- [46.](#) Kamaluddin, Pg. 339
- [47.](#) Kafi, Vol. 1, Pg. 336
- [48.](#) Tabsiratul Wali printed with Ghayat al-Maraam, Pg. 778
- [49.](#) Kashful Muhajja, Pg. 154
- [50.](#) Biharul Anwar; Vol. 52, Pg. 151
- [51.](#) Biharul Anwar; Vol. 52, Pg. 217
- [52.](#) Kamaluddin, Vol. 1, Pg. 303
- [53.](#) Kamaluddin, Vol. 2, Pg. 361
- [54.](#) Surah Anfaal 8:39 & Surah Taubah 9:36
- [55.](#) Al-Muhajja, Pg. 734

## The Letter Fa (F)

### 1. Fadl (Grace) And Generosity Of His Eminence With Regard To

#### Us

Points regarding this matter are mentioned in Part Three of this book and also in this section. They should suffice for those who are wise.

## 2. Fasl (Distance) And Separation Of His Eminence Between Truth And Falsehood

That which proves the above point is a tradition quoted in *Biharul Anwar* from *Tafseer Ayyashi* reported by Ijlaan Abu Salih that he said:

His Eminence, Abu Abdillah Sadiq (as) said: “The days and the nights shall not come to an end till a caller does not call out from the sky: O people of truth, separate. O people of falsehood, separate. Then the former would separate from the latter and the latter would separate from the former. The narrator says: I asked with due respect: May Allah be good to you, after this call would they again mix together? “No,” replied he, “The Almighty Allah says in His Book:

**“On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good...”(Surah Aale Imran 3: 179)<sup>1</sup>**

In the same book it is narrated from Amirul Momineen (as) in a lengthy tradition about the happenings of the time of the reappearance and advent of the Qaim (aj):

“...and the caller will call out in the month of Ramadan from the east at dawn: O people of guidance, come together: and a caller will announce from the west after the disappearance of the glow from the horizon: O people of falsehood, come together. And the next day at the time of reappearance the color of the Sun will be changed from red to yellow, after that it will become black and dark.

On the third day the Almighty Allah will separate the truth and falsehood from each other and the walker of the earth will emerge. And the Romans till the youths of the cave will come forward. So the Almighty Allah will bring them out of their cave along with their dog. One of them is named Maleekha and one is named Hamlaha and they shall be the two Muslim witnesses for Qaim (aj).”<sup>2</sup>

It is mentioned in *Ghaibat Nomani* quoting from Aban bin Taghlib that he said:

I heard His Eminence, Abu Abdillah Ja'far bin Muhammad (as) say: “The world would not end till a caller calls out from the sky: O people of truth, come together. Then they shall remain in an area. Then he will call out again: O people of falsehood, come together. So they would come together and remain in another area.”

I asked politely: “Would they be able to leave one group and enter another?” He said, “No, by Allah, and it is the saying of the Almighty Allah that:

**“On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.” (Surah Aale Imran 3: 179)<sup>3</sup>**

I say: Truth and falsehood shall be separated in another way also. It is that His Eminence knows them

by their faces. At that time he would eliminate his enemies. Appropriate points shall be mentioned in the topic of the slaying of the infidels, if Allah the Almighty wills.

### **3. Faraj – Success Of Believers Through His Eminence**

That which proves the above point is the statement mentioned in the blessed *Tawqee* (epistle) quoted in the book of *Ihtijaaj*:

“And pray more for *Faraj* (the reappearance) because in it lies *Faraj* (the success) of you all.”<sup>4</sup>

Apparently the indication is to ‘*Faraj*’; that is your *Faraj* will be as a result of the *Faraj* and reappearance of His Eminence, may Allah bless him and may Allah hasten his *Faraj*.

Also in the *Ziarat* of Friday we recite:

“And today is Friday, which is your day, the day of your reappearance and the *Faraj* of the believers through your hands and the slaying of the infidels through your sword is awaited on this day.”

Also in the book of *Kamaluddin*, through the author’s own chains of reporters it is stated from Ibrahim Karkhi that he said:

“I had gone to His Eminence, Abi Abdullah Sadiq (as) and while I was sitting in his company that Abul Hasan Moosa bin Ja’far (as) who was a young boy at that time arrived. I stood up by way of respect and kissed him, then returned to my seat. His Eminence, Sadiq (as) said to me: O Ibrahim, he is your master after me, however a group will achieve salvation through belief in him and other groups will be destroyed.

Thus the Almighty Allah would curse his killer and increase His chastisement upon him two-fold. Indeed, the Almighty Allah will bring out from his loins the best of the people of his time whose name shall be the same as the name of our great grandfather.

He shall be the inheritor of the knowledge, commands and merits of the Prophet. He shall be the mine of Imamate and the repository of wisdom. He shall eliminate the tyrants of Bani so and so. People would be jealous of his excellence but Allah would complete His affair even though the polytheists may be averse. From his loins the Almighty Allah would bring out the completion of twelve Imams, Imam Mahdi. He would endow him especially with His blessings and make lawful for him the sacred position. One who awaits the twelfth Imam is like one who fights on the side of the Holy Prophet (S) and defends him.”

Ibrahim says that a supporter of Bani Umayyah entered and the Imam stopped his discourse. After that I attended the Holy Imam (as) eleven times to listen to the rest of the discourse but no opportunity arose for this. After a long time when I went to Imam (as) he was sitting. He said, “O Ibrahim, he (Imam Qaim) (aj) will reappear after a long period of distress, calamities, fear and sorrow for the Shias. Thus *Tooba*

(congratulations) for those who live in his time. O Ibrahim, this much is sufficient for you.”

Ibrahim says that no statement had ever caused such happiness to me and brightened my eyes before.<sup>5</sup>

It is narrated from His Eminence, Amirul Momineen Ali (as) that he said regarding the conditions of the believers during the rule of tyranny:

“Till the time that none of you will be able to find a place to put your foot, so much so that you will become of less worth in the view of the people than a dead animal in the view of its owner and you shall be in this way when (all of a sudden you will receive the help of Allah and victory). And that is the interpretation of the saying of the Almighty in His book:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَشَاءِ

**“Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them.” (Qur’an, Surah Yusuf 12:110)**

In *Biharul Anwar* it is quoted from *Ghaibat* of Shaykh Tusi that Wahab bin Munabbah reported from Ibne Abbas a lengthy tradition in which he said:

“...O Wahab, then the Mahdi will rise.” I asked, “Is he from your progeny?” He said, “No, by Allah, he is not from my progeny. He is from the progeny of Ali (as). Bliss be for the one who reaches his time. Through him Allah will relieve the Ummah’s stress, until he makes the earth full of equity and justice...”<sup>6</sup>

In the supplication of Imam Sadiq (as) of 21st Ramadan for His Eminence quoted in *Iqbalul A’maal* it is mentioned:

“And that You give permission for the reappearance of one through whose *Faraj* Your friends and chosen ones would also get *Faraj*.”<sup>7</sup>

If Allah wills, we shall again refer to this supplication.

## **4. Fath (Conquest) Of The Cities And Countries Of The Infidels**

In the book, *Kamaluddin* it is narrated from the Holy Prophet (S) that he said:

“The Imams after me are twelve. The first of them is you, O Ali and the last is the Qaim; at the hand of whom the Almighty Allah would conquer the east and the west of the earth.”<sup>8</sup>

In the ninth volume of *Biharul Anwar* is quoted from the *Amali* of Shaykh Tusi the saying of the Holy Prophet (S) that he said to Jabir:

“...thus the Almighty Allah ended prophethood with me and Ali was born. Thus He ended the legateeship

with him. After that the seeds from both me and Ali joined together and from us were born, *Jahar* and *Jaheer*, Hasnain.

Then the Almighty Allah through these two, ended the grandsonship of prophethood and made my progeny to proceed through them and also the one who would conquer the cities – or he said ‘countries’ – of the infidels and fill up the earth with justice and equity just as it would be fraught with injustice and oppression.”<sup>9</sup>

I say: *Jahar* and *Jaheer* means handsome and elegant as the experts of language have stated. In the 16th volume of *Biharul Anwar* it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“The Qaim will rule for 309 years equal to the number of years the folks of the cave (As-haab-e-Kahaf) remained in their cave. He would fill up the earth with justice and equity just as it would be fraught with injustice and oppression. After that the Almighty Allah will conquer the east and the west of the earth for him and kill the people till no religion remains, except that of Muhammad (S). He (the Qaim) will deal in the manner of Sulaiman bin Dawood. He would call out to the Sun and the Moon and they would respond to him and the earth shall be illuminated by his effulgence and divine revelation would descend for him and he would act according to divine commands and revelation.”<sup>10</sup>

In the book of *Ghayat al-Maraam* and other books, it is narrated through Sunni channels that the Holy Prophet (S) said:

“Mahdi is from my progeny. In appearance he is like a forty year old. His face shall be shining as a brilliant star. Upon his right cheek would be a black mole. He would be donning two cloaks of cotton. He would resemble a man of Bani Israel. He would bring out the treasures and conquer the countries of the polytheists.”<sup>11</sup>

Also it is narrated from His Eminence that he said:

“*Qiyamat* shall not be established till a person from my family rules. He would conquer Constantinople and Mount Dailam. And even if a day remains from the tenure of the earth, the Almighty Allah will prolong that day so much as to enable him to be victorious.”<sup>12</sup>

In *Biharul Anwar* it is narrated from Imam Sadiq (as) that he said:

“When Qaim (aj) rises up, he will appoint a person in every province of the earth and tell him: If you ever be in a position when you cannot understand or you do not know that what judgment you should deliver, glance at the palm of your hand and act upon what is mentioned there. And he would dispatch an army to Constantinople. When it reaches the gulf they would write something with their feet and walk on the surface of the water. The people of Constantinople will say: They are the companions of one who walks on water, then what would be his own excellence? At that moment they would open up the gates of the city for them. They would enter the city and order whatever they desire.”<sup>13</sup>

## 5. Fath (Opening) Of The Red Scroll For Taking Revenge For The Imams (as)

In *Kafi* it is narrated from Imam Sadiq (as) that he said to Ibne Abi Ya'fur:

“The red *jafr* is in my possession.”

“I asked, ‘What is in the red *jafr*?’ He said: ‘The armory; (it is called red) because it will be opened only for blood, the owner of the sword (Imam Mahdi) will open it for fighting.’”<sup>14</sup>

## 6. Farah (Joy) Of The Believers At The Reappearance And Advent Of His Eminence

Regarding this matter we shall talk in detail under the topic of Letter *Noon* (N) in the sub heading of *Nafa'* (Benefits) of His Eminence, if the Almighty Allah wills.

- [1.](#) Biharul Anwar; Vol. 52, Pg. 222, Tafseer al-Ayyashi, Vol. 1, Pg. 207
- [2.](#) Biharul Anwar; Vol. 52, Pg. 274
- [3.](#) Ghaibat Nomani, Pg. 320
- [4.](#) Al-Ihtijaj, Vol. 2, Pg. 284
- [5.](#) Kamaluddin, Vol. 1, Pg. 334
- [6.](#) Biharul Anwar; Vol. 51, Pg. 76
- [7.](#) Iqbal, Vol. 1, Pg. 201
- [8.](#) Kamaluddin, Vol. 1, Pg. 282
- [9.](#) Biharul Anwar; Vol. 37, Pg. 46
- [10.](#) Biharul Anwar; Vol. 52, Pg. 290
- [11.](#) Ghayat al-Maraam, Pg. 693
- [12.](#) Ghayat al-Maraam, Pg. 695
- [13.](#) Biharul Anwar; Vol. 52, Pg. 365
- [14.](#) Kafi, Vol. 1, Pg. 240

## **The Letter Qaaf (Q)**

### 1. Qatl (Elimination) Of The Infidels By The Sword Of His Eminence

There are a large number of traditional reports, rather *Mutawatir* reports that prove this matter. They are quoted in *Biharul Anwar* and other books also. It is mentioned in the book of *Ikhtisas* quoting from Muawiyah Ibne Dahni from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the verse:

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

**“The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.” (Qur’an, Surah Rahman 55:41)**

“O Muawiyah, what do they say about this verse? He replied: They think that the Almighty Allah would recognize the sinners by their faces in *Qiyamat*. Then it would be ordered that they be caught by their forelocks and feet and thrown into the fire. The Imam asked, “How come the Almighty Allah the most powerful would be in need of recognizing a creature, whom He Himself has created?” I said, “May I be sacrificed upon you, then what does it mean?” He replied, “When our Qaim rises up, the Almighty Allah would bestow him the power of identifying faces. Thus he would order that the infidels be caught by their forelocks and feet. Then he would put them to the sword.”<sup>1</sup>

In the book, *al-Muhajja* it is narrated from Abu Baseer from His Eminence, Abu Abdillah (as) that he said:

“This verse was revealed for our Qaim and it is he that would recognize their faces. Then he and his companions would put them to the sword.”<sup>2</sup>

It is reported by Ayyashi through his own chain of narrators from Ibne Bukair that he said:

I asked His Eminence, Abul Hasan (as) regarding the verse:

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

**“...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly...” (Qur’an, Surah Aale Imran 3:83)**

He said, “It is revealed about the Qaim (aj) He would present Islam to the Christians, Jews, Sabeans, the atheists, the apostates and infidels living in all the areas of the earth. To whomsoever that accepts, he will order to perform the ritual prayer and pay *Zakat* and to do whatever is incumbent on a Muslim. And he would strike off the necks of all those who do not become Muslims. So much so that not a single non-monotheist will remain in all the world. I asked with respect, “May I be sacrificed on you, there are so many people on the surface of the earth, how is it possible for Qaim (aj) to make all of them Muslims or eliminate them?” He replied, “When the Almighty Allah desires something, He makes the less more and the more into less.”<sup>3</sup>

It is narrated from Abu Baseer that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the interpretation of the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

***“He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.” (Qur’an, Surah Taubah 9:33)***

He said, “By Allah, its realization has not come yet.” I asked, “May I be your ransom, when will it be realized?” He said, “When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever or a polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, ‘O, believer, there is a disbeliever or a polytheist inside me, so kill him.’ So Allah brings the disbeliever to him, and he kills him.”<sup>4</sup>

It is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the interpretation of the verse:

وَلَنذِيقَنَّهِنَّ مِنَ الْعَذَابِ الْأَذْيَلِ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

***“And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.” (Qur’an, Surah Sajdah 32:21)***

He said: “The least chastisement is the chastisement of *Saqar* and the Greatest chastisement is the armed uprising of Mahdi (aj).”<sup>5</sup>

In *Kashful Bayan* it is mentioned from Imam Sadiq (as) regarding the same verse that he said:

“The least chastisement is famine and draught and the Greatest chastisement is the armed advent of Mahdi (aj) in the last period of time.”

In *Biharul Anwar* it is quoted from *Al-Ikhtisas* that Imam Ja’far Sadiq (as) said:

“When the Qaim arises, he would come to the plains of Kufa and tap the ground with his foot and gesture with his hand. Then he would say, “Dig this place.” They would dig at that spot and take out 12000 coats of mail, 12000 swords and 12000 helmets. At that time he would summon 12000 (followers or servants) retainers and non-Arabs and arm them with these items. Then he would say, “Eliminate whoever does not have faith in which you believe.”<sup>6</sup>

In *Ghaibat Nomani* it is narrated through the author’s own chains of narrators that His Eminence, Abu Ja’far Baqir (as) said:

“If people knew what all Qaim (aj) would do at the time he appears, most of them would wish they never see him. Among his main activities would be the elimination of infidels. Indeed, His Eminence will not begin except with Quraish. Then except for the sword in its sheath, nothing will change. So much so,

that people would begin to say: This man is not from the Progeny of Muhammad (as). Had he been from them he would certainly have been merciful.”[7](#)

In *Irshad* of Dailami it is narrated from Imam Abu Ja’far Baqir (as) that he said:

“When Qaim (aj) arises he would head towards Kufa. After that tens of thousands of persons called Batariya who would have concealed weapons would come out and tell the Imam: Go back from whatever you have come for, as we have no need of Bani Fatima. Then His Eminence would fight and eliminate all of them. Then he would enter Kufa and slay every hypocrite and doubter and destroy their forts and eliminate all their fighters in order to obtain the satisfaction of Allah.”[8](#)

I say: There are numerous reports about this but we refrained from quoting them for the sake of brevity.

## 2. Qatl (Slaying) Of The Satan

In *Biharul Anwar* it is quoted from the book, *Al-Anwaar al-Mudhiya* in a traditional report from Ishaq bin Ammar that he said:

I asked His Eminence about the saying of Allah that He has given respite to the Satan till the known hour as mentioned in the following verse:

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

**“He said: So surely you are of the respited ones, Till the period of the time made known.” (Qur’an, Surah Hijr 15:37)**

What is that hour Allah is talking about? He said: “The known hour is the time of the advent of the Qaim of Aale Muhammad. When the Almighty Allah makes him reappear in the Masjid of Kufa, Iblees will come on his knees saying: ‘O woe be on these days.’ At that time the Imam will catch him by his forelocks and put him to death. That time is the day of the known hour when his time would be up.”[9](#)

I say: Allamah Bahrani has quoted this report from Imam Sadiq (as) in *Burhan*[10](#) and there is another report of the same meaning. There is no contradiction between this report and another quoted in *Biharul Anwar* and *Burhan* that the Messenger of Allah (S) will slay the Satan. It is so because the verb in the first report is based on the subject (That is a passive subject, which in the terminology of Arabic syntax scholars is known as ‘subject whose object is not named’.) And the word ‘day’ in this traditional report refers to the age of reappearance and not the ‘day’ of common parlance, as is very clear for the educated people.

### 3. Quwwat Yaaftan (Strengthening) Of The Bodies And Hearts Of The Believers During The Time Of Reappearance

That which proves this fact is a traditional report quoted in *Biharul Anwar* from *Khisaal* through the author's own chain of narrators from His Eminence, the chief of those who prostrate, Imam Ali Ibne Husain (as) that he said:

“When our Qaim arises, Allah, the Mighty and Sublime would remove the troubles of our Shias and make their hearts like iron ingots and each of them would become as strong as forty men and they shall become the rulers and leaders of the earth.” [11](#)

In *Basair* there is a tradition from His Eminence, Abu Ja'far Baqir (as) that he said:

“When our affair comes to pass and our Mahdi arrives, every man among our Shias would become stronger than a lion and sharper than the spear. He would kick our enemies with his feet and beat them up with his hands. It is that time of the descent of divine mercy and *Faraj* upon the servants.” [12](#)

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

When Prophet Lut (as) told his people:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

**“He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.”**  
(*Qur'an, Surah Hud 11:80*)

He did not mean to say anything except that he was wishing for the power of Qaim (aj) and ‘a strong support’ are his companions, each of whom would have the strength of forty men and their hearts would be more solid than a mountain of iron, such that if they wanted they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied.” [13](#)

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“When it comes to pass, each of your men would become as strong as forty men and their hearts would become like iron ingots, such that having such firm hearts if they were to attack a mountain they would be able to split it.” [14](#)

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

“When our Qaim arises, Allah, the Mighty and Sublime would increase the hearing and sight of our Shias, so much so that there would be no correspondence between them and Qaim. His Eminence

would speak and they would hear as if he were in front of them.”[15](#)

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

“In the time of the Qaim, a believer who is in the east would be able to see his brother who is in the west and in the same way one who is in the west would be able to see his brother in the east.”[16](#)

## **4. Qaza-E-Dain-E-Momineen – Repaying The Debts Of The Believers**

In *Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said: The Messenger of Allah (S) said:

“Every believer or Muslim that dies leaving behind debts, if he had not spent in the path of evil and squandering, it is incumbent on the Imam to repay it. Thus if he does not repay it the sin of it is upon him (the Imam).”[17](#)

In the books of *Al-Muhajja* and *Biharul Anwar* it has come in a lengthy tradition from His Eminence, Abu Ja'far Baqir (as) that he said:

“After that he would proceed to Kufa and set up his residence over there. He would not leave a single Muslim slave but that he would purchase him and set him free and he would repay the debts of every debtor. He would also free everyone from any liability they might be having upon their necks. If any slave has been killed he would have his heirs paid his blood money. If any free man has been killed he would repay his debts and would give much monetary help to his family members. Till the earth would be full of justice and equity as it would have been fraught with injustice and oppression. After that he and the people of his house (Ahle Bayt) would settle down in Rahia, which is a pure and clean place; it is also the place of residence of Prophet Nuh (as).”[18](#)

In *Biharul Anwar* it is narrated from Imam Sadiq (as) that he said:

“The first thing that Mahdi (aj) would do is that he would have it announced all over the world: If from among our Shias anyone owes anything to anyone he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth.”[19](#)

## **5. Qaza-E-Hawaij – Fulfilling The Needs Of The Believers**

Statements that prove this fact have already been mentioned above and under the topic of ‘the call of His Eminence’ more points shall be given. Here we shall be content only by narrating two anecdotes:

First anecdote: It is concerned with this humble slave of Allah, Muhammad Taqi Musawi Isfahani, the

author of this book and it is as follows:

“Three years before the compilation of this book I had accumulated many debts. So in one of the nights of the month of Ramadan I prayed to His Eminence and his respected father (as) and mentioned my problems and after sunrise when I returned from the Masjid and went to sleep I heard His Eminence saying to me in my dream: You must observe patience for sometime, so that I may receive some money from my special friends and send it to you.

I awoke from the sleep in a happy mood and thanked the Almighty and after some days a brother in faith came to me, whom I knew to be righteous and pious and felt very comfortable in his company, and he delivered a sum of money to me saying: This is from the Imam’s share. Thus I became extremely overjoyed and said to myself:

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

**“...this is the significance of my vision of old; my Lord has indeed made it to be true.” (Qur’an, Surah Yusuf 12: 100)**

O brothers in faith, I request you that you mention your needs to His Eminence even though nothing is concealed from him, as mentioned in *Kafi* quoting from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Imam can hear even when he is in the womb and when he is born, it is written between his shoulders:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

**“And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.” (Qur’an, Surah Anaam 6: 115)**

“And when the office of Imamate is entrusted to him the Almighty Allah makes for him a pillar of light through which he can see what the people of every city are doing.”[20](#)

In the book, *Jannatul Maawa* quoting from *Kashful Muhajja* from Shaykh Kulaini it is mentioned that: In the book of *Rasail* from a person whose name he mentioned, it has come that:

I wrote to His Eminence, Abul Hasan (as): A person is inclined to mention his special needs and secrets to his Imam just as he likes to mention them to his Lord?

Imam (as) wrote in reply: If you have a need, move your lips (in speech) and you shall get the reply of all of them.”[21](#)

I say: There are a large number of traditions on this matter and whosoever likes may refer to books of traditions.

Second anecdote: In *Jannatul Maawa* the great respected scholar, Mirza Husain Noori, may Allah increase his effulgence, has mentioned the following anecdote:

In the month of Jumadi I of the year 1299, a man named Aqa Muhammad Mahdi came to Kazmain. He was a resident of Port Maloomeen a port of Maajeen and the countries of Burma which till that time was a colony of the British. From there to Calcutta, the capital of India is a distance of six days' travel by steamship. His father was a resident of Shiraz but he was born and bred in the port mentioned above.

Three years before the date mentioned, he fell sick with a very serious ailment. Such that after recovering from it he had become dumb and deaf. In order to seek cure he came for the *Ziarat* of the Imams (as) of Iraq and he came to Kazmain to his family who were well known traders and he stayed there for 20 days till the water in the river came up and a streamer became ready to set out for Samarrah. His relatives brought him to the boat and entrusted him to the travelers who were people of Baghdad and Kerbala and requested them to take care of him and help him. They also wrote to some caretakers of Samarrah to help him in his stay.

Thus when he had the honor to reach that blessed place it was afternoon of Friday the 10th of Jumadi II of the year mentioned. He entered the illuminated cellar (Sardab) while some holy men and reliable persons were present there. He wanted to obtain proximity of the sacred place with all humility and seek mediation. He wrote about his condition on the surface of the wall and requested the people to pray for him. Himself also he remained a long time in prayers and seeking mediation. His prayer had not yet concluded when the Almighty Allah bestowed him cure by the miracle of Hazrat Hujjat (as) and he came out of that place with an eloquent tongue.

On Saturday they brought him to the lecture of His Eminence, Chief of the Jurists and the senior-most scholar, the leader of Shias and the crown of *Shariah*, Aqa Mirza Muhammad Hasan Shirazi and he recited the Surah Hamd by way of benediction in the honorable company. That day all the places were immersed in joy and celebration and in the evenings of Sunday and Monday, scholars and nobles celebrated and made illuminations in the purified courtyard of the two Askari Imams (as). They versified the incident and broadcasted poems all over the country.

Among those who had been with this person on the boat and seen in him both in the ailing condition as well as after the cure and composed poems about his miraculous recovery is the poet of the family of Infallibility, the great intellectual, Haaj Mulla Abbas Zanoosi Baghdadi who in his lengthy panegyric has written as follows:

Translation of the *Qasida* couplets:

1. That year happened that incident seeing which all visitors to the place were pleased.

2. I saw a young man from China there. Whose name was same as that of the Imam of guidance (Mahdi).
3. Whenever this youth wanted to say something he used to only gesture and only in this way he conveyed his feelings.
4. The illness had tied up his tongue and tears were flowing from his eyes.
5. The youth came to the *Sardab* of one in whom all the people repose their hopes.
6. He wants to do the *Ziarat* without the tongue but heart could not control it.
7. He began to write about his condition on the surface of the wall that he wanted to be cured.
8. I request to all those who read it to pray and recite *Ziarat* for me.
9. Perhaps my tongue may regain its prior condition and I may be able to pray and recite *Ziarat* myself.
10. Suddenly he saw a man approaching him and some pious persons also saw him.
11. Carrying the best of the books, he came out from that same place of occultation.
12. The youth gestured him to pray about that which he has written and that gentleman also prayed.
13. After that he requested a Sayyid who was seated there to pray for this young man.
14. That Sayyid arose from his place and taking the hand of the youth he took him to the place of the disappearance of the Imam of the time (aj).
15. And with the *Suffa*<sup>22</sup> which is the light of the eyes.
16. And he lighted another lamp and brought it near the mouth of the young man to see if his tongue has started moving.
17. Thus the youth began to pray and seek forgiveness while his eyes were immersed in tears.
18. At that moment he decided to perform the ritual prayer while his heart was satisfied of being cured.
19. Yes! The Almighty Allah had opened up his tongue and he performed the prayer with all its conditions.

## **6. Qazawat – Judgment Of His Eminence With Truth**

Points regarding this subject have already been mentioned in the topic of Letter ‘H’aa’ and in *Biharul Anwar* it is quoted from *Dawaat Rawandi* from Hasan bin Tareef that he said:

I wrote to His Eminence, Abu Muhammad Imam Hasan Askari (as) asking about the Qaim that when he rises up, on what basis would he judge among the people? I also wanted to ask His Eminence about the cure of Nubian fever but I forgot to mention it. The reply arrived as follows: “You asked about the Imam, when he reappears he would judge among the people on the basis of his own knowledge, like Prophet Dawood (as) he will not ask for proof.”[23](#)

In the same book quoting from the book of *Ghaibah* of Sayyid Abdul Hameed through the author’s own chain of reporters it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“The Qaim will begin his mission from Antioch and he would take out the Torah from a cave in which the Staff of Prophet Moosa (as) and the seal ring of Prophet Sulaiman (as) are also present. He said: And the most fortunate with regard to him are the people of Kufa.

And he said: The Qaim is named Mahdi because he guides to all the hidden matters. So much so that he would send his own man to kill such and such person and people would not even know for what crime he is killed. One would be afraid to even speak in ones home and think that the wall might testify against him.” [24](#)

I say: I had mentioned some couplets at the beginning of this book that speak about this same matter:

My life be sacrificed be on one who enlivens the *Shariat* of his grandfather and issues such judgments as have never been issued before.

There are many traditional reports on this subject. Although this report indicates that His Eminence will reappear from Antioch but in other traditional reports that are mentioned in *Biharul Anwar* and other books quoting the Messenger of Allah (S) it is said that he would reappear from a village called ‘Kuraa’ and in some traditions the place of the advent of His Eminence is given as Mecca and in some other reports, Medina. The sum total of all these apparently contradictory reports – and it is also confirmed by some traditions of the Purified Imam (as) – is that: there are numerous reappearances of His Eminence.

## **7. Qurbat – Relationship Of His Eminence To The Prophet (S)**

It is necessary to pray for His Eminence because supplication is from love and regard, and the Almighty Allah says:

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

If Allah wills further research into this matter will be presented in the Part Five of this book.

Also Shaykh Sadooq has narrated in his book, *Khisaal*, from the Holy Prophet (S) that he 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 practically removes their distress.”

I say: This tradition has also been narrated from another channel that we shall mention in Part Five, *Insha Allah*.

## 8. Qist – Equity Of His Eminence

The meaning of equity and matters related to it have already been mentioned in the discussion of Justice and here we shall add some more traditions so that the discussion does not remain fruitless.

Among all the books, the book, *Ghayat al-Maraam* quotes the Holy Prophet (S) that he said:

“Glad tidings to you of Mahdi who would reappear in my Ummah when there would be conflict among the people and earthquakes. Then he would fill up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The dwellers of the heavens and the earth shall be pleased with him.”

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

“If even a single night remains from the tenure of the world, the Almighty Allah would prolong that night so much as to enable a man from my Ahle Bayt to rule over it. His name is same as mine and the name of his father is the same as the name of my father. He would fill the earth with equity and justice in the same way as it would be fraught with injustice and tyranny.”

If it is doubted that: Here it is clearly stated that the father’s name of that divine reformer is same as the name of the father of the Holy Prophet (S). Is it not in contradiction with the fact that His Eminence, Qaim (aj) is the son of Imam Hasan Askari (as)?

In reply to this doubt, Muhammad bin Talha Shafei – a prominent Sunni scholar has said:

1. This is an addition from one of the narrators of the tradition who is habitual of this. That which proves this is the fact that Abu Dawood and Tirmidhi who have quoted this tradition, have not included these additional words in their respective collections.
2. Even if we suppose that these words have not been added there is probability that the word ‘Abni’ (my son) has been mistakenly altered to ‘Abi’ (my father) as there are many such examples of unintentional alterations.
3. Even if we suppose that the words are exactly as spoken by the Holy Prophet (S) it could be explained that perhaps the Prophet mentioned *Kunniyat* as name and instead of grandfather he said father. In this way the word ‘his father’ would imply Imam Husain whose *Kunniyat* was Abu Abdillah and these two similarities are acceptable and not uncommon in language and common parlance.

I say: We do not depend on this tradition to prove that Hazrat Hujjat Ibnul Hasan (as) is the same promised Qaim. We rely on numerous and *Mutawatir* traditions that clearly state this point. Some of which have been mentioned before and we have only quoted the above tradition along with the explanation of the famous scholar so that if someone may come across this tradition he should not fall into any doubt. He should know that it is the habit of some narrators to make additions from their own side. Especially with regard to this report, the scholars have pointed out that one of its narrators is habitual of making additions.

Even they are certain of the fact that the Qaim is that same Hujjat Ibnul Hasan al-Askari (as). So much so that this scholar considered it necessary upon himself to interpret it even assuming its correctness. And praise be to Allah Who takes His light to completion.

Here I would like to present the tradition of the becoming aware of and the guidance of Sayyid Himyari as in this report the name of His Eminence, Hujjat Ibnul Hasan al-Askari is mentioned clearly and it is mentioned therein that:

“His Eminence will fill up the earth with justice and equity.”

Shaykh Sadooq (r.a.) has narrated through his own chain of narrators in the book, *Kamaluddin* from Sayyid Himyari that he said:

“In the beginning I used to harbor extremist beliefs and had faith in the occultation of Muhammad bin Ali Ibne Hanafiyyah and a long period of time passed in this way in deviation and misguidance. After that the Almighty Allah favored me through the medium of Ja’far bin Muhammad Sadiq (as), saved me from the fire of Hell and guided me to the Right Path. Thus I asked the Holy Imam (as) one day: I found in you those signs and qualities by which it was proved for me and all the people of your time that you are the Proof of Allah and that only you are that Imam whose obedience Allah has made compulsory and made following you incumbent on all.

O son of Allah’s Messenger, traditions have been recorded from your purified ancestors about occultation, stating that it is certain to happen, so please tell us with whom it would occur. He replied: Indeed this occultation shall happen with my sixth descendant and the twelfth of the guiding Imams after the Messenger of Allah (S), the first of whom is Amirul Momineen Ali (as) and the last is *Qaim bin Haqq* (one who will rise with the truth).

He shall be the remnant of Allah on His earth and the Master of the Age. By Allah, even if his occultation becomes as long as that of the age of Nuh (as) he will not depart from the world without reappearing and filling up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The Sayyid says: When I heard this from my master, Ja’far bin Muhammad as-Sadiq (as), I repented to Allah in his presence and composed the panegyric which began as follows:

1. When I saw that the people have become deviated in the matter of religion, I became a Ja’fari with

other ja'faris in the name of Allah.

2. I called with the name of Allah and only Allah is the Greatest. And I became certain that He is the forgiving and condoning.
3. And I adopted the religion of Allah instead of that which I had made my religion. And from which the master of all men Ja'far had restrained me.
4. So I said: Just suppose I remained a Jew for a time. Or that my faith was the faith of those who are Christians.
5. And I am of those who repent to the Beneficent. And I certainly accepted Islam and Allah is the Greatest.
6. I shall not have extremist beliefs till I live nor would I turn back to that which I used to hide and show.
7. Neither am I of the confession that Muhammad is in Razwa even though the ignorant may criticize me and commit excess in it.
8. But he (Muhammad bin Hanafiyyah) is from those who have passed away upon the best conditions and with those who are pure and chaste.
9. In the company of the purified and the chaste ones and those who are pure descendants of Mustafa.

He also composed the following panegyric:

1. O rider who marches valiantly towards Medina, who is crossing the deserts like a lion.
2. When Allah guides you and you meet Ja'far, then you says to this friend of Allah and the son of the cultured one:
3. O son of the trustworthy one of Allah and the trustworthy one of Allah, I seek forgiveness to the Beneficent Lord and I am turning back
4. Towards you in the matter in which I had exaggerated. I shall fight like a holy warrior with everyone who is uncultured.
5. My exaggerated statement regarding the son of Khawla was not based on my enmity towards the pure and chaste progeny.
6. But we have received the tradition from the successor of Muhammad and whatever he has said is not based on falsehood.
7. That the master of the affair shall remain in concealment; hiding like someone who is afraid and fearful.

8. The properties of this absent and hidden one shall be distributed in such a way as if he is dead and buried in the earth.

9. He shall remain in this way for sometime and then he would reappear like the shooting star that appears on the horizon.

10. With the help and assistance of Allah he would set out from the House of his Lord. And with leadership and command bestowed by Him.

11. He shall move towards his enemies along with his standard. Then he would slay them in a way that uncontrollable and furious horses kill.

12. When it was reported that the son of Khawla has disappeared, we turned our saying towards him and did not say anything false.

13. And we said that he is that same Mahdi and Qaim that due to whose justice and equity every draught-stricken one will get the happiness of life.

14. Thus if you denied it, your statement is right. Whatever you have been commanded is sure to happen and there is no bias in it.

15. And I make my lord as a witness that your word is proof on all whether they be obedient or sinners.

16. That the master of the affair and the Qaim for my heart is anxious and yearning

17. For him there is such an occultation that it is necessary for him to go into occultation. And Allah has bestowed His mercy upon this hidden one.

18. He will wait for more time and then reappear according to his schedule. Then rule upon those in the east and the west.

19. I am having faith in him whether he be seen or concealed. Even if I am ridiculed for this I shall not worry about it.

In *Biharul Anwar* it is quoted from *Manaqib* from Dawood Riqqi that he said:

“News reached Sayyid Himyari that he was mentioned in the presence of Imam Sadiq (as) and His Eminence said, “Sayyid is a disbeliever.” Sayyid Himyari went to His Eminence and asked very politely, “O my master, inspite of the deep love I have for you and the enmity that I have towards your enemies am I still a disbeliever?” Imam replied, “What is the use when you deny the Hujjat of the age and the time?” Then he took his hand and led him to a room in which there was a grave. Then His Eminence recited two rakats prayer. After that he hit his hand upon the grave, which split open and a man emerged from it shaking away dust from his head and beard. Imam Sadiq (as) asked him, “Who are you?” He replied, “I am Muhammad bin Ali, named as Ibne Hanafiyyah. Imam further asked, “Who am I?” “Ja’far

bin Muhammad, Hujjat of the age and the time.”

Sayyid Himyari came out from the presence of His Eminence reciting the following couplet:

“I became a Ja’fari in the name of Allah and have joined the group of Ja’faris.”[25](#)

Also it is narrated from Ibad bin Saheeb that he said:

“I was in the presence of Ja’far bin Muhammad Sadiq (as) when the news of the death of Sayyid Himyari was conveyed to His Eminence. He prayed for him and invoked divine mercy in his favor. A person asked the Imam politely, “O son of Allah’s Messenger! In spite of the fact that he imbibed wine and believed in return (*Raja’t*)?” Imam replied, “My father narrated from my grandfather a tradition that the followers of the progeny of Muhammad do not die except having repented and he had repented. Saying that he raised his prayer mat took out a note of the Sayyid in which he had repented and requested for *Dua*.”[26](#)

## **9. Qatl – Elimination Of Dajjal –The Chief Of The Misguided – At The Hands Of His Eminence**

That which proves this is a traditional report that Shaykh Sadooq has quoted in *Kamaluddin* through his chain of reporters from Imam Sadiq (as) that he said:

“The Almighty Allah created fourteen lights, fourteen thousand years before the creation of other creatures. They were our souls.” It was inquired from His Eminence: “O son of Allah’s Messenger! Who were these fourteen lights?” He replied, “Muhammad, Ali, Fatima, Hasan, Husain and the Imams from the progeny of Husain (as) the last of whom is Qaim, who will arise after occultation. And he would eliminate the Dajjal and purify the earth of every type of injustice.”[27](#)

In that same book through the author’s own chain of narrators, it is mentioned that Nizaal bin Sabra said:

“Amirul Momineen Ali Ibne Abi Talib (as) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (as). Then he said thrice:

‘Ask me, O people, before you lose me.’

Sa’sa bin Sauhan arose and asked with respect, ‘O Amirul Momineen, when will Dajjal appear?’ Imam (as) said, ‘Sit down as the Almighty Allah has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want I can inform you about it.’

‘Yes, please do, O Amirul Momineen (as),’ said the narrator.

The Imam (as) said, ‘Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women. Relationships will be broken off. Carnal desires will be widely followed.

Bloodshed will be considered a minor matter. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars. The general public shall be dishonest. The reciters of Qur'an will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Qur'an will be looked down upon. Mosques will be decorated. Minarets will be elevated.

Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of the people will be distant from each other. Oaths and promises will be readily broken. That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of the singers will rise up high and they shall find much audience. The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses). Women will resemble men and men will resemble women.

Witnesses will testify without being asked to do so and other people without recognizing the truth, and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves but their hearts will be more rotten than carrion. They shall be stinking and more bitter than aloe. At that time all would say, 'Hurry up, hurry up.' At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will wish to reside in the Baitul Maqdas."

Asbagh bin Nubatah stood up and said: O Maula! Who would be the Dajjal? He replied, 'The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And they are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. Between his two eyes would be inscribed: '*Kafir*' (disbeliever) which would be readable to the literate as well as the illiterate. He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain will follow him, which in times of famine will be mistaken to be a mountain of food (bread). He shall be mounted on a white ass. One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud which shall be audible to all in the east and the west from the Jinns, humans and satans. He would tell his friends: I am the one who created then shaped. And I estimated and guided. I am your High Lord.

That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him.

He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (as) would pray. Know that! After this will come to pass the Great event.'

Thus we asked: 'O Amirul Momineen (as), what would that be?' He replied, 'Daabbatul Arz will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (as). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, 'Hell is ordained for you, O infidel.' And the disbeliever will say to the believer, 'Tooba is ordained for you, O believer. Alas! If I were also successful and delighted with you this day.'

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:...its faith shall not profit a soul which did not believe before, or earn good through its faith...'

Then Amirul Momineen (as) said: 'Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants.'

Nizaal bin Sabra says that I asked Sa'sa bin Sauhan what Amirul Momineen (as) meant by this? He replied, 'O Ibne Sabra, he is the same behind whom Prophet Isa (as) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (as). He would be the one for whom the Sun would rise from the west and he shall reappear between the *Rukn* and *Maqaam*. Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another.

Thus the dearest one of Amirul Momineen (as), the Messenger of Allah (S) had taken an oath from the latter that he must not inform anyone about the events after this except his purified descendants, Allah's blessings be on them all."[28](#)

I say: There is no doubt that praying for the one who would eliminate this tyrannical murderer; helping and supporting him is a praiseworthy deed, as proved by logic and Islamic texts.

As for this report even though it is weak, the points mentioned therein are also found in other traditions narrated from the Purified Imams (as).

1. It is that His Eminence said:

By Allah, one who is asked is not more knowledgeable than the questioner.

It proves that it is one of those happenings about which there is possibility of changes, postponement or advancement. And no time is fixed for it, just as no time is fixed for the reappearance of our master in occultation (as) as mentioned in the discussion of *Ghaibat* under the letter *ghain* (Gh).

2. Dajjal would be a magician and it is due to this that people would think that the Sun is following him. That which supports this is the saying of His Eminence:

“People would think that it is food (bread)” and that he said, “the ground below his feet would roll up.”

