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## 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 *Ihtijaaj* 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.”<sup>4</sup>

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 *Ihtijaaj* 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.”<sup>5</sup>

## 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.”<sup>6</sup>

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.”[10](#)

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.”[11](#)

### **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 *Kharaj* 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 legatees and only through me are the calamities warded off from my Shias.”[12](#)

Shaykh Sadooq has also related this tradition in *Kamaluddin*[13](#) 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.”[14](#)

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.”[15](#)

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?”[16](#)

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.”[17](#)

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.”[18](#)

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>

- [1.](#) Al-Ihtijaj; Vol. 2, Pg. 324
- [2.](#) Kafi, Vol. 1, Pg. 403
- [3.](#) Kafi, Vol. 1, Pg. 403
- [4.](#) Biharul Anwar; Vol. 49, Pg. 98 from Manaqib, Ibne Shahr Aashob, Vol. 4, Pg. 341
- [5.](#) Al-Basair, Pg. 260
- [6.](#) Al-Ihtijaj; Tawqeeaat
- [7.](#) Kafi, Vol. 1, Pg. 200
- [8.](#) 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

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