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Prominent Characteristics and Merits of the Imam of the Time (a.s.)

The predominant characteristics and personal traits of His Eminence, Mahdi (a.s.) are the same as that of his honorable ancestors and forefathers, the Holy Imams (a.s.). Those great personages were the centers of mercy and torchbearers of effulgence of guidance on the earth, as the Almighty (SwT) had sent them for the guidance of His creatures, they were created from effulgence, and appointed as guides and callers to Himself. Some of the important merits of the Holy Imam Mahdi (a.s.) are as follows.

[Encompassing Knowledge of the Imam of the Time \(a.s.\)](#)

It is an established fact that His Eminence (a.s.), would be the most knowledgeable and possess proficiency in all the sciences because he is the heir of his grandfather, the Messenger of Allah (S) and he is the custodian of the treasure of prophetic wisdom.

He is having encompassing knowledge about the religious law and the various aspects of the Shariah of his grandfather, the chief of the prophets (S). It is one of the comprehensive sciences of the Awaited Imam (a.s.).

The Purified Imams (a.s.) have mentioned the high intellectual level of Imam Mahdi (a.s.) in their sayings issued long before he was born in this world.

1. His Eminence, Amirul Momineen (a.s.) says with regard to the virtues of Imam Mahdi (a.s.), “He shall be most refuge-giving and the one having most knowledge and the one who does the most ‘Sile Raham’ (doing good to relatives).”^{[1](#)}

2. Harth Ibn Mughaira Nazari says, “I inquired from His Eminence, Aba Abdillah Husain Bin Ali (a.s.), ‘From what would the Mahdi be recognized?’ He replied, ‘By recognizing the permissible and the prohibited and by the fact that people would be needful of him while he would not be needful of them.’”^{[2](#)}

3. His Eminence, Imam Muhammad Baqir (a.s.) said, “His matter, that is, Kingdom would be from the youngest and the most handsome of us (the Progeny of Muhammad (S)). The Almighty Allah (SwT) would give him knowledge in inheritance and not leave him on his own (rather He is his helper and supporter).”[3](#)

4. His Eminence, Imam Muhammad Baqir (a.s.) said, “Knowledge of Almighty Allah (SwT), the Mighty and Sublime and the Sunnah (practice) of the Messenger of Allah (S) grows luxuriantly in the heart of our Mahdi (a.s.) in the best form. Any of you that survives and sees it should say when you see him: ‘Peace be upon you (all) of Ahlul Bayt (a.s.) of Mercy and Prophethood and the mines of knowledge and the location of messengership.’”[4](#)

Under the discussion of his excellent knowledge and accomplishments of His Eminence (a.s.) it is narrated that when he would reappear, he will discuss and prove his points with the Jews on the basis of Torah as a result of which a majority of them would accept Islam.[5](#)

His Eminence, Mahdi (a.s.) during the minor occultation, was the sole point of reference and the greatest center of the final decision. Therefore the special deputies used to convey the questions of the people to the Holy Imam (a.s.) and obtain their replies. Such questions in large numbers are recorded in books of jurisprudence and traditions and they serve as references for the Islamic jurists in deriving their verdicts.

It is better to reiterate here that Shaykh Saduq (a.r) had collected many replies bearing the signature of the Holy Imam (a.s.).

Piety of the Imam of the Time (a.s.)

The character and hearts of the Imams of Ahlul Bayt (a.s.) in all aspects of thoughts and actions (among them is piety in the world and giving up of material pleasures and joys) are same for all of them. It is not possible to pick out a single instance from them but that it would be found to be piety in the world and the renunciation of material things.

