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The Letter Noon (N)

1. Nafa' (Benefit) Of His Eminence

You should know that the benefits of the blessed existence of His Eminence are of few types:

First Type: Benefits of His Eminence whether he is in *Ghaibat* or present among the people. These are again of two kinds:

First kind: In which all the creatures are partners; like: life and survival in the world etc. as all these are the bounties and benefits of the blessed being of His Eminence – as we have mentioned in Part One and Two of this book – therefore he says in his *Tawqee* thus:

“And as for getting benefits from me while I am in the occultation, it is like benefiting from the Sun when the clouds conceal it from the sight, and I am the security for the folks of the earth just like the stars are security for the folks of the heavens...”¹

Another report of the Purified Imams (as) has been recorded with the same meaning that shall be mentioned at the end of the book, in a section on sources and references, *Insha Allah Taala*.

Second kind: Scientific benefits and divine bestowals that are especially granted to the believers like: Becoming clear of the time of Daily Prayers and things like that, as mentioned in *Wasail* through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) that he said:

“There is no cloudy day on which the time of *Zawaal* (decline of the sun) is unknown to the people, but that Imam (as) will call the Sun and it will come out. So that people of every populated place become ready for Prayer and not let it lapse.”²

Second Type: Benefits Of The Occultation Of His Eminence; These Are Also Of

Two Kinds:

First kind: They are restricted for the believers and they are many in number. Among them is that: There is much reward related to the anticipation of the reappearance of His Eminence and it shall be explained in Part Eight, if Allah wills. And also that which is among the rewards related to their patience and forbearance during the period of occultation; it shall also be explained in Part Eight, if Allah wills. Also the doubling of the rewards for good deeds during that time as mentioned in *Usool Kafi* and other books quoting Ammar Saabaati that he said:

“I asked Abu Abdillah, peace be upon him: ‘Which is better, worship [*‘ibadah*] in secret with a hidden Imam from among you [in the time] of government by an illegal ruler, or worship in the time of the manifestation of the Truth [*al-Haqq*] and its government with the manifest Imam from among you?’

He said: ‘O Ammar, the giving of alms, which is a form of worship in secret is better, by Allah, than giving openly; similarly, by Allah, your worship in secret with your hidden Imam in the time of government of an illegal ruler, and your fear of your enemy in the time of government of an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, in the time of the manifestation of the Truth with the Imam of Truth which is manifest in the time of the government of Truth.

Worship while you fear in the time of government of an illegal ruler is not the same as worship and security in the time of the government of Truth. Know that, for whoever of you now prays a prescribed prayers at its hour in congregation with the others, thereby concealing himself from his enemy, and completes it correctly, Allah will register the rewards for having completed fifty prescribed prayers in congregation; and that for whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby the reward for having completed twenty-five prescribed prayers recited alone; and that for whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby the reward for having completed ten supererogatory prayers; and that for whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register thereby the reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double the reward of the good deeds of the believer among you when he does good deeds and practices *Taqayyah* with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.’

“I said: ‘May I be made your ransom, by Allah, you have encouraged me to [do good] deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you in [the time of] the government of Truth, since we are [both] of a single religion?’

He said: “Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while [at the same time] concealing [the truth] about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive kings.

You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and [you must also] be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double [the reward for your] actions for you, may it be pleasing to you.’

“I said: ‘May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?’ He said: “Good gracious! [subhan Allah!], do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause [people’s] speech to harmonize, and that Allah should unite the diverse hearts [of people]? That they should not rebel against Allah, to whom belong Might and Majesty, in His land?

That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of [His] creatures? By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!”³

There are more rewards and greater recompense for some deeds restricted to the time of His Eminence (aj) and if Allah wills we shall discuss in it Part Eight of this book.

Second kind: It is restricted to the disbelievers and hypocrites, and it is that they have got respite and their punishment has been postponed: as mentioned in the *Tafseer* of Ali bin Ibrahim al-Qummi (r.a.) in the interpretation of the verse:

فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

“So (O Muhammad) grant the unbelievers a respite.” (Qur’an, Surah Tariq 86: 17)

“During the period of the proclamation of Qaim, he will take revenge on my behalf from the oppressors and rebels of Quraish, Bani Umayyah and all the people.”⁴

Third Type: Benefits during the period of his reappearance; they are of two kinds:

First: They are in the share of all the creatures and beings like the spread of effulgence, and the advent of his justice, and the security of country roads, appearance of bounties of the earth, accord between wild beasts and quadrupeds, absence of harm caused by any stinging creature to anyone, and exceeding bounties and other unlimited benefits...as mentioned in *Biharul Anwar* in the description of His Eminence, Qaim (aj) by Amirul Momineen (as) when he said:

“And the sky would send rain, the trees would put forth fruits and the earth will put out vegetation and it will decorate for its people, and the beasts shall be safe, so much so that they would roam about the earth like domestic animals...”[5](#)

Second: It is restricted to the believers and it is of two kinds:

First: It is for their life, and it is benefiting and profiting from the honor of the presence of His Eminence and gaining from the effulgence of and receiving from his knowledge; removal of hardships, calamities and illnesses from their bodies. As mentioned in *Biharul Anwar* and other books from Imam Sadiq (as) when he said:

“When our Qaim (aj) reappears, the Almighty Allah would remove hardships from every believer and restore their strength.”[6](#)

The increase in their physical strength has already been explained in the chapter of Letter ‘Q’, and increase in their lifespan as also their witnessing how His Eminence would take revenge from his enemies, and other countless benefits...

Second: For their dead: Among them is that the gaiety of the success of the reappearance of His Eminence would enter their graves as mentioned in *al-Muhajja* from Imam Sadiq (as) under the explanation of the following verse:

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

“And on that day the believers shall rejoice with the help of Allah.” (Qur’an, Surah Rum 30:4-5)

That he said: “In their graves due to the reappearance of Qaim (aj).”[7](#)

In Letter ‘L’ we already brought some points that go on to prove this matter, and among the benefits of the period of reappearance is that the deceased believers shall be brought back to life as mentioned in *Biharul Anwar* quoting from Imam Sadiq (as) that he said:

“When the time comes for his reappearance in the month of Jumadi II and ten days of Rajab, there would be such heavy rainfall as people have not seen before. Through it, the Almighty Allah would expose the flesh and bodies of the believers in their graves. As if I could see them coming from Jahina shaking off dust from their hair.”[8](#)

In Letter 'K' also, appropriate discussions were mentioned and in Part Five more such points would be discussed, that all those who pray for the reappearance of His Eminence would be brought back to life so that they may have the honor to serve in the ranks of the Imam, if Allah the Mighty wills.

2. Noor (Effulgence) Of His Eminence

Among the most important stimuli of praying for His Eminence is his effulgence. That which proves this logic can be explained as follows: If you were on a difficult path in a dark night, which is also having terribly slippery grass and ferocious dogs whose affliction is severe and escaping from there is not possible except through a lamp that may illuminate the way which is not there.

At that time someone brings for you a lamp that would enable you escape those horrors. Now intellect, rather nature and psychology impels you to pray for that person without even considering whether it is a man or a woman, a scholar or an ignorant person, a slave or a free man, as due to only this he is the cause of your escape and freedom and therefore he deserves your prayers. Now that you have understood this matter you should know that investigation into this requires some explanations as follows:

First: Meaning of *Noor* (Effulgence).

Second: Luminosity is the sign of nobility and perfection of one who possesses it.

Third: About the concept that the being of His Eminence (aj) is *Noor*.

Fourth: Regarding the illuminations of the *Noor* of His Eminence in his occultation and appearance.

Section One: Meaning Of Noor (Effulgence)

You should know that *Noor* is something that is visible on its own and it also illuminates other things by its luminosity. Whether its becoming visible is by itself or it may be taken from someone else. The next point is also the same that it becomes apparent through *Noor*. Because the becoming visible of other things is a branch of this same *Noor*. Someone who does not have it, what he can give to others?

As said in the description of *Noor*, it is visible on its own and makes other things also visible. However if its aim is that it is visible by itself and not dependant on any other thing and the visibility of other things depends upon it, this is itself not lawful. Because it would imply that the word *Noor* cannot be used for anyone else except Allah. So this is not a comprehensive sentence. On the basis of this, *Noor* and its parts are separate and one who sees them thinks that they must all be different but its highest implication is the being of the Almighty Allah; and how beautifully it is said:

O one who is concealed due to the intensity of his luminescence – a visibility that is hidden in his visibility and appearance.

Neither is this *Noor* of the essence nor of form, rather the one that is making apparent is all essence and form; by this explanation the implication of *Noor* is on Allah, the Mighty and the High as mentioned in the verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

“Allah is the light of the heavens and the earth.” (Qur’an, Surah Noor 24:35)

There is no need to consider it a metaphor or simile etc, and in the same way is a *Dua* narrated in *Muhajjud Dawaat* from the Holy Prophet (S):

In the name of Allah, the light, In the name of Allah, the light, the light, In the name of Allah, the light over light...[9](#)

Another type of *Noor* occurs under the topic of *Jauhar* (essence) whose highest implication is to the holy being of the Prophet and our beloved, His Eminence, Muhammad bin Abdullah (S) as the Almighty Allah has made him in likeness of His own *Noor* and the holy existence of Imam (as) is also of this same type as shall be explained ahead – and among the types of the *Noor Jauhar* is the scholar, and other types that are having different grades...

Another type of *Noor* is included in the topic of *Arz* (form), like: The *Noor* of lightning, the lamp and similar things. It is worth noting that application of *Noor* on them is true, and by this explanation it becomes clear that there is no contradiction between the traditional reports in the exegesis of the verse of *Noor*, because each of them is talking of one implication of that *Noor*, and if we did not fear the lengthening of discussion, we would have presented full research into this subject.

Section Two: Luminosity Is The Sign Of Nobility

Now that you know that *Noor* is of many types which are having grades one over the other, there is no doubt that *Noor* is the sign of the nobility of its owner and its perfection is the proof of the perfection of his nobility. This matter is absolutely clear and there is no sort of doubt about it and that which proves this, in addition to intellect, are verses of the Holy Qur’an and numerous traditions. Of them are:

The Verse of *Noor*: Almighty Allah, in this verse, has described Himself with this quality, such that there is no further need of proofs.