It is due to the huge size of his donkey! And it is a metaphor for speed.

3. The appearance of *Daabbatul Arz* will occur in the period of the advent of Mahdi (aj). A large number of traditions have been recorded according to whom it (*Daabbatul Arz*) implies Amirul Momineen (as). One of such traditional reports is recorded in *Biharul Anwar* from the author’s own chain of narrators from Abu Abdullah Jadali that he said:

“I came to Ali Ibne Abi Talib (as) who said to me: Shall I not inform you about three things before someone comes to (meet) you or me? “Why not?” said I. He said, “I am the servant of Allah and I am *Daabbatul Arz*. I am the truth and justice of the earth and the brother of its Prophet. Shall I inform you about the nose and eye of Mahdi? “Yes,” I said. His Eminence kept his hand on his breast and said, “I am.”<sup>29</sup>

The writer of this book, Muhammad Taqi Isfahani – may Allah forgive him – says: The meaning of His Eminence that “Shall I inform you about the nose and eye of Mahdi...” may be referred under the discussion of Letter ‘Z’.

As for Abu Abdullah Jadali – his name is Ubaid bin Abd. And the respected and reliable Sayyid, Sayyid Mustafa has explained in his book *Naqd ar-Rijaaal* that he was one of the closest friends and confidants of Amirul Momineen (as).

In another report it is narrated that he said:

“I came to Ali (as) and he said to me: Let me tell you about seven matters before anyone comes (to meet me).” “Please tell me, may I be sacrificed on you,” said I. He said, “Do you know the nose of Mahdi and his eye?” He says: I said, “Is it you, O Amirul Momineen (as)?”

He (as) replied, “Those two concealed misguidance and in the last period of time *Daabba* will expose their disgrace.” He said: I said, “By Allah, O Amirul Momineen (as) I think that it those same two, so and so.” Then he (as) said, “It is *Daabba*; and justice and truthfulness, and what is the time of the coming out of the *Dabba*? I swear by Allah, all those who are unjust to him would be destroyed.”

In *Biharul Anwar* quoting from *Maani al-Akhbaar* through the author’s own chain of narrators from Abaaya al-Asadi it is narrated that he said:

Amirul Momineen (as) was indisposed and I was present at his bedside when he told me, “I shall establish a pulpit in Misr, and I shall destroy Damascus and I shall expel from Arabia the Christians and the Jews more than anyone else has done, and I shall take forward the Arabs to these safeguards.”

I said, “O Amirul Momineen (as), as if you are saying that you would be raised from the dead?”

He replied, “It is not so, O Abaaya, as you think; a man from me (my descendants) would perform these tasks.”

Sadooq says:

Amirul Momineen (as) has observed *Taqayyah* from Abaaya al-Asadi.

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

A man asked Ammar bin Yasir, “O Aba Yaqzaan, there is a verse in the book of Allah that has destroyed my heart and has put me into doubt. Ammar said, “Which verse is that?” That man said, “It is when the Almighty Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

**“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications.”**  
**(Qur’an, Surah Naml 27:82)**

“What *Daabba* is it?” Ammar said, “I swear by Allah, I will not sit, eat or drink anything till I show it to you.”

Then taking that man with him he went to Amirul Momineen (as). His Eminence was partaking dates and butter. He said to Ammar: “Come forward, O Aba Yaqzaan!” Ammar sat down and began to share in the eatables. That man was surprised and when Ammar arose he said to him: Glory be to God! O Aba Yaqzaan! You had vowed that you would not eat, drink or sleep till you showed me that (*Daabbatul Arz*)! Ammar said, “If you ponder upon it you would understand that I have showed him to you.”[30](#)

Also it is narrated from His Eminence that he said:

The Messenger of Allah (S) came to Amirul Momineen (as) while the latter was asleep in the mosque; he had gathered sand and rested his head on it. The Holy Prophet (S) shook his leg and said, “O *Daabbatullaah!* Get up!” A companion who witnessed this asked, “O Messenger of Allah (S)! Shall we address each other with this name?” He replied, “No, by Allah it is restricted only for him (Ali) and he is the *Daabba* that Allah has mentioned in His book...”[31](#)

These many traditions are sufficient for the present discussion.

4. It is what His Eminence said in between the prior tradition:

“After that, repentance will not be accepted...”

It proves that Hazrat Hujjat will accept the repentance and faith of those who have been disbelievers and rebellious before the appearance of *Daabbatul Arz* but when the *Daabba* has come out, repentance shall be taken away:

“On the day of judgment the faith of those who (now) disbelieve will not profit them...”

And it is in reports like this that have come together in this chapter, in some of these verses it is mentioned that the Imam of the Age (may our souls be sacrificed for on him) would accept the repentance.

As mentioned in the discussion about the elimination of the disbelievers and their conclusion is that His Eminence would present Islam to them; those who agree to obey would be saved and those who do not accept it, would be eliminated. And some other traditional reports prove that His Eminence would not accept Islam from those who were not Muslims before that and he would not accept the repentance of anyone. As Shaykh Sadooq (r.a.) in the book, *Kamaluddin* has narrated from His Eminence, Abu Abdillah Sadiq (as) regarding the saying of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

**“On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith.” (Qur’an, Surah Anaam 6: 158)**

“Signs are the Imams *Mushtarta*<sup>32</sup> and the *ayat* is Qaim (aj). After that day the faith of no one will profit him if before His Eminence rises up with the sword he had no faith – even though his ancestors had faith.”<sup>33</sup>

And in the tradition narrated in *Biharul Anwar* describing His Eminence from Imam Abu Ja’far Baqir (as) it is mentioned as follows:

“He will not apologize to anyone and in the way of Allah no one’s criticism will restrain him...”<sup>34</sup>

And other traditional reports that are apparently conflicting and from this aspect the gist of the matter is as follows that His Eminence will accept repentance and faith from the opponents before the coming out of the *Daabba* but he will not accept after that.

If it is said: with reference to the report that has come in *Tafseer Burhan* regarding the verse:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ

**“On the day when some of the signs of your Lord shall come...” (Qur’an, Surah Anaam 6: 158)**

It says that it is a remote possibility; the report is as follows: narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“There is always a divine proof present on the earth, who knows what is lawful and what is prohibited and who invites the people to the path of God. And the Divine Proof will not leave the earth except forty days before the Day of Judgment. Thus when the Divine Proof is taken up, the door of repentance will be closed.

“...its faith shall not profit a soul which did not believe before...”

...the Divine Proof is taken up.”[35](#)

In reply we say: Indeed during the period of the reappearance of Imam (as) people will not be immune to sins. The implication of the report is that if mature persons commit sins and before that appointed hour repent for them, their repentance will be accepted but when the Divine Proof is raised up, the doors of repentance will also close; on the basis of this there is no contradiction between this report and that cause.

And there may be other reasons also between reports that are collected that perhaps may be the best reason; and it is that His Eminence, Mahdi (aj) will accept the repentance of those about whose faith he is certain that it is sincere and real. But he would not accept it from those who are apparently believers and who merely claim to have faith and the other action is the past action. We have already mentioned points in support of this before, that His Eminence will judge on the basis of his own intuition and it is peculiar to him. This is the logical explanation that this humble servant has come across. And the respected scholar Nimatullah Jazaeri (r.a.) has mentioned as follows in the book, *Al-Anwaarun No'maniya*:

“I have given a lot of thought to these reports and I wanted to make sense of all of them together till finally the Almighty Allah gave me the *Tawfeeq* and I came across a tradition that reconciles the apparently conflicting traditions and the gist of that tradition is that: When His Eminence, Mahdi (aj) arises, the Almighty Allah would raise from the grave some who have died on confirmed infidelity as the discussion on this will come – and His Eminence will not accept the repentance of these people as they had died previously and have already seen the divine punishment with their own eyes and now they helplessly want to embrace faith because repentance in such condition would be like that of Firon when he was about to drown and he said: I repent and the Almighty Allah replied:

الآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

**“...and indeed you disobeyed before...” (Qur’an, Surah Yunus 10:91)**

And He did not accept his repentance. Or it is like someone whose soul has come upto the throat and he has seen his place in Hell-fire; now if he repents his repentance will not be accepted; and as for those who are alive during the period of reappearance and who have not died before, they will either have to accept faith or be eliminated.”[36](#)

I say: This matter is right in itself but the coming group of traditions does not accept this because they describe the condition of those who are alive – as it is obvious for those who think upon it – apparently the late Sayyid (q.s.) when he came across this tradition, he reconciled them according to its *Qareena* (method). In any case, the possibility applicable here is either the first or the second that we have mentioned.

5. It is what His Eminence said in the tradition about Dajjal: His right eye has metamorphosed...and informs us of the reason of his being named as (Christ); effaced coins whose minted designs are rubbed out is also one of these; and the land of *Mastah* is called as *Mash-haa*.

Another reason is known from the statement of the compiler of *Qamoos* that: Because he was sinister and of ill omen they named him as *Masih*. Under the meaning of *Tamseeh* he says: It is that the Almighty Allah either creates a thing to be blessed or cursed, opposites of each other. And Jesus Christ is named such due to his blessings and there are five explanations of this statement that I have mentioned in the gloss that I have written on *Mashaariqul Anwaar*.

6. The author of *Qamoos* has said regarding the meaning of *Dajal* as follows: *Dujail* on the weight of *Zubair*: Oil etc which is massaged to camels. And it is from this aspect that he is named as Dajjal since he would cover all the earth. Or could be in the meaning of *Dijl*, that is lying, cheating, burning, copulating and traveling all over the world. Or *Dijl* is taken from *Tadjeelan* which implies concealing and polishing – due to deceit and falsehood – or from Dajjal in the meaning of gold or gold water as the treasures will follow him. Or Dajjal is for the handle of the sword or *Dajla* for the numerous friends. Or Dajjal is one the weight of *Sahhaab* in the meaning of dung – since he will defile the earth – from *Dajlun Naas* as people will follow him.[37](#)

7. Sayyid Jazaeri says in the book *Al-Anwaarun No’maaniya*: And as for Dajjal; from the tradition of Shaykh Sadooq you know that he will appear from Isfahan and it has come in numerous traditions that he will appear from Sistan, and the conclusion of all these traditions together is that he will have multiple advents, just as he has different conditions, may curse of Allah, the angels and all the people be on him.[38](#)

8. Shaykh Ameenuddin Fadl bin al-Hasan Tabarsi says in his *Tafseer Majmaul Bayan* in a *Mursal* tradition (having incomplete chain of narrators) from the Holy Prophet (S) that he said:

“Those who recite Surah Kahf for eight days will remain safe from all kinds of mischief, and if Dajjal

appears in those eight days, the Almighty Allah would make them immune to the mischief of Dajjal.”[39](#)

In the same book, in another tradition of His Eminence, it is reported that he said:

“One who recites ten verses of Surah Kahf from memory will not be harmed by the mischief of Dajjal and one who recites the whole chapter would enter Paradise.”[40](#)

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

“Shall I not tell you about the chapter of Qur’an during the revelation of which 70000 angels followed it, such that their greatness had filled the space between the heavens and the earth? Why? He replied, “It is the Surah Ashaab al-Kahf. One who recites it on Friday will be forgiven by Allah till next Friday with an addition of three days and a light will be bestowed on him, which will reach upto the sky and he would remain safe from the mischief of Dajjal.”[41](#)

In another traditional report it is narrated from His Eminence that he said:

“One who learns by heart the first ten verses of Surah Kahf and then he comes across Dajjal, he (Dajjal) will not be able to cause him any harm. And there would be a light on the Day of *Qiyamat* for one who learns by heart the last part of Surah Kahf.”[42](#)

[1.](#) Biharul Anwar; Vol. 52, Pg. 320

[2.](#) Al-Muhajja, Pg. 752

[3.](#) Tafseer al-Ayyashi, Vol. 1, Pg. 183

[4.](#) Biharul Anwar; Vol. 51, Pg. 60

[5.](#) Tafseer Al-Burhan, Vol. 3, Pg. 288

[6.](#) Biharul Anwar; Vol. 52, Pg. 337

[7.](#) Ghaibat Nomani, Pg. 233

[8.](#) Irshad Dailami

[9.](#) Biharul Anwar; Vol. 52, Pg. 376

[10.](#) Al-Burhan, Vol. 2, Pg. 343

[11.](#) Biharul Anwar; Vol. 52, Pg. 316

[12.](#) Basairud Darajaat, Vol. 1, Pg. 24

[13.](#) Kamaluddin, Vol. 2, Pg. 673

[14.](#) Biharul Anwar; Vol. 52, Pg. 335

[15.](#) Rauda Kafi, Vol. 8, Pg. 240

[16.](#) Biharul Anwar; Vol. 52, Pg. 391

[17.](#) Kafi, Vol. 1, Pg. 407

[18.](#) Biharul Anwar; Vol. 52, Pg. 224

[19.](#) Biharul Anwar; Vol. 53, Pg. 34

[20.](#) Kafi, Vol. 1, Pg. 387

[21.](#) Kashful Muhajja, Pg. 684

[22.](#) Suffa: A raised platform in the cellar in Samarrah where people go for prayer and seeking mediation.

[23.](#) Biharul Anwar; Vol. 52, Pg. 320

[24.](#) Biharul Anwar; Vol. 52, Pg. 390

[25.](#) Biharul Anwar; Vol. 47, Pg. 320

- [26.](#) Biharul Anwar; Vol. 47, Pg. 320
- [27.](#) Kamaluddin, Vol. 2, Pg. 335
- [28.](#) Kamaluddin, Vol. 2, Pg. 525
- [29.](#) Biharul Anwar; Vol. 39, Pg. 243
- [30.](#) Biharul Anwar; Vol. 53, Pg. 53
- [31.](#) Biharul Anwar; Vol. 53, Pg. 52
- [32.](#) This word 'Mushtarta' (conditional) is present in Kamaluddin but not in Tafseer Al-Burhan. It could either imply attachment, that is Imams who are related to each other or it could be in the meaning of alien as they have no friends so that their rights could be restored and in this case it would denote Hazrat Hujjat (aj).
- [33.](#) Kamaluddin, Vol. 2, Pg. 336
- [34.](#) Biharul Anwar; Vol. 52, Pg. 354
- [35.](#) Tafseer Al-Burhan, Vol. 1, Pg. 564
- [36.](#) Al-Anwaar an-No'maaniya, Vol. 2, Pg. 72
- [37.](#) Qamoos, Vol. 3, Pg. 374 (Beirut)
- [38.](#) Al-Anwaar an-No'maaniya, Vol. 2, Pg. 110
- [39.](#) Majma al-Bayan, Vol. 6, Pg. 447
- [40.](#) Majma al-Bayan, Vol. 6, Pg. 447
- [41.](#) Majma al-Bayan, Vol. 6, Pg. 447
- [42.](#) Majma al-Bayan, Vol. 6, Pg. 447

## The Letter Kaaf (K)

### 1. Kamalaat (Perfections) Of His Eminence

If you hear a man that has an excellence or excellences, is involved in problems and difficulties your intellect impels you to step forward to help him and to endeavor to lend your support. And if you are not able to do that, it is necessary for you to pray that he may achieve success and deliverance; and affection and sincerity will develop in your heart for him. Now that you have noted this point, I say: Our master, His Eminence, the Master of the Age, may Allah hasten his reappearance, encompasses all the frontiers of perfections. And he has achieved the highest stages of elegance and awe. In spite of all this, he is involved in problems from the deviated people and is forced to stay away from his family, people and native country.

And this matter is absolutely clear for those who have insight. As for the greatness of the calamity of His Eminence, it is according to his own greatness and for his perfections, no words can describe them and imagination cannot reach them. Perhaps by studying this book you may understand some aspects of this and may quench your thirst at the source spring. Here we also add the point that you must know that His Eminence is a collection of the perfections of the Holy Prophet (S) and the Imams and their expression.

In a tradition that the noted Shaykh Muhammad bin al-Hurr Amili has mentioned in the book, *Athbaat al-Hudaat bin Nusoos wal Mo'jizaat* from the book, *Athbaat ar-Rajaa* of Fadl bin Shazan from authentic

chain of narrators we read as follows:

It is narrated from Imam Sadiq (as) that he said:

“There is no miracle from the miracles of the Prophets and legatees, but that the

Almighty Allah, Blessed and the High will show a like of it at the hands of Qaim (aj) so that He may exhaust the argument on the enemies.”[1](#)

And how beautifully it is said that:

That which all the good people have together, you alone have all of it.

Also the great scholar, Allamah Majlisi has narrated a tradition in *Biharul Anwar* from Mufaddal bin Umar from Imam Abu Abdillah Sadiq (as) that he said:

“And at that time our master, Qaim (aj) leaning his back on the House of Allah will say: O people, whoever wants to see Adam and Sheeth, should know that I am Adam and Sheeth. And whoever wants to see Nuh and his son, Saam, should know that I am that same Nuh and Saam. And whoever wants to see Ibrahim and Ismail, should know that I am that same Ibrahim and Ismail. And whoever wants to see Moosa and Yusha, should know that I am that same Moosa and Yusha. And whoever wants to see Isa and Shamoun, should know that I am that same Isa and Shamoun.

And whoever wants to see Muhammad (S) and Amirul Momineen, should know that I am that same Muhammad and Amirul Momineen. And whoever wants to see Hasan and Husain, should know that I am that same Hasan and Husain. And whoever wants to see the Imams from the progeny of Husain, should know that I am those same purified Imams. Accept my call and gather near me as I would inform you about all that has been said and all that has not been said.”[2](#)

I say: This tradition proves that all the qualities of the great Prophets and the morals and manners of the Purified Imams (as) have come together in the being of the Imam of the time – may our souls be sacrificed on him – and they emanate from His Eminence, and also a tradition that we have previously quoted from the Holy Prophet (S) that the ninth of them would be their Qaim and he is their apparent and hidden, proves this point.

In the same way Shaykh Sadooq has narrated through his own chain of narrators from Abu Baseer that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Matters related to occultation that occurred from the prophets would also occur in exactly the same way for our Qaim who is from us, Ahle Bayt.” Abu Baseer says: I asked respectfully: “O son of Allah’s Messenger, Who from among you Ahle Bayt, is the Qaim?” He replied, “O Abu Baseer, he is the fifth descendant of my son, Moosa. He is the son of the best of the slave girls. He shall have an occultation regarding which the followers of falsehood would doubt. After

that Allah, the Mighty and Sublime would make him reappear and conquer the east and the west of the earth at his hands and send down from the heaven, the Spirit of Allah, Prophet Isa bin Maryam (as) who will recite Prayers behind him...”<sup>3</sup>

Now that our discussion has reached this point, it would be better to present the matter in three sections:

## **Section One: Resemblance Of His Eminence To The Prophets (as)**

### **Resemblance to Adam**

The Almighty Allah appointed Adam as His caliph on the whole earth and made him its heir and He says in the Qur’an:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

***“I am going to place in the earth a vicegerent.” (Qur’an, Surah Baqarah 2:30)***

And the Almighty Allah would also make Hazrat Hujjat as the inheritor of the earth and will appoint him as His caliph on His earth, as narrated from His Eminence, Abu Abdillah Sadiq (as) that he said with reference to the exegesis of the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

***“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth.” (Qur’an, Surah Noor 24:55)***

“He is the Qaim and his companions; and at the time of his reappearance he would pass his hands over his face and say: Praise be to Allah, One Who fulfilled His promise and made us inherit the earth...”<sup>4</sup>

In the *Hadith* of Mufaddal it is mentioned that:

“He will come out with a cloud shading him from above and on which a caller would be announcing: This is Mahdi, the caliph of Allah; follow him.”

Weeping of Adam (as): It is narrated from the Holy Prophet (S) that he said:

“Adam wept so much at the separation of Paradise that his tears flowed on both his cheeks like floods.”<sup>5</sup>

This same type of tradition is also narrated from Imam Sadiq (as):<sup>6</sup>

His Eminence, Qaim (aj) also, like Adam would weep much as he says in the *Ziarat* Nahiya addressing his ancestor, Husain (as):

“I lament for you day and night and instead of tears I weep blood.”

Regarding Adam (as) the verse was revealed that:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

**“And He taught Adam all the names...” (Qur’an, Surah Baqarah 2:31)**

As for the Qaim; whatever the Almighty Allah taught to Adam, He taught the same and many other things to the Qaim (aj). Adam was taught 25 letters from the Isme Aazam – as mentioned in tradition – and the Holy Prophet (S) was taught 72 letters; all the matters that the Almighty Allah gave to His Prophet, He gave them all to the successors of His Eminence also till the matter reached to His Eminence, Qaim (aj), may Allah hasten his reappearance.

In an authentic report, Thiqatul Islam Kulaini has narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Verily, the knowledge that was brought down with Adam (as) was not taken back, and no man of knowledge has ever died, whose knowledge has become extinguished; Knowledge is inherited. The earth never remains devoid of a man of knowledge.”<sup>7</sup>

Adam enlivened the earth with worship of Allah, after the Jinns had killed it with their infidelity and rebellion.

Qaim (aj) would also enliven the earth with the religion of Allah, justice and establishing His code of law after its death due to the disbelief and transgression of the people.

In *Biharul Anwar*, it is narrated from His Eminence, Abu Ja’far Baqir (as) regarding the verse:

وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

**“...gives life to the earth after its death...” (Qur’an, Surah Rum 30: 19)**

that he said:

“Allah, the Mighty and Sublime would enliven the earth after its death through Qaim (aj). Its death denotes infidelity of its people as an infidel is in fact a dead man.”<sup>8</sup>

In *Wasailush Shia* it is mentioned regarding the verse:

“...gives life to the earth after its death...”

That His Eminence, Ibrahim Moosa bin Ja'far (as) said:

“He would enliven it through rain, rather the Almighty Allah would send a man to revive justice, and the earth will be revived through the revival of justice, and indeed if a single divine ordinance is established on the earth it is better than forty days of rain.”<sup>9</sup>

In the same book it is narrated from the Holy Prophet (S) that he said:

“One hour of a just Imam is better than seventy years of worship and carrying out of one divine ordinance on the earth is more beneficial than forty days of rain.”<sup>10</sup>

With all these facts when and how much can we compare Adam and Qaim (aj) while the fact is that Adam was created for Qaim.

Indeed the one who created the perfect morals

In the being of Adam for the Imam-e-Qaim.

### Resemblance to Habel

His nearest and closest kin killed Habel – that is his brother – the Almighty Allah says in His great book:

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ﴿٥٧﴾ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

***“And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).” (Qur’an, Surah Maidah 5:27)***

In the same way the closest relative of Imam Qaim (aj) – may our souls and souls of the worlds be sacrificed on him – tried to eliminate His Eminence, and that was his paternal uncle, Ja'far Kazzab (the liar), as narrated from Imam Zainul Abideen (as) that he said:

“As if I can see that Ja'far Kazzab, helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim (aj), he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully.”<sup>11</sup>

### Resemblance to Sheeth

Hibtullah Sheeth, did not get the permission to reveal his knowledge, as mentioned in a lengthy report quoted in *Rauda Kafi* from His Eminence, Abu Ja'far Baqir (as) that he said:

“When Hibtullah buried his father, Adam, Qabeel came to him and said: O Hibtullah I saw that my father, Adam did not give me as much knowledge as he gifted to you and it is the same knowledge with which your brother, Habel prayed and his sacrifice was accepted, and that is why I killed him so that he may not have children who could proudly claim to my children that: ‘We are children of one whose sacrifice was accepted and you are the children of one whose sacrifice was not accepted.’ And if you reveal the knowledge that my father has given to you only, I would kill you too like I killed my brother, Habel. Thus Hibtullah and his children concealed the knowledge and faith they had...”[12](#)

His Eminence, Qaim also would not receive permission till the appointed day, as mentioned about His Eminence:

“At the time of his birth he kneeled down and raised his two fingers towards the sky and sneezed, he said:

‘Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad.

The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him all the doubts would be removed.”[13](#)

This tradition is quoted by the chief of *Hadith* scholars, Shaykh Sadooq in *Kamaluddin*.

### [Resemblance to Nuh](#)

Nuh, the senior-most (in age) of the prophets: It is narrated from Imam Sadiq and Imam Hadi (as) that His Eminence, Nuh (as) lived for 2500 years.

And His Eminence, Qaim (aj) is the senior-most (in age) of the successors; on the basis of the tradition of *Kafi*, was born on the 15th of Shaban 255 A.H.[14](#)

Thus the age of His Eminence till date – Sunday, 10th Zilqad 1301 A.H. – comes to 1081 years and 5 days.

It is narrated from Imam Zainul Abideen (as) that he said:

“In the Qaim is present the characteristics of Adam and Nuh (as), and that is a long life...”[15](#)

The complete text of this narration has already been mentioned before.

Nuh, by his words, purified the earth from the disbelievers and said:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

**“My Lord! Leave not upon the land any dweller from among the unbelievers.” (Qur’an, Surah Nuh 71:26)**

Qaim also would clear the earth from infidels with the help of his sword till not a trace of them would remain – as we have explained before –.

Nuh remained patient for 950 years and the Almighty Allah says regarding this:

“...so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust.”

The Qaim is also observing patience since the beginning of his Imamate till now, and I don't know till when he would be patient. Those who opposed Nuh (as) were destroyed.

All those who oppose Qaim would also be destroyed. – as mentioned in tradition – [.16](#)

The Almighty Allah delayed the success of Nuh and his followers to such an extent that a majority of his followers deserted him.

The Almighty Allah would also delay the reappearance of Qaim to such an extent that the majority of his followers would desert him – as mentioned in a tradition of Imam Hasan Askari (as)–.

Idrees gave the glad tidings of the advent of Nuh. [17](#)

The Almighty Allah gave glad tidings about the reappearance of Qaim to the angels. The Holy Prophet (S) and the Holy Imams (as), and rather the past prophets gave glad tidings of his reappearance – that if we mention their statements it would prolong the book unnecessarily.

The call (voice) of Nuh reached to the east and the west of the earth and it was one of the miracles of His Eminence – thus it is mentioned in the book, *Zubdatil Tasaaneef* that:

“Qaim (aj) also would stand between the *Rukn* and *Maqaam* and call out and say: O my deputies and representatives, and my special assistants, and those whom the Almighty Allah had treasured on the earth for my help before the reappearance, come to me with fervor and devotion. The voice of His Eminence would reach them whether they are in the prayer niche (praying) or on their beds (sleeping); all would hear the call at once. And all of them would reach between *Rukn* and *Maqaam* in a fraction of a moment.”

This matter is mentioned in the tradition of Mufaddal quoted from Imam Ja'far Sadiq (as). [18](#)

### [Resemblance to Idrees](#)

Idrees (as) is the grandfather of Akhnukh, the father of Nuh (as). The Almighty Allah exalted Idrees to a high degree; it is said that he was raised to the fourth or the sixth heaven.

In *Majmaul Bayan* it is narrated from Mujahid that he said:

“Idrees was taken up to the sky like Isa (as) was taken, while he was alive and not dead.”

And others have said:

“His soul was captured between the fourth and the fifth heaven.”

This point is narrated from Imam Baqir (as): [19](#)

The Almighty Allah also took up Qaim to a high position in the sky.

The Almighty Allah carried Idrees on the wings of an angel and enabled him to fly in space, as mentioned by Ali bin Ibrahim Qummi from his father from Muhammad bin Abi Umair from one who had said it for him, that His Eminence, Abu Abdillah Sadiq (as) said:

“Allah, the Mighty and the High became angry at one of the angels and cut off his wings and threw him on an island. Then a long period of time, extent of which is known to Allah alone, passed, and when the Almighty Allah appointed Idrees as a Prophet, that angel came to him and said: O Prophet of Allah! Please pray that the Almighty Allah becomes pleased with me (forgives me) and restores my wings. Idrees replied: All right! So he prayed. The Almighty Allah restored the wings of that angel and forgave him. At that time the angel said to Idrees: ‘Do you have a wish?’ ‘Yes,’ replied he, ‘I would like you to take me upto the heavens so that I can see the angel of death as I have no life without his remembrance.

Thus the angel took him on his wings and soared to the sky till they reached the fourth heaven. Suddenly Idrees saw the Angel of death shaking his head in surprise. Idrees said *Salaam* to the Angel of death and asked him: ‘Why are you shaking your head?’ He replied: ‘When the Almighty Allah commanded me to capture your soul between the fourth and the fifth heaven, I asked Him; O Lord, how would that be possible?’

While the thickness of the fourth heaven is a journey of 500 years. And from the fourth heaven till the third heaven there is a distance of 500 years’ travel and the thickness of the third heaven also is 500 years. Every heaven and what is between it is there in the same way, how would this be possible?’ Then he captured his soul between the fourth and the fifth heaven. And it is about this that the Almighty Allah said:

“And We raised him high in Heaven.”

And that is why he was named as Idrees as he had obtained lessons (*Dars*) from many books.” [20](#)

And it is said that he is alive in the Paradise and this statement is narrated from Ibne Abbas.

The angel, Ruhul Qudus also took Qaim (aj) on his wings to the sky. This is mentioned in the traditional

report regarding the birth of His Eminence, Qaim, recorded from Hakima in the book of *Kamaluddin*:

“Then Imam Hasan Askari (as) took his son while pigeons were flying over his head. His Eminence called out to one of the pigeons: ‘Take him and keep him safe and bring him back to me every forty days.’ That pigeon took him and flew up to the sky; the other pigeons also followed him. At that time I heard His Eminence, Abu Muhammad (Imam Askari) say: ‘I have entrusted you to the one whom the mother of Moosa entrusted her son.’ Narjis wept. His Eminence told her: ‘Take it easy, no one will nurse him, except you and he will be returned to you very soon as Moosa was returned to his mother. And it is about this that the Almighty Allah said:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

**“So We gave him back to his mother that her eye might be refreshed, and that she might not grieve...” (Qur’an, Surah Qasas 28: 13)**

Hakima said: I asked respectfully: ‘What bird was that?’ He replied: ‘It is Ruhul Qudus who is responsible for the Imams. He guards and protects them and trains them in knowledge...’<sup>21</sup>

Idrees disappeared from among the people when they wanted to kill him – as mentioned in a tradition from Imam Muhammad Baqir (as).

Qaim (aj) also disappeared in the same way when the enemies wanted to kill him, as mentioned in the discussion on the cruelty of the enemies upon His Eminence under the Letter [Z].

The occultation of Idrees was so prolonged that his followers had to undergo severe hardships and difficulties. In the same way it is mentioned in *Biharul*

*Anwar* from the Holy Prophet (S) that he said:

“This will continue, so much so, that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted will send a man from Me and my family. He will fill the earth with justice as those who have been before him will have filled it with injustice.”<sup>22</sup>

And it is narrated from Amirul Momineen (as) that he said:

“Indeed the earth would be full of injustice and oppression. So much so that no one would utter the name of Allah except secretly. Then the Almighty Allah would bring a righteous people so that they may fill it with justice and equity just as it would be fraught with injustice and oppression.”

We have already mentioned the appropriate points under Letter ‘F’.

When the occultation of Idrees became prolonged, people joined in repentance and turned to Allah. The Almighty Allah, in turn, made him reappear and removed the distress and hardships of the people.

Qaim is also like that; such that if people were to unite in repenting for their sins and have a firm determination to help and support the Imam, the Almighty Allah would make him reappear. We shall write more on this matter in the eighth section, *Insha Allah*.

When Idrees reappeared, the tyrant king and the people submitted to him.

The Qaim would also be in the same way. That when he reappears, the tyrannical rulers and kings and all the people of the world would surrender to His Eminence and bow down before him. If you desire to study the circumstances of Idrees in more detail you may refer to comprehensive works like the books of *Kamaluddin*, *Biharul Anwar* and *Hayat al-Qulub*. Were we to dwell further on this discussion it would lead us away from our main topic of study. Hence we suffice by this much so that the Almighty Allah may gather us together with His saints on the Judgment Day.

### Resemblance to Hud

The actual name of Hud (as) is Aabir, and Nuh had given glad tidings about him.

It is narrated from Imam Sadiq (as) in *Kamaluddin* that he said:

“When the demise of Nuh approached, he summoned his Shias and followers and said: You should know that after me there shall be an occultation when false deities would appear. And indeed Allah, the Mighty and Sublime would bestow victory upon you through my descendant who would be named Hud. He shall be having awe, tranquility and dignity and in his appearance and manners he shall resemble me. During his reappearance, the Almighty Allah would destroy your enemies through a wind. Thus they began to continuously await and anticipate the reappearance and advent of Hud till the period became prolonged and the hearts of most of them hardened. Then Allah, the Mighty and the High sent His Prophet, Hud when they had become despaired and calamities and hardships had surrounded them fully and the enemies were destroyed by a wind sans benefit, a wind that the Almighty Allah has described as follows in the Holy Qur’an:

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

***“It did not leave aught on which it blew, but it made it like ashes.” (Qur’an, Surah Zariyat 51:41-42)***

After that occultation occurred for him till the advent of Salih (as).”[23](#)

The advent of Qaim along with his distinctive qualities were also prophesied by his honorable forefathers and they mentioned his occultation and reappearance as parts of them have been mentioned above.

Allah, the Mighty and Sublime destroyed the infidels through Hud (as) and He sent Aqeem on them as the Almighty Allah says:

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ .

مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ

***“When We sent upon them the destructive wind. It did not leave aught on which it blew, but it made it like ashes.” (Qur’an, Surah Zariyat 51:41-42)***

Qaim is also having the same situation that Allah, the Mighty and the High would also destroy some disbelievers through a black windstorm – as mentioned in the lengthy tradition quoted by Mufaddal and it would be further mentioned under the topic of the call of His Eminence, *Insha Allah*.

### Resemblance to Salih

Salih went into occultation from his people. After that when he returned to them, a majority of them denied him as mentioned in the book of *Kamaluddin* in the tradition of His Eminence, Abu Abdillah Sadiq (as) that he said:

“Salih (as) remained in occultation from his community for a period of time: The day he disappeared from them he was of middle age, wide belly, elegant body, thick beard, fair complexioned and medium height. When he returned to his people, they did not recognize him from his face. And he found them divided into three groups: A group had denied him and they were not prepared to retract their denial. Another group was of those who had doubts about him. The third group was firm in its faith. So he addressed the group of doubters and said: ‘I am Salih.’

They denied and chided him and snubbed him saying: ‘May Allah become aloof from you, Salih was indeed having a different appearance.’ The Imam says: Then Salih went to the deniers and they paid no heed to his words and expressed a deep hatred for him. After that he went to the third group which was a group of faithful believers and told them that he was Salih. They said: ‘Please tell us something through which we may not have any doubt about you. We have no doubt that Allah, the Mighty and the High, Who is the Creator can change the appearance of anyone He wants. We had been informed about it and we have researched and studied the signs and portents regarding the reappearance of the Qaim.

And it would be correct when he brings the news from the heavens. Salih said: I am that same Salih who brought the she-camel by miracle. They said: You are right. It is the same point we argued on. But tell us what its sign was? Salih said: An alternate day was reserved for this she-camel to drink from the stream and alternate for you. We have brought faith on Allah and also believed on whatever you have brought. At that time Allah, the Mighty and the High said:

أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ

**“Do you know that Salih is sent by his Lord?” (Qur’an, Surah Araaf 7:75)**

And the believers and people of faith said:

قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

**“Surely we are believers in what he has been sent with.” (Qur’an, Surah Araaf 7:75)**

And the arrogant ones – those who doubted him – said:

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

**“Surely we are deniers of what you believe in.” (Qur’an, Surah Araaf 7:76)**

The narrator asked:

Was there among them a scholar and who knew Salih? Imam replied: The Almighty Allah is more equitable that He should leave the earth without a scholar that guides the people to Allah. This community passed seven days in this manner after the reappearance and advent of Salih as they had no recognition of a leader or Imam for themselves. But in spite of this they has something from divine religion and they had remained firm on that. Their beliefs were same. And when Salih reappeared they gathered around him. And there is no doubt that the simile of Qaim (aj) is like that of Salih.”[24](#)

Yes, Qaim (aj) would also be like Salih. Whatever occurred on Salih would in the same way, letter to letter, exactly happen for him also. In spite of the fact that he would reappear in the form of a young man of less than forty years while he is of advanced age.

The people would also be divided into three groups: People of firm belief, the doubters and the deniers. He would invite the deniers and they would deny him and he would eliminate them, and the people of faith would ask him for signs and he would show them and they would pledge allegiance to him. And there is a tradition on this. Some of it we have mentioned before and some would follow in the coming pages – if the Almighty Allah wills.

### **Resemblance to Ibrahim**

The pregnancy of Ibrahim’s mother when she was pregnant with him, was not obvious and his birth was concealed.

It was the same with Qaim (aj) and his (mother’s) pregnancy and his birth was also concealed.

Ibrahim (as) grew up in a day as much as others grow in a week and his growth every week was as much as others grow in a month and he grew in a month as much as others grow in a year – as narrated from Imam Sadiq (as) –.25

Qaim (aj) also was such, as mentioned by Hakima (may Allah be pleased with her) in the report quoted from her:

After forty days, I went to the house of Abu Muhammad (as) and suddenly saw that the Master of the Age was walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent than his. Abu Muhammad (as) said to me, “This is the boy dignified before Allah, the Exalted.”

I said to him, “My master, he is forty days old and I see him like this.” He said, “My aunt, don’t you know that we the congregation of legatees grow in a day as much as others grow in a week, and grow in a week as much as others grow in a year?”26

Ibrahim (as) separated himself from the people. Allah, the Mighty and Sublime has quoted him as:

وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ

**“And I will withdraw from you and what you call on besides Allah...” (Qur’an, Surah Maryam 19:48)**

Qaim (aj) has also detached himself from the people as discussed in the chapter of Letter [‘Ain].

Ibrahim has two occultations.

Qaim is also having two occultations.

When Ibrahim (as) was thrown into the fire (of Nimrod), Jibraeel brought a garment of Paradise for him.

The Qaim also – when he reappears – would also be wearing the same garment. It is reported by Mufaddal in *Kamaluddin* that he quoted Imam Sadiq (as) to have said:

“Do you know what the garment of Yusuf was? ‘No,’ replied I. He said, “When fire was lit for (burning) Ibrahim (as) Jibraeel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him. And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same thing that Allah quotes him saying:

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ

***“Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment.” (Qur’an, Surah Yusuf 12:94)***

It is the same garment that had come down from Paradise.”

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, “To the one deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to Muhammad (S).”[27](#)

I say: This tradition is not contradicting the one quoted by the notable scholar, Allamah Majlisi in his book, *Biharul Anwar* from Nomani. The tradition is as follows: from his own chain of narrators, from Yaqoob bin Shuaib from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Shall I show you the garment, wearing which the Qaim would reappear?” “Yes,” said I (the narrator). So His Eminence asked for a garment and opened it and out of it came a canvas garment. And he spread it. I saw that the left sleeve was smeared with blood. Then he said, “It is the same garment that the Holy Prophet (S) wore when his teeth were injured. And His Eminence, Qaim would put on the same garment and reappear.” I kissed that blood and put it on my face. After that His Eminence folded it and took it away.[28](#)

There is a possibility that he may be wearing both these garments at some time; perhaps he would be having the garment of Ibrahim (as) with him, tied to his arm or one like that. Because in the first tradition it is not clearly mentioned that His Eminence would be dressed up in it.

And Allah knows best.

Ibrahim (as): He constructed the Holy Kaaba and fixed the Black Stone in its place. Allah, the Mighty and Sublime says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

***“And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing...” (Qur’an, Surah Baqarah 2: 127)***

In *Tafseer Burhan* and other books it is reported from Uqbah bin Basheer from either Imam Muhammad Baqir (as) or Imam Ja’far Sadiq (as) that he said:

“Allah, the Mighty and Sublime commanded Ibrahim (as) to build the Kaaba and to raise its foundations so that it becomes a place of worship for people. So Ibrahim and Ismail every day constructed equal to one ‘Saaq’ (leg) till they reached the place of the Black Stone. His Eminence, Baqir (as) said: Here Mt. Abu Qubais called out to them that it was holding something as trust for them. At that time it gave the Back Stone to Ibrahim and His Eminence fixed it in its proper place.”[29](#)

Qaim (aj) also is having something like that. It is mentioned in *Biharul Anwar* that His Eminence, Abu Abdillah Sadiq (as) said:

“When Qaim (aj) reappears, he would raze the Masjidul Haraam till he reaches its foundations and he would return the place of Ibrahim to its original location...”[30](#)

In *Kharajj* it is narrated from Abul Qasim Ja'far bin Muhammad Quluwahy that he said:

In the year 337 I had the honor of performing the Hajj and enroute to it reached Baghdad. That year by the destruction of Qaramtians, they had returned Hajar al-Aswad to its prior place. Most of my efforts were aimed to find someone who would fix that stone in its original spot. Because I had learnt from books that except for the Divine Proof of the time no one can fix it in its original spot.

As was seen during the time of Hajjaj when Imam Zainul Abideen (as) placed it in its original spot. But I fell severely ill and began to fear for myself, and in that condition I was not able to continue my journey. Then I learnt that Ibne Hisham was traveling to Mecca. Therefore I wrote a letter, sealed it and entrusted it to him. In that letter I had asked about the span of my life, that whether I was destined to die during this illness or not. And I told Ibne Hisham: My endeavor is that this letter should reach into the hands of one who fixes the Hajar al-Aswad. And for this job I have summoned you.