His Eminence, Amirul Momineen (a.s.), the gate of the city of knowledge of the Messenger of Allah (S) in fact, divorced the world thrice so that it did not remain worthy of reconciliation. His pure and chaste descendents have also been bestowed with this exalted quality. Many traditions regarding the piety of Imam Mahdi (a.s.) are recorded in history. Some of them are presented below:

1. Muammar Ibn Khuld has narrated from Imam Reza (a.s.) the he said, “The dress and food of the Qaim of the Progeny of Muhammad (S) shall be coarse and dry.”[6](#)

2. Abu Basir (a.r) has quoted that Imam Sadiq (a.s.) said, “Do not be in haste of the advent and reappearance of the Imam of the time (a.s.). By Allah (SwT), his dress shall be coarse and his food, barley bread, thick and dense.”[7](#)

3. Ali Ibn Hamzah and Wahab have narrated from Imam Sadiq (a.s.) that he proclaimed regarding His Eminence, the Awaited Imam (a.s.), “His dress is coarse and thick and his food is hard and rigid.”⁸

It is an established fact that this method is found in all aspects of the life of His Eminence (a.s.). If he had not possessed such mannerism, the Almighty Allah (SwT) would not have selected him for the greatest reformatory movement, from all the personalities of the earth.

Then he it is, who would make the earth abound with justice and equity, as it would be completely fraught with injustice and oppression, and he would save humanity from arrogance and pride of oppressors. He would distribute divine wealth and goodness between deprived and needy people.

Patience of Imam of the Time (a.s.)

One of the prominent characteristics and spiritual excellence of His Eminence (a.s.) is patience and forbearance.

His Eminence (a.s.) is encountering more severe problems and calamities than faced by all the infallible Imams (a.s.). During his prolonged life he has experienced many bitter incidents and great tragedies, which has made the Islamic world black and broken its limbs and the Muslim community with these pieces, is subjugated under the yoke of disbelievers and tyrants and struggling in that position.

Such types of different oppressions have become common in the world of Islam and the divine rules and laws have been rendered useless. The wealth of the Muslims has been plundered and they interfere in all the decisions of the Muslim nation and they force their own view upon them.

All these calamities and corruptions are being wrought under the very eyes of His Eminence (a.s.) and he, being the father of the broken-up community, is very much pained by it.

He has indeed resorted to patience and forbearance and entrusted everything to the Almighty (SwT). And this is so because He is the One, Who has everything in His power, and He is the true Ruler on His creatures, and there is no kind of any command or opinion for anyone else.

Worship of the Imam of the Time (a.s.)

It is beyond any doubt that the worship of His Eminence, Mahdi (a.s.) is also like the worship of his respected forefathers, the Purified Imams (a.s.). All the Imams had devoted their whole lives to the Almighty Allah (SwT). They have deeply imbibed the love and regard of Allah (SwT) in the depths of their hearts. Their complete beings are surrounded by the love of Almighty (SwT).

That is why they fasted most of the days and prayed during the better part of the night, extolling and praising the Lord. Yes, the method of worship of the Awaited Imam (a.s.) is also same. Therefore, the tradition scholars have recorded some of his supplications in the ritual prayers or otherwise, that point

out the extreme piety and attachment of the Holy Imam (a.s.) with his Lord and his aloofness from everything else. Some of them we present below.

Supplications of the Imam of the Time (a.s.) in the Qunut of Ritual Prayers

His Eminence, the Master of the Age (a.s.) , recites the following supplication in the Qunut of his ritual prayers. The actual supplication is as follows:

لِلّٰهُمَّ مَا لِكَ الْمُلْكِ

، تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ

، وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

، وَتُعِزُّ مَنْ تَشَاءُ

، وَتُذِلُّ مَنْ تَشَاءُ

، بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

، يَا مَاجِدُ يَا جَوَادُ

، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

، يَا ذَا الْبَطْشِ الشَّدِيدِ

، يَا فَعَالاً لِّمَا يُرِيدُ

، يَا ذَا الْقُوَّةِ الْمَتِينِ

،يا رَوْوْفُ يا رَحِيمُ

يا حَيُّ حِينَ لَا حَيَّ

أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْنُونِ

،الْحَيِّ الْقَيُّومِ

الَّذِي اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

،لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِكَ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تُصَوِّرُ بِهِ خَلْقَكَ فِي الْأَرْحَامِ كَيْفَ تَشَاءُ

