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The Letter Qaaf (Q)

1. Qatl (Elimination) Of The Infidels By The Sword Of His Eminence

There are a large number of traditional reports, rather *Mutawatir* reports that prove this matter. They are quoted in *Biharul Anwar* and other books also. It is mentioned in the book of *Ikhtisas* quoting from Muawiyah Ibne Dahni from His Eminence, Abu Abdillal Sadiq (as) that he said regarding the verse:

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

“The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.” (Qur’an, Surah Rahman 55:41)

“O Muawiyah, what do they say about this verse? He replied: They think that the Almighty Allah would recognize the sinners by their faces in *Qiyamat*. Then it would be ordered that they be caught by their forelocks and feet and thrown into the fire. The Imam asked, “How come the Almighty Allah the most powerful would be in need of recognizing a creature, whom He Himself has created?” I said, “May I be sacrificed upon you, then what does it mean?” He replied, “When our Qaim rises up, the Almighty Allah would bestow him the power of identifying faces. Thus he would order that the infidels be caught by their forelocks and feet. Then he would put them to the sword.”¹

In the book, *al-Muhajja* it is narrated from Abu Baseer from His Eminence, Abu Abdillal (as) that he said:

“This verse was revealed for our Qaim and it is he that would recognize their faces. Then he and his companions would put them to the sword.”²

It is reported by Ayyashi through his own chain of narrators from Ibne Bukair that he said:

I asked His Eminence, Abul Hasan (as) regarding the verse:

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

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

He said, “It is revealed about the Qaim (aj) He would present Islam to the Christians, Jews, Sabceans, the atheists, the apostates and infidels living in all the areas of the earth. To whomsoever that accepts, he will order to perform the ritual prayer and pay *Zakat* and to do whatever is incumbent on a Muslim. And he would strike off the necks of all those who do not become Muslims. So much so that not a single non-monotheist will remain in all the world. I asked with respect, “May I be sacrificed on you, there are so many people on the surface of the earth, how is it possible for Qaim (aj) to make all of them Muslims or eliminate them?” He replied, “When the Almighty Allah desires something, He makes the less more and the more into less.”³

It is narrated from Abu Baseer that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the interpretation of the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.” (Qur’an, Surah Taubah 9:33)

He said, “By Allah, its realization has not come yet.” I asked, “May I be your ransom, when will it be realized?” He said, “When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever or a polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, ‘O, believer, there is a disbeliever or a polytheist inside me, so kill him.’ So Allah brings the disbeliever to him, and he kills him.”⁴

It is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the interpretation of the verse:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

“And most certainly We will make them taste of the nearer chastisement before the greater

chastisement that haply they may turn.” (Qur’an, Surah Sajdah 32:21)

He said: “The least chastisement is the chastisement of *Saqar* and the Greatest chastisement is the armed uprising of Mahdi (aj).”[5](#)

In *Kashful Bayan* it is mentioned from Imam Sadiq (as) regarding the same verse that he said:

“The least chastisement is famine and draught and the Greatest chastisement is the armed advent of Mahdi (aj) in the last period of time.”

In *Biharul Anwar* it is quoted from *Al-Ikhtisas* that Imam Ja’far Sadiq (as) said:

“When the Qaim arises, he would come to the plains of Kufa and tap the ground with his foot and gesture with his hand. Then he would say, “Dig this place.” They would dig at that spot and take out 12000 coats of mail, 12000 swords and 12000 helmets. At that time he would summon 12000 (followers or servants) retainers and non-Arabs and arm them with these items. Then he would say, “Eliminate whoever does not have faith in which you believe.”[6](#)

In *Ghaibat Nomani* it is narrated through the author’s own chains of narrators that His Eminence, Abu Ja’far Baqir (as) said:

“If people knew what all Qaim (aj) would do at the time he appears, most of them would wish they never see him. Among his main activities would be the elimination of infidels. Indeed, His Eminence will not begin except with Quraish. Then except for the sword in its sheath, nothing will change. So much so, that people would begin to say: This man is not from the Progeny of Muhammad (as). Had he been from them he would certainly have been merciful.”[7](#)

In *Irshad* of Dailami it is narrated from Imam Abu Ja’far Baqir (as) that he said:

“When Qaim (aj) arises he would head towards Kufa. After that tens of thousands of persons called Batariya who would have concealed weapons would come out and tell the Imam: Go back from whatever you have come for, as we have no need of Bani Fatima. Then His Eminence would fight and eliminate all of them. Then he would enter Kufa and slay every hypocrite and doubter and destroy their forts and eliminate all their fighters in order to obtain the satisfaction of Allah.”[8](#)

I say: There are numerous reports about this but we refrained from quoting them for the sake of brevity.

