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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 flows:

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.”¹

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 up to 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 rebels⁵ 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...”[6](#)

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).[7](#)

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.”[8](#)

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*, *Ihtijaaj*, *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

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