،وَبِهِ تَسَوَّقُ إِلَيْهِمْ أَرْزَاقَهُمْ فِي أَطْبَاقِ الظُّلُمَاتِ، مِنْ بَيْنِ الْعُرُوقِ وَالْعِظَامِ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَلْفَتَ بِهِ بَيْنَ قُلُوبِ أَوْلِيائِكَ

،وَأَلْفَتَ بَيْنَ الثَّلْجِ وَالنَّارِ

،لَا هَذَا يُذِيبُ هَذَا

وَلَا هَذَا يُطْفِئُ هَذَا

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي كَوْنَتْ بِهِ طَعْمَ الْمِيَاهِ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَجْرَيْتَ بِهِ الْمَاءَ فِي عُرُوقِ النَّبَاتِ بَيْنَ أَطْبَاقِ الثَّرَى

،وَسُقَّتَ الْمَاءَ إِلَى عُرُوقِ الْأَشْجَارِ بَيْنَ الصَّخَرَةِ الصَّمَاءِ

.وَأَسْأَلُكَ بِاسْمِكَ الَّذِي كَوْنْتَ بِهِ طَعَمَ الثَّمَارِ وَأَلَوَانَهَا

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تُبْدِئُ وَتُعِيدُ

،وَأَسْأَلُكَ بِاسْمِكَ الْفَرْدِ الْوَاحِدِ

،الْمُنْفَرِدِ بِالْوَحْدَانِيَّةِ

،الْمُتَوَحِّدِ بِالصَّمَدَانِيَّةِ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي فَجَّرْتَ بِهِ الْمَاءَ مِنَ الصَّخَرَةِ الصَّمَاءِ

وَسُقَّتَهُ مِنْ حَيْثُ شَبَّتْ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ خَلْقَكَ

،وَرَزَقْتَهُمْ كَيْفَ شِئْتَ وَكَيْفَ شَاوُوا

،يَا مَنْ لَا تُغَيِّرُهُ الْأَيَّامُ وَاللَّيَالِي

أَدْعُوكَ بِمَا دَعَاكَ بِهِ نُوحٌ حِينَ نَادَاكَ

،فَأَنْجَيْتَهُ وَمَنْ مَعَهُ، وَأَهْلَكْتَ قَوْمَهُ

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ إِبْرَاهِيمُ خَلِيلُكَ حِينَ نَادَاكَ

،فَأَنْجَيْتُهُ وَجَعَلْتَ النَّارَ عَلَيْهِ بَرْدًا وَسَلَامًا

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ مُوسَى كَلِيمُكَ حِينَ نَادَاكَ

،فَفَلَقْتَ لَهُ الْبَحْرَ فَأَنْجَيْتُهُ وَبَنَى إِسْرَائِيلَ

وَأَغْرَقْتَ فِرْعَوْنَ وَقَوْمَهُ فِي الْيَمِّ

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ عِيسَى رُوحُكَ حِينَ نَادَاكَ

،فَنَجَّيْتُهُ مِنْ أَعْدَائِهِ وَإِلَيْكَ رَفَعْتُهُ

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ حَبِيبُكَ وَصَفِيُّكَ وَنَبِيُّكَ

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

،فَاسْتَجَبْتَ لَهُ، وَمِنْ الْأَحْزَابِ نَجَّيْتُهُ

وَعَلَى أَعْدَائِكَ نَصَرْتُهُ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ

،يَا مَنْ لَهُ الْخَلْقُ وَالْأَمْرُ

،يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

،يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

،يَا مَنْ لَا تُغَيِّرُهُ الْأَيَّامُ وَاللَّيَالِي

،وَلَا تَتَشَابَهُ عَلَيْهِ الْأَصْوَاتُ

،وَلَا تَخْفَى عَلَيْهِ اللُّغَاتُ

وَلَا يُبْرِمُهُ إِحْلَاحُ الْمُلْحِينِ

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

،خَيْرَتِكَ مِنْ خَلْقِكَ

،فَصَلِّ عَلَيْهِمْ بِأَفْضَلِ صَلَوَاتِكَ

،وَصَلِّ عَلَى جَمِيعِ النَّبِيِّينَ وَالْمُرْسَلِينَ

،الَّذِينَ بَلَغُوا عَنْكَ الْهُدَى

،وَأَعْقَدُوا لَكَ الْمَوَاقِيقَ بِالطَّاعَةِ

وَصَلِّ عَلَى عِبَادِكَ الصَّالِحِينَ

يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ

،أُنْجِزْ لِي مَا وَعَدْتَنِي

،وَاجْمَعْ لِي أَصْحَابِي وَصَبْرَهُمْ

،وَأَنْصُرْنِي عَلَى أَعْدَائِكَ وَأَعْدَاءِ رَسُولِكَ

،وَلَا تُخَيِّبْ دَعْوَتِي

،فَإِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أُمِّتِكَ

،أَسِيرٌ بَيْنَ يَدَيْكَ

سَيِّدِي أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِهَذَا الْمَقَامِ

،وَتَفَضَّلْتَ بِهِ عَلَيَّ دُونَ كَثِيرٍ مِنْ خَلْقِكَ

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

،وَأَنْ تُنَجِّزَ لِي مَا وَعَدْتَنِي

إِنَّكَ أَنْتَ الصَّادِقُ

،وَلَا تُخْلِفُ الْمِيعَادَ

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

allahumma malika almulki
tu'tiy almulka man tasha'u
wa tanzi`u almulka mimman tasha'u
wa tu'izzu man tasha'u
wa tudhillu man tasha'u
biyadika alkhayru
innaka `ala kulli shay'in qadirun

ya majidu ya jawadu
ya dha aljalali wal-ikrami
ya dha albatshi alshshadidi
ya fa`-`alun lima yuridu
ya dha alquwwati almatinu
ya ra'ufu ya rahimu
ya hayyu hina la hayyu
as'aluka bismika almakhzuni almaknuni
alhayyi alqayyumi
alladhi ista'tharta bihi fi `ilmi alghaybi `indaka
wa lam yattali` `alayhi ahadun min khalqika
wa as'aluka bismika alladhi tusawwiru bihi khalqaka fi alarhami kayfa tasha'u
wa bihi tasuqu ilayhim arzaqahum fi atbaqi al`ulumati min bayni al`uruqi wal`i`ami
wa as'aluka bismika alladhi allafta bihi bayna qulubi awliya'ika
wa allafta bayna alththalji walnnari
la hadha yudhibu hadha
wa la hadha yutfi'u hadha
wa as'aluka bismika alladhi kawwanta bihi ta`ma almiyahi
wa as'aluka bismika alladhi ajrayta bihi alma'a fi `uruqi alnnabati bayna atbaqi alththara
wa suqta alma'a ila `uruqi al-ashjari bayna alssakhrati alssamma'i
wa as'aluka bismika alladhi kawwanta bihi ta`ma alththimari wa alwanaha
wa as'aluka bismika alladhi bihi tubdi wa tu`idu
wa as'aluka bismika alfardi alwahidi
walmutafarridi bilwahdaniyyati
almutawahhidi bilssamadaniyyati
wa as'aluka bismika alladhi fajjarta bihi alma'a fi alssakhrati alssamma'i
wa suqtahu min haythu shi'ta
wa as'aluka bismika alladhi khalaqta bihi khalqaka
warazaqtahum kayfa shi'ta wakayfa tasha'u
ya man la tughayyiruhu al-ayyamu wallayali
ad`uka bima da`aka bihi nuhun hina nadaka
fa-anjaytahu waman ma`ahu wa ahlakta qawmahu
wa ad`uka bima da`aka bihi ibrahimu khaliluka hina nadaka
fa-anjaytahu wa ja`alta alnnara `alayhi bardan wa salaman
wa ad`uka bima da`aka bihi musa kalimuka hina nadaka
fafalaqta lahu albahra fa-anjaytahu wa bani isra'ila
wa aghraqta fir`awna wa qawmahu fi alyammi
wa ad`uka bima da`aka bihi `isa ruhuka hina nadaka
fanajjaytahu min a`da'ika wa ilayka rafa`tahu

