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## The Letter Kha (Kh)

### 1. Khulq (Manners) Of His Eminence

It is mentioned in *Bihar*, quoting from Nomani through his own chain of authorities from Abu Waail that he said: Amirul Momineen (as) glanced at Husain (as) and said:

“This son of mine is a liege, just as the Messenger of Allah (S) named him a liege. Allah will bring from his progeny a man by the name of your Apostle, who will be similar to him in his creation and in his character. He will rise in a time of oblivion of the people, when the truth will have died and perversion will be manifest. <sup>1</sup> By Allah, if he does not rise, his neck will be severed. The dwellers of the heavens and its inhabitants will rejoice his rise. He is a man of broad forehead and a high nose.”<sup>2</sup>

It is narrated through Sunni authorities that the Messenger of Allah (S) is reported to have said:

“Even if a single day remains from the tenure of the world, the Almighty Allah shall raise a person whose name is same as mine and whose manners and appearance are like mine.”

We can also refer to those traditions that have been mentioned by us in the topic of elegance of His Eminence.

*Khulq* (Manners): According to the dictionary meaning it refers to habits and disposition. On the basis of this it could be said that His Eminence would resemble the Holy Prophet (S) in general behavior and good qualities and habits, especially in interpersonal relationships. This is further supported by the quotation of the author of *Kashful Ghumma*, Muhammad bin Yusuf Shami in *Kifayatut Talib* in which, after this tradition, he says:

“The statement of the Messenger of Allah (S) that his manners and habits are like mine, is the best metaphor of the revenge of Mahdi (aj) from the disbelievers just as the Holy Prophet (S) had been such that the Almighty Allah has said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

**“And most surely you conform (yourself) to sublime morality.” (Qur’an, Surah Qalam 68:4)**

He further adds: The humble and worthless servant of Allah, Ali bin Isa (may Allah have mercy on him) says:

That the statement is the best metaphor, is an occasion of surprise. It is not known how the word ‘*Khulq*’ is construed to be only concerned with taking revenge from the infidels while it is well known that the manners of the Holy Prophet (S) included all the general aspects of behavior, that is kindness, knowledge, forbearance and courage...from the mannerisms that are mentioned at the beginning of this book, it is more surprising that he has brought the evidence of the verse for his own opinion.[3](#)

## **2. Khauf (Fear) Of His Eminence**

In *Kafi* it is narrated from the compiler’s own chain of authorities that:

I heard Imam Abu Abdillah Sadiq (as) saying: “There is an occultation for the Qaim before his reappearance.” I asked: “Why is it so?” He replied: “He is fearful.” And he pointed towards his belly, implying that the Qaim fears for his life.[4](#)

In another *hadith* it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “For that young man before his uprising there will be an occultation.” I asked: “Why?” He replied: “He is fearful.” And he gestured towards his belly. Then he said: “O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. Thus it is the time when the doubts and suspicions of the people of falsehood will begin.”

Zurarah says: I asked: “If I am able to live till that period, what action I should perform?”

He replied: “O Zurarah if you live till that time you must recite the following supplication:

‘O Allah introduce Yourself to me. For if You don’t introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don’t introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don’t introduce Your proof to me I will deviate in my religion.’[5](#)

I say: In another tradition this supplication is as follows:

“O Allah, introduce Yourself to me; for if You do not introduce Yourself to me I shall not recognize You. O Allah, introduce Your Prophet to me; for if You do not introduce Your Prophet to me I will not recognize him. O Allah, introduce Your Proof to me; for if You do not introduce Your Proof to me I shall deviate in my religion.”[6](#)

In *Kafi*, in a sermon, Amirul Momineen (as) is reported to have said:

“And You O Lord, do not leave Your earth without Proof over the creatures whether he be apparent and not obeyed or fearful and unknown, so that Your Proof is not invalidated and Your friends are not led astray from guidance.”[7](#)

In Part Two it has already passed that Imam Moosa bin Ja’far (as) said:

“He is my fifth descendant. He shall have an occultation which shall be prolonged due the risk to his life.”