Ibne Hisham says: When I reached Mecca and came to the place where Hajar al-Aswad was supposed to be fixed, I gave an amount of cash to the caretakers of the Haram to allow me to remain there at that fixed time. I took up a location from where I could see who fixes that stone. I told the guards to remain with me so that they may take me away from the crowd. I saw that everyone was trying to fix the stone but none was able to do so and it used to fall down. Then a young man of wheat complexion and an elegant appearance approached; he took the stone and placed it in the proper spot.

It became so well fixed that I imagined it must not have been so even in the beginning. Clamor arose from the people due to that and that young man headed towards the exit. I rose from where I was sitting and went after him. I pushed people to right and left and they thought I had gone insane. People were making way for him and I did not let him get out of my sight till he separated from the people. I was walking very fast and he moved calmly and with composure.

When he reached a place where none could see him except me, he turned to me and said: Give me that which you are carrying. I presented the letter to him. Without looking at it he said: Tell him that there is no danger for him in this illness and the death from which he is helpless would come after thirty years. Tears filled up my eyes and I could not even move. He left me in my condition and went away.

Abul Qasim says: This incident was related to me by Ibne Hisham.

The narrator adds: Thirty years after that mysterious incident Abul Qasim fell ill. So he gathered his affairs, wrote down his will and he made exceptional efforts in this regard. They asked him: What fear is

that? We expect that the Almighty Allah would again give you good health. He replied: This is the year about which I was warned. He passed away in that illness. May Allah have mercy on him.[31](#)

The Almighty Allah saved Ibrahim (as) from the fire. Allah, the Mighty and Sublime says in His book:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

**“We said: O fire! be a comfort and peace to Ibrahim...” (Qur’an, Surah Anbiya 21:69)**

Qaim (aj) would also have a similar situation. As mentioned in some books it is reported by Muhammad bin Zaid Kufi from Imam Sadiq (as) that he said:

“When Qaim (aj) reappears a man from Isfahan would approach him and ask him to show the miracle of His Eminence, Ibrahim, the Friend of Allah. So the Imam would order the preparation of a huge fire and he would recite the following verse:

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

**“Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.” (Qur’an, Surah Yasin 36:83)**

After that he would enter the fire and then he would come out of it safe and sound. That accursed man who had demanded this miracle would deny it and say: This is sorcery. Then His Eminence would command the fire and it would catch hold of that man and burn him up. And he would say: This is the punishment of one who denies the Master of the time and the Proof of the Beneficent.

Ibrahim (as) would call the people towards the Almighty Allah. The Holy Qur’an says:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

**“And proclaim among men the Pilgrimage...” (Qur’an, Surah Hajj 22:27)**

It is mentioned in *Tafseer Burhan* that His Eminence, Abu Ja’far Baqir (as) said:

“Ibrahim called out among the people for Hajj and said: O people, I am Ibrahim, the Friend of Allah; the Almighty Allah commands you to perform the Hajj of this House, so you all perform the Hajj. One who goes for Hajj – till the day of *Qiyamat* – has obeyed Ibrahim.”[32](#)

Qaim (aj) would also invite the people to Allah, as mentioned under the chapter of Letter ‘D’ and more points shall be presented in the coming pages.

## Resemblance to Ismail

The Almighty Allah gave glad tidings of the birth of Ismail (as) and He says:

فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ

**“So We gave him the good news of a boy, possessing forbearance.” (Qur’an, Surah Saffat 37: 101)**

The Almighty Allah has also prophesied the birth and advent of Qaim (aj) as we mentioned in Part Three. And in the same way the Holy Prophet (S) and the Infallible Imams (as) have also given glad tidings about them. That which additionally proves this matter is that which is mentioned in the books *Tabsiratul Wali* and *Biharul Anwar* from Ismail bin Ali Naubakhti (r.a.) that he said:

When Imam Hasan Askari (as) was in his fatal illness I was present with him. He summoned his servant, Aqeed, who was a Nubian black. Prior to this he was in the employ of Imam Ali Naqi (as). It was he that had brought up Imam Hasan Askari (as). Imam (as) told him: “O Aqeed, boil for me some mastic water.” Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam az-Zaman (aj) brought it to His Eminence.

His Eminence took hold of the vessel but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said to Aqeed: “Go inside the house where you will find a boy in prostration. Bring him to me.”

Abu Sahl says: Aqeed said: When I went inside to bring that boy I saw that the boy was in a prostration and he had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully: “The master has called you.” At that moment his mother arrived and taking his hand brought him to his father.

Abu Sahl says: When the boy came to His Eminence, he saluted him. I saw that his face was glowing like a pearl, he had short hair and wide teeth. When the eyes of Imam Hasan Askari (as) fell upon him he wept and said: “O master of my family, give me this water so that I may proceed to my Lord.” The young master complied and taking up the bowl of mastic water brought it to the lips of his father so that he may drink it. Then Imam Hasan Askari (as) said: “Prepare me for the ritual prayer.” That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn.

Then he did *Masah* of his head and both feet. The Imam said: “O my son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the face of the earth. You are my son and successor. You are born from me and you are M-H-M-D the son of Hasan son of Ali son of Muhammad son of Ali son of Moosa son of Ja’far son of Muhammad son of Ali son of Husain son of Ali Ibne Abi Talib (as) and you are from the progeny of the Holy Prophet (S) and the last of the Purified Imams (as).

And the Messenger of Allah (S) gave glad tidings about you and informed about your name and patronymic. This was told me by my father from his purified forefathers – blessings of Allah be on Ahle Bayt. Indeed our Lord alone is worthy of praise and glorification.”

Imam Hasan bin Ali Askari (as) spoke these sentences and passed away at that very moment.[33](#)

I say: His Eminence passed away due to the effect of poison on the 8th of Rabi I, year 260 A.H. and at that time his age was barely 28 years, may Allah bless him.

Ismail (as) – the spring of Zam Zam burst forth for him.

For Qaim (aj) also a spring of water would burst forth from a hard stone – as would be explained in the discussion of resemblance to Prophet Moosa (as) – and water also had sprung many times for that respected personality, as mentioned in *Biharul Anwar* quoting from the book of *Tanbiyatul Khaatir* that Sayyid Ajal Ali son of Ibrahim Areezi Alawi Husaini reports from Ali son of Ali son of Numa that he said:

Hasan bin Ali bin Hamza Aqsasi related this incident in the house of Shareef Ali bin Ja'far bin Ali Madaini Alawi that there was a short-stature Shaykh in Kufa who was well known for his piety, he liked sight-seeing, was an ardent worshipper and preferred seclusion. And he was always in pursuit of historical information and traditional reports.

One day it so happened that I was in the gathering of my father when this gentleman arrived and began to converse with my father and the latter was listening to him intently.

The senior gentleman said: One night I was in Masjid Jofa, which is an ancient Masjid on the outskirts of Kufa. Half the night had passed and I was engrossed in secluded prayers when suddenly three persons entered the Masjid. When they reached the center of the courtyard, one of them squatted and began to move the soil to the right and the left. A spring of water appeared and water gushed out of it.

He performed the ritual ablution with this water and gestured to the other two persons and they also performed the ablution. Then he stood in the front and the other two stood behind him to pray. I also went and stood at the back and recited the prayers with them.

Since I was astonished at the erupting of the spring, when the prayer was concluded I asked the man to my right: Who is that gentleman? He told me: He is the Master of the Affair, son of Imam Hasan Askari (as). So I went forward and kissed the blessed hands of His Eminence and asked very respectfully: O son of Allah's Messenger (S), what is your opinion about Shareef Umar, son of Hamza? Is he on the right religion? He replied: No, but it is possible he may come to the right path. However it is sure that he would not die without seeing me.

The narrator says: We wrote down this interesting tradition, and some time passed after this incident till Shareef Umar bin Hamza expired and it was not heard that he had seen Imam az-Zaman (aj). One day I met that old gentleman at a place and reminded him about that incident and asked: Did you not say that

Shareef would see Imam az-Zaman (aj) before his death? The aged gentleman replied: How do you know that he did not meet His Eminence? After that, one day I met Shareef Abul Manaqib son of Shareef Umar son of Hamza and discussed about his father with him.

Shareef Abul Manaqib said: One night I was with my father when he was in his terminal illness. It was the last part of the night. The physical strength of my father was sapped and his voice had become feeble. All the doors of the house were shut when suddenly a man came to us and I was overwhelmed by his awe. We were so astonished that we didn't even ask him how he managed to enter the house when all the doors were closed and what the purpose of his visit was. That gentleman sat besides my father spoke softly to him and my father wept.

Then he arose and went away. And when he went out of our sight my father shook terribly and asked me to make him sit up. I helped him to sit up. He opened his eyes and asked: Where is that gentleman who was sitting near me? I replied that he had left. He said: Go after him. I went after him but could not find him again as all the doors were closed. I returned to my father and related the matter to him. Then I asked him who that gentleman was. He said: He is the Master of the Affair (as). After that his illness intensified again and he became unconscious.[34](#)

I say: In the chapter of Letter [Z] we have discussed the relevant points, which may be referred.

Ismail (as) used to graze sheep.

Qaim (aj) also would have the same program. In the tradition of Mufaddal it is narrated from Imam Ja'far Sadiq (as) that he said:

“And by Allah, O Mufaddal, as if I can see him entering Mecca wearing the dress of the Holy Prophet (S) and donning a yellow turban and shoes of Prophet, holding the staff of His Eminence, driving some emaciated goats; and he would walk in this manner till he reaches the Holy Kaaba. At that time there would be no one who could recognize him, he shall appear as a young man.”[35](#)

Ismail (as) was submissive to the command of the Almighty. He said:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

***“He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.” (Qur'an, Surah Saffat 37: 102)***

Qaim (aj) is also submissive to Divine orders.

### **Resemblance to Ishaq**

Ishaq (as): the Almighty Allah gave the glad tidings of his birth to Sarah when she had lost all hope of

having a child. Allah, the Mighty and Sublime says:

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ رَتَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ .

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

***“And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son’s son) Yaqaob. She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.” (Qur’an, Surah Hud 11:71–72)***

Qaim (aj) is also such that when people became despaired that he would be born, they were given the glad news of his birth. As mentioned in *Kharaij* quoting from Isa bin ash–Shaykh (or Masih) that he said:

Imam Hasan Askari (as) came to us in the prison. I was cognizant of his rights (considered him my Imam). He told me: You are aged 65 years, one month and two days.

I had a prayer book with me on which my date of birth was written. When I referred to it I saw that what the Imam had said was right. Then he asked: Do you have children? ‘No,’ I replied. He raised up his hands in prayer and said: O Allah, bestow him a son who may become his support as a son is a very good support. Then he recited the following couplets to illustrate his point:

Whoever has an arm will take back his usurped rights

Indeed, disgraced is one who does not have an arm.

I asked His Eminence: Do you have a son?

He replied: Yes, by Allah, I would have a son who would fill up the earth with justice and equity; however, presently I am not having a son. Then he continued his recitation of couplets:

Perhaps that day arrives when you will see my son besides me like a lion cub.

Thus indeed, before the Teem give birth to many children for a long period of time he was alone among the people.<sup>36</sup>

### **Resemblance to Lut**

Lut (as): Angels came down to render him assistance.

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ

***“They said: O Lut! we are the messengers of your Lord; they shall by no means reach you...”***  
**(Qur’an, Surah Hud 11:81)**

Qaim (aj) is also such: That angels would come down for his assistance. We have already discussed this matter in the previous pages. And it is mentioned in the report of the maidservant of His Eminence, Abu Muhammad [Imam Hasan Askari (as)] that:

“When the Sayyid was born I saw a light from His Eminence that reached upto the horizon and I also saw white birds that came down from the sky and rubbed their feathers on his head, face and all the parts of his body, then they flew away. And when I reported this to His Eminence, Abi Muhammad, he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears.”[37](#)

In the discussion of the strength of believers...we have already mentioned the relevant points.

Also the resemblance of His Eminence, Qaim with Lut is that Lut (as) went out from the city of transgressors; His Eminence, Qaim (aj) also in the same way left the countries of transgressing people.

### **Resemblance to Yaqoob**

Yaqoob (as): The Almighty Allah, after a long time, brought his dispersed affairs together and removed his distress. Qaim (aj) is also such that the Almighty Allah would solve his problems and remove his distress after a long time. Yaqoob (as) wept so much for Yusuf (as) that his pupils became white with blindness.[38](#)

Qaim (aj) weeps intensely for his great grandfather, Husain (as) and in *Ziarat* Nahiya he says:

“And I weep on you blood instead of tears.”[39](#)

Yaqoob (as) was in anticipation of reappearance and he said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

***“O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah’s mercy; surely none despairs of Allah’s mercy except the unbelieving people.”*** (Qur’an, Surah Yusuf 12:87)

Qaim (aj) is also waiting for the reappearance as proved by the traditional reports regarding this matter.

### **Resemblance to Yusuf**

Yusuf (as) was the most handsome person of his time.

Qaim (aj) would also be the most handsome person of his time as mentioned in the discussion about the elegance of His Eminence.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

**“So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.” (Qur’an, Surah Yusuf 12:88)**

Qaim (aj) also disappeared from the sight of the people in such a way that he walks among them and recognizes them but they do not recognize him as we have mentioned in the discussion of the Ghaibat of His Eminence in the chapter of the Letter ‘Gh’.

The Almighty Allah reformed the affairs of Yusuf (as) overnight when the king of Egypt saw that dream.

The Almighty Allah would also improve the affairs of Qaim (aj) overnight. Thus on that single night He would gather the companions of His Eminence from far off lands.

Shaykh Sadooq has narrated in *Kamaluddin* from His Eminence, Abu Ja’far Baqir (as) that he said:

“In the Master of this affair there is a resemblance to Yusuf (as) and it is that Allah, the Mighty and Sublime would improve and reform his affairs overnight.”[40](#)

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

“Mahdi is from us, Ahle Bayt. The Almighty Allah would improve and reform his affairs overnight.”[41](#)

Yusuf (as) was distressed by being imprisoned and he said as follows:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

**“He said: My Lord! the prison house is dearer to me than that to which they invite me...” (Qur’an, Surah Yusuf 12:33)**

In the same way Qaim (aj) has also the same situation as mentioned in the tradition of His Eminence, Abu Ja’far Baqir (as):

“In the Master of this affair there is a resemblance to Moosa, a resemblance to Isa, a resemblance to Yusuf and a resemblance to Muhammad (S)” – till he said – “and as for the resemblance to Yusuf, it is the prison and occultation...”[42](#)

I say: O ardent follower of the family of infallibility, take lesson from these statements and imagine the distress and hardship of your *Maula*; that the world, in spite of its vastness and the earth in spite of its extent is a prison for him in such a way that he is not secure from the oppression and opposition of the enemies. We pray to the Almighty Allah to hasten his reappearance and ease his advent.

Yusuf (as) remained in the prison for some years.

Qaim (aj); if only we could know how long he would have to remain in the prison of occultation and when he would come out of it!

Yusuf (as) had gone into occultation from the general public as well as his near and dear ones and he remained hidden from his brothers and his disappearance was very tough upon his father, Yaqoob, in spite of the fact that there was not much distance between him and his followers, as mentioned in traditions.

Qaim (aj) also – as mentioned in other traditions – is like that. In *Kamaluddin* it is narrated from His Eminence, Imam Baqir (as) in the discussion of the resemblance to some prophets as follows:

“And as for his resemblance to Yusuf bin Yaqoob (as), it is occultation from his near and near ones as well as from the general populace and being hidden from his brothers; and the concealment of his affair from his father, Prophet Yaqoob (as). in spite of the fact that the distance between His Eminence and his father, family and followers...”<sup>43</sup>

I say: There are a large number of reports that prove that His Eminence is with us and is aware of our affairs. Some of these traditional reports would be mentioned in this book, if Allah the Almighty wills.

### Resemblance to Khizr

The subject of Khizr (as), that Allah prolonged his lifespan is having unanimity among the Shias and the Sunnis and a large number of traditions prove this. One such report is as follows:

In *Biharul Anwar* it is quoted from *Manaqib* from Dawood Riqqi that he said:

“Two of my brothers decided to travel for performing *Ziarat*. One of them was overwhelmed by thirst so much that he fell down from his mount and the other one also fell on his hands. But he got up from his place and recited the prayer and sought the help of Almighty Allah, the Holy Prophet (S), Amirul Momineen (as) and the Imams (as).

He uttered their names one by one till he came to the name of Ja'far bin Muhammad (as), and he began to beseech and call out for His Eminence. Suddenly he decried a man standing besides him and asking: ‘What’s the problem?’ He related his circumstances to that gentleman. That person gave him a piece of wood and said: ‘Keep it between his (fellow traveler’s) lips.’ He complied with this and once he saw him open his eyes and sit up without feeling any thirst. They continued their journey and performed the *Ziarat*

of the holy tomb.

And when they returned towards Kufa the one who had supplicated, traveled to Medina and went to Imam Sadiq (as). His Eminence asked: 'Sit down, how is your brother? Where is that (piece of) wood?' I politely replied: 'O master, when my brother fell down in that condition I was extremely distraught and when the Almighty Allah returned his soul, due to being overjoyed I forgot the (piece of) wood.'

His Eminence, Sadiq (as) said: 'When you were depressed by the condition of your brother, my brother, Khizr came to me. I sent you the piece of Tooba tree wood with him.' After that His Eminence turned to his servant and said: 'Go and bring that container.' The servant went and brought it. His Eminence opened it and that same piece of wood came out. He showed it to that person who recognized it. Then the Imam returned it to its place."[44](#)

Qaim (aj) is also such that the Almighty Allah gave him a long lifespan. Rather some traditions inform us that the wisdom behind the prolongation of Khizr's life is that it should be a proof for the longevity of Qaim (aj). Shaykh Sadooq (q.s.) has mentioned a lengthy tradition in his book, *Kamaluddin* that we shall bring in Part Eighth, *Insha Allah*. In that report Imam Ja'far Sadiq (as) says:

"And as for the Righteous Servant, Khizr (as); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new *Shariat* nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory. Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (aj) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (as) without any justification, except that it should be a basis for proving the age of Qaim (aj) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah."[45](#)

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

"Khizr (as) drank from the nectar of life. Thus he is alive and will not die till the bugle is blown. Indeed he comes to us and he greets us by *Salaam*. His voice is audible but he could not be seen. And he is present wherever his name is mentioned. Thus whomsoever of you mentions him, must say *Salaam* to him. Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat; says Amen to the prayers of believers. And the Almighty Allah changes the loneliness of our Qaim (aj) during his occultation into his companionship and removes his solitude through him (Khizr)."[46](#)

The name of His Eminence, Khizr is 'Baliya' and other names are also mentioned. The reason of his being named thus is that – as Shaykh Sadooq mentioned – he never sits on dry wood except that it turns green and it is also said that whenever he prays, his surroundings turn green.[47](#) And it is said that once he was on a white land and he moved once and became green.

The Arabic word ‘Khizr’ is pronounced in three ways: ‘Khazr’, ‘Khizr’ and ‘Khazir.’”

It is mentioned in *An-Najmus Thaqib* that to whichever land Qaim (aj) comes, it would become green and vegetated and water would flow from it. And when he departs from there, the water would recede and the land will return to its prior condition.[48](#)

I say: This report has other testimonies also but we refrain from presenting them as it would prolong the discussion to no profit.

The Almighty Allah has bestowed His Eminence, Khizr (as) with the power to assume any form as Ali bin Ibrahim, in his *Tafseer*, has related from Imam Ja’far Sadiq (as).[49](#)

The Almighty Allah has bestowed the same power to Qaim (aj). There are numerous traditions and incidents that illustrate this point, some of which we have presented in this book.

Khizr (as) has the ability to know the unseen as he said in his conversation with Prophet Moosa (as):

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

**“He said: Surely you cannot have patience with me: And how can you have patience in that of which you have not got a comprehensive knowledge?” (Qur’an, Surah Kahf 18:67–68)**

Qaim (aj) also has the ability to know the unseen as mentioned in the discussion about the knowledge and wisdom of His Eminence.

Khizr (as) did not reveal the wisdom behind his actions till after he revealed himself.

Qaim (aj) is also such that the cause of his occultation will not be revealed till after the reappearance, as we discussed about it in the topic of Ghaibat (occultation) in the chapter of Letter ‘Gh’.

Khizr (as) participates in the Hajj ceremonies every year and performs all the rituals.

Qaim (aj) also participates in the Hajj ceremonies every year and performs all the rituals.

This was already mentioned in the discussion about the Hajj of His Eminence. Here we would like to relate a very interesting incident as it is having many benefits.

In the book, *Kamaluddin*, Shaykh Sadooq has narrated through his own chain of narrators from Abu Nuaym Ansari and Allamah Majlisi has also quoted in his *Biharul Anwar* from *Ghaibat* of Shaykh Ajal Muhammad bin al-Hasan Tusi through his own chain of narrators from Ahmad bin Muhammad Ansari

that he said:

Along with us was also a group of Umrah pilgrims. Among them were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi Aqiqi none of them was sincere.

It was the 6th of Zilhajj of the year 293 A.H. a young man approached us wearing *Ihraam* dress and carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with *Salaam*. He glanced to the left and right and sat down among us. He asked: 'Do you know what His Eminence, Imam Ja'far Sadiq (as) used to say in his supplication?' We asked: 'What did he recite?' He said: 'He used to say:

O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develops differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.'

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation (*Tawaf*). As a result of his awe we forgot to ask him who he was. The next day at the same time he completed the *Tawaf* and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: 'Do you what supplication Amirul Momineen used to recite after the obligatory prayers?' We asked: 'What did he recite?' He said: 'He used to recite as follows:

O Allah it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness is shown to You. Your command is honored in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one, O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications. O one who has said: 'Call upon Me, I will answer you.' O one who said: 'And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me, that they may walk in the right way.' O one who said: Say: 'O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.'

Then he looked to the right and the left and asked: 'Do you know what Amirul Momineen used to recite in the prostration of thankfulness (*Sajdah Shukr*)?' 'Please tell us what he used to say,' we replied. He said: 'He used to say:

The weeping of those who weep does not increase anything except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread. My sins

cannot restrain Your favors from reaching me for which I pray to You. Regarding my affairs, do what befits You. You are powerful over every type of punishment and You have complete right upon all of them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse. I present my sins to You and I confess of having committed them so that You may forgive them and You are the best of those who know. I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have performed. O my Lord, forgive me and have mercy on me and overlook all that You know, for You are the most powerful and kind.'

After that the young man arose and began to circle the Kaaba. We all also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: 'Ali bin al-Husain, Chief of those who prostrate (Sayyid us-Saajideen) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'[50](#)

Then he looked to the right and the left and glanced at Muhammad bin al-Qasim Alawi from among us and said: 'O Muhammad bin al-Qasim, you are, *Insha Allah* on the right path.'

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself everyday.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of *Isha* in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see his footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (S) in dream. He said: 'O Mahmoodi, you have

seen what you desired.’ I said: ‘My master, who was he?’ He replied: ‘The one you saw during *Isha* was the Master of the Time.’

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it.”[51](#)

I say: There are minor differences in the wordings of the tradition mentioned by Shaykh Sadooq in *Kamaluddin* and that quoted by Allamah Majlisi in *Biharul Anwar* from *Ghaibat* of Shaykh Tusi. But it makes no difference to the general meaning and thus we have brought them together by the grace of Allah.

### Resemblance to Ilyas

Like Khizr (as) the Almighty Allah also prolonged the lifespan of Ilyas (as).

In the same way the Almighty Allah has also prolonged the age of Qaim (aj).

Again like Khizr (as), Ilyas (as) also goes for Hajj every year and they all meet over there. That which proves this matter is the text mentioned in *Tafseer Imam Hasan Askari (as)*:

The Holy Prophet (S) said to Zaid bin Arqam: If you want their (disbelievers’ and hypocrites’) mischief not to reach you and their deception not to affect you, recite the following every morning:

‘I seek the refuge of Allah from the accursed Satan.’

The Almighty Allah would certainly protect you from their mischief as they are satans (as some of them inspire others).

And if you want that Allah may protect you from drowning, burning and theft, you must recite this every morning:

In the Name of Allah. No evil harms except what Allah willed. In the name of Allah, as Allah willed. No good proceeds except as Allah willed. In the name of Allah, as Allah willed. There are no bounties but all are from Allah. In the name of Allah, as Allah willed. There is no strength and might except by Allah the High and the Mighty. In the name of Allah, as Allah willed. And may Allah bless Muhammad and his Purified and chaste progeny.

One who recites this three times every morning will remain safe from drowning, burning and theft and one who recites these words three times in the night will remain safe all night from drowning, burning and theft. And Khizr and Ilyas meet each other in the Hajj ceremonies every year; and when they part, they do so reciting these words. And it is the sign of my Shias and by these words my enemies separate from my friends during the advent of their Qaim.[52](#)

Qaim (aj) also goes for the Hajj every year – as was mentioned in the topic of his resemblance to Khizr –

and in the fifth section more relevant points would be discussed, if Allah, the High, wills.

Ilyas (as) fled from his people and disappeared from their sight when they wanted to kill him. Qaim (aj) also fled from his community and has gone out of the sight of the people when they wanted to kill His Eminence.

Ilyas (as) was in occultation for seven years.

We don't know what would be the duration of the occultation of Qaim (aj).

Ilyas (as) resided in the mountain with great difficulty.[53](#)

According to the tradition of Ali Ibne Mahziyar quoted in *Kamaluddin*, *Biharul Anwar* and *Tabsiratul Wali* and other books, Qaim (aj) said:

“My father, Abu Muhammad (as) enjoined me not remain in the neighborhood of the people with whom the Almighty Allah is wrathful and whom He cursed. And for whom there is disgrace and humiliation in the world and the hereafter and there is a painful chastisement for them. And he ordered me not to live except in difficult mountains and from the countries except in lowlands, and the Almighty Allah is your master, he explained *Taqayyah* and told me to observe it, thus I am in *Taqayyah* till the time I am permitted to reappear.”

I (the narrator) asked: “O my master, when would that be?” He replied: “When there develops a distance and separation between you and the way of Kaaba. And the Sun and the Moon come together and the planets and stars surround them.”[54](#)

Ilyas (as) was such that the Almighty Allah, through his *Dua* revived Prophet Yunus (as) fourteen days after he died in his childhood as mentioned in traditions.[55](#)

Through the blessings of Qaim (aj) also the Almighty Allah would enliven numerous dead people, years after their death. Among them would be: The People of the Cave, twenty-five persons from the community of Moosa – who judged with justice and equity – and Yusha bin Noon, the successor of His Eminence, Moosa, the Believer of the community of Firon, Salman Farsi, Abu Dujana Ansari and Malik Ashtar, as mentioned in the tradition of Imam Sadiq (as) in *Biharul Anwar* and other books.[56](#) And if Allah wills, we shall mention the relevant points in the chapter of Letter ‘N’. It would also be explained that Ilyas (as) is also among the companions of His Eminence, Qaim (aj).

The Almighty Allah took up Ilyas (as) to the heavens as mentioned in the tradition reported by Ibne Abbas: the Almighty Allah also took up Qaim (aj) to the heavens as mentioned under the topic of resemblance of His Eminence with Idrees.

It is said that Ilyas (as) comes for the help of afflicted ones and he guides the ones distressed by losing their way in the deserts and wilderness and Khizr helps them in the islands of the oceans. These points

are mentioned by Allamah Majlisi (r.a.) in *Hayatul Qulub*.

Qaim (aj) also reaches to help those in distress and he guides those who have lost their way in the land as well as the sea – rather in the earth and the heavens – and he comes for helping the helpless and *‘that is Allah’s grace; He grants it to whom He pleases.’*

Ilyas (as) was such that food came for him from the sky by the leave of the Almighty Allah. As mentioned in *Tafseer Burhan* and other books from Anas, he said: the Holy Prophet (S) heard a call from a mountain peak saying:

“O Allah, make me from the nation that is shown mercy and forgiven. The Holy Prophet (S) went there; suddenly he saw an old man three hundred *Zaraa* (1 *Zaraa* = 41 inches) in height. When he saw the Messenger of Allah (S) he embraced him and said: I eat once in a year and now is my mealtime. So food descended from the sky and both of them ate from it. He was Ilyas (as).”<sup>57</sup>

Food descended from the sky for Qaim (aj) also. Here we would be content to just mention one incident that Allamah Majlisi and other writers have mentioned from Abu Muhammad Isa bin Mahdi Jauhari:

“I set out for Hajj in the year 268 A.H. and I also intended to visit Medina because we had received the correct report that the Master of the Time has reappeared. I had traveled some distance from the Fayd Fort that I fell ill<sup>58</sup> and wished I could obtain fish and dates from somewhere. I reached Medina in the same condition and met my brothers in faith. They also gave me the good news of the reappearance of the Master of the Time that he has reappeared in Sabar. Thus I set out towards Sabar. When I reached the valley, I saw some emaciated goats. Then I entered the boundaries of the fort, halted there and began to wait to see what happens; till it was time for prayers. I performed the *Maghrib* and *Isha* prayers and began to supplicate. Suddenly I saw the servant, Badr, calling me: ‘O Isa bin Mahdi Jauhari, come in.’ I said: ‘God is the Greatest’ and ‘There is no God except Allah’.

And I praised and glorified the Almighty. And when I reached the courtyard of the fort I saw that dinner was laid out. The servant took me to the banquet and seated me there. He told me: ‘Your master orders you to eat about which you had doubts when you fell ill after leaving Fayd.’ I said: Only this proof is enough for me. Thus how can I eat while I do not see my master? Then His Eminence called out: ‘O Isa, eat your food, you will see me also.’ So I sat down on the dinner spread (*Sufra*). I saw that there were hot fried fishes, some dates and milk was also served. I thought to myself that since I was ill I should abstain from fish, dates and milk.

A voice called out: ‘O Isa, you have doubts about us. Do you think you know more than me what is beneficial for you and what is harmful?’ I began to weep and prayed to Allah for forgiveness. Then I ate from all the dishes which were extremely delicious. I had never eaten anything more delicious. Thus I ate more than my normal appetite and restrained my hand as I felt ashamed to eat more.

A voice came: ‘O Isa, do not feel shy. These are victuals of Paradise, no mortal has a hand in their

preparation.’ Then I ate more and more but felt that I was not getting satiated. So I said: ‘Maula, I have had enough.’ Now His Eminence called me to himself and said: ‘Come near me.’ I thought to myself: ‘Shall I meet my master without even washing up after dinner?’ The voice asked: ‘O Isa, look at your hands, is there anything sticking to them?’

I glanced at my hands and smelt them, but found them clean and smelling of musk and camphor. So I went into the presence of His Eminence and glanced at him. Such effulgence emanated from his face that I was absolutely stunned. His Eminence said: ‘O Isa, if the deniers had not asked: ‘Where is he? When would he reappear? When was he born? Who has seen him? What did you receive from him? What message did he convey? What miracle he showed?, you would never have seen me. And by Allah, people had seen same kinds of miracles performed by Amirul Momineen (as), but in spite of that they preferred themselves over His Eminence.

They deceived and plotted against him. At last they martyred him. And in the same way they misbehaved with my other purified forefathers also. They did not consider them truthful, they did not testify about them. And they labeled their miracles to be acts of magic; they alleged that they had Jinns under their control. O Isa, tell my friends whatever you have seen and conceal it from my enemies.’ I said: ‘Please pray that the Almighty Allah keeps me steadfast.’ He said: ‘If you hadn’t been steadfast you wouldn’t have even seen me. Okay, now you go back. Isa says: I left the place thanking God profusely.’”[59](#)

### Resemblance to Dhulqarnain

Dhulqarnain was not a prophet but he called the people to the path of Allah and he called towards piety and fear of God.

Qaim (aj) is also not a prophet because there is no prophet after our Prophet Muhammad Mustafa (S), however His Eminence, would also invite to the Almighty Allah, to piety and devoutness.

Dhulqarnain was a Divine Proof on the people.[60](#)

Qaim (aj) is also a Divine Proof on all the people of the world.

The Almighty Allah took Dhulqarnain on the sky of the world and the whole world was unveiled for him. He saw all the earth – including the mountains and the deserts – from the east to the west; and the Almighty Allah bestowed him the knowledge of everything so that by this he may recognize truth and falsehood. And on his two horns

He appointed a chunk of cloud having darkness, lightning and thunder so that he is obeyed. After that he was sent to the earth and it was revealed to him that he must travel to the eastern and the western–most points of the earth.[61](#) This is mentioned by Allamah Majlisi in the fifth volume of *Biharul Anwar* in a lengthy tradition related from Amirul Momineen (as).

Qaim (aj) took him higher than the first sky then returned him to the earth as we have previously explained.

Dhulqarnain was in occultation, away from the sight of his people and had a very long occultation.

Qaim (aj) is also having a very long occultation and in the tradition of Imam Hasan Askari (as) related by Ahmad bin Ishaq, it is mentioned that Ahmad asked:

“What is the resemblance to Dhulqarnain and Khizr?” He replied, “A long occultation, O Ahmad...”

The full text of the above tradition has already passed in the chapter of Letter ‘Gh’.

Dhulqarnain, on the basis of what is mentioned in the Holy Qur’an, reached upto the eastern and the western limits of the earth.

Qaim (aj) would also be such; as mentioned in the report of Jabir Ibne Abdullah Ansari in *Kamaluddin* through the author’s own chain of narrators that he said:

I heard the Messenger of Allah (S) say: “Dhulqarnain was a righteous servant of Allah whom the Almighty Allah appointed as a Divine Proof on the people. So he called his people to God and piety. They hit on his horn and he disappeared from them for a long time till they began to debate about him saying: He has died or he has gone into which wilderness?

After that he reappeared and came back to his community, but once again they happened to strike at his horn. And there is among you (Muslims) someone who is on his practice and manner. And indeed Allah, the Mighty and Sublime settled Dhulqarnain in the earth and bestowed him with a cause of everything. He reached up to the eastern and the western limits of the earth.

The Almighty Allah would repeat his Sunnah in the Qaim of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhulqarnain had crossed. And the Almighty Allah would expose for him the treasures and mines and He would help him by giving him awe and through him He would fill the earth with justice and equity in the same way as it would be full of injustice and oppression.”[62](#)

Dhulqarnain had jurisdiction and control over the whole world.

Qaim (aj) would also have jurisdiction and control over the whole world.

Dhulqarnain was not a Prophet but he was a recipient of Divine revelation as mentioned in the traditions.

Qaim (aj) in the same way is not a Prophet; but as mentioned in the traditions, divine revelation would descend on him. Dhulqarnain rode on a cloud.

Qaim (aj) would also sit on a cloud. That which proves this matter is a tradition that Saffar and Allamah

Majlisi have quoted in *Basair* and *Biharul Anwar* respectively through their own chains of narrators from Abdur Raheem from His Eminence, Abu Ja'far Baqir (as) that he said:

“Dhulqarnain was given a choice between two clouds and he chose the tame one and the hard cloud is saved for your master. The narrator says: I asked: Which is the hard one? He replied: That which is having lightning and thunder. Your master would ride on that cloud, once he will ride the cloud and reach to the ‘Sevens’ the seven heavens and the seven earths, five for building and two for demolishing.”[63](#)

In *Basairud Darajaat* a tradition similar to this is narrated through the author's own chain of reporters from Surah from Imam Muhammad Baqir (as).[64](#)

Through the chains of those two (*Basair* and *Ikhtisas*) from His Eminence, Abu Abdillah Sadiq (as) it is narrated that he said:

“The Almighty Allah gave Dhulqarnain the choice of two, hard and tame clouds and he chose the tame one and it is one in which there is no lightning and thunder. And if he had chosen the hard one it would not have become available for him because the Almighty Allah has stored it for Qaim (aj).”[65](#)

### Resemblance to Prophet Shuaib

Shuaib (as) invited his people towards Allah till his age prolonged and his bones became exhausted. Then he disappeared from them – and remained thus as long as Allah wished – then he returned to them as a young man. Allamah Majlisi (r.a.) has related this in the fifth volume of *Biharul Anwar* from Amirul Momineen (as).[66](#)

Qaim (aj) also despite his advanced age would appear as a young man of less than forty years. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“One who is more than forty years of age is not the master of this affair.”[67](#)

A large number of traditions have been recorded on this matter.

Shuaib (as), as mentioned in the saying of the Holy Prophet (S), wept so much in the love of Allah that he lost his eyesight. Allah, the Mighty and Sublime then restored his sight; and he wept again till he became blind. Then the Almighty Allah once more restored his sight. Again for the third time he wept so much that he became blind and this time also the Almighty Allah brought his eyesight back.[68](#)

Qaim (aj) says in *Ziarat Nahiya* as follows:

“And I weep for you blood instead of tears.”

Shuaib (as) said to his people:

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

**“What remains with Allah is better for you if you are believers...” (Qur’an, Surah Hud 11:86)**

Qaim (aj) would also be like that, as mentioned in *Kamaluddin* by His Eminence, Abu Ja’far Baqir (as) when he said:

“When Qaim (aj) reappears he would lean on the Kaaba and three hundred and thirteen men would reach him, and the first words that he would speak up are:

“What remains with Allah is better for you if you are believers...”

Then he would say: I am the remnant of Allah on the earth and the vicegerent of God and His Divine Proof upon you. Then no Muslim would salute him except by the words:

“Peace be on you, O the remnant of Allah on His earth.”

And when the number of his supporters reaches one *lqd*, that is 10000 men, he would set out. Then no deity except Allah, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah knows who brings faith during the occultation and who obeys.”<sup>69</sup>

Shuaib (as) came out of the fire that came out of a cloud hovering on his deniers and burned them as Allah, the Mighty and Sublime says:

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

**“But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day.” (Qur’an, Surah Shuara 26:189)**

Qaim (aj) would also burn up all the idols and false deities during the period of his reappearance as mentioned in traditions quoted before.

### Resemblance to Moosa (as)

When the mother of Moosa (as) was pregnant with him, her pregnancy did not become apparent on anyone.

The situation of Qaim (aj) was also same. When his mother was pregnant with him, the pregnancy did not become obvious.

The birth of Moosa (as) was concealed.

The birth of Qaim (aj) was also concealed.

Moosa (as) had two occultations from the people and one occultation was longer than the other. His first occultation was in Egypt and his second occultation was when he went to the *Meeqat* of his Lord. The duration of his first occultation was twenty eight years. Thus it is mentioned in *Kamaluddin* of Shaykh Sadooq, through the author's own chain of narrators from Abdullah bin Sinaan that he said: His Eminence, Abu Abdillah Sadiq (as) said:

“In the Qaim (aj) is a resemblance to Moosa bin Imran. I asked: What is that resemblance to Moosa bin Imran (as)? He replied: His concealed birth and his disappearance from the people. I asked: For how long did Moosa bin Imran remain concealed from the people and his family? He replied: Twenty eight years.”[70](#)

And the duration of the second disappearance was forty days; Allah, the Mighty and the High says:

فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً

**“...so the appointed time of his Lord was complete forty nights...” (Qur’an, Surah Araaf 7:142)**

Qaim (aj) is also having two occultations. One of them is longer than the other as we have already explained above.

Moosa (as) was such that the Almighty Allah spoke to him. And He said to him:

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ

**“Surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.” (Qur’an, Surah Araaf 7:144)**

Qaim (aj) is also like this. The Almighty Allah spoke to him when they took him up in the sky. Thus it is narrated in *Biharul Anwar* from Imam Hasan Askari (as) that he said:

“When the Almighty Allah bestowed me with the Mahdi of this community he sent two angels who took him to the curtain of the *Arsh* (throne) till they conveyed him into the presence of Allah, the Mighty and Sublime. The Almighty Allah said to him: Welcome to you, O My servant for your support of My religion, revealing of the affair and leadership of the people. I have sworn that I would take by you and give by you and by you I would forgive and by you I would punish.”[71](#)

Moosa (as) went into occultation from his people as well as others, due to the fear of his enemies. Allah,

the Mighty and Sublime says:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

**“So he went forth therefrom, fearing, awaiting...” (Qur’an, Surah Qasas 28:21)**

Qaim (aj) has also gone into occultation as a result of the danger of the enemies from his people and others.

When Moosa (as) went into occultation from his people they fell into hardships, calamities and misery and they were disgraced much. So much so that their enemies slew their sons and spared their women (to enslave them).

***In the same way during the occultation of Qaim (aj) his Shias and followers would have to undergo untold hardships and calamities during his occultation and they would also become downtrodden.***

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

So that the Almighty Allah may purify those who bring faith and eliminate the disbelievers. (Qur’an, Surah Aale Imran 3: 141)

In *Kamaluddin* it is quoted from His Eminence, Baqir (as) that he said in the discussion about the resemblance of Qaim (aj) to some Prophets as follows:

“And as for the resemblance to Moosa (as), it is constant fear and prolonged occultation and concealed birth and the hardships and trials of his followers after him as a result of the disgrace that they would have to bear at the hands of their enemies. Till the time Allah, the Mighty and Sublime permits His Eminence to reappear and helps and supports him against his enemies.”<sup>72</sup>

It is mentioned in *Biharul Anwar* from Shaykh Nomani through his own chain of reporters that Amirul Momineen (as) said:

“The Shia community will continuously be the like of goats that a grabber does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with, nor a source of support to refer to.”<sup>73</sup>

In the same book it is quoted from *Amali* of the Shaykh that Amirul Momineen (as) said:

“The earth would be fraught with injustice and oppression, so much that one would not utter the name of

Allah except secretly. Then Allah, the Mighty and Sublime will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice.”[74](#)

In the same book, in the signs of the period of occultation in a lengthy tradition, it is narrated from Imam Sadiq (as) that he said:

“...and the believer would be seen as sorrowful, disgraced and humiliated. And see that the believer, except in his heart, is not capable of denying falsehood, and see that our Shias would be associated with falsehood. And their testimony would not be accepted. And see that the rulers would humiliate the believer for the sake of a disbeliever.”[75](#)

It is mentioned by Amirul Momineen (as) regarding the conditions of the Shias in that period:

“And by Allah it would not be as you wish, till the mischief mongers are destroyed and the ignorant ones are broken off from each other and the observers of piety are secure.[76](#) They are very few. Till the time that there would not remain for any of you a place to stand. And till the time that you would be considered of lesser value than a cadaver by its owner.”[77](#)

In another tradition it is mentioned that during that time the believer would wish for death all the time.[78](#) And there are many traditions that state this matter. However, the worst of the conditions would be witnessed during the advent of Sufyani as mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi, through the author’s own chain of narrators through Umar bin Aban Kalbi from His Eminence, Sadiq (as) that he said:

“As if I can see the Sufyani or a representative of Sufyani camped outside Kufa and his statements are being announced to the people: Anyone who brings a severed head of a Shia of Ali (as) would be rewarded a thousand Dirhams.