Verses revealed about thankfulness expected from the people due to His creation of the Sun and the Moon, Allah, the Mighty and Sublime says:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

“And made the moon therein a light, and made the sun a lamp?” (Qur’an, Surah Nuh 71: 16)

Verses in which Allah has sworn by the Sun and the Moon, for example:

وَالشَّمْسِ وَضُحَاهَا

وَالْقَمَرِ إِذَا تَلَاهَا

“I swear by the sun and its brilliance, and the moon when it follows the sun.” (Qur’an, Surah Shams 91: 1-2)

As for the traditional reports, they are exceeding in number, such as:

Traditions regarding the *Noor* of the Holy Prophet (S) – as mentioned in the sixth volume of *Biharul Anwar* – from Imam Sadiq (as) that he said:

“Muhammad and Ali (as) were *Noor* with Allah, the Mighty and Sublime, two thousand years before His creation of (other) creatures. When the angels saw that *Noor*, they saw shining roots and branches on it. So they asked: O our Lord and God, what effulgence is it? Allah, the Mighty and Sublime revealed to them: This is an effulgence of My *Noor*, its root is Prophethood and the branches are Imamate, prophethood is for Muhammad (S), My servant and my Prophet and Imamate is for Ali, My Proof and My *Wali* and if the two were not there I would not have created the creations.”¹⁰

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

“The Almighty Allah created me, Ali, Fatima, Hasan and Husain before the creation of Adam. When neither the sky was constructed nor the earth spread. There was neither darkness nor light, neither the Sun nor Moon, neither Paradise nor Hell.” Abbas asked: “Thus how was the beginning of your creation, O Messenger of Allah (S)?” He (the Prophet) replied: “O my uncle, when the Almighty Allah intended to create us, He created a *Noor* from a word. Then with another word He created a soul. Then he joined the soul to the *Noor*; at that time He created me, Ali, Fatima, Hasan and Husain. And we glorified His praise at the time when there was no glorification and we hallowed Him when there was no hallowing.

When the Almighty Allah intended to create the creatures, He split my *Noor* and with it created the *Arsh* (throne), the *Arsh* is made from my *Noor* and my *Noor* is superior to the *Arsh*. Then He split the *Noor* of my brother, Ali, and from it created the angels. Thus angels are from the *Noor* of Ali and the *Noor* of Ali is from the *Noor* of Allah and Ali is superior to the angels. Then He split the *Noor* of my daughter and from it created the heavens and the earth. Thus the heavens and the earth are from the *Noor* of my daughter, Fatima. And the *Noor* of Fatima is from the *Noor* of Allah and my daughter, Fatima is superior to the heavens and the earth.

Then He split the *Noor* of my son, Hasan and from it created the Sun and the Moon. Thus the Sun and the Moon are from the *Noor* of my son, Hasan. And the *Noor* of Hasan is from the *Noor* of Allah and Hasan is superior to the Sun and the Moon. After that He split the *Noor* of my son, Husain and He created from the *Noor* of my son, Husain, Paradise and Hoorul Ein. And the *Noor* of my son, Husain is from the *Noor* of Allah. And my son, Husain is superior to Paradise and Hoorul Ein.”¹¹

There are also traditional reports that prove the luminosity of the *Noor* of Her Eminence, Fatima Zahra (s.a.) on the sky for the angels after the Almighty Allah appointed darkness upon them. And in the world at the time of the Prayers the *Noor* from the *Mihraab* (Prayer Niche) of His Eminence throws light for the angels of the sky.

Both these traditions are recorded in the tenth volume of *Biharul Anwar* but for the sake of conciseness we have refrained from quoting them here.

Also among such traditions are those that prove that there shall be different grades for different believers depending on the level of their faith. This tradition is recorded in the third volume of *Biharul Anwar* quoted from Abu Zar Ghiffari who has reported from the Holy Prophet (S) that he said:

“The flag of the Master of the Believers and the leader of the bright-faced ones would arrive at the cistern of Kauthar. So I would step forward and take his hand. At that moment his face and the faces of his companions would brighten up. They would be asked: How did you behave with the Two Weighty Things after me?

They would reply: We followed the Greater Weighty Thing and testified to it; and we supported and helped the Lesser Weighty Thing and we fought in its service. Then I would say: Drink till your thirst is quenched, and they would drink to the full; such that after that they would never feel thirsty. The face of their Imam would be bright like the Sun, their faces would be luminous like the full Moon and some would resemble the brightest stars of the sky.”¹²

Section Three: Regarding The Concept That The Being Of His Eminence Is Noor

Here we would discuss two points:

Point One: That the Imam (as) is *Noor*.

Point Two: That the being of the Imam of the Age (aj) – especially – is *Noor*.

Point One: When it is known that *Noor* is something that shows up on its own, and it also makes other things visible, and there is no doubt that Imam (as) according to the perfections and guidance that he possesses, is the most evident and obvious creature, therefore His Eminence, Abu Ja'far Baqir (as) – in a tradition that we have quoted in the first part of this book – said to Muhammad bin Muslim as follows:

“...A Muslim who begins his day without having a just Imam appointed by Allah, the Mighty and Sublime,

would be deviated and misguided...”

On the basis of this, the reappearance of Imam (as) is by the virtue of his excellences and proofs.

Indeed it is sometimes possible that the person of the Imam may be hidden from a group of people and it is possible that he may become visible to them but he, even in the occultation is at the pinnacle of visibility and appearance. Just as Imam Sadiq (as) said to Mufaddal bin Umar – when he wept on hearing from His Eminence that doubts would increase and the flags of suspicion would be hoisted during the period of occultation – His Eminence told him:

Do you see this Sun? “Yes,” he replied. He said: “By Allah, our matter (Imamate) is more illuminated than this Sun.”

The complete text of the tradition containing the above statements would be mentioned in Part Eight, if the Almighty Allah wills, in the section about weeping for the occultation of His Eminence during the period of his occultation.

In *Kamaluddin* it is narrated from Amirul Momineen (as) that he said from the pulpit of Kufa Masjid:

“O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them.” [13](#)

As for the realization of possibilities by the being of Imam (as): We have already discussed the relevant points in this part itself as also in Part Three of this book, so we shall not be repeating them here. As mentioned therein, the exposition of sciences did not take place except through the beings of Imams (as) as explained in the chapter of Letter ‘K’. There are also clear traditions about this, some of which we quote hereunder:

1. Shaykh Kulaini (q.s.) has quoted in *Usool Kafi* from Abu Khalid Kabuli that he said:

“I asked Abu Ja’far (as) concerning the words of Allah, to Whom belong Might and Majesty:

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

“Therefore believe in Allah and His Messenger and in the Light which we have sent down...”
(Qur’an, Surah Taghabun 64:8)

He said: ‘O Abu Khalid! The Light, by Allah, is the Light of the Imams from the Household of Muhammad

(S) till the Day of Resurrection. They, by Allah, are the Lights which Allah has sent down, and they, by Allah, are the Lights of Allah in the heavens and on the earth.”[14](#)

2. In the same way, the trustworthy one of Islam, Kulaini, in the same book has written that:

His Eminence, Abi Abdillah (as) said, concerning the words of Allah, the Sublime:

وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“...and follow the Light that has been sent down with him, – they are the prosperous...” (Qur’an, Surah Araaf 7: 157)

The Light in this matter is Ali, Amir al-Momineen and the Imams (as).”[15](#)

3. And also His Eminence, Abu Ja’far Baqir (as) has said regarding the verse:

وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ

“He will appoint for you a light whereby you shall walk.” (Qur’an, Surah Hadid 57:28)

It means an Imam who is to be followed.”[16](#)

4. Also His Eminence, Imam Ja’far Sadiq (as) has remarked with reference to the verse:

لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا

“...And to whomsoever Allah assigns no light...” (Qur’an, Surah Noor 24:40)

It is an Imam from the children of Fatima (as).”[17](#)

There are other traditions also that could be referred in their sources.

Point Two: Regarding the fact that the being of His Eminence, the Remnant of Allah (*Baqiyatullah*) – may we be sacrificed on him – itself is especially ‘Noor’.

That which proves this, in addition to that which shall be discussed in Part Four are some traditional reports, of which a few are quoted below:

1. In *Ziarat* Jamia it is mentioned with regard to the qualities of His Eminence that:

“The brilliant *Noor* through which very soon the earth shall be illuminated...”

2. In another *Ziarat* we read:

“And His (Allah’s) *Noor* in the heavens and the earth.”¹⁸

3. In the *Ziarat* of His Eminence on Friday it is said:

“Peace be on you, O *Noor* of the Almighty Allah through whom are guided the seekers of guidance...”¹⁹

4. And in the Supplication of 15th Shaban regarding the qualities of His Eminence, the Master of the Age (as), we read as follows:

“Your *Noor* is luminous and your rays are radiant...”

Muta-alliq: It is in the meaning of brilliance, especially related to the appearance of his *Noor* and the radiance of his noble being.

Or it implies that: It has beautified, as he is embellished with a particular effulgence and an extraordinary grace.

Or it might be that: He is prepared for confrontation, as His Eminence would take revenge on behalf of the righteous and good people – as mentioned in numerous traditions.

5. There is a tradition that Sayyid Ibne Tawus has recorded in *Falaah as-Saalileen* and Allamah Majlisi has quoted in *Biharul Anwar* that Ibaad bin Muhammad Madaini says:

I went to meet His Eminence, Abu Abdillah Sadiq (as) in Medina while he had just concluded the *Zuhr* (noon) prayer and spreading his hands to the heavens he was saying:

“O One Who hears all the voices...”

Till the end of the supplication that we shall be quoting Part Seven of this book, if the Almighty Allah wills.

The narrator says: I asked very humbly: “May I be sacrificed on you, did you not pray for yourself?” He said: “I prayed for the effulgence of Aale Muhammad and the foremost of them and the one who would take revenge by the command of the Almighty Allah from His enemies.” I asked: “When would his reappearance occur, may Allah make me your sacrifice?” “Always the creation and the command will be for Him only.” I asked: “Are there signs preceding his reappearance?” He said: “Yes, there are different signs.” I asked: “Such as?” He replied: “The appearance of a walking creature from the east, flags from the west, and mischiefs that shall continuously befall the people of Zauraa (Tehran or Baghdad), and the advent of a descendant my cousin, Zaid in Yemen and the plunder of the Kaaba covering and what Allah likes, does.”²⁰

6. And in *Tafseer Burhan* and other books it is narrated from Jabir bin Abdullah Ansari that he said:

“I entered the Kufa Masjid to find Amirul Momineen (as) writing something with his finger and smiling at the same time. I asked most politely: O Amirul Momineen (as), what is the reason behind your smile? He replied: I am astonished at the one who reads this verse but is not cognizant about its meaning in the way it deserves to be. I asked: Which verse, O Amirul Momineen (as)? He said:

“Allah is the light of the heavens and the earth; a likeness of His light is as a niche...”

The ‘niche’ is Muhammad (S).

“in which is a lamp,”

I am the lamp.

“the lamp is in a glass,”

The glass is Hasan and Husain.

“(and) the glass is as it were a brightly shining star,”

It is Ali bin al-Husain.

“lit from a blessed”

It is Muhammad bin Ali.

“olive-tree,”

It is Ja’far bin Muhammad.

“neither eastern”

It is Moosa bin Ja’far.

“nor western,”

It is Ali bin Moosa.

“the oil whereof almost gives light”

It is Muhammad bin Ali.