wa ad`uka bima da`aka bihi habibuka wa safiyyuka wa nabiyyuka
 muhammadun salla allahu `alayhi wa alihi
 fastajabta lahu wa mina al-ahzabi najjaytahu
 wa `ala a`da'ika nasartahu
 wa as'aluka bismika alladhi idha du`ita bihi ajabta
 ya man lahu alkhalqu wal-amru
 ya man ahata bikulli shay'in `ilman
 ya man ahsa kulla shay'in `adadan
 ya man la tughayyiruhu al-ayyamu wal-layali
 wa la tatashabahu `alayhi al-aswatu
 wa la takhfah `alayhi allughatu
 wa la yubrimuhu ilhahu almulihhina
 as'aluka an tusalliya `ala muhammadin wa ali muhammadin
 khiyaratika min khalqika
 fasalli `alayhim bi-afdali salawatika
 wa salli `ala jami`i alnnabiyyina walmursalina
 alladhina ballaghu `anka alhuda
 wa `aqadu laka almawathiqah biltta`ati
 wa salli `ala `ibadika alssalihina
 ya man la yukhlifu almi`ada
 anjiz li ma wa`adtani
 wajma` li ashabi wa sabbirhum
 wansurni `ala a`da'ika wa a`da'i rasulika
 wa la tukhayyib du`a'i
 fa inni `abduka wabnu amatika
 asirun bayna yadayka
 sayyidi anta alladhi mananta `alayya bihadha almuqami
 wa tafaddalta bihi `alayya duna kathirin min khalqika
 as'aluka an tusalliya `ala muhammadin wa ali muhammadin
 wa an tunjiza li ma wa`adtani
 innaka anta alssadiqu
 wa la tukhlifu almi`ada
 wa anta `ala kulli shay'in qadirun

O Allah: the Master of the Kingdom
 You give the kingdom to whomsoever You please
 and take away the kingdom from whomsoever You please
 and You exalt whom You please
 and You abase whom You please

in Your hand is the good;
surety, You have power over all things
O the All-glorious; O the All-magnanimous
O the Lord of Majesty and Honor
O the Lord of the great might
O He Who does whatever He wills
O the Lord of power; O the Strong
O the All-affectionate; O the All-merciful
O the Living when there was no other one living
I beseech You by Your Name, the stored, the concealed
the Ever-Living, the Self-Subsisting
Whom You have taken up in the Unseen Knowledge with You
and none of Your creatures has ever known about
and I beseech You by Your Name through which You shape Your creatures as You like
and through which You deliver them their sustenance in the layers of murk from between the veins and
the bones
and I beseech You by Your Name through which You united the hearts of Your friends
and You united between ice and fire
neither fire melts ice
nor ice extinguishes fire
and I beseech You by Your Name through which You generated the flavor of water
and I beseech You by Your Name through which You made water flow in the roots of plants between the
layers of the earth
and You made water reach the roots of the trees from hard rocks
and I beseech You by Your Name through which You created the flavor and colors of fruits
and I beseech You by Your Name through which You begin the creation and then reproduce it
and I beseech You by Your Name; the Single, the One
the Unique in singleness
the Single in Eternity
and I beseech You by Your Name through which You burst water in hard rocks
and You drove it from whence You willed
and I beseech You by Your Name through which You created the creatures
and You provided them as You will and however You will
O He Who is never changed by days and nights
I pray You with the prayer of Noah when he called at You
So, You saved him as well as those who were with him and You destroyed his people
and I pray You with the prayer of Abraham, Your intimate friend, when he called at You,
So, You saved him and made fire comfort and peace on him
and I pray You with the prayer of Moses, the spoken by You, when he called at You

