

[Home](#) > [Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 1](#) > [Part 4: Regarding the Qualities and special merits of Imam al-Zamana \(as\) due to which it becomes incumbent to pray for him](#) > [The Letter Kaaf \(K\)](#) > 3. Clearing And Removing Hardships From The Believers

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## The Letter Kaaf (K)

### 1. Karam (Munificence) Of His Eminence

To love persons who are munificent is ingrained in human nature and it is a part of it and the intelligent ones are unanimous that it is preferable, rather necessary to pray for such persons.

The difference between a generous and a munificent person is that the former gives only after being asked for something but the latter is such that he gives before being asked. And in the life history of Imam Hasan (as) it is mentioned that a Bedouin came to him and before he could say anything Imam Mujtaba (as) said:

“Give whatever is in the treasury.” There were twenty thousand dinars (or dirham) in the treasury. They were handed over to that man. The Bedouin said in a polite manner: “O my master, will you not let me mention my need and sing your praise?” Imam Hasan (as) recited the following couplets:

1. We are people whose bestowal is having freshness so that people and hopeful ones may get enjoyment from them.
2. We give before we are asked. So that the dignity of the petitioner is not reduced.
3. If the sea comes to know our remaining generosity, it will feel ashamed of its raging waves.

Traditions that prove the perfection of this quality in His Eminence, Qaim (aj) are in large number, whether it be traditions that are general or which are especially about him. Among them it is that in every period of time the Imam is the most munificent and charitable person of the world. And it is that the manners and behavior of Imam Qaim (aj) are same as the manners and behavior of the Holy Prophet (S). And it is also a fact that His Eminence has made Khums on the things that are in possession of the opponents – from the war booty etc. – lawful for the believers – in the event when they purchase them from the opponents. So that their offspring and wealth is purified and it is mentioned in *Biharul Anwar*

from His Eminence, Abu Ja'far Baqir (as) that he said:

“When His Eminence, Qaim (aj) reappears and enters Kufa, the Almighty Allah would send seventy thousand *Siddiqeen* (who have testified him) and they shall join the ranks of his companions and helpers. He would pay stipends to his followers twice a year and pay such high salaries twice every month that there would not remain anyone in need of taking *Zakat*. Those who are liable to pay *Zakat* would search for eligible Shias to give their *Zakat* to; they would go to each of their houses and call out but the people would come out and say that they are not in need of charity.”

(Allamah Majlisi says: The tradition continues and further on the Imam says:) “And all the wealth of the world, whether it be on the surface of it or below its surface, would come together to collect with Qaim (aj). He would say to the people: Come to that for which you used to break off relations, shed unlawful blood and commit sinful acts. Then he would give them so much money as none had ever paid before.”<sup>1</sup>

I say: We have mentioned the relevant points in the discussion of the charity of His Eminence.

## 2. Expounding The Sciences For The People

This unprecedented expounding and unveiling of sciences and learning was not present in any period of time and will not be there in any period except the time of the reappearance. In *Basair* it is related by the author through his own chain of narrators from Saad bin Tareef from Asbagh bin Nubatah that he said:

Amirul Momineen (as) was such that whenever a person came to him he used to tell him: “O so and so, be ready for the journey of the Hereafter, and gather for yourself all the provisions that you want as on such and such day at such and such time illness would strike you and the cause of your illness is such and such, and you will die in so and so month on such and such day at such and such hour.” Saad says: I mentioned this statement to Imam Muhammad Baqir (as). He said it was right. I said: “May I be sacrificed on you, why do you not give us such information so that we may be ready for the journey of the Hereafter?” He replied: “Ali Ibnul Husain (as) has closed this door till the time our Qaim (aj) arises.”<sup>2</sup>

In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Knowledge consists of twenty–seven letters – all that the prophets brought is two letters and people have not received till date more than two letters. And when our Qaim arises he would bring another twenty–five letters and spread them among the people and add them to the two letters and spread the knowledge of twenty–seven letters.”<sup>3</sup>

In that same book is related in a lengthy tradition from His Eminence, Abu Ja'far Baqir (as) with reference to the qualities of Imam Qaim (aj) and the practice of His Eminence during the period of his reappearance that he said:

“...then he would return to Kufa and send those three hundred and thirteen persons to all the parts of the

world. He would (also) stroke their shoulders and chests, (by which) they would not face any difficulty in any judgment and every part of the earth would echo with the call of:

‘There is no god except Allah, Muhammad is the Messenger of Allah.’