“though fire touch it not”

It is Ali bin Muhammad.

“– light upon light..”

It is Hasan bin Ali.

“Allah guides to His light whom He pleases,”

Qaim, Mahdi (aj).

“and Allah sets forth parables for men, and Allah is Cognizant of all things.”²¹

The main points in this are: Just as the being of His Eminence is *Noor* and he is from *Noor* and he guides to *Noor* and his followers are in *Noor*, the date of his birth is itself *Noor* – as we have previously said: The date of his birth is 15 Shaban 256 A.H. and it is the sum total of the numeric equivalent of its letters. May Allah make us among his Shias and those who see him.

Section Four: Regarding The Illuminations Of The Noor Of His Eminence At The Beginning Of The Reappearance, During Occultation And Presence

In the heavenly world the illuminations of the *Noor* of His Eminence were revealed for Ibrahim (as) when the ethereal spheres of the heavens were unveiled for him. The tradition that mentions this would be cited in Part Eight under the proofs of justification for taking the name of the Imam of the Age – may our selves be sacrificed on him.

Also the *Noor* of His Eminence was made visible for the angels when Imam Husain (as) was martyred.

In the same way it was shown to His Eminence, the Seal of the Prophets (S) on the night of ascension as mentioned in a lengthy tradition of the Holy Prophet (S) in *Ghayat al-Maraam* narrated through Sunni channels regarding the description of the ascension that he said:

“...O Muhammad, would you like to see them (your successors)? I said: Yes, my Lord. He said: Glance to the right side of the *Arsh*. When I glanced there, I saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi; they were in form of luminosities, performing prayers and he – that is Mahdi – was like a brilliant star among them...”²²

In the same book it is mentioned through Shia sources from the Holy Prophet (S) that he said in the narrative about *Me'raaj* (ascension) that:

“...O Muhammad, would you like to see them? I said: Yes. He (Allah) said: Step forward. I arose and stepped forward. Suddenly I saw Ali Ibne Abi Talib, Hasan bin Ali, Husain bin Ali, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Hujjat Qaim; and he – Mahdi – was like a brilliant star among them...”²³

If Allah, the High wills we would see the complete text of the above narration in Part Eight.

I say: The effulgence of Maula Hujjat Ibnul Hasan (aj) on the basis of these two traditions, has a special distinction. Firstly: Among the lights it is like a brilliant star, perhaps due to the fact that the reappearance of His Eminence in this world itself is more complete and perfect than that of all the other Infallibles (as); his domination and decisive victory of religion and grandeur and glory of the people of faith would be effected through His Eminence as would be further explained in the coming pages, if Allah the High wills.

Secondly: The fact that the effulgence of His Eminence was placed in the centre of the lights was due to five possible reasons.

First: It is the proof and indication of nobility and exalted position, as seen in practice of great people; rather this method is seen in all classes: whenever a goldsmith wants to make a piece of jewellery studded with numerous precious stones, he places the most valuable and the most expensive gem in the center, this is seen in the work of all professionals.

In *Tafseer Majmaul Bayan* it is quoted from *Kitabul Ain* that:

“The center of every object is its best and most equitable place.”²⁴

Indeed in the description of our Holy Prophet (S) it is mentioned that he used to sit at the center of his companions. In *Makarimul Akhlaq* it is narrated from Abu Zar that he said:

“The Messenger of Allah (S) used to sit in the center of his companions in such a way that when a stranger arrived he could not make out who the Prophet was till he asked about it...”²⁵

That which further supports this matter is that Allah, the Mighty and the High placed the Baitul Ma'moor, which is the most superior place of the heavens, at the center and also that He placed Kaaba at the centre of the earth, the heart of man – which is the most important organ in the centre of the body, the pupil of the eye at the center of the eyeball, the Sun – which is the greatest and brightest body of the solar system – at the center of the system and finally, the Firdaus garden, which is situated in the centre of Paradise.

In *Riyadh as-Salikeen*, written by the spiritual scholar, Sayyid Alikhaan Madani it is mentioned that:

There are a hundred levels in Paradise and the distance between each level is equal to the distance between the earth and the sky. And the highest level is that of Firdaus as the *Arsh* is placed upon it and it is the center-most place of Paradise and the streams of Paradise have their sources therein, thus if you pray, beseech the Almighty Allah to grant you Firdaus.

In *Biharul Anwar* it is narrated from Amirul Momineen (as) that he said:

“And as for the residence of Muhammad in Paradise, it is in the Adn Paradise²⁶ and it is situated in the center of Paradise and it is the most proximate location to the *Arsh* of the Almighty Allah, the Merciful,

exalted be His majesty (and he went on to say that) And whose who shall live with him in that Paradise would be the twelve Imams.”[27](#)

That which further supports this is: The Almighty Allah has commanded the people to guard and be regular in the ‘*Wusta*’ (middle) prayer, from the view that first He has exhorted them to be constant in all the Prayers. Also in the Holy Qur’an it says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“And thus We have made you a medium (just) nation...” (Qur’an, Surah Baqarah 2: 143)

In the same way Allah, the Mighty and the High has bestowed a special excellence to the middle of the month, therefore the fasts of *Baiz* days (three days of the middle of the month) are especially emphasized and recommended.

In the famous tradition of the Holy Prophet (S) it is mentioned that he said:

“The best of the affairs are their most moderate.”

There are numerous testifications to this...

Second: It is an indication of the perfection of reappearance and spread of the effulgence of His Eminence, in the same way as when the Sun reaches to the center of the sky its light will be visible to all the spectators in all the cities and its radiance will reach to the maximum limit as is very much clear.

Third: Anything that is placed at the center of something is one that attracts the most attention, and as the attention of the Purified Imams (as) was continuously directed to the Hidden Imam – it was so because Allah, the Mighty and the High has promised his reappearance and decided that their revenge shall be taken at the hands of His Eminence – Allah, the Mighty and Sublime therefore placed his effulgence in their center.

Four: Perhaps the indication is towards that the perfections and sciences of the Infallible Imams and the past Prophets (as) would be concluded in His Eminence – as we explained in the chapter of Letter ‘K’ – just as the different writings that are around a circle end at its middle, which the astronomers call the center.

Five: It implies that the Maula, the Master of the Time (as) – according to the time sequence – would be coming at the middle in the line of Imams, as the belief in the *Raja’* (Return) of the Imams is a cardinal principle of Shia faith; and the Qur’an and Sunnah prove its validity.

Section Five: Brilliance Of The Effulgence Of His Eminence In The World

The brilliance of the noble effulgence of His Eminence in the world is of various kinds:

First: At the time of birth.

Second: During the period of his occultation and reappearance.

Third: During the period of his occultation in particular.

Four: During the period of his reappearance in particular.

First type: At the time of his birth the effulgence of His Eminence was such that it reached upto the sky. As mentioned in *Kamaluddin* from Muhammad bin Uthman Amri – (q.s.) – that he said:

When the *Khalaf* Mahdi (aj) was born, a luminosity arose from above his head and spread above upto the sky, then he fell into prostration for the Almighty Allah. He raised up his head reciting:

“Allah testifies that there is no god except Him...”

He (as) was born on Friday.[28](#)

In another report from the maidservant of Abu Muhammad Askari it is narrated that she said:

“When the Sayyid was born, I saw a light from His Eminence that reached upto the horizon and I also saw white birds descending from the sky, they 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 (as), he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears.”[29](#)

In another traditional report it is narrated by Hakima that:

“I suddenly saw her (Narjis) that the effect of the light was on her so much that it held my gaze.”[30](#)

This point is mentioned in *Kamaluddin*, *Biharul Anwar* and other books.

Second type: Brilliance of the effulgence of His Eminence both during his reappearance and his occultation is having two aspects:

1. Illuminations without any intermediary for some of the believers who were honored by seeing him in person. Among such reports is one mentioned in *Kamaluddin* from Muhammad bin al-Hasan Karkhi that he said:

“Abu Haroon – a person who belongs our school of thought – said: I saw His Eminence, the Master of the Age, while his face shone like a full moon...”[31](#)

The great traditionist, Muhammad bin al-Hasan Hurr Amili in his book *Asbaat al-Huda Bi Nusoos wal Mojizaat* quoting from *Asbaat ar-Rajaa* of the prominent Shaykh Fadl bin Shazan that he said:

Ibrahim bin Muhammad bin Faris Nishapuri said: When Amr bin Auf decided to kill me, a terrible fear struck me. I bid farewell to my family and wanted to flee. I went to the house of His Eminence, Abu Muhammad [Imam Hasan Askari (as)]. When I reached his place I saw a youth sitting by his side; his face shone like a full moon.

I was astonished by his effulgence and light and I had almost forgotten my circumstances and conditions when he said to me: O Ibrahim, do not flee as the Almighty Allah would remove his mischief from you. I was highly astonished at this and I asked Imam Abu Muhammad: O son of the Prophet, my master, who is this person, that informed about my inner reality? He replied: He is my son and successor...³²

Among those who witnessed the brilliance of the effulgence of His Eminence, is Ahmad bin Ishaq Qummi whose traditional report we have quoted in the chapter of the Letter 'Ain' in the fourth part.

2. Illuminations of the effulgence of His Eminence are through a medium: You should know that all the brilliance of the *Noor* in the night and day, of the Moon, the Sun and other heavenly bodies are illuminations of His Eminence and the benefits of his blessed being during the period of his occultation as well as his reappearance. This can be explained under few points:

First: It is that the Sun, the Moon and other heavenly bodies were created from the *Noor* of His Eminence (aj) – as proved by traditional reports on this subject – and it is having no contradiction with traditional reports that state that the Sun and the Moon were created through the *Noor* of Imam Hasan (as), because it is also mentioned in traditions that the *Noor*, the souls and the essence of the family of inerrancy are one. That is they are created from one and the same root. On the basis of this, it is correct to say that: The Moon is created from the *Noor* of the Holy Prophet (S) or the *Noor* of Amirul Momineen or the *Noor* of His Eminence, Qaim or other Imams (as). A similar thing is mentioned by the spiritual scholar, Shaykh Ja'far Shushtari (q.s.) in the book, *Khasais al-Husain (as)*. Under that discussion he proves that the *Noor* of Imam Husain (as) is among the first creations by saying that:

It is so because his *Noor* is from the *Noor* of the Holy Prophet (S) and the Messenger of Allah (S) has said:

“The first thing that Allah created was my *Noor*.”

Second: Traditional reports that prove that all the creatures have been created basically for the sake of the being of His Eminence and his noble forefathers. Thus they are the final cause of creation of the created world. On the basis of this the existence of the Sun and its *Noor* and brilliance is through Hazrat Hujjat and the infallible ancestors of His Eminence.

