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The Letter Kaaf (K)

[1. Kamalaat \(Perfections\) Of His Eminence](#)

If you hear a man that has an excellence or excellences, is involved in problems and difficulties your intellect impels you to step forward to help him and to endeavor to lend your support. And if you are not able to do that, it is necessary for you to pray that he may achieve success and deliverance; and affection and sincerity will develop in your heart for him. Now that you have noted this point, I say: Our master, His Eminence, the Master of the Age, may Allah hasten his reappearance, encompasses all the frontiers of perfections. And he has achieved the highest stages of elegance and awe. In spite of all this, he is involved in problems from the deviated people and is forced to stay away from his family, people and native country.

And this matter is absolutely clear for those who have insight. As for the greatness of the calamity of His Eminence, it is according to his own greatness and for his perfections, no words can describe them and imagination cannot reach them. Perhaps by studying this book you may understand some aspects of this and may quench your thirst at the source spring. Here we also add the point that you must know that His Eminence is a collection of the perfections of the Holy Prophet (S) and the Imams and their expression.

In a tradition that the noted Shaykh Muhammad bin al-Hurr Amili has mentioned in the book, *Athbaat al-Hudaat bin Nusoos wal Mo'jizaat* from the book, *Athbaat ar-Rajaa* of Fadl bin Shazan from authentic chain of narrators we read as follows:

It is narrated from Imam Sadiq (as) that he said:

“There is no miracle from the miracles of the Prophets and legatees, but that the

Almighty Allah, Blessed and the High will show a like of it at the hands of Qaim (aj) so that He may exhaust the argument on the enemies.”^{[1](#)}

And how beautifully it is said that:

That which all the good people have together, you alone have all of it.

Also the great scholar, Allamah Majlisi has narrated a tradition in *Biharul Anwar* from Mufaddal bin Umar from Imam Abu Abdillah Sadiq (as) that he said:

“And at that time our master, Qaim (aj) leaning his back on the House of Allah will say: O people, whoever wants to see Adam and Sheeth, should know that I am Adam and Sheeth. And whoever wants to see Nuh and his son, Saam, should know that I am that same Nuh and Saam. And whoever wants to see Ibrahim and Ismail, should know that I am that same Ibrahim and Ismail. And whoever wants to see Moosa and Yusha, should know that I am that same Moosa and Yusha. And whoever wants to see Isa and Shamoun, should know that I am that same Isa and Shamoun.

And whoever wants to see Muhammad (S) and Amirul Momineen, should know that I am that same Muhammad and Amirul Momineen. And whoever wants to see Hasan and Husain, should know that I am that same Hasan and Husain. And whoever wants to see the Imams from the progeny of Husain, should know that I am those same purified Imams. Accept my call and gather near me as I would inform you about all that has been said and all that has not been said.”[2](#)

I say: This tradition proves that all the qualities of the great Prophets and the morals and manners of the Purified Imams (as) have come together in the being of the Imam of the time – may our souls be sacrificed on him – and they emanate from His Eminence, and also a tradition that we have previously quoted from the Holy Prophet (S) that the ninth of them would be their Qaim and he is their apparent and hidden, proves this point.

In the same way Shaykh Sadooq has narrated through his own chain of narrators from Abu Baseer that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Matters related to occultation that occurred from the prophets would also occur in exactly the same way for our Qaim who is from us, Ahle Bayt.” Abu Baseer says: I asked respectfully: “O son of Allah’s Messenger, Who from among you Ahle Bayt, is the Qaim?” He replied, “O Abu Baseer, he is the fifth descendant of my son, Moosa. He is the son of the best of the slave girls. He shall have an occultation regarding which the followers of falsehood would doubt. After that Allah, the Mighty and Sublime would make him reappear and conquer the east and the west of the earth at his hands and send down from the heaven, the Spirit of Allah, Prophet Isa bin Maryam (as) who will recite Prayers behind him...”[3](#)

Now that our discussion has reached this point, it would be better to present the matter in three sections:

Section One: Resemblance Of His Eminence To The Prophets (as)

Resemblance to Adam

The Almighty Allah appointed Adam as His caliph on the whole earth and made him its heir and He says in the Qur'an:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"I am going to place in the earth a vicegerent." (Qur'an, Surah Baqarah 2:30)

And the Almighty Allah would also make Hazrat Hujjat as the inheritor of the earth and will appoint him as His caliph on His earth, as narrated from His Eminence, Abu Abdillah Sadiq (as) that he said with reference to the exegesis of the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth." (Qur'an, Surah Noor 24:55)

"He is the Qaim and his companions; and at the time of his reappearance he would pass his hands over his face and say: Praise be to Allah, One Who fulfilled His promise and made us inherit the earth..."⁴

In the *Hadith* of Mufaddal it is mentioned that:

"He will come out with a cloud shading him from above and on which a caller would be announcing: This is Mahdi, the caliph of Allah; follow him."

Weeping of Adam (as): It is narrated from the Holy Prophet (S) that he said:

"Adam wept so much at the separation of Paradise that his tears flowed on both his cheeks like floods."⁵

This same type of tradition is also narrated from Imam Sadiq (as):⁶

His Eminence, Qaim (aj) also, like Adam would weep much as he says in the *Ziarat Nahiya* addressing his ancestor, Husain (as):

"I lament for you day and night and instead of tears I weep blood."

Regarding Adam (as) the verse was revealed that:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“And He taught Adam all the names...” (Qur’an, Surah Baqarah 2:31)

As for the Qaim; whatever the Almighty Allah taught to Adam, He taught the same and many other things to the Qaim (aj). Adam was taught 25 letters from the Isme Aazam – as mentioned in tradition – and the Holy Prophet (S) was taught 72 letters; all the matters that the Almighty Allah gave to His Prophet, He gave them all to the successors of His Eminence also till the matter reached to His Eminence, Qaim (aj), may Allah hasten his reappearance.

In an authentic report, Thiqatul Islam Kulaini has narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Verily, the knowledge that was brought down with Adam (as) was not taken back, and no man of knowledge has ever died, whose knowledge has become extinguished; Knowledge is inherited. The earth never remains devoid of a man of knowledge.”[7](#)

Adam enlivened the earth with worship of Allah, after the Jinns had killed it with their infidelity and rebellion.

Qaim (aj) would also enliven the earth with the religion of Allah, justice and establishing His code of law after its death due to the disbelief and transgression of the people.

In *Biharul Anwar*, it is narrated from His Eminence, Abu Ja’far Baqir (as) regarding the verse:

وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

“...gives life to the earth after its death...” (Qur’an, Surah Rum 30: 19)

that he said:

“Allah, the Mighty and Sublime would enliven the earth after its death through Qaim (aj). Its death denotes infidelity of its people as an infidel is in fact a dead man.”[8](#)

In *Wasailush Shia* it is mentioned regarding the verse:

“...gives life to the earth after its death...”

That His Eminence, Ibrahim Moosa bin Ja’far (as) said:

“He would enliven it through rain, rather the Almighty Allah would send a man to revive justice, and the earth will be revived through the revival of justice, and indeed if a single divine ordinance is established on the earth it is better than forty days of rain.”[9](#)

In the same book it is narrated from the Holy Prophet (S) that he said:

“One hour of a just Imam is better than seventy years of worship and carrying out of one divine ordinance on the earth is more beneficial than forty days of rain.” [10](#)

With all these facts when and how much can we compare Adam and Qaim (aj) while the fact is that Adam was created for Qaim.

Indeed the one who created the perfect morals

In the being of Adam for the Imam-e-Qaim.

Resemblance to Habel

His nearest and closest kin killed Habel – that is his brother – the Almighty Allah says in His great book:

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ﴿٥٠﴾ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

“And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).” (Qur’an, Surah Maidah 5:27)

In the same way the closest relative of Imam Qaim (aj) – may our souls and souls of the worlds be sacrificed on him – tried to eliminate His Eminence, and that was his paternal uncle, Ja’far Kazzab (the liar), as narrated from Imam Zainul Abideen (as) that he said:

“As if I can see that Ja’far Kazzab, helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim (aj), he will become the executor of his father’s estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully.” [11](#)

Resemblance to Sheeth

Hibtullah Sheeth, did not get the permission to reveal his knowledge, as mentioned in a lengthy report quoted in *Rauda Kafi* from His Eminence, Abu Ja’far Baqir (as) that he said:

“When Hibtullah buried his father, Adam, Qabeel came to him and said: O Hibtullah I saw that my father, Adam did not give me as much knowledge as he gifted to you and it is the same knowledge with which your brother, Habel prayed and his sacrifice was accepted, and that is why I killed him so that he may not have children who could proudly claim to my children that: ‘We are children of one whose sacrifice was accepted and you are the children of one whose sacrifice was not accepted.’ And if you reveal the knowledge that my father has given to you only, I would kill you too like I killed my brother, Habel. Thus

Hibtullah and his children concealed the knowledge and faith they had...”[12](#)

His Eminence, Qaim also would not receive permission till the appointed day, as mentioned about His Eminence:

“At the time of his birth he kneeled down and raised his two fingers towards the sky and sneezed, he said:

‘Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad.

The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him all the doubts would be removed.”[13](#)

This tradition is quoted by the chief of *Hadith* scholars, Shaykh Sadooq in *Kamaluddin*.

Resemblance to Nuh

Nuh, the senior-most (in age) of the prophets: It is narrated from Imam Sadiq and Imam Hadi (as) that His Eminence, Nuh (as) lived for 2500 years.

And His Eminence, Qaim (aj) is the senior-most (in age) of the successors; on the basis of the tradition of *Kafi*, was born on the 15th of Shaban 255 A.H.[14](#)

Thus the age of His Eminence till date – Sunday, 10th Zilqad 1301 A.H. – comes to 1081 years and 5 days.

It is narrated from Imam Zainul Abideen (as) that he said:

“In the Qaim is present the characteristics of Adam and Nuh (as), and that is a long life...”[15](#)

The complete text of this narration has already been mentioned before.

Nuh, by his words, purified the earth from the disbelievers and said:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

“My Lord! Leave not upon the land any dweller from among the unbelievers.” (Qur’an, Surah Nuh 71:26)

Qaim also would clear the earth from infidels with the help of his sword till not a trace of them would remain – as we have explained before –.

Nuh remained patient for 950 years and the Almighty Allah says regarding this:

“...so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust.”

The Qaim is also observing patience since the beginning of his Imamate till now, and I don't know till when he would be patient. Those who opposed Nuh (as) were destroyed.

All those who oppose Qaim would also be destroyed. – as mentioned in tradition – [.16](#)

The Almighty Allah delayed the success of Nuh and his followers to such an extent that a majority of his followers deserted him.

The Almighty Allah would also delay the reappearance of Qaim to such an extent that the majority of his followers would desert him – as mentioned in a tradition of Imam Hasan Askari (as)–.

Idrees gave the glad tidings of the advent of Nuh. [17](#)

The Almighty Allah gave glad tidings about the reappearance of Qaim to the angels. The Holy Prophet (S) and the Holy Imams (as), and rather the past prophets gave glad tidings of his reappearance – that if we mention their statements it would prolong the book unnecessarily.

The call (voice) of Nuh reached to the east and the west of the earth and it was one of the miracles of His Eminence – thus it is mentioned in the book *Zubdatil Tasaaneef* that:

“Qaim (aj) also would stand between the *Rukn* and *Maqaam* and call out and say: O my deputies and representatives, and my special assistants, and those whom the Almighty Allah had treasured on the earth for my help before the reappearance, come to me with fervor and devotion. The voice of His Eminence would reach them whether they are in the prayer niche (praying) or on their beds (sleeping); all would hear the call at once. And all of them would reach between *Rukn* and *Maqaam* in a fraction of a moment.”

This matter is mentioned in the tradition of Mufaddal quoted from Imam Ja'far Sadiq (as). [18](#)

Resemblance to Idrees

Idrees (as) is the grandfather of Akhnukh, the father of Nuh (as). The Almighty Allah exalted Idrees to a high degree; it is said that he was raised to the fourth or the sixth heaven.

In *Majmaul Bayan* it is narrated from Mujahid that he said:

“Idrees was taken up to the sky like Isa (as) was taken, while he was alive and not dead.”

And others have said:

“His soul was captured between the fourth and the fifth heaven.”

This point is narrated from Imam Baqir (as): [19](#)

The Almighty Allah also took up Qaim to a high position in the sky.

The Almighty Allah carried Idrees on the wings of an angel and enabled him to fly in space, as mentioned by Ali bin Ibrahim Qummi from his father from Muhammad bin Abi Umair from one who had said it for him, that His Eminence, Abu Abdillah Sadiq (as) said:

“Allah, the Mighty and the High became angry at one of the angels and cut off his wings and threw him on an island. Then a long period of time, extent of which is known to Allah alone, passed, and when the Almighty Allah appointed Idrees as a Prophet, that angel came to him and said: O Prophet of Allah! Please pray that the Almighty Allah becomes pleased with me (forgives me) and restores my wings. Idrees replied: All right! So he prayed. The Almighty Allah restored the wings of that angel and forgave him. At that time the angel said to Idrees: ‘Do you have a wish?’ ‘Yes,’ replied he, ‘I would like you to take me upto the heavens so that I can see the angel of death as I have no life without his remembrance.

Thus the angel took him on his wings and soared to the sky till they reached the fourth heaven. Suddenly Idrees saw the Angel of death shaking his head in surprise. Idrees said *Salaam* to the Angel of death and asked him: ‘Why are you shaking your head?’ He replied: ‘When the Almighty Allah commanded me to capture your soul between the fourth and the fifth heaven, I asked Him; O Lord, how would that be possible?’

While the thickness of the fourth heaven is a journey of 500 years. And from the fourth heaven till the third heaven there is a distance of 500 years’ travel and the thickness of the third heaven also is 500 years. Every heaven and what is between it is there in the same way, how would this be possible?’ Then he captured his soul between the fourth and the fifth heaven. And it is about this that the Almighty Allah said:

“And We raised him high in Heaven.”

And that is why he was named as Idrees as he had obtained lessons (*Dars*) from many books.” [20](#)

And it is said that he is alive in the Paradise and this statement is narrated from Ibne Abbas.

The angel, Ruhul Qudus also took Qaim (aj) on his wings to the sky. This is mentioned in the traditional report regarding the birth of His Eminence, Qaim, recorded from Hakima in the book of *Kamaluddin*:

“Then Imam Hasan Askari (as) took his son while pigeons were flying over his head. His Eminence called out to one of the pigeons: ‘Take him and keep him safe and bring him back to me every forty days.’ That pigeon took him and flew up to the sky; the other pigeons also followed him. At that time I heard His Eminence, Abu Muhammad (Imam Askari) say: ‘I have entrusted you to the one whom the mother of Moosa entrusted her son.’ Narjis wept. His Eminence told her: ‘Take it easy, no one will nurse

him, except you and he will be returned to you very soon as Moosa was returned to his mother. And it is about this that the Almighty Allah said:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

“So We gave him back to his mother that her eye might be refreshed, and that she might not grieve...” (Qur’an, Surah Qasas 28: 13)

Hakima said: I asked respectfully: ‘What bird was that?’ He replied: ‘It is Ruhul Qudus who is responsible for the Imams. He guards and protects them and trains them in knowledge...’²¹

Idrees disappeared from among the people when they wanted to kill him – as mentioned in a tradition from Imam Muhammad Baqir (as).

Qaim (aj) also disappeared in the same way when the enemies wanted to kill him, as mentioned in the discussion on the cruelty of the enemies upon His Eminence under the Letter [Z].

The occultation of Idrees was so prolonged that his followers had to undergo severe hardships and difficulties. In the same way it is mentioned in *Biharul*

Anwar from the Holy Prophet (S) that he said:

“This will continue, so much so, that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted will send a man from Me and my family. He will fill the earth with justice as those who have been before him will have filled it with injustice.”²²

And it is narrated from Amirul Momineen (as) that he said:

“Indeed the earth would be full of injustice and oppression. So much so that no one would utter the name of Allah except secretly. Then the Almighty Allah would bring a righteous people so that they may fill it with justice and equity just as it would be fraught with injustice and oppression.”

We have already mentioned the appropriate points under Letter ‘F’.

When the occultation of Idrees became prolonged, people joined in repentance and turned to Allah. The Almighty Allah, in turn, made him reappear and removed the distress and hardships of the people.

Qaim is also like that; such that if people were to unite in repenting for their sins and have a firm determination to help and support the Imam, the Almighty Allah would make him reappear. We shall write more on this matter in the eighth section, *Insha Allah*.

When Idrees reappeared, the tyrant king and the people submitted to him.

The Qaim would also be in the same way. That when he reappears, the tyrannical rulers and kings and all the people of the world would surrender to His Eminence and bow down before him. If you desire to study the circumstances of Idrees in more detail you may refer to comprehensive works like the books of *Kamaluddin*, *Biharul Anwar* and *Hayat al-Qulub*. Were we to dwell further on this discussion it would lead us away from our main topic of study. Hence we suffice by this much so that the Almighty Allah may gather us together with His saints on the Judgment Day.

Resemblance to Hud

The actual name of Hud (as) is Aabir, and Nuh had given glad tidings about him.

It is narrated from Imam Sadiq (as) in *Kamaluddin* that he said:

“When the demise of Nuh approached, he summoned his Shias and followers and said: You should know that after me there shall be an occultation when false deities would appear. And indeed Allah, the Mighty and Sublime would bestow victory upon you through my descendant who would be named Hud. He shall be having awe, tranquility and dignity and in his appearance and manners he shall resemble me. During his reappearance, the Almighty Allah would destroy your enemies through a wind. Thus they began to continuously await and anticipate the reappearance and advent of Hud till the period became prolonged and the hearts of most of them hardened. Then Allah, the Mighty and the High sent His Prophet, Hud when they had become despaired and calamities and hardships had surrounded them fully and the enemies were destroyed by a wind sans benefit, a wind that the Almighty Allah has described as follows in the Holy Qur’an:

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

“It did not leave aught on which it blew, but it made it like ashes.” (Qur’an, Surah Zariyat 51:41-42)

After that occultation occurred for him till the advent of Salih (as).”²³

The advent of Qaim along with his distinctive qualities were also prophesied by his honorable forefathers and they mentioned his occultation and reappearance as parts of them have been mentioned above.