So, You split asunder the sea for him and saved him as well as the children of Israel
and You sank the Pharaoh and his people in the river
and I pray You with the prayer of Jesus, Your Spirit, when he called at You
So, You saved him against Your enemies and You elevated him towards You
and I pray You with the prayer of Your most-dear, choice, and Prophet
Muhammad, peace be upon him and his Household
So, You responded to him and saved him from the Allied Parties
and You supported him against Your enemies
and I beseech You by Your Name that You answer the prayer of whoever beseeches You by it
O He Who owns creatures and all affairs
and He Whose knowledge encompasses all things
O He Who records the number of all things
O He Who is never changed by days and nights
and He Whom is not confused by sounds
and He Whom is not unaware of languages
and He Whom is not annoyed by the insistence of the earnest pleaders
I beseech You to send blessings upon Muhammad and the Household of Muhammad
the choicest of all your creatures
So, (please do) bless them with the most favorable of Your blessings
and also bless all Your Prophets and Messengers
Who have conveyed true guidance from You
and bound themselves with covenants of obedience to You
and bless Your righteous servants
O He Who never breaks his promise
(Please do) fulfill Your promise to me
and bring together my companions and confer upon them with patience
and give me victory against Your enemies and the enemies of Your Messenger
and do not disappoint my prayers
for I am verily Your servant and the son of Your bondwoman
and I am prisoner at You
My Master! It is You Who have endowed me this position
and You have conferred upon me with it from among many of Your creatures
I beseech You to send blessings upon Muhammad and the Household of Muhammad
and to fulfill Your promise to me
Verily, You are the true Honest
and You never break Your promise
and You have power over all things.[9](#)

This blessed supplication mentions the unimaginable power of the Lord Creator Who has brought

everything into existence. He is the One Who bestows existence and is the originator of all creatures. In the same way the supplication also proves that His Eminence (a.s.), begs to the Almighty (SwT) for help and success over the enemies of Allah (SwT) and the prophets (a.s.). And also desires that his helpers should be gathered so that the religion may be enlivened and bestow exaltation of the Kalimah [10](#).

Another Supplication of the Imam of the Time (a.s.)

His Eminence, Mahdi (a.s.) recites the following blessed supplication in some of his prayers:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