2. Qatl (Slaying) Of The Satan

In *Biharul Anwar* it is quoted from the book, *Al-Anwaar al-Mudhiya* in a traditional report from Ishaq bin Ammar that he said:

I asked His Eminence about the saying of Allah that He has given respite to the Satan till the known hour

as mentioned in the following verse:

قَالَ فَإِنَّكَ مِنَ الْمُنْتَضِرِينَ

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

“He said: So surely you are of the respited ones, Till the period of the time made known.” (Qur’an, Surah Hijr 15:37)

What is that hour Allah is talking about? He said: “The known hour is the time of the advent of the Qaim of Aale Muhammad. When the Almighty Allah makes him reappear in the Masjid of Kufa, Iblees will come on his knees saying: ‘O woe be on these days.’ At that time the Imam will catch him by his forelocks and put him to death. That time is the day of the known hour when his time would be up.”⁹

I say: Allamah Bahrani has quoted this report from Imam Sadiq (as) in *Burhan*¹⁰ and there is another report of the same meaning. There is no contradiction between this report and another quoted in *Biharul Anwar* and *Burhan* that the Messenger of Allah (S) will slay the Satan. It is so because the verb in the first report is based on the subject (That is a passive subject, which in the terminology of Arabic syntax scholars is known as ‘subject whose object is not named’.) And the word ‘day’ in this traditional report refers to the age of reappearance and not the ‘day’ of common parlance, as is very clear for the educated people.

3. Quwwat Yaaftan (Strengthening) Of The Bodies And Hearts Of The Believers During The Time Of Reappearance

That which proves this fact is a traditional report quoted in *Biharul Anwar* from *Khisaal* through the author’s own chain of narrators from His Eminence, the chief of those who prostrate, Imam Ali Ibne Husain (as) that he said:

“When our Qaim arises, Allah, the Mighty and Sublime would remove the troubles of our Shias and make their hearts like iron ingots and each of them would become as strong as forty men and they shall become the rulers and leaders of the earth.”¹¹

In *Basair* there is a tradition from His Eminence, Abu Ja’far Baqir (as) that he said:

“When our affair comes to pass and our Mahdi arrives, every man among our Shias would become stronger than a lion and sharper than the spear. He would kick our enemies with his feet and beat them up with his hands. It is that time of the descent of divine mercy and *Faraj* upon the servants.”¹²

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

When Prophet Lut (as) told his people:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

“He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.”
(*Qur’an, Surah Hud 11:80*)

He did not mean to say anything except that he was wishing for the power of Qaim (aj) and ‘a strong support’ are his companions, each of whom would have the strength of forty men and their hearts would be more solid than a mountain of iron, such that if they wanted they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied.” [13](#)

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

“When it comes to pass, each of your men would become as strong as forty men and their hearts would become like iron ingots, such that having such firm hearts if they were to attack a mountain they would be able to split it.” [14](#)

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

“When our Qaim arises, Allah, the Mighty and Sublime would increase the hearing and sight of our Shias, so much so that there would be no correspondence between them and Qaim. His Eminence would speak and they would hear as if he were in front of them.” [15](#)

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

“In the time of the Qaim, a believer who is in the east would be able to see his brother who is in the west and in the same way one who is in the west would be able to see his brother in the east.” [16](#)

[4. Qaza-E-Dain-E-Momineen – Repaying The Debts Of The Believers](#)

In *Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said: The Messenger of Allah (S) said:

“Every believer or Muslim that dies leaving behind debts, if he had not spent in the path of evil and squandering, it is incumbent on the Imam to repay it. Thus if he does not repay it the sin of it is upon him (the Imam).” [17](#)