Allah, the Mighty and Sublime destroyed the infidels through Hud (as) and He sent Aqem on them as the Almighty Allah says:

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

“When We sent upon them the destructive wind. It did not leave aught on which it blew, but it made it like ashes.” (Qur’an, Surah Zariyat 51:41-42)

Qaim is also having the same situation that Allah, the Mighty and the High would also destroy some disbelievers through a black windstorm – as mentioned in the lengthy tradition quoted by Mufaddal and it would be further mentioned under the topic of the call of His Eminence, *Insha Allah*.

Resemblance to Salih

Salih went into occultation from his people. After that when he returned to them, a majority of them denied him as mentioned in the book of *Kamaluddin* in the tradition of His Eminence, Abu Abdillah Sadiq (as) that he said:

“Salih (as) remained in occultation from his community for a period of time: The day he disappeared from them he was of middle age, wide belly, elegant body, thick beard, fair complexioned and medium height. When he returned to his people, they did not recognize him from his face. And he found them divided into three groups: A group had denied him and they were not prepared to retract their denial. Another group was of those who had doubts about him. The third group was firm in its faith. So he addressed the group of doubters and said: ‘I am Salih.’

They denied and chided him and snubbed him saying: ‘May Allah become aloof from you, Salih was indeed having a different appearance.’ The Imam says: Then Salih went to the deniers and they paid no heed to his words and expressed a deep hatred for him. After that he went to the third group which was a group of faithful believers and told them that he was Salih. They said: ‘Please tell us something through which we may not have any doubt about you. We have no doubt that Allah, the Mighty and the High, Who is the Creator can change the appearance of anyone He wants. We had been informed about it and we have researched and studied the signs and portents regarding the reappearance of the Qaim.

And it would be correct when he brings the news from the heavens. Salih said: I am that same Salih who brought the she-camel by miracle. They said: You are right. It is the same point we argued on. But tell us what its sign was? Salih said: An alternate day was reserved for this she-camel to drink from the stream and alternate for you. We have brought faith on Allah and also believed on whatever you have brought. At that time Allah, the Mighty and the High said:

أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ

“Do you know that Salih is sent by his Lord?” (Qur’an, Surah Araaf 7:75)

And the believers and people of faith said:

قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

“Surely we are believers in what he has been sent with.” (Qur’an, Surah Araaf 7:75)

And the arrogant ones – those who doubted him – said:

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

“Surely we are deniers of what you believe in.” (Qur’an, Surah Araaf 7:76)

The narrator asked:

Was there among them a scholar and who knew Salih? Imam replied: The Almighty Allah is more equitable that He should leave the earth without a scholar that guides the people to Allah. This community passed seven days in this manner after the reappearance and advent of Salih as they had no recognition of a leader or Imam for themselves. But in spite of this they has something from divine religion and they had remained firm on that. Their beliefs were same. And when Salih reappeared they gathered around him. And there is no doubt that the simile of Qaim (aj) is like that of Salih.”[24](#)

Yes, Qaim (aj) would also be like Salih. Whatever occurred on Salih would in the same way, letter to letter, exactly happen for him also. In spite of the fact that he would reappear in the form of a young man of less than forty years while he is of advanced age.

The people would also be divided into three groups: People of firm belief, the doubters and the deniers. He would invite the deniers and they would deny him and he would eliminate them, and the people of faith would ask him for signs and he would show them and they would pledge allegiance to him. And there is a tradition on this. Some of it we have mentioned before and some would follow in the coming pages – if the Almighty Allah wills.

Resemblance to Ibrahim

The pregnancy of Ibrahim’s mother when she was pregnant with him, was not obvious and his birth was concealed.

It was the same with Qaim (aj) and his (mother’s) pregnancy and his birth was also concealed.

Ibrahim (as) grew up in a day as much as others grow in a week and his growth every week was as much as others grow in a month and he grew in a month as much as others grow in a year – as narrated from Imam Sadiq (as) –.[25](#)

Qaim (aj) also was such, as mentioned by Hakima (may Allah be pleased with her) in the report quoted from her:

After forty days, I went to the house of Abu Muhammad (as) and suddenly saw that the Master of the

Age was walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent than his. Abu Muhammad (as) said to me, “This is the boy dignified before Allah, the Exalted.”

I said to him, “My master, he is forty days old and I see him like this.” He said, “My aunt, don’t you know that we the congregation of legatees grow in a day as much as others grow in a week, and grow in a week as much as others grow in a year?”[26](#)

Ibrahim (as) separated himself from the people. Allah, the Mighty and Sublime has quoted him as:

وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ

“And I will withdraw from you and what you call on besides Allah...” (Qur’an, Surah Maryam 19:48)

Qaim (aj) has also detached himself from the people as discussed in the chapter of Letter [‘Ain].

Ibrahim has two occultations.

Qaim is also having two occultations.

When Ibrahim (as) was thrown into the fire (of Nimrod), Jibrael brought a garment of Paradise for him.

The Qaim also – when he reappears – would also be wearing the same garment. It is reported by Mufaddal in *Kamaluddin* that he quoted Imam Sadiq (as) to have said:

“Do you know what the garment of Yusuf was? ‘No,’ replied I. He said, “When fire was lit for (burning) Ibrahim (as) Jibrael brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him. And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same thing that Allah quotes him saying:

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تَفْنَدُونَ

“Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment.” (Qur’an, Surah Yusuf 12:94)

It is the same garment that had come down from Paradise.”

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, “To the one

deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to Muhammad (S).”[27](#)

I say: This tradition is not contradicting the one quoted by the notable scholar, Allamah Majlisi in his book, *Biharul Anwar* from Nomani. The tradition is as follows: from his own chain of narrators, from Yaqoob bin Shuaib from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Shall I show you the garment, wearing which the Qaim would reappear?” “Yes,” said I (the narrator). So His Eminence asked for a garment and opened it and out of it came a canvas garment. And he spread it. I saw that the left sleeve was smeared with blood. Then he said, “It is the same garment that the Holy Prophet (S) wore when his teeth were injured. And His Eminence, Qaim would put on the same garment and reappear.” I kissed that blood and put it on my face. After that His Eminence folded it and took it away.[28](#)

There is a possibility that he may be wearing both these garments at some time; perhaps he would be having the garment of Ibrahim (as) with him, tied to his arm or one like that. Because in the first tradition it is not clearly mentioned that His Eminence would be dressed up in it.

And Allah knows best.

Ibrahim (as): He constructed the Holy Kaaba and fixed the Black Stone in its place. Allah, the Mighty and Sublime says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing...” (Qur’an, Surah Baqarah 2: 127)

In *Tafseer Burhan* and other books it is reported from Uqbah bin Basheer from either Imam Muhammad Baqir (as) or Imam Ja’far Sadiq (as) that he said:

“Allah, the Mighty and Sublime commanded Ibrahim (as) to build the Kaaba and to raise its foundations so that it becomes a place of worship for people. So Ibrahim and Ismail every day constructed equal to one ‘*Saaq*’ (leg) till they reached the place of the Black Stone. His Eminence, Baqir (as) said: Here Mt. Abu Qubais called out to them that it was holding something as trust for them. At that time it gave the Black Stone to Ibrahim and His Eminence fixed it in its proper place.”[29](#)

Qaim (aj) also is having something like that. It is mentioned in *Biharul Anwar* that His Eminence, Abu Abdillah Sadiq (as) said:

“When Qaim (aj) reappears, he would raze the Masjidul Haraam till he reaches its foundations and he would return the place of Ibrahim to its original location...”[30](#)

In *Kharajj* it is narrated from Abul Qasim Ja'far bin Muhammad Quluwahy that he said:

In the year 337 I had the honor of performing the Hajj and enroute to it reached Baghdad. That year by the destruction of Qaramtians, they had returned Hajar al-Aswad to its prior place. Most of my efforts were aimed to find someone who would fix that stone in its original spot. Because I had learnt from books that except for the Divine Proof of the time no one can fix it in its original spot.

As was seen during the time of Hajjaj when Imam Zainul Abideen (as) placed it in its original spot. But I fell severely ill and began to fear for myself, and in that condition I was not able to continue my journey. Then I learnt that Ibne Hisham was traveling to Mecca. Therefore I wrote a letter, sealed it and entrusted it to him. In that letter I had asked about the span of my life, that whether I was destined to die during this illness or not. And I told Ibne Hisham: My endeavor is that this letter should reach into the hands of one who fixes the Hajar al-Aswad. And for this job I have summoned you.

Ibne Hisham says: When I reached Mecca and came to the place where Hajar al-Aswad was supposed to be fixed, I gave an amount of cash to the caretakers of the Haram to allow me to remain there at that fixed time. I took up a location from where I could see who fixes that stone. I told the guards to remain with me so that they may take me away from the crowd. I saw that everyone was trying to fix the stone but none was able to do so and it used to fall down. Then a young man of wheat complexion and an elegant appearance approached; he took the stone and placed it in the proper spot.

It became so well fixed that I imagined it must not have been so even in the beginning. Clamor arose from the people due to that and that young man headed towards the exit. I rose from where I was sitting and went after him. I pushed people to right and left and they thought I had gone insane. People were making way for him and I did not let him get out of my sight till he separated from the people. I was walking very fast and he moved calmly and with composure.

When he reached a place where none could see him except me, he turned to me and said: Give me that which you are carrying. I presented the letter to him. Without looking at it he said: Tell him that there is no danger for him in this illness and the death from which he is helpless would come after thirty years. Tears filled up my eyes and I could not even move. He left me in my condition and went away.

Abul Qasim says: This incident was related to me by Ibne Hisham.

The narrator adds: Thirty years after that mysterious incident Abul Qasim fell ill. So he gathered his affairs, wrote down his will and he made exceptional efforts in this regard. They asked him: What fear is that? We expect that the Almighty Allah would again give you good health. He replied: This is the year about which I was warned. He passed away in that illness. May Allah have mercy on him.[31](#)

The Almighty Allah saved Ibrahim (as) from the fire. Allah, the Mighty and Sublime says in His book:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

“We said: O fire! be a comfort and peace to Ibrahim...” (Qur’an, Surah Anbiya 21:69)

Qaim (aj) would also have a similar situation. As mentioned in some books it is reported by Muhammad bin Zaid Kufi from Imam Sadiq (as) that he said:

“When Qaim (aj) reappears a man from Isfahan would approach him and ask him to show the miracle of His Eminence, Ibrahim, the Friend of Allah. So the Imam would order the preparation of a huge fire and he would recite the following verse:

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

“Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.” (Qur’an, Surah Yasin 36:83)

After that he would enter the fire and then he would come out of it safe and sound. That accursed man who had demanded this miracle would deny it and say: This is sorcery. Then His Eminence would command the fire and it would catch hold of that man and burn him up. And he would say: This is the punishment of one who denies the Master of the time and the Proof of the Beneficent.

Ibrahim (as) would call the people towards the Almighty Allah. The Holy Qur’an says:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

“And proclaim among men the Pilgrimage...” (Qur’an, Surah Hajj 22:27)

It is mentioned in *Tafseer Burhan* that His Eminence, Abu Ja’far Baqir (as) said:

“Ibrahim called out among the people for Hajj and said: O people, I am Ibrahim, the Friend of Allah; the Almighty Allah commands you to perform the Hajj of this House, so you all perform the Hajj. One who goes for Hajj – till the day of *Qiyamat* – has obeyed Ibrahim.”³²

Qaim (aj) would also invite the people to Allah, as mentioned under the chapter of Letter ‘D’ and more points shall be presented in the coming pages.

[Resemblance to Ismail](#)

The Almighty Allah gave glad tidings of the birth of Ismail (as) and He says:

فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ

“So We gave him the good news of a boy, possessing forbearance.” (Qur’an, Surah Saffat 37: 101)

The Almighty Allah has also prophesied the birth and advent of Qaim (aj) as we mentioned in Part Three. And in the same way the Holy Prophet (S) and the Infallible Imams (as) have also given glad tidings about them. That which additionally proves this matter is that which is mentioned in the books *Tabsiratul Wali* and *Biharul Anwar* from Ismail bin Ali Naubakhti (r.a.) that he said:

When Imam Hasan Askari (as) was in his fatal illness I was present with him. He summoned his servant, Aqeed, who was a Nubian black. Prior to this he was in the employ of Imam Ali Naqi (as). It was he that had brought up Imam Hasan Askari (as). Imam (as) told him: “O Aqeed, boil for me some mastic water.” Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam az-Zaman (aj) brought it to His Eminence.

His Eminence took hold of the vessel but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said to Aqeed: “Go inside the house where you will find a boy in prostration. Bring him to me.”

Abu Sahl says: Aqeed said: When I went inside to bring that boy I saw that the boy was in a prostration and he had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully: “The master has called you.” At that moment his mother arrived and taking his hand brought him to his father.

Abu Sahl says: When the boy came to His Eminence, he saluted him. I saw that his face was glowing like a pearl, he had short hair and wide teeth. When the eyes of Imam Hasan Askari (as) fell upon him he wept and said: “O master of my family, give me this water so that I may proceed to my Lord.” The young master complied and taking up the bowl of mastic water brought it to the lips of his father so that he may drink it. Then Imam Hasan Askari (as) said: “Prepare me for the ritual prayer.” That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn.

Then he did *Masah* of his head and both feet. The Imam said: “O my son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the face of the earth. You are my son and successor. You are born from me and you are M-H-M-D the son of Hasan son of Ali son of Muhammad son of Ali son of Moosa son of Ja’far son of Muhammad son of Ali son of Husain son of Ali Ibne Abi Talib (as) and you are from the progeny of the Holy Prophet (S) and the last of the Purified Imams (as).

And the Messenger of Allah (S) gave glad tidings about you and informed about your name and patronymic. This was told me by my father from his purified forefathers – blessings of Allah be on Ahle Bayt. Indeed our Lord alone is worthy of praise and glorification.”

Imam Hasan bin Ali Askari (as) spoke these sentences and passed away at that very moment. [33](#)

I say: His Eminence passed away due to the effect of poison on the 8th of Rabi I, year 260 A.H. and at

that time his age was barely 28 years, may Allah bless him.

Ismail (as) – the spring of Zam Zam burst forth for him.

For Qaim (aj) also a spring of water would burst forth from a hard stone – as would be explained in the discussion of resemblance to Prophet Moosa (as) – and water also had sprung many times for that respected personality, as mentioned in *Biharul Anwar* quoting from the book of *Tanbiyyatul Khaatir* that Sayyid Ajal Ali son of Ibrahim Areezi Alawi Husaini reports from Ali son of Ali son of Numa that he said:

Hasan bin Ali bin Hamza Aqsasi related this incident in the house of Shareef Ali bin Ja'far bin Ali Madaini Alawi that there was a short-stature Shaykh in Kufa who was well known for his piety, he liked sight-seeing, was an ardent worshipper and preferred seclusion. And he was always in pursuit of historical information and traditional reports.

One day it so happened that I was in the gathering of my father when this gentleman arrived and began to converse with my father and the latter was listening to him intently.

The senior gentleman said: One night I was in Masjid Jofa, which is an ancient Masjid on the outskirts of Kufa. Half the night had passed and I was engrossed in secluded prayers when suddenly three persons entered the Masjid. When they reached the center of the courtyard, one of them squatted and began to move the soil to the right and the left. A spring of water appeared and water gushed out of it.

He performed the ritual ablution with this water and gestured to the other two persons and they also performed the ablution. Then he stood in the front and the other two stood behind him to pray. I also went and stood at the back and recited the prayers with them.

Since I was astonished at the erupting of the spring, when the prayer was concluded I asked the man to my right: Who is that gentleman? He told me: He is the Master of the Affair, son of Imam Hasan Askari (as). So I went forward and kissed the blessed hands of His Eminence and asked very respectfully: O son of Allah's Messenger (S), what is your opinion about Shareef Umar, son of Hamza? Is he on the right religion? He replied: No, but it is possible he may come to the right path. However it is sure that he would not die without seeing me.

The narrator says: We wrote down this interesting tradition, and some time passed after this incident till Shareef Umar bin Hamza expired and it was not heard that he had seen Imam az-Zaman (aj). One day I met that old gentleman at a place and reminded him about that incident and asked: Did you not say that Shareef would see Imam az-Zaman (aj) before his death? The aged gentleman replied: How do you know that he did not meet His Eminence? After that, one day I met Shareef Abul Manaqib son of Shareef Umar son of Hamza and discussed about his father with him.

Shareef Abul Manaqib said: One night I was with my father when he was in his terminal illness. It was the last part of the night. The physical strength of my father was sapped and his voice had become

feeble. All the doors of the house were shut when suddenly a man came to us and I was overwhelmed by his awe. We were so astonished that we didn't even ask him how he managed to enter the house when all the doors were closed and what the purpose of his visit was. That gentleman sat besides my father spoke softly to him and my father wept.

Then he arose and went away. And when he went out of our sight my father shook terribly and asked me to make him sit up. I helped him to sit up. He opened his eyes and asked: Where is that gentleman who was sitting near me? I replied that he had left. He said: Go after him. I went after him but could not find him again as all the doors were closed. I returned to my father and related the matter to him. Then I asked him who that gentleman was. He said: He is the Master of the Affair (as). After that his illness intensified again and he became unconscious.[34](#)

I say: In the chapter of Letter [Z] we have discussed the relevant points, which may be referred.

Ismail (as) used to graze sheep.