And that is the implication of the words of the Almighty Allah:

أَفْغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

**“And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.” (Qur’an, Surah Aale Imran 3:83)**

And the master of this affair is not such that he would agree to accept Jizyah like the Holy Prophet (S). And that is the meaning of the statement of the Almighty Allah:

“And fight with them until there is no more persecution and religion should be only for Allah.”<sup>4</sup>

In another tradition from His Eminence it is mentioned that he said:

“And in his time, wisdom would be bestowed to you; so much so that a woman would dispense justice from her home on the basis of the Book of Allah and the Sunnah of the Messenger of Allah (S).”<sup>5</sup>

In another report from His Eminence it is stated that he remarked:

“When Qaim (aj) arises, he would appoint a person in each country of the world and say to him: Your guidance is present in the palm of your hand. So whenever you are faced with a decision you find difficult, you should glance at your palm and act accordingly...”<sup>6</sup>

In *Kharaj* there is a tradition from the Chief of the Martyrs (as) that he said:

“Then the Almighty Allah would bestow a miracle to our Shias, such that nothing would be hidden from them. So much so, that a man from them would like to know what his family knows. He would inform them of what they know.”<sup>7</sup>

In *Biharul Anwar*, in a lengthy tradition from Amirul Momineen (as) it is mentioned that he said:

“...and knowledge would be located in the hearts of the believers. Thus no one would be needful of the knowledge that his brother has and the interpretation of this verse:

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

**“Allah will render them both free from want out of His ampleness.” (Qur’an, Surah Nisa 4: 130)**

Would be realized on that day and the earth would expose its treasures for them and the Qaim (aj) would say:

“Eat and drink pleasantly for what you did beforehand in the days gone by.”<sup>8</sup>

### **3. Clearing And Removing Hardships From The Believers**

The Imam of the Age (aj), by praying for the believers, generally removes their problems and difficulties, and he also prays especially for those who seek his mediation and refuge and removes so many hardships from them as they could not even estimate. Among all the scholars the noted academic, Allamah Majlisi (r.a.) in his nineteenth volume of *Bihar* has quoted through some channels from Abul Wafa Shirazi that:

“I was a captive in the hands of Ibne Ilyas in Kerman. He had fettered me in chains so that I should be aware that he had decided to hang me from the gate (after executing me). Thus I made Imam Zainul Abideen Ali bin al-Husain (as) as my medium to approach Allah, the Mighty and Sublime, to save me. I went to sleep and saw the Messenger of Allah (S) in dream saying to me: In any problem of the world do not take the medium of me, my daughter and my sons (son), but you may take our mediation for the hereafter and whatever you want from the rewards of the Almighty Allah. However my brother Abul Hasan would take revenge for you from whoever that oppresses you.

I respectfully said: O Messenger of Allah (S), is it not a fact that injustice was done to Fatima and she observed patience and was also patient on those who had oppressed her? Then how could he (Ali) take revenge from one who is unjust to me?

He replied: It was the covenant I had made with him and it was my order, so he had to obey it as her right will be restored but at present he takes up the cause of those of his followers who are oppressed. And as for Ali bin al-Husain, he is for saving from the clutches of rulers, kings and rebellious satans. As for Muhammad bin Ali and Ja'far bin Muhammad, for the Hereafter. And as for Moosa bin Ja'far; pray to him for health and well being. As for Ali bin Moosa, pray through him for safety in journeys by the sea or land.

And as for Muhammad bin Ali ask the Almighty Allah for sustenance through his mediation. And as for Ali bin Muhammad, he is for the recommended acts and doing good to the believing brothers. And as for Hasan bin Ali, he is of the Hereafter and as for Hazrat Hujjat, when the sword reaches your throat – at this point His Eminence (S) pointed to this throat – pray fervently to him and take refuge with him as he comes to help one who calls him and he is a refuge for those who seek his refuge.

Thus I said: O my master, O my Master of the Time, I take refuge with you. Suddenly I saw a person come down from the sky mounted on a horse holding an iron (or bright) weapon. I pleaded: O my master, Protect me from one who is torturing me. He said: I prayed to Allah that I may be allowed to

defend you and Allah, the Mighty and Sublime accepted my prayer.