In *Kamaluddin* it is narrated from the author’s own chain of authorities from His Eminence, the Chief of those who prostrate, the fourth Imam (as) that he said:

“In His Eminence, Qaim (aj) are present similarities to seven prophets. The practice of our father, Adam, the practice of Ibrahim, the practice of Moosa, the practice of Isa, the practice of Ayyub and the practice of Muhammad (S). As for the practice of Adam and Nuh (as) it is a long life. As for the similarity with Prophet Ibrahim (as) it is a concealed birth and being away from the people. And from Moosa it is the fear and occultation. And from Isa is that he will have discord regarding him. With Ayyub (as) he shares the occurrence of triumph after difficulties. And from Muhammad (S) he will share the aspect of advent and armed uprising.”[8](#)

In the same book it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“In the Master of this affair are present, practices (*Sunnah*) of four prophets: Moosa, Isa, Yusuf and Muhammad (S). From Moosa is being fearful for his life and his occultation, from Yusuf is the imprisonment, from Isa it is that it would be said: He is dead, while it would not be so. And as for the similarity with Muhammad (S) it will be his advent and rising up with the sword.”[9](#)

Again the same book, *Kamaluddin* quotes a statement of His Eminence, Sadiq (as) from his father (as) that he said:

“When Qaim (aj) rises up he would say:

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

**“So I fled from you when I feared you, then my Lord granted me wisdom and made me of the**

**apostles...” (Qur’an, Surah Shuara 26:21) [10](#)**

And also in this book we have the author’s own chain of narrators reporting from Zurarah that he heard: His Eminence, Sadiq, Ja’far bin Muhammad (as) say:

“For Qaim (aj) before his uprising there will be an occultation.” I asked: “May I be your ransom, why is it so?” He replied: “He shall fear (for his life),” so saying the Imam gestured towards his belly and neck. [11](#)

In *al-Muhajja* it is narrated from Imam Ja’far Sadiq (as) that he said under the exegesis of the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ﴿٥﴾ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

***“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me.” (Qur’an, Surah Noor 24:55)***

“That is the Qaim and his companions.” [12](#)

### **3. Khilafat (Caliphate) Of His Eminence Over The Muslims**

We have already mentioned some points in Part Three that prove this matter and now let us see the following tradition of the Messenger of Allah (S) narrated through Sunni authorities quoted in *Kifayatul Athar*:

“After me there would be twelve caliphs, nine of whom shall be from the descendants of Husain, the ninth of whom shall be their Qaim and Mahdi. So blessed be his friends and woe be upon his enemies.” [13](#)

In the same book it is mentioned that His Eminence said:

“The Hour shall not be established till the one who will rise up with the truth from among us does not appear. And that is the time when Allah, the Mighty and Sublime will give the permission. Thus whosoever follows him will get salvation and whosoever denies him will be destroyed. Thus for the sake of Allah, for the sake of Allah, O people, go to him even if on ice and snow. Because he is the Caliph of Allah.” [14](#)

Another traditional report supporting this, is quoted in *Biharul Anwar* on the authority of *Kashful Ghumma* quoting Sunni narrators from the Messenger of Allah (S) that he said:

“Mahdi will reappear having a cloud that shall be shading him; upon which a caller would be calling: This Mahdi is the Caliph of Allah. Follow him.”<sup>15</sup>

Another tradition of the Holy Prophet (S) is also narrated from Sunni chain of narrators that says:

“My Ummah will enjoy a leisure in the time of the Mahdi (aj) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but to bring it forth.”<sup>16</sup>

## 4. Perfection Of The Sciences For Him

In the tradition of Kumayl in *Darus Salaam* it is mentioned that Amirul Momineen (as) said:

“O Kumayl, there is no knowledge but that I am its initiator and there is nothing but that the Qaim will take it to its end.”<sup>17</sup>

I say: It could either imply knowledge according to the first method of the tradition or it could imply all the perfections and good manners, and sciences and recognition of truth that all the Imams (as) have displayed; some of them during their own times for reform. However His Eminence, Qaim (aj) will display all of them, thus all the excellences...will become apparent by his reappearance.