Then neighbor would attack his neighbor and say: ‘he is from them’, and he would cut off his head and collect a thousand Dirhams. And indeed the rulership and kingdom at that time would not be in the control of anyone except the illegitimate born. As if I can see the veiled one. I asked: ‘Who is the veiled one?’ He replied: ‘He is a man from you who would be talking just like you. He would be veiled and he would identify each of you so that you may be captured, he is not but a bastard.’”[79](#)

I say: The advent of Sufyani would be one of the certain occurrences before the reappearance of His Eminence, Qaim (aj) as mentioned in numerous traditions regarding this matter. Sufyani would be a descendant of Bani Umayyah, curse of Allah be upon them. His real name would Uthman bin Uyyana.

It is narrated from Imam Sadiq (as) that he said:

“If you see Sufyani, you would have seen the worst of men. His complexion is yellowish and reddish and his eyes are dark (blackish) blue.”[80](#)

It is narrated from Amirul Momineen (as) that he said:

“The descendant of Hind, the liver-eater would emerge from the valley of Yabis. He is a man of medium height, terrible in appearance with a huge head and pockmarked face.”[81](#)

Detailed matter is present in *Biharul Anwar*.

When the people of Moosa (as) were lost and wandering in the desert they remained in that condition for many years. Whenever a son was born to them he would have a dress upon himself according to his size like the skin of his body. Tabarsi has mentioned this in *Majmaul Bayan*.[82](#)

The Shias of Qaim (aj) would also be such during the period of his reappearance, as mentioned in *Al-Muhajja* from Imam Ja'far Sadiq (as) that he said:

“When our Qaim arises the earth would be illuminated by the light of its Lord and the people would become needless of the light of the Sun. Nights and days would be same. People would have a lifespan of a thousand years during that period, and every year a son would be born to them. And no daughter would be born to them. They would be born wearing a dress which will grow with them and it would change its color as per their wish.”[83](#)

The Bani Israel was waiting for the reappearance of Moosa (as) as they had been informed that he would make them successful.

The Shias of Qaim (aj) are also in anticipation of his reappearance because they have been told that their success and victory is at the hands of His Eminence. We have discussed this in the chapter of Letter 'F' to prove this fact. May Allah make us among the helpers, defenders, Shias and awaiters of His Eminence. The writer says:

O Allah, please hasten the reappearance of our Imam

And this supplication is for the benefit of all humanity.

Regarding Moosa (as) the Almighty Allah says:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ

**“And certainly We gave the book to Moosa, but it was gone against...” (Qur'an, Surah Hud 11:110)**

Tabarsi says in *Majmaul Bayan*:

It implies that the people disputed about it. That is they disputed the veracity of the book that was revealed on him.[84](#)

The Qaim (aj) is also in the same way, such that the Qur'an Amirul Momineen (as) had compiled would be in the possession of Qaim (aj) and there would be dispute regarding it.

That which proves this is a tradition quoted in *Raudat Kafi* from Imam Muhammad Baqir (as) that he said regarding the verse:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ

**“And certainly We gave the book to Moosa, but it was gone against...” (Qur'an, Surah Hud 11:110)**

They disputed about it like this Ummah disputed about the book. And there would be dispute also regarding the book that is in the possession of the Qaim. So much so, that the majority of the people would reject it. They would be brought and he would eliminate them.[85](#)

It is mentioned in *Biharul Anwar* from Shaykh Tusi through his own chain of narrators that His Eminence, Abu Abdillah Sadiq (as) said:

“The companions of Moosa (as) were tested by the stream and it is that which the Almighty Allah has said:

إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

**“Surely Allah will try you with a river...” (Qur'an, Surah Baqarah 2:249)**

The companions of Qaim (aj) would also be tested in the same way.[86](#)

The Almighty Allah bestowed Moosa (as) with a staff and made it a miracle for him.

The Qaim (aj) is also having that same staff as mentioned in *Kamaluddin* from His Eminence, Abu Ja'far Baqir (as) that he said:

“The staff of Moosa (as) actually was one that Adam had. Then it reached to Shuaib and at that time it reached Moosa (as). That staff is in our possession and even now when I see it, it is as green and fresh as it was when it was broken from the tree. If it is spoken to, it talks. It has come for our Qaim. He would perform all the tasks through it that Moosa (as) had performed. It does whatever it is ordered.

And wherever it is cast, it snaps up with its tongue the deception of the enemies.”[87](#)

Allamah Majlisi has quoted the same narration in the thirteenth volume of *Biharul Anwar* from the book of *Basairud Darajaat*. And it is mentioned therein that:

“It is kept for our Qaim (aj). He would perform all the tasks through it that Moosa (as) had performed.

And it would do whatever it is appointed to. When it moves forward it devours all the deceptions. Its two lips would be so huge that when it opens its mouth, one lip touches the floor and the other touches the ceiling. There is a distance of forty hands between the two lips. It would devour anything that comes before it.”[88](#)

A tradition similar to this is mentioned by Thiqatul Islam, Kulaini in *Kafi*.[89](#)

In the book, *Tadhkiratul Aaimma* attributed to Allamah Majlisi – as its authorship has yet to be determined – it is narrated from Muhammad bin Zaid Kufi that Imam Sadiq (as) said:

“A Persian man would come to His Eminence, Qaim (aj) and ask him to show the miracle of Moosa (as). So His Eminence would cast the staff and it would assume the shape of a python. That man would say: This is magic. The staff, due to the fact that it resembles that of Moosa (as) would devour that man.”

#### [Reminder](#)

It would be appropriate to say something about the staff and its qualities. The great respected scholar, Allamah Majlisi in the fifth volume of *Biharul Anwar* has quoted from Thalabi’s *Araaisul Majaalis* as follows:

There is difference of opinion regarding the name of that staff. Ibne Jubair says: Its name is *Maashaa Allah*. And Maqatil says: It is named *Nafa* And some have said that it is *Ghayaath* and yet others say it is *Aleeq*.

As for its qualities and utilities for Moosa (as): The knowledgeable ones from the past have said: “The staff of Moosa (as) had two heads and each of its root was curved and there was also an iron pillar at its end. Thus whenever Moosa (as) used to go into a wilderness at night when there was no moon, the two heads of the staff used to give light as far as the eye could see. Whenever there was shortage of water he used to put it in the well till it reached to the bottom of it and its head used to become like a bucket.

Whenever he was hungry he used to beat it on the ground and eatables came out. It so happened that whenever he had desire for fruits he used to make a sketch of it on the ground, then buds of that same tree that Moosa (as) wanted, used to appear and fructify at that same time. It is said that the staff of Moosa (as) was a stick of almond. Whenever he felt hungry he used to put it on the ground and it used to bear fruits and he used to eat almonds from it.

When he used to fight with the enemies a serpent used to appear from each of the two branches of the staff with which he used to fight. Moosa (as) used to cast it on difficult mountainous terrains and also through woods and forests he made his way clear through it. Whenever he wanted to cross a river without a boat he used to cast the staff upon it, it used to open up a wide path for him on which he walked.

And His Eminence – may Allah bless him – sometimes used to drink milk from one of its branches and

honey from the other. When he became tired he used to sit on it so that whenever he wanted he could reach it without hands and legs. And it also used to show the way and fight with the enemies. When Moosa (as) wanted to smell fragrance, a pleasant odor used to emanate from the staff till it perfumed his clothes.

If he were on a route infested with robbers that terrorize the people, the staff used to speak to him saying: Change your route in that direction. With the help of this staff Moosa (as) used to break the leaves of the tress for his sheep. With it he used to deflect from himself wild beasts, serpents and crawling creatures. When he used to go on a journey he used to fix it on the beast and hang on it rations, water and clothes...”[90](#)

It is not necessary to quote the full text of the above, and this much that we have quoted shows that this staff, during this time is related to our lord and master, His Eminence, Mahdi (aj) as indicated by the traditions.

In the thirteenth volume of *Biharul Anwar* it is narrated from Nomani through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Staff of Moosa (as) was a myrtle stick from the tree of Paradise which Jibraeel (as) brought to him when he wanted to move to Madayn; and that Staff with the coffer of Adam is in the hatch of Tiberia; it neither decays not changes, till the time Qaim (aj) brings it out during his reappearance.”[91](#)

Moosa (as) fled from Egypt in fear, Allah, the Mighty and Sublime quotes him thus:

فَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ

**“So I fled from you when I feared you...” (Qur’an, Surah Shuara 26:21)**

Qaim (aj) has gone away from the towns due to the fear of mischiefs and he lives in wilderness devoid of water and greenery; despite that he comes to the people and walks among them and becomes aware of their conditions while they do not recognize him – as we have explained before.

During the time of his reappearance also he would go away from Medina due to the risk of the mischief of Sufyani. That which proves this matter is a tradition recorded in *Biharul Anwar* and other books from His Eminence, Abu Ja’far Baqir (as) that he said regarding the Sufyani (may Allah curse him):

“Sufyani would send a battalion to Medina. Then Mahdi (aj) would leave Medina and flee to Mecca. The commander of Sufyani’s army would learn that Mahdi (aj) is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension, resembling that of Moosa bin Imran, he would enter Mecca and the commander of Sufyani’s army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe. The following verse is revealed about them:

“O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs...”[92](#)

Moosa (as) was such that the Almighty Allah made the earth swallow up Qaroon, his enemy, as Allah the Mighty and Sublime says:

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ

**“Thus We made the earth to swallow up him and his abode...” (Qur’an, Surah Qasas 28:81)**

Qaim (aj) also, as mentioned before, would be having such circumstances that the Almighty Allah would cause the earth to swallow up his enemies, that is the army of Sufyani.

When Moosa (as) used to raise up his hand it used to gleam in such a way that its whiteness astonished the onlookers.

Qaim (aj) would be casting such an effulgence that in his presence, people would become needless of the Sun and the Moon. If Allah the Mighty wills we would explain this in detail in the discussion of the *Noor* (effulgence) of His Eminence.[93](#)

Twelve springs of water gushed out of the stone for Moosa (as).

Similar would be the situation of Qaim (aj) as mentioned in *Biharul Anwar* quoting from Nomani through his own chain of narrators that His Eminence, Abu Ja’far Baqir (as) said:

“When Qaim (aj) reappears he would do so with the flag of the Messenger of Allah (S), the ring of Prophet Sulaiman (as) and the staff and stone of Moosa (as). Then he would command an announcer to say that none of his men must carry with themselves rations and fodder for their beasts. His men would comment: It seems he wants to starve us and our animals. But when they halt at the first station, he would strike at the stone and out of it will gush forth food, water and fodder. So they would all eat and drink from it and also feed their animals. In this manner they would cross each stage of the journey till they arrive at the rear of Kufa.”[94](#)

It is mentioned in *Kamaluddin* that Imam Muhammad Baqir (as) said:

“When Qaim (aj) sets out from Mecca, a caller of His Eminence would announce: ‘None of you must

carry any food and water.’ His Eminence would be having with himself the stone of Moosa bin Imran that weighs a camel load. Thus he does not halt at any stage but that streams burst forth from that stone and anyone that feels hunger eats from it and any that felt thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa.”[95](#)

I say: Thiqatul Islam, Kulaini (r.a.) has mentioned a tradition like the above in *Usool Kafi* with slight difference in wording on the authority of Imam Ja’far Sadiq (as) through his forefathers.[96](#)

It is also mentioned in *Kharaj* on the authority of Imam Ja’far Sadiq (as) through his forefathers that:

“When Qaim (aj) camps in Mecca and intends to move to Kufa, an announcer would say: None of you may carry any food or water on the journey. And His Eminence would carry with himself the stone of Moosa bin Imran from which had gushed out twelve streams. Then he did not halt at any stage but that he fixed it and streams burst forth from that stone and anyone that felt hunger ate from it and any that felt thirsty drank from it. Thus it would be their only source of food and water till they reach Najaf which is before Kufa. When they arrive there, water and milk would continuously flow out of it. Anyone that feels hunger satiates himself from it and any that feels thirsty drinks from it.”[97](#)

Moosa (as) survived the attempts of Firon to apprehend him even though the latter slew innumerable souls; and what Allah willed, happened.

A hundred thousand infants were beheaded

Before *Kalimullah* (one with whom Allah spoke) was born.

In the case of Qaim (aj) also, the Firons of that time put to death innumerable descendants of the Holy Prophet (S) in order to eliminate His Eminence (Qaim) as mentioned in a lengthy tradition from Imam Ja’far Sadiq (as) in *Kamaluddin* regarding resemblance of His Eminence to Moosa (as):

“When Firon learnt that his downfall and destruction was going to be at the hands of Moosa (as) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Moosa because Allah, the Mighty and the High protected him.

In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (S) and to destroy his descendants so that through it they may be able to eliminate Qaim (aj). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it.”[98](#)

This is a part of a lengthy tradition that would be quoted in full in Part Eight.

The Almighty Allah reformed the affairs of Moosa (as) overnight.

Qaim (aj) is also such that the Almighty Allah would also reform his affairs overnight as mentioned in the tradition of *Kamaluddin* reporting from His Eminence, Abu Ja'far Baqir (as) who describing the qualities of His Eminence, Qaim (aj) says:

“Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His *Kaleem* (Moosa a.s.) when he went to get fire for his wife but he returned graced with prophethood and messengership.”[99](#)

If Allah wills, this tradition would be quoted in full in the Part Eight.

In the case of Moosa (as) the Almighty Allah delayed his advent in order to test the people of his community till those who worshipped the calf were distinguished from those who worshipped Allah, the Mighty and Sublime.

In the case of Qaim (aj) also, the Almighty Allah has delayed his reappearance with this same intent as we have already mentioned before.

### Resemblance to Haroon

The Almighty Allah raised Haroon (as) up to the sky and then brought him back to the earth as mentioned in a report quoted in *Biharul Anwar* from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Moosa said to Haroon: Come, let us go to the Mt. Sina. So they went together and all of a sudden they saw a house at the door of which was a tree and two garments were upon it. So Moosa said to Haroon: Remove your clothes, enter this house, put on these two garments and go to sleep on the bed. Haroon did as he was told. Thus when he rested on the wooden bed, the Almighty Allah captured his soul and the house and the bed were taken away, and Moosa returned to Bani Israel and informed them that the Almighty Allah has taken away the soul of Haroon and taken him up to himself. They said: You are lying, you have murdered him. So Moosa complained to Allah. The Almighty Allah ordered the angels to take him on the wooden platform between the earth and the sky so that the Bani Israel may see him and understand that he was dead.”[100](#)

A narration somewhat similar to this is mentioned by the author of *Kaamil*.

The Almighty Allah also took Qaim (aj) up in the sky after his birth and brought him back to the earth – as we have already explained in the topic of the resemblance to Moosa (as).

Haroon (as) was able to hear the voice of Moosa (as) from a long distance just as Moosa (as) could hear the voice of Haroon from a great distance. The author of the book, *Badaa az-Zahoor* has mentioned this point.

About Qaim (aj) also it is mentioned by His Eminence, Abu Abdillah Sadiq (as) in *Rauda Kafi* that:

“When our Qaim rises up, Allah, the Mighty and Sublime would sharpen the sight and hearing of Shias to such an extent that there would be no correspondence between them. He would speak and they shall hear and they would see him while he would be where he was.”<sup>101</sup>

### Resemblance to Yusha (as)

After the passing away of Moosa (as), the hypocrites of the community fought with Yusha (as).

Qaim (aj) would also be such that the hypocrites of this community would fight him – as already mentioned in the Chapter of the Letter ‘Kha’.

The Sun had risen up again for Yusha (as).

Qaim (aj) would speak to the Sun and the Moon and he would call out to them. And they shall reply to him. As Allamah Majlisi has mentioned in *Biharul Anwar* that His Eminence, Abu Ja’far Baqir (as) said:

“Qaim (aj) shall rule for 309 years – equal to the number of years the folks of the cave slept in their cave – he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression. Then the Almighty Allah would conquer the whole earth for him. He would eliminate people till there remains nothing but the religion of Muhammad (S). He would act like Sulaiman bin Dawood and he would call out to the Sun and the Moon and they shall reply to him. And the earth would be illuminated for him. He would receive divine revelation and he would act according to the command of Allah.”<sup>102</sup>

I say: I have versified this as follows:

Indeed it is mentioned in religious texts

That he would call the Sun and the Moon.

And he would hear their reply

And there is nothing surprising in it.

As the excellence of Yusha in comparison to Hazrat Hujjat

Is like that of a needle besides the sea

Thus how nice is this honor and perfection

How nice is this majesty and honor

How nice is this excellence and greatness

And this respect and importance.

### Resemblance to Hizqil (as)

Hizqil is pronounced to rhyme with Zibrij.

The Almighty Allah revived the dead for Hizqil (as) as mentioned in *Rauda Kafi* quoting His Eminence, Abu Ja'far Baqir (as) regarding the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

***“Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life...” (Qur’an, Surah Baqarah 2:243)***

They were 7000 families in a Syrian town. A number of times plague struck their hometown. Thus whenever they felt that the plague has arrived, the affluent people of the town used to leave the place, however the poor – who had no means to travel – used to remain there. Therefore there were a large number of deaths among those who stayed back while there were very few deaths among those who left the town.

Thus those who had left the town would say: If we had remained in the town, death would have taken many of us. And those who stayed back said: If we had left the town, death would have harmed the least of us. Thus all of them were under the impression that whenever there is incidence of plague all should leave the town. And when they came to know that the plague had arrived all of them left the town and went away far away from there in terror of death and roamed about in different towns till Allah wanted.

A town fell on their way which had fallen into ruins, and the plague had killed all the people. When they reached this town and settled down, Allah, the Mighty and Sublime said to them: Die, all of you. They all died at the same time and became dust, such that it was clear to the onlookers that they had died during a journey. Therefore the passers-by and the travelers halted there. So they brought their dust together.

Then Hizqil, [103](#) a Prophet of Bani Israel passed through there. When he saw those bones he wept and said: If You will, just as You killed them together, you can bring them back to life together also. So that they may construct Your cities and towns and that they may give birth to children who may, with Your other creatures, worship You. The Almighty Allah revealed to him: Do you like this? ‘Yes,’ he replied, ‘Please make them alive.’

His Eminence said: Then Allah, the Mighty and Sublime revealed: You say this and that. And when he said what Allah had commanded him to say – Imam Sadiq (as) said: It was *Isme Aazam* (Great Name) – and Hizqil uttered those words, he saw the bones flying to each other and they became alive once more.

They looked at each other said: Glory be to Allah, Allah is the greatest. There is no god except Allah. At that moment Hizqil said: I testify that the Almighty Allah is powerful over everything.”[104](#)

Qaim (aj) is also such that the Almighty Allah would enliven for him the believers, the hypocrites and the infidels. Traditional reports that prove this matter are too numerous, rather they are *Mutawatir*. Among them is one mentioned in *Rauda Kafi* from Abu Baseer that he said:

“I asked His Eminence, Abu Abdillah Sadiq (as) regarding the statement of Allah Almighty:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

**“And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know...” (Qur’an, Surah Nahl 16:38)**

That what it implies? He said: O Abu Baseer what do they say about it? I replied: The polytheists think and they swore to the Messenger of Allah (S) that the Almighty Allah does not bring the dead back to life. His Eminence said: Death be on one who says like that. Ask them whether the polytheists swore by Allah or by Laat and Uzza? Abu Baseer says: I said: May I be sacrificed on you, then tell me about it. He said: O Abu Baseer when our Qaim arises, the Almighty Allah would raise up a group from our Shias for him and He would make them alive in such a way that the handles of their swords would be on their shoulders (ready to strike).

When this news reaches a community from our Shias who have not died, they will say to one another: Such and such and so and so have risen from their graves and they are with Qaim (aj). This statement would reach a group of our enemies. They will say: O group of Shias, how untrue you are! This is your rule and kingdom, and you are lying? No, by Allah, about whom you say have not become alive and they will not do so till the Judgment Day, thus the Almighty Allah narrates their statement:

“And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies.”[105](#)

In the same book it is narrated from Hasan bin Shazan from a person who said:

I wrote a letter of complaint to His Eminence, Abul Hasan, Imam Reza (as) as in that city there was a group of Ottomans who troubled me very much. The reply of His Eminence to that letter was as follows: Allah, the Mighty and the High has taken covenant from our friends to observe patience in the rule of tyrants. So be patient by the order of your Lord. As when the lord of the creatures rises up they would say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth.”[106](#)

In *Biharul Anwar* it is narrated from Abdul Kareem Khatami that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): “How long would Qaim (aj) rule?” He said: He replied: “Seven years, the days and the nights would be prolonged so much that a year would be as long as ten years of yours. Thus his rule would be equal to seventy years according to your standards. And when the time comes for his end in the month of Jumadi II ten days before Rajab there would be such heavy rainfall as the people had not seen before. Then the Almighty Allah by that would expose the flesh and bodies of the believers in their graves. And as if I could see them coming from Jehna, shaking off dust from their hair.” [107](#)

In the same book there is a lengthy tradition quoted from *Khasais* from Amirul Momineen (as) in which he said:

“...O surprise! And how should I not be astonished about the people whom Allah would enliven, group by group, reciting: ‘Here I am’ and harkening to the call of the Divine caller they would reach the lanes of Kufa...” [108](#)

It is narrated from His Eminence that he said regarding the verse:

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

**“Often will those who disbelieve wish that they had been Muslims.” (Qur’an, Surah Hijr 15:2)**

When my Shias and I emerge from our graves and Uthman bin Affan and his followers emerge, and Quraish and we eliminate the Bani Umayyah at that time those who disbelieve would wish that they were Muslims.” [109](#)

In *Tafseer Ali bin Ibrahim* it is mentioned regarding the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

**“So grant the unbelievers a respite: let them alone for a while.” (Qur’an, Surah Tariq 86: 17)**

That: We have given respite till the rise of the Qaim. Then he would take revenge on my behalf from the tyrants, the rebels of Quraish and Bani Umayyah and other people. [110](#)

I say: Further matter on this topic would be given in the Chapter of Letter ‘N’, *Insha Allah*.

### **Resemblance to Dawood**

Allah, the Mighty and Sublime appointed Dawood as the Caliph on the earth and said:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

**“O Dawood! surely We have made you a ruler in the land...” (Qur’an, Surah Saad 38:26)**

The Almighty Allah also appointed Qaim (aj) as the Caliph on the earth and said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

**“Or, Who answers the distressed one when he calls upon Him and removes the evil...” (Qur’an, Surah Naml 27:62)**

In the supplication narrated from His Eminence, Imam Reza (as) it is mentioned:

“Ward off from Your *Wali* and Your Caliph...” [111](#)

Points regarding this matter have already been discussed in the chapters of Letter ‘Alif’ and Letter ‘Kh’.

The Almighty Allah softened iron for Dawood (as) as the Holy Qur’an says:

وَأَلْنَا لَهُ الْحَدِيدَ

**“...and We made the iron pliant to him...” (Qur’an, Surah Saba 34: 10)**

The Almighty Allah has also made iron soft for Qaim (aj) as mentioned in some books quoting from Muhammad bin Zaid Kufi from Imam Sadiq (as) that he said:

“An Omani man comes to His Eminence, the Master of the Time and says: Iron became soft for Dawood (as), if you can also do that I would bring faith on you. Thus His Eminence would show him the miracle of Dawood (as). However that man would reject it. So Qaim (aj) would throw a pillar of iron around the neck of that man who would die as a result of it. Then His Eminence would say: This is the recompense of one who denies the signs of Allah.”

Dawood (as) was such that pebbles spoke to him and called out to him: “O Dawood, pick me up and kill Jaloot through me.”

Qaim (aj) would also be such that his standard and the sword would call out to him: “O *Wali* of Allah, rise up and eliminate the enemies of God.”

Shaykh Sadooq has quoted this full tradition in *Kamaluddin wa Tamaamun Nima* and it is also mentioned in a traditional report that: “During the reappearance of His Eminence a stone, below which a disbeliever would hide, would call out to the believer: O believer, below me there is a disbeliever, eliminate him. Then the believer would come and eliminate that infidel.”

Dawood (as) killed Jaloot.

Qaim (aj) would finish off Dajjal, who is worse than Jaloot.

Dawood (as) judged among the people through divine inspiration.

Qaim (aj) would also judge among the people according to the practice of Dawood (as) and he would not ask for proof and witnesses and he would not be in need of the same, as we have already explained in the chapter of Letter [H'a] under the heading of justice of His Eminence.

A writing arrived from the heavens for Dawood (as) which had a golden seal on it. On this were inscribed thirteen religious problems and Allah revealed to Dawood (as):

“Put these questions to your son, if he can furnish replies, he would be your vicegerent after you. Thus Dawood (as) summoned seventy priests and rabbis and showed it to them. He also showed it to Sulaiman in their presence and asked: O my son, tell me what is the nearest thing? And which is the furthest? What is the most companionable and what is the loneliest? What is the most beautiful and what is the ugliest? What is most abundant and what is most scarce? What two would remain forever? And which two are different? Which are the most inimical and hateful? And what is it on which when one sits his end becomes good. And what is it that whenever man sits on it his end becomes bad?

Sulaiman replied: The nearest is the Hereafter and the furthest is that which goes away from the hands from the worldly matters. The most companionable is the physical body as the talking soul is present in it. And the loneliest is the body without soul. The best thing is faith after disbelief. The worst is disbelief after faith. Certainty is most scarce and doubt is most abundant. The two that shall endure forever are the heavens and the earth.

The two contradictory ones are the night and day. The two that hate each other are death and life. That which whenever man rides, his end becomes good, is forbearance in anger. And that which makes his end bad is harshness in anger. [The narrator says:] When the seal was broken all the replies were found to be correct. Then the priests and rabbis asked: What is it that if it is righteous everything of man becomes righteous and if it transgresses everything of man transgresses? Sulaiman replied: The heart. Thus he got approval for his caliphate.”

Qaim (aj) is also having the heavenly scroll with a golden seal as mentioned in the tradition of Imam Ja'far Sadiq (as) in *Kamaluddin*:

“As if I can see Qaim (aj) on the pulpit of Kufa surrounded by his 313 men equal to the people of Badr. They are the standard bearers and they are the divine rulers on His (Allah's) earth over His creatures. Till he would bring out from his cloak a parchment sealed with a golden seal. A covenant from the Messenger of Allah (S). Then they would go away and disperse from him like tongueless sheep and none would remain with him except the deputy and eleven chiefs – as had remained with Moosa bin Imran (as) – then they would wander in the earth but will not be able to find a way except him. Then they would come back to him.” [112](#)

This tradition has been narrated with slight difference on the authority of *Biharul Anwar* before. [113](#)

### Resemblance to Sulaiman (as)

Sulaiman (as) was such that Dawood appointed him as his vicegerent and caliph while he had not reached the age of maturity as mentioned in the tradition of the ninth Imam, His Eminence, Jawad (as):

“Allah, the Mighty and the High revealed to Dawood to make Sulaiman his caliph while he was yet a child and used to graze sheep. The priests and scholars of Bani Israel rejected this proposal. Then the Almighty Allah revealed: Take the staffs of these persons and also the staff of Sulaiman and put them in a room and seal that room with your seal. The next day whoever’s staff puts forth leaves and fructifies, he would be the caliph. Thus Dawood (as) told them about this and they replied: We agree to this.” [114](#)

The Almighty Allah appointed Qaim (aj) as the caliph when he was a child of around five years and during the lifetime of his father he replied to the questions of Saad bin Abdullah Qummi as related in the foregone pages.

Sulaiman (as) said:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

**“O Lord, give me such a kingdom that none after me should have such dominion.” (Qur’an, Surah Saad 38:35)**

From the view of condition and quality, all the rulers of the world have based their dominance on oppression and corruption, but Sulaiman desired that his kingdom should not be like that, and also the dominion and kingdom of the kings and rulers of the earth is limited only on human beings, however the power of Sulaiman extended even upon the Jinns and birds. Allah, the Mighty and Sublime says:

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

**“And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.” (Qur’an, Surah Naml 27: 17)**

The Almighty Allah would bestow such a kingdom to Qaim (aj) – in quality and quantity – as He has not bestowed to anyone before or would give to anyone after him. As for quantity, His Eminence would have power on the east and the west of the earth as mentioned in traditions. As for quality, it is so because it is justice and only justice. Because his kingdom includes all the folks of the heavens and the earths, as explained above.

Sulaiman (as) was such that the Almighty Allah gave him control over the wind. Allah, the Mighty and

Sublime says:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

**“Then We made the wind subservient to him; it made his command to run gently wherever he desired.” (Qur’an, Surah Saad 38:36)**

The Almighty Allah has also appointed the wind in service of Qaim (aj) as mentioned in the tradition of Imam Ja’far Sadiq (as) in *Kamaluddin*:

“Then the Almighty Allah shall send a breeze that shall call out in every valley, “This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for proof.” [115](#)

Sulaiman (as) disappeared from his people for a period of time as the chief of the traditionists, Shaykh Sadooq has narrated in a tradition of his book, *Kamaluddin*.

The occultation of Qaim (aj) is longer than that of Sulaiman (as).

The Sun rose again for Sulaiman (as) after setting.

Qaim (aj) is such that he would call out to the Sun and the Moon and they would respond to him.

Sulaiman (as) was the dignity (*Hashmat*) of Allah. Qaim (aj) also is the dignity of Allah.

### **Resemblance to Asif**

Asif was having a part of knowledge of the Book.

Qaim (aj) is having knowledges of the Book.

Asif was such that the Almighty Allah made him disappear from his people for a long period of time as mentioned in *Kamaluddin*.

The Almighty Allah also caused Qaim (aj) to go into occultation for a long time.

Due to the occultation of Asif, the people of Bani Israel fell into severe hardships and calamities.

Qaim (aj) is also such that during his occultation, the believers would have to face untold hardships and problems.

### **Resemblance to Daniyal**

Daniyal (as) remained in occultation for a period of time from Bani Israel. And they had imprisoned him in a huge pit along with a man-eater lion so that it makes a morsel of him. The Almighty Allah protected

him and ordered a prophet of Bani Israel to convey food and water to him. And his followers and Shias fell into severe hardships.

Qaim (aj) remains in occultation from our sight and due to his occultation our hardships have multiplied. And as we have explained before, the enemies of His Eminence wanted to eliminate him but the Almighty Allah protected and guarded him.

### Resemblance to Uzair

When Uzair returned to his people and reappeared among them, he recited the Torah as it had been revealed to Moosa bin Imran (as).

When Qaim (aj) reappears he would recite the Qur'an for the people as it was revealed upon the Seal of the Prophets (S).

### Resemblance to Jirjees

The Almighty Allah brought back the dead to life for Jirjees (as) as mentioned in *Biharul Anwar*:

A lady came to him and said: "O righteous servant of God. We had a cow which was the source of our livelihood, but it is dead." Jirjees said: "Take this staff and put it on that cow and say that Jirjees says: 'Get up by the permission of Allah.'" When that lady did thus, the cow became alive and the lady became a believer. [116](#)

Qaim (aj) is also such that the Almighty Allah would enliven the dead for him, as we have mentioned before.

### Resemblance to Ayyub (as)

Ayyub (as) observed patience in calamities for seven years as His Eminence, Abu Abdillah Sadiq (as) has mentioned [117](#) that Allah, the Mighty and the High says:

إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ

***"Surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah)." (Qur'an, Surah Saad 38:44)***

Qaim (aj) is also keeping patience from the time of the passing away of his father till date. And I don't know how long this patience will continue! We have already discussed the relevant points about this in the chapter of Letter 'B'.

Once or twice, water spring burst forth for Ayyub (as) as the Almighty Allah says:

ارْكُضْ بِرِجْلِكَ ۙ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

**“Urge with your foot; here is a cool washing-place and a drink.” (Qur’an, Surah Saad 38:42)**

For Qaim (aj), spring of water erupts, as mentioned in some narrations and incidents in the previous pages. In addition to this is the conclusion that Qutub Rawandi has drawn in his book, *Kharaj* and the respected scholar, Allamah Majlisi has mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi that we present below. Shaykh Tusi through his own chain of narrators has reported from Abu Surah that: He met Hazrat Hujjat (as) during his return from the *Ziarat* of Kerbala in Arafah days. Abu Surah says:

“That night while we was on our way, suddenly we reached the graves of Masjid Sahla. He said: This is my destination. Then he said: You go to Ibne Raazi Ali bin Yahya and tell him to give you that particular thing, having such and such distinguishing mark...has reached...and it is hidden with...I asked: Who are you? He replied: I am Muhammad bin al-Hasan. Then we continued on the way till we reached to Nawaawees. He sat down and dug with his hands till all of a sudden water erupted. He performed the ritual ablution and recited thirteen units of prayer.

Thus I went to Ibne Raazi and knocked at his door. ‘Who is it?’ he asked. ‘Abu Surah,’ said I. I heard him say to himself: What do I have to do with Abu Surah? When he came out, I related the incident to him. He shook my hands, kissed my face and rubbed the palms of my hands on his face. Then he took me inside and brought out a purse from under the bed. Abu Surah recognized the truth and after this incident became a Shia, because previously he was Zaidiyyah.” [118](#)

Allah, the Mighty and Sublime brought the dead back to life for the sake of Ayyub (as) as Allah, the Mighty and Sublime says:

وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ

**“And We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.” (Qur’an, Surah Anbiya 21:84)**

Qaim (aj) is also such that the Almighty Allah would enliven the dead for him as mentioned in our discussion before. And more points shall be provided in the chapter of Resemblance of His Eminence to Isa, if Allah, the High wills.

### [Resemblance to Yunus \(as\)](#)

Shaykh Sadooq through his own chain of narrators has quoted from Muhammad bin Muslim that he said:

“I came to His Eminence, Abu Ja’far Muhammad bin Ali Baqir (as) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the matter and said: O Muhammad bin Muslim in the Qaim of Ahle Bayt of Muhammad (S) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Moosa, Isa and Muhammad – peace be on them all. As for the resemblance to Yunus bin Mata it is that he would return from occultation to his people as a young man, though being advanced in age.” [119](#)

### Resemblance to Zakariya (as)

Zakariya (as) was such that angels called out to him while he was engrossed in prayers.

Qaim (aj) also – as mentioned before – would be addressed by the Almighty and in the same way, angels would address him in every Night of Power (*Shab-e-Qadr*) and Jibraeel also when he pays allegiance to His Eminence would put his hand on his hand and say: Pledge of allegiance for Allah. Rawandi has narrated this report in *Kharaj* from His Eminence, Abu Ja’far Baqir (as).

In the tradition of Mufaddal quoted in *Biharul Anwar* from Imam Ja’far Sadiq (as) it is mentioned that:

Jibraeel would say to His Eminence: “O my master, I have accepted your word and your command is valid.” [120](#)

Zakariya (as) wept upon the calamity of His Eminence, Abi Abdullah Husain (as) for three days, as mentioned in the report of Ahmad bin Ishaq in Part Two.

Qaim (aj) has also wept on His Eminence all his life and all the time as mentioned in *Ziarat Nahiya*:

“I lament for you day and night. I weep for you tears of blood.” [121](#)

### Resemblance to Yahya (as)

Prophecy and glad tidings regarding Yahya (as) were received before he was born.

In the case of Qaim (aj) also, prophecy and glad tidings arrived before his birth.

Yahya (as) spoke to his mother while he was yet in the womb as mentioned in the tradition of Imam Hasan Askari (as) when he said:

“One day Maryam came to the mother of Yahya – the wife of Zakariya – but she did not stand up for her. Yahya [in the mother’s womb] called out: Will you not stand up for the best woman of the world who has come to you carrying the best of men? Thus his mother felt ashamed and stood up.” [122](#)

Qaim (aj) also, as mentioned in the report of Hakima, spoke while he was in the womb of the mother and he recited Surah Qadr. [123](#)

Yahya (as) was the most pious and devout person of his time.

Qaim (aj) also is the most pious and devout person of his time.

### Resemblance to Isa (as)

Isa (as) is the son of the best lady of her time.

Qaim (aj) is also the son of the best lady of her time.

Isa (as) spoke while he was yet in the mother's womb reciting the glorifications of God as Allamah Majlisi has mentioned in his notes in the fifth volume of *Biharul Anwar* quoting from Thalabi through the Ahle Sunnat channels.

Qaim (aj) also – as mentioned before – spoke in the mother's womb.

Isa (as) spoke while he was an infant in the cradle.

Qaim (aj) also spoke while he was an infant in the cradle as proved by some traditions. Of them is a report mentioned in *Kamaluddin* quoting Hakima, daughter of Imam Muhammad bin Ali Jawad (as) that he said:

Hazrat Hujjat (just) after his birth spoke up and said:

“I witness that that there is no god except Allah. The One, there is no partner for Him. And that Muhammad is the Messenger of Allah may Allah bless him and his progeny.”

Then he recited benedictions upon Amirul Momineen and Imams (as) one by one till he reached to the name of his father. At that time he closed his lips till on the seventh day he spoke on monotheism and recited benedictions on Muhammad and Imams (as). Then he recited the following verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

***“In the Name of Allah the Beneficent the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs...”(Surah Qasas 28:5)*** [124](#)

And in the same book it is mentioned in another report that:

When His Eminence was born he fell into prostration and while kneeling down he raised up his two index fingers and said:

“I witness that that there is no god except Allah and that my grandfather, Muhammad is the Messenger

of Allah; may Allah bless him and his progeny. And my father is Amirul Momineen (as).”

Then he named all the Imams one by one till he reached his own name. At this point he said: “O Allah, fulfill my promise and make my affair to reach its conclusion. Make my paths smooth and fill up the earth with justice and equity through me.” [125](#)

In the same way, in that same source, it is reported from two maid servants, Naseem and Mariya that:

“As soon as the Master of the Time (as) was born, he knelt down and raised his two index fingers to the sky; then he sneezed and said:

‘Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his progeny.’”

“The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him, all the doubts would be removed.” [126](#)

Also in the same source it is narrated from the maidservant Naseem that:

“A night after the birth of the Master of the Time (as) I came to him. I sneezed and he said to me:

‘May Allah have mercy on you.’”

Naseem says: “I became very pleased at this.” His Eminence said: “Shall I not give you glad tidings about your sneeze?” I asked: “What is it?” He said: “You are secure from death for three days.” [127](#)

Isa (as) was such that the Almighty Allah bestowed him wisdom and chose him for prophethood while he was yet a child.

Qaim (aj) is also such that the Almighty Allah bestowed him wisdom and chose him for Imamate while he was yet a child as we have discussed in the foregone chapters.

Allah, the Mighty and the High raised up Isa (as) to Himself.

Allah, the Mighty and the High also raised up Qaim (aj) to Himself – as has been stated many times.

People had different opinions regarding Isa (as).

Qaim (aj) is also such that people have different opinions regarding him.

In Part Eight it would be mentioned, if Allah wills, that Imam Ja’far Sadiq (as) said regarding the similarity of Hazrat Hujjat to Isa (as) that:

The Jews and Christians unanimously say that Isa (as) has died. But Allah, the Mighty and Sublime has refuted them saying:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

**“And they did not kill him nor did they crucify him, but it appeared to them so.”(Qur’an, Surah Nisa 4: 157)**

The occultation of Qaim (aj) is also such, that the last of this community would deny him due to its length. Some who are not guided would say: Actually he is not born yet. And others would say: He was born and is (now) dead. And they disbelieve who would say: The eleventh one from us was issueless and some transgressing ones would attribute Imamate to thirteen or more persons. And others have disobeyed Allah, the Mighty and Sublime who would say: The soul of Qaim (aj) has entered another body and he speaks through the tongue of His Eminence.

Isa (as) by the permission of the Almighty Allah used to bring the dead back to life. The Almighty Allah has quoted him directly in the Holy Qur’an:

وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

**“And (I) bring the dead to life with Allah’s permission.” (Qur’an, Surah Aale Imran 3:49)**

And addressing him says:

إِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي

**“And when you brought forth the dead by My permission.” (Qur’an, Surah Maidah 5:110)**

Here I would like to quote a very interesting narration having important morals and our many past scholars have mentioned it. Shaykh Bahai is one who has recorded it in his book, *Arbaeen* on the authority of Imam Ja’far Sadiq (as) that he said:

“Isa (as) passed by a village whose people, quadrupeds and birds had perished at one and a single time. He said: It is nothing but divine chastisement that killed them. If they had died separately they would buried each other. The disciples said: O spirit and word of the Almighty Allah, invoke the Lord to bring them back to life so that they may tell us what their actions were so that we may keep away from such deeds. Thus Isa (as) supplicated to his Lord. At that moment a voice was heard from the sky: Call out to them. In the evening Isa (as) went on an elevated place and said: O people of this village.