Third: Traditional reports that prove that the survival of the world and whatever is there in it – like the

Sun and Moon etc. – is as a result of the existence of His Eminence, Qaim (aj). On the basis of this, the brilliance of the effulgence of the Sun and the Moon is from the effects of the *Noor* of His Eminence in his occultation as well as presence. It is a statement that has been proved in Part Three of this book.

Third type: It is that the illuminations of the *Noor* of His Eminence during the period of his occultation in particular. These are again of two types: the apparent and the hidden:

Hidden illuminations: It is in the heart of the believers as they behold the existence of the Imam with the realities of faith, which is visible in front of their eyes in all the times and in every place. I have composed some couplets that state this matter:

I have made a house for your master in my heart. I reside in it since I was in ultimate love from the time I was born.

By the one who if he wants he will not create the seed: If he disappears from my sight he is not absent from my heart.

It is this eagerness that embodies your thought for me; as if I speak softly near you, even though you may not be near me.

O our friends, if you be hidden from the view – you will not be hidden and unseen from my heart and memory.

There are numerous traditional reports that prove this matter and we have presented some of them in Part Three. Among other such traditional reports is the following:

The Thiqatul Islam, Kulaini in *Usool Kafi* has narrated from Abu Khalid Kabuli from His Eminence, Abu Ja'far Baqir (as) that he said:

“By Allah, O Abu Khalid, the *Noor* of the Imam in the hearts of the believers is more brilliant than the Sun during the day. And it illuminates the hearts of the believers. Allah, the Mighty and Sublime prevents their *Noor* from the hearts of whosoever He likes, leaving them in darkness. By Allah, O Abu Khalid, there is no man that cultivates love and affinity for us but that the Almighty Allah purifies his heart. Thus if he submits to us, the Almighty Allah saves him from a severe accounting and secures him from the terrible horror of the Judgment Day.”³³

In the same way Shaykh Sadooq has narrated a tradition in *Kamaluddin* from Jabir Ansari that the Messenger of Allah (S) named the twelve Imams clearly till he said:

“...then the one who will be my namesake and bear my patronymic, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (aj) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (aj) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of

his Imamate except the one whose heart has been tested by Allah for faith.”

Jabir says that he asked, ‘O Messenger of Allah (S)! Will the Shias benefit from him during the occultation?’ He (S) replied, “Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it.”³⁴

Apparent illumination: The apparent illumination of the effulgence of His Eminence is for some selected pious personages and this matter is restricted to some very special, righteous and sincere people about whom we shall narrate in three anecdotes:

First Incident: *Biharul Anwar* quotes Sayyid Ali bin Abdul Hameed, a person of faith, in the book of *Sultan al-Mufarraj*, that he said:

The incident most famous and well known in all the areas is about Abu Rajeh Hamaami in Hilla, and it is narrated by a group of scholars and eminent people of that town. Among those eminent personalities is also the pious, senior and virtuous Shaykh Shamsuddin Muhammad bin Qaroon. He says that there was a ruler in Hilla called ‘Marjaan, the younger’. Some people reported to him that Abu Rajeh abuses the companions of the Prophet. So got Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken.

Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler’s men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this way and the poor man fell down exhausted; people thought that he was dead. They informed the king and he ordered his execution.

Those present in the court wanted to know what purpose would be served by his execution. Since he was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die his natural death. Why should the king take the responsibility of his death? When people petitioned much he ordered his release. Since he was seriously injured his relatives carried him home like a corpse. Everyone was sure that he would not survive that night as no sign of life remained in his body.

However when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place.

They were shocked at his sight and asked him how that came to be. He said: I was looking at death with

my own eyes. Since my tongue could not move, I was unable to utter any supplication so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by a luminosity and my master. His Eminence, the Master of the Time was stroking my face and saying: Now get up and go to your family. You are perfectly all right now.

Thus when I got up in the morning I was absolutely healthy as you can all see. Shamsuddin Muhammad bin Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people I saw him physically strong, his limbs powerful and his height had also increased. The beard was also bigger than before and the complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained in that way till his end..."[35](#)

Second Incident: In the same way it is mentioned in *Biharul Anwar* from the same source that the author said: A reliable gentleman has narrated this incident, although this report is famous among the people of Najaf al-Ashraf. The incident is as follows:

The house in which I reside, in this year 789 A.H., once belonged to a virtuous and pious man named Husain Mudallil and *Sabaat Mudallil* is named after him. And this *Sabaat* (a roof between two houses) is adjacent to the walls of the Holy mausoleum of Najaf. This person also had a family. He became affected by such terrible paralysis that he could not even stand up.

The members of his family used to assist him in fulfilling his necessary needs. He remained affected by this malady for a long time as a result of which his family had to face penury and began to depend on charity. In 720 A.H. when a fourth part of the night had passed, he awoke his family members. They saw that the house and the ceiling were illuminated with such a bright light that it dazzled the eyes. They asked him what the matter was.

He said: The Imam of the Time (as) had come and he told me: O Husain, stand up. I said: My master, I am unable to stand up as you can see. He took my hand and made me stand up and all the signs of paralysis disappeared. Now I am perfectly healthy and cured. The Imam (as) also said: This canopy is my route to visit my grandfather Amirul Momineen (as) so you must close it every night. I said:

We hear and obey Allah and you, our master!

After that the man arose and by way of thanksgiving for this divine mercy and kindness he went to visit the mausoleum of His Eminence, Amirul Momineen (as). And that canopy, till this day is a place where people pray during times of need and all those who make petitions at this spot achieve success by the blessings of the holy footsteps of the Qaim (aj)." [36](#)

Third Incident: The great divine scholar, Haaj Mirza Husain Noori has written in *Jannatul Maawa* thus:

Some righteous associates – among whom is: The real Sayyid and intellectual, the avowed scholar, practically devout, jurisprudent and expert, Sayyid Muhammad son of the exceptional scholar, Sayyid Ahmad son of Sayyid Haider Kazmi, may Allah the High help him, who was among the outstanding students of the great teacher, Muhaqqiq Ansari, the refuge of students, pilgrims and those who lived in the neighborhood of Kazmain and his family was famous in Iraq for its nobility, purity, knowledge and merits and had become famous as the House of Sayyid Haider. He has narrated to me – in writing and verbally – the incident related by him is as follows:

Muhammad bin Ahmad bin Haider Hasani Husaini says: When I resided in Najaf al-Ashraf for my religious studies – that is in the period around 1275 A.H. – I heard that some intellectuals and other reliable persons who sold mules and other things to them had informed them that he had been honored by meeting Maula Sahib az-Zaman, may Allah bless him and his purified forefathers. I investigated in order to recognize this man and found him to be righteous and trustworthy. I wanted to find him alone so that I could ask him about his meeting with Hazrat Hujjat, may our souls be sacrificed on him.

I began to show friendship towards him, greeted him often and made many purchases from him till there developed a type of friendship between the two of us. All this was a preface so that I may hear the incident under discussion. Finally one day I went to Masjid Sahla for worship, prayers and supplications on a Wednesday.

When I reached the Masjid I saw the above mentioned person there. I found an opportunity and asked him to stay the night with me. He accepted, when I concluded the rituals of Masjid Sahla, according to the practice prevalent at that time when there was no arrangement for lodging at Masjid Sahla I headed for the Great Masjid of Kufa. When we reached there and also finished performing the rituals particular to the Masjid, I asked him about his story and requested him to relate the incident in detail for me. He related to me as follows:

I had always heard from people having divine recognition and who were honest that one who spends forty consecutive nights in Masjid Sahla with the intention of meeting the Imam would receive that honor and it has been effective many a times. I also developed a desire for it and made an intention that I would perform this act every Wednesday and that hot, cold and rain would not restrain me from this program. I continued it for almost a year and after completing the rituals of Masjid Sahla I used to go and stay at Masjid Kufa.

It was the time of Asr (late afternoon) and as per practice I was traveling on foot; the day was hot and the atmosphere very dark. Dark clouds had veiled the sky and a drizzle was falling. Feeling assured that according to the usual practice, people would come, I set out; but when I reached the Masjid, the Sun had set and the surroundings were dark and lightning and thunder burst forth from the sky. I was very frightened because in the first place there was no one there besides me, not even the caretaker of the Masjid who used to come every Wednesday.

Though I was terribly scared I thought to myself that I should at least perform the Maghrib prayer and complete the special rituals and then go to Masjid Kufa as soon as possible. I egged myself to be brave and arose to perform the Maghrib Prayer. After that I began to recite the special devotions, which by this time, I knew by heart. While I was engrossed in the prayer at the place known as the place of the Master of the Time which was in front of the place of my prayer – I perceived a perfect light there and heard someone reciting the ritual prayer. I was glad and absolutely comfortable because I thought that there was someone from the pilgrims who was worshipping at that blessed place, whom I had not seen when I arrived. So under this impression I continued to recite my devotions according to the original program.

Then I went toward that sacred place. When I entered I saw a great effulgence but did not see any lamp casting such light. Thinking that I might have missed it, I beheld a majestic Sayyid with an aura of awe dressed in the manners of religious scholars standing in prayer. My heart became comfortable by his presence, whom I thought to be a foreign pilgrim, but after some reflection I concluded that he was a resident of Najaf al-Ashraf.

I became engrossed in reciting the *Ziarat* of Hazrat Hujjat (as) and then prayed the *Ziarat* Prayer. When I concluded, I decided to speak to him about going to Masjid Kufa together. But his awe and majesty struck me so, that I looked outside, but I saw the darkness punctuated with lightning and heard the thunder. That gentleman turned to me with a smiling and kind face and said: “Do you want to go Masjid Kufa?” I said: “Yes, my master, it is usual for us, residents of Najaf that when we finish the rituals of this Masjid we go to Masjid Kufa and spend the night there as there are people, servants and water there.”

He arose and said: “Come, let us go to Masjid Kufa together.” I went out with him while I was pleased with him and his good company. We walked in illuminated and pleasant atmosphere on dry ground and I completely forgot the rain and darkness that was present before, till we reached the Masjid and His Eminence – may I be sacrificed on him – was with me and I was in such a happy mood and absolute security in his company that neither I saw darkness nor rain.

I knocked at the outer gate of the Masjid which was locked. “Who is it?” asked the attendant. I said: “Please open up.” He said: “From where have you come in such darkness and rain?” I replied: “From Masjid Sahla.” When the attendant opened the door I turned towards that respected Sayyid but he was gone and all of a sudden there was same darkness, and rain fell on me. I began to call out: “O our master, my lord, come, the door has opened.”

And I went out to search for him and continued to call out aloud but there was no one there at all. Feeling uncomfortable by the slightly cold air and rain I entered the Masjid and at that time I came out of my unawareness as I had waken up from a dream. I scolded myself that though I had witnessed such a miracle I had not realized it. The great light that I had seen at that blessed place was not by any lamp. Even twenty lamps could not produce that much light.