In the books of *Al-Muhajja* and *Biharul Anwar* it has come in a lengthy tradition from His Eminence, Abu

Ja'far Baqir (as) that he said:

“After that he would proceed to Kufa and set up his residence over there. He would not leave a single Muslim slave but that he would purchase him and set him free and he would repay the debts of every debtor. He would also free everyone from any liability they might be having upon their necks. If any slave has been killed he would have his heirs paid his blood money. If any free man has been killed he would repay his debts and would give much monetary help to his family members. Till the earth would be full of justice and equity as it would have been fraught with injustice and oppression. After that he and the people of his house (Ahle Bayt) would settle down in Rahia, which is a pure and clean place; it is also the place of residence of Prophet Nuh (as).”¹⁸

In *Biharul Anwar* it is narrated from Imam Sadiq (as) that he said:

“The first thing that Mahdi (aj) would do is that he would have it announced all over the world: 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.”¹⁹

5. Qaza-E-Hawaij – Fulfilling The Needs Of The Believers

Statements that prove this fact have already been mentioned above and under the topic of ‘the call of His Eminence’ more points shall be given. Here we shall be content only by narrating two anecdotes:

First anecdote: It is concerned with this humble slave of Allah, Muhammad Taqi Musawi Isfahani, the author of this book and it is as follows:

“Three years before the compilation of this book I had accumulated many debts. So in one of the nights of the month of Ramadan I prayed to His Eminence and his respected father (as) and mentioned my problems and after sunrise when I returned from the Masjid and went to sleep I heard His Eminence saying to me in my dream: You must observe patience for sometime, so that I may receive some money from my special friends and send it to you.

I awoke from the sleep in a happy mood and thanked the Almighty and after some days a brother in faith came to me, whom I knew to be righteous and pious and felt very comfortable in his company, and he delivered a sum of money to me saying: This is from the Imam’s share. Thus I became extremely overjoyed and said to myself:

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

“...this is the significance of my vision of old; my Lord has indeed made it to be true.” (Qur’an, Surah Yusuf 12: 100)

O brothers in faith, I request you that you mention your needs to His Eminence even though nothing is concealed from him, as mentioned in *Kafi* quoting from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Imam can hear even when he is in the womb and when he is born, it is written between his shoulders:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

“And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.” (Qur’an, Surah Anaam 6: 115)

“And when the office of Imamate is entrusted to him the Almighty Allah makes for him a pillar of light through which he can see what the people of every city are doing.”[20](#)

In the book, *Jannatul Maawa* quoting from *Kashful Muhajja* from Shaykh Kulaini it is mentioned that: In the book of *Rasail* from a person whose name he mentioned, it has come that:

I wrote to His Eminence, Abul Hasan (as): A person is inclined to mention his special needs and secrets to his Imam just as he likes to mention them to his Lord?

Imam (as) wrote in reply: If you have a need, move your lips (in speech) and you shall get the reply of all of them.”[21](#)

I say: There are a large number of traditions on this matter and whosoever likes may refer to books of traditions.

Second anecdote: In *Jannatul Maawa* the great respected scholar, Mirza Husain Noori, may Allah increase his effulgence, has mentioned the following anecdote:

In the month of Jumadi I of the year 1299, a man named Aqa Muhammad Mahdi came to Kazmain. He was a resident of Port Maloomeen a port of Maajeen and the countries of Burma which till that time was a colony of the British. From there to Calcutta, the capital of India is a distance of six days’ travel by steamship. His father was a resident of Shiraz but he was born and bred in the port mentioned above.

Three years before the date mentioned, he fell sick with a very serious ailment. Such that after recovering from it he had become dumb and deaf. In order to seek cure he came for the *Ziarat* of the Imams (as) of Iraq and he came to Kazmain to his family who were well known traders and he stayed there for 20 days till the water in the river came up and a steamer became ready to set out for Samarra. His relatives brought him to the boat and entrusted him to the travelers who were people of Baghdad and Kerbala and requested them to take care of him and help him. They also wrote to some caretakers of Samarra to help him in his stay.

Thus when he had the honor to reach that blessed place it was afternoon of Friday the 10