One of them replied:

*Labbaik* (Here I am) O Spirit of Allah and His Word.

He said: Woe be on you, what did you do (to deserve chastisement)? He replied: Worship of false god, love of the world with little fear and high hopes, ignorance, playfulness and hectic activity. He asked: How was your love for the world? He said: Like a mother loves her child. Whenever it was with us, we used to be happy and pleased and whenever it went away from us we used to lament and grieve. His Eminence, Isa (as) said: How was your worship with regard to the false deities? He replied: It was in the form of obedience of sinful people. He asked: What happened to you in the end? He said: One night we went to sleep in comfort but awoke in the *Haawiya*. Isa (as) asked: What is *Haawiya*? He said: *Sijjeen*.

Isa (as) asked: What is *Sijjeen*? He replied: A mountain of red fire which will keep us till the Judgment Day. What did you say and what were you told? He said: We said: Send us back to the earth so that we may practice piety in it. We were told: You lie. Isa (as) asked: Woe be on you, how is it that except for you, none else speaks to me? He said: O Spirit of Allah, they are caught up in reins of fire and the rude and severe angels have closed their mouths. I was among them but I was not like them, but when the chastisement came down, it included me with them. I hang from a hair-like wire at the edge of Hell. I don't know whether I would fall from it or obtain salvation. After this conversation Isa (as) told his disciples: O friends of Allah, having dry bread with salt is better and sleeping on a bed of nails with the well being of the world and the hereafter is very nice.”

Qaim (aj) would also revive the dead by the permission of the Almighty Allah and many traditions prove this, some of which we have quoted in the topic of resemblance to Hizqil and also in other discussions of this book. In some books it is related from Imam Ja'far Sadiq (as) that he said:

“When Qaim (aj) reappears a person from Azerbaijan would come to him holding a decayed bone and say: If you are the Divine Proof order this bone to speak up. Thus by the order of His Eminence that bone will begin to speak and say: I am in chastisement since a thousand years and hopeful that through your prayers the Almighty Allah would release me from the punishment. Then that man would

say: This is magic. At that moment by the command of His Eminence he would hung atop the house and for seven days and he would cry: This is the punishment of one who compares the miracle of the Imam to magic. After that he would die.”

Isa (as) said:

بِإِذْنِ اللَّهِ ۚ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

**“With Allah's permission and I inform you of what you should eat and what you should store in your houses...” (Qur'an, Surah Aale Imran 3:49)**

Qaim (aj) is informed about all our actions and circumstances. That which proves this are the numerous traditional reports recorded about the Knowledge of the Infallible Imams (as) but here we shall present only a few of them by way of examples:

1. There is a tradition in the book of *Kharaj* related 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?" [128](#)

2. The same 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." [129](#)

3. And it is also mentioned in *Kharaj* from Imam Ja'far Sadiq (as) that:

Someone came to him and asked: "What is the description of an Imam?" He replied: "His description is great, if you come to him you must pay respect and honor him. And that which he conveys to you (divine recognition) you must bring faith in it. And it is incumbent on him to guide you. And there is a quality in him that when you come to him no one has the capacity to look at him fully due to his awe and majesty. Because the Messenger of Allah (S) was also like that. The Imam is also like that."

They asked: "Are you acquainted with your Shias?" He said: "Yes, I see all of them." They asked: "Are we your Shias?" He replied: "Yes, all of you?" "Please tell us about their characteristics." He said: "I will tell your name and the name of your tribe." They said: "Please do." Thus the Imam mentioned the names of each, and their respective tribes. They said: "You are right." He said: "And I will inform you of what you asked me regarding the verse:

كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

**"Like a good tree, whose root is firm and whose branches are in heaven." (Qur'an, Surah Ibrahim 14:24)**

They said: "You are right." He said: "I can give as much knowledge as I like to our Shias." Then he said:

“You will be satisfied by this much.” They said: “We would have been satisfied with lesser.” [130](#)

4. In *Kamaluddin* it is mentioned from Hasan bin Wajna Naseebi that he said:

“I was in my fifty-fourth Hajj and in supplicating in prostration under the drain-pipe of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: “O Hasan bin Wajna, get up.” He said: I got up and saw a slavemaids of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me. And without asking any questions I began to follow her till she reached the house of Her Eminence, Khadija. There was a room in that house with an open door in the center of the wall. The slavemaids went above. I heard a voice calling out: O Hasan, come up. So I went up and stood at the door of the room when His Eminence, the Master of the Time (as) said: “O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj.”

Then he described my circumstances. I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: “Stay in Medina at the house of Ja’far bin Muhammad (as) and do not worry about food, water and clothes.” Then he gave me a paper on which were written *Dua Faraj* and recitations of benedictions on His Eminence. And he said: “Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shias. As Allah, the Mighty and Sublime will give you *Tawfeeq*.”

I said: “O my master, Would I never see you after this?” He replied: “O Hasan, whenever Allah wills, (you will see me).”

Hasan says: After concluding my Hajj I went to Medina and stayed at the house of Ja’far bin Muhammad (as). I always went to the Masjid and except for three things I did not return to the house. For making ablution, rest and sleep, and at mealtimes. When I entered my room at the time of breaking the fast, I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances.” [131](#)

### [Resemblance to the Seal of the Prophets \(S\)](#)

The comprehensive statement in this chapter is the saying of the Messenger of Allah (S) that he said:

“Mahdi is from my progeny. His name is same as mine and his patronymic is same as mine; and in looks and speech most resembling me among all the people...”

I say: This blessed statement opens numerous doors so it is best to ponder upon it; that if Allah wills, your patience will increase and your breast would widen.

## Section Two: Resemblance To The Infallible Imams, Allah's Blessings Be On Them

Keeping in view the fact that to discuss each quality, characteristic, conditions and miracles of the purified ancestors of His Eminence and to compare them to the characteristic, conditions and miracles of His Eminence is needful of a wide field and detailed analysis we have refrained from taking up this effort to avoid verbosity and hence we have decided to be content with the mention of only the most famous and clear excellence of each of the Imams (as).

As for Amirul Momineen (as): His most apparent superior qualities were knowledge, piety and valor and all of these are also seen in His Eminence, Qaim (aj) as we have explained in the Chapters of letters J, H', Z and A'.

As for Imam Hasan (as): His most outstanding quality was patience and forbearance, and among all the effects of these qualities is his calm and tranquility and not being distressed even when others are behaving in a rude manner. And how beautifully it is said:

Among the benefits of forbearance is that it creates peace and not making haste in whatever one hears from others that one does not like.

Upon the pains caused by lowly people maintain yourself in a forbearing manner. And try to gain their love since forbearance cannot come to you till you do not become forbearing.

And if you contemplate on the distress and severe troubles that Maula Hazrat Hujjat (as) has borne at the hands of his people, the forbearance and magnanimity of His Eminence would become clear to you, in such a way that no one has displayed such a quality in such conditions.

As for Imam Husain (as): Resemblance of Qaim (aj) to him would be discussed in a separate section, if Allah wills.

As for His Eminence, Ali bin al-Husain (as): His most outstanding quality was his worship, such that he was given the titles of 'ornament of the worshippers', 'chief of those who prostrate' and 'one having callous skin corns', it was so because the eyes of His Eminence had become sunken and the forehead, knees and hands had developed corns and thick skin as a result of continuous and prolonged prayers as mentioned in the report of His Eminence, Abu Ja'far Baqir (as) from Fatima binte Ali bin Abi Talib (as) that she asked a maidservant of Imam Sajjad (as) about the conditions of His Eminence and she said:

"Shall I reply in brief or in detail?" She said: "In brief." She said: "I never took food to him during the day and never made his bed at night."<sup>132</sup>

A large number of traditional reports have come regarding the excess, severity, effort and preparations of His Eminence's prayers. And our master, Hazrat Hujjat (as), may Allah hasten his reappearance, has an exemplar in his great grandfather, the chief of the worshippers (as) as mentioned by His Eminence,

Abul Hasan Moosa bin Ja'far (as) – may our souls be sacrificed on him – when he said:

“On that wheat complexioned face there is also present a yellowness of wakefulness of the night. May my father be sacrificed on one who would spend the nights in bowing, prostration and counting the stars (keeping awake)...” [133](#)

We shall narrate the complete text of this traditional report in Part Eight, *Insha Allah*.

As for His Eminence, Abu Ja'far Muhammad bin Ali al-Baqir (as): His most outstanding quality was his resemblance to the Messenger of Allah (S). Therefore when Jabir Ansari met and saw him he exclaimed:

“By the Lord of the Kaaba, it is a facsimile of the Prophet” – as mentioned in some traditions narrated through him – [.134](#)

This is inspite the fact that, Jabir had, before Imam Muhammad Baqir (as) also seen Hasan, Husain and Ali Ibnul Husain but he did not say this about them. Our master, His Eminence, Master of the Time (as) is also most closely resembling the Prophet. Rather his resemblance to the Prophet is greater and more perfect, which is proved by numerous traditions recorded through Shia as well as Sunni channels from the Messenger of Allah (S) that His Eminence said regarding the qualities of Qaim (aj):

“And in looks and speech most resembling me among all the people.”

We have quoted some of these traditions in the chapter of Letter ‘J’.

As for His Eminence, Abu Abdillah Sadiq (as): The most outstanding quality of his was expounding of sciences and explaining of Islamic laws to the people in such a free manner as was not available for the other Imams. A tradition scholar says:

“Four thousand reliable scholars related traditions on the authority of His Eminence.” [135](#)

I say: In spite of this, all the sciences that His Eminence possessed were not taught to the people and they are kept in abeyance till the reappearance of Qaim (aj) and His Eminence would explain all the laws because the previous Imams and Prophets did not find the people deserving and capable of being told about them. Often Amirul Momineen (as) pointed to his breast and said:

“There is unbounded knowledge here, if only I could find those who could carry it...”

We shall prove this in detail in the chapter of expounding of sciences, *Insha Allah*.

As for Abu Ibrahim, Moosa bin Ja'far (as): He was forced to observe dissimulation and was under the threat of enemies – more than his ancestors were ever under such restrictions. This matter is clear for anyone who has studied the biography of His Eminence in detail. Our master, Qaim (aj) is also having such a condition – as indicated in the chapter of Letter ‘Kh’.

As for His Eminence, Abul Hasan Ali bin Moosa ar-Reza (as): The Almighty Allah bestowed him heir-apparency and visible status; a thing that was not given on the same level to his purified ancestors. Dissimulation and threats were removed during his tenure to a great extent. Qaim (aj) would also be such that the Almighty Allah would change his fear into security and bestow him power in the lands, give him such power as was not available for his predecessors. The domination of His Eminence over all the world is like the power of the day over the dark night. [136](#)

Ali bin Ibrahim through an authentic chain of narrators from His Eminence, Abu Ja'far Baqir (as) relates regarding the verse:

وَالنَّهَارِ إِذَا تَجَلَّى

**“And the day when it shines in brightness.” (Qur'an, Surah Lail 92:2)**

“It is the day of our Qaim of Ahle Bayt, that when he would reappear he would be victorious over the rule of tyrants...” [137](#)

As for His Eminence, Abu Ja'far Muhammad bin Ali Taqi (as): When His Eminence occupied the position of Imamate he had not yet reached the age of maturity and he was not even eight years old. Hazrat Hujjat (as) is also like that; that he also received the post of Imamate in childhood – as explained earlier.

As for His Eminence, Abul Hasan Ali bin Muhammad Hadi (as): He was the master of such an awe that none else had ever possessed such awe and majesty; such that even his enemies used to humiliate themselves before him and grant him exceeding honor which was never done to anyone else. This was due to the effect of the awe of His Eminence and not due to affection and regard for him. Qaim (aj) is also such; he is also having such awe, especially for the enemies as we have indicated in the chapter of his resemblance to Dhulqarnain.

His Eminence, Abu Muhammad Hasan al-Askari (as) also possessed this quality as stated in the tradition of the twelfth volume of *Biharul Anwar*. The late Allamah Majlisi has through his own chain of narrators mentioned that:

The Abbasids, Salih bin Ali and group of persons deviated from the faith of Ahle Bayt (as) came to Salih bin Waseef when Imam Hasan Askari (as) was in detention under him and said: “Be harsh on His Eminence and do not allow him any type of comfort or facility.” He replied: “What can I do with him? I have appointed for him the worst kinds of persons possible, but he is having exceptional greatness in his worship and prayers.”

Then he scolded those two deviated fellows and said: “Woe be on you, what do you think about this gentleman?” They said: “What can we say about one who spends his days fasting and nights, praying; he neither speaks nor does anything except pray. Whenever he glances at us we tremble due to his awe

and such awe pervades our hearts that we become helpless?” When the Abbasids heard this, they went back disgraced and dejected. [138](#)

And in the topic of his resemblance to Imam Husain (as) we shall discuss the relevant points, *Insha Allah*. Indeed there were many subtle points and aspects in this but we have refrained from mentioning all of them to avoid undue prolonging of the discussion.

Allah is He that gives *Tawfeeq* for that which is right.

### **Section Three: Resemblance To His Eminence, The Chief Of The Martyrs, Imam Husain (as)**

Many similarities exist in the circumstances of Imam Husain (as) and Imam Mahdi (aj). Among them are:

1. The fervor and importance with which they are mentioned in the Holy Qur’an and the traditions of prophets in the heavenly scriptures as is not hidden from the researchers. If one likes one may refer to the book of *Al-Muhajja Feema Nazala minal Qur’an lil Qaaimil Hujja* and the tenth volume of *Biharul Anwar*.
2. Special efforts of the past prophets to lament for His Eminence, Imam Husain (as) and their arranging of assemblies and gatherings of mourning for the martyrdom of His Eminence. In the same way was the special care of the past Imams when they prayed for the success of the Master, Hujjat Ibnul Hasan (aj) and supplicating for his reappearance before his occultation.
3. The seriousness of both (Imam Husain and Imam of the Age) in implementing the laws of Exhorting Good and Forbidding Evil (*Amr bil Maa’roof and Nahy Anil Munkar*). It was such that the Chief of the Martyrs, Husain bin Ali (as) did not resort to dissimulation in this matter and it is a quality of His Eminence. The Master, His Eminence, the Divine Proof is also such as shall be explained with further details under the chapter of Letter ‘N’, *Insha Allah*.
4. Absence of their oath of allegiance to the tyrant of the time as mentioned in the qualities of Imam Husain (as) that he was told on the day of Aashura:

“Accept the command and rulership of your cousins.” He replied:

“No, by Allah! I will never give them my hand like a man who has been humiliated; nor will I flee like a slave.” Then he said: “O servants of God, I take refuge in my Lord and your Lord if you intend to harass and stone me. I take refuge in my Lord and your Lord from every haughty man who does not believe in the Day of Reckoning.”

(And His Eminence also said:) “A respectable death is better than a life of degradation.”

In the discussion of the cause of the occultation on Hazrat Hujjat (as) also we have stated some points

that prove this matter.

5. Both of them (Imam Husain and Imam Qaim (aj) were taken up to the heavens by the angels with the permission of the Almighty Allah as mentioned in the topic of resemblance of His Eminence, Qaim (aj) to Prophet Idrees.

6. The nostalgia that 'if only we had been present on the day of Aashura'. The intention to help and support His Eminence is having the same reward as that of being martyred with Imam Husain (as). To have an ambition to be in the company of Qaim (aj) during his reappearance, to have the intention of helping him, to fight *Jihad* against his enemies by his side is also having the reward of martyrdom. Traditions have been recorded on both these points and we shall quote them in Part Eight, if Allah, the High wills.

7. Imam Husain (as) left Medina in apprehension and arrived in Mecca and again he left for Kufa. Hazrat Hujjat (as) would also be having similar circumstances as mentioned in an authentic tradition of Imam Abu Ja'far Baqir (as):

"Sufyani would send a battalion to Medina. Then Mahdi (aj) would leave Medina and flee to Mecca. The commander of Sufyani's army would learn that Mahdi (aj) is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension resembling that of Moosa bin Imran he would enter Mecca. The commander of Sufyani's army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe." [139](#)

8. The calamities that befell both of them were the most severe. As for the hardships of Imam Husain (as) it is mentioned in the conversation between Adam and Jibraeel that he said:

"O Adam, this son of yours would be involved in such a hardship that calamities would seem small before it." [140](#)

As for Qaim (aj) his hardship has prolonged and his calamity has intensified.

Imam Husain (as) at the time of setting out from Mecca to Kufa asked for help and said:

"Then whoever desires to lay down his life for us and strive in the way of Allah should come out with us, for I shall be leaving tomorrow morning, Allah willing." [141](#)

When Imam Qaim (aj), Hujjat Ibnul Hasan al-Askari (aj) reappears in Mecca he would ask for help as mentioned in a lengthy authentic tradition of the fifth Imam, Imam Muhammad Baqir (as):

“...on that day Qaim (aj) is in Mecca, resting his back to the wall of the Holy Kaaba he takes refuge by it. He calls out: O people, I ask the help of the Almighty Allah. One who wants to respond to me should know that I am from the family of the Holy Prophet (S) and I am the nearest in relation to the Messenger of Allah (S). Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who with argues me with regard to Nuh should know that I am the nearest one to Nuh. And one who argues with me with regard to Ibrahim should know that I am the nearest one to Ibrahim. And one who argues with me with regard to Muhammad (S) should know that I am the nearest one to Muhammad (S). And one who argues with me with regard to the prophets should know that I am the nearest one to the prophets. Has the Almighty Allah not said in His Clear Book? That:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

***“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing.” (Qur’an, Surah Aale Imran 3:33-34)***

Thus I am the remnant of Adam, the treasure of Nuh, the chosen one of Ibrahim and the Purified one of Muhammad (S).

One who argues with me with regard to the Book of Allah should know that I am the nearest one to the Book of Allah. One who argues with me with regard to the Sunnah of the Messenger of Allah (S) should know that I am the nearest one to the Sunnah of the Messenger of Allah (S). To those who are present and hear my words today, I implore them under oath to convey it to those who are absent. I beseech you for the sake of Allah, the sake of the Messenger of Allah (S) and my own sake for my relationship to the Messenger of Allah (S) that you help me and prevent those who want to oppress us as we have been terrorized and oppressed. And we have indeed been compelled to abandon our homes and our children. We have been deprived of our rights and meted out injustice and the evil people attributed falsehood to us. For the sake of Allah, for the sake of Allah do not disgrace us; for our sake help us as Allah would help you...”[142](#)

I say: If you open the ear of your heart and widen your breast with the light of your Lord you would be able to hear the call of the Imam of the time in this period also that he is asking for help from the people of faith. Is there anyone who has responded to the call of His Eminence? Is there any helper? Is there any supporter? Providing help is the requirement of every age.

Helping His Eminence is like helping Allah. It is like helping the Messenger of Allah, it is like helping the saints of Allah, it is helping Islam and faith, it is helping the poor and oppressed people of the world, it is

helping the channel of bounties and the affectionate father...and other aims that are realized by helping His Eminence.

Among the ways of helping His Eminence are spending in his way, printing of books about His Eminence and spending on the descendants and Shias of the Imams (as). And also helping the helpers of His Eminence monetarily, or using ones influence, supporting verbally etc. are in a sense all methods of helping His Eminence.

- [1.](#) Ithbaath al-Huda, Vol. 7, Pg. 357
- [2.](#) Biharul Anwar; Vol. 53, Pg. 9
- [3.](#) Kamaluddin, Vol. 2, Pg. 345
- [4.](#) Tafseer Al-Burhan, Vol. 3, Pg. 146
- [5.](#) Biharul Anwar; Vol. 11, Pg. 204
- [6.](#) Biharul Anwar; Vol. 101, Pg. 320
- [7.](#) Kafi, Vol. 1, Chapter of Imams as inheritors of knowledge
- [8.](#) Biharul Anwar; Vol. 51, Pg. 54
- [9.](#) Wasailush Shia, Vol. 18, Pg. 308
- [10.](#) Wasailush Shia, Vol. 18, Pg. 308
- [11.](#) Kamaluddin, Vol. 1, Pg. 320
- [12.](#) Rauda Kafi, Vol. 8, Pg. 114
- [13.](#) Kamaluddin, Vol. 2, Pg. 430
- [14.](#) Kafi, Vol. 1, Pg. 514
- [15.](#) Kamaluddin, Vol. 1, Pg. 322
- [16.](#) In Biharul Anwar it is narrated from the Messenger of Allah (s) that he said: The Qiyamat will not be established till our Qaim arises, and that is the time when the Almighty Allah would give him permission. And one who follows him will be delivered and one who deserts (or opposes) him will be destroyed. O people, for the sake of Allah, for the sake of Allah go to him even if you have to crawl on snow and ice, as he is the caliph of Allah and my caliph. (The Author)
- [17.](#) Kamaluddin, Vol. 2, Pg. 385
- [18.](#) Biharul Anwar; Vol. 53, Pg. 7
- [19.](#) Majma al-Bayan, Vol. 6, Pg. 519
- [20.](#) Tafseer al-Qummi, Vol. 2, Pg. 51
- [21.](#) Kamaluddin, Vol. 2, Pg. 428
- [22.](#) Biharul Anwar; Vol. 51, Pg. 68
- [23.](#) Kamaluddin, Vol. 1, Pg. 135
- [24.](#) Kamaluddin, Vol. 1, Pg. 136
- [25.](#) Biharul Anwar; Vol. 12, Pg. 19
- [26.](#) Biharul Anwar; Vol. 51, Pg. 27
- [27.](#) Kamaluddin, Vol. 1, Pg. 142
- [28.](#) Biharul Anwar; Vol. 52, Pg. 355, Ghaibat Nomani, Pg. 128
- [29.](#) Al-Burhan, Vol. 1, Pg. 153
- [30.](#) Biharul Anwar; Vol. 52, Pg. 338
- [31.](#) Kharaj, Chapter 13
- [32.](#) Al-Burhan, Vol. 1, Pg. 154, Kafi, Vol. 4, Pg. 205
- [33.](#) Biharul Anwar; Vol. 52, Pg. 16
- [34.](#) Biharul Anwar; Vol. 52, Pg. 55
- [35.](#) Biharul Anwar; Vol. 6, Pg. 53
- [36.](#) Kharaj, Pg. 72

- [37.](#) Kamaluddin, Vol. 2, Pg. 431
- [38.](#) Surah Yusuf 12:84
- [39.](#) Biharul Anwar; Vol. 101, Pg. 320
- [40.](#) Kamaluddin, Vol. 1, Pg. 329
- [41.](#) Biharul Anwar; Vol. 52, Pg. 280
- [42.](#) Kamaluddin, Vol. 1, Pg. 329
- [43.](#) Kamaluddin, Vol. 1, Pg. 327
- [44.](#) Biharul Anwar; Vol. 47, Pg. 138
- [45.](#) Kamaluddin, Vol. 2, Pg. 357
- [46.](#) Kamaluddin, Vol. 2, Pg. 390
- [47.](#) Kamaluddin, Vol. 2, Pg. 391
- [48.](#) An-Najmus Thaqib, Pg. 84
- [49.](#) Tafseer al-Qummi, Pg. 404
- [50.](#) The supplication in Kamaluddin is as follows: Your basest servant is present in your court, your poor one is at your door. I ask you for that which none can give except you.
- [51.](#) Kamaluddin, Vol. 2, Pg. 470, Biharul Anwar; Vol. 52, Pg. 9
- [52.](#) Tafseer al-Askari, Pg. 5
- [53.](#) In his Tawqee the Imam of the age (as) says that his father willed him not to take up residence in big cities...
- [54.](#) Tabsiratul Wali, Pg. 781
- [55.](#) And it is said: The one whom the Almighty Allah made alive by the prayer of Ilyas was Ya-sa'. And Allah knows best. (The Author)
- [56.](#) Biharul Anwar; Vol. 53, Pg. 90
- [57.](#) Al-Burhan, Vol. 4, Pg. 33
- [58.](#) Fayd: It is said to be a halt on the route to Syria and it is also said that it was a city of Najd. Both these statements are mentioned by the author of Majma al-Bahrayn (The Author)
- [59.](#) Biharul Anwar; Vol. 52, Pg. 68
- [60.](#) A tradition says that his name was Ayyash and another tradition says that it was Ayyasha. And Allamah Majlisi has said: According to reports he was other than Alexander and he lived at the time of Ibrahim and the first rulers after Nuh (as). (The Author)
- [61.](#) Biharul Anwar; Vol. 12, Pg. 198
- [62.](#) Kamaluddin, Vol. 2, Pg. 394
- [63.](#) Biharul Anwar; Vol. 12, Pg. 182, Al-Ikhtisas, Pg. 194
- [64.](#) Basairud Darajaat, Pg. 408
- [65.](#) Biharul Anwar; Vol. 12, Pg. 183
- [66.](#) Biharul Anwar; Vol. 12, Pg. 385
- [67.](#) Biharul Anwar; Vol. 52, Pg. 319
- [68.](#) Biharul Anwar; Vol. 12, Pg. 380
- [69.](#) Kamaluddin, Vol. 1, Pg. 331
- [70.](#) Kamaluddin, Vol. 2, Pg. 340
- [71.](#) Biharul Anwar; Vol. 51, Pg. 27
- [72.](#) Kamaluddin, Vol. 1, Pg. 327
- [73.](#) Biharul Anwar; Vol. 51, Pg. 114
- [74.](#) Biharul Anwar; Vol. 51, Pg. 117
- [75.](#) Biharul Anwar; Vol. 52, Pg. 257&258
- [76.](#) The implication of destruction and security is in the religious sense and not worldly matters. (The Author)
- [77.](#) Ilzaam an-Naasib, Pg. 229, New Edition, Vol. 2, Pg. 303
- [78.](#) Ilzaam an-Naasib, Pg. 299, New Edition, Vol. 2, Pg. 303
- [79.](#) Biharul Anwar; Vol. 52, Pg. 215

- [80.](#) Biharul Anwar; Vol. 52, Pg. 205
- [81.](#) Biharul Anwar; Vol. 52, Pg. 205
- [82.](#) Majma al-Bayan, Vol. 1, Pg. 117
- [83.](#) Al-Muhajja, Pg. 748
- [84.](#) Majma al-Bayan, Vol. 5, Pg. 198
- [85.](#) Rauda Kafi, Pg. 287
- [86.](#) Biharul Anwar; Vol. 52, Pg. 332
- [87.](#) Kamaluddin, Vol. 2, Pg. 673
- [88.](#) Biharul Anwar; Vol. 52, Pg. 318
- [89.](#) Kafi, Vol. 1, Pg. 231
- [90.](#) Biharul Anwar; Vol. 13, Pg. 60
- [91.](#) Biharul Anwar; Vol. 52, Pg. 351, Ghaibat Nomani, Pg. 238
- [92.](#) Biharul Anwar; Vol. 52, Pg. 238
- [93.](#) Surah Araaf 7:108
- [94.](#) Biharul Anwar; Vol. 52, Pg. 351, Ghaibat Nomani, Pg. 238
- [95.](#) Kamaluddin, Vol. 2, Pg. 670
- [96.](#) Kafi, Vol. 1, Pg. 231
- [97.](#) Al-Kharaij; Pg. 110
- [98.](#) Kamaluddin, Vol. 2, Pg. 354
- [99.](#) Kamaluddin, Vol. 2, Pg. 377
- [100.](#) Biharul Anwar; Vol. 13, Pg. 368
- [101.](#) Rauda Kafi, Vol. 8, Pg. 240
- [102.](#) Biharul Anwar; Vol. 52, Pg. 390
- [103.](#) In the text of tradition, three times Hizqil is mentioned.
- [104.](#) Rauda Kafi, Vol. 8, Pg. 198
- [105.](#) Rauda Kafi, Vol. 8, Pg. 50
- [106.](#) Rauda Kafi, Vol. 8, Pg. 247, Surah Yasin 36:51
- [107.](#) Biharul Anwar; Vol. 52, Pg. 337
- [108.](#) Biharul Anwar; Vol. 53, Pg. 47
- [109.](#) Biharul Anwar; Vol. 53, Pg. 64
- [110.](#) Tafseer al-Qummi, Pg. 721, New Edition, Vol. 2, Pg. 416
- [111.](#) Al-Balad al-Ameen, Pg. 81
- [112.](#) Kamaluddin, Vol. 2, Pg. 672
- [113.](#) Biharul Anwar; Vol. 52, Pg. 326
- [114.](#) Kamaluddin, Vol. 1, Pg. 156
- [115.](#) Kamaluddin, Vol. 2, Pg. 671
- [116.](#) Biharul Anwar; Vol. 14, Pg. 447
- [117.](#) Biharul Anwar; Vol. 12, Pg. 347
- [118.](#) Al-Kharaij; Pg. 70
- [119.](#) Kamaluddin, Vol. 1, Pg. 327
- [120.](#) Biharul Anwar; Vol. 53, Pg. 7
- [121.](#) Biharul Anwar; Vol. 101, Pg. 320
- [122.](#) Biharul Anwar; Vol. 14, Pg. 187
- [123.](#) Kamaluddin, Vol. 2, Pg. 428
- [124.](#) Kamaluddin, Vol. 2, Pg. 425,
- [125.](#) Kamaluddin, Vol. 2, Pg. 428
- [126.](#) Kamaluddin, Vol. 2, Pg. 430
- [127.](#) Kamaluddin, Vol. 2, Pg. 430

[128.](#) Al-Kharaij; Pg. 92

[129.](#) Al-Kharaij; Pg. 92

[130.](#) Al-Kharaij; Pg. 92

[131.](#) Kamaluddin, Vol. 2, Pg. 443

[132.](#) Biharul Anwar; Vol. 46, Pg. 62

[133.](#) Biharul Anwar; Vol. 86, Pg. 81

[134.](#) Biharul Anwar; Vol. 46, Pg. 223

[135.](#) Manaqib, Ibne Shahr Aashob, Vol. 3, Pg. 372

[136.](#) I say: Perhaps the Imam is compared to 'the day' because when the power of the day comes, it defeats and overpowers the darkness of the night. In the same way when the Imam reappears he will be victorious over the tyrannical powers. Also when the day appears the light of the sun illuminates the world, in the same way when the Imam reappears his effulgence will light up all the world in such a way that people will become needless of the light of the Sun and the Moon. Moreover, when the sun is out, all the people benefit from its light depending upon their personal capacity; in the same way when the Imam (as) reappears all the people will benefit from him in proportion of their own capacity and eligibility. (The Author)

[137.](#) Tafseer al-Qummi, Vol. 2, Pg. 425

[138.](#) Biharul Anwar; Vol. 50, Pg. 308

[139.](#) Biharul Anwar; Vol. 52, Pg. 238

[140.](#) Biharul Anwar; Vol. 44, Pg. 245

[141.](#) Biharul Anwar; Vol. 44, Pg. 367

[142.](#) Biharul Anwar; Vol. 52, Pg. 238

# The Letter Kaaf (K)

## 1. Karam (Munificence) Of His Eminence

To love persons who are munificent is ingrained in human nature and it is a part of it and the intelligent ones are unanimous that it is preferable, rather necessary to pray for such persons.

The difference between a generous and a munificent person is that the former gives only after being asked for something but the latter is such that he gives before being asked. And in the life history of Imam Hasan (as) it is mentioned that a Bedouin came to him and before he could say anything Imam Mujtaba (as) said:

“Give whatever is in the treasury.” There were twenty thousand dinars (or dirham) in the treasury. They were handed over to that man. The Bedouin said in a polite manner: “O my master, will you not let me mention my need and sing your praise?” Imam Hasan (as) recited the following couplets:

1. We are people whose bestowal is having freshness so that people and hopeful ones may get enjoyment from them.
2. We give before we are asked. So that the dignity of the petitioner is not reduced.

3. If the sea comes to know our remaining generosity, it will feel ashamed of its raging waves.

Traditions that prove the perfection of this quality in His Eminence, Qaim (aj) are in large number, whether it be traditions that are general or which are especially about him. Among them it is that in every period of time the Imam is the most munificent and charitable person of the world. And it is that the manners and behavior of Imam Qaim (aj) are same as the manners and behavior of the Holy Prophet (S). And it is also a fact that His Eminence has made Khums on the things that are in possession of the opponents – from the war booty etc. – lawful for the believers – in the event when they purchase them from the opponents. So that their offspring and wealth is purified and it is mentioned in *Biharul Anwar* from His Eminence, Abu Ja'far Baqir (as) that he said:

“When His Eminence, Qaim (aj) reappears and enters Kufa, the Almighty Allah would send seventy thousand *Siddiqeen* (who have testified him) and they shall join the ranks of his companions and helpers. He would pay stipends to his followers twice a year and pay such high salaries twice every month that there would not remain anyone in need of taking *Zakat*. Those who are liable to pay *Zakat* would search for eligible Shias to give their *Zakat* to; they would go to each of their houses and call out but the people would come out and say that they are not in need of charity.”

(Allamah Majlisi says: The tradition continues and further on the Imam says:) “And all the wealth of the world, whether it be on the surface of it or below its surface, would come together to collect with Qaim (aj). He would say to the people: Come to that for which you used to break off relations, shed unlawful blood and commit sinful acts. Then he would give them so much money as none had ever paid before.”<sup>1</sup>

I say: We have mentioned the relevant points in the discussion of the charity of His Eminence.

## [2. Expounding The Sciences For The People](#)

This unprecedented expounding and unveiling of sciences and learning was not present in any period of time and will not be there in any period except the time of the reappearance. In *Basair* it is related by the author through his own chain of narrators from Saad bin Tareef from Asbagh bin Nubatah that he said:

Amirul Momineen (as) was such that whenever a person came to him he used to tell him: “O so and so, be ready for the journey of the Hereafter, and gather for yourself all the provisions that you want as on such and such day at such and such time illness would strike you and the cause of your illness is such and such, and you will die in so and so month on such and such day at such and such hour.” Saad says: I mentioned this statement to Imam Muhammad Baqir (as). He said it was right. I said: “May I be sacrificed on you, why do you not give us such information so that we may be ready for the journey of the Hereafter?” He replied: “Ali Ibnul Husain (as) has closed this door till the time our Qaim (aj) arises.”<sup>2</sup>

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

“Knowledge consists of twenty-seven letters – all that the prophets brought is two letters and people

have not received till date more than two letters. And when our Qaim arises he would bring another twenty-five letters and spread them among the people and add them to the two letters and spread the knowledge of twenty-seven letters.”[3](#)

In that same book is related in a lengthy tradition from His Eminence, Abu Ja’far Baqir (as) with reference to the qualities of Imam Qaim (aj) and the practice of His Eminence during the period of his reappearance that he said:

“...then he would return to Kufa and send those three hundred and thirteen persons to all the parts of the world. He would (also) stroke their shoulders and chests, (by which) they would not face any difficulty in any judgment and every part of the earth would echo with the call of:

‘There is no god except Allah, Muhammad is the Messenger of Allah.’

And that is the implication of the words of the Almighty Allah:

أَفْغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

***“And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.” (Qur’an, Surah Aale Imran 3:83)***

And the master of this affair is not such that he would agree to accept Jizyah like the Holy Prophet (S). And that is the meaning of the statement of the Almighty Allah:

“And fight with them until there is no more persecution and religion should be only for Allah.”[4](#)

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

“And in his time, wisdom would be bestowed to you; so much so that a woman would dispense justice from her home on the basis of the Book of Allah and the Sunnah of the Messenger of Allah (S).”[5](#)

In another report from His Eminence it is stated that he remarked:

“When Qaim (aj) arises, he would appoint a person in each country of the world and say to him: Your guidance is present in the palm of your hand. So whenever you are faced with a decision you find difficult, you should glance at your palm and act accordingly...”[6](#)

In *Kharaj* there is a tradition from the Chief of the Martyrs (as) that he said:

“Then the Almighty Allah would bestow a miracle to our Shias, such that nothing would be hidden from them. So much so, that a man from them would like to know what his family knows. He would inform them of what they know.”[7](#)

In *Biharul Anwar*, in a lengthy tradition from Amirul Momineen (as) it is mentioned that he said:

“...and knowledge would be located in the hearts of the believers. Thus no one would be needful of the knowledge that his brother has and the interpretation of this verse:

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۖ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

**“Allah will render them both free from want out of His ampleness.” (Qur’an, Surah Nisa 4: 130)**

Would be realized on that day and the earth would expose its treasures for them and the Qaim (aj) would say:

“Eat and drink pleasantly for what you did beforehand in the days gone by.”<sup>8</sup>

### **3. Clearing And Removing Hardships From The Believers**

The Imam of the Age (aj), by praying for the believers, generally removes their problems and difficulties, and he also prays especially for those who seek his mediation and refuge and removes so many hardships from them as they could not even estimate. Among all the scholars the noted academic, Allamah Majlisi (r.a.) in his nineteenth volume of *Bihar* has quoted through some channels from Abul Wafa Shirazi that:

“I was a captive in the hands of Ibne Ilyas in Kerman. He had fettered me in chains so that I should be aware that he had decided to hang me from the gate (after executing me). Thus I made Imam Zainul Abideen Ali bin al-Husain (as) as my medium to approach Allah, the Mighty and Sublime, to save me. I went to sleep and saw the Messenger of Allah (S) in dream saying to me: In any problem of the world do not take the medium of me, my daughter and my sons (son), but you may take our mediation for the hereafter and whatever you want from the rewards of the Almighty Allah. However my brother Abul Hasan would take revenge for you from whoever that oppresses you.

I respectfully said: O Messenger of Allah (S), is it not a fact that injustice was done to Fatima and she observed patience and was also patient on those who had oppressed her? Then how could he (Ali) take revenge from one who is unjust to me?

He replied: It was the covenant I had made with him and it was my order, so he had to obey it as her right will be restored but at present he takes up the cause of those of his followers who are oppressed. And as for Ali bin al-Husain, he is for saving from the clutches of rulers, kings and rebellious satans. As for Muhammad bin Ali and Ja’far bin Muhammad, for the Hereafter. And as for Moosa bin Ja’far; pray to him for health and well being. As for Ali bin Moosa, pray through him for safety in journeys by the sea or land.

And as for Muhammad bin Ali ask the Almighty Allah for sustenance through his mediation. And as for Ali bin Muhammad, he is for the recommended acts and doing good to the believing brothers. And as for Hasan bin Ali, he is of the Hereafter and as for Hazrat Hujjat, when the sword reaches your throat – at this point His Eminence (S) pointed to this throat – pray fervently to him and take refuge with him as he comes to help one who calls him and he is a refuge for those who seek his refuge.

Thus I said: O my master, O my Master of the Time, I take refuge with you. Suddenly I saw a person come down from the sky mounted on a horse holding an iron (or bright) weapon. I pleaded: O my master, Protect me from one who is torturing me. He said: I prayed to Allah that I may be allowed to defend you and Allah, the Mighty and Sublime accepted my prayer.

In the morning Ibne Ilyas summoned me and removed the chains. He gave me a robe and said: Through whose mediation did you pray? I replied: I sought the refuge of one who is the refuge-giver, so that he may beseech the Almighty on my behalf:

And praise be to Allah the Lord of the worlds.”[9](#)

Second Incident: In the thirteenth volume of *Biharul Anwar*, Allamah Majlisi has quoted his father, the honorable scholar, Maulana Muhammad Taqi well known as Majlisi, that he said:

In our time was a noble and righteous personality by the name of Amir Ishaq Astarabadi. He had completed 40 Hajjs on foot. It was famous among the people that the earth used to fold up for him. One year he came to Isfahan. I went to him to ask him about the fame he had earned. He told me: “The cause of that honor is that one year when I was on my way to the Holy House of Allah, along with other pilgrims, and when we were at a distance of seven or nine stages from Mecca, I was, for some reason, left behind the caravan and soon they went out of my sight. I lost my way and overcome with thirst, I was about to die when I prayed:

O the righteous one, O Aba Salih guide us to the path, may Allah have mercy on you.

Suddenly an apparition became visible at the end of the desert, before I could make it out, it had already reached me. I saw a handsome youth wearing clean clothes of green hue and having a noble demeanor riding a camel and carrying a water in a container. I saluted him and he replied to my *Salaam* and asked: Are you thirsty? ‘Yes,’ I replied. He gave me the vessel and I drank the water. Then he asked: Would you like to join your caravan? “Yes,’ said I. He made me mount behind him and moved to Mecca. I had the habit of reciting the Hirz-e-Yamaani everyday. At that time also I began to recite it, at some points he used to say: ‘Recite like this.’

Not much time passed that he said to me: ‘Do you recognize this place?’ I looked and saw that I was at Abtah. He said: ‘Alight.’ I alighted, but when I turned back he had disappeared. At that moment I realized that he was Qaim (aj). I became regretful and sad at his separation and was affected that I had not recognized him. Thus when seven days had passed, my caravan reached Mecca and found me there –

while they had lost hopes of my survival – therefore I became famous for having the land folded for me.”

Majlisi says in *Biharul Anwar*: My father said: I recited the Hirz-e-Yamaani in his presence and got it corrected and he gave the permit also.