Qaim (aj) also would have the same program. In the tradition of Mufaddal it is narrated from Imam Ja'far Sadiq (as) that he said:

“And by Allah, O Mufaddal, as if I can see him entering Mecca wearing the dress of the Holy Prophet (S) and donning a yellow turban and shoes of Prophet, holding the staff of His Eminence, driving some emaciated goats; and he would walk in this manner till he reaches the Holy Kaaba. At that time there would be no one who could recognize him, he shall appear as a young man.”[35](#)

Ismail (as) was submissive to the command of the Almighty. He said:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.” (Qur'an, Surah Saffat 37: 102)

Qaim (aj) is also submissive to Divine orders.

Resemblance to Ishaq

Ishaq (as): the Almighty Allah gave the glad tidings of his birth to Sarah when she had lost all hope of having a child. Allah, the Mighty and Sublime says:

. وَأَمْرَأَتُهُ فَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

“And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son’s son) Yaqoob. She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.” (Qur’an, Surah Hud 11:71–72)

Qaim (aj) is also such that when people became despaired that he would be born, they were given the glad news of his birth. As mentioned in *Kharaij* quoting from Isa bin ash–Shaykh (or Masih) that he said:

Imam Hasan Askari (as) came to us in the prison. I was cognizant of his rights (considered him my Imam). He told me: You are aged 65 years, one month and two days.

I had a prayer book with me on which my date of birth was written. When I referred to it I saw that what the Imam had said was right. Then he asked: Do you have children? ‘No,’ I replied. He raised up his hands in prayer and said: O Allah, bestow him a son who may become his support as a son is a very good support. Then he recited the following couplets to illustrate his point:

Whoever has an arm will take back his usurped rights

Indeed, disgraced is one who does not have an arm.

I asked His Eminence: Do you have a son?

He replied: Yes, by Allah, I would have a son who would fill up the earth with justice and equity; however, presently I am not having a son. Then he continued his recitation of couplets:

Perhaps that day arrives when you will see my son besides me like a lion cub.

Thus indeed, before the Teem give birth to many children for a long period of time he was alone among the people.[36](#)

Resemblance to Lut

Lut (as): Angels came down to render him assistance.

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ

“They said: O Lut! we are the messengers of your Lord; they shall by no means reach you...” (Qur’an, Surah Hud 11:81)

Qaim (aj) is also such: That angels would come down for his assistance. We have already discussed

this matter in the previous pages. And it is mentioned in the report of the maidservant of His Eminence, Abu Muhammad [Imam Hasan Askari (as)] that:

“When the Sayyid was born I saw a light from His Eminence that reached upto the horizon and I also saw white birds that came down from the sky and rubbed their feathers on his head, face and all the parts of his body, then they flew away. And when I reported this to His Eminence, Abi Muhammad, he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears.”[37](#)

In the discussion of the strength of believers...we have already mentioned the relevant points.

Also the resemblance of His Eminence, Qaim with Lut is that Lut (as) went out from the city of transgressors; His Eminence, Qaim (aj) also in the same way left the countries of transgressing people.

Resemblance to Yaqoob

Yaqoob (as): The Almighty Allah, after a long time, brought his dispersed affairs together and removed his distress. Qaim (aj) is also such that the Almighty Allah would solve his problems and remove his distress after a long time. Yaqoob (as) wept so much for Yusuf (as) that his pupils became white with blindness.[38](#)

Qaim (aj) weeps intensely for his great grandfather, Husain (as) and in *Ziarat Nahiya* he says:

“And I weep on you blood instead of tears.”[39](#)

Yaqoob (as) was in anticipation of reappearance and he said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

“O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah’s mercy; surely none despairs of Allah’s mercy except the unbelieving people.” (Qur’an, Surah Yusuf 12:87)

Qaim (aj) is also waiting for the reappearance as proved by the traditional reports regarding this matter.

Resemblance to Yusuf

Yusuf (as) was the most handsome person of his time.

Qaim (aj) would also be the most handsome person of his time as mentioned in the discussion about the elegance of His Eminence.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

“So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.” (Qur’an, Surah Yusuf 12:88)

Qaim (aj) also disappeared from the sight of the people in such a way that he walks among them and recognizes them but they do not recognize him as we have mentioned in the discussion of the Ghaibat of His Eminence in the chapter of the Letter ‘Gh’.

The Almighty Allah reformed the affairs of Yusuf (as) overnight when the king of Egypt saw that dream.

The Almighty Allah would also improve the affairs of Qaim (aj) overnight. Thus on that single night He would gather the companions of His Eminence from far off lands.

Shaykh Sadooq has narrated in *Kamaluddin* from His Eminence, Abu Ja’far Baqir (as) that he said:

“In the Master of this affair there is a resemblance to Yusuf (as) and it is that Allah, the Mighty and Sublime would improve and reform his affairs overnight.”[40](#)

It is narrated from the Holy Prophet (S) that he said:

“Mahdi is from us, Ahle Bayt. The Almighty Allah would improve and reform his affairs overnight.”[41](#)

Yusuf (as) was distressed by being imprisoned and he said as follows:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

“He said: My Lord! the prison house is dearer to me than that to which they invite me...” (Qur’an, Surah Yusuf 12:33)

In the same way Qaim (aj) has also the same situation as mentioned in the tradition of His Eminence, Abu Ja’far Baqir (as):

“In the Master of this affair there is a resemblance to Moosa, a resemblance to Isa, a resemblance to Yusuf and a resemblance to Muhammad (S)” – till he said – “and as for the resemblance to Yusuf, it is the prison and occultation...”[42](#)

I say: O ardent follower of the family of infallibility, take lesson from these statements and imagine the distress and hardship of your *Maula*; that the world, in spite of its vastness and the earth in spite of its extent is a prison for him in such a way that he is not secure from the oppression and opposition of the

enemies. We pray to the Almighty Allah to hasten his reappearance and ease his advent.

Yusuf (as) remained in the prison for some years.

Qaim (aj); if only we could know how long he would have to remain in the prison of occultation and when he would come out of it!

Yusuf (as) had gone into occultation from the general public as well as his near and dear ones and he remained hidden from his brothers and his disappearance was very tough upon his father, Yaqoob, in spite of the fact that there was not much distance between him and his followers, as mentioned in traditions.

Qaim (aj) also – as mentioned in other traditions – is like that. In *Kamaluddin* it is narrated from His Eminence, Imam Baqir (as) in the discussion of the resemblance to some prophets as follows:

“And as for his resemblance to Yusuf bin Yaqoob (as), it is occultation from his near and near ones as well as from the general populace and being hidden from his brothers; and the concealment of his affair from his father, Prophet Yaqoob (as). in spite of the fact that the distance between His Eminence and his father, family and followers...”⁴³

I say: There are a large number of reports that prove that His Eminence is with us and is aware of our affairs. Some of these traditional reports would be mentioned in this book, if Allah the Almighty wills.

Resemblance to Khizr

The subject of Khizr (as), that Allah prolonged his lifespan is having unanimity among the Shias and the Sunnis and a large number of traditions prove this. One such report is as follows:

In *Biharul Anwar* it is quoted from *Manaqib* from Dawood Riqqi that he said:

“Two of my brothers decided to travel for performing *Ziarat*. One of them was overwhelmed by thirst so much that he fell down from his mount and the other one also fell on his hands. But he got up from his place and recited the prayer and sought the help of Almighty Allah, the Holy Prophet (S), Amirul Momineen (as) and the Imams (as).

He uttered their names one by one till he came to the name of Ja’far bin Muhammad (as), and he began to beseech and call out for His Eminence. Suddenly he decried a man standing besides him and asking: ‘What’s the problem?’ He related his circumstances to that gentleman. That person gave him a piece of wood and said: ‘Keep it between his (fellow traveler’s) lips.’ He complied with this and once he saw him open his eyes and sit up without feeling any thirst. They continued their journey and performed the *Ziarat* of the holy tomb.

And when they returned towards Kufa the one who had supplicated, traveled to Medina and went to

Imam Sadiq (as). His Eminence asked: 'Sit down, how is your brother? Where is that (piece of) wood?' I politely replied: 'O master, when my brother fell down in that condition I was extremely distraught and when the Almighty Allah returned his soul, due to being overjoyed I forgot the (piece of) wood.'

His Eminence, Sadiq (as) said: 'When you were depressed by the condition of your brother, my brother, Khizr came to me. I sent you the piece of Tooba tree wood with him.' After that His Eminence turned to his servant and said: 'Go and bring that container.' The servant went and brought it. His Eminence opened it and that same piece of wood came out. He showed it to that person who recognized it. Then the Imam returned it to its place."[44](#)

Qaim (aj) is also such that the Almighty Allah gave him a long lifespan. Rather some traditions inform us that the wisdom behind the prolongation of Khizr's life is that it should be a proof for the longevity of Qaim (aj). Shaykh Sadooq (q.s.) has mentioned a lengthy tradition in his book, *Kamaluddin* that we shall bring in Part Eighth, *Insha Allah*. In that report Imam Ja'far Sadiq (as) says:

"And as for the Righteous Servant, Khizr (as); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new *Shariat* nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory. Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (aj) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (as) without any justification, except that it should be a basis for proving the age of Qaim (aj) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah."[45](#)

Also in the book of *Kamaluddin* it is narrated from Imam Ja'far Sadiq (as) that he said:

"Khizr (as) drank from the nectar of life. Thus he is alive and will not die till the bugle is blown. Indeed he comes to us and he greets us by *Salaam*. His voice is audible but he could not be seen. And he is present wherever his name is mentioned. Thus whomsoever of you mentions him, must say *Salaam* to him. Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat; says Amen to the prayers of believers. And the Almighty Allah changes the loneliness of our Qaim (aj) during his occultation into his companionship and removes his solitude through him (Khizr)."[46](#)

The name of His Eminence, Khizr is 'Baliya' and other names are also mentioned. The reason of his being named thus is that – as Shaykh Sadooq mentioned – he never sits on dry wood except that it turns green and it is also said that whenever he prays, his surroundings turn green.[47](#) And it is said that once he was on a white land and he moved once and became green.

The Arabic word 'Khizr' is pronounced in three ways: 'Khazr', 'Khizr' and 'Khazir.'

It is mentioned in *An-Najmus Thaqib* that to whichever land Qaim (aj) comes, it would become green

and vegetated and water would flow from it. And when he departs from there, the water would recede and the land will return to its prior condition.[48](#)

I say: This report has other testimonies also but we refrain from presenting them as it would prolong the discussion to no profit.

The Almighty Allah has bestowed His Eminence, Khizr (as) with the power to assume any form as Ali bin Ibrahim, in his *Tafseer*, has related from Imam Ja'far Sadiq (as).[49](#)

The Almighty Allah has bestowed the same power to Qaim (aj). There are numerous traditions and incidents that illustrate this point, some of which we have presented in this book.

Khizr (as) has the ability to know the unseen as he said in his conversation with Prophet Moosa (as):

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

“He said: Surely you cannot have patience with me: And how can you have patience in that of which you have not got a comprehensive knowledge?” (Qur'an, Surah Kahf 18:67-68)

Qaim (aj) also has the ability to know the unseen as mentioned in the discussion about the knowledge and wisdom of His Eminence.

Khizr (as) did not reveal the wisdom behind his actions till after he revealed himself.

Qaim (aj) is also such that the cause of his occultation will not be revealed till after the reappearance, as we discussed about it in the topic of Ghaibat (occultation) in the chapter of Letter 'Gh'.

Khizr (as) participates in the Hajj ceremonies every year and performs all the rituals.

Qaim (aj) also participates in the Hajj ceremonies every year and performs all the rituals.

This was already mentioned in the discussion about the Hajj of His Eminence. Here we would like to relate a very interesting incident as it is having many benefits.

In the book, *Kamaluddin*, Shaykh Sadooq has narrated through his own chain of narrators from Abu Nuaym Ansari and Allamah Majlisi has also quoted in his *Biharul Anwar* from *Ghaibat* of Shaykh Ajal Muhammad bin al-Hasan Tusi through his own chain of narrators from Ahmad bin Muhammad Ansari that he said:

Along with us was also a group of Umrah pilgrims. Among them were Mahmoodi, Allaan Kulaini, Abu

Haitham, Abu Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi Aqiqi none of them was sincere.

It was the 6th of Zilhajj of the year 293 A.H. a young man approached us wearing *Ihraam* dress and carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with *Salaam*. He glanced to the left and right and sat down among us. He asked: 'Do you know what His Eminence, Imam Ja'far Sadiq (as) used to say in his supplication?' We asked: 'What did he recite?' He said: 'He used to say:

O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develops differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.'

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation (*Tawaf*). As a result of his awe we forgot to ask him who he was. The next day at the same time he completed the *Tawaf* and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: 'Do you what supplication Amirul Momineen used to recite after the obligatory prayers?' We asked: 'What did he recite?' He said: 'He used to recite as follows:

O Allah it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness is shown to You. Your command is honored in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one, O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications. O one who has said: 'Call upon Me, I will answer you.' O one who said: 'And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me, that they may walk in the right way.' O one who said: Say: 'O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.'

Then he looked to the right and the left and asked: 'Do you know what Amirul Momineen used to recite in the prostration of thankfulness (*Sajdah Shukr*)?' 'Please tell us what he used to say,' we replied. He said: 'He used to say:

The weeping of those who weep does not increase anything except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread. My sins cannot restrain Your favors from reaching me for which I pray to You. Regarding my affairs, do what befits You. You are powerful over every type of punishment and You have complete right upon all of

them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse. I present my sins to You and I confess of having committed them so that You may forgive them and You are the best of those who know. I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have performed. O my Lord, forgive me and have mercy on me and overlook all that You know, for You are the most powerful and kind.'

After that the young man arose and began to circle the Kaaba. We all also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: 'Ali bin al-Husain, Chief of those who prostrate (Sayyid us-Saajideen) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'[50](#)

Then he looked to the right and the left and glanced at Muhammad bin al-Qasim Alawi from among us and said: 'O Muhammad bin al-Qasim, you are, *Insha Allah* on the right path.'

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself everyday.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of *Isha* in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see his footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (S) in dream. He said: 'O Mahmoodi, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw during *Isha* was the Master of the Time.'

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it.”[51](#)

I say: There are minor differences in the wordings of the tradition mentioned by Shaykh Sadooq in *Kamaluddin* and that quoted by Allamah Majlisi in *Biharul Anwar* from *Ghaibat* of Shaykh Tusi. But it makes no difference to the general meaning and thus we have brought them together by the grace of Allah.

Resemblance to Ilyas

Like Khizr (as) the Almighty Allah also prolonged the lifespan of Ilyas (as).

In the same way the Almighty Allah has also prolonged the age of Qaim (aj).

Again like Khizr (as), Ilyas (as) also goes for Hajj every year and they all meet over there. That which proves this matter is the text mentioned in *Tafseer Imam Hasan Askari (as)*:

The Holy Prophet (S) said to Zaid bin Arqam: If you want their (disbelievers' and hypocrites') mischief not to reach you and their deception not to affect you, recite the following every morning:

‘I seek the refuge of Allah from the accursed Satan.’

The Almighty Allah would certainly protect you from their mischief as they are satans (as some of them inspire others).

And if you want that Allah may protect you from drowning, burning and theft, you must recite this every morning:

In the Name of Allah. No evil harms except what Allah willed. In the name of Allah, as Allah willed. No good proceeds except as Allah willed. In the name of Allah, as Allah willed. There are no bounties but all are from Allah. In the name of Allah, as Allah willed. There is no strength and might except by Allah the High and the Mighty. In the name of Allah, as Allah willed. And may Allah bless Muhammad and his Purified and chaste progeny.

One who recites this three times every morning will remain safe from drowning, burning and theft and one who recites these words three times in the night will remain safe all night from drowning, burning and theft. And Khizr and Ilyas meet each other in the Hajj ceremonies every year; and when they part, they do so reciting these words. And it is the sign of my Shias and by these words my enemies separate from my friends during the advent of their Qaim.[52](#)

Qaim (aj) also goes for the Hajj every year – as was mentioned in the topic of his resemblance to Khizr – and in the fifth section more relevant points would be discussed, if Allah, the High, wills.

Ilyas (as) fled from his people and disappeared from their sight when they wanted to kill him. Qaim (aj)

also fled from his community and has gone out of the sight of the people when they wanted to kill His Eminence.

Ilyas (as) was in occultation for seven years.

We don't know what would be the duration of the occultation of Qaim (aj).

Ilyas (as) resided in the mountain with great difficulty.[53](#)

According to the tradition of Ali Ibne Mahziyar quoted in *Kamaluddin, Biharul Anwar* and *Tabsiratul Wali* and other books, Qaim (aj) said:

“My father, Abu Muhammad (as) enjoined me not remain in the neighborhood of the people with whom the Almighty Allah is wrathful and whom He cursed. And for whom there is disgrace and humiliation in the world and the hereafter and there is a painful chastisement for them. And he ordered me not to live except in difficult mountains and from the countries except in lowlands, and the Almighty Allah is your master, he explained *Taqayyah* and told me to observe it, thus I am in *Taqayyah* till the time I am permitted to reappear.”

I (the narrator) asked: “O my master, when would that be?” He replied: “When there develops a distance and separation between you and the way of Kaaba. And the Sun and the Moon come together and the planets and stars surround them.”[54](#)

Ilyas (as) was such that the Almighty Allah, through his *Dua* revived Prophet Yunus (as) fourteen days after he died in his childhood as mentioned in traditions.[55](#)

Through the blessings of Qaim (aj) also the Almighty Allah would enliven numerous dead people, years after their death. Among them would be: The People of the Cave, twenty-five persons from the community of Moosa – who judged with justice and equity – and Yusha bin Noon, the successor of His Eminence, Moosa, the Believer of the community of Firon, Salman Farsi, Abu Dujana Ansari and Malik Ashtar, as mentioned in the tradition of Imam Sadiq (as) in *Biharul Anwar* and other books.[56](#) And if Allah wills, we shall mention the relevant points in the chapter of Letter ‘N’. It would also be explained that Ilyas (as) is also among the companions of His Eminence, Qaim (aj).