Now I remembered that the noble Sayyid had addressed me by name inspite of the fact that I didn't

know him and I had not seen him before. And I also recalled that when I had glanced out of that place, the atmosphere outside was dark and rain was falling and there was also severe lightning and thunder. But when I came out in his company it was so bright that I could see where I put my steps and the ground was also dry and the air pleasant, till I reached the Masjid gate.

And since he left me, I again saw the terrible weather and rain and many other strange matters that made me certain that he was Hazrat Hujjat, the Master of the Time, who, by the grace of Allah had fulfilled my desire to meet him, for which I had unerringly performed the prescribed rituals without being impeded by hot or cold. Thus I thanked the Lord for this grace in excess:

“And praise be to Allah.”³⁷

Fourth type: Illuminations of the effulgence of His Eminence during the time of his reappearance. This type is also of two kinds: Hidden and apparent. And that which proves the first kind had already been discussed in the third type and that which proves the second type is a tradition that the honorable Shaykh, Ali bin Ibrahim Qummi (q.s.) has narrated from Mufaddal bin Umar that His Eminence, Abu Abdillah Sadiq (as) said regarding the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

“And the earth shall beam with the light of its Lord.” (Qur’an, Surah Zumar 39:69)

“Lord of the earth means, the Imam of the earth.”

I asked: What should happen when he reappears? He replied: “On the basis of this the people would become needless of the light of the Sun and the light of the Moon and they would be content with the *Noor* of the Imam.”³⁸

Also the respected Sayyid Hashim Bahrani in his book, *al-Muhajja* has narrated from Mufaddal that he said:

I heard Imam Sadiq (as) say: “When the 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. And the night and the day would be the same and man would have a lifespan of a thousand years during that period. Every year he would be blessed by a son, and daughters would not be born. There would be a garment upon the newborn child that would grow with him and it would assume any color that he may like.”³⁹

In the same way the prominent and accomplished scholar, Allamah Majlisi (r.a.) has also narrated from Mufaddal in *Biharul Anwar* that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “When the Qaim (aj) arises, the earth would light up with the luminescence of its Lord and the people would become needless of sunlight and darkness shall

be dispelled.”[40](#)

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

“Even if a single day remains from the tenure of this world, the Almighty Allah would prolong that day to such an extent that my descendant, Mahdi would reappear on that day. Then, the Spirit of Allah, Isa bin Maryam would descend and recite prayers under his lead, and the earth would be illuminated by the light of its Lord and his kingdom would reach to the east and the west (cover all the world).”[41](#)

As for the illuminations of His Eminence in the Hereafter: a tradition that the Thiqatul Islam, Muhammad bin Yaqoob Kulaini has mentioned in *Usool Kafi*, proves it. The traditional report is as follows:

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said regarding the verse:

“Their light running before them, and on their right hands...”

On the Day of Resurrection the Imams of the believers move before the believers and on their right hands, till they have set them down in the abodes of the people of Paradise.”[42](#)

Sayyid Bahrani has also mentioned in his *Tafseer Burhan* from Imam Ja’far Sadiq (as) that he said:

يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

“Their light running before them, and on their right hands... (Qur’an, Surah Hadid 57: 12)

The *Noor* of the Imams of the believers would move ahead to the right side of the believers till it takes them to their abodes in Paradise.”[43](#)

Bounties of His Eminence

In Part Three of the book it was learnt that all bounties in which people are immersed, be they hidden or apparent, are all as a result of the being of Hazrat Hujjat (as) and this matter is the greatest reasons to pray for His Eminence. Further explanations shall be give in Part five, if Allah the Mighty wills.

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“This Ummah would be made to account for the bounties that the Almighty Allah had granted it for the sake of the Holy Prophet (S) and his Ahle Bayt.”[44](#)

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

“Then on that day you shall most certainly be questioned about the boons.”

“We are those bounties.”[45](#)

A similar traditional report is recorded from Amirul Momineen (as).

It is narrated by Abu Khalid Kabuli that he said:

I came to His Eminence, Muhammad bin Ali (as) and food was brought for me, which was so tasty that I had never tasted anything more delicious. He (the Imam) asked me: "O Abu Khalid, how did you find our food?" I replied: "May I be sacrificed on you, what delicious food it was. But I was reminded of the verse of the Book of Allah." He became annoyed and asked, "Which verse?" I said:

"Then on that day you shall most certainly be questioned about the boons."

He said: "By Allah, you will never be asked about this food." Then he put on such a wide smile that his teeth showed and he asked, "Do you know what that bounty is?" "No," said I. He said: "We are the bounties." [46](#)

There are a large number of traditional reports on this topic that are quoted in *Burhan* and other books.

If it is said: In some traditions, 'bounty' is interpreted as security, health, dates and cool water. Then how can we reconcile them with the above tradition?

I say: There is no contradiction between these traditions because the Imams have spoken of a particular bounty in each tradition, this does not mean that it is limited to that particular thing. That which proves this matter is a traditional report recorded in *Burhan* from Imam Ja'far Sadiq (as) when he said:

"We are from the bounties."

Indeed the existence of the Imam is among the greatest of the divine bounties because it is root of all the apparent and hidden bounties. It is on the basis of this, it is said that on the Judgment Day people would be asked about the bounties. [47](#)

As for tasty food and cool water etc., Allah, the Mighty and the High would not ask His servants about them – since it is mentioned in some traditions – in other words all the people would be questioned about the Holy Prophet (S) and the Holy Imam (as). One who has thanked Allah for this great bounty and had been among the followers and devotees of the Infallibles (as) would be from the successful ones and he would then not be asked about other bounties.

But if he is from the opponents and disbelievers he would be interrogated about every bounty – small and big – he would be taken to a complete accounting which is sometime referred to as the 'Soo-al-hisaab' (evil accounting).

By this explanation we can reconcile the traditional reports which are apparently contradictory as some traditions state that the Almighty Allah is more dignified than that He should ask His servants about food and water that He bestowed them. But in other traditional reports it is mentioned that the lawful things of

the world would be asked about.

The explanation of this matter is that the accounting will be there for sure and the Holy Qur'an proves this, but the people are of various kinds:

1. Some would be exempted from the whole accounting, and this has no contradiction with the verses of Qur'an that are talking about the accounting since the verses are absolute and they could be specific and restricted. It is thus quoted from Imam Ja'far Sadiq (as) in *Tafseer Qummi* that he said:

“The Imam of its time would take the account of every community. The Imams would recognize their friends and their enemies by their faces and this is mentioned in the words of Allah:

وَعَلَى الْأَعْرَافِ رِجَالٌ

“And on the most elevated places there shall be men.” (Qur'an, Surah Araaf 7:46)

They are the Imams.

يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

“Who know all by their marks.” (Qur'an, Surah Araaf 7:46)

They would give the scroll of deeds of their friends in their right hands and they would enter Paradise without accounting; and they would give the scroll of their enemies in their left hands and they would head towards Hell without any accounting.”[48](#)

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

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For those who do good is good (reward) and more (than this).” (Qur'an, Surah Yunus 10:26)

“*Husna* is Paradise and *Ziyadah* is the world. Whatever Allah gives them in the world He will not take account from them in the hereafter.”[49](#)

A similar tradition is mentioned in *Biharul Anwar* quoting Amirul Momineen (as).

It is the group of the same believers who did not spend the divine bounties in the path of His displeasure and anger. That which proves this is the word '*Ahsanoo*' in the holy verse. They have paid thanks for the

bounty of Imam and they fulfilled the rights and duties of *Wilayat* (mastership).

2. The second group is of those who would have to face the accounting but the Almighty Allah would pardon them and forgive their sins. He would take his accounting in such a way that no creature would know about it. Or the Imam of their time would take their accounts in this manner. This is a group of believers, who had recognized the great bounty of *Wilayat* but they wasted other divine bounties or some of them in way of Allah's anger and displeasure. The Almighty Allah would take their accounts but in the end forgive them.

That which supports this is a tradition quoted in *Biharul Anwar* from *Amali* of Shaykh Sadooq through his own chain of narrators from Imam Ja'far Sadiq (as) that he said:

“When it would be the Judgment Day they would look upon two believers who are both eligible for Paradise. One of them was poor and the other rich in the world. The poor man would say: O my Lord, what am I worth? I did not possess any such position that I could have dealt with justice or injustice. You also did not give me any wealth that You can ask me about the fulfillment of its rights. My livelihood was just enough for my survival as You know it and You had decreed it.

So the Almighty Allah would say: My servant is right, release him so that he may proceed to Paradise.

The other person would remain so long that he would be perspiring so much that if forty camels drank it, it would be sufficient for them. Then they would enter Paradise. That poor man would ask him: What delayed you? He would reply: The long accounting. I was continuously asked about one thing and forgiven and then again asked about another thing (and this went on) till the Almighty Allah immersed me in His mercy and put me among the repentants. Who are you? The man will reply: I am that same beggar who was with you at the accounting place. He asked: Only this much period in the blessings of Paradise changed you!”[50](#)

And in that same book it is quoted from *Amali* of Shaykh Tusi from His Eminence, Abu Ja'far Baqir (as) that he said regarding the verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.” (Qur'an, Surah Furqan 25:70)

He said: They would bring a guilty believer on Judgment Day so that his account may be taken. Then the Almighty Allah would personally take his accounts and none of the people would know about his sins. His sins would be mentioned to him and he would confess to them.

Then Allah, the Mighty and Sublime would say to the scribes: Change them into good deeds and make them visible to the people. People would say: This man doesn't have a single guilt. Then the Almighty Allah would order him to be taken to Paradise. This is the exegesis of this verse and it is especially about the sinners from among our Shias."[51](#)

In the same book it is narrated from *Uyun Ahkbar ar-Reza* through the author's own chain of narrators that Ibrahim bin Abbas Suli has reported thus:

One day I was in the service of Ali bin Moosa ar-Reza (as) when he said to me: "There is no real bounty in the world."

A *Faqih* present there said: Allah, the Mighty and Sublime says:

"Then on that day you shall most certainly be questioned about the boons."

Is this bounty of the world not cold water?

His Eminence, Reza (as) said with his voice raised:

"You have interpreted in this way and you explained the meaning of 'bounty' in different ways. Some have said: It is cold water, other claimed: It is good food, yet others stated: it is good sleep and certainly, my father has narrated from his father, Abu Abdillah (as) that these statements of yours regarding the verse:

"Then on that day you shall most certainly be questioned about the boons."

Were mentioned to him. He became angry and said: Allah, the Mighty and Sublime would question His servants about what He has bestowed and given them as bounty and He will not remind about His favors. Reminding about favors is considered a bad quality in the people, how can be attributed to the Creator something that is not acceptable from His servants? However, the 'bounty' is love and *Wilayat* for us Ahle Bayt. After *Tauheed* and *Nubuwwat* the Almighty Allah would ask about that because if he has fulfilled their rights properly He would give him the bounty of Paradise which is eternal.