And praise be to Allah. [10](#)

Another Incident: The practical scholar, Mirza Husain Noori, in the book, *Jannatul Maawa* quotes *Kunooz an-Najaah* of the prominent Shaykh Ameenul Islam Fadl bin al-Hasan Tabarsi that he said:

It is the supplication that His Eminence, the Master of the Time – may Allah the King and the Bestower bless him – has taught to Abul Hasan Muhammad bin Ahmad bin Abi Laith – (r.a.). Abul Hasan fled to the Quraish Cemetery in Baghdad for fear of being killed and he was saved by the bounty of this supplication. Abul Hasan says: His Eminence (aj) taught me to recite as follows:

“O Allah, terrible was the calamity, and its evil consequences are visible, the covering has been removed, (all) hopes have been cut off, the (plentiful) earth has shrunk, the heavenly blessings have been withheld. Thou alone can help, we refer our grief and sorrow to Thee, we have full faith in Thee, in the time of distress, as well as in good fortune. O Allah send blessings on Muhammad and on the children of Muhammad, whom we must obey as per Thy command, through which we become aware of their rank and status, and let there be joy after sorrow for us, for their sake, right away, in the twinkle of an eye, more rapidly than that.

O Muhammad! O Ali! O Ali! O Muhammad! Help me, because both of you help and protect. Give me enough, because both of you provide sufficiently. O our Master! O master of the time! Help! Help! Help! Reach me! Reach me! Reach me! At once, in this hour. Be quick, be quick, be quick, O the Most Merciful, for the sake of Muhammad and his pure children.”

The narrator says: When His Eminence said ‘O master of the time’ he pointed towards himself.

I say: If you desire to learn other aspects of this you may refer to the book of *An-Najmus Thaqib*. May the Almighty Allah give the best of rewards to its author.

- [1.](#) Biharul Anwar; Vol. 52, Pg. 390
- [2.](#) Basairud Darajaat, Part 6, Pg. 262
- [3.](#) Biharul Anwar; Vol. 52, Pg. 336
- [4.](#) Biharul Anwar; Vol. 52, Pg. 345, Surah Anfaal 8:39
- [5.](#) Biharul Anwar; Vol. 52, Pg. 352
- [6.](#) Biharul Anwar; Vol. 52, Pg. 365
- [7.](#) Al-Kharaij; Pg. 138
- [8.](#) Biharul Anwar; Vol. 53, Pg. 86, Surah Haqqah 69:24
- [9.](#) Biharul Anwar; Vol. 94, Pg. 35
- [10.](#) Biharul Anwar; Vol. 52, Pg. 175

# The Letter Laam (L)

## 1. Liwa (Flag) Of His Eminence

Among the important matters is to pray for the hoisting of the flag of His Eminence, as due to it, people would be happy and their distress shall be dispelled as mentioned in *Kamaluddin* from Amirul Momineen (as) that he said from the pulpit:

“A man from my descendants would appear in the last age of time. His complexion would be fair with a reddish hue and he would have a broad stomach, his thighs would be big. And his sides would be broad. He would have two moles, one skin colored and the other like the seal of prophethood of the Holy Prophet (S). He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. When he hoists and waves his flag, he would illuminate the east and the west. He would stroke the heads of the people.

Thus there would not remain any believer but that his heart would become as strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty men. And no corpse would remain but that the celebration of his reappearance would reach its grave as the believers in the grave also would see him in their graves and they would greet each other upon the reappearance of Qaim (aj).”<sup>[1](#)</sup>

I say: Grave implies the spiritual state of the believers in the Purgatory (*Barzakh*). That which proves this matter is a tradition quoted by some elders.

Also in *Kamaluddin* it is narrated that in the standard of Mahdi (aj) is the pledge of allegiance to Allah, the Mighty and Sublime.<sup>[2](#)</sup>

In the same book it is narrated from Amirul Momineen (as) that he said:

“There is a flag for us; and one who goes ahead of it, is a transgressor and one who lags behind it, is destroyed and one who follows it, would achieve the aim.”<sup>[3](#)</sup>

It is reported from Imam Ja’far Sadiq (as) that he said:

“As if I could see Qaim (aj) that he has reached to the rear of Najaf. When he reaches to the back of Najaf he would mount a dark colored pie-bald horse having a white streak between its eyes. Then he would fly on it. Thus there will not remain any city that would not think that Qaim (aj) is with them in that town. And when he unfurls the flag of the Messenger of Allah (S) 13013 angels would descend to him from the sky as they all would be in anticipation of the orders of Qaim (aj)...”<sup>[4](#)</sup>

It is narrated from Abu Hamza that he said:

His Eminence, Abu Ja'far Baqir (as) told me: "As if I can see Qaim (aj) appearing in Kufa at the back of Najaf. When he arrives at Najaf he would unfurl the standard of the Messenger of Allah (S). Its pole would be a pillar of the *Arsh* and those who accompany it would be helpers of Allah, the Mighty and Sublime. He would not bring it down for anyone but that the Almighty Allah would destroy that person."

The narrator says: I asked in a polite manner: "Is that flag with him or it would be brought for him?" He said: "It would be brought for him by Jibraeel (as)." [5](#)

In the same book it is narrated from the Holy Prophet (S) in a lengthy tradition that he said:

"He would be having a standard which would unfurl itself automatically when the time is ripe for his reappearance. And the Almighty Allah would give it the power to speak and it would say: O *Wali* of Allah, march forward and eliminate the enemies of Allah. And he would have two flags and two emblems. And he is having a sheathed sword, which at the time of reappearance would come out its sheath automatically and Allah, the Mighty and Sublime would bestow the power of speech to it and it would call out to His Eminence: O *Wali* of Allah, march forward as it is not right for you to avoid the enemies of Allah." [6](#)

In *Biharul Anwar* it is narrated from Abu Baseer that he said:

His Eminence, Abu Abdillah Sadiq (as) said: "When Amirul Momineen (as) confronted the Basrans, he unfurled his standard, that is the standard of the Holy Prophet (S), therefore they were routed and the sun had not yet set when they called out: O son of Abu Talib, you have destroyed us (or we bring faith)." [7](#) At that time His Eminence ordered that the prisoners not be killed, the wounded must not be attacked, the runaways must not be pursued and whosoever drops his weapons would be secure and whosoever shuts the door, his house (and one who remains there) is safe."

In the battle of Siffeen (the companions of His Eminence) requested him to wave that flag once more but the Imam did not agree to it. They petitioned him through the mediation of Hasan, Husain (as) and Ammar Yasir (r.a.). His Eminence said to Husain (as): "My son, a time period is appointed for these people and they would reach it, and it is a flag that none would wave after me, except Qaim (aj)." [8](#)

Another tradition from His Eminence, Abu Ja'far Baqir (as) about the description of this flag says:

"By Allah, that flag is not made of cotton, silk or muslin." The narrator says: I asked: "Then of what material is it?" Imam replied: "Made of the leaves of the tree of Paradise. The Holy Prophet (S) unfurled it on the day of the battle of Badr. After that he folded it up and gave it to Ali (as). It always remained with Ali (as) till he unfurled it in Basra (in the battle of Jamal).

When Amirul Momineen (as) unfurled it, the Almighty Allah granted victory to him. After that he rolled it up again. And that flag is with us. No one would open it till Qaim (aj) reappears. When he arises no one would remain either in the east or west but that he would see it. Its awe would travel a month's distance

before as well as after it and to right as well as left.”

Then he said: “He would rise up to take revenge for his forefathers. Infuriated and aggrieved for the fury of the Almighty Allah on the people. He would be wearing the dress the Holy Prophet (S) had used on the day of the battle of Uhud. Upon his head would be the turban called *Sahaab* and he would also be equipped with the armor of the Prophet. *Zulfiqar*, the sword of the Messenger of Allah (S) shall be in his hand. At that moment he would extract the sword and go on fighting for eight months...”<sup>9</sup>

I say: This tradition proves that His Eminence is having more than one flag. Other reports also support this point but in this brief discussion we shall refrain from quoting them.

[1.](#) Kamaluddin, Vol. 2, Pg. 653

[2.](#) Kamaluddin, Vol. 2, Pg. 653

[3.](#) Kamaluddin, Vol. 2, Pg. 653

[4.](#) Kamaluddin, Vol. 2, Pg. 653

[5.](#) Kamaluddin, Vol. 2, Pg. 672

[6.](#) Kamaluddin, Vol. 1, Pg. 268

[7.](#) In Biharul Anwar it is ‘you have killed us’ and in Ghaibat of Nomani it is ‘we bring faith’.

[8.](#) Biharul Anwar; Vol. 52, Pg. 367

[9.](#) Biharul Anwar; Vol. 52, Pg. 360

## The Letter Meem (M)

### 1. Marabata (Vigil) Of His Eminence In The Path Of God

We shall, if Allah the High wills, would explain the meaning and excellence of *Marabat* in Part Eight. As for the merit of praying for the two *Maratabas* it is supported by reason as well as religious texts.

The logical proof is that: Those who are in vigil are in fact supporters of Islam and they are the sentries of the Muslims and reason and logic state that such persons deserve our best wishes and prayers.

Textual proof: The supplication of our Imam and Master, His Eminence, the chief the worshippers (as) in *Sahifa Sajjadiya* – the twenty–seventh supplication – is sufficient for this matter.

And that which confirms that Hazrat Hujjat is in *Marabata* on the path of Allah, the Mighty and Sublime are some traditional reports. Some of them are as follows:

1. In a *Tawqee* to Shaykh Abu Abdillah Muhammad bin Muhammad an–Noman, alias Shaykh Mufeed he says:

“From the slave of Allah who is in *Marabata* on His path, to the one inspired and guided to truth...”<sup>1</sup>

2. In the book of *Ghaibat Shaykh Nomani* through his own chain of narrators from His Eminence, Abu Ja'far Muhammad bin Ali Baqir (as) from his father His Eminence, Ali bin al-Husain (as) it is mentioned that he said:

Ibne Abbas sent a person to His Eminence to ask him the interpretation of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

**“O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.” (Qur’an, Surah Aale Imran 3:200)**

His Eminence, Ali bin al-Husain (as) became angry and said: “I wish that one who sent you with this had approached me directly.” Then he said: “This verse was revealed for my father and us, and the perseverance that we have been ordered for has not yet occurred, it would be for some of our descendants...”

3. It is mentioned in *Burhan* from Ayyashi in a *Mursal* tradition (having incomplete chain of narrators) from His Eminence, Abu Ja'far Baqir (as) regarding this verse that he said:

“It was revealed for us and until now the time of steadfastness that is commanded, has not arrived, and it would be in our descendants.”<sup>2</sup>

I say: It is obvious that in the above mentioned traditions the implied *Marabit* is none but our master, His Eminence, the Master of the Age, the Imam of the time (as), on the basis of his statement in the *Tawqee* and as also explained in the chapter of Letter ‘L’. And here it is clear that this matter is a special act of worship of His Eminence just as performing the Hajj of the House of Allah is a special quality of His Eminence as mentioned in the chapter of Letter ‘H’a’.

In addition to this, the length of his patience and his constant lamenting for his great ancestor, the Chief of the Martyrs (as) are among his distinguishing qualities which were not present in his predecessors. In the *Ziarat*, famous as *Ziarat Nahiya* His Eminence says:

“Since I have been pushed behind by the passage of time and being prevented from helping you by fate and I could not fight those who had fought you. And (since) I had not been able to face your enemies I will continue to weep morning and evening...”<sup>3</sup>

This *Ziarat* is mentioned in the part of *Mazaar Kabeer* in *Biharul Anwar* of Allamah Majlisi.

## 2. Miracles Of His Eminence

The special concern and effort of His Eminence in religious propagation and guiding the people is the

basis for his showing of miracles. To pray for one who is concerned with spreading divine customs and struggling to reform the people, is a praiseworthy act according to logic and religious texts. That is why angels pray for the seekers of knowledge in addition to the fact that guidance of the people is the most beneficial matter for them and it is a favor upon them. Thus it is necessary that prayers should be recited for one who guides the people to the right path.

And as for the miracles of His Eminence: The great traditionist Shaykh Hurr Aamili (q.s.) in his book, *Athbaat al-Huda* quoting from the book of Fadl bin Shazan through his own chain of narrators from Abdullah bin Abi Ya'fur has said:

Imam Abu Abdullah Ja'far bin Muhammad, peace be upon both of them and their forefathers said: "There is no miracle of the Prophets and their legateses but that Allah, the Mighty and the High would display the like of it at the hands of our Qaim for exhausting the proof on the enemies."<sup>4</sup>

Details about the miracles that would be shown by His Eminence could be studied in comprehensive books like *Biharul Anwar* etc.

### **3. Mehnat (Hardships) Of His Eminence**

In the book of *Ghaibat Nomani* through the author's own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When the Qaim arises he would have to face more problems from ignorant people than the Holy Prophet (S) had to face in his time. Fuzail says: I asked: How would that be? He replied: The Messenger of Allah (S) was such that when he approached the people, they threw stones, clods and pieces of wood at him; however when our Qaim arises, during his debates with the people all his opponents would be arguing on the basis of the Book of Allah and its interpretation..."<sup>5</sup>

There is another traditional report about this which cannot be quoted here for the sake of brevity.

These are the hardships during the reappearance of His Eminence, and as for the hardships experienced during the period of his occultation, they are not concealed on anyone.

### **4. Masaib (Calamities) Of His Eminence**

There are numerous calamities upon His Eminence, like his great ancestors and elders had to face, especially the hardships of His Eminence, the Chief of the Martyrs, would all be there for His Eminence also, as he is the one who would take revenge from him as mentioned in the interpretation of Qur'an.

It is a recommended act to pray for those who are afflicted with calamities as mentioned in reports and traditions quoted from the Purified Imams (as).

## 5. Mohabbat Mutaqaabil (Reciprocal Love) Of His Eminence And The Believers

Love of His Eminence for the believers and the love of the believers for His Eminence is the most important aim of praying for His Eminence and for beseeching the Almighty Allah for his early reappearance.

As for the love of His Eminence with regard to his believers, there are various groups of traditions that prove this matter. Some of them are as follows:

1. Traditions that prove that: Imam (as) is a loving and affectionate father for the believers, rather he is the most affectionate father.
2. Reports that prove that: Shias are like the leaves of the tree of Imamate.
3. Traditions that prove that: The Imam (as) is sad at the sorrow of the Shias, is moved by their hardships and is pained by their illness.
4. Reports that prove that: Imam (as) prays for the Shias and their well being.
5. Reports that prove that: Imam (as) has made things like the war booty etc. lawful for his Shias during the period of his occultation.
6. Reports that prove that: Imam (as) harkens to the call of help of his friends, also there are numerous instances that prove this matter and we have related quite of few of such instances in this book.
7. That which proves: Imam (as) is present at the funeral of the believers.
8. Traditions that indicate that Imams (as) weep at the calamities of their friends and at the time of their death etc. as it must now be clear for those who have investigated the matter thoroughly.

And indeed the love of the believers towards His Eminence is incumbent and is a part of faith and religion and the acceptance of good deeds depends upon that. Rather there is a special effect of the love for His Eminence, which we shall explain in Part Eight of this book, if Allah wills. So, O devout followers and devotees of His Eminence, pray for your beloved and beseech the Almighty Allah that He may grant you the glimpse of His *Wali*.

[1.](#) Biharul Anwar; Vol. 53, Pg. 176

[2.](#) Tafseer Al-Burhan; Vol. 1, Pg. 335

[3.](#) Biharul Anwar; Vol. 101, Pg. 320

[4.](#) Ithbaath al-Huda, Vol. 7, Pg. 357

[5.](#) Ghaibat Nomani, Pg. 296

# The Letter Noon (N)

## 1. Nafa' (Benefit) Of His Eminence

You should know that the benefits of the blessed existence of His Eminence are of few types:

First Type: Benefits of His Eminence whether he is in *Ghaibat* or present among the people. These are again of two kinds:

First kind: In which all the creatures are partners; like: life and survival in the world etc. as all these are the bounties and benefits of the blessed being of His Eminence – as we have mentioned in Part One and Two of this book – therefore he says in his *Tawqee* thus:

“And as for getting benefits from me while I am in the occultation, it is like benefiting from the Sun when the clouds conceal it from the sight, and I am the security for the folks of the earth just like the stars are security for the folks of the heavens...”<sup>1</sup>

Another report of the Purified Imams (as) has been recorded with the same meaning that shall be mentioned at the end of the book, in a section on sources and references, *Insha Allah Taala*.

Second kind: Scientific benefits and divine bestowals that are especially granted to the believers like: Becoming clear of the time of Daily Prayers and things like that, as mentioned in *Wasail* through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

“There is no cloudy day on which the time of *Zawaal* (decline of the sun) is unknown to the people, but that Imam (as) will call the Sun and it will come out. So that people of every populated place become ready for Prayer and not let it lapse.”<sup>2</sup>

## Second Type: Benefits Of The Occultation Of His Eminence; These Are Also Of Two Kinds:

First kind: They are restricted for the believers and they are many in number. Among them is that: There is much reward related to the anticipation of the reappearance of His Eminence and it shall be explained in Part Eight, if Allah wills. And also that which is among the rewards related to their patience and forbearance during the period of occultation; it shall also be explained in Part Eight, if Allah wills. Also the doubling of the rewards for good deeds during that time as mentioned in *Usool Kafi* and other books quoting Ammar Saabaati that he said:

“I asked Abu Abdillah, peace be upon him: ‘Which is better, worship [*ibadah*] 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 [*al-Haqq*] and its government with the manifest Imam from among you?’

He said: ‘O Ammar, the giving of alms, which is a form of worship in secret is better, by Allah, than giving 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 Might 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 kings.

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!”<sup>3</sup>

There are more rewards and greater recompense for some deeds restricted to the time of His Eminence (aj) and if Allah wills we shall discuss in it Part Eight of this book.

Second kind: It is restricted to the disbelievers and hypocrites, and it is that they have got respite and their punishment has been postponed: as mentioned in the *Tafseer* of Ali bin Ibrahim al-Qummi (r.a.) in the interpretation of the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُؤُودًا

**“So (O Muhammad) grant the unbelievers a respite.”** (Qur’an, Surah Tariq 86: 17)

“During the period of the proclamation of Qaim, he will take revenge on my behalf from the oppressors and rebels of Quraish, Bani Umayyah and all the people.”<sup>4</sup>

Third Type: Benefits during the period of his reappearance; they are of two kinds:

First: They are in the share of all the creatures and beings like the spread of effulgence, and the advent of his justice, and the security of country roads, appearance of bounties of the earth, accord between wild beasts and quadrupeds, absence of harm caused by any stinging creature to anyone, and exceeding bounties and other unlimited benefits...as mentioned in *Biharul Anwar* in the description of His Eminence, Qaim (aj) by Amirul Momineen (as) when he said:

“And the sky would send rain, the trees would put forth fruits and the earth will put out vegetation and it will decorate for its people, and the beasts shall be safe, so much so that they would roam about the earth like domestic animals...”<sup>5</sup>

Second: It is restricted to the believers and it is of two kinds:

First: It is for their life, and it is benefiting and profiting from the honor of the presence of His Eminence and gaining from the effulgence of and receiving from his knowledge; removal of hardships, calamities and illnesses from their bodies. As mentioned in *Biharul Anwar* and other books from Imam Sadiq (as) when he said:

“When our Qaim (aj) reappears, the Almighty Allah would remove hardships from every believer and restore their strength.”[6](#)

The increase in their physical strength has already been explained in the chapter of Letter ‘Q’, and increase in their lifespan as also their witnessing how His Eminence would take revenge from his enemies, and other countless benefits...

Second: For their dead: Among them is that the gaiety of the success of the reappearance of His Eminence would enter their graves as mentioned in *al-Muhajja* from Imam Sadiq (as) under the explanation of the following verse:

وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ

**“And on that day the believers shall rejoice with the help of Allah.” (Qur’an, Surah Rum 30:4-5)**

That he said: “In their graves due to the reappearance of Qaim (aj).”[7](#)

In Letter ‘L’ we already brought some points that go on to prove this matter, and among the benefits of the period of reappearance is that the deceased believers shall be brought back to life as mentioned in *Biharul Anwar* quoting from Imam Sadiq (as) that he said:

“When the time comes for his reappearance in the month of Jumadi II and ten days of Rajab, there would be such heavy rainfall as people have not seen before. Through it, the Almighty Allah would expose the flesh and bodies of the believers in their graves. As if I could see them coming from Jahina shaking off dust from their hair.”[8](#)

In Letter ‘K’ also, appropriate discussions were mentioned and in Part Five more such points would be discussed, that all those who pray for the reappearance of His Eminence would be brought back to life so that they may have the honor to serve in the ranks of the Imam, if Allah the Mighty wills.

## **2. Noor (Effulgence) Of His Eminence**

Among the most important stimuli of praying for His Eminence is his effulgence. That which proves this logic can be explained as follows: If you were on a difficult path in a dark night, which is also having terribly slippery grass and ferocious dogs whose affliction is severe and escaping from there is not possible except through a lamp that may illuminate the way which is not there.

At that time someone brings for you a lamp that would enable you escape those horrors. Now intellect, rather nature and psychology impels you to pray for that person without even considering whether it is a man or a woman, a scholar or an ignorant person, a slave or a free man, as due to only this he is the cause of your escape and freedom and therefore he deserves your prayers. Now that you have understood this matter you should know that investigation into this requires some explanations as follows:

First: Meaning of *Noor* (Effulgence).

Second: Luminosity is the sign of nobility and perfection of one who possesses it.

Third: About the concept that the being of His Eminence (aj) is *Noor*.

Fourth: Regarding the illuminations of the *Noor* of His Eminence in his occultation and appearance.

### Section One: Meaning Of Noor (Effulgence)

You should know that *Noor* is something that is visible on its own and it also illuminates other things by its luminosity. Whether its becoming visible is by itself or it may be taken from someone else. The next point is also the same that it becomes apparent through *Noor*. Because the becoming visible of other things is a branch of this same *Noor*. Someone who does not have it, what he can give to others?

As said in the description of *Noor*, it is visible on its own and makes other things also visible. However if its aim is that it is visible by itself and not dependant on any other thing and the visibility of other things depends upon it, this is itself not lawful. Because it would imply that the word *Noor* cannot be used for anyone else except Allah. So this is not a comprehensive sentence. On the basis of this, *Noor* and its parts are separate and one who sees them thinks that they must all be different but its highest implication is the being of the Almighty Allah; and how beautifully it is said:

O one who is concealed due to the intensity of his luminescence – a visibility that is hidden in his visibility and appearance.

Neither is this *Noor* of the essence nor of form, rather the one that is making apparent is all essence and form; by this explanation the implication of *Noor* is on Allah, the Mighty and the High as mentioned in the verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

**“Allah is the light of the heavens and the earth.” (Qur’an, Surah Noor 24:35)**

There is no need to consider it a metaphor or simile etc, and in the same way is a *Dua* narrated in *Muhajjud Dawaat* from the Holy Prophet (S):

In the name of Allah, the light, In the name of Allah, the light, the light, In the name of Allah, the light over light...[9](#)

Another type of *Noor* occurs under the topic of *Jauhar* (essence) whose highest implication is to the holy being of the Prophet and our beloved, His Eminence, Muhammad bin Abdullah (S) as the Almighty Allah has made him in likeness of His own *Noor* and the holy existence of Imam (as) is also of this same type as shall be explained ahead – and among the types of the *Noor Jauhar* is the scholar, and other types that are having different grades...

Another type of *Noor* is included in the topic of *Arz* (form), like: The *Noor* of lightning, the lamp and similar things. It is worth noting that application of *Noor* on them is true, and by this explanation it becomes clear that there is no contradiction between the traditional reports in the exegesis of the verse of *Noor*, because each of them is talking of one implication of that *Noor*, and if we did not fear the lengthening of discussion, we would have presented full research into this subject.

## **Section Two: Luminosity Is The Sign Of Nobility**

Now that you know that *Noor* is of many types which are having grades one over the other, there is no doubt that *Noor* is the sign of the nobility of its owner and its perfection is the proof of the perfection of his nobility. This matter is absolutely clear and there is no sort of doubt about it and that which proves this, in addition to intellect, are verses of the Holy Qur'an and numerous traditions. Of them are:

The Verse of *Noor*: Almighty Allah, in this verse, has described Himself with this quality, such that there is no further need of proofs.

Verses revealed about thankfulness expected from the people due to His creation of the Sun and the Moon, Allah, the Mighty and Sublime says:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

***“And made the moon therein a light, and made the sun a lamp?” (Qur'an, Surah Nuh 71: 16)***

Verses in which Allah has sworn by the Sun and the Moon, for example:

وَالشَّمْسِ وَضُحَاهَا

وَالْقَمَرِ إِذَا تَلَاهَا

***“I swear by the sun and its brilliance, and the moon when it follows the sun.” (Qur'an, Surah***

## ***Shams 91: 1-2)***

As for the traditional reports, they are exceeding in number, such as:

Traditions regarding the *Noor* of the Holy Prophet (S) – as mentioned in the sixth volume of *Biharul Anwar* – from Imam Sadiq (as) that he said:

“Muhammad and Ali (as) were *Noor* with Allah, the Mighty and Sublime, two thousand years before His creation of (other) creatures. When the angels saw that *Noor*, they saw shining roots and branches on it. So they asked: O our Lord and God, what effulgence is it? Allah, the Mighty and Sublime revealed to them: This is an effulgence of My *Noor*, its root is Prophethood and the branches are Imamate, prophethood is for Muhammad (S), My servant and my Prophet and Imamate is for Ali, My Proof and My *Wali* and if the two were not there I would not have created the creations.”[10](#)

In the same book it is narrated from the Holy Prophet (S) that he said:

“The Almighty Allah created me, Ali, Fatima, Hasan and Husain before the creation of Adam. When neither the sky was constructed nor the earth spread. There was neither darkness nor light, neither the Sun nor Moon, neither Paradise nor Hell.” Abbas asked: “Thus how was the beginning of your creation, O Messenger of Allah (S)?” He (the Prophet) replied: “O my uncle, when the Almighty Allah intended to create us, He created a *Noor* from a word. Then with another word He created a soul. Then he joined the soul to the *Noor*; at that time He created me, Ali, Fatima, Hasan and Husain. And we glorified His praise at the time when there was no glorification and we hallowed Him when there was no hallowing.

When the Almighty Allah intended to create the creatures, He split my *Noor* and with it created the *Arsh* (throne), the *Arsh* is made from my *Noor* and my *Noor* is superior to the *Arsh*. Then He split the *Noor* of my brother, Ali, and from it created the angels. Thus angels are from the *Noor* of Ali and the *Noor* of Ali is from the *Noor* of Allah and Ali is superior to the angels. Then He split the *Noor* of my daughter and from it created the heavens and the earth. Thus the heavens and the earth are from the *Noor* of my daughter, Fatima. And the *Noor* of Fatima is from the *Noor* of Allah and my daughter, Fatima is superior to the heavens and the earth.

Then He split the *Noor* of my son, Hasan and from it created the Sun and the Moon. Thus the Sun and the Moon are from the *Noor* of my son, Hasan. And the *Noor* of Hasan is from the *Noor* of Allah and Hasan is superior to the Sun and the Moon. After that He split the *Noor* of my son, Husain and He created from the *Noor* of my son, Husain, Paradise and Hoorul Ein. And the *Noor* of my son, Husain is from the *Noor* of Allah. And my son, Husain is superior to Paradise and Hoorul Ein.”[11](#)

There are also traditional reports that prove the luminosity of the *Noor* of Her Eminence, Fatima Zahra (s.a.) on the sky for the angels after the Almighty Allah appointed darkness upon them. And in the world at the time of the Prayers the *Noor* from the *Mihraab* (Prayer Niche) of His Eminence throws light for the angels of the sky.

Both these traditions are recorded in the tenth volume of *Biharul Anwar* but for the sake of conciseness we have refrained from quoting them here.

Also among such traditions are those that prove that there shall be different grades for different believers depending on the level of their faith. This tradition is recorded in the third volume of *Biharul Anwar* quoted from Abu Zar Ghiffari who has reported from the Holy Prophet (S) that he said:

“The flag of the Master of the Believers and the leader of the bright-faced ones would arrive at the cistern of Kauthar. So I would step forward and take his hand. At that moment his face and the faces of his companions would brighten up. They would be asked: How did you behave with the Two Weighty Things after me?

They would reply: We followed the Greater Weighty Thing and testified to it; and we supported and helped the Lesser Weighty Thing and we fought in its service. Then I would say: Drink till your thirst is quenched, and they would drink to the full; such that after that they would never feel thirsty. The face of their Imam would be bright like the Sun, their faces would be luminous like the full Moon and some would resemble the brightest stars of the sky.”<sup>12</sup>

### **Section Three: Regarding The Concept That The Being Of His Eminence Is Noor**

Here we would discuss two points:

Point One: That the Imam (as) is *Noor*.

Point Two: That the being of the Imam of the Age (aj) – especially – is *Noor*.

Point One: When it is known that *Noor* is something that shows up on its own, and it also makes other things visible, and there is no doubt that Imam (as) according to the perfections and guidance that he possesses, is the most evident and obvious creature, therefore His Eminence, Abu Ja'far Baqir (as) – in a tradition that we have quoted in the first part of this book – said to Muhammad bin Muslim as follows:

“...A Muslim who begins his day without having a just Imam appointed by Allah, the Mighty and Sublime, would be deviated and misguided...”

On the basis of this, the reappearance of Imam (as) is by the virtue of his excellences and proofs.

Indeed it is sometimes possible that the person of the Imam may be hidden from a group of people and it is possible that he may become visible to them but he, even in the occultation is at the pinnacle of visibility and appearance. Just as Imam Sadiq (as) said to Mufaddal bin Umar – when he wept on hearing from His Eminence that doubts would increase and the flags of suspicion would be hoisted during the period of occultation – His Eminence told him:

Do you see this Sun? “Yes,” he replied. He said: “By Allah, our matter (Imamate) is more illuminated

than this Sun.”

The complete text of the tradition containing the above statements would be mentioned in Part Eight, if the Almighty Allah wills, in the section about weeping for the occultation of His Eminence during the period of his occultation.

In *Kamaluddin* it is narrated from Amirul Momineen (as) that he said from the pulpit of Kufa Masjid:

“O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them.”<sup>13</sup>

As for the realization of possibilities by the being of Imam (as): We have already discussed the relevant points in this part itself as also in Part Three of this book, so we shall not be repeating them here. As mentioned therein, the exposition of sciences did not take place except through the beings of Imams (as) as explained in the chapter of Letter ‘K’. There are also clear traditions about this, some of which we quote hereunder:

1. Shaykh Kulaini (q.s.) has quoted in *Usool Kafi* from Abu Khalid Kabuli that he said:

“I asked Abu Ja’far (as) concerning the words of Allah, to Whom belong Might and Majesty:

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

**“Therefore believe in Allah and His Messenger and in the Light which we have sent down...”**  
**(Qur’an, Surah Taghabun 64:8)**

He said: ‘O Abu Khalid! The Light, by Allah, is the Light of the Imams from the Household of Muhammad (S) till the Day of Resurrection. They, by Allah, are the Lights which Allah has sent down, and they, by Allah, are the Lights of Allah in the heavens and on the earth.”<sup>14</sup>

2. In the same way, the trustworthy one of Islam, Kulaini, in the same book has written that:

His Eminence, Abi Abdillah (as) said, concerning the words of Allah, the Sublime:

وَاتَّبِعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

**“...and follow the Light that has been sent down with him, – they are the prosperous...”** (Qur’an,

### **Surah Araaf 7: 157)**

The Light in this matter is Ali, Amir al-Momineen and the Imams (as).”[15](#)

3. And also His Eminence, Abu Ja’far Baqir (as) has said regarding the verse:

وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ

**“He will appoint for you a light whereby you shall walk.” (Qur’an, Surah Hadid 57:28)**

It means an Imam who is to be followed.”[16](#)

4. Also His Eminence, Imam Ja’far Sadiq (as) has remarked with reference to the verse:

لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا

**“...And to whomsoever Allah assigns no light...” (Qur’an, Surah Noor 24:40)**

It is an Imam from the children of Fatima (as).”[17](#)

There are other traditions also that could be referred in their sources.

Point Two: Regarding the fact that the being of His Eminence, the Remnant of Allah (*Baqiyatullah*) – may we be sacrificed on him – itself is especially ‘*Noor*’.

That which proves this, in addition to that which shall be discussed in Part Four are some traditional reports, of which a few are quoted below:

1. In *Ziarat* Jamia it is mentioned with regard to the qualities of His Eminence that:

“The brilliant *Noor* through which very soon the earth shall be illuminated...”

2. In another *Ziarat* we read:

“And His (Allah’s) *Noor* in the heavens and the earth.”[18](#)

3. In the *Ziarat* of His Eminence on Friday it is said:

“Peace be on you, O *Noor* of the Almighty Allah through whom are guided the seekers of guidance...”[19](#)

4. And in the Supplication of 15th Shaban regarding the qualities of His Eminence, the Master of the Age (as), we read as follows:

“Your *Noor* is luminous and your rays are radiant...”

*Muta-alliq*: It is in the meaning of brilliance, especially related to the appearance of his *Noor* and the radiance of his noble being.

Or it implies that: It has beautified, as he is embellished with a particular effulgence and an extraordinary grace.

Or it might be that: He is prepared for confrontation, as His Eminence would take revenge on behalf of the righteous and good people – as mentioned in numerous traditions.

5. There is a tradition that Sayyid Ibne Tawus has recorded in *Falaah as-Saalileen* and Allamah Majlisi has quoted in *Biharul Anwar* that Ibaad bin Muhammad Madaini says:

I went to meet His Eminence, Abu Abdillah Sadiq (as) in Medina while he had just concluded the *Zuhr* (noon) prayer and spreading his hands to the heavens he was saying:

“O One Who hears all the voices...”

Till the end of the supplication that we shall be quoting Part Seven of this book, if the Almighty Allah wills.

The narrator says: I asked very humbly: “May I be sacrificed on you, did you not pray for yourself?” He said: “I prayed for the effulgence of Aale Muhammad and the foremost of them and the one who would take revenge by the command of the Almighty Allah from His enemies.” I asked: “When would his reappearance occur, may Allah make me your sacrifice?” “Always the creation and the command will be for Him only.” I asked: “Are there signs preceding his reappearance?” He said: “Yes, there are different signs.” I asked: “Such as?” He replied: “The appearance of a walking creature from the east, flags from the west, and mischiefs that shall continuously befall the people of Zauraa (Tehran or Baghdad), and the advent of a descendant my cousin, Zaid in Yemen and the plunder of the Kaaba covering and what Allah likes, does.”[20](#)

6. And in *Tafseer Burhan* and other books it is narrated from Jabir bin Abdullah Ansari that he said:

“I entered the Kufa Masjid to find Amirul Momineen (as) writing something with his finger and smiling at the same time. I asked most politely: O Amirul Momineen (as), what is the reason behind your smile? He replied: I am astonished at the one who reads this verse but is not cognizant about its meaning in the way it deserves to be. I asked: Which verse, O Amirul Momineen (as)? He said:

“Allah is the light of the heavens and the earth; a likeness of His light is as a niche...”

The ‘niche’ is Muhammad (S).

“in which is a lamp,”

I am the lamp.

“the lamp is in a glass,”

The glass is Hasan and Husain.

“(and) the glass is as it were a brightly shining star,”

It is Ali bin al-Husain.

“lit from a blessed”

It is Muhammad bin Ali.

“olive-tree,”

It is Ja'far bin Muhammad.

“neither eastern”

It is Moosa bin Ja'far.

“nor western,”

It is Ali bin Moosa.

“the oil whereof almost gives light”

It is Muhammad bin Ali.

“though fire touch it not”

It is Ali bin Muhammad.

“– light upon light.”

It is Hasan bin Ali.

“Allah guides to His light whom He pleases,”

Qaim, Mahdi (aj).

“and Allah sets forth parables for men, and Allah is Cognizant of all things.”[21](#)

The main points in this are: Just as the being of His Eminence is *Noor* and he is from *Noor* and he guides to *Noor* and his followers are in *Noor*, the date of his birth is itself *Noor* – as we have previously said: The date of his birth is 15 Shaban 256 A.H. and it is the sum total of the numeric equivalent of its

letters. May Allah make us among his Shias and those who see him.

#### **Section Four: Regarding The Illuminations Of The Noor Of His Eminence At The Beginning Of The Reappearance, During Occultation And Presence**

In the heavenly world the illuminations of the *Noor* of His Eminence were revealed for Ibrahim (as) when the ethereal spheres of the heavens were unveiled for him. The tradition that mentions this would be cited in Part Eight under the proofs of justification for taking the name of the Imam of the Age – may our selves be sacrificed on him.

Also the *Noor* of His Eminence was made visible for the angels when Imam Husain (as) was martyred.

In the same way it was shown to His Eminence, the Seal of the Prophets (S) on the night of ascension as mentioned in a lengthy tradition of the Holy Prophet (S) in *Ghayat al-Maraam* narrated through Sunni channels regarding the description of the ascension that he said:

“...O Muhammad, would you like to see them (your successors)? I said: Yes, my Lord. He said: Glance to the right side of the *Arsh*. When I glanced there, I saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja’far bin Muhammad, Moosa bin Ja’far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi; they were in form of luminosities, performing prayers and he – that is Mahdi – was like a brilliant star among them...”<sup>22</sup>

In the same book it is mentioned through Shia sources from the Holy Prophet (S) that he said in the narrative about *Me’raaj* (ascension) that:

“...O Muhammad, would you like to see them? I said: Yes. He (Allah) said: Step forward. I arose and stepped forward. Suddenly I saw Ali Ibne Abi Talib, Hasan bin Ali, Husain bin Ali, Ali bin al-Husain, Muhammad bin Ali, Ja’far bin Muhammad, Moosa bin Ja’far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Hujjat Qaim; and he – Mahdi – was like a brilliant star among them...”<sup>23</sup>

If Allah, the High wills we would see the complete text of the above narration in Part Eight.

I say: The effulgence of Maula Hujjat Ibnul Hasan (aj) on the basis of these two traditions, has a special distinction. Firstly: Among the lights it is like a brilliant star, perhaps due to the fact that the reappearance of His Eminence in this world itself is more complete and perfect than that of all the other Infallibles (as); his domination and decisive victory of religion and grandeur and glory of the people of faith would be effected through His Eminence as would be further explained in the coming pages, if Allah the High wills.

Secondly: The fact that the effulgence of His Eminence was placed in the centre of the lights was due to five possible reasons.

First: It is the proof and indication of nobility and exalted position, as seen in practice of great people;

rather this method is seen in all classes: whenever a goldsmith wants to make a piece of jewellery studded with numerous precious stones, he places the most valuable and the most expensive gem in the center, this is seen in the work of all professionals.

In *Tafseer Majmaul Bayan* it is quoted from *Kitabul Ain* that:

“The center of every object is its best and most equitable place.”<sup>24</sup>

Indeed in the description of our Holy Prophet (S) it is mentioned that he used to sit at the center of his companions. In *Makarimul Akhlaq* it is narrated from Abu Zar that he said:

“The Messenger of Allah (S) used to sit in the center of his companions in such a way that when a stranger arrived he could not make out who the Prophet was till he asked about it...”<sup>25</sup>

That which further supports this matter is that Allah, the Mighty and the High placed the Baitul Ma'moor, which is the most superior place of the heavens, at the center and also that He placed Kaaba at the centre of the earth, the heart of man – which is the most important organ in the centre of the body, the pupil of the eye at the center of the eyeball, the Sun – which is the greatest and brightest body of the solar system – at the center of the system and finally, the Firdaus garden, which is situated in the centre of Paradise.

In *Riyadh as-Salikeen*, written by the spiritual scholar, Sayyid Alikhaan Madani it is mentioned that:

There are a hundred levels in Paradise and the distance between each level is equal to the distance between the earth and the sky. And the highest level is that of Firdaus as the *Arsh* is placed upon it and it is the center-most place of Paradise and the streams of Paradise have their sources therein, thus if you pray, beseech the Almighty Allah to grant you Firdaus.

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

“And as for the residence of Muhammad in Paradise, it is in the Adn Paradise<sup>26</sup> and it is situated in the center of Paradise and it is the most proximate location to the *Arsh* of the Almighty Allah, the Merciful, exalted be His majesty (and he went on to say that) And whose who shall live with him in that Paradise would be the twelve Imams.”<sup>27</sup>

That which further supports this is: The Almighty Allah has commanded the people to guard and be regular in the '*Wusta*' (middle) prayer, from the view that first He has exhorted them to be constant in all the Prayers. Also in the Holy Qur'an it says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

**“And thus We have made you a medium (just) nation...” (Qur'an, Surah Baqarah 2: 143)**

In the same way Allah, the Mighty and the High has bestowed a special excellence to the middle of the month, therefore the fasts of *Baiz* days (three days of the middle of the month) are especially emphasized and recommended.

In the famous tradition of the Holy Prophet (S) it is mentioned that he said:

“The best of the affairs are their most moderate.”

There are numerous testifications to this...

Second: It is an indication of the perfection of reappearance and spread of the effulgence of His Eminence, in the same way as when the Sun reaches to the center of the sky its light will be visible to all the spectators in all the cities and its radiance will reach to the maximum limit as is very much clear.

Third: Anything that is placed at the center of something is one that attracts the most attention, and as the attention of the Purified Imams (as) was continuously directed to the Hidden Imam – it was so because Allah, the Mighty and the High has promised his reappearance and decided that their revenge shall be taken at the hands of His Eminence – Allah, the Mighty and Sublime therefore placed his effulgence in their center.

Four: Perhaps the indication is towards that the perfections and sciences of the Infallible Imams and the past Prophets (as) would be concluded in His Eminence – as we explained in the chapter of Letter ‘K’ – just as the different writings that are around a circle end at its middle, which the astronomers call the center.