The Almighty Allah took up Ilyas (as) to the heavens as mentioned in the tradition reported by Ibne Abbas: the Almighty Allah also took up Qaim (aj) to the heavens as mentioned under the topic of resemblance of His Eminence with Idrees.

It is said that Ilyas (as) comes for the help of afflicted ones and he guides the ones distressed by losing their way in the deserts and wilderness and Khizr helps them in the islands of the oceans. These points are mentioned by Allamah Majlisi (r.a.) in *Hayatul Qulub*.

Qaim (aj) also reaches to help those in distress and he guides those who have lost their way in the land

as well as the sea – rather in the earth and the heavens – and he comes for helping the helpless and *‘that is Allah’s grace; He grants it to whom He pleases.’*

Ilyas (as) was such that food came for him from the sky by the leave of the Almighty Allah. As mentioned in *Tafseer Burhan* and other books from Anas, he said: the Holy Prophet (S) heard a call from a mountain peak saying:

“O Allah, make me from the nation that is shown mercy and forgiven. The Holy Prophet (S) went there; suddenly he saw an old man three hundred *Zaraa* (1 *Zaraa* = 41 inches) in height. When he saw the Messenger of Allah (S) he embraced him and said: I eat once in a year and now is my mealtime. So food descended from the sky and both of them ate from it. He was Ilyas (as).”[57](#)

Food descended from the sky for Qaim (aj) also. Here we would be content to just mention one incident that Allamah Majlisi and other writers have mentioned from Abu Muhammad Isa bin Mahdi Jauhari:

“I set out for Hajj in the year 268 A.H. and I also intended to visit Medina because we had received the correct report that the Master of the Time has reappeared. I had traveled some distance from the Fayd Fort that I fell ill[58](#) and wished I could obtain fish and dates from somewhere. I reached Medina in the same condition and met my brothers in faith. They also gave me the good news of the reappearance of the Master of the Time that he has reappeared in Sabar. Thus I set out towards Sabar. When I reached the valley, I saw some emaciated goats. Then I entered the boundaries of the fort, halted there and began to wait to see what happens; till it was time for prayers. I performed the *Maghrib* and *Isha* prayers and began to supplicate. Suddenly I saw the servant, Badr, calling me: ‘O Isa bin Mahdi Jauhari, come in.’ I said: ‘God is the Greatest’ and ‘There is no God except Allah’.

And I praised and glorified the Almighty. And when I reached the courtyard of the fort I saw that dinner was laid out. The servant took me to the banquet and seated me there. He told me: ‘Your master orders you to eat about which you had doubts when you fell ill after leaving Fayd.’ I said: Only this proof is enough for me. Thus how can I eat while I do not see my master? Then His Eminence called out: ‘O Isa, eat your food, you will see me also.’ So I sat down on the dinner spread (*Sufra*). I saw that there were hot fried fishes, some dates and milk was also served. I thought to myself that since I was ill I should abstain from fish, dates and milk.

A voice called out: ‘O Isa, you have doubts about us. Do you think you know more than me what is beneficial for you and what is harmful?’ I began to weep and prayed to Allah for forgiveness. Then I ate from all the dishes which were extremely delicious. I had never eaten anything more delicious. Thus I ate more than my normal appetite and restrained my hand as I felt ashamed to eat more.

A voice came: ‘O Isa, do not feel shy. These are victuals of Paradise, no mortal has a hand in their preparation.’ Then I ate more and more but felt that I was not getting satiated. So I said: ‘Maula, I have had enough.’ Now His Eminence called me to himself and said: ‘Come near me.’ I thought to myself: ‘Shall I meet my master without even washing up after dinner?’ The voice asked: ‘O Isa, look at your

hands, is there anything sticking to them?’

I glanced at my hands and smelt them, but found them clean and smelling of musk and camphor. So I went into the presence of His Eminence and glanced at him. Such effulgence emanated from his face that I was absolutely stunned. His Eminence said: ‘O Isa, if the deniers had not asked: ‘Where is he? When would he reappear? When was he born? Who has seen him? What did you receive from him? What message did he convey? What miracle he showed?, you would never have seen me. And by Allah, people had seen same kinds of miracles performed by Amirul Momineen (as), but in spite of that they preferred themselves over His Eminence.

They deceived and plotted against him. At last they martyred him. And in the same way they misbehaved with my other purified forefathers also. They did not consider them truthful, they did not testify about them. And they labeled their miracles to be acts of magic; they alleged that they had Jinns under their control. O Isa, tell my friends whatever you have seen and conceal it from my enemies.’ I said: ‘Please pray that the Almighty Allah keeps me steadfast.’ He said: ‘If you hadn’t been steadfast you wouldn’t have even seen me. Okay, now you go back. Isa says: I left the place thanking God profusely.’”[59](#)

Resemblance to Dhulqarnain

Dhulqarnain was not a prophet but he called the people to the path of Allah and he called towards piety and fear of God.

Qaim (aj) is also not a prophet because there is no prophet after our Prophet Muhammad Mustafa (S), however His Eminence, would also invite to the Almighty Allah, to piety and devoutness.

Dhulqarnain was a Divine Proof on the people.[60](#)

Qaim (aj) is also a Divine Proof on all the people of the world.

The Almighty Allah took Dhulqarnain on the sky of the world and the whole world was unveiled for him. He saw all the earth – including the mountains and the deserts – from the east to the west; and the Almighty Allah bestowed him the knowledge of everything so that by this he may recognize truth and falsehood. And on his two horns

He appointed a chunk of cloud having darkness, lightning and thunder so that he is obeyed. After that he was sent to the earth and it was revealed to him that he must travel to the eastern and the western–most points of the earth.[61](#) This is mentioned by Allamah Majlisi in the fifth volume of *Biharul Anwar* in a lengthy tradition related from Amirul Momineen (as).

Qaim (aj) took him higher than the first sky then returned him to the earth as we have previously explained.

Dhulqarnain was in occultation, away from the sight of his people and had a very long occultation.

Qaim (aj) is also having a very long occultation and in the tradition of Imam Hasan Askari (as) related by Ahmad bin Ishaq, it is mentioned that Ahmad asked:

“What is the resemblance to Dhulqarnain and Khizr?” He replied, “A long occultation, O Ahmad...”

The full text of the above tradition has already passed in the chapter of Letter ‘Gh’.

Dhulqarnain, on the basis of what is mentioned in the Holy Qur’an, reached upto the eastern and the western limits of the earth.

Qaim (aj) would also be such; as mentioned in the report of Jabir Ibne Abdullah Ansari in *Kamaluddin* through the author’s own chain of narrators that he said:

I heard the Messenger of Allah (S) say: “Dhulqarnain was a righteous servant of Allah whom the Almighty Allah appointed as a Divine Proof on the people. So he called his people to God and piety. They hit on his horn and he disappeared from them for a long time till they began to debate about him saying: He has died or he has gone into which wilderness?”

After that he reappeared and came back to his community, but once again they happened to strike at his horn. And there is among you (Muslims) someone who is on his practice and manner. And indeed Allah, the Mighty and Sublime settled Dhulqarnain in the earth and bestowed him with a cause of everything. He reached up to the eastern and the western limits of the earth.

The Almighty Allah would repeat his Sunnah in the Qaim of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhulqarnain had crossed. And the Almighty Allah would expose for him the treasures and mines and He would help him by giving him awe and through him He would fill the earth with justice and equity in the same way as it would be full of injustice and oppression.”[62](#)

Dhulqarnain had jurisdiction and control over the whole world.

Qaim (aj) would also have jurisdiction and control over the whole world.

Dhulqarnain was not a Prophet but he was a recipient of Divine revelation as mentioned in the traditions.

Qaim (aj) in the same way is not a Prophet; but as mentioned in the traditions, divine revelation would descend on him. Dhulqarnain rode on a cloud.

Qaim (aj) would also sit on a cloud. That which proves this matter is a tradition that Saffar and Allamah Majlisi have quoted in *Basair* and *Biharul Anwar* respectively through their own chains of narrators from Abdur Raheem from His Eminence, Abu Ja’far Baqir (as) that he said:

“Dhulqarnain was given a choice between two clouds and he chose the tame one and the hard cloud is saved for your master. The narrator says: I asked: Which is the hard one? He replied: That which is having lightning and thunder. Your master would ride on that cloud, once he will ride the cloud and reach to the ‘Sevens’ the seven heavens and the seven earths, five for building and two for demolishing.”[63](#)

In *Basairud Darajaat* a tradition similar to this is narrated through the author’s own chain of reporters from Surah from Imam Muhammad Baqir (as).[64](#)

Through the chains of those two (*Basair* and *Ikhtisas*) from His Eminence, Abu Abdillah Sadiq (as) it is narrated that he said:

“The Almighty Allah gave Dhulqarnain the choice of two, hard and tame clouds and he chose the tame one and it is one in which there is no lightning and thunder. And if he had chosen the hard one it would not have become available for him because the Almighty Allah has stored it for Qaim (aj).”[65](#)

Resemblance to Prophet Shuaib

Shuaib (as) invited his people towards Allah till his age prolonged and his bones became exhausted. Then he disappeared from them – and remained thus as long as Allah wished – then he returned to them as a young man. Allamah Majlisi (r.a.) has related this in the fifth volume of *Biharul Anwar* from Amirul Momineen (as).[66](#)

Qaim (aj) also despite his advanced age would appear as a young man of less than forty years. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“One who is more than forty years of age is not the master of this affair.”[67](#)

A large number of traditions have been recorded on this matter.

Shuaib (as), as mentioned in the saying of the Holy Prophet (S), wept so much in the love of Allah that he lost his eyesight. Allah, the Mighty and Sublime then restored his sight; and he wept again till he became blind. Then the Almighty Allah once more restored his sight. Again for the third time he wept so much that he became blind and this time also the Almighty Allah brought his eyesight back.[68](#)

Qaim (aj) says in *Ziarat Nahiya* as follows:

“And I weep for you blood instead of tears.”

Shuaib (as) said to his people:

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

“What remains with Allah is better for you if you are believers...” (Qur’an, Surah Hud 11:86)

Qaim (aj) would also be like that, as mentioned in *Kamaluddin* by His Eminence, Abu Ja'far Baqir (as) when he said:

“When Qaim (aj) reappears he would lean on the Kaaba and three hundred and thirteen men would reach him, and the first words that he would speak up are:

“What remains with Allah is better for you if you are believers...”

Then he would say: I am the remnant of Allah on the earth and the vicegerent of God and His Divine Proof upon you. Then no Muslim would salute him except by the words:

“Peace be on you, O the remnant of Allah on His earth.”

And when the number of his supporters reaches one *lqd*, that is 10000 men, he would set out. Then no deity except Allah, the Mighty and Sublime would remain on the earth. Idols, statues and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah knows who brings faith during the occultation and who obeys.”[69](#)

Shuaib (as) came out of the fire that came out of a cloud hovering on his deniers and burned them as Allah, the Mighty and Sublime says:

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

“But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day.” (Qur'an, Surah Shuara 26: 189)

Qaim (aj) would also burn up all the idols and false deities during the period of his reappearance as mentioned in traditions quoted before.

[Resemblance to Moosa \(as\)](#)

When the mother of Moosa (as) was pregnant with him, her pregnancy did not become apparent on anyone.

The situation of Qaim (aj) was also same. When his mother was pregnant with him, the pregnancy did not become obvious.

The birth of Moosa (as) was concealed.

The birth of Qaim (aj) was also concealed.

Moosa (as) had two occultations from the people and one occultation was longer than the other. His first

occultation was in Egypt and his second occultation was when he went to the *Meeqat* of his Lord. The duration of his first occultation was twenty eight years. Thus it is mentioned in *Kamaluddin* of Shaykh Sadooq, through the author's own chain of narrators from Abdullah bin Sinaan that he said: His Eminence, Abu Abdillah Sadiq (as) said:

“In the Qaim (aj) is a resemblance to Moosa bin Imran. I asked: What is that resemblance to Moosa bin Imran (as)? He replied: His concealed birth and his disappearance from the people. I asked: For how long did Moosa bin Imran remain concealed from the people and his family? He replied: Twenty eight years.”[70](#)

And the duration of the second disappearance was forty days; Allah, the Mighty and the High says:

فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً

“...so the appointed time of his Lord was complete forty nights...” (Qur'an, Surah Araaf 7: 142)

Qaim (aj) is also having two occultations. One of them is longer than the other as we have already explained above.

Moosa (as) was such that the Almighty Allah spoke to him. And He said to him:

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ

“Surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.” (Qur'an, Surah Araaf 7: 144)

Qaim (aj) is also like this. The Almighty Allah spoke to him when they took him up in the sky. Thus it is narrated in *Biharul Anwar* from Imam Hasan Askari (as) that he said:

“When the Almighty Allah bestowed me with the Mahdi of this community he sent two angels who took him to the curtain of the *Arsh* (throne) till they conveyed him into the presence of Allah, the Mighty and Sublime. The Almighty Allah said to him: Welcome to you, O My servant for your support of My religion, revealing of the affair and leadership of the people. I have sworn that I would take by you and give by you and by you I would forgive and by you I would punish.”[71](#)

Moosa (as) went into occultation from his people as well as others, due to the fear of his enemies. Allah, the Mighty and Sublime says:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

“So he went forth therefrom, fearing, awaiting...” (Qur’an, Surah Qasas 28:21)

Qaim (aj) has also gone into occultation as a result of the danger of the enemies from his people and others.

When Moosa (as) went into occultation from his people they fell into hardships, calamities and misery and they were disgraced much. So much so that their enemies slew their sons and spared their women (to enslave them).

In the same way during the occultation of Qaim (aj) his Shias and followers would have to undergo untold hardships and calamities during his occultation and they would also become downtrodden.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

So that the Almighty Allah may purify those who bring faith and eliminate the disbelievers. (Qur’an, Surah Aale Imran 3: 141)

In *Kamaluddin* it is quoted from His Eminence, Baqir (as) that he said in the discussion about the resemblance of Qaim (aj) to some Prophets as follows:

“And as for the resemblance to Moosa (as), it is constant fear and prolonged occultation and concealed birth and the hardships and trials of his followers after him as a result of the disgrace that they would have to bear at the hands of their enemies. Till the time Allah, the Mighty and Sublime permits His Eminence to reappear and helps and supports him against his enemies.”[72](#)

It is mentioned in *Biharul Anwar* from Shaykh Nomani through his own chain of reporters that Amirul Momineen (as) said:

“The Shia community will continuously be the like of goats that a grabber does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with, nor a source of support to refer to.”[73](#)

In the same book it is quoted from *Amali* of the Shaykh that Amirul Momineen (as) said:

“The earth would be fraught with injustice and oppression, so much that one would not utter the name of Allah except secretly. Then Allah, the Mighty and Sublime will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice.”[74](#)

In the same book, in the signs of the period of occultation in a lengthy tradition, it is narrated from Imam Sadiq (as) that he said:

“...and the believer would be seen as sorrowful, disgraced and humiliated. And see that the believer, except in his heart, is not capable of denying falsehood, and see that our Shias would be associated with falsehood. And their testimony would not be accepted. And see that the rulers would humiliate the believer for the sake of a disbeliever.”[75](#)

It is mentioned by Amirul Momineen (as) regarding the conditions of the Shias in that period:

“And by Allah it would not be as you wish, till the mischief mongers are destroyed and the ignorant ones are broken off from each other and the observers of piety are secure.[76](#) They are very few. Till the time that there would not remain for any of you a place to stand. And till the time that you would be considered of lesser value than a cadaver by its owner.”[77](#)

In another tradition it is mentioned that during that time the believer would wish for death all the time.[78](#) And there are many traditions that state this matter. However, the worst of the conditions would be witnessed during the advent of Sufyani as mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi, through the author’s own chain of narrators through Umar bin Aban Kalbi from His Eminence, Sadiq (as) that he said:

“As if I can see the Sufyani or a representative of Sufyani camped outside Kufa and his statements are being announced to the people: Anyone who brings a severed head of a Shia of Ali (as) would be rewarded a thousand Dirhams.

Then neighbor would attack his neighbor and say: ‘he is from them’, and he would cut off his head and collect a thousand Dirhams. And indeed the rulership and kingdom at that time would not be in the control of anyone except the illegitimate born. As if I can see the veiled one. I asked: ‘Who is the veiled one?’ He replied: ‘He is a man from you who would be talking just like you. He would be veiled and he would identify each of you so that you may be captured, he is not but a bastard.’[79](#)

I say: The advent of Sufyani would be one of the certain occurrences before the reappearance of His Eminence, Qaim (aj) as mentioned in numerous traditions regarding this matter. Sufyani would be a descendant of Bani Umayyah, curse of Allah be upon them. His real name would Uthman bin Uyyana.

It is narrated from Imam Sadiq (as) that he said:

“If you see Sufyani, you would have seen the worst of men. His complexion is yellowish and reddish and his eyes are dark (blackish) blue.”[80](#)

It is narrated from Amirul Momineen (as) that he said:

“The descendant of Hind, the liver-eater would emerge from the valley of Yabis. He is a man of medium height, terrible in appearance with a huge head and pockmarked face.”[81](#)

Detailed matter is present in *Biharul Anwar*.