In the morning Ibne Ilyas summoned me and removed the chains. He gave me a robe and said: Through whose mediation did you pray? I replied: I sought the refuge of one who is the refuge-giver, so that he may beseech the Almighty on my behalf:

And praise be to Allah the Lord of the worlds.”[9](#)

Second Incident: In the thirteenth volume of *Biharul Anwar*, Allamah Majlisi has quoted his father, the honorable scholar, Maulana Muhammad Taqi well known as Majlisi, that he said:

In our time was a noble and righteous personality by the name of Amir Ishaq Astarabadi. He had completed 40 Hajjs on foot. It was famous among the people that the earth used to fold up for him. One year he came to Isfahan. I went to him to ask him about the fame he had earned. He told me: “The cause of that honor is that one year when I was on my way to the Holy House of Allah, along with other pilgrims, and when we were at a distance of seven or nine stages from Mecca, I was, for some reason, left behind the caravan and soon they went out of my sight. I lost my way and overcome with thirst, I was about to die when I prayed:

O the righteous one, O Aba Salih guide us to the path, may Allah have mercy on you.

Suddenly an apparition became visible at the end of the desert, before I could make it out, it had already reached me. I saw a handsome youth wearing clean clothes of green hue and having a noble demeanor riding a camel and carrying a water in a container. I saluted him and he replied to my *Salaam* and asked: Are you thirsty? ‘Yes,’ I replied. He gave me the vessel and I drank the water. Then he asked: Would you like to join your caravan? “Yes,’ said I. He made me mount behind him and moved to Mecca. I had the habit of reciting the Hirz-e-Yamaani everyday. At that time also I began to recite it, at some points he used to say: ‘Recite like this.’

Not much time passed that he said to me: ‘Do you recognize this place?’ I looked and saw that I was at Abtah. He said: ‘Alight.’ I alighted, but when I turned back he had disappeared. At that moment I realized that he was Qaim (aj). I became regretful and sad at his separation and was affected that I had not recognized him. Thus when seven days had passed, my caravan reached Mecca and found me there – while they had lost hopes of my survival – therefore I became famous for having the land folded for me.”

Majlisi says in *Biharul Anwar*: My father said: I recited the Hirz-e-Yamaani in his presence and got it corrected and he gave the permit also.

And praise be to Allah.[10](#)

Another Incident: The practical scholar, Mirza Husain Noori, in the book, *Jannatul Maawa* quotes *Kunooz an-Najaah* of the prominent Shaykh Ameenul Islam Fadl bin al-Hasan Tabarsi that he said:

It is the supplication that His Eminence, the Master of the Time – may Allah the King and the Bestower bless him – has taught to Abul Hasan Muhammad bin Ahmad bin Abi Laith – (r.a.). Abul Hasan fled to the Quraish Cemetery in Baghdad for fear of being killed and he was saved by the bounty of this supplication. Abul Hasan says: His Eminence (aj) taught me to recite as follows:

“O Allah, terrible was the calamity, and its evil consequences are visible, the covering has been removed, (all) hopes have been cut off, the (plentiful) earth has shrunk, the heavenly blessings have been withheld. Thou alone can help, we refer our grief and sorrow to Thee, we have full faith in Thee, in the time of distress, as well as in good fortune. O Allah send blessings on Muhammad and on the children of Muhammad, whom we must obey as per Thy command, through which we become aware of their rank and status, and let there be joy after sorrow for us, for their sake, right away, in the twinkle of an eye, more rapidly than that.

O Muhammad! O Ali! O Ali! O Muhammad! Help me, because both of you help and protect. Give me enough, because both of you provide sufficiently. O our Master! O master of the time! Help! Help! Help! Reach me! Reach me! Reach me! At once, in this hour. Be quick, be quick, be quick, O the Most Merciful, for the sake of Muhammad and his pure children.”

The narrator says: When His Eminence said ‘O master of the time’ he pointed towards himself.

I say: If you desire to learn other aspects of this you may refer to the book of *An-Najmus Thaqib*. May the Almighty Allah give the best of rewards to its author.

- [1.](#) Biharul Anwar; Vol. 52, Pg. 390
- [2.](#) Basairud Darajaat, Part 6, Pg. 262
- [3.](#) Biharul Anwar; Vol. 52, Pg. 336
- [4.](#) Biharul Anwar; Vol. 52, Pg. 345, Surah Anfaal 8:39
- [5.](#) Biharul Anwar; Vol. 52, Pg. 352
- [6.](#) Biharul Anwar; Vol. 52, Pg. 365
- [7.](#) Al-Kharaij; Pg. 138
- [8.](#) Biharul Anwar; Vol. 53, Pg. 86, Surah Haqqah 69:24
- [9.](#) Biharul Anwar; Vol. 94, Pg. 35
- [10.](#) Biharul Anwar; Vol. 52, Pg. 175

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