Five: It implies that the Maula, the Master of the Time (as) – according to the time sequence – would be coming at the middle in the line of Imams, as the belief in the *Raja't* (Return) of the Imams is a cardinal principle of Shia faith; and the Qur'an and Sunnah prove its validity.

## **Section Five: Brilliance Of The Effulgence Of His Eminence In The World**

The brilliance of the noble effulgence of His Eminence in the world is of various kinds:

First: At the time of birth.

Second: During the period of his occultation and reappearance.

Third: During the period of his occultation in particular.

Four: During the period of his reappearance in particular.

First type: At the time of his birth the effulgence of His Eminence was such that it reached upto the sky. As mentioned in *Kamaluddin* from Muhammad bin Uthman Amri – (q.s.) – that he said:

When the *Khalaf* Mahdi (aj) was born, a luminosity arose from above his head and spread above upto the sky, then he fell into prostration for the Almighty Allah. He raised up his head reciting:

“Allah testifies that there is no god except Him...”

He (as) was born on Friday.<sup>28</sup>

In another report from the maidservant of Abu Muhammad Askari it is narrated that she said:

“When the Sayyid was born, I saw a light from His Eminence that reached upto the horizon and I also saw white birds descending from the sky, they rubbed their feathers on his head, face and all the parts of his body, then they flew away. And when I reported this to His Eminence, Abi Muhammad (as), he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears.”<sup>29</sup>

In another traditional report it is narrated by Hakima that:

“I suddenly saw her (Narjis) that the effect of the light was on her so much that it held my gaze.”<sup>30</sup>

This point is mentioned in *Kamaluddin, Biharul Anwar* and other books.

Second type: Brilliance of the effulgence of His Eminence both during his reappearance and his occultation is having two aspects:

1. Illuminations without any intermediary for some of the believers who were honored by seeing him in person. Among such reports is one mentioned in *Kamaluddin* from Muhammad bin al-Hasan Karkhi that he said:

“Abu Haroon – a person who belongs our school of thought – said: I saw His Eminence, the Master of the Age, while his face shone like a full moon...”<sup>31</sup>

The great traditionist, Muhammad bin al-Hasan Hurr Amili in his book *Asbaat al-Huda Bi Nusoos wal Mojizaat* quoting from *Asbaat ar-Rajaa* of the prominent Shaykh Fadl bin Shazan that he said:

Ibrahim bin Muhammad bin Faris Nishapuri said: When Amr bin Auf decided to kill me, a terrible fear struck me. I bid farewell to my family and wanted to flee. I went to the house of His Eminence, Abu Muhammad [Imam Hasan Askari (as)]. When I reached his place I saw a youth sitting by his side; his face shone like a full moon.

I was astonished by his effulgence and light and I had almost forgotten my circumstances and conditions when he said to me: O Ibrahim, do not flee as the Almighty Allah would remove his mischief from you. I was highly astonished at this and I asked Imam Abu Muhammad: O son of the Prophet, my master, who is this person, that informed about my inner reality? He replied: He is my son and successor...”<sup>32</sup>

Among those who witnessed the brilliance of the effulgence of His Eminence, is Ahmad bin Ishaq Qummi whose traditional report we have quoted in the chapter of the Letter 'Ain' in the fourth part.

2. Illuminations of the effulgence of His Eminence are through a medium: You should know that all the brilliance of the *Noor* in the night and day, of the Moon, the Sun and other heavenly bodies are illuminations of His Eminence and the benefits of his blessed being during the period of his occultation as well as his reappearance. This can be explained under few points:

First: It is that the Sun, the Moon and other heavenly bodies were created from the *Noor* of His Eminence (aj) – as proved by traditional reports on this subject – and it is having no contradiction with traditional reports that state that the Sun and the Moon were created through the *Noor* of Imam Hasan (as), because it is also mentioned in traditions that the *Noor*, the souls and the essence of the family of inerrancy are one. That is they are created from one and the same root. On the basis of this, it is correct to say that: The Moon is created from the *Noor* of the Holy Prophet (S) or the *Noor* of Amirul Momineen or the *Noor* of His Eminence, Qaim or other Imams (as). A similar thing is mentioned by the spiritual scholar, Shaykh Ja'far Shushtari (q.s.) in the book, *Khasais al-Husain (as)*. Under that discussion he proves that the *Noor* of Imam Husain (as) is among the first creations by saying that:

It is so because his *Noor* is from the *Noor* of the Holy Prophet (S) and the Messenger of Allah (S) has said:

“The first thing that Allah created was my *Noor*.”

Second: Traditional reports that prove that all the creatures have been created basically for the sake of the being of His Eminence and his noble forefathers. Thus they are the final cause of creation of the created world. On the basis of this the existence of the Sun and its *Noor* and brilliance is through Hazrat Hujjat and the infallible ancestors of His Eminence.

Third: Traditional reports that prove that the survival of the world and whatever is there in it – like the Sun and Moon etc. – is as a result of the existence of His Eminence, Qaim (aj). On the basis of this, the brilliance of the effulgence of the Sun and the Moon is from the effects of the *Noor* of His Eminence in his occultation as well as presence. It is a statement that has been proved in Part Three of this book.

Third type: It is that the illuminations of the *Noor* of His Eminence during the period of his occultation in particular. These are again of two types: the apparent and the hidden:

Hidden illuminations: It is in the heart of the believers as they behold the existence of the Imam with the realities of faith, which is visible in front of their eyes in all the times and in every place. I have composed some couplets that state this matter:

I have made a house for your master in my heart. I reside in it since I was in ultimate love from the time I was born.

By the one who if he wants he will not create the seed: If he disappears from my sight he is not absent from my heart.

It is this eagerness that embodies your thought for me; as if I speak softly near you, even though you may not be near me.

O our friends, if you be hidden from the view – you will not be hidden and unseen from my heart and memory.

There are numerous traditional reports that prove this matter and we have presented some of them in Part Three. Among other such traditional reports is the following:

The Thiqatul Islam, Kulaini in *Usool Kafi* has narrated from Abu Khalid Kabuli from His Eminence, Abu Ja'far Baqir (as) that he said:

“By Allah, O Abu Khalid, the *Noor* of the Imam in the hearts of the believers is more brilliant than the Sun during the day. And it illuminates the hearts of the believers. 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.”<sup>33</sup>

In the same way Shaykh Sadooq has narrated a tradition in *Kamaluddin* from Jabir Ansari that the Messenger of Allah (S) named the twelve Imams clearly till he said:

“...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 the 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.”<sup>34</sup>

Apparent illumination: The apparent illumination of the effulgence of His Eminence is for some selected pious personages and this matter is restricted to some very special, righteous and sincere people about whom we shall narrate in three anecdotes:

First Incident: *Biharul Anwar* quotes Sayyid Ali bin Abdul Hameed, a person of faith, in the book of *Sultan al-Mufarraj*, that he said:

The incident most famous and well known in all the areas is about Abu Rajeh Hamaami in Hilla, and it is narrated by a group of scholars and eminent people of that town. Among those eminent personalities is also the pious, senior and virtuous Shaykh Shamsuddin Muhammad bin Qaroon. He says that there was a ruler in Hilla called 'Marjaan, the younger'. Some people reported to him that Abu Rajeh abuses the companions of the Prophet. So got Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken.

Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler's men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this way and the poor man fell down exhausted; people thought that he was dead. They informed the king and he ordered his execution.

Those present in the court wanted to know what purpose would be served by his execution. Since he was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die his natural death. Why should the king take the responsibility of his death? When people petitioned much he ordered his release. Since he was seriously injured his relatives carried him home like a corpse. Everyone was sure that he would not survive that night as no sign of life remained in his body.

However when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place.

They were shocked at his sight and asked him how that came to be. He said: I was looking at death with my own eyes. Since my tongue could not move, I was unable to utter any supplication so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by a luminosity and my master. His Eminence, the Master of the Time was stroking my face and saying: Now get up and go to your family. You are perfectly all right now.

Thus when I got up in the morning I was absolutely healthy as you can all see. Shamsuddin Muhammad bin Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people I saw him physically strong, his limbs powerful and his height had also increased. The beard was also bigger than before and the complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained in that way till his end..."[35](#)

Second Incident: In the same way it is mentioned in *Biharul Anwar* from the same source that the author

said: A reliable gentleman has narrated this incident, although this report is famous among the people of Najaf al–Ashraf. The incident is as follows:

The house in which I reside, in this year 789 A.H., once belonged to a virtuous and pious man named Husain Mudallil and *Sabaat Mudallil* is named after him. And this *Sabaat* (a roof between two houses) is adjacent to the walls of the Holy mausoleum of Najaf. This person also had a family. He became affected by such terrible paralysis that he could not even stand up.

The members of his family used to assist him in fulfilling his necessary needs. He remained affected by this malady for a long time as a result of which his family had to face penury and began to depend on charity. In 720 A.H. when a fourth part of the night had passed, he awoke his family members. They saw that the house and the ceiling were illuminated with such a bright light that it dazzled the eyes. They asked him what the matter was.

He said: The Imam of the Time (as) had come and he told me: O Husain, stand up. I said: My master, I am unable to stand up as you can see. He took my hand and made me stand up and all the signs of paralysis disappeared. Now I am perfectly healthy and cured. The Imam (as) also said: This canopy is my route to visit my grandfather Amirul Momineen (as) so you must close it every night. I said:

We hear and obey Allah and you, our master!

After that the man arose and by way of thanksgiving for this divine mercy and kindness he went to visit the mausoleum of His Eminence, Amirul Momineen (as). And that canopy, till this day is a place where people pray during times of need and all those who make petitions at this spot achieve success by the blessings of the holy footsteps of the Qaim (aj).”[36](#)

Third Incident: The great divine scholar, Haaj Mirza Husain Noori has written in *Jannatul Maawa* thus:

Some righteous associates – among whom is: The real Sayyid and intellectual, the avowed scholar, practically devout, jurisprudent and expert, Sayyid Muhammad son of the exceptional scholar, Sayyid Ahmad son of Sayyid Haider Kazmi, may Allah the High help him, who was among the outstanding students of the great teacher, Muhaqqiq Ansari, the refuge of students, pilgrims and those who lived in the neighborhood of Kazmain and his family was famous in Iraq for its nobility, purity, knowledge and merits and had become famous as the House of Sayyid Haider. He has narrated to me – in writing and verbally – the incident related by him is as follows:

Muhammad bin Ahmad bin Haider Hasani Husaini says: When I resided in Najaf al–Ashraf for my religious studies – that is in the period around 1275 A.H. – I heard that some intellectuals and other reliable persons who sold mules and other things to them had informed them that he had been honored by meeting Maula Sahib az–Zaman, may Allah bless him and his purified forefathers. I investigated in order to recognize this man and found him to be righteous and trustworthy. I wanted to find him alone so that I could ask him about his meeting with Hazrat Hujjat, may our souls be sacrificed on him.

I began to show friendship towards him, greeted him often and made many purchases from him till there developed a type of friendship between the two of us. All this was a preface so that I may hear the incident under discussion. Finally one day I went to Masjid Sahla for worship, prayers and supplications on a Wednesday.

When I reached the Masjid I saw the above mentioned person there. I found an opportunity and asked him to stay the night with me. He accepted, when I concluded the rituals of Masjid Sahla, according to the practice prevalent at that time when there was no arrangement for lodging at Masjid Sahla I headed for the Great Masjid of Kufa. When we reached there and also finished performing the rituals particular to the Masjid, I asked him about his story and requested him to relate the incident in detail for me. He related to me as follows:

I had always heard from people having divine recognition and who were honest that one who spends forty consecutive nights in Masjid Sahla with the intention of meeting the Imam would receive that honor and it has been effective many a times. I also developed a desire for it and made an intention that I would perform this act every Wednesday and that hot, cold and rain would not restrain me from this program. I continued it for almost a year and after completing the rituals of Masjid Sahla I used to go and stay at Masjid Kufa.

It was the time of Asr (late afternoon) and as per practice I was traveling on foot; the day was hot and the atmosphere very dark. Dark clouds had veiled the sky and a drizzle was falling. Feeling assured that according to the usual practice, people would come, I set out; but when I reached the Masjid, the Sun had set and the surroundings were dark and lightning and thunder burst forth from the sky. I was very frightened because in the first place there was no one there besides me, not even the caretaker of the Masjid who used to come every Wednesday.

Though I was terribly scared I thought to myself that I should at least perform the Maghrib prayer and complete the special rituals and then go to Masjid Kufa as soon as possible. I egged myself to be brave and arose to perform the Maghrib Prayer. After that I began to recite the special devotions, which by this time, I knew by heart. While I was engrossed in the prayer at the place known as the place of the Master of the Time which was in front of the place of my prayer – I perceived a perfect light there and heard someone reciting the ritual prayer. I was glad and absolutely comfortable because I thought that there was someone from the pilgrims who was worshipping at that blessed place, whom I had not seen when I arrived. So under this impression I continued to recite my devotions according to the original program.

Then I went toward that sacred place. When I entered I saw a great effulgence but did not see any lamp casting such light. Thinking that I might have missed it, I beheld a majestic Sayyid with an aura of awe dressed in the manners of religious scholars standing in prayer. My heart became comfortable by his presence, whom I thought to be a foreign pilgrim, but after some reflection I concluded that he was a resident of Najaf al-Ashraf.

I became engrossed in reciting the *Ziarat* of Hazrat Hujjat (as) and then prayed the *Ziarat* Prayer. When I concluded, I decided to speak to him about going to Masjid Kufa together. But his awe and majesty struck me so, that I looked outside, but I saw the darkness punctuated with lightning and heard the thunder. That gentleman turned to me with a smiling and kind face and said: “Do you want to go Masjid Kufa?” I said: “Yes, my master, it is usual for us, residents of Najaf that when we finish the rituals of this Masjid we go to Masjid Kufa and spend the night there as there are people, servants and water there.”

He arose and said: “Come, let us go to Masjid Kufa together.” I went out with him while I was pleased with him and his good company. We walked in illuminated and pleasant atmosphere on dry ground and I completely forgot the rain and darkness that was present before, till we reached the Masjid and His Eminence – may I be sacrificed on him – was with me and I was in such a happy mood and absolute security in his company that neither I saw darkness nor rain.

I knocked at the outer gate of the Masjid which was locked. “Who is it?” asked the attendant. I said: “Please open up.” He said: “From where have you come in such darkness and rain?” I replied: “From Masjid Sahla.” When the attendant opened the door I turned towards that respected Sayyid but he was gone and all of a sudden there was same darkness, and rain fell on me. I began to call out: “O our master, my lord, come, the door has opened.”

And I went out to search for him and continued to call out aloud but there was no one there at all. Feeling uncomfortable by the slightly cold air and rain I entered the Masjid and at that time I came out of my unawareness as I had waken up from a dream. I scolded myself that though I had witnessed such a miracle I had not realized it. The great light that I had seen at that blessed place was not by any lamp. Even twenty lamps could not produce that much light.

Now I remembered that the noble Sayyid had addressed me by name inspite of the fact that I didn't know him and I had not seen him before. And I also recalled that when I had glanced out of that place, the atmosphere outside was dark and rain was falling and there was also severe lightning and thunder. But when I came out in his company it was so bright that I could see where I put my steps and the ground was also dry and the air pleasant, till I reached the Masjid gate.

And since he left me, I again saw the terrible weather and rain and many other strange matters that made me certain that he was Hazrat Hujjat, the Master of the Time, who, by the grace of Allah had fulfilled my desire to meet him, for which I had unerringly performed the prescribed rituals without being impeded by hot or cold. Thus I thanked the Lord for this grace in excess:

“And praise be to Allah.”[37](#)

Fourth type: Illuminations of the effulgence of His Eminence during the time of his reappearance. This type is also of two kinds: Hidden and apparent. And that which proves the first kind had already been discussed in the third type and that which proves the second type is a tradition that the honorable Shaykh, Ali bin Ibrahim Qummi (q.s.) has narrated from Mufaddal bin Umar that His Eminence, Abu

Abdillah Sadiq (as) said regarding the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

**“And the earth shall beam with the light of its Lord.” (Qur’an, Surah Zumar 39:69)**

“Lord of the earth means, the Imam of the earth.”

I asked: What should happen when he reappears? He replied: “On the basis of this the people would become needless of the light of the Sun and the light of the Moon and they would be content with the *Noor* of the Imam.”[38](#)

Also the respected Sayyid Hashim Bahrani in his book, *al-Muhajja* has narrated from Mufaddal that he said:

I heard Imam Sadiq (as) say: “When the Qaim arises, the earth would be illuminated by the light of its Lord and the people would become needless of the light of the Sun. And the night and the day would be the same and man would have a lifespan of a thousand years during that period. Every year he would be blessed by a son, and daughters would not be born. There would be a garment upon the newborn child that would grow with him and it would assume any color that he may like.”[39](#)

In the same way the prominent and accomplished scholar, Allamah Majlisi (r.a.) has also narrated from Mufaddal in *Biharul Anwar* that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “When the Qaim (aj) arises, the earth would light up with the luminescence of its Lord and the people would become needless of sunlight and darkness shall be dispelled.”[40](#)

In the same book it is narrated from the Holy Prophet (S) that he said:

“Even if a single day remains from the tenure of this world, the Almighty Allah would prolong that day to such an extent that my descendant, Mahdi would reappear on that day. Then, the Spirit of Allah, Isa bin Maryam would descend and recite prayers under his lead, and the earth would be illuminated by the light of its Lord and his kingdom would reach to the east and the west (cover all the world).”[41](#)

As for the illuminations of His Eminence in the Hereafter: a tradition that the Thiqatul Islam, Muhammad bin Yaqaob Kulaini has mentioned in *Usool Kafi*, proves it. The traditional report is as follows:

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

“Their light running before them, and on their right hands...”

On the Day of Resurrection the Imams of the believers move before the believers and on their right

hands, till they have set them down in the abodes of the people of Paradise.”[42](#)

Sayyid Bahrani has also mentioned in his *Tafseer Burhan* from Imam Ja'far Sadiq (as) that he said:

يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

***“Their light running before them, and on their right hands... (Qur'an, Surah Hadid 57: 12)***

The *Noor* of the Imams of the believers would move ahead to the right side of the believers till it takes them to their abodes in Paradise.”[43](#)

### **Bounties of His Eminence**

In Part Three of the book it was learnt that all bounties in which people are immersed, be they hidden or apparent, are all as a result of the being of Hazrat Hujjat (as) and this matter is the greatest reasons to pray for His Eminence. Further explanations shall be give in Part five, if Allah the Mighty wills.

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

“This Ummah would be made to account for the bounties that the Almighty Allah had granted it for the sake of the Holy Prophet (S) and his Ahle Bayt.”[44](#)

It is also narrated from His Eminence that he said regarding the verse:

“Then on that day you shall most certainly be questioned about the boons.”

“We are those bounties.”[45](#)

A similar traditional report is recorded from Amirul Momineen (as).

It is narrated by Abu Khalid Kabuli that he said:

I came to His Eminence, Muhammad bin Ali (as) and food was brought for me, which was so tasty that I had never tasted anything more delicious. He (the Imam) asked me: “O Abu Khalid, how did you find our food?” I replied: “May I be sacrificed on you, what delicious food it was. But I was reminded of the verse of the Book of Allah.” He became annoyed and asked, “Which verse?” I said:

“Then on that day you shall most certainly be questioned about the boons.”

He said: “By Allah, you will never be asked about this food.” Then he put on such a wide smile that his teeth showed and he asked, “Do you know what that bounty is?” “No,” said I. He said: “We are the bounties.”[46](#)

There are a large number of traditional reports on this topic that are quoted in *Burhan* and other books.

If it is said: In some traditions, ‘bounty’ is interpreted as security, health, dates and cool water. Then how can we reconcile them with the above tradition?

I say: There is no contradiction between these traditions because the Imams have spoken of a particular bounty in each tradition, this does not mean that it is limited to that particular thing. That which proves this matter is a traditional report recorded in *Burhan* from Imam Ja’far Sadiq (as) when he said:

“We are from the bounties.”

Indeed the existence of the Imam is among the greatest of the divine bounties because it is root of all the apparent and hidden bounties. It is on the basis of this, it is said that on the Judgment Day people would be asked about the bounties.[47](#)

As for tasty food and cool water etc., Allah, the Mighty and the High would not ask His servants about them – since it is mentioned in some traditions – in other words all the people would be questioned about the Holy Prophet (S) and the Holy Imam (as). One who has thanked Allah for this great bounty and had been among the followers and devotees of the Infallibles (as) would be from the successful ones and he would then not be asked about other bounties.

But if he is from the opponents and disbelievers he would be interrogated about every bounty – small and big – he would be taken to a complete accounting which is sometime referred to as the ‘Soo-al-hisaab’ (evil accounting).

By this explanation we can reconcile the traditional reports which are apparently contradictory as some traditions state that the Almighty Allah is more dignified than that He should ask His servants about food and water that He bestowed them. But in other traditional reports it is mentioned that the lawful things of the world would be asked about.

The explanation of this matter is that the accounting will be there for sure and the Holy Qur’an proves this, but the people are of various kinds:

1. Some would be exempted from the whole accounting, and this has no contradiction with the verses of Qur’an that are talking about the accounting since the verses are absolute and they could be specific and restricted. It is thus quoted from Imam Ja’far Sadiq (as) in *Tafseer Qummi* that he said:

“The Imam of its time would take the account of every community. The Imams would recognize their friends and their enemies by their faces and this is mentioned in the words of Allah:

وَعَلَى الْأَعْرَافِ رِجَالٌ

**“And on the most elevated places there shall be men.” (Qur’an, Surah Araaf 7:46)**

They are the Imams.

يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

**“Who know all by their marks.”** (Qur’an, Surah Araaf 7:46)

They would give the scroll of deeds of their friends in their right hands and they would enter Paradise without accounting; and they would give the scroll of their enemies in their left hands and they would head towards Hell without any accounting.”[48](#)

In the same book it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said regarding the verse:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

**“For those who do good is good (reward) and more (than this).”** (Qur’an, Surah Yunus 10:26)

“*Husna* is Paradise and *Ziyadah* is the world. Whatever Allah gives them in the world He will not take account from them in the hereafter.”[49](#)

A similar tradition is mentioned in *Biharul Anwar* quoting Amirul Momineen (as).

It is the group of the same believers who did not spend the divine bounties in the path of His displeasure and anger. That which proves this is the word ‘*Ahsanoo*’ in the holy verse. They have paid thanks for the bounty of Imam and they fulfilled the rights and duties of *Wilayat* (mastership).

2. The second group is of those who would have to face the accounting but the Almighty Allah would pardon them and forgive their sins. He would take his accounting in such a way that no creature would know about it. Or the Imam of their time would take their accounts in this manner. This is a group of believers, who had recognized the great bounty of *Wilayat* but they wasted other divine bounties or some of them in way of Allah’s anger and displeasure. The Almighty Allah would take their accounts but in the end forgive them.

That which supports this is a tradition quoted in *Biharul Anwar* from *Amali* of Shaykh Sadooq through his own chain of narrators from Imam Ja’far Sadiq (as) that he said:

“When it would be the Judgment Day they would look upon two believers who are both eligible for Paradise. One of them was poor and the other rich in the world. The poor man would say: O my Lord, what am I worth? I did not possess any such position that I could have dealt with justice or injustice. You also did not give me any wealth that You can ask me about the fulfillment of its rights. My livelihood was just enough for my survival as You know it and You had decreed it.

So the Almighty Allah would say: My servant is right, release him so that he may proceed to Paradise.

The other person would remain so long that he would be perspiring so much that if forty camels drank it, it would be sufficient for them. Then they would enter Paradise. That poor man would ask him: What delayed you? He would reply: The long accounting. I was continuously asked about one thing and forgiven and then again asked about another thing (and this went on) till the Almighty Allah immersed me in His mercy and put me among the repentants. Who are you? The man will reply: I am that same beggar who was with you at the accounting place. He asked: Only this much period in the blessings of Paradise changed you!”[50](#)

And in that same book it is quoted from *Amali* of Shaykh Tusi from His Eminence, Abu Ja’far Baqir (as) that he said regarding the verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

**“Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.” (Qur’an, Surah Furqan 25:70)**

He said: They would bring a guilty believer on Judgment Day so that his account may be taken. Then the Almighty Allah would personally take his accounts and none of the people would know about his sins. His sins would be mentioned to him and he would confess to them.

Then Allah, the Mighty and Sublime would say to the scribes: Change them into good deeds and make them visible to the people. People would say: This man doesn’t have a single guilt. Then the Almighty Allah would order him to be taken to Paradise. This is the exegesis of this verse and it is especially about the sinners from among our Shias.”[51](#)

In the same book it is narrated from *Uyun Ahkbar ar-Reza* through the author’s own chain of narrators that Ibrahim bin Abbas Suli has reported thus:

One day I was in the service of Ali bin Moosa ar-Reza (as) when he said to me: “There is no real bounty in the world.”

A *Faqih* present there said: Allah, the Mighty and Sublime says:

“Then on that day you shall most certainly be questioned about the boons.”

Is this bounty of the world not cold water?

His Eminence, Reza (as) said with his voice raised:

“You have interpreted in this way and you explained the meaning of ‘bounty’ in different ways. Some have said: It is cold water, other claimed: It is good food, yet others stated: it is good sleep and certainly, my father has narrated from his father, Abu Abdillah (as) that these statements of yours regarding the verse:

“Then on that day you shall most certainly be questioned about the boons.”

Were mentioned to him. He became angry and said: Allah, the Mighty and Sublime would question His servants about what He has bestowed and given them as bounty and He will not remind about His favors. Reminding about favors is considered a bad quality in the people, how can be attributed to the Creator something that is not acceptable from His servants? However, the ‘bounty’ is love and *Wilayat* for us Ahle Bayt. After *Tauheed* and *Nubuwwat* the Almighty Allah would ask about that because if he has fulfilled their rights properly He would give him the bounty of Paradise which is eternal.

And indeed, my father has narrated from his father from Muhammad bin Ali from his father Ali bin al-Husain from his father Husain bin Ali from his father that he said: the Messenger of Allah (S) said: O Ali, the first thing that every man will be asked after death is about the testimony of ‘There is no god, except Allah.’ And that ‘Muhammad is the Messenger of Allah’ and that you are the *Wali* (master) of the believers since the Almighty Allah has appointed that *Wilayat* for you and I appointed it for you. Thus all those who confess to it and have faith in it would achieve the ‘bounty’ that is going to remain forever.”[52](#)

In *Tafseer Burhan* Imam Ja’far Sadiq (as) has been reported to have said:

“The Almighty Allah, the Blessed and the High, whenever He wants to take the account of the believer, He gives him the scroll his deeds in his right hand and begins to take his account saying: My servant, you did this and that and in this way and that way? He will say: Yes, my Lord, I have done all these things. Then the Almighty Allah says: I have forgiven you and have changed your sins into good deeds...”[53](#)

3. The third group is of those who would be questioned about everything they have been given as a bounty from the Imam – big or small – so much so that they would also be questioned about dates, cold water and things like that as Amirul Momineen (as) is reported to have said in another tradition:

– and they shall not be forgiven. They would be those who would not have thanked the Almighty for the great bounty, that is the *Wilayat* of the Imam and his being is. The Almighty Allah says in Surah Raad:

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْاِحْسَنٰى ۝ وَالَّذِينَ لَمْ يَسْتَجِيبُوْا لَهُ لَوْ اَنَّ لَهُمْ مَا فِى الْاَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهٖ ۝ اُولٰٓئِكَ لَهُمْ سُوْءُ الْحِسَابِ وَمَا وَّاهُمْ جَهَنَّمَ ۝ وَيَسَّ الْمِهَادُ

**“For those who respond to their Lord is good; and (as for) those who do not respond to Him, had**

**they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.” (Qur’an, Surah Raad 13: 18)**

In *Biharul Anwar* it is narrated from Ayyashi through his own chain of narrators that Imam Sadiq (as) said regarding the verse:

وَمَا أَوْأَاهُمْ جَهَنَّمَ

**“An evil reckoning shall be theirs.”**

“That is the long time during which the sins he has committed would be accounted for but the good deeds that he has done would not be taken into account.”[54](#)

I say: It is because of their denial of the great divine bounty due to which good deeds are accepted.

4. The fourth group would be of those about whom His Eminence, the Chief of those Who Prostrate (Sayyid-us-Saajideen) (as) has said in the sermon of Friday as follows:

“And know that scales would not be set for the polytheists and the scroll would not be unfurled for them. Rather some groups would be herded towards Hell...”[55](#)

Anyone who studies and investigates into traditional reports would accept this research.

Here we discussed a matter in detail which though it was beyond the scope of our discussion, it is that thankfulness must be observed for the bounties of His Eminence.

Though the bounties of His Eminence – may Allah bless him – during the period of his reappearance have a special significance, as traditions have been recorded on this matter. Among them is that: In *Biharul Anwar* it is narrated from the Holy Prophet (S) that he said:

“My Ummah will enjoy a leisure in the time of the Mahdi (aj) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but bring it forth.”[56](#)

Also in that book under the tradition of Mufaddal bin Umar it is narrated from Imam Ja’far Sadiq (as) that he said:

“...Then Mahdi will return to Kufa and the sky would rain golden locusts – just as the Almighty Allah rained them on Ayyub in Bani Israel – and on his companions treasures of the earth from gold and jewels and ... he would distribute...”[57](#)

## Help of Islam, Forbidding Evil and Enjoining Good by His Eminence

Each of these matters are motivations, according to reason as well as religious law to pray for one who performs these actions, as those who enjoin good and forbid evil are defenders of religion and shelters for Muslims and the Qur'anic verses and traditions in large numbers have stressed observance of these two Islamic duties. In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (as) in a lengthy tradition that he said:

“Enjoining good and forbidding evil is the path of the prophets and the style of the reformers. It is an important duty and through it, obligatory duties are established and tendencies remain safe and the earnings become lawful, and injustices are repelled and the earth is inhabited and revenge is taken from the enemies in an equitable manner. And the affair of religion is made firm. So you must deny by your hearts and speak it with your tongue and hit at the faces of sinners and do not fear the criticism of anyone in the way of Allah.”<sup>58</sup>

In *Layali al-Akhbaar* it is recorded from the Holy Prophet (S) that he said:

“As long as people practice enjoining good and forbidding evil and cooperate in good deeds they shall always remain in happiness and prosperity. Thus if they do not practice this deed, bounties would be taken away from them and they would dominate each other and help would remain for them neither in the earth nor in the heavens.”

It is narrated from His Eminence that he said:

“If people do not enjoin good and do not forbid evil and do not have the leadership of the righteous ones of my Ahle Bayt, the Almighty Allah would make the evil and the wicked of them rule over them. At that time when the devout ones of them supplicate, their supplications would not be accepted.”

There are exceeding number of traditions on this topic and in the discussion of the similarities of His Eminence with His Eminence, the Chief of the Martyrs, we have seen how the Imam had struggled and strived to enjoin good and forbid evil. And how his efforts had been such that no one else has struggled so much. Since the Imam of the Age (as) is appointed by the Almighty Allah to remove all the evil from the world. In a way that no one else will remain who can be given refuge for his own evil deeds.

In the book of *al-Muhajja* under the exegesis of the verse:

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

**“Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah’s is the end of affairs.” (Qur’an, Surah Hajj 22:41)**

It is narrated from Imam Muhammad Baqir (as) that he said:

“It is for Aale Muhammad, Mahdi and his companions. Allah, the Mighty and the High would give the control of the whole world to them and reveal the religion. And Allah, the Mighty and the High would destroy the innovations and falsehood through him and his companions in the same way as the Sufyanis have killed the truth. Till there would not remain any trace of oppression and they will enjoin good and forbid evil and the end of matters is in the hands of Allah.”

Now that you know this matter, I say: It is possible to give two reasons that it is recommended, rather compulsorily for every Muslim to pray for one who enjoins good and forbids evil:

First: It is that reason and religious law order to pray for the well being of and to support those who enjoin good and forbid evil because they are the helpers of religion of Allah and the defenders of its limits; as enjoining good and forbidding evil is itself a favor on the Muslims and an act of kindness towards them. And this meaning is absolutely clear.

Second: It is that the first stage of forbidding evil is denial by conscience. And this matter though hidden and internal, has numerous important effects and is very much valuable that are seen through the organs and limbs. That which proves this is a tradition mentioned in *Kafi* through a trustworthy chain of narrators almost of authentic quality reporting from His Eminence, Abu Abdillah Sadiq (as) that he said:

Amirul Momineen (as) said: “The Holy Prophet (S) ordered us to face the sinners with a frown and an angry face.”[59](#)

In that same book through a single narrator it is mentioned that His Eminence, Abu Abdillah Sadiq (as) said:

“Allah, the Mighty and Sublime sent two angels to a town to turn it upside down.

When they reached there, they saw a man calling Allah and paying obeisance to Him. One angel said to another: Do you not see this worshipper? He replied: Why? Do what the Almighty Allah has ordered. He said: No, I will not do anything till I once again take fresh orders from my Lord. So he returned to Allah, the Mighty and the High and said in a polite manner: O my Lord, I had gone to that town. I saw such and such servant of Yours calling You and paying obeisance in Your court. The Almighty Allah said: Go and do what I had commanded you as this person was such that he never made his face contorted in anger for Me.”[60](#)

And numerous other reports...that which is implied by this is that if the believer sees an evil which he is not having the power to forbid and prevent, he must at least oppose it by his heart and he must pray to the Almighty Allah to send a person who is capable of preventing that evil. In the same way, it is necessary for him to pray for one who forbids evil.

And this condition is natural for the believing men and believing women and it is present in their nature. And since we know that the one to remove all evils and one who will destroy all ills and disputes is that

same Qaim Mahdi (aj), it is incumbent on us that we beg the Almighty Allah to hasten his reappearance and help and assist him for removing the various evils and prohibited things.

### Nida (Call) of His Eminence

Reason and religious law has made it compulsory on us to pray for His Eminence as he has himself asked us to do so. Call of His Eminence has come in his blessed *Tawqee* recorded in *Ihtijaaj* and other books as follows:

“Pray more for my early reappearance, as in it lies your success.”<sup>61</sup>

Explanation regarding this would be presented in Part Five, if Allah, the High wills.

The point that the call of His Eminence – blessings of Allah and peace be on him – is a cause for praying for him, is not in need of elaboration, because it is a natural thing that anyone considering it with justice would agree that when a righteous and a noble person has been oppressed and deprived of his rights and he is calling for help, is it not the right thing to heed his call and go out to help him? Yes, by Allah, especially if one is from the people of love and *Wilayat* (Shia). And in Part Three we shall mention the discussion relevant to this topic.

As for the proof based on religious law, there are numerous traditional reports. Among them is the one mentioned in *Usool Kafi* from Imam Ja’far Sadiq (as) that the Holy Prophet (S) said:

“One who begins his day without being concerned for the affairs of the Muslims is not from them. And one who hears a man calling: ‘O Muslims’ and he does not heed his call, is not a Muslim.”<sup>62</sup>

I say: Do you not hear the call of your Master and leader? Do you heed his call?

Do you fulfill his needs? That he, through his circumstances and by statements, calls for your help. Then, O people who have understanding, help him. And since the discussion has reached this stage, it would not be out of place to quote some of the calls of His Eminence before and after his reappearance. And we would also mention the other calls that are related to His Eminence:

1. In *Biharul Anwar* it is quoted from Nomani through his own chain of narrators from Abu Baseer from Imam Ja’far Sadiq (as) that he said:

“Qaim (aj) would not reappear till an announcement in his name is not made from the sky on Friday eve, the 23rd of the month of Ramadan. I asked: What would that announcement be? He replied: His name will be announced with that of his father’s that so an so, son of so and so is the Qaim Aale Muhammad (as). Listen to him and obey him. Then there would not remain any living thing but that it would hear that call. The announcement would be so loud that sleeping people would wake up and come out in their courtyards. Rather the veiled ladies would also be brought out. And hearing this, Qaim (aj) will rise up. And this announcement would be made by Jibraeel.”<sup>63</sup>

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“A caller will call out from the sky that so and so son of so and so is Imam. And he would call out his name. While Iblees, may Allah curse him, would call out from the earth, in the same way as he had called the Holy Prophet (S) on the night of Uqbah.”[64](#)

2. In the same book it is narrated 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), the advent of Qaim (aj) are among the inevitable occurrences. I asked: How would the call be? He said: On the first day the caller will call out from the sky: Indeed, the truth is with Ali and his Shias. After that Iblees, may Allah curse him, will call at the end of the day that: Indeed, the truth is with Uthman and his followers. Thus at that time those who are inclined to falsehood will fall into doubt.”[65](#)

3. In *Biharul Anwar* it is quoted from Ayyashi from Ajlan Abu Salih that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “The days and the nights will not end till the caller announces from the sky: O people of truth come away, O people of falsehood come away. Thus the former would separate from the latter and the latter would separate from the former.” The narrator says: I asked: “May Allah bless you, after this announcement would they again mix together?” He replied: “No, the Almighty Allah says in the Holy Qur'an:

“On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.”[66](#)

4. Also in that book in a lengthy tradition from His Eminence, Abu Ja'far Baqir (as) it is mentioned that he said:

“Thus Qaim (aj) would stand between the *Rukn* and *Maqaam* and perform the prayer and his deputy would also be with him. After that he would say: O people, we ask Allah to help us against those who oppress us and take away our rights. One who argues about Allah should know that I am the most deserving person with regard to the Almighty Allah.

Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who argues with me with regard to Nuh should know that I am the nearest one to Nuh. And one who argues with me with regard to Ibrahim should know that I am the nearest one to Ibrahim. And one who argues me with regard to Muhammad (S) should know that I am the nearest one to Muhammad (S).

And one who argues with me with regard to the prophets should know that I am the nearest one to the prophets. One who talks with me with regard to the Book of Allah should know that I am the nearest one

to the Book of Allah. We and every Muslim would give sacrifice today as we have been oppressed and we have been made homeless, and injustice has been done to us and we have been forced to leave our homes, our property and families. Today we beseech the Almighty to help us and all the Muslims. By Allah three hundred and odd persons, among whom would be fifty women, would come and gather at Mecca without fail, like autumnal clouds and this is what the Almighty Allah has said:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ﴿١٤٨﴾ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**“Wherever you are, Allah will bring you all together; surely Allah has power over all things.”**  
**(Qur’an, Surah Baqarah 2: 148)**

At that time a man from the family of the Holy Prophet (S) would say: This is the town whose people are oppressors. Then he would leave Mecca with those who accompany him numbering three hundred and odd persons would pledge allegiance to him between the *Rukn* and *Maqaam* after seeing the pledge of the Holy Prophet (S) and the flag and the weapon of His Eminence. And it is at the time when his deputy would be accompanying him. After that the announcer will call out from the sky under his name and command in Mecca till all the people of the world would hear (his name).<sup>67</sup>

5. In *Ghaibat Nomani* it is mentioned from His Eminence, Abu Ja’far Baqir (as) that he said:

“If you see a great fire burning in the east for three days or seven days, then wait for the victory of Muhammad’s progeny, if Allah wills, Allah is Mighty, Wise.”

Then he said: “The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Jibraeel to the people.”

Then he added: “A call will come from the heaven with the name of Qaim (aj). It will be heard by everyone in the east and the everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Jibraeel.”

Then he said: “The cry will be in the month of Ramadan, on Friday eve, which will be the 23rd of the month. Do never doubt that. Listen and obey. At the end of the day there will be the voice of Iblees, the cursed, calling out: ‘So and so (Uthman) is killed unjustly’ just to make people doubt and become confused. On that day many people would doubt and become confused...”<sup>68</sup>

6. In the same book it is narrated from Abdullah bin Sinan that he said:

I was in the presence of His Eminence, Abu Abdillah Sadiq (as) when I heard a man from Hamadan say: These Sunnis criticize us and tell us: You claim that a caller from heaven will call out the name of the man of deliverance.

His Eminence, Abu Abdillah Sadiq (as) became so angry. He changed his sitting position and said: “Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father saying: By Allah, it has been mentioned in the Qur’an. Allah has said:

إِنْ نَشَأْ نُزَلِّ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

**“If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.” (Qur’an, Surah Shuara 26:4)**

Everyone on the earth then will submit to that (the call coming from the heaven) and his neck will stoop when a call is heard from the heaven announcing that: ‘The right is with Ali Ibne Abi Talib and his followers.’ The next day Iblees will rise in the space until he disappears from the people of the earth and calls out: ‘The right is with Uthman bin Affan and his followers. He has been killed unjustly, so you are to avenge his blood.’

Allah will confirm the believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahle Bayt).

Then His Eminence, Abu Abdillah Sadiq (as) recited this Qur’anic verse:

“And if they see a miracle they turn aside and say: Transient magic.”[69](#)

7. In the same book it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “A caller will call out from the heaven that so-and-so is the Emir and that Ali and his followers are the victorious ones.”[70](#)

8. It is also mentioned that Abu Baseer reports Imam Ja’far Sadiq (as) saying:

“It will be announced in the name of His Eminence, Qaim (aj) that: O so-and-so son of so-and-so, rise up.”[71](#)

9. The voice of His Eminence himself: We have explained about it in his resemblance to his forefather, His Eminence, Abu Abdillah al-Husain (as).