When the people of Moosa (as) were lost and wandering in the desert they remained in that condition for many years. Whenever a son was born to them he would have a dress upon himself according to his size like the skin of his body. Tabarsi has mentioned this in *Majmaul Bayan*.[82](#)

The Shias of Qaim (aj) would also be such during the period of his reappearance, as mentioned in *Al-Muhajja* from Imam Ja'far Sadiq (as) that he said:

“When our Qaim arises the earth would be illuminated by the light of its Lord and the people would become needless of the light of the Sun. Nights and days would be same. People would have a lifespan of a thousand years during that period, and every year a son would be born to them. And no daughter would be born to them. They would be born wearing a dress which will grow with them and it would change its color as per their wish.”[83](#)

The Bani Israel was waiting for the reappearance of Moosa (as) as they had been informed that he would make them successful.

The Shias of Qaim (aj) are also in anticipation of his reappearance because they have been told that their success and victory is at the hands of His Eminence. We have discussed this in the chapter of Letter 'F' to prove this fact. May Allah make us among the helpers, defenders, Shias and awaiters of His Eminence. The writer says:

O Allah, please hasten the reappearance of our Imam

And this supplication is for the benefit of all humanity.

Regarding Moosa (as) the Almighty Allah says:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتُلِفَ فِيهِ

“And certainly We gave the book to Moosa, but it was gone against...” (Qur'an, Surah Hud 11:110)

Tabarsi says in *Majmaul Bayan*:

It implies that the people disputed about it. That is they disputed the veracity of the book that was revealed on him.[84](#)

The Qaim (aj) is also in the same way, such that the Qur'an Amirul Momineen (as) had compiled would be in the possession of Qaim (aj) and there would be dispute regarding it.

That which proves this is a tradition quoted in *Raudat Kafi* from Imam Muhammad Baqir (as) that he said regarding the verse:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ

“And certainly We gave the book to Moosa, but it was gone against...” (Qur’an, Surah Hud 11:110)

They disputed about it like this Ummah disputed about the book. And there would be dispute also regarding the book that is in the possession of the Qaim. So much so, that the majority of the people would reject it. They would be brought and he would eliminate them.[85](#)

It is mentioned in *Biharul Anwar* from Shaykh Tusi through his own chain of narrators that His Eminence, Abu Abdillah Sadiq (as) said:

“The companions of Moosa (as) were tested by the stream and it is that which the Almighty Allah has said:

إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهْرٍ

“Surely Allah will try you with a river...” (Qur’an, Surah Baqarah 2:249)

The companions of Qaim (aj) would also be tested in the same way.[86](#)

The Almighty Allah bestowed Moosa (as) with a staff and made it a miracle for him.

The Qaim (aj) is also having that same staff as mentioned in *Kamaluddin* from His Eminence, Abu Ja’far Baqir (as) that he said:

“The staff of Moosa (as) actually was one that Adam had. Then it reached to Shuaib and at that time it reached Moosa (as). That staff is in our possession and even now when I see it, it is as green and fresh as it was when it was broken from the tree. If it is spoken to, it talks. It has come for our Qaim. He would perform all the tasks through it that Moosa (as) had performed. It does whatever it is ordered.

And wherever it is cast, it snaps up with its tongue the deception of the enemies.”[87](#)

Allamah Majlisi has quoted the same narration in the thirteenth volume of *Biharul Anwar* from the book of *Basairud Darajaat*. And it is mentioned therein that:

“It is kept for our Qaim (aj). He would perform all the tasks through it that Moosa (as) had performed. And it would do whatever it is appointed to. When it moves forward it devours all the deceptions. Its two lips would be so huge that when it opens its mouth, one lip touches the floor and the other touches the ceiling. There is a distance of forty hands between the two lips. It would devour anything that comes before it.”[88](#)

A tradition similar to this is mentioned by Thiqatul Islam, Kulaini in *Kafi*.[89](#)

In the book, *Tadhkiratul Aaimma* attributed to Allamah Majlisi – as its authorship has yet to be determined – it is narrated from Muhammad bin Zaid Kufi that Imam Sadiq (as) said:

“A Persian man would come to His Eminence, Qaim (aj) and ask him to show the miracle of Moosa (as). So His Eminence would cast the staff and it would assume the shape of a python. That man would say: This is magic. The staff, due to the fact that it resembles that of Moosa (as) would devour that man.”

Reminder

It would be appropriate to say something about the staff and its qualities. The great respected scholar, Allamah Majlisi in the fifth volume of *Biharul Anwar* has quoted from Thalabi’s *Araaisul Majaalis* as follows:

There is difference of opinion regarding the name of that staff. Ibne Jubair says: Its name is *Maashaa Allah*. And Maqatil says: It is named *Nafa* And some have said that it is *Ghayaath* and yet others say it is *Aleeq*.

As for its qualities and utilities for Moosa (as): The knowledgeable ones from the past have said: “The staff of Moosa (as) had two heads and each of its root was curved and there was also an iron pillar at its end. Thus whenever Moosa (as) used to go into a wilderness at night when there was no moon, the two heads of the staff used to give light as far as the eye could see. Whenever there was shortage of water he used to put it in the well till it reached to the bottom of it and its head used to become like a bucket.

Whenever he was hungry he used to beat it on the ground and eatables came out. It so happened that whenever he had desire for fruits he used to make a sketch of it on the ground, then buds of that same tree that Moosa (as) wanted, used to appear and fructify at that same time. It is said that the staff of Moosa (as) was a stick of almond. Whenever he felt hungry he used to put it on the ground and it used to bear fruits and he used to eat almonds from it.

When he used to fight with the enemies a serpent used to appear from each of the two branches of the staff with which he used to fight. Moosa (as) used to cast it on difficult mountainous terrains and also through woods and forests he made his way clear through it. Whenever he wanted to cross a river without a boat he used to cast the staff upon it, it used to open up a wide path for him on which he walked.

And His Eminence – may Allah bless him – sometimes used to drink milk from one of its branches and honey from the other. When he became tired he used to sit on it so that whenever he wanted he could reach it without hands and legs. And it also used to show the way and fight with the enemies. When Moosa (as) wanted to smell fragrance, a pleasant odor used to emanate from the staff till it perfumed his clothes.

If he were on a route infested with robbers that terrorize the people, the staff used to speak to him

saying: Change your route in that direction. With the help of this staff Moosa (as) used to break the leaves of the tress for his sheep. With it he used to deflect from himself wild beasts, serpents and crawling creatures. When he used to go on a journey he used to fix it on the beast and hang on it rations, water and clothes...”[90](#)

It is not necessary to quote the full text of the above, and this much that we have quoted shows that this staff, during this time is related to our lord and master, His Eminence, Mahdi (aj) as indicated by the traditions.

In the thirteenth volume of *Biharul Anwar* it is narrated from Nomani through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Staff of Moosa (as) was a myrtle stick from the tree of Paradise which Jibraeel (as) brought to him when he wanted to move to Madayn; and that Staff with the coffer of Adam is in the hatch of Tiberia; it neither decays not changes, till the time Qaim (aj) brings it out during his reappearance.”[91](#)

Moosa (as) fled from Egypt in fear, Allah, the Mighty and Sublime quotes him thus:

فَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ

“So I fled from you when I feared you...” (Qur’an, Surah Shuara 26:21)

Qaim (aj) has gone away from the towns due to the fear of mischiefs and he lives in wilderness devoid of water and greenery; despite that he comes to the people and walks among them and becomes aware of their conditions while they do not recognize him – as we have explained before.

During the time of his reappearance also he would go away from Medina due to the risk of the mischief of Sufyani. That which proves this matter is a tradition recorded in *Biharul Anwar* and other books from His Eminence, Abu Ja’far Baqir (as) that he said regarding the Sufyani (may Allah curse him):

“Sufyani would send a battalion to Medina. Then Mahdi (aj) would leave Medina and flee to Mecca. The commander of Sufyani’s army would learn that Mahdi (aj) is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension, resembling that of Moosa bin Imran, he would enter Mecca and the commander of Sufyani’s army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe. The following verse is revealed about them:

“O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs...”[92](#)

Moosa (as) was such that the Almighty Allah made the earth swallow up Qaroon, his enemy, as Allah the Mighty and Sublime says:

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ

“Thus We made the earth to swallow up him and his abode...” (Qur’an, Surah Qasas 28:81)

Qaim (aj) also, as mentioned before, would be having such circumstances that the Almighty Allah would cause the earth to swallow up his enemies, that is the army of Sufyani.

When Moosa (as) used to raise up his hand it used to gleam in such a way that its whiteness astonished the onlookers.

Qaim (aj) would be casting such an effulgence that in his presence, people would become needless of the Sun and the Moon. If Allah the Mighty wills we would explain this in detail in the discussion of the *Noor* (effulgence) of His Eminence.[93](#)

Twelve springs of water gushed out of the stone for Moosa (as).

Similar would be the situation of Qaim (aj) as mentioned in *Biharul Anwar* quoting from Nomani through his own chain of narrators that His Eminence, Abu Ja’far Baqir (as) said:

“When Qaim (aj) reappears he would do so with the flag of the Messenger of Allah (S), the ring of Prophet Sulaiman (as) and the staff and stone of Moosa (as). Then he would command an announcer to say that none of his men must carry with themselves rations and fodder for their beasts. His men would comment: It seems he wants to starve us and our animals. But when they halt at the first station, he would strike at the stone and out of it will gush forth food, water and fodder. So they would all eat and drink from it and also feed their animals. In this manner they would cross each stage of the journey till they arrive at the rear of Kufa.”[94](#)

It is mentioned in *Kamaluddin* that Imam Muhammad Baqir (as) said:

“When Qaim (aj) sets out from Mecca, a caller of His Eminence would announce: ‘None of you must carry any food and water.’ His Eminence would be having with himself the stone of Moosa bin Imran that weighs a camel load. Thus he does not halt at any stage but that streams burst forth from that stone and anyone that feels hunger eats from it and any that felt thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa.”[95](#)

I say: Thiqatul Islam, Kulaini (r.a.) has mentioned a tradition like the above in *Usool Kafi* with slight

difference in wording on the authority of Imam Ja'far Sadiq (as) through his forefathers.[96](#)

It is also mentioned in *Kharaj* on the authority of Imam Ja'far Sadiq (as) through his forefathers that:

“When Qaim (aj) camps in Mecca and intends to move to Kufa, an announcer would say: None of you may carry any food or water on the journey. And His Eminence would carry with himself the stone of Moosa bin Imran from which had gushed out twelve streams. Then he did not halt at any stage but that he fixed it and streams burst forth from that stone and anyone that felt hunger ate from it and any that felt thirsty drank from it. Thus it would be their only source of food and water till they reach Najaf which is before Kufa. When they arrive there, water and milk would continuously flow out of it. Anyone that feels hunger satiates himself from it and any that feels thirsty drinks from it.”[97](#)

Moosa (as) survived the attempts of Firon to apprehend him even though the latter slew innumerable souls; and what Allah willed, happened.

A hundred thousand infants were beheaded

Before *Kalimullah* (one with whom Allah spoke) was born.

In the case of Qaim (aj) also, the Firons of that time put to death innumerable descendants of the Holy Prophet (S) in order to eliminate His Eminence (Qaim) as mentioned in a lengthy tradition from Imam Ja'far Sadiq (as) in *Kamaluddin* regarding resemblance of His Eminence to Moosa (as):

“When Firon learnt that his downfall and destruction was going to be at the hands of Moosa (as) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Moosa because Allah, the Mighty and the High protected him.

In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (S) and to destroy his descendants so that through it they may be able to eliminate Qaim (aj). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it.”[98](#)

This is a part of a lengthy tradition that would be quoted in full in Part Eight.

The Almighty Allah reformed the affairs of Moosa (as) overnight.

Qaim (aj) is also such that the Almighty Allah would also reform his affairs overnight as mentioned in the tradition of *Kamaluddin* reporting from His Eminence, Abu Ja'far Baqir (as) who describing the qualities of His Eminence, Qaim (aj) says:

“Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His *Kaleem* (Moosa a.s.) when he went to get fire for his wife but he returned graced with prophethood and messengership.”⁹⁹

If Allah wills, this tradition would be quoted in full in the Part Eight.

In the case of Moosa (as) the Almighty Allah delayed his advent in order to test the people of his community till those who worshipped the calf were distinguished from those who worshipped Allah, the Mighty and Sublime.

In the case of Qaim (aj) also, the Almighty Allah has delayed his reappearance with this same intent as we have already mentioned before.

Resemblance to Haroon

The Almighty Allah raised Haroon (as) up to the sky and then brought him back to the earth as mentioned in a report quoted in *Biharul Anwar* from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Moosa said to Haroon: Come, let us go to the Mt. Sina. So they went together and all of a sudden they saw a house at the door of which was a tree and two garments were upon it. So Moosa said to Haroon: Remove your clothes, enter this house, put on these two garments and go to sleep on the bed. Haroon did as he was told. Thus when he rested on the wooden bed, the Almighty Allah captured his soul and the house and the bed were taken away, and Moosa returned to Bani Israel and informed them that the Almighty Allah has taken away the soul of Haroon and taken him up to himself. They said: You are lying, you have murdered him. So Moosa complained to Allah. The Almighty Allah ordered the angels to take him on the wooden platform between the earth and the sky so that the Bani Israel may see him and understand that he was dead.”¹⁰⁰

A narration somewhat similar to this is mentioned by the author of *Kaamil*.

The Almighty Allah also took Qaim (aj) up in the sky after his birth and brought him back to the earth – as we have already explained in the topic of the resemblance to Moosa (as).

Haroon (as) was able to hear the voice of Moosa (as) from a long distance just as Moosa (as) could hear the voice of Haroon from a great distance. The author of the book, *Badaa az-Zahoor* has mentioned this point.

About Qaim (aj) also it is mentioned by His Eminence, Abu Abdillah Sadiq (as) in *Rauda Kafi* that:

“When our Qaim rises up, Allah, the Mighty and Sublime would sharpen the sight and hearing of Shias to such an extent that there would be no correspondence between them. He would speak and they shall hear and they would see him while he would be where he was.”¹⁰¹

Resemblance to Yusha (as)

After the passing away of Moosa (as), the hypocrites of the community fought with Yusha (as).

Qaim (aj) would also be such that the hypocrites of this community would fight him – as already mentioned in the Chapter of the Letter ‘Kha’.

The Sun had risen up again for Yusha (as).

Qaim (aj) would speak to the Sun and the Moon and he would call out to them. And they shall reply to him. As Allamah Majlisi has mentioned in *Biharul Anwar* that His Eminence, Abu Ja’far Baqir (as) said:

“Qaim (aj) shall rule for 309 years – equal to the number of years the folks of the cave slept in their cave – he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression. Then the Almighty Allah would conquer the whole earth for him. He would eliminate people till there remains nothing but the religion of Muhammad (S). He would act like Sulaiman bin Dawood and he would call out to the Sun and the Moon and they shall reply to him. And the earth would be illuminated for him. He would receive divine revelation and he would act according to the command of Allah.”[102](#)

I say: I have versified this as follows:

Indeed it is mentioned in religious texts

That he would call the Sun and the Moon.

And he would hear their reply

And there is nothing surprising in it.

As the excellence of Yusha in comparison to Hazrat Hujjat

Is like that of a needle besides the sea

Thus how nice is this honor and perfection

How nice is this majesty and honor

How nice is this excellence and greatness

And this respect and importance.

Resemblance to Hizqil (as)

Hizqil is pronounced to rhyme with Zibrij.

The Almighty Allah revived the dead for Hizqil (as) as mentioned in *Rauda Kafi* quoting His Eminence, Abu Ja'far Baqir (as) regarding the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

“Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life...” (Qur’an, Surah Baqarah 2:243)

They were 7000 families in a Syrian town. A number of times plague struck their hometown. Thus whenever they felt that the plague has arrived, the affluent people of the town used to leave the place, however the poor – who had no means to travel – used to remain there. Therefore there were a large number of deaths among those who stayed back while there were very few deaths among those who left the town.

Thus those who had left the town would say: If we had remained in the town, death would have taken many of us. And those who stayed back said: If we had left the town, death would have harmed the least of us. Thus all of them were under the impression that whenever there is incidence of plague all should leave the town. And when they came to know that the plague had arrived all of them left the town and went away far away from there in terror of death and roamed about in different towns till Allah wanted.

A town fell on their way which had fallen into ruins, and the plague had killed all the people. When they reached this town and settled down, Allah, the Mighty and Sublime said to them: Die, all of you. They all died at the same time and became dust, such that it was clear to the onlookers that they had died during a journey. Therefore the passers-by and the travelers halted there. So they brought their dust together.

Then Hizqil, [103](#) a Prophet of Bani Israel passed through there. When he saw those bones he wept and said: If You will, just as You killed them together, you can bring them back to life together also. So that they may construct Your cities and towns and that they may give birth to children who may, with Your other creatures, worship You. The Almighty Allah revealed to him: Do you like this? ‘Yes,’ he replied, ‘Please make them alive.’

His Eminence said: Then Allah, the Mighty and Sublime revealed: You say this and that. And when he said what Allah had commanded him to say – Imam Sadiq (as) said: It was *Isme Aazam* (Great Name) – and Hizqil uttered those words, he saw the bones flying to each other and they became alive once more. They looked at each other said: Glory be to Allah, Allah is the greatest. There is no god except Allah. At that moment Hizqil said: I testify that the Almighty Allah is powerful over everything.” [104](#)

Qaim (aj) is also such that the Almighty Allah would enliven for him the believers, the hypocrites and the infidels. Traditional reports that prove this matter are too numerous, rather they are *Mutawatir*. Among them is one mentioned in *Rauda Kafi* from Abu Baseer that he said:

“I asked His Eminence, Abu Abdillah Sadiq (as) regarding the statement of Allah Almighty:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know...” (Qur’an, Surah Nahl 16:38)

That what it implies? He said: O Abu Baseer what do they say about it? I replied: The polytheists think and they swore to the Messenger of Allah (S) that the Almighty Allah does not bring the dead back to life. His Eminence said: Death be on one who says like that. Ask them whether the polytheists swore by Allah or by Laat and Uzza? Abu Baseer says: I said: May I be sacrificed on you, then tell me about it. He said: O Abu Baseer when our Qaim arises, the Almighty Allah would raise up a group from our Shias for him and He would make them alive in such a way that the handles of their swords would be on their shoulders (ready to strike).