And indeed, my father has narrated from his father from Muhammad bin Ali from his father Ali bin al-Husain from his father Husain bin Ali from his father that he said: the Messenger of Allah (S) said: O Ali, the first thing that every man will be asked after death is about the testimony of 'There is no god, except Allah.' And that 'Muhammad is the Messenger of Allah' and that you are the *Wali* (master) of the believers since the Almighty Allah has appointed that *Wilayat* for you and I appointed it for you. Thus all those who confess to it and have faith in it would achieve the 'bounty' that is going to remain forever."[52](#)

In *Tafseer Burhan* Imam Ja'far Sadiq (as) has been reported to have said:

“The Almighty Allah, the Blessed and the High, whenever He wants to take the account of the believer, He gives him the scroll his deeds in his right hand and begins to take his account saying: My servant, you did this and that and in this way and that way? He will say: Yes, my Lord, I have done all these things. Then the Almighty Allah says: I have forgiven you and have changed your sins into good deeds...”[53](#)

3. The third group is of those who would be questioned about everything they have been given as a bounty from the Imam – big or small – so much so that they would also be questioned about dates, cold water and things like that as Amirul Momineen (as) is reported to have said in another tradition:

– and they shall not be forgiven. They would be those who would not have thanked the Almighty for the great bounty, that is the *Wilayat* of the Imam and his being is. The Almighty Allah says in Surah Raad:

﴿ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ﴿٤﴾ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمِهَادُ

“For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.” (Qur’an, Surah Raad 13: 18)

In *Biharul Anwar* it is narrated from Ayyashi through his own chain of narrators that Imam Sadiq (as) said regarding the verse:

وَمَاوَاهُمْ جَهَنَّمَ

“An evil reckoning shall be theirs.”

“That is the long time during which the sins he has committed would be accounted for but the good deeds that he has done would not be taken into account.”[54](#)

I say: It is because of their denial of the great divine bounty due to which good deeds are accepted.

4. The fourth group would be of those about whom His Eminence, the Chief of those Who Prostrate (Sayyid-us-Saajideen) (as) has said in the sermon of Friday as follows:

“And know that scales would not be set for the polytheists and the scroll would not be unfurled for them. Rather some groups would be herded towards Hell...”[55](#)

Anyone who studies and investigates into traditional reports would accept this research.

Here we discussed a matter in detail which though it was beyond the scope of our discussion, it is that thankfulness must be observed for the bounties of His Eminence.

Though the bounties of His Eminence – may Allah bless him – during the period of his reappearance have a special significance, as traditions have been recorded on this matter. Among them is that: In *Biharul Anwar* it is narrated from the Holy Prophet (S) that he said:

“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 bring it forth.”[56](#)

Also in that book under the tradition of Mufaddal bin Umar it is narrated from Imam Ja’far Sadiq (as) that he said:

“...Then Mahdi will return to Kufa and the sky would rain golden locusts – just as the Almighty Allah rained them on Ayyub in Bani Israel – and on his companions treasures of the earth from gold and jewels and ... he would distribute...”[57](#)

[Help of Islam, Forbidding Evil and Enjoining Good by His Eminence](#)

Each of these matters are motivations, according to reason as well as religious law to pray for one who performs these actions, as those who enjoin good and forbid evil are defenders of religion and shelters for Muslims and the Qur’anic verses and traditions in large numbers have stressed observance of these two Islamic duties. In *Kafi* it is narrated from His Eminence, Abu Ja’far Baqir (as) in a lengthy tradition that he said:

“Enjoining good and forbidding evil is the path of the prophets and the style of the reformers. It is an important duty and through it, obligatory duties are established and tendencies remain safe and the earnings become lawful, and injustices are repelled and the earth is inhabited and revenge is taken from the enemies in an equitable manner. And the affair of religion is made firm. So you must deny by your hearts and speak it with your tongue and hit at the faces of sinners and do not fear the criticism of anyone in the way of Allah.”[58](#)

In *Layali al-Akhbaar* it is recorded from the Holy Prophet (S) that he said:

“As long as people practice enjoining good and forbidding evil and cooperate in good deeds they shall always remain in happiness and prosperity. Thus if they do not practice this deed, bounties would be taken away from them and they would dominate each other and help would remain for them neither in the earth nor in the heavens.”

It is narrated from His Eminence that he said:

“If people do not enjoin good and do not forbid evil and do not have the leadership of the righteous ones

of my Ahle Bayt, the Almighty Allah would make the evil and the wicked of them rule over them. At that time when the devout ones of them supplicate, their supplications would not be accepted.”

There are exceeding number of traditions on this topic and in the discussion of the similarities of His Eminence with His Eminence, the Chief of the Martyrs, we have seen how the Imam had struggled and strived to enjoin good and forbid evil. And how his efforts had been such that no one else has struggled so much. Since the Imam of the Age (as) is appointed by the Almighty Allah to remove all the evil from the world. In a way that no one else will remain who can be given refuge for his own evil deeds.

In the book of *al-Muhajja* under the exegesis of the verse:

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

“Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah’s is the end of affairs.” (Qur’an, Surah Hajj 22:41)

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

“It is for Aale Muhammad, Mahdi and his companions. Allah, the Mighty and the High would give the control of the whole world to them and reveal the religion. And Allah, the Mighty and the High would destroy the innovations and falsehood through him and his companions in the same way as the Sufyanis have killed the truth. Till there would not remain any trace of oppression and they will enjoin good and forbid evil and the end of matters is in the hands of Allah.”

Now that you know this matter, I say: It is possible to give two reasons that it is recommended, rather compulsorily for every Muslim to pray for one who enjoins good and forbids evil:

First: It is that reason and religious law order to pray for the well being of and to support those who enjoin good and forbid evil because they are the helpers of religion of Allah and the defenders of its limits; as enjoining good and forbidding evil is itself a favor on the Muslims and an act of kindness towards them. And this meaning is absolutely clear.

Second: It is that the first stage of forbidding evil is denial by conscience. And this matter though hidden and internal, has numerous important effects and is very much valuable that are seen through the organs and limbs. That which proves this is a tradition mentioned in *Kafi* through a trustworthy chain of narrators almost of authentic quality reporting from His Eminence, Abu Abdillah Sadiq (as) that he said:

Amirul Momineen (as) said: “The Holy Prophet (S) ordered us to face the sinners with a frown and an angry face.”[59](#)

In that same book through a single narrator it is mentioned that His Eminence, Abu Abdillah Sadiq (as) said:

“Allah, the Mighty and Sublime sent two angels to a town to turn it upside down.

When they reached there, they saw a man calling Allah and paying obeisance to Him. One angel said to another: Do you not see this worshipper? He replied: Why? Do what the Almighty Allah has ordered. He said: No, I will not do anything till I once again take fresh orders from my Lord. So he returned to Allah, the Mighty and the High and said in a polite manner: O my Lord, I had gone to that town. I saw such and such servant of Yours calling You and paying obeisance in Your court. The Almighty Allah said: Go and do what I had commanded you as this person was such that he never made his face contorted in anger for Me.”[60](#)

And numerous other reports...that which is implied by this is that if the believer sees an evil which he is not having the power to forbid and prevent, he must at least oppose it by his heart and he must pray to the Almighty Allah to send a person who is capable of preventing that evil. In the same way, it is necessary for him to pray for one who forbids evil.

And this condition is natural for the believing men and believing women and it is present in their nature. And since we know that the one to remove all evils and one who will destroy all ills and disputes is that same Qaim Mahdi (aj), it is incumbent on us that we beg the Almighty Allah to hasten his reappearance and help and assist him for removing the various evils and prohibited things.

Nida (Call) of His Eminence

Reason and religious law has made it compulsory on us to pray for His Eminence as he has himself asked us to do so. Call of His Eminence has come in his blessed *Tawqee* recorded in *Ihtijaaj* and other books as follows:

“Pray more for my early reappearance, as in it lies your success.”[61](#)

Explanation regarding this would be presented in Part Five, if Allah, the High wills.

The point that the call of His Eminence – blessings of Allah and peace be on him – is a cause for praying for him, is not in need of elaboration, because it is a natural thing that anyone considering it with justice would agree that when a righteous and a noble person has been oppressed and deprived of his rights and he is calling for help, is it not the right thing to heed his call and go out to help him? Yes, by Allah, especially if one is from the people of love and *Wilayat* (Shia). And in Part Three we shall mention the discussion relevant to this topic.

As for the proof based on religious law, there are numerous traditional reports. Among them is the one mentioned in *Usool Kafi* from Imam Ja'far Sadiq (as) that the Holy Prophet (S) said:

“One who begins his day without being concerned for the affairs of the Muslims is not from them. And one who hears a man calling: ‘O Muslims’ and he does not heed his call, is not a Muslim.”[62](#)

I say: Do you not hear the call of your Master and leader? Do you heed his call?

Do you fulfill his needs? That he, through his circumstances and by statements, calls for your help. Then, O people who have understanding, help him. And since the discussion has reached this stage, it would not be out of place to quote some of the calls of His Eminence before and after his reappearance. And we would also mention the other calls that are related to His Eminence:

1. In *Biharul Anwar* it is quoted from Nomani through his own chain of narrators from Abu Baseer from Imam Ja'far Sadiq (as) that he said:

“Qaim (aj) would not reappear till an announcement in his name is not made from the sky on Friday eve, the 23rd of the month of Ramadan. I asked: What would that announcement be? He replied: His name will be announced with that of his father's that so and so, son of so and so is the Qaim Aale Muhammad (as). Listen to him and obey him. Then there would not remain any living thing but that it would hear that call. The announcement would be so loud that sleeping people would wake up and come out in their courtyards. Rather the veiled ladies would also be brought out. And hearing this, Qaim (aj) will rise up. And this announcement would be made by Jibraeel.”[63](#)

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“A caller will call out from the sky that so and so son of so and so is Imam. And he would call out his name. While Iblees, may Allah curse him, would call out from the earth, in the same way as he had called the Holy Prophet (S) on the night of Uqbah.”[64](#)

2. In the same book it is narrated from Abu Hamza Thumali that he said:

I asked His Eminence, Abu Abdillah Sadiq (as): Abu Ja'far (Imam Baqir a.s.) says: The advent of Sufyani is inevitable. He replied:

“Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e-Zakiyya), the advent of Qaim (aj) are among the inevitable occurrences. I asked: How would the call be? He said: On the first day the caller will call out from the sky: Indeed, the truth is with Ali and his Shias. After that Iblees, may Allah curse him, will call at the end of the day that: Indeed, the truth is with Uthman and his followers. Thus at that time those who are inclined to falsehood will fall into doubt.”[65](#)

3. In *Biharul Anwar* it is quoted from Ayyashi from Ajlan Abu Salih that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “The days and the nights will not end till the caller announces from the sky: O people of truth come away, O people of falsehood come away. Thus the former would separate from the latter and the latter would separate from the former.” The narrator says: I asked: “May Allah bless you, after this announcement would they again mix together?” He replied: “No, the Almighty Allah says in the Holy Qur'an:

“On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.”⁶⁶

4. Aso in that book in a lengthy tradition from His Eminence, Abu Ja’far Baqir (as) it is mentioned that he said:

“Thus Qaim (aj) would stand between the *Rukn* and *Maqaam* and perform the prayer and his deputy would also be with him. After that he would say: O people, we ask Allah to help us against those who oppress us and take away our rights. One who argues about Allah should know that I am the most deserving person with regard to the Almighty Allah.

Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who argues with 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 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. One who talks with me with regard to the Book of Allah should know that I am the nearest one to the Book of Allah. We and every Muslim would give sacrifice today as we have been oppressed and we have been made homeless, and injustice has been done to us and we have been forced to leave our homes, our property and families. Today we beseech the Almighty to help us and all the Muslims. By Allah three hundred and odd persons, among whom would be fifty women, would come and gather at Mecca without fail, like autumnal clouds and this is what the Almighty Allah has said:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Wherever you are, Allah will bring you all together; surely Allah has power over all things.”
(*Qur’an, Surah Baqarah 2: 148*)

At that time a man from the family of the Holy Prophet (S) would say: This is the town whose people are oppressors. Then he would leave Mecca with those who accompany him numbering three hundred and odd persons would pledge allegiance to him between the *Rukn* and *Maqaam* after seeing the pledge of the Holy Prophet (S) and the flag and the weapon of His Eminence. And it is at the time when his deputy would be accompanying him. After that the announcer will call out from the sky under his name and command in Mecca till all the people of the world would hear (his name).⁶⁷

5. In *Ghaibat Nomani* it is mentioned from His Eminence, Abu Ja’far Baqir (as) that he said:

“If you see a great fire burning in the east for three days or seven days, then wait for the victory of Muhammad’s progeny, if Allah wills, Allah is Mighty, Wise.”

Then he said: “The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Jibraeel to the people.”

Then he added: “A call will come from the heaven with the name of Qaim (aj). It will be heard by everyone in the east and the everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Jibraeel.”

Then he said: “The cry will be in the month of Ramadan, on Friday eve, which will be the 23rd of the month. Do never doubt that. Listen and obey. At the end of the day there will be the voice of Iblees, the cursed, calling out: ‘So and so (Uthman) is killed unjustly’ just to make people doubt and become confused. On that day many people would doubt and become confused...”[68](#)

6. In the same book it is narrated from Abdullah bin Sinan that he said:

I was in the presence of His Eminence, Abu Abdillah Sadiq (as) when I heard a man from Hamadan say: These Sunnis criticize us and tell us: You claim that a caller from heaven will call out the name of the man of deliverance.

His Eminence, Abu Abdillah Sadiq (as) became so angry. He changed his sitting position and said: “Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father saying: By Allah, it has been mentioned in the Qur’an. Allah has said:

إِنْ نَشَاءُ نُنزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

“If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.” (Qur’an, Surah Shuara 26:4)

Everyone on the earth then will submit to that (the call coming from the heaven) and his neck will stoop when a call is heard from the heaven announcing that: ‘The right is with Ali Ibne Abi Talib and his followers.’ The next day Iblees will rise in the space until he disappears from the people of the earth and calls out: ‘The right is with Uthman bin Affan and his followers. He has been killed unjustly, so you are to avenge his blood.’

Allah will confirm the believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahle Bayt).

Then His Eminence, Abu Abdillah Sadiq (as) recited this Qur’anic verse:

“And if they see a miracle they turn aside and say: Transient magic.”[69](#)

7. In the same book it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “A caller will call out from the heaven that so-and-so is the Emir and that Ali and his followers are the victorious ones.”[70](#)

8. It is also mentioned that Abu Baseer reports Imam Ja’far Sadiq (as) saying:

“It will be announced in the name of His Eminence, Qaim (aj) that: O so-and-so son of so-and-so, rise up.”[71](#)

9. The voice of His Eminence himself: We have explained about it in his resemblance to his forefather, His Eminence, Abu Abdillah al-Husain (as).

10. In *Ghaibat Nomani* in the report of Huzaifa bin Mansoor it is narrated that His Eminence, Abu Abdillah Sadiq (as) said:

“The Almighty Allah has a banquet at a place called Qirqisiya where a caller from the heaven calls out: O birds of the sky and beasts of the earth, come to eat and be satiated of the flesh of the tyrants.”[72](#)

11. Again in a lengthy tradition it is reported that His Eminence, Abu Ja’far Baqir (as) said:

“The commander of Sufyani’s army will stop in the desert. A caller from the heaven will call out: O desert, destroy these people. The desert will sink with the army and none of them will escape death except three persons from the Kalb tribe, whose faces Allah will turn towards their backs...”[73](#)

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

“And in the month of Ramadan from the east at dawn a caller will call out: O people of guidance come together. And after sunset a caller will say: O people of falsehood, come together.”[74](#)

13. In *Kamaluddin* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The first one to pledge allegiance to Qaim (aj) is Jibraeel who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods, issue such a loud call that when the creatures hear it, they would cry:

“Allah’s commandment has come, therefore do not desire to hasten it.”[75](#)

14. In *Biharul Anwar* it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“As if I can see Qaim (aj) on the day of Aashura, on Saturday standing between the *Rukn* and *Maqaam* and Jibraeel is announcing before him: Allegiance is for Allah. Then he would fill the earth with justice and equity like it would have been fraught with injustice and oppression.”[76](#)

15. In *Ghaibat Nomani* it is narrated by Ubaid bin Zurarah that His Eminence, Abu Abdillah Sadiq (as)

said:

“The name of Qaim (aj) will be called out (from the heaven). It will be said to him while he is behind the place of Ibrahim: Your name has been called out. What are you waiting for? Then his hand will be taken to pay oath of allegiance.”

Zurarah said: Praise be to Allah! We often heard that Qaim (aj) would be paid allegiance unwillingly and we did not know the reason behind that. Though we knew this unwillingness is not a sin.[77](#)

16. In the same book it is narrated from Abdullah bin Sinan that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say:

“Death and killing will spread among the people until they resort to the Kaaba. Then a caller (from the heaven) will call out when fighting and killing become so violent: What are all these fights and killing for? Your man is so-and-so.”[78](#)

17. In *Biharul Anwar* it is narrated 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.”[79](#)

In another report it is reported as follows:

“There is a white cloud over his head which would be shading him from the Sun. A call will be made in such a clear voice that all the Jinns and human beings in the east and the west of the earth would hear it. It will say: He is Mahdi from Aale Muhammad, he would fill the earth with justice and equity like it would have been fraught with injustice and oppression.”[80](#)

18. In *Ghaibat Nomani* it is reported by Hasan bin Mahboob that His Eminence, Reza (as) said:

“As if I can see him pleasing the hearts of the people. A call will be made, such that all those who are near as well as far would hear it. And that call would be a mercy for the believers and a punishment for the disbelievers. I asked: May my parents be sacrificed on you, what is that? He replied: Three calls would be made in the month of Rajab, first would be:

Verily, the curse of Allah is on the oppressors.

Second:

The near event draws nigh, O group of believers.

Third: They would see a body clearly before the Sun and it would be calling: The Almighty Allah has sent so-and-so to overthrow the tyrants.

At that time the deliverance of the believers would take place and the Almighty Allah would bestow cure to their breasts and remove the knots from their hearts.”[81](#)

19. Call of the sword and flag of His Eminence: In a lengthy tradition in *Kamaluddin* it is quoted from the ninth Imam, from his forefathers from the Messenger of Allah (S) that he said:

He would be having a standard which would unfurl itself automatically when the time is ripe for his reappearance. The Almighty Allah would give it power of speech and it would say: O *Wali* of Allah, march forward and eliminate the enemies of Allah. And he would have two flags and two emblems. And he is having a sheathed sword, which at the time of reappearance would come out of its sheath automatically and Allah, the Mighty and Sublime would bestow power of speech to it and it would call out to His Eminence: O *Wali* of Allah, march forward as it is not right for you to avoid the enemies of Allah. So he would march forward and eliminate the enemies of Allah.”[82](#)

20. In *Biharul Anwar* it is quoted from His Eminence, Ali bin al-Husain (as) that he said regarding Imam Qaim (aj):

“Then they would sit under the common locust-tree; Jibraeel would come to him in the form of a man from Kalb tribe and say: O servant of Allah, why are you sitting here? He would reply: I am waiting for the night so that I may move to Mecca and I don’t like setting out in this hot weather. Then Jibraeel would smile and when he smiles, His Eminence would recognize him that he is Jibraeel.

Then Jibraeel would take his hand and do *Musafeha* (handshake) with him, salute him and say: Arise, I have brought a steed for you called Buraq. So His Eminence would mount it and reach mount Razva. At that time His Eminence, Muhammad and His Eminence, Ali (as) would arrive and write for him a long proclamation that may be read out to the people. Then he would come out to Mecca where people would be gathered.

Imam Sajjad (as) said: Then a man would come forward to His Eminence and call out: O people this is one you were in anticipation of, He is calling to the same thing that the Holy Prophet (S) was calling for. Then they would arise from their place. Then His Eminence would himself arise and say: O people, I am so-and-so son of so-and-so. I am the son of Prophet of Allah. I am calling you to that to which the Prophet of Allah called.

Then some people would get up to kill him, and three hundred or three hundred and odd persons would get up and prevent them from this. Fifty persons from Kufa and the rest from other people would not recognize each other and would have gathered there without prior decision.”[83](#)

21. Call of the announcer of His Eminence saying: ‘Pay attention, no one should carry any rations with him’, which we have already discussed in the resemblance to His Eminence, Moosa (as).

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

“When Qaim (aj) arises there would not remain any place where the following statement does not echo: There is no god except Allah and Muhammad is the Messenger of Allah.”[84](#)

23. In *Ghaibat* of Shaykh Nomani it is narrated from Aban bin Taghlib that he said:

I was with His Eminence, Ja’far bin Muhammad (as) in a masjid in Mecca when His Eminence took my hand and said: “O Aban, the Almighty Allah would bring three hundred and thirteen persons in this Masjid of yours. The people of Mecca know that neither their (those men’s) fathers nor grandfathers have been created yet. They will come with their swords on their shoulders. On each sword the name of its owner, his father’s name, his aspect and lineage are written. Then a caller will call out” “This is Mahdi. He judges with the judgments of Prophet Dawood and Prophet Sulaiman. He does not ask for evidence.”[85](#)

24. In the same book it is narrated from His Eminence that: “And the Almighty Allah would make a wind to blow from every wilderness that would say:

This is Mahdi, who judges according to the judgment of Dawood and does not ask for evidence.”[86](#)

A tradition with almost similar meaning is mentioned in *Kamaluddin*.