وَأَكْرِمْ أَوْلِيَاءَكَ بِإِنْجَازِ وَعْدِكَ،

وَبَلِّغْهُمْ دَرْكَ مَا يَأْمَلُونَ مِنْ نَصْرِكَ،

وَإِكْفِ عَنْهُمْ بِأَسْ مِنْ نَصْبِ الْخِلَافِ عَلَيْكَ،

وَتَمَرِّدِ بِمَنْعِكَ عَلَى رُكُوبِ مَخَالَفَتِكَ،

وَاسْتَعَانَ بِرَفْدِكَ عَلَى فَلَاحِكَ،

وَقَصِدْ لِكَيْدِكَ بِأَيْدِكَ،

وَأَوْسِعْ لَهُ حِلْمًا لَتَأْخُذْهُ عَلَى جَهْرَةٍ،

وَتَسْتَأْصِلْهُ عَلَى غَرَّةٍ،

فَإِنَّكَ اللَّهُمَّ قُلْتَ وَقَوْلُكَ الْحَقُّ

حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ

وَضَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا

أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا

فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ

(كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

(وقلت: (فَلَمَّا ءَاسَفُونَا انْتَقَمْنَا مِنْهُمْ

،وإن الغاية عندنا قد تناهت

،وإنا لغضبك غاضبون

،وعلى نصر الحق متعاصبون

،وإلى ورود أمرك مشتاقون

،ولإنجاز وعدك مرتقبون

.ولحلول وعيدك بأعدائك متوقعون

،اللهم فأذن بذلك وافتح طرقاته

،وسهل خروجه، ووطئ مسالكه

،واشرع شرائعه، وأيد جنوده، وأعوانه

وبادر بأسك القوم الظالمين

وابسط سيف نقتك على أعدائك المعاندين

وخذ بالثأر إنك جواد كريم

allahumma salli `ala muhammadin wa ali muhammadin
wa akrim awliya'aka bi-injazi wa`dika
wa ballighhum daraka ma ya'malunahu min nasrika
wakfuf `anhum ba'sa man nasaba alkhilafa `alayka
wa tamarrada biman`ika `ala rukubi mukhalafatika
wasta`ana birifdika `ala falli haddika
wa qasada likaydika bika
wa awsa`tahu hilman lita'khudhahu `ala jahratin
wa tasta'silahu `ala ghirratin
fa'innaka allahumma qulta wa qawluka alhaqqu:
(hatta idha akhadhati al-ardu zukhrufaha wazzayyanat
wa `anna ahluha annahum qadiruna `alayha
ataha amruna laylan aw naharan
faja`alnaha hasidan ka'an lam taghna bil-amsi
kadhalika nufassilu al-ayati liqawmin yatafakkaruna)
wa qulta: (falamma asafuna intaqamna minhum)
wa inna alghayata `indana qad tanahat
wa inna lighadabika ghadibuna
wa inna `ala nasri alhaqqi muta`asibuna
wa ila wurudi amrika mushtaquna
wa li'injazi wa`dika murtaqibuna
wa lihululi wa`idika bi'a`da'ika mutawaqqi`una
allahumma fa'dhan bidhalika waftah turuqatihi
wa sahhil khurujahu wa wattl' masalikahu
washra` shara'i`ahu wa ayyid junudahu wa a`wanahu
wa badir ba'saka alqawma al`alimina
wastu sayfa naqimatika `ala a`da'ika almu`anidina
wa khudh bilththa'ri innaka jawadun karimun

O Allah: Bless Muhammad and the Household of Muhammad
and honor Your friends by fulfilling Your promise (to them)

and make them attain the best of their hope for Your victory
and save them against the influence of those who have determined to contravene You
and those who have rebelled to stand against You by committing whatever violates You
and those who have used Your aid to weaken Your authority
and those who have aimed at plotting conspiracies against You
and You have treated them with Your forbearance so that You shall seize them openly
and You shall eliminate them abruptly.

Verily, You have said, and all that which You say is but the utter truth:

"...until when the earth puts on its golden raiment and it becomes garnished,
and its people think that they have power over it,

Our command comes to it, by night or by day,

so We render it as reaped seed; produce, as though it had not been in existence yesterday;

thus do We make clear the communications for a people who reflect. (10/24)"

You have also said: "Then, when they displeased Us, We inflicted a retribution on them. (43/55)"

Verily, the deadline in our view has come to its end

and we are furious for Your wrath

and we are determined to support the right

and we are eager for engaging ourselves in this affair of You

and we are waiting for the fulfillment of Your promise

and we are expecting the befalling of Your threat concerning Your enemies.

O Allah: (please) then permit that and open the ways for him (to appear)

and make easy his advent and pave the way for him

and decide his courses to start and aid his followers and supporters

and begin with inflicting Your power over the oppressors

and unsheathe the sword of Your retribution over Your stubborn enemies

and take the revenge. Verily, You are All-magnanimous, All-generous.

In this blessed supplication, His Eminence (a.s.) has clearly explained that he is very eager for his reappearance and extremely keen to enliven the religion and practice of his grandfather, the chief of the prophets (S) and to take revenge from the enemies of Islam and monotheism. He is very keen and desirous to reappear as soon as possible.

Valor of the Imam of the Time (a.s.)

His Eminence, Mahdi (a.s.) is the bravest and the most valiant of all the people. In strength, power, courage and daring, he is like his great grandfather, the Messenger of Allah (S), because His Eminence (S), with all his capacity uprooted the powers of polytheism and destroyed roots of ignorance and oppression and announced the rights and honor of human beings.

The Prophet of Islam (S) rose against the leaders of oppression and enemies of Islam who intended to

destroy and humiliate the lofty religion of God and destroyed their leaders and dispersed their supporters and bestowed honor and majesty to the word of Allah (SwT) on the earth.

