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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 “*Haqiqah*.” 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 ثَائِبٌ

“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.”¹²

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." [13](#)

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

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً 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.” [14](#)

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 *Aqiqah* 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.”[28](#)

6. The Coming Together Of The Intellectuals

6. The coming together of the intellectuals²⁹

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.”³⁰

In *Kharaj*, 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.”³¹

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
- [31.](#) Kafi, Vol. 1, Pg. 25

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