25. In the same book is a tradition from Imam Ja’far Sadiq (as) a part of which was mentioned in the discussion about the flag of His Eminence:

“The first thing on his agenda would be that he would cut off the hand of Bani Shaiba and hang it upon the Kaaba and the announcer of His Eminence would call out: This was a thief of the property of Allah.”[87](#)

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

“The first thing on the agenda of justice that Qaim (aj) would perform is that: the announcer of His Eminence would call out: Those who are performing the recommended Hajj may please leave the Black Stone and circumambulation for those who are performing obligatory Hajj.”[88](#)

27. In the tradition of Mufaddal it is mentioned:

“Then he will stand between *Rukn* and *Maqaam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west, wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqaam*. Then the Almighty Allah will command the ‘*Noor*’ and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy. While they would not be aware of the reappearance of

the Qaim of us, Ahle Bayt (as). Thus they would be in the service of His Eminence the next morning and they would be three hundred and thirteen persons, equal to the number of companions of the Holy Prophet (S) on the day of the battle of Badr.”[89](#)

28. It is mentioned in the same book that:

“The announcer of Mahdi would call out that whoever loves the two companions of the Messenger of Allah (S) should move to one side. So the people will divide into two groups, a group that loves them and a group that is aloof from them. Then Mahdi would present aloofness of the two to his followers.

They would say: O Mahdi of the progeny of the Messenger of Allah (S), since at that time we were not aware of your status and the position that the Almighty Allah has given you we did not become aloof from them. Should we become aloof from them now inspite of seeing their bodies so fresh and how the leafless tree became green due to them?

By Allah we seek aloofness from you and those who have faith in you and from those who don't bring faith on them, and those who have hung them on the tree and dug them out of the grave and done this with them. Thus Mahdi (aj) will order the black wind to blow on them and they will fall dead like dry date palms...”[90](#)

29. It is also mentioned in that book that Imam Ja'far Sadiq (as) said:

“The first thing on the agenda of Mahdi (aj) is that he would have it announced openly in all the world: Pay attention, if from among our Shias anyone owes anything to anyone he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth.”[91](#)

30. It is mentioned in *Biharul Anwar* in a tradition narrated through Ahle Sunnat channels that the Holy Prophet (S) said:

“...till that time that His Eminence would order that a caller announce, ‘Who is there who has a need for wealth?’ And no one rises from the people except one who says, ‘I’. The caller says, ‘Go to the treasurer and tell him that the Mahdi orders you to give me riches.’

He says to the treasurer, throw, while he is collecting the riches in the tail of his shirt. Remorse overwhelms him and he says, ‘I have been the greediest soul from the Ummah of Muhammad and have failed the contentment that dominates them.’ He returns the riches but they are not taken back from him. It is said to him, ‘We do not take back something we have given away.’”[92](#)

[Advice of His Eminence about Allah, the Messenger and the Believers](#)

All these topics, according to the dictates of reason and religious law are initiatives for praying for His

Eminence and that which proves this are all those traditions that are recorded about the efforts of His Eminence in revival of the religion of Allah and the exaltation of the word of Allah, elimination of the enemies of Allah, establishing peace in the lands and guiding the people to truth. In addition to this is the point mentioned in the *Ziarat* of His Eminence:

Peace be on you O giver of good advice.

The same point is also mentioned in the supplication recited after the *Ziarat* quoted from His Eminence. And in one of the blessed epistles of His Eminence, it is mentioned as follows:

“So fear Allah and submit to us, and leave the matter to us as the return is towards us, just as it is mentioned (that the matter of religion) also began with us, and do not try to unveil that which is concealed from you; and don’t incline to the right and deviate from the left, and make us your aim with love based on a clear practice, as we advise you; and the Almighty Allah is a witness upon me and you.”⁹³

This statement is sufficient for the betterment of the condition of the world and the hereafter.

[1.](#) Biharul Anwar; Vol. 53, Pg. 181

[2.](#) Wasailush Shia, Vol. 3, Pg. 79

[3.](#) Kafi, Vol. 1, Pg. 333

[4.](#) Tafseer al-Qummi, Vol. 2, Pg. 416

[5.](#) Biharul Anwar; Vol. 53, Pg. 85

[6.](#) Biharul Anwar; Vol. 52

[7.](#) Al-Muhajja, Pg. 746

[8.](#) Biharul Anwar; Vol. 52, Pg. 337

[9.](#) Muhajj ad-Dawaat, Pg. 7

[10.](#) Biharul Anwar; Vol. 15, Pg. 11

[11.](#) Biharul Anwar; Vol. 15, Pg. 10

[12.](#) Biharul Anwar; Vol. 8, Pg. 24

[13.](#) Kamaluddin, Vol. 1, Pg. 302

[14.](#) Kafi, Vol. 1, Pg. 194

[15.](#) Kafi, Vol. 1, Pg. 194

[16.](#) Kafi, Vol. 1, Pg. 195

[17.](#) Kafi, Vol. 1, Pg. 195

[18.](#) Biharul Anwar; Vol. 102, Pg. 227

[19.](#) Biharul Anwar; Vol. 102, Pg. 215

[20.](#) Biharul Anwar; Vol. 86, Pg. 62

[21.](#) Tafseer Al-Burhan; Vol. 3, Pg. 136, Under the exegesis of verse 24:40

[22.](#) Ghayat al-Maraam Pg. 194

[23.](#) Ghayat al-Maraam Pg. 189

[24.](#) Majma al-Bayan, Vol. 1, Pg. 224

[25.](#) Makarimul Akhlaq, Pg. 16 (Beirut)

[26.](#) It is possible that this Paradise is having two names. Therefore in the first tradition it is called ‘Firdaus’ and in the second it is called ‘Adn’. And Allah knows best. (The Author)

[27.](#) Biharul Anwar; Vol. 10, Pg. 22

- [28.](#) Kamaluddin, Vol. 2, Pg. 433
- [29.](#) This tradition is not in contradiction to the one which says that His Eminence was born in the night because he was born at the time of dawn so it can be said that he was born in the day as well it can be said that he was born at night.
- [30.](#) Kamaluddin, Vol. 2, Pg. 434
- [31.](#) Kamaluddin, Vol. 2, Pg. 434
- [32.](#) Ithbaath al-Huda, Vol. 7, Pg. 356
- [33.](#) Kafi, Vol. 1, Pg. 194
- [34.](#) Kamaluddin, Vol. 1, Pg. 253
- [35.](#) Biharul Anwar; Vol. 52, Pg. 70
- [36.](#) Biharul Anwar; Vol. 52, Pg. 73
- [37.](#) Jannatul Maawa; Pg. 309
- [38.](#) Tafseer al-Qummi, Vol. 2, Pg. 253
- [39.](#) Al-Muhajja, Pg. 748
- [40.](#) Biharul Anwar; Vol. 52, Pg. 330
- [41.](#) Biharul Anwar; Vol. 51, Pg. 71
- [42.](#) Kafi, Vol. 1, Pg. 195
- [43.](#) Tafseer Al-Burhan, Vol. 4, Pg. 289
- [44.](#) Tafseer Al-Burhan, Vol. 4, Pg. 502
- [45.](#) Tafseer Al-Burhan, Vol. 4, Pg. 503
- [46.](#) Tafseer Al-Burhan, Vol. 4, Pg. 503
- [47.](#) Ghayat al-Maraam Pg.258
- [48.](#) Tafseer al-Qummi, Pg. 694
- [49.](#) Tafseer al-Qummi, Vol. 1, Pg. 311
- [50.](#) Biharul Anwar; Vol. 7, Pg. 259
- [51.](#) Biharul Anwar; Vol. 7, Pg. 261
- [52.](#) Biharul Anwar; Vol. 7, Pg. 272
- [53.](#) Tafseer Al-Burhan, Vol. 3, Pg. 175
- [54.](#) Biharul Anwar; Vol. 7, Pg. 266
- [55.](#) Rauda Kafi; Pg. 75
- [56.](#) Biharul Anwar; Vol. 51, Pg. 83
- [57.](#) Biharul Anwar; Vol. 53, Pg. 34
- [58.](#) Furu Kafi; Vol. 5, Pg. 56
- [59.](#) Kafi; Vol. 5, Pg. 58
- [60.](#) Kafi; Vol. 5, Pg. 58
- [61.](#) Ihtijaaj; Vol. 2, Pg. 284
- [62.](#) Kafi; Vol. 2, Pg. 164
- [63.](#) Biharul Anwar; Vol. 52, Pg. 119
- [64.](#) Kamaluddin, Vol. 2, Pg. 650
- [65.](#) Kamaluddin, Vol. 2, Pg. 652
- [66.](#) Biharul Anwar; Vol. 52, Pg. 222, Surah Aale Imran 3:179
- [67.](#) Biharul Anwar; Vol. 52, Pg. 223
- [68.](#) Ghaibat Nomani, Pg. 253
- [69.](#) Ghaibat Nomani, Pg. 260, Surah Qamar 54:2
- [70.](#) Ghaibat Nomani, Pg. 264
- [71.](#) Ghaibat Nomani, Pg. 279
- [72.](#) Ghaibat Nomani, Pg. 148. I say: From the tradition also quoted from Ghaibat Nomani it is learnt that this call would be after the coming out of Sufyani. (The Author)
- [73.](#) Ghaibat Nomani, Pg. 280

- [74.](#) Biharul Anwar; Vol. 52, Pg. 274
- [75.](#) Kamaluddin; Vol. 2, Pg. 671, Surah Nahl 16:1
- [76.](#) Biharul Anwar; Vol. 52, Pg. 290
- [77.](#) Ghaibat Nomani, Pg. 263
- [78.](#) Ghaibat Nomani, Pg. 267
- [79.](#) Biharul Anwar; Vol. 51, Pg. 81
- [80.](#) Biharul Anwar; Vol. 52, Pg. 378
- [81.](#) Ghaibat Nomani, Pg. 181
- [82.](#) Kamaluddin, Vol. 1, Pg. 268
- [83.](#) Biharul Anwar; Vol. 52, Pg. 306
- [84.](#) Biharul Anwar; Vol. 52, Pg. 340
- [85.](#) Ghaibat Nomani, Pg. 313
- [86.](#) Ghaibat Nomani, Pg. 315
- [87.](#) Biharul Anwar; Vol. 52, Pg. 361
- [88.](#) Biharul Anwar; Vol. 52, Pg. 374
- [89.](#) Biharul Anwar; Vol.53, Pg. 7
- [90.](#) Biharul Anwar; Vol. 53, Pg. 13. Another report about the demolishing of the foundations of infidelity and hypocrisy will come at the end of this section. (The Author)
- [91.](#) Biharul Anwar; Vol. 53, Pg. 34
- [92.](#) Biharul Anwar; Vol. 51, Pg. 92
- [93.](#) Ihtijaj; Vol. 2, Pg. 279

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