10. In *Ghaibat Nomani* in the report of Huzaiifa bin Mansoor it is narrated that His Eminence, Abu Abdillah Sadiq (as) said:

“The Almighty Allah has a banquet at a place called Qirqisiya where a caller from the heaven calls out: O birds of the sky and beasts of the earth, come to eat and be satiated of the flesh of the tyrants.”[72](#)

11. Again in a lengthy tradition it is reported that His Eminence, Abu Ja'far Baqir (as) said:

“The commander of Sufyani’s army will stop in the desert. A caller from the heaven will call out: O desert, destroy these people. The desert will sink with the army and none of them will escape death except three persons from the Kalb tribe, whose faces Allah will turn towards their backs...”[73](#)

12. In *Biharul Anwar*, in a lengthy tradition from Amirul Momineen (as) it is narrated that he said:

“And in the month of Ramadan from the east at dawn a caller will call out: O people of guidance come together. And after sunset a caller will say: O people of falsehood, come together.”[74](#)

13. In *Kamaluddin* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The first one to pledge allegiance to Qaim (aj) is Jibraeel who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods, issue such a loud call that when the creatures hear it, they would cry:

“Allah’s commandment has come, therefore do not desire to hasten it.”[75](#)

14. In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“As if I can see Qaim (aj) on the day of Aashura, on Saturday standing between the *Rukn* and *Maqaam* and Jibraeel is announcing before him: Allegiance is for Allah. Then he would fill the earth with justice and equity like it would have been fraught with injustice and oppression.”[76](#)

15. In *Ghaibat Nomani* it is narrated by Ubaid bin Zurarah that His Eminence, Abu Abdillah Sadiq (as) said:

“The name of Qaim (aj) will be called out (from the heaven). It will be said to him while he is behind the place of Ibrahim: Your name has been called out. What are you waiting for? Then his hand will be taken to pay oath of allegiance.”

Zurarah said: Praise be to Allah! We often heard that Qaim (aj) would be paid allegiance unwillingly and we did not know the reason behind that. Though we knew this unwillingness is not a sin.[77](#)

16. In the same book it is narrated from Abdullah bin Sinan that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say:

“Death and killing will spread among the people until they resort to the Kaaba. Then a caller (from the heaven) will call out when fighting and killing become so violent: What are all these fights and killing for? Your man is so-and-so.”[78](#)

17. In *Biharul Anwar* it is narrated from the Messenger of Allah (S) that he said:

“Mahdi will reappear having a cloud that shall be shading him; upon which a caller would be calling: This Mahdi is the Caliph of Allah. Follow him.”[79](#)

In another report it is reported as follows:

“There is a white cloud over his head which would be shading him from the Sun. A call will be made in such a clear voice that all the Jinns and human beings in the east and the west of the earth would hear it. It will say: He is Mahdi from Aale Muhammad, he would fill the earth with justice and equity like it would have been fraught with injustice and oppression.”[80](#)

18. In *Ghaibat Nomani* it is reported by Hasan bin Mahboob that His Eminence, Reza (as) said:

“As if I can see him pleasing the hearts of the people. A call will be made, such that all those who are near as well as far would hear it. And that call would be a mercy for the believers and a punishment for the disbelievers. I asked: May my parents be sacrificed on you, what is that? He replied: Three calls would be made in the month of Rajab, first would be:

Verily, the curse of Allah is on the oppressors.

Second:

The near event draws nigh, O group of believers.

Third: They would see a body clearly before the Sun and it would be calling: The Almighty Allah has sent so-and-so to overthrow the tyrants.

At that time the deliverance of the believers would take place and the Almighty Allah would bestow cure to their breasts and remove the knots from their hearts.”[81](#)

19. Call of the sword and flag of His Eminence: In a lengthy tradition in *Kamaluddin* it is quoted from the ninth Imam, from his forefathers from the Messenger of Allah (S) that he said:

He would be having a standard which would unfurl itself automatically when the time is ripe for his reappearance. The Almighty Allah would give it power of speech and it would say: O *Wali* of Allah, march forward and eliminate the enemies of Allah. And he would have two flags and two emblems. And he is having a sheathed sword, which at the time of reappearance would come out of its sheath automatically and Allah, the Mighty and Sublime would bestow power of speech to it and it would call out to His Eminence: O *Wali* of Allah, march forward as it is not right for you to avoid the enemies of Allah. So he would march forward and eliminate the enemies of Allah.”[82](#)

20. In *Biharul Anwar* it is quoted from His Eminence, Ali bin al-Husain (as) that he said regarding Imam Qaim (aj):

“Then they would sit under the common locust-tree; Jibraeel would come to him in the form of a man

from Kalb tribe and say: O servant of Allah, why are you sitting here? He would reply: I am waiting for the night so that I may move to Mecca and I don't like setting out in this hot weather. Then Jibraeel would smile and when he smiles, His Eminence would recognize him that he is Jibraeel.

Then Jibraeel would take his hand and do *Musafaha* (handshake) with him, salute him and say: Arise, I have brought a steed for you called Buraq. So His Eminence would mount it and reach mount Razva. At that time His Eminence, Muhammad and His Eminence, Ali (as) would arrive and write for him a long proclamation that may be read out to the people. Then he would come out to Mecca where people would be gathered.

Imam Sajjad (as) said: Then a man would come forward to His Eminence and call out: O people this is one you were in anticipation of, He is calling to the same thing that the Holy Prophet (S) was calling for. Then they would arise from their place. Then His Eminence would himself arise and say: O people, I am so-and-so son of so-and-so. I am the son of Prophet of Allah. I am calling you to that to which the Prophet of Allah called.

Then some people would get up to kill him, and three hundred or three hundred and odd persons would get up and prevent them from this. Fifty persons from Kufa and the rest from other people would not recognize each other and would have gathered there without prior decision.”[83](#)

21. Call of the announcer of His Eminence saying: ‘Pay attention, no one should carry any rations with him’, which we have already discussed in the resemblance to His Eminence, Moosa (as).

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

“When Qaim (aj) arises there would not remain any place where the following statement does not echo: There is no god except Allah and Muhammad is the Messenger of Allah.”[84](#)

23. In *Ghaibat* of Shaykh Nomani it is narrated from Aban bin Taghlib that he said:

I was with His Eminence, Ja'far bin Muhammad (as) in a masjid in Mecca when His Eminence took my hand and said: “O Aban, the Almighty Allah would bring three hundred and thirteen persons in this Masjid of yours. The people of Mecca know that neither their (those men's) fathers nor grandfathers have been created yet. They will come with their swords on their shoulders. On each sword the name of its owner, his father's name, his aspect and lineage are written. Then a caller will call out” “This is Mahdi. He judges with the judgments of Prophet Dawood and Prophet Sulaiman. He does not ask for evidence.”[85](#)

24. In the same book it is narrated from His Eminence that: “And the Almighty Allah would make a wind to blow from every wilderness that would say:

This is Mahdi, who judges according to the judgment of Dawood and does not ask for evidence.”[86](#)

A tradition with almost similar meaning is mentioned in *Kamaluddin*.

25. In the same book is a tradition from Imam Ja'far Sadiq (as) a part of which was mentioned in the discussion about the flag of His Eminence:

“The first thing on his agenda would be that he would cut off the hand of Bani Shaiba and hang it upon the Kaaba and the announcer of His Eminence would call out: This was a thief of the property of Allah.”[87](#)

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

“The first thing on the agenda of justice that Qaim (aj) would perform is that: the announcer of His Eminence would call out: Those who are performing the recommended Hajj may please leave the Black Stone and circumambulation for those who are performing obligatory Hajj.”[88](#)

27. In the tradition of Mufaddal it is mentioned:

“Then he will stand between *Rukn* and *Maqaam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west, wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqaam*. Then the Almighty Allah will command the ‘*Noor*’ and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy. While they would not be aware of the reappearance of the Qaim of us, Ahle Bayt (as). Thus they would be in the service of His Eminence the next morning and they would be three hundred and thirteen persons, equal to the number of companions of the Holy Prophet (S) on the day of the battle of Badr.”[89](#)

28. It is mentioned in the same book that:

“The announcer of Mahdi would call out that whoever loves the two companions of the Messenger of Allah (S) should move to one side. So the people will divide into two groups, a group that loves them and a group that is aloof from them. Then Mahdi would present aloofness of the two to his followers.

They would say: O Mahdi of the progeny of the Messenger of Allah (S), since at that time we were not aware of your status and the position that the Almighty Allah has given you we did not become aloof from them. Should we become aloof from them now inspite of seeing their bodies so fresh and how the leafless tree became green due to them?

By Allah we seek aloofness from you and those who have faith in you and from those who don't bring faith on them, and those who have hung them on the tree and dug them out of the grave and done this with them. Thus Mahdi (aj) will order the black wind to blow on them and they will fall dead like dry date

palms...”[90](#)

29. It is also mentioned in that book that Imam Ja’far Sadiq (as) said:

“The first thing on the agenda of Mahdi (aj) is that he would have it announced openly in all the world: Pay attention, if from among our Shias anyone owes anything to anyone he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth.”[91](#)

30. It is mentioned in *Biharul Anwar* in a tradition narrated through Ahle Sunnat channels that the Holy Prophet (S) said:

“...till that time that His Eminence would order that a caller announce, ‘Who is there who has a need for wealth?’ And no one rises from the people except one who says, ‘I’. The caller says, ‘Go to the treasurer and tell him that the Mahdi orders you to give me riches.’

He says to the treasurer, throw, while he is collecting the riches in the tail of his shirt. Remorse overwhelms him and he says, ‘I have been the greediest soul from the Ummah of Muhammad and have failed the contentment that dominates them.’ He returns the riches but they are not taken back from him. It is said to him, ‘We do not take back something we have given away.’”[92](#)

### **[Advice of His Eminence about Allah, the Messenger and the Believers](#)**

All these topics, according to the dictates of reason and religious law are initiatives for praying for His Eminence and that which proves this are all those traditions that are recorded about the efforts of His Eminence in revival of the religion of Allah and the exaltation of the word of Allah, elimination of the enemies of Allah, establishing peace in the lands and guiding the people to truth. In addition to this is the point mentioned in the *Ziarat* of His Eminence:

Peace be on you O giver of good advice.

The same point is also mentioned in the supplication recited after the *Ziarat* quoted from His Eminence. And in one of the blessed epistles of His Eminence, it is mentioned as follows:

“So fear Allah and submit to us, and leave the matter to us as the return is towards us, just as it is mentioned (that the matter of religion) also began with us, and do not try to unveil that which is concealed from you; and don’t incline to the right and deviate from the left, and make us your aim with love based on a clear practice, as we advise you; and the Almighty Allah is a witness upon me and you.”[93](#)

This statement is sufficient for the betterment of the condition of the world and the hereafter.

- [1.](#) Biharul Anwar; Vol. 53, Pg. 181
- [2.](#) Wasailush Shia, Vol. 3, Pg. 79
- [3.](#) Kafi, Vol. 1, Pg. 333
- [4.](#) Tafseer al-Qummi, Vol. 2, Pg. 416
- [5.](#) Biharul Anwar; Vol. 53, Pg. 85
- [6.](#) Biharul Anwar; Vol. 52
- [7.](#) Al-Muhajja, Pg. 746
- [8.](#) Biharul Anwar; Vol. 52, Pg. 337
- [9.](#) Muhajj ad-Dawaat, Pg. 7
- [10.](#) Biharul Anwar; Vol. 15, Pg. 11
- [11.](#) Biharul Anwar; Vol. 15, Pg. 10
- [12.](#) Biharul Anwar; Vol. 8, Pg. 24
- [13.](#) Kamaluddin, Vol. 1, Pg. 302
- [14.](#) Kafi, Vol. 1, Pg. 194
- [15.](#) Kafi, Vol. 1, Pg. 194
- [16.](#) Kafi, Vol. 1, Pg. 195
- [17.](#) Kafi, Vol. 1, Pg. 195
- [18.](#) Biharul Anwar; Vol. 102, Pg. 227
- [19.](#) Biharul Anwar; Vol. 102, Pg. 215
- [20.](#) Biharul Anwar; Vol. 86, Pg. 62
- [21.](#) Tafseer Al-Burhan; Vol. 3, Pg. 136, Under the exegesis of verse 24:40
- [22.](#) Ghayat al-Maraam Pg.194
- [23.](#) Ghayat al-Maraam Pg. 189
- [24.](#) Majma al-Bayan, Vol. 1, Pg. 224
- [25.](#) Makarimul Akhlaq, Pg. 16 (Beirut)
- [26.](#) It is possible that this Paradise is having two names. Therefore in the first tradition it is called 'Firdaus' and in the second it is called 'Adn'. And Allah knows best. (The Author)
- [27.](#) Biharul Anwar; Vol. 10, Pg. 22
- [28.](#) Kamaluddin, Vol. 2, Pg. 433
- [29.](#) This tradition is not in contradiction to the one which says that His Eminence was born in the night because he was born at the time of dawn so it can be said that he was born in the day as well it can be said that he was born at night.
- [30.](#) Kamaluddin, Vol. 2, Pg. 434
- [31.](#) Kamaluddin, Vol. 2, Pg. 434
- [32.](#) Ithbaath al-Huda, Vol. 7, Pg. 356
- [33.](#) Kafi, Vol. 1, Pg. 194
- [34.](#) Kamaluddin, Vol. 1, Pg. 253
- [35.](#) Biharul Anwar; Vol. 52, Pg. 70
- [36.](#) Biharul Anwar; Vol. 52, Pg. 73
- [37.](#) Jannatul Maawa; Pg. 309
- [38.](#) Tafseer al-Qummi, Vol. 2, Pg. 253
- [39.](#) Al-Muhajja, Pg. 748
- [40.](#) Biharul Anwar; Vol. 52, Pg. 330
- [41.](#) Biharul Anwar; Vol. 51, Pg. 71
- [42.](#) Kafi, Vol. 1, Pg. 195
- [43.](#) Tafseer Al-Burhan, Vol. 4, Pg. 289
- [44.](#) Tafseer Al-Burhan, Vol. 4, Pg. 502
- [45.](#) Tafseer Al-Burhan, Vol. 4, Pg. 503
- [46.](#) Tafseer Al-Burhan, Vol. 4, Pg. 503

- [47. Ghayat al-Maraam Pg.258](#)
- [48. Tafseer al-Qummi, Pg. 694](#)
- [49. Tafseer al-Qummi, Vol. 1, Pg. 311](#)
- [50. Biharul Anwar; Vol. 7, Pg. 259](#)
- [51. Biharul Anwar; Vol. 7, Pg. 261](#)
- [52. Biharul Anwar; Vol. 7, Pg. 272](#)
- [53. Tafseer Al-Burhan, Vol. 3, Pg. 175](#)
- [54. Biharul Anwar; Vol. 7, Pg. 266](#)
- [55. Rauda Kafi; Pg. 75](#)
- [56. Biharul Anwar; Vol. 51, Pg. 83](#)
- [57. Biharul Anwar; Vol. 53, Pg. 34](#)
- [58. Furu Kafi; Vol. 5, Pg. 56](#)
- [59. Kafi; Vol. 5, Pg. 58](#)
- [60. Kafi; Vol. 5, Pg. 58](#)
- [61. Ihtijaaj; Vol. 2, Pg. 284](#)
- [62. Kafi; Vol. 2, Pg. 164](#)
- [63. Biharul Anwar; Vol. 52, Pg. 119](#)
- [64. Kamaluddin, Vol. 2, Pg. 650](#)
- [65. Kamaluddin, Vol. 2, Pg. 652](#)
- [66. Biharul Anwar; Vol. 52, Pg. 222, Surah Aale Imran 3: 179](#)
- [67. Biharul Anwar; Vol. 52, Pg. 223](#)
- [68. Ghaibat Nomani, Pg. 253](#)
- [69. Ghaibat Nomani, Pg. 260, Surah Qamar 54:2](#)
- [70. Ghaibat Nomani, Pg. 264](#)
- [71. Ghaibat Nomani, Pg. 279](#)
- [72. Ghaibat Nomani, Pg. 148. I say: From the tradition also quoted from Ghaibat Nomani it is learnt that this call would be after the coming out of Sufyani. \(The Author\)](#)
- [73. Ghaibat Nomani, Pg. 280](#)
- [74. Biharul Anwar; Vol. 52, Pg. 274](#)
- [75. Kamaluddin; Vol. 2, Pg. 671, Surah Nahl 16:1](#)
- [76. Biharul Anwar; Vol. 52, Pg. 290](#)
- [77. Ghaibat Nomani, Pg. 263](#)
- [78. Ghaibat Nomani, Pg. 267](#)
- [79. Biharul Anwar; Vol. 51, Pg. 81](#)
- [80. Biharul Anwar; Vol. 52, Pg. 378](#)
- [81. Ghaibat Nomani, Pg. 181](#)
- [82. Kamaluddin, Vol. 1, Pg. 268](#)
- [83. Biharul Anwar; Vol. 52, Pg. 306](#)
- [84. Biharul Anwar; Vol. 52, Pg. 340](#)
- [85. Ghaibat Nomani, Pg. 313](#)
- [86. Ghaibat Nomani, Pg. 315](#)
- [87. Biharul Anwar; Vol. 52, Pg. 361](#)
- [88. Biharul Anwar; Vol. 52, Pg. 374](#)
- [89. Biharul Anwar; Vol.53, Pg. 7](#)
- [90. Biharul Anwar; Vol. 53, Pg. 13. Another report about the demolishing of the foundations of infidelity and hypocrisy will come at the end of this section. \(The Author\)](#)
- [91. Biharul Anwar; Vol. 53, Pg. 34](#)
- [92. Biharul Anwar; Vol. 51, Pg. 92](#)

# The Letter Waw (W)

## 1. Wilayat (Mastership) Of His Eminence

Our *Wilayat* with regard to His Eminence and the *Wilayat* of His Eminence for the Almighty Allah are of the most important matters that are incumbent according to reason as well as religion and are initiatives for praying for His Eminence. Here this would be discussed in three sub-headings:

Topic One: The *Wilayat* of His Eminence with regard to the Almighty Allah: Here *Wilayat* pronounced as 'Walayat' is in the meaning of love, thus whosoever has the love of the Almighty Allah is the *Wali* of Allah. On the basis of this, all believers who are superior and righteous would be the *Awliya* of the Almighty Allah and that which proves this is the following verse of Qur'an:

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. Those who believe and guarded (against evil)...” (Qur'an, Surah Yunus 10:62)***

It is so because:

“Those who believe and guarded (against evil)...”

In traditions: The Thiqatul Islam, Kulaini through his own chain of narrators, has narrated from Mufaddal bin Umar that he said: Abu Abdillah Imam Sadiq (as) said: “When it is the Judgment Day, a caller would call out: Where are those who have prevented our *Awliya*? So a group of people would stand up who have no flesh on their faces. At that moment it would be announced: These are the ones who harassed the believers and had been inimical to them and they had been arrogant in their religion. Then it would be ordered that they be taken to Hell.”<sup>1</sup>

In the same book it is mentioned in a report of Aban bin Taghlib from His Eminence, Abu Ja'far Baqir (as) that he said:

When the Holy Prophet (S) was taken up during *Me'raaj* he asked: “O Lord, what is the position of a believer with You? The Almighty Allah said: O Muhammad (S), one who disgraces one of My *Awliya* has openly made war on Me. And I am the most swift in helping My *Awliya*.”<sup>2</sup>

Also in the same book through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) it is mentioned that he said:

The Messenger of Allah (S) said: "The Almighty Allah took me on *Me'raaj* and revealed to me from behind the veil what He revealed and said to me: O Muhammad, one who disgraces a devotee of Mine has made war on Me. And one who makes war on Me, I make war on him. I asked: O my Lord, who is this *Wali* of Yours? He replied: It is the one who has made a covenant of *Wilayat* for you, for your successor and your progeny."<sup>3</sup>

As you have understood this, we say: There is no doubt in the necessity of love and devotion to the *Awliya* of Allah and the necessity of hatred and enmity to the enemies of Allah. Rather it is a fundamental requirement of our faith. Reason and religious texts also prove this.

As for reason: Perhaps there is no reason to discuss this.

As for religion: There are widely related texts (*Mutawatir*) about it but we shall be content by quoting only some of them, for good augury:

1. In *Kafi* through an authentic chain of narrators it is mentioned from His Eminence, Abu Ja'far the Second, Imam Jawad (as) from his father from his grandfather that Amirul Momineen (as) said:

The Messenger of Allah (S) said: "The Almighty Allah created Islam, appointed for it a field, a light, a fort and a help."

"The breadth of the field of Islam is Qur'an, its light is wisdom and its fort is good deeds and charitable acts. And as for its helpers and supporters it is me, my family and our Shias. So have love for my family and their Shias because when I was taken up to the sky of the world in *Me'raaj*, Jibraeel introduced to me the folks of the heavens, the Almighty Allah has entrusted to the hearts of the angels love for my family and their Shias and it is a trust with them till Judgment Day.

Then he brought me to the inhabitants of the earth and introduced the people of the world to me. So Allah, the Mighty and Sublime kept in the hearts of the believers of my Ummah love for me, my family and their Shias. On the basis of this, the believers of my Ummah guard our trust till Judgment Day. Know that if someone from my Ummah worships Allah, the Mighty and Sublime, all his life, but meets Him having hatred of my family and his Shias, the Almighty Allah has not expanded his heart but with hypocrisy."<sup>4</sup>

2. In the same way it is mentioned in *Kafi* through his own chain of narrators from Yaqoob bin Zahak from one of our companions that Siraj, a servant of His Eminence, Abu Abdillah Sadiq (as) said:

"Imam Ja'far Sadiq (as) was in Hira when he sent me and a group of his followers...till he said: Thus we returned. Mention was made of some people. I said: May I be sacrificed on you, we seek aloofness from them as they are not having the same beliefs as us. He said: They have *Wilayat* and love for us but they

do not have the same beliefs as you, so you want to be aloof from them? I replied: Yes. He said: So there are some things that you are also not aware of, thus would it be better for us to be aloof from you? I said: May I be sacrificed on you, no. He said: In the same way, there are some matters that are with Allah and not with us, so should not Allah be aloof of us? I said: No, by Allah, may I be sacrificed on you. He said: So have love for them and do not be aloof from them, some of the Muslims have one, some two, some three portions of faith...”[5](#)

This is a lengthy tradition and it is mentioned in the chapter of levels of faith in *Usool Kafi*.

3. In the chapter of ‘Love for Allah’ in the above book, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Among the most solid grasps of faith is that: One should love for Allah, be angry for Allah, give for Allah and prohibit for Allah.”[6](#)

4. And also in the same chapter, it is narrated from His Eminence, the Messenger of Allah (S) that he said:

“Which is the most firm handle of faith? The companions said: Allah and His Messenger know better. And some said: Prayer, some said, *Zakat*, some said fasting and others said Hajj and Umrah, while yet others said *Jihad*. At that moment the Holy Prophet (S) said: There is an excellence in everything that you have mentioned but it is not what I asked. The firmest handle of faith is love in the path of Allah, hatred in the path of Allah, devotion to the friends of Allah and aloofness from the enemies of Allah.”

5. It is also related from His Eminence, Sadiq (as) that he said:

“One who does not love for the sake of religion and does not become angry for the sake of religion, does not have religion.”[7](#)

I say: These are some traditions that have come in connection with the necessity of having regard for the *Awliya* and friends of Allah. And since the matter has now become clear, I say: There is no doubt that one who has more perfect faith would also have deeper love for the people of faith; and one who is a more perfect believer, it is necessary that love towards him should be more intense because this love is as a result of the connection of faith that exists between the believers. By this logic it becomes necessary for you to have more intense love for the Imam of your time who is the root and handle of faith and the mountain of *Wilayat* and its fort, than your love for other believers. Rather it is necessary that you must love His Eminence more than you love your father, your children and even more than you love yourself as elaborated in the following verse of the Holy Qur’an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ  
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

***“Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command...” (Qur’an, Surah Taubah 9:24)***

And also there is a tradition in *Darus Salam* and other books quoted from *Ilalush Sharai* that the Messenger of Allah (S) said:

“No man has believed till he does not love me more than he loves himself, and he does not love my progeny more than he loves his own progeny and family members, and till he does not love my family more than his own family, and till he does not love my being more than his own being.”<sup>8</sup>

The point is that: It is obvious that love is a matter connected to the conscience and it is a mental condition. However it is having apparent signs and effects, through which one could know the intensity of ones love to ones object of love. Among the visible signs of love are: If it is away from your sight you make it a point to pray for it. If it is in trouble you must feel sad for it.

But don't you realize that if you have a handsome son who is your sole heir and if he is gone on a journey and you don't know his whereabouts, there is not a moment in day or night when you are not worried about him; and you pray for him continuously. And you request the believers and good people to pray for him. Is all this not because of intense love and attachment? On the basis of this, anyone who claims to love his master, does a day pass when you forget him? Thus pray more for him in his occultation and consider this an opportunity.

Topic Two: It is that our love demands that we must struggle and make more efforts in praying for His Eminence.

Praying for the object of love is from human nature and this matter is absolutely clear, however here we follow another view that: It is necessary that prayers for His Eminence should be given precedence to praying for everything else. Explanation of this matter requires a preface that we present as follows:

There are three things that motivate and cause love: Pleasure, profit and goodness. The most important and perfect is the third one.<sup>9</sup> Rather we could say that: The first and second causes also return to the third.

Goodness implies that the thing should be a cause of goodness. As when a man knows that the existence of a particular thing is having some goodness, he is naturally inclined to love it even though the goodness of that thing may not reach him. And as much is the goodness of that thing, as much is love and attachment of man towards it, though it would be according to the level of recognition of the goodness of its existence. Now that you have understood the preamble to this, you should know that all the motivations of love have gathered in the love for the existence of our master, Hazrat Hujjat (aj).<sup>10</sup>

As for pleasure: Which pleasure is sweeter and loftier for the believers than seeing the blessed elegance of His Eminence and being honored by meeting him? As its apparent and hidden pleasures are so great that it is not possible for you to estimate it because even Amirul Momineen (as) had expressed the desire for it as mentioned in a tradition from *Ghaibat Nomani*.

And as for profit: As you learnt in Part Five of the book, all the benefits and bounties reach the creatures through the being of His Eminence. In addition to this, are the special benefits and effects special to the reappearance of His Eminence and how aptly it is said:

You possess sum total of all the virtues that all others have.

And as for the goodness of his being: Our intellects are small and our thoughts are lowly to understand them as we are not given knowledge except a little. However everyone understands according to ones understanding and every believer, as per his share. One who has more knowledge of the goodness of the being of His Eminence, it is more important in his view to pray for His Eminence.

Because arranging prayers and making efforts for it, is among the sources of perfect love and friendship and the perfection of love is obtained from the perfection of recognition and it is one of the causes of intensity of preparation of the Holy Imams (as) in reciting supplications for His Eminence and praying to the Almighty Allah for the hastening of his reappearance. Some other causes would be explained in more details in the beginning part of Part Seven.

The conclusion is that: Our love, devotion and *Wilayat* towards His Eminence necessitates our preparations and efforts to pray for his reappearance as it is more important than praying for ourselves and that which is related to us, *Insha Allah Taala*.

Topic Three: *Wilayat* of His Eminence on us: *Wilayat* here pronounced as *Wilayat* is in the meaning of authority, power and domination. And *Wilayat* of His Eminence on us is in this manner as mentioned in the verse:

“The Prophet has a greater claim on the faithful than they have on themselves.”

As can be seen in a tradition mentioned in Part Three in the right of the master upon his slave.

Now when we have got certainty and belief that His Eminence is having precedence over us in all that is connected to us, we consider it necessary upon us that in all the things that are objects of our affection, we should consider His Eminence to be more preferable and having more precedence.

Perhaps the same point is mentioned in the following statement of *Ziarat Jamia*:

You are having precedence before my needs and desires and intentions in all my circumstances and affairs.

Thus *Wilayat* of His Eminence necessitates that we, in all matters, should prefer His Eminence, and the tradition of the Prophet also proves this. And the most important matter of supplication is that it is the key of every goodness and the well being of every pious person. Thus it deserves that we must give precedence to His Eminence over ourselves and everything related to us in praying for deliverance and success. We have explained this matter supported by detailed arguments and extensive proofs.

## Joining His Eminence

The most important wish of the lovers, the final aim of the eager ones and the ultimate desire of those who have divine recognition is that most of their supplications and the most important of their aspirations is regarding the matter of the hastening in joining the Imam of the time, the Hujjat Ibnul Hasan (aj). How beautifully it is said:

My heart and my eyes are nostalgic about you.

And my life is with you and your remembrance is with me.

I take no pleasure from life till I am able to see you.

Even though I may in the Firdaus of the eternal Paradise.

Among the most significant matters is the impatience to meet him that is mentioned in the following composition of mine:

1. My youth passed away quickly in separation and the life was spent in anticipation.
2. In eagerness to join him, I survive, and except for his remembrance, I don't derive pleasure from anything.
3. O fulfillment of the best hopes of the worshipper and supplicant, my eagerness for you is very intense.
4. O the best of the aims and the best of the refuge-givers. – and O best of those who harken (who say: Here I am) and the best of those who struggle (*doSaiyy*).
5. The bowl of my patience is brimming in your separation as the sorrowful, the homeless, the mourners and the troubled ones have abandoned me.
6. O my soul and life, and O my constant comfort, heed my call because my heart is about to melt with distress.
7. In whichever abode I looked I didn't find refuge except in your abode.
8. From the day were created in the world good deeds, justice and charity, they found no place except with you.

9. Give me refuge by your favor which has blessed all the land and the seas.
10. If you had not been there the earth would have sunk into itself and the heart of the dust would have become the repose of the dead.
11. And if you had not been there all the mountains would have scattered – and if you had not been there the pillars of the sky would have been shaken.
12. If you had not been there not a seed would have grown from the earth and not one tree would have borne any fruit.
13. And the Sun and the stars would not have given any light, and no spring would have burst forth and no lightning would have flashed.
14. And if you had not been there our enemies would have debased us and we would have had to put on the garment of disgrace.
15. None except you can provide succor – and whoever seeks deliverance from someone other than you is stupid.
16. O my beloved, my sorrow and distress have prolonged – and hasten for help before I am finished.
17. You are much higher than the praises I sing about you – you are better than all that is said in your praise.

[1.](#) Kafi; Vol. 2, Pg. 351

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

[3.](#) Kafi; Vol. 2, Pg. 353

[4.](#) Kafi; Vol. 2, Pg. 46

[5.](#) Kafi; Vol. 2, Pg. 43

[6.](#) Kafi; Vol. 2, Pg. 125

[7.](#) Kafi; Vol. 2, Pg. 127

[8.](#) Ilalush Sharai, Pg. 140

[9.](#) Because mostly these causes also destroy love, but the being of our master, the Master of the Time (aj) is such that the benefits of his presence are forever and therefore pleasure of the believers is unending. (The Author)

[10.](#) Ghaibat Nomani, Pg. 214

## The Letter Ha (H)

## 1. Hamm (Sorrow) Of His Eminence

The sorrow of His Eminence is due to the weakness and helplessness of the Muslims and for the doubts that have found a place in their hearts, the sins that are committed by them, their insistence on disobedience and so on. This matter is known from many epistles of His Eminence that he sent to different people. Therefore it makes it obligatory for all to pray for removal of his sorrow.

That which supports this point, in addition to the manners of the people of love, is the tradition quoted in the beginning of the first chapter from Imam Ja'far Sadiq (as) which we shall not repeat here again.

## 2. Hadam (Destroying) The Lairs Of Infidelity, Evil And Hypocrisy

It is among the inducements for praying for His Eminence. Because it is necessary to hate the enemies of His Eminence as we explained in the chapter about *Wilayat*.

That which proves that our master of the time would order the razing down of the forts of the infidels, the sinners and the hypocritical people are some prayers and traditions. Some of them are as follows:

1. In *Dua Nudbah* – that is related from Imam Ja'far Sadiq (as) – it is mentioned:

“Where is the one who would raze down the shelters of polytheism and hypocrisy?”

2. In the tradition of Mufaddal, Imam Ja'far Sadiq (as) has said:

“Qaim (aj), after having conquered the east and the west, would come to the Kufa Masjid and he would raze down a Masjid that Yazid bin Muawiyah, the cursed one had built after he had slain Husain bin Ali (as) and also one who makes a Masjid that is not for Allah is accursed, accursed.”<sup>1</sup>

3. In the tradition of Ali Ibne Mahziyar Ahwazi quoted in the book of *Al-Muhajja* of Sayyid Bahrani it is reported that our Master of the Time (as) said:

“O Ibne Mahziyar, if your seeking forgiveness for each other had not been there, except for the special Shias, whose actions match their claims, all the people on the face of the earth would have perished.

Then he said: O Ibne Mahziyar, extend your hand – did you not receive the news, that when the young ones sit, the western moves, the Yamani arrives, allegiance is given to Sufyani, the Almighty Allah would allow me to arise?

Then I would come out with three hundred and thirteen persons between the Safa and Marwa. At that time I would go to Kufa and raze down the Masjid and rebuild it again on its original foundation. I would also demolish all the constructions around it that were carried out by tyrants. And I will perform the Hajj of Islam with the people and I will go to Yathrib (Medina) Then I will demolish the Hujra and all that is in it, that is I would take out those two afresh, and I will order that they be hung at Baqi from two dry

branches.

Then those two dry branches would put forth vegetation (when they are hung from it). At that time people would be subject to a trial greater than the first evil as a caller will call out from the sky: Swallow them up, O earth, and take them. Then none would remain on the face of the earth except the believer who has made his heart sincere for faith. I asked: O my master, what will happen after that? He replied: The return, the return, *Raja't, Raja't*. Then he recited the following verse of Qur'an:

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

***“Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.” (Qur'an, Surah Isra 17:6)***

4. In *Biharul Anwar* in the report of Abu Baseer, it is reported that Imam Ja'far Sadiq (as) said:

“When Qaim (aj) arises he would demolish the Masjid al-Haraam till it assumes its original form and he would return the *Maqaam* to its prior location.”[2](#)

5. In another tradition it is narrated that His Eminence said:

“Qaim (aj) would demolish the Masjid al-Haraam till it returns to its ancient form and he would also return the Prophet's Masjid (Masjidun Nabawi) to its original construction and he would return the Holy Kaaba to its location and raise it on its own foundations.”[3](#)

6. And in the same book it is quoted from the *Ghaibat* of Shaykh Tusi through his own chain of narrators that Amirul Momineen (as) said in his speech regarding the Kufa Masjid that it was made from mud, bricks and clay. Then he said: “When Qaim (aj) reaches Kufa Masjid, its walls would be made of solid bricks and mortar, he would look at it and say: Woe be on the one who demolished you, woe be on the one who facilitated your razing, and woe be on the one who constructed you with solid bricks and changed the *Qibla* of Nuh. And fortunate are those who would witness razing in the company of the Qaim of us, Ahle Bayt. They are the best of the peoples.”[4](#)

7. In the same book in the tradition of Abu Baseer it is mentioned in brief as follows:

“When the Qaim arises he would enter Kufa. Then he would order the razing of four mosques upto their foundations and they will make them like the canopies of Moosa (as) and demolish the additions and additional floors till they return to the form that they were in at the time of the Holy Prophet (S). He will widen the main highways to be 60 hands wide. Any masjid that comes on the way would be demolished. He will shut down all openings, balconies and structures jutting out towards the main road. The Almighty Allah would command the heavens to reduce their rotation during the tenure of his rule, thus a day of that time would be equal to ten days of your period, one month equal to ten months of yours, and one

year equal to ten years of your time.

Not much time would pass that ten thousand rebels<sup>5</sup> would come out of Rameela ad-Daskara and their slogan would be: O Uthman, O Uthman. His Eminence would summon one of his men and attach his sword to his waist. He would go and slay the whole crowd single-handed and not one of them would be spared. After that His Eminence would turn to Kabul Shah; it is a city that no one has ever conquered but he would conquer it. After that he would return to Kufa and reside there after eliminating seventy Arab tribes..."<sup>6</sup>

### **3. Hidayat (Guiding) The People**

Guidance of the people to the right path and proper ethics is of the greatest rights that impels us to pray for His Eminence. Because it is of the most important matters in the revival and progress of the people as explained in detail in the first volume of *Biharul Anwar* in a tradition of His Eminence, Abu Ja'far Baqir (as).<sup>7</sup>

In the same book quoting from *Awaali al-Layali* directly from the Holy Prophet (S) it is said:

"One who teaches one problem to a person, has made him his slave." The people asked: "O Messenger of Allah (S) would he sell him?" He replied: "No, but he would command and restrain him."<sup>8</sup>

I say: From what we discussed in the topic of the *Noor* of His Eminence you must have learnt that the guidance of all the people is a reflection of the effulgence of His Eminence, the Master of the Time. In addition to this, he has taught different types of legal matters to the people as mentioned in *Biharul Anwar*, *Ihtijaj*, *Kamaluddin* and the epistles of the Imam (as). On the basis of this, praying for His Eminence is way of repaying his kindness.

### **4. Hijran (Migrants) Of His Eminence**

It is the worst kind of punishment and cruelty on the followers of the Imam, therefore a great divine reward is promised for observing patience during the period of his occultation. A tradition recorded on this matter shall be presented in Part Eight. Though there is no doubt that to take an initiative and make arrangements to pray for the removal of punishment and discomfort is a natural tendency of intelligent beings. And in some traditions it is mentioned that: The heart of the believer melts at whatever he witnesses during the period of occultation.

A friend has versified this matter as follows:

My flesh and blood became water due to separation, and my pain intensified in eagerness for you.

How much distress and sorrow I swallow with tears and blood, how long should I remain patient, I wish I had been annihilated.

Some couplets that are most fascinating from those addressed to His Eminence are those that mention the pain of separation:

My heart has melted in your separation, O my beloved, O son of the purified Ones look at me.

If you have disappeared as result of our sins, we repent for our deeds or it is due to the fear of enemies, then what about your friends?

Oppression on the friends has increased, please rise up. O the revenger of all by the order of the Lord of lords.

- [1.](#) Biharul Anwar; Vol. 53, Pg. 34
- [2.](#) Biharul Anwar; Vol. 52, Pg. 338
- [3.](#) Biharul Anwar; Vol. 52, Pg. 332
- [4.](#) Biharul Anwar; Vol. 52, Pg. 332
- [5.](#) Perhaps Mawali is for non-Arabs who have settled in the Arab lands.
- [6.](#) Biharul Anwar; Vol. 52, Pg. 333
- [7.](#) Biharul Anwar; Vol. 2, Pg. 20
- [8.](#) Biharul Anwar; Vol. 2, Pg. 44

## The Letter Yaa (Y)

### 1. Yad (Bounty) Of His Eminence Upon Us

The usage of the word ‘Yad’ which actually means hand, to imply favor is very common in the Arabic language. For example a poem says:

And I don’t remember the favors except in a good way, for he is for me a hand (favor) and a blessing.

The word ‘Yadeey’ that rhymes with ‘Ameer’ is the plural of ‘Yad’ like ‘Abeed’ is the plural of ‘Abd’. As Shaykh Tabarsi has mentioned in *Majmaul Bayan*.[1](#)

As all blessings that reach us are due to the bounty of the being of Maula Sahib az-Zaman (as) it is incumbent on us to fulfill the thanks of that bounty of the being of His Eminence by praying for him etc. Because thanking the medium is like thanking the real master. This matter is clearly explained in the traditions – like we mentioned in Part Three and in the chapter of the Letter ‘N’. We shall again present further points and give more details in Part Five, if Allah wills.

Here it would be apt to quote a tradition that is recorded in *Biharul Anwar* and *Kharaij* etc:

It is narrated from Abu Ja’far (as) that he said: “When our Qaim arises he would put his hand over the

heads of the people, by which their intellects would be brought together and their manners would be perfected.”<sup>2</sup>

One of the scholars – may Allah have mercy on him – has said: ‘Hand’ implies this real hand, which in a miraculous way would be put on the heads of all the people.

I say: Most probably ‘hand’ may also imply power and authority that could be explained as follows: When His Eminence arises he would have authority on all the people, and the rule of His Eminence would cover all the world and through this, he would be able to gather the intellects and perfect the morals. Because he would destroy the transgressors, the sinners, the infidels and the apostates.

## **2. Yumn (Auspiciousness) Of His Eminence**

The felicity of the being of the Imam of the Age (aj) could be known from whatever we have mentioned in this book.

It is better that we conclude this Part with some couplets that I have composed. Even though His Eminence is beyond our praise and higher than our similes, I present the following tribute of words in hope of getting the intercession of His Eminence so that my world and the hereafter is made good:

1. My sorrow has flared up and my heart is full of pain

In the separation of one who has personified the beauty of the world.

2. He is the best by genealogy and the Sun of guidance by right.

And the loftiest of the creatures from the aspect of companions and followers.

3. That the intellects fail to grasp his real status and the mind is unable to describe his majesty as it deserves.

4. By his felicity the mountains remain in their place.

If his occultation hadn't been there I would have seen them disintegrating.

5. The Sun and the Moon glow by his effulgence.

And by his grace the dead hearts and the dead earth is revived.

6. If his blessings were not present, people would not get their sustenance.

And the earth would not have survived for a moment.

7. His appearance is like that of the Holy Prophet (S).

And there are clear verses about him in the Holy Qur'an.

8. Knowledge and morals have perfected in his being.

They are entrenched in his character from the time he was born.

9. The Almighty Allah has given glad tidings about him to the folks of the heavens

When Imam Husain (as) was martyred and he entered God's realm.

10. He said: My hand would inevitably take revenge from them through Qaim (aj)

On behalf of the oppressed I would indeed take revenge from the oppressors and those who make war.

[1.](#) Majma al-Bayan, Vol. 3, Pg. 218

[2.](#) Biharul Anwar; Vol. 52, Pg. 328

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