When this news reaches a community from our Shias who have not died, they will say to one another: Such and such and so and so have risen from their graves and they are with Qaim (aj). This statement would reach a group of our enemies. They will say: O group of Shias, how untrue you are! This is your rule and kingdom, and you are lying? No, by Allah, about whom you say have not become alive and they will not do so till the Judgment Day, thus the Almighty Allah narrates their statement:

“And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies.”¹⁰⁵

In the same book it is narrated from Hasan bin Shazan from a person who said:

I wrote a letter of complaint to His Eminence, Abul Hasan, Imam Reza (as) as in that city there was a group of Ottomans who troubled me very much. The reply of His Eminence to that letter was as follows: Allah, the Mighty and the High has taken covenant from our friends to observe patience in the rule of tyrants. So be patient by the order of your Lord. As when the lord of the creatures rises up they would say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth.”¹⁰⁶

In *Biharul Anwar* it is narrated from Abdul Kareem Khatami that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): “How long would Qaim (aj) rule?” He said: He replied: “Seven years, the days and the nights would be prolonged so much that a year would be as long as ten years of yours. Thus his rule would be equal to seventy years according to your standards. And when the time comes for his end in the month of Jumadi II ten days before Rajab there would be such heavy rainfall as the people had not seen before. Then the Almighty Allah by that would expose the flesh and bodies of the believers in their graves. And as if I could see them coming from Jehna, shaking off dust

from their hair.”[107](#)

In the same book there is a lengthy tradition quoted from *Khasais* from Amirul Momineen (as) in which he said:

“...O surprise! And how should I not be astonished about the people whom Allah would enliven, group by group, reciting: ‘Here I am’ and harkening to the call of the Divine caller they would reach the lanes of Kufa...”[108](#)

It is narrated from His Eminence that he said regarding the verse:

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

“Often will those who disbelieve wish that they had been Muslims.” (Qur’an, Surah Hijr 15:2)

When my Shias and I emerge from our graves and Uthman bin Affan and his followers emerge, and Quraish and we eliminate the Bani Umayyah at that time those who disbelieve would wish that they were Muslims.”[109](#)

In *Tafseer Ali bin Ibrahim* it is mentioned regarding the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهَلْنَاهُمْ رُويْدًا

“So grant the unbelievers a respite: let them alone for a while.” (Qur’an, Surah Tariq 86: 17)

That: We have given respite till the rise of the Qaim. Then he would take revenge on my behalf from the tyrants, the rebels of Quraish and Bani Umayyah and other people.[110](#)

I say: Further matter on this topic would be given in the Chapter of Letter ‘N’, *Insha Allah*.

Resemblance to Dawood

Allah, the Mighty and Sublime appointed Dawood as the Caliph on the earth and said:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

“O Dawood! surely We have made you a ruler in the land...” (Qur’an, Surah Saad 38:26)

The Almighty Allah also appointed Qaim (aj) as the Caliph on the earth and said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

“Or, Who answers the distressed one when he calls upon Him and removes the evil...” (Qur’an, Surah Naml 27:62)

In the supplication narrated from His Eminence, Imam Reza (as) it is mentioned:

“Ward off from Your *Wali* and Your Caliph...”¹¹¹

Points regarding this matter have already been discussed in the chapters of Letter ‘Alif’ and Letter ‘Kh’.

The Almighty Allah softened iron for Dawood (as) as the Holy Qur’an says:

وَأَلْنَا لَهُ الْحَدِيدَ

“...and We made the iron pliant to him...” (Qur’an, Surah Saba 34: 10)

The Almighty Allah has also made iron soft for Qaim (aj) as mentioned in some books quoting from Muhammad bin Zaid Kufi from Imam Sadiq (as) that he said:

“An Omani man comes to His Eminence, the Master of the Time and says: Iron became soft for Dawood (as), if you can also do that I would bring faith on you. Thus His Eminence would show him the miracle of Dawood (as). However that man would reject it. So Qaim (aj) would throw a pillar of iron around the neck of that man who would die as a result of it. Then His Eminence would say: This is the recompense of one who denies the signs of Allah.”

Dawood (as) was such that pebbles spoke to him and called out to him: “O Dawood, pick me up and kill Jaloot through me.”

Qaim (aj) would also be such that his standard and the sword would call out to him: “O *Wali* of Allah, rise up and eliminate the enemies of God.”

Shaykh Sadooq has quoted this full tradition in *Kamaluddin wa Tamaamun Nima* and it is also mentioned in a traditional report that: “During the reappearance of His Eminence a stone, below which a disbeliever would hide, would call out to the believer: O believer, below me there is a disbeliever, eliminate him. Then the believer would come and eliminate that infidel.”

Dawood (as) killed Jaloot.

Qaim (aj) would finish off Dajjal, who is worse than Jaloot.

Dawood (as) judged among the people through divine inspiration.

Qaim (aj) would also judge among the people according to the practice of Dawood (as) and he would not ask for proof and witnesses and he would not be in need of the same, as we have already explained in the chapter of Letter [H'a] under the heading of justice of His Eminence.

A writing arrived from the heavens for Dawood (as) which had a golden seal on it. On this were inscribed thirteen religious problems and Allah revealed to Dawood (as):

“Put these questions to your son, if he can furnish replies, he would be your vicegerent after you. Thus Dawood (as) summoned seventy priests and rabbis and showed it to them. He also showed it to Sulaiman in their presence and asked: O my son, tell me what is the nearest thing? And which is the furthest? What is the most companionable and what is the loneliest? What is the most beautiful and what is the ugliest? What is most abundant and what is most scarce? What two would remain forever? And which two are different? Which are the most inimical and hateful? And what is it on which when one sits his end becomes good. And what is it that whenever man sits on it his end becomes bad?

Sulaiman replied: The nearest is the Hereafter and the furthest is that which goes away from the hands from the worldly matters. The most companionable is the physical body as the talking soul is present in it. And the loneliest is the body without soul. The best thing is faith after disbelief. The worst is disbelief after faith. Certainty is most scarce and doubt is most abundant. The two that shall endure forever are the heavens and the earth.

The two contradictory ones are the night and day. The two that hate each other are death and life. That which whenever man rides, his end becomes good, is forbearance in anger. And that which makes his end bad is harshness in anger. [The narrator says:] When the seal was broken all the replies were found to be correct. Then the priests and rabbis asked: What is it that if it is righteous everything of man becomes righteous and if it transgresses everything of man transgresses? Sulaiman replied: The heart. Thus he got approval for his caliphate.”

Qaim (aj) is also having the heavenly scroll with a golden seal as mentioned in the tradition of Imam Ja'far Sadiq (as) in *Kamaluddin*:

“As if I can see Qaim (aj) on the pulpit of Kufa surrounded by his 313 men equal to the people of Badr. They are the standard bearers and they are the divine rulers on His (Allah's) earth over His creatures. Till he would bring out from his cloak a parchment sealed with a golden seal. A covenant from the Messenger of Allah (S). Then they would go away and disperse from him like tongueless sheep and none would remain with him except the deputy and eleven chiefs – as had remained with Moosa bin Imran (as) – then they would wander in the earth but will not be able to find a way except him. Then they would come back to him.” [112](#)

This tradition has been narrated with slight difference on the authority of *Biharul Anwar* before. [113](#)

Resemblance to Sulaiman (as)

Sulaiman (as) was such that Dawood appointed him as his vicegerent and caliph while he had not reached the age of maturity as mentioned in the tradition of the ninth Imam, His Eminence, Jawad (as):

“Allah, the Mighty and the High revealed to Dawood to make Sulaiman his caliph while he was yet a child and used to graze sheep. The priests and scholars of Bani Israel rejected this proposal. Then the Almighty Allah revealed: Take the staffs of these persons and also the staff of Sulaiman and put them in a room and seal that room with your seal. The next day whoever’s staff puts forth leaves and fructifies, he would be the caliph. Thus Dawood (as) told them about this and they replied: We agree to this.”¹¹⁴

The Almighty Allah appointed Qaim (aj) as the caliph when he was a child of around five years and during the lifetime of his father he replied to the questions of Saad bin Abdullah Qummi as related in the foregone pages.

Sulaiman (as) said:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

“O Lord, give me such a kingdom that none after me should have such dominion.” (Qur’an, Surah Saad 38:35)

From the view of condition and quality, all the rulers of the world have based their dominance on oppression and corruption, but Sulaiman desired that his kingdom should not be like that, and also the dominion and kingdom of the kings and rulers of the earth is limited only on human beings, however the power of Sulaiman extended even upon the Jinns and birds. Allah, the Mighty and Sublime says:

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

“And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.” (Qur’an, Surah Naml 27: 17)

The Almighty Allah would bestow such a kingdom to Qaim (aj) – in quality and quantity – as He has not bestowed to anyone before or would give to anyone after him. As for quantity, His Eminence would have power on the east and the west of the earth as mentioned in traditions. As for quality, it is so because it is justice and only justice. Because his kingdom includes all the folks of the heavens and the earths, as explained above.

Sulaiman (as) was such that the Almighty Allah gave him control over the wind. Allah, the Mighty and Sublime says:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

“Then We made the wind subservient to him; it made his command to run gently wherever he desired.” (Qur’an, Surah Saad 38:36)

The Almighty Allah has also appointed the wind in service of Qaim (aj) as mentioned in the tradition of Imam Ja’far Sadiq (as) in *Kamaluddin*:

“Then the Almighty Allah shall send a breeze that shall call out in every valley, ‘This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for proof.’” [115](#)

Sulaiman (as) disappeared from his people for a period of time as the chief of the traditionists, Shaykh Sadooq has narrated in a tradition of his book, *Kamaluddin*.

The occultation of Qaim (aj) is longer than that of Sulaiman (as).

The Sun rose again for Sulaiman (as) after setting.

Qaim (aj) is such that he would call out to the Sun and the Moon and they would respond to him.

Sulaiman (as) was the dignity (*Hashmat*) of Allah. Qaim (aj) also is the dignity of Allah.

Resemblance to Asif

Asif was having a part of knowledge of the Book.

Qaim (aj) is having knowledges of the Book.

Asif was such that the Almighty Allah made him disappear from his people for a long period of time as mentioned in *Kamaluddin*.

The Almighty Allah also caused Qaim (aj) to go into occultation for a long time.

Due to the occultation of Asif, the people of Bani Israel fell into severe hardships and calamities.

Qaim (aj) is also such that during his occultation, the believers would have to face untold hardships and problems.

Resemblance to Daniyal

Daniyal (as) remained in occultation for a period of time from Bani Israel. And they had imprisoned him in a huge pit along with a man-eater lion so that it makes a morsel of him. The Almighty Allah protected him and ordered a prophet of Bani Israel to convey food and water to him. And his followers and Shias fell into severe hardships.

Qaim (aj) remains in occultation from our sight and due to his occultation our hardships have multiplied. And as we have explained before, the enemies of His Eminence wanted to eliminate him but the Almighty Allah protected and guarded him.

Resemblance to Uzair

When Uzair returned to his people and reappeared among them, he recited the Torah as it had been revealed to Moosa bin Imran (as).

When Qaim (aj) reappears he would recite the Qur'an for the people as it was revealed upon the Seal of the Prophets (S).

Resemblance to Jirjees

The Almighty Allah brought back the dead to life for Jirjees (as) as mentioned in *Biharul Anwar*:

A lady came to him and said: "O righteous servant of God. We had a cow which was the source of our livelihood, but it is dead." Jirjees said: "Take this staff and put it on that cow and say that Jirjees says: 'Get up by the permission of Allah.'" When that lady did thus, the cow became alive and the lady became a believer. [116](#)

Qaim (aj) is also such that the Almighty Allah would enliven the dead for him, as we have mentioned before.

Resemblance to Ayyub (as)

Ayyub (as) observed patience in calamities for seven years as His Eminence, Abu Abdillah Sadiq (as) has mentioned [117](#) that Allah, the Mighty and the High says:

إِنَّا وَجَدْنَاهُ صَابِرًا ﴿٤﴾ نِعْمَ الْعَبْدُ ﴿٥﴾ إِنَّهُ أُوَّابٌ

"Surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah)." (Qur'an, Surah Saad 38:44)

Qaim (aj) is also keeping patience from the time of the passing away of his father till date. And I don't know how long this patience will continue! We have already discussed the relevant points about this in the chapter of Letter 'B'.

Once or twice, water spring burst forth for Ayyub (as) as the Almighty Allah says:

ارْكُضْ بِرِجْلِكَ ﴿٥﴾ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

“Urge with your foot; here is a cool washing-place and a drink.” (Qur’an, Surah Saad 38:42)

For Qaim (aj), spring of water erupts, as mentioned in some narrations and incidents in the previous pages. In addition to this is the conclusion that Qutub Rawandi has drawn in his book, *Kharaij* and the respected scholar, Allamah Majlisi has mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi that we present below. Shaykh Tusi through his own chain of narrators has reported from Abu Surah that: He met Hazrat Hujjat (as) during his return from the *Ziarat* of Kerbala in Arafah days. Abu Surah says:

“That night while we was on our way, suddenly we reached the graves of Masjid Sahla. He said: This is my destination. Then he said: You go to Ibne Raazi Ali bin Yahya and tell him to give you that particular thing, having such and such distinguishing mark...has reached...and it is hidden with...I asked: Who are you? He replied: I am Muhammad bin al-Hasan. Then we continued on the way till we reached to Nawaawees. He sat down and dug with his hands till all of a sudden water erupted. He performed the ritual ablution and recited thirteen units of prayer.

Thus I went to Ibne Raazi and knocked at his door. ‘Who is it?’ he asked. ‘Abu Surah,’ said I. I heard him say to himself: What do I have to do with Abu Surah? When he came out, I related the incident to him. He shook my hands, kissed my face and rubbed the palms of my hands on his face. Then he took me inside and brought out a purse from under the bed. Abu Surah recognized the truth and after this incident became a Shia, because previously he was Zaidiyyah.” [118](#)

Allah, the Mighty and Sublime brought the dead back to life for the sake of Ayyub (as) as Allah, the Mighty and Sublime says:

وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِلْعَابِدِينَ

“And We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.” (Qur’an, Surah Anbiya 21:84)

Qaim (aj) is also such that the Almighty Allah would enliven the dead for him as mentioned in our discussion before. And more points shall be provided in the chapter of Resemblance of His Eminence to Isa, if Allah, the High wills.

[Resemblance to Yunus \(as\)](#)

Shaykh Sadooq through his own chain of narrators has quoted 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. As for the resemblance to Yunus bin Mata it is that he would return from occultation to his people as a young man, though being advanced in age.” [119](#)

[Resemblance to Zakariya \(as\)](#)

Zakariya (as) was such that angels called out to him while he was engrossed in prayers.

Qaim (aj) also – as mentioned before – would be addressed by the Almighty and in the same way, angels would address him in every Night of Power (*Shab-e-Qadr*) and Jibraeel also when he pays allegiance to His Eminence would put his hand on his hand and say: Pledge of allegiance for Allah. Rawandi has narrated this report in *Kharaij* from His Eminence, Abu Ja'far Baqir (as).

In the tradition of Mufaddal quoted in *Biharul Anwar* from Imam Ja'far Sadiq (as) it is mentioned that:

Jibraeel would say to His Eminence: “O my master, I have accepted your word and your command is valid.” [120](#)

Zakariya (as) wept upon the calamity of His Eminence, Abi Abdullah Husain (as) for three days, as mentioned in the report of Ahmad bin Ishaq in Part Two.

Qaim (aj) has also wept on His Eminence all his life and all the time as mentioned in *Ziarat Nahiya*:

“I lament for you day and night. I weep for you tears of blood.” [121](#)

[Resemblance to Yahya \(as\)](#)

Prophecy and glad tidings regarding Yahya (as) were received before he was born.

In the case of Qaim (aj) also, prophecy and glad tidings arrived before his birth.

Yahya (as) spoke to his mother while he was yet in the womb as mentioned in the tradition of Imam Hasan Askari (as) when he said:

“One day Maryam came to the mother of Yahya – the wife of Zakariya – but she did not stand up for her. Yahya [in the mother's womb] called out: Will you not stand up for the best woman of the world who has come to you carrying the best of men? Thus his mother felt ashamed and stood up.” [122](#)

Qaim (aj) also, as mentioned in the report of Hakima, spoke while he was in the womb of the mother and he recited Surah Qadr. [123](#)

Yahya (as) was the most pious and devout person of his time.

Qaim (aj) also is the most pious and devout person of his time.

Resemblance to Isa (as)

Isa (as) is the son of the best lady of her time.

Qaim (aj) is also the son of the best lady of her time.

Isa (as) spoke while he was yet in the mother's womb reciting the glorifications of God as Allamah Majlisi has mentioned in his notes in the fifth volume of *Biharul Anwar* quoting from Thalabi through the Ahle Sunnat channels.

Qaim (aj) also – as mentioned before – spoke in the mother's womb.

Isa (as) spoke while he was an infant in the cradle.

Qaim (aj) also spoke while he was an infant in the cradle as proved by some traditions. Of them is a report mentioned in *Kamaluddin* quoting Hakima, daughter of Imam Muhammad bin Ali Jawad (as) that he said:

Hazrat Hujjat (just) after his birth spoke up and said:

“I witness that that there is no god except Allah. The One, there is no partner for Him. And that Muhammad is the Messenger of Allah may Allah bless him and his progeny.”

