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The Letter A'in (A')

1. I'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.”¹

In *Biharul Anwar* it is narrated from Nomani 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.”²

2. I'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.”³

3. A'dhaab – Punishment Of The Enemies

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

وَلَئِن أَخَّرْنَا 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).[4](#)

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 legatees 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.[5](#)

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.”⁶

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.”⁷

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.”⁸

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.”[15](#)

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.”[16](#)

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).[17](#) 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*¹⁸ 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

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