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The Letter Meem (M)

1. Marabata (Vigil) Of His Eminence In The Path Of God

We shall, if Allah the High wills, would explain the meaning and excellence of *Marabat* in Part Eight. As for the merit of praying for the two *Maratabas* it is supported by reason as well as religious texts.

The logical proof is that: Those who are in vigil are in fact supporters of Islam and they are the sentries of the Muslims and reason and logic state that such persons deserve our best wishes and prayers.

Textual proof: The supplication of our Imam and Master, His Eminence, the chief the worshippers (as) in *Sahifa Sajjadiya* – the twenty-seventh supplication – is sufficient for this matter.

And that which confirms that Hazrat Hujjat is in *Marabata* on the path of Allah, the Mighty and Sublime are some traditional reports. Some of them are as follows:

1. In a *Tawqee* to Shaykh Abu Abdillah Muhammad bin Muhammad an-Noman, alias Shaykh Mufeed he says:

“From the slave of Allah who is in *Marabata* on His path, to the one inspired and guided to truth...”¹

2. In the book of *Ghaibat Shaykh Nomani* through his own chain of narrators from His Eminence, Abu Ja'far Muhammad bin Ali Baqir (as) from his father His Eminence, Ali bin al-Husain (as) it is mentioned that he said:

Ibne Abbas sent a person to His Eminence to ask him the interpretation of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! be patient and excel in patience and remain steadfast, and be careful of

(your duty to) Allah, that you may be successful.” (*Qur’an, Surah Aale Imran 3:200*)

His Eminence, Ali bin al-Husain (as) became angry and said: “I wish that one who sent you with this had approached me directly.” Then he said: “This verse was revealed for my father and us, and the perseverance that we have been ordered for has not yet occurred, it would be for some of our descendants...”

3. It is mentioned in *Burhan* from Ayyashi in a *Mursal* tradition (having incomplete chain of narrators) from His Eminence, Abu Ja’far Baqir (as) regarding this verse that he said:

“It was revealed for us and until now the time of steadfastness that is commanded, has not arrived, and it would be in our descendants.”²

I say: It is obvious that in the above mentioned traditions the implied *Marabit* is none but our master, His Eminence, the Master of the Age, the Imam of the time (as), on the basis of his statement in the *Tawqee* and as also explained in the chapter of Letter ‘L’. And here it is clear that this matter is a special act of worship of His Eminence just as performing the Hajj of the House of Allah is a special quality of His Eminence as mentioned in the chapter of Letter ‘H’a’.

In addition to this, the length of his patience and his constant lamenting for his great ancestor, the Chief of the Martyrs (as) are among his distinguishing qualities which were not present in his predecessors. In the *Ziarat*, famous as *Ziarat Nahiya* His Eminence says:

“Since I have been pushed behind by the passage of time and being prevented from helping you by fate and I could not fight those who had fought you. And (since) I had not been able to face your enemies I will continue to weep morning and evening...”³

This *Ziarat* is mentioned in the part of *Mazaar Kabeer* in *Biharul Anwar* of Allamah Majlisi.

2. Miracles Of His Eminence

The special concern and effort of His Eminence in religious propagation and guiding the people is the basis for his showing of miracles. To pray for one who is concerned with spreading divine customs and struggling to reform the people, is a praiseworthy act according to logic and religious texts. That is why angels pray for the seekers of knowledge in addition to the fact that guidance of the people is the most beneficial matter for them and it is a favor upon them. Thus it is necessary that prayers should be recited for one who guides the people to the right path.

And as for the miracles of His Eminence: The great traditionist Shaykh Hurr Aamili (q.s.) in his book, *Athbaat al-Huda* quoting from the book of Fadl bin Shazan through his own chain of narrators from Abdullah bin Abi Ya’fur has said:

Imam Abu Abdullah Ja'far bin Muhammad, peace be upon both of them and their forefathers said: "There is no miracle of the Prophets and their legates but that Allah, the Mighty and the High would display the like of it at the hands of our Qaim for exhausting the proof on the enemies."⁴

Details about the miracles that would be shown by His Eminence could be studied in comprehensive books like *Biharul Anwar* etc.

3. Mehnat (Hardships) Of His Eminence

In the book of *Ghaibat Nomani* through the author's own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"When the Qaim arises he would have to face more problems from ignorant people than the Holy Prophet (S) had to face in his time. Fuzail says: I asked: How would that be? He replied: The Messenger of Allah (S) was such that when he approached the people, they threw stones, clods and pieces of wood at him; however when our Qaim arises, during his debates with the people all his opponents would be arguing on the basis of the Book of Allah and its interpretation..."⁵

There is another traditional report about this which cannot be quoted here for the sake of brevity.

These are the hardships during the reappearance of His Eminence, and as for the hardships experienced during the period of his occultation, they are not concealed on anyone.

4. Masaib (Calamities) Of His Eminence

There are numerous calamities upon His Eminence, like his great ancestors and elders had to face, especially the hardships of His Eminence, the Chief of the Martyrs, would all be there for His Eminence also, as he is the one who would take revenge from him as mentioned in the interpretation of Qur'an.

It is a recommended act to pray for those who are afflicted with calamities as mentioned in reports and traditions quoted from the Purified Imams (as).

5. Mohabbat Mutaqaabil (Reciprocal Love) Of His Eminence And The Believers

Love of His Eminence for the believers and the love of the believers for His Eminence is the most important aim of praying for His Eminence and for beseeching the Almighty Allah for his early reappearance.

As for the love of His Eminence with regard to his believers, there are various groups of traditions that prove this matter. Some of them are as follows:

1. Traditions that prove that: Imam (as) is a loving and affectionate father for the believers, rather he is the most affectionate father.
2. Reports that prove that: Shias are like the leaves of the tree of Imamate.
3. Traditions that prove that: The Imam (as) is sad at the sorrow of the Shias, is moved by their hardships and is pained by their illness.
4. Reports that prove that: Imam (as) prays for the Shias and their well being.
5. Reports that prove that: Imam (as) has made things like the war booty etc. lawful for his Shias during the period of his occultation.
6. Reports that prove that: Imam (as) harkens to the call of help of his friends, also there are numerous instances that prove this matter and we have related quite of few of such instances in this book.
7. That which proves: Imam (as) is present at the funeral of the believers.
8. Traditions that indicate that Imams (as) weep at the calamities of their friends and at the time of their death etc. as it must now be clear for those who have investigated the matter thoroughly.

And indeed the love of the believers towards His Eminence is incumbent and is a part of faith and religion and the acceptance of good deeds depends upon that. Rather there is a special effect of the love for His Eminence, which we shall explain in Part Eight of this book, if Allah wills. So, O devout followers and devotees of His Eminence, pray for your beloved and beseech the Almighty Allah that He may grant you the glimpse of His *Wali*.

- [1.](#) Biharul Anwar; Vol. 53, Pg. 176
- [2.](#) Tafseer Al-Burhan; Vol. 1, Pg. 335
- [3.](#) Biharul Anwar; Vol. 101, Pg. 320
- [4.](#) Ithbaath al-Huda, Vol. 7, Pg. 357
- [5.](#) Ghaibat Nomani, Pg. 296

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