In the same way, his great grandson and caliph, the Promised Imam (a.s.), will also perform the same function. He would make the oppressors and rebels taste their misdeeds. And with firm determination, bereft of sloth, reinfuse greatness and honor to Islam without in any way surrendering to any sort of difficult matter and painful circumstances due to weakness and lack of attitude.

Steadfastness of the Imam of the Time (a.s.) in Rightfulness

His Eminence, the Awaited Imam (a.s.) is among the most steadfast defenders of truth and his defense and help for the oppressed and tortured one is more than that of anyone else. No kind of criticism hinders him from the deliverance of truth and its establishment.

The forefather and elders of His Eminence (a.s.) supported truth and displayed steadfastness in the face of falsehood and presented their sacrifice for social justice among the people. His Eminence, the Mahdi (a.s.) also possesses the same quality.

When the world shall be illuminated by the reappearance of the Qaim of the Progeny of Muhammad (S) and humanity would become fortunate by the advent of His Eminence (a.s.), His Eminence would enliven all aspects of truth and destroy every kind of fraud, cheating and oppression.

Generosity of the Imam of the Time (a.s.)

His Eminence, the Awaited Imam (a.s.) is the most generous and charitable among all the people. Narrators of traditions are unanimous that during the time of his government, His Eminence (a.s.) would distribute bounties and sustenance of God among all the poor people in such a way that not a single poor and needy person would remain on the face of the earth; so much so, that a person who desires to pay his Zakat to the eligible one would not be able to find a single recipient of alms. Some of these types of traditions are presented below. [11](#)

1. Abu Saeed Khudri has narrated from the Prophet of Islam (S), in the events of His Eminence, Mahdi (a.s.) that he said, "A man comes to him and says, 'O Mahdi! Give me! Give me!' His Eminence (a.s.) fills his utensil to the extent of what he could lift."

2. Ibn Asakir has quoted from the Messenger of Allah (S) that he said, "In the last age there would be a caliph who would pile up wealth." [12](#)

3. Jabir has narrated that he was in the company of His Eminence, Abu Jafar Imam Muhammad Baqir (a.s.) when a person came to him and addressing the Imam said, "Please accept these 500 dirhams, that is the Zakat of my wealth, and spend it in a suitable way."

His Eminence, Imam Muhammad Baqir (a.s.) said, “Search for them yourself in your neighbors, orphans, the needy and brothers-in-faith and distribute it among them. And it is the time when our Qaim (a.s.) would rise so that he could distribute it in equitable way and establish justice among the creatures of God, according to their good or evil. One who obeys him has obeyed Allah (SwT) and one who disobeys him has disobeyed Allah (SwT). Since he guides in a secret and subtle manner, he is called ‘the Mahdi.’”

His Eminence (a.s.) will bring out the Torah and other books from a cave in Antioch and command the people of Torah by Torah and people of Injeel with Injeel and people of Zabur with Zabur and people of Quran with Quran. All the wealth of the earth that is on its surface and below its surface would be gathered with him.

Then he would say, 'O People! Come towards that for which you had severed relations and spilled blood on the earth and committed things prohibited by God.' Then he would give so much wealth to them as had never been given. [13](#)

And other traditions that prove that His Eminence (a.s.) is a sea of mercy and generosity are those that mention that His Eminence (a.s.) would deal with the people with kindness and favors and save them from the yokes of hunger and deprivation and spread peace, comfort and needlessness among them.

- [1.](#) Ghaybah, Nomani
- [2.](#) Iqdud Durar
- [3.](#) Iqdud Durar, Pg. 109
- [4.](#) Kamaluddin
- [5.](#) Bihar, etc.
- [6.](#) Ghaybah, Nomani
- [7.](#) Ghaybah, Nomani
- [8.](#) Ghaybah, Nomani
- [9.](#) Muhajjud Dawat, Pg. 84–86
- [10.](#) Formula: There is no God, except Allah (SwT)
- [11.](#) Yanabiul Mawaddah, Pg. 431
- [12.](#) Tarikh, Ibn Asakir, 1/186
- [13.](#) Kamaluddin, Biharul Anwar

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