Then he recited benedictions upon Amirul Momineen and Imams (as) one by one till he reached to the name of his father. At that time he closed his lips till on the seventh day he spoke on monotheism and recited benedictions on Muhammad and Imams (as). Then he recited the following verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“In the Name of Allah the Beneficent the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs...”(Surah Qasas 28:5)[124](#)

And in the same book it is mentioned in another report that:

When His Eminence was born he fell into prostration and while kneeling down he raised up his two index fingers and said:

“I witness that that there is no god except Allah and that my grandfather, Muhammad is the Messenger of Allah; may Allah bless him and his progeny. And my father is Amirul Momineen (as).”

Then he named all the Imams one by one till he reached his own name. At this point he said: “O Allah, fulfill my promise and make my affair to reach its conclusion. Make my paths smooth and fill up the earth

with justice and equity through me.”[125](#)

In the same way, in that same source, it is reported from two maid servants, Naseem and Mariya that:

“As soon as the Master of the Time (as) was born, he knelt down and raised his two index fingers to the sky; then he sneezed and said:

‘Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his progeny.’”

“The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him, all the doubts would be removed.”[126](#)

Also in the same source it is narrated from the maidservant Naseem that:

“A night after the birth of the Master of the Time (as) I came to him. I sneezed and he said to me:

‘May Allah have mercy on you.’”

Naseem says: “I became very pleased at this.” His Eminence said: “Shall I not give you glad tidings about your sneeze?” I asked: “What is it?” He said: “You are secure from death for three days.”[127](#)

Isa (as) was such that the Almighty Allah bestowed him wisdom and chose him for prophethood while he was yet a child.

Qaim (aj) is also such that the Almighty Allah bestowed him wisdom and chose him for Imamate while he was yet a child as we have discussed in the foregone chapters.

Allah, the Mighty and the High raised up Isa (as) to Himself.

Allah, the Mighty and the High also raised up Qaim (aj) to Himself – as has been stated many times.

People had different opinions regarding Isa (as).

Qaim (aj) is also such that people have different opinions regarding him.

In Part Eight it would be mentioned, if Allah wills, that Imam Ja’far Sadiq (as) said regarding the similarity of Hazrat Hujjat to Isa (as) that:

The Jews and Christians unanimously say that Isa (as) has died. But Allah, the Mighty and Sublime has refuted them saying:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

“And they did not kill him nor did they crucify him, but it appeared to them so.”(Qur’an, Surah

Nisa 4: 157)

The occultation of Qaim (aj) is also such, that the last of this community would deny him due to its length. Some who are not guided would say: Actually he is not born yet. And others would say: He was born and is (now) dead. And they disbelieve who would say: The eleventh one from us was issueless and some transgressing ones would attribute Imamate to thirteen or more persons. And others have disobeyed Allah, the Mighty and Sublime who would say: The soul of Qaim (aj) has entered another body and he speaks through the tongue of His Eminence.

Isa (as) by the permission of the Almighty Allah used to bring the dead back to life. The Almighty Allah has quoted him directly in the Holy Qur'an:

وَأَحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

“And (I) bring the dead to life with Allah’s permission.” (Qur’an, Surah Aale Imran 3:49)

And addressing him says:

إِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي

“And when you brought forth the dead by My permission.” (Qur’an, Surah Maidah 5: 110)

Here I would like to quote a very interesting narration having important morals and our many past scholars have mentioned it. Shaykh Bahai is one who has recorded it in his book, *Arbaeen* on the authority of Imam Ja'far Sadiq (as) that he said:

“Isa (as) passed by a village whose people, quadrupeds and birds had perished at one and a single time. He said: It is nothing but divine chastisement that killed them. If they had died separately they would buried each other. The disciples said: O spirit and word of the Almighty Allah, invoke the Lord to bring them back to life so that they may tell us what their actions were so that we may keep away from such deeds. Thus Isa (as) supplicated to his Lord. At that moment a voice was heard from the sky: Call out to them. In the evening Isa (as) went on an elevated place and said: O people of this village.

One of them replied:

Labbaik (Here I am) O Spirit of Allah and His Word.

He said: Woe be on you, what did you do (to deserve chastisement)? He replied: Worship of false god, love of the world with little fear and high hopes, ignorance, playfulness and hectic activity. He asked: How was your love for the world? He said: Like a mother loves her child. Whenever it was with us, we used to be happy and pleased and whenever it went away from us we used to lament and grieve. His

Eminence, Isa (as) said: How was your worship with regard to the false deities? He replied: It was in the form of obedience of sinful people. He asked: What happened to you in the end? He said: One night we went to sleep in comfort but awoke in the *Haawiya*. Isa (as) asked: What is *Haawiya*? He said: *Sijjeen*.

Isa (as) asked: What is *Sijjeen*? He replied: A mountain of red fire which will keep us till the Judgment Day. What did you say and what were you told? He said: We said: Send us back to the earth so that we may practice piety in it. We were told: You lie. Isa (as) asked: Woe be on you, how is it that except for you, none else speaks to me? He said: O Spirit of Allah, they are caught up in reins of fire and the rude and severe angels have closed their mouths. I was among them but I was not like them, but when the chastisement came down, it included me with them. I hang from a hair-like wire at the edge of Hell. I don't know whether I would fall from it or obtain salvation. After this conversation Isa (as) told his disciples: O friends of Allah, having dry bread with salt is better and sleeping on a bed of nails with the well being of the world and the hereafter is very nice.”

Qaim (aj) would also revive the dead by the permission of the Almighty Allah and many traditions prove this, some of which we have quoted in the topic of resemblance to Hizqil and also in other discussions of this book. In some books it is related from Imam Ja'far Sadiq (as) that he said:

“When Qaim (aj) reappears a person from Azerbaijan would come to him holding a decayed bone and say: If you are the Divine Proof order this bone to speak up. Thus by the order of His Eminence that bone will begin to speak and say: I am in chastisement since a thousand years and hopeful that through your prayers the Almighty Allah would release me from the punishment. Then that man would

say: This is magic. At that moment by the command of His Eminence he would hung atop the house and for seven days and he would cry: This is the punishment of one who compares the miracle of the Imam to magic. After that he would die.”

Isa (as) said:

بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

“With Allah's permission and I inform you of what you should eat and what you should store in your houses...” (Qur'an, Surah Aale Imran 3:49)

Qaim (aj) is informed about all our actions and circumstances. That which proves this are the numerous traditional reports recorded about the Knowledge of the Infallible Imams (as) but here we shall present only a few of them by way of examples:

1. There is a tradition in the book of *Kharaij* related from Abu Baseer that he said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (as). People were coming and going. His

Eminence said to me: “Ask the people if they can see me?” I asked every person that entered: “Have you seen Abu Ja’far?” He said: “No.” While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: “Ask him also.” I asked him: “Have you not seen Abu Ja’far (as)?” He replied: “Is it not he that stands?” I asked: “How did you know?” He said: “How could I not know it when he is a brilliant effulgence?” [128](#)

2. The same Abu Baseer says:

I heard His Eminence, Imam Baqir (as) ask a man from Africa: “How is Abu Raashid?” That man replied politely: “I found him alive and in good health. I will convey your greetings to him.” Imam said: “May Allah have mercy on him.” The man asked: “Is he dead?” “Yes,” said the Imam. “When?” “Two days after you left.” “By Allah, he was neither sick nor had any disease.” I asked: “Who was that man?” Imam said: “He was a man from our followers and Shias.” Then he said: “If you think that we don’t have the seeing eye and the hearing ear for you, you think wrongly. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias.” [129](#)

3. And it is also mentioned in *Kharaij* from Imam Ja’far Sadiq (as) that:

Someone came to him and asked: “What is the description of an Imam?” He replied: “His description is great, if you come to him you must pay respect and honor him. And that which he conveys to you (divine recognition) you must bring faith in it. And it is incumbent on him to guide you. And there is a quality in him that when you come to him no one has the capacity to look at him fully due to his awe and majesty. Because the Messenger of Allah (S) was also like that. The Imam is also like that.”

They asked: “Are you acquainted with your Shias?” He said: “Yes, I see all of them.” They asked: “Are we your Shias?” He replied: “Yes, all of you?” “Please tell us about their characteristics.” He said: “I will tell your name and the name of your tribe.” They said: “Please do.” Thus the Imam mentioned the names of each, and their respective tribes. They said: “You are right.” He said: “And I will inform you of what you asked me regarding the verse:

كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

“Like a good tree, whose root is firm and whose branches are in heaven.” (Qur’an, Surah Ibrahim 14:24)

They said: “You are right.” He said: “I can give as much knowledge as I like to our Shias.” Then he said: “You will be satisfied by this much.” They said: “We would have been satisfied with lesser.” [130](#)

4. In *Kamaluddin* it is mentioned from Hasan bin Wajna Naseebi that he said:

“I was in my fifty-fourth Hajj and in supplicating in prostration under the drain-pipe of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: “O Hasan bin Wajna, get up.” He said: I got up and saw a slavemaids of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me. And without asking any questions I began to follow her till she reached the house of Her Eminence, Khadija. There was a room in that house with an open door in the center of the wall. The slavemaids went above. I heard a voice calling out: O Hasan, come up. So I went up and stood at the door of the room when His Eminence, the Master of the Time (as) said: “O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj.”

Then he described my circumstances. I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: “Stay in Medina at the house of Ja’far bin Muhammad (as) and do not worry about food, water and clothes.” Then he gave me a paper on which were written *Dua Faraj* and recitations of benedictions on His Eminence. And he said: “Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shias. As Allah, the Mighty and Sublime will give you *Tawfeeq*.”

I said: “O my master, Would I never see you after this?” He replied: “O Hasan, whenever Allah wills, (you will see me).”

Hasan says: After concluding my Hajj I went to Medina and stayed at the house of Ja’far bin Muhammad (as). I always went to the Masjid and except for three things I did not return to the house. For making ablution, rest and sleep, and at mealtimes. When I entered my room at the time of breaking the fast, I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances.” [131](#)

Resemblance to the Seal of the Prophets (S)

The comprehensive statement in this chapter is the saying of the Messenger of Allah (S) that he said:

“Mahdi is from my progeny. His name is same as mine and his patronymic is same as mine; and in looks and speech most resembling me among all the people...”

I say: This blessed statement opens numerous doors so it is best to ponder upon it; that if Allah wills, your patience will increase and your breast would widen.

Section Two: Resemblance To The Infallible Imams, Allah’s Blessings Be On Them

Keeping in view the fact that to discuss each quality, characteristic, conditions and miracles of the

purified ancestors of His Eminence and to compare them to the characteristic, conditions and miracles of His Eminence is needful of a wide field and detailed analysis we have refrained from taking up this effort to avoid verbosity and hence we have decided to be content with the mention of only the most famous and clear excellence of each of the Imams (as).

As for Amirul Momineen (as): His most apparent superior qualities were knowledge, piety and valor and all of these are also seen in His Eminence, Qaim (aj) as we have explained in the Chapters of letters J, H', Z and A'.

As for Imam Hasan (as): His most outstanding quality was patience and forbearance, and among all the effects of these qualities is his calm and tranquility and not being distressed even when others are behaving in a rude manner. And how beautifully it is said:

Among the benefits of forbearance is that it creates peace and not making haste in whatever one hears from others that one does not like.

Upon the pains caused by lowly people maintain yourself in a forbearing manner. And try to gain their love since forbearance cannot come to you till you do not become forbearing.

And if you contemplate on the distress and severe troubles that Maula Hazrat Hujjat (as) has borne at the hands of his people, the forbearance and magnanimity of His Eminence would become clear to you, in such a way that no one has displayed such a quality in such conditions.

As for Imam Husain (as): Resemblance of Qaim (aj) to him would be discussed in a separate section, if Allah wills.

As for His Eminence, Ali bin al-Husain (as): His most outstanding quality was his worship, such that he was given the titles of 'ornament of the worshippers', 'chief of those who prostrate' and 'one having callous skin corns', it was so because the eyes of His Eminence had become sunken and the forehead, knees and hands had developed corns and thick skin as a result of continuous and prolonged prayers as mentioned in the report of His Eminence, Abu Ja'far Baqir (as) from Fatima binte Ali bin Abi Talib (as) that she asked a maidservant of Imam Sajjad (as) about the conditions of His Eminence and she said:

"Shall I reply in brief or in detail?" She said: "In brief." She said: "I never took food to him during the day and never made his bed at night." [132](#)

A large number of traditional reports have come regarding the excess, severity, effort and preparations of His Eminence's prayers. And our master, Hazrat Hujjat (as), may Allah hasten his reappearance, has an exemplar in his great grandfather, the chief of the worshippers (as) as mentioned by His Eminence, Abul Hasan Moosa bin Ja'far (as) – may our souls be sacrificed on him – when he said:

"On that wheat complexioned face there is also present a yellowness of wakefulness of the night. May my father be sacrificed on one who would spend the nights in bowing, prostration and counting the stars

(keeping awake)...” [133](#)

We shall narrate the complete text of this traditional report in Part Eight, *Insha Allah*.

As for His Eminence, Abu Ja’far Muhammad bin Ali al-Baqir (as): His most outstanding quality was his resemblance to the Messenger of Allah (S). Therefore when Jabir Ansari met and saw him he exclaimed:

“By the Lord of the Kaaba, it is a facsimile of the Prophet” – as mentioned in some traditions narrated through him – . [134](#)

This is inspite the fact that, Jabir had, before Imam Muhammad Baqir (as) also seen Hasan, Husain and Ali Ibnul Husain but he did not say this about them. Our master, His Eminence, Master of the Time (as) is also most closely resembling the Prophet. Rather his resemblance to the Prophet is greater and more perfect, which is proved by numerous traditions recorded through Shia as well as Sunni channels from the Messenger of Allah (S) that His Eminence said regarding the qualities of Qaim (aj):

“And in looks and speech most resembling me among all the people.”

We have quoted some of these traditions in the chapter of Letter ‘J’.

As for His Eminence, Abu Abdillah Sadiq (as): The most outstanding quality of his was expounding of sciences and explaining of Islamic laws to the people in such a free manner as was not available for the other Imams. A tradition scholar says:

“Four thousand reliable scholars related traditions on the authority of His Eminence.” [135](#)

I say: In spite of this, all the sciences that His Eminence possessed were not taught to the people and they are kept in abeyance till the reappearance of Qaim (aj) and His Eminence would explain all the laws because the previous Imams and Prophets did not find the people deserving and capable of being told about them. Often Amirul Momineen (as) pointed to his breast and said:

“There is unbounded knowledge here, if only I could find those who could carry it...”

We shall prove this in detail in the chapter of expounding of sciences, *Insha Allah*.

As for Abu Ibrahim, Moosa bin Ja’far (as): He was forced to observe dissimulation and was under the threat of enemies – more than his ancestors were ever under such restrictions. This matter is clear for anyone who has studied the biography of His Eminence in detail. Our master, Qaim (aj) is also having such a condition – as indicated in the chapter of Letter ‘Kh’.

As for His Eminence, Abul Hasan Ali bin Moosa ar-Reza (as): The Almighty Allah bestowed him heir-apparency and visible status; a thing that was not given on the same level to his purified ancestors. Dissimulation and threats were removed during his tenure to a great extent. Qaim (aj) would also be

such that the Almighty Allah would change his fear into security and bestow him power in the lands, give him such power as was not available for his predecessors. The domination of His Eminence over all the world is like the power of the day over the dark night. [136](#)

Ali bin Ibrahim through an authentic chain of narrators from His Eminence, Abu Ja'far Baqir (as) relates regarding the verse:

وَالنَّهَارِ إِذَا تَجَلَّى

“And the day when it shines in brightness.” (Qur'an, Surah Lail 92:2)

“It is the day of our Qaim of Ahle Bayt, that when he would reappear he would be victorious over the rule of tyrants...” [137](#)

As for His Eminence, Abu Ja'far Muhammad bin Ali Taqi (as): When His Eminence occupied the position of Imamate he had not yet reached the age of maturity and he was not even eight years old. Hazrat Hujjat (as) is also like that; that he also received the post of Imamate in childhood – as explained earlier.

As for His Eminence, Abul Hasan Ali bin Muhammad Hadi (as): He was the master of such an awe that none else had ever possessed such awe and majesty; such that even his enemies used to humiliate themselves before him and grant him exceeding honor which was never done to anyone else. This was due to the effect of the awe of His Eminence and not due to affection and regard for him. Qaim (aj) is also such; he is also having such awe, especially for the enemies as we have indicated in the chapter of his resemblance to Dhulqarnain.

His Eminence, Abu Muhammad Hasan al-Askari (as) also possessed this quality as stated in the tradition of the twelfth volume of *Biharul Anwar*. The late Allamah Majlisi has through his own chain of narrators mentioned that:

The Abbasids, Salih bin Ali and group of persons deviated from the faith of Ahle Bayt (as) came to Salih bin Waseef when Imam Hasan Askari (as) was in detention under him and said: “Be harsh on His Eminence and do not allow him any type of comfort or facility.” He replied: “What can I do with him? I have appointed for him the worst kinds of persons possible, but he is having exceptional greatness in his worship and prayers.”

Then he scolded those two deviated fellows and said: “Woe be on you, what do you think about this gentleman?” They said: “What can we say about one who spends his days fasting and nights, praying; he neither speaks nor does anything except pray. Whenever he glances at us we tremble due to his awe and such awe pervades our hearts that we become helpless?” When the Abbasids heard this, they went back disgraced and dejected. [138](#)

And in the topic of his resemblance to Imam Husain (as) we shall discuss the relevant points, *Insha Allah*. Indeed there were many subtle points and aspects in this but we have refrained from mentioning all of them to avoid undue prolonging of the discussion.

Allah is He that gives *Tawfeeq* for that which is right.