O Allah, hasten the reappearance of Your *Wali* and ease his advent and make us from his companions and Shias

Supporting this matter is a tradition that Shaykh Sadooq has narrated from his respected father (as):

Imam al-Sadiq (as) narrates from his forefathers that the Messenger of Allah (S) said, “Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramadan from the months, the Night of Power (ليلة القدر) from the nights, chose me from all the Prophets and chose Ali (as) from me. He granted him (Ali) superiority over all the successors. From Ali (as) He chose Hasan (as) and Husain (as) and from Husain (as), He chose the successors from his descendants. They (descendants) will dispel the distortion of the exaggerators (غالين) from the Qur’an, the plagiarism of the liars and the interpretation of the deviated ones. The ninth of them is their Qaim (aj) and he is their apparent and their concealed.”<sup>18</sup>

In *Kafi* it is mentioned under the tradition of a monk who became a Muslim at the hands of our master, His Eminence, Kazim (as):

Thus the monk asked: I have been informed about eight letters<sup>19</sup> that are revealed and four of them have become apparent and the remaining four still remain in the space. For whom are these four letters that remain in the space are revealed? And who would interpret them?

The Imam replied:

“He is our Qaim. Thus the Almighty Allah will reveal them upon him, and he will interpret them. And upon him shall be revealed things that are not revealed upon the truthful ones, the messengers and the guided ones.”[20](#)

Matter pertaining to this topic shall again be presented under the discussion of ‘exposition of sciences’, if Allah wills.

## [5. Rising Up Of His Eminence, With The Sword After His Reappearance](#)

Indeed it is obligatory upon His Eminence, to rise up with the sword in an armed uprising, may our souls be sacrificed for him for the sake of obeying the command of Allah and to ward off his enemies and protect himself as you have seen in the discussion of the manners of His Eminence explained in the tradition of Amirul Momineen (as) that if he does not rise up they would assassinate him. More details shall be presented in the traditional reports about the occultation and the calls of His Eminence, if Allah wills.

[1.](#) Since reappearance is general, from rising up with the sword etc., His Eminence has mentioned an aspect of the rising of Qaim (aj) that in order not to be killed and to protect his self he will be impelled to rise up with the sword and if not the enemies of His Eminence will put him to death, Allah, the Mighty and the High is all-knowing. (The Author)

[2.](#) Biharul Anwar; Vol. 51, Pg. 39

[3.](#) Kifayatut Talib, Pg. 520

[4.](#) Kafi, Vol. 1, Pg. 337

[5.](#) Kafi, Vol. 1, Pg. 337

[6.](#) Biharul Anwar; Vol. 53, Pg. 187

[7.](#) Kafi, Vol. 1, Pg. 339

[8.](#) Kamaluddin; Vol. 1, Pg. 322

[9.](#) Kamaluddin; Vol. 1, Pg. 326

[10.](#) Kamaluddin; Vol. 1, Pg. 328

[11.](#) Kamaluddin; Vol. 2, Pg. 346

[12.](#) Al-Muhajja, Pg. 742

[13.](#) Kifayatul Athar, Pg. 292

[14.](#) Ibid. Pg. 301

[15.](#) Biharul Anwar; Vol. 51, Pg. 81

[16.](#) Biharul Anwar; Vol. 51, Pg. 83

[17.](#) Darus Salaam

[18.](#) Kamaluddin; Vol. 1, Pg. 281

[19.](#) The ‘letter’ here is in the meaning of ‘sentence’ just as in the case of Azaan and Iqamah it is narrated about the Imams that they recited ‘three or four letters’ and the ‘four letter’ mentioned in this tradition – in the tradition of Kafi – are as follows: ‘There is no god except Allah, the One, He has no partner. Second: Muhammad is the Messenger of Allah, Third: We are the Ahle Bayt (as) Fourth: Our Shias are from us and we are from the Messenger of Allah and the Messenger of Allah is from Allah.

[20.](#) Kafi, Vol. 1, Pg. 483

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