Section Three: Resemblance To His Eminence, The Chief Of The Martyrs, Imam Husain (as)

Many similarities exist in the circumstances of Imam Husain (as) and Imam Mahdi (aj). Among them are:

1. The fervor and importance with which they are mentioned in the Holy Qur'an and the traditions of prophets in the heavenly scriptures as is not hidden from the researchers. If one likes one may refer to the book of *Al-Muhajja Feema Nazala minal Qur'an lil Qaaimil Hujja* and the tenth volume of *Biharul Anwar*.
2. Special efforts of the past prophets to lament for His Eminence, Imam Husain (as) and their arranging of assemblies and gatherings of mourning for the martyrdom of His Eminence. In the same way was the special care of the past Imams when they prayed for the success of the Master, Hujjat Ibnul Hasan (aj) and supplicating for his reappearance before his occultation.
3. The seriousness of both (Imam Husain and Imam of the Age) in implementing the laws of Exhorting Good and Forbidding Evil (*Amr bil Maa'roof and Nahy Anil Munkar*). It was such that the Chief of the Martyrs, Husain bin Ali (as) did not resort to dissimulation in this matter and it is a quality of His Eminence. The Master, His Eminence, the Divine Proof is also such as shall be explained with further details under the chapter of Letter 'N', *Insha Allah*.
4. Absence of their oath of allegiance to the tyrant of the time as mentioned in the qualities of Imam Husain (as) that he was told on the day of Aashura:

“Accept the command and rulership of your cousins.” He replied:

“No, by Allah! I will never give them my hand like a man who has been humiliated; nor will I flee like a slave.” Then he said: “O servants of God, I take refuge in my Lord and your Lord if you intend to harass and stone me. I take refuge in my Lord and your Lord from every haughty man who does not believe in the Day of Reckoning.”

(And His Eminence also said:) “A respectable death is better than a life of degradation.”

In the discussion of the cause of the occultation on Hazrat Hujjat (as) also we have stated some points that prove this matter.

5. Both of them (Imam Husain and Imam Qaim (aj)) were taken up to the heavens by the angels with the

permission of the Almighty Allah as mentioned in the topic of resemblance of His Eminence, Qaim (aj) to Prophet Idrees.

6. The nostalgia that ‘if only we had been present on the day of Aashura’. The intention to help and support His Eminence is having the same reward as that of being martyred with Imam Husain (as). To have an ambition to be in the company of Qaim (aj) during his reappearance, to have the intention of helping him, to fight *Jihad* against his enemies by his side is also having the reward of martyrdom. Traditions have been recorded on both these points and we shall quote them in Part Eight, if Allah, the High wills.

7. Imam Husain (as) left Medina in apprehension and arrived in Mecca and again he left for Kufa. Hazrat Hujjat (as) would also be having similar circumstances as mentioned in an authentic tradition of Imam Abu Ja’far Baqir (as):

“Sufyani would send a battalion to Medina. Then Mahdi (aj) would leave Medina and flee to Mecca. The commander of Sufyani’s army would learn that Mahdi (aj) is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension resembling that of Moosa bin Imran he would enter Mecca. The commander of Sufyani’s army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe.” [139](#)

8. The calamities that befell both of them were the most severe. As for the hardships of Imam Husain (as) it is mentioned in the conversation between Adam and Jibraeel that he said:

“O Adam, this son of yours would be involved in such a hardship that calamities would seem small before it.” [140](#)

As for Qaim (aj) his hardship has prolonged and his calamity has intensified.

Imam Husain (as) at the time of setting out from Mecca to Kufa asked for help and said:

“Then whoever desires to lay down his life for us and strive in the way of Allah should come out with us, for I shall be leaving tomorrow morning, Allah willing.” [141](#)

When Imam Qaim (aj), Hujjat Ibnul Hasan al-Askari (aj) reappears in Mecca he would ask for help as mentioned in a lengthy authentic tradition of the fifth Imam, Imam Muhammad Baqir (as):

“...on that day Qaim (aj) is in Mecca, resting his back to the wall of the Holy Kaaba he takes refuge by it. He calls out: O people, I ask the help of the Almighty Allah. One who wants to respond to me should

know that I am from the family of the Holy Prophet (S) and I am the nearest in relation to the Messenger of Allah (S). Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who with argues me with regard to Nuh should know that I am the nearest one to Nuh. And one who argues with me with regard to Ibrahim should know that I am the nearest one to Ibrahim. And one who argues with me with regard to Muhammad (S) should know that I am the nearest one to Muhammad (S). And one who argues with me with regard to the prophets should know that I am the nearest one to the prophets. Has the Almighty Allah not said in His Clear Book? That:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing.” (Qur’an, Surah Aale Imran 3:33-34)

Thus I am the remnant of Adam, the treasure of Nuh, the chosen one of Ibrahim and the Purified one of Muhammad (S).

One who argues with me with regard to the Book of Allah should know that I am the nearest one to the Book of Allah. One who argues with me with regard to the Sunnah of the Messenger of Allah (S) should know that I am the nearest one to the Sunnah of the Messenger of Allah (S). To those who are present and hear my words today, I implore them under oath to convey it to those who are absent. I beseech you for the sake of Allah, the sake of the Messenger of Allah (S) and my own sake for my relationship to the Messenger of Allah (S) that you help me and prevent those who want to oppress us as we have been terrorized and oppressed. And we have indeed been compelled to abandon our homes and our children. We have been deprived of our rights and meted out injustice and the evil people attributed falsehood to us. For the sake of Allah, for the sake of Allah do not disgrace us; for our sake help us as Allah would help you...”[142](#)

I say: If you open the ear of your heart and widen your breast with the light of your Lord you would be able to hear the call of the Imam of the time in this period also that he is asking for help from the people of faith. Is there anyone who has responded to the call of His Eminence? Is there any helper? Is there any supporter? Providing help is the requirement of every age.

Helping His Eminence is like helping Allah. It is like helping the Messenger of Allah, it is like helping the saints of Allah, it is helping Islam and faith, it is helping the poor and oppressed people of the world, it is helping the channel of bounties and the affectionate father...and other aims that are realized by helping His Eminence.

Among the ways of helping His Eminence are spending in his way, printing of books about His Eminence and spending on the descendants and Shias of the Imams (as). And also helping the helpers of His Eminence monetarily, or using ones influence, supporting verbally etc. are in a sense all methods of helping His Eminence.

- [1.](#) Ithbaath al-Huda, Vol. 7, Pg. 357
- [2.](#) Biharul Anwar; Vol. 53, Pg. 9
- [3.](#) Kamaluddin, Vol. 2, Pg. 345
- [4.](#) Tafseer Al-Burhan, Vol. 3, Pg. 146
- [5.](#) Biharul Anwar; Vol. 11, Pg. 204
- [6.](#) Biharul Anwar; Vol. 101, Pg. 320
- [7.](#) Kafi, Vol. 1, Chapter of Imams as inheritors of knowledge
- [8.](#) Biharul Anwar; Vol. 51, Pg. 54
- [9.](#) Wasailush Shia, Vol. 18, Pg. 308
- [10.](#) Wasailush Shia, Vol. 18, Pg. 308
- [11.](#) Kamaluddin, Vol. 1, Pg. 320
- [12.](#) Rauda Kafi, Vol. 8, Pg. 114
- [13.](#) Kamaluddin, Vol. 2, Pg. 430
- [14.](#) Kafi, Vol. 1, Pg. 514
- [15.](#) Kamaluddin, Vol. 1, Pg. 322
- [16.](#) In Biharul Anwar it is narrated from the Messenger of Allah (s) that he said: The Qiyamat will not be established till our Qaim arises, and that is the time when the Almighty Allah would give him permission. And one who follows him will be delivered and one who deserts (or opposes) him will be destroyed. O people, for the sake of Allah, for the sake of Allah go to him even if you have to crawl on snow and ice, as he is the caliph of Allah and my caliph. (The Author)
- [17.](#) Kamaluddin, Vol. 2, Pg. 385
- [18.](#) Biharul Anwar; Vol. 53, Pg. 7
- [19.](#) Majma al-Bayan, Vol. 6, Pg. 519
- [20.](#) Tafseer al-Qummi, Vol. 2, Pg. 51
- [21.](#) Kamaluddin, Vol. 2, Pg. 428
- [22.](#) Biharul Anwar; Vol. 51, Pg. 68
- [23.](#) Kamaluddin, Vol. 1, Pg. 135
- [24.](#) Kamaluddin, Vol. 1, Pg. 136
- [25.](#) Biharul Anwar; Vol. 12, Pg. 19
- [26.](#) Biharul Anwar; Vol. 51, Pg. 27
- [27.](#) Kamaluddin, Vol. 1, Pg. 142
- [28.](#) Biharul Anwar; Vol. 52, Pg. 355, Ghaibat Nomani, Pg. 128
- [29.](#) Al-Burhan, Vol. 1, Pg. 153
- [30.](#) Biharul Anwar; Vol. 52, Pg. 338
- [31.](#) Kharaj, Chapter 13
- [32.](#) Al-Burhan, Vol. 1, Pg. 154, Kafi, Vol. 4, Pg. 205
- [33.](#) Biharul Anwar; Vol. 52, Pg. 16
- [34.](#) Biharul Anwar; Vol. 52, Pg. 55
- [35.](#) Biharul Anwar; Vol. 6, Pg. 53
- [36.](#) Kharaj, Pg. 72
- [37.](#) Kamaluddin, Vol. 2, Pg. 431
- [38.](#) Surah Yusuf 12:84
- [39.](#) Biharul Anwar; Vol. 101, Pg. 320
- [40.](#) Kamaluddin, Vol. 1, Pg. 329

- [41.](#) Biharul Anwar; Vol. 52, Pg. 280
- [42.](#) Kamaluddin, Vol. 1, Pg. 329
- [43.](#) Kamaluddin, Vol. 1, Pg. 327
- [44.](#) Biharul Anwar; Vol. 47, Pg. 138
- [45.](#) Kamaluddin, Vol. 2, Pg. 357
- [46.](#) Kamaluddin, Vol. 2, Pg. 390
- [47.](#) Kamaluddin, Vol. 2, Pg. 391
- [48.](#) An-Najmus Thaqib, Pg. 84
- [49.](#) Tafseer al-Qummi, Pg. 404
- [50.](#) The supplication in Kamaluddin is as follows: Your basest servant is present in your court, your poor one is at your door. I ask you for that which none can give except you.
- [51.](#) Kamaluddin, Vol. 2, Pg. 470, Biharul Anwar; Vol. 52, Pg. 9
- [52.](#) Tafseer al-Askari, Pg. 5
- [53.](#) In his Tawqee the Imam of the age (as) says that his father willed him not to take up residence in big cities...
- [54.](#) Tabsiratul Wali, Pg. 781
- [55.](#) And it is said: The one whom the Almighty Allah made alive by the prayer of Ilyas was Ya-sa'. And Allah knows best. (The Author)
- [56.](#) Biharul Anwar; Vol. 53, Pg. 90
- [57.](#) Al-Burhan, Vol. 4, Pg. 33
- [58.](#) Fayd: It is said to be a halt on the route to Syria and it is also said that it was a city of Najd. Both these statements are mentioned by the author of Majma al-Bahrayn (The Author)
- [59.](#) Biharul Anwar; Vol. 52, Pg. 68
- [60.](#) A tradition says that his name was Ayyash and another tradition says that it was Ayyasha. And Allamah Majlisi has said: According to reports he was other than Alexander and he lived at the time of Ibrahim and the first rulers after Nuh (as). (The Author)
- [61.](#) Biharul Anwar; Vol. 12, Pg. 198
- [62.](#) Kamaluddin, Vol. 2, Pg. 394
- [63.](#) Biharul Anwar; Vol. 12, Pg. 182, Al-Ikhtisas, Pg. 194
- [64.](#) Basairud Darajaat, Pg. 408
- [65.](#) Biharul Anwar; Vol. 12, Pg. 183
- [66.](#) Biharul Anwar; Vol. 12, Pg. 385
- [67.](#) Biharul Anwar; Vol. 52, Pg. 319
- [68.](#) Biharul Anwar; Vol. 12, Pg. 380
- [69.](#) Kamaluddin, Vol. 1, Pg. 331
- [70.](#) Kamaluddin, Vol. 2, Pg. 340
- [71.](#) Biharul Anwar; Vol. 51, Pg. 27
- [72.](#) Kamaluddin, Vol. 1, Pg. 327
- [73.](#) Biharul Anwar; Vol. 51, Pg. 114
- [74.](#) Biharul Anwar; Vol. 51, Pg. 117
- [75.](#) Biharul Anwar; Vol. 52, Pg. 257&258
- [76.](#) The implication of destruction and security is in the religious sense and not worldly matters. (The Author)
- [77.](#) Ilzaam an-Naasib, Pg. 229, New Edition, Vol. 2, Pg. 303
- [78.](#) Ilzaam an-Naasib, Pg. 299, New Edition, Vol. 2, Pg. 303
- [79.](#) Biharul Anwar; Vol. 52, Pg. 215
- [80.](#) Biharul Anwar; Vol. 52, Pg. 205
- [81.](#) Biharul Anwar; Vol. 52, Pg. 205
- [82.](#) Majma al-Bayan, Vol. 1, Pg. 117
- [83.](#) Al-Muhajja, Pg. 748

- [84.](#) Majma al-Bayan, Vol. 5, Pg. 198
- [85.](#) Rauda Kafi, Pg. 287
- [86.](#) Biharul Anwar; Vol. 52, Pg. 332
- [87.](#) Kamaluddin, Vol. 2, Pg. 673
- [88.](#) Biharul Anwar; Vol. 52, Pg. 318
- [89.](#) Kafi, Vol. 1, Pg. 231
- [90.](#) Biharul Anwar; Vol. 13, Pg. 60
- [91.](#) Biharul Anwar; Vol. 52, Pg. 351, Ghaibat Nomani, Pg. 238
- [92.](#) Biharul Anwar; Vol. 52, Pg. 238
- [93.](#) Surah Araaf 7:108
- [94.](#) Biharul Anwar; Vol. 52, Pg. 351, Ghaibat Nomani, Pg. 238
- [95.](#) Kamaluddin, Vol. 2, Pg. 670
- [96.](#) Kafi, Vol. 1, Pg. 231
- [97.](#) Al-Kharaij; Pg. 110
- [98.](#) Kamaluddin, Vol. 2, Pg. 354
- [99.](#) Kamaluddin, Vol. 2, Pg. 377
- [100.](#) Biharul Anwar; Vol. 13, Pg. 368
- [101.](#) Rauda Kafi, Vol. 8, Pg. 240
- [102.](#) Biharul Anwar; Vol. 52, Pg. 390
- [103.](#) In the text of tradition, three times Hizqil is mentioned.
- [104.](#) Rauda Kafi, Vol. 8, Pg. 198
- [105.](#) Rauda Kafi, Vol. 8, Pg. 50
- [106.](#) Rauda Kafi, Vol. 8, Pg. 247, Surah Yasin 36:51
- [107.](#) Biharul Anwar; Vol. 52, Pg. 337
- [108.](#) Biharul Anwar; Vol. 53, Pg. 47
- [109.](#) Biharul Anwar; Vol. 53, Pg. 64
- [110.](#) Tafseer al-Qummi, Pg. 721, New Edition, Vol. 2, Pg. 416
- [111.](#) Al-Balad al-Ameen, Pg. 81
- [112.](#) Kamaluddin, Vol. 2, Pg. 672
- [113.](#) Biharul Anwar; Vol. 52, Pg. 326
- [114.](#) Kamaluddin, Vol. 1, Pg. 156
- [115.](#) Kamaluddin, Vol. 2, Pg. 671
- [116.](#) Biharul Anwar; Vol. 14, Pg. 447
- [117.](#) Biharul Anwar; Vol. 12, Pg. 347
- [118.](#) Al-Kharaij; Pg. 70
- [119.](#) Kamaluddin, Vol. 1, Pg. 327
- [120.](#) Biharul Anwar; Vol. 53, Pg. 7
- [121.](#) Biharul Anwar; Vol. 101, Pg. 320
- [122.](#) Biharul Anwar; Vol. 14, Pg. 187
- [123.](#) Kamaluddin, Vol. 2, Pg. 428
- [124.](#) Kamaluddin, Vol. 2, Pg. 425,
- [125.](#) Kamaluddin, Vol. 2, Pg. 428
- [126.](#) Kamaluddin, Vol. 2, Pg. 430
- [127.](#) Kamaluddin, Vol. 2, Pg. 430
- [128.](#) Al-Kharaij; Pg. 92
- [129.](#) Al-Kharaij; Pg. 92
- [130.](#) Al-Kharaij; Pg. 92
- [131.](#) Kamaluddin, Vol. 2, Pg. 443

[132.](#) Biharul Anwar; Vol. 46, Pg. 62

[133.](#) Biharul Anwar; Vol. 86, Pg. 81

[134.](#) Biharul Anwar; Vol. 46, Pg. 223

[135.](#) Manaqib, Ibne Shahr Aashob, Vol. 3, Pg. 372

[136.](#) I say: Perhaps the Imam is compared to 'the day' because when the power of the day comes, it defeats and overpowers the darkness of the night. In the same way when the Imam reappears he will be victorious over the tyrannical powers. Also when the day appears the light of the sun illuminates the world, in the same way when the Imam reappears his effulgence will light up all the world in such a way that people will become needless of the light of the Sun and the Moon. Moreover, when the sun is out, all the people benefit from its light depending upon their personal capacity; in the same way when the Imam (as) reappears all the people will benefit from him in proportion of their own capacity and eligibility. (The Author)

[137.](#) Tafseer al-Qummi, Vol. 2, Pg. 425

[138.](#) Biharul Anwar; Vol. 50, Pg. 308

[139.](#) Biharul Anwar; Vol. 52, Pg. 238

[140.](#) Biharul Anwar; Vol. 44, Pg. 245

[141.](#) Biharul Anwar; Vol. 44, Pg. 367

[142.](#) Biharul Anwar; Vol. 52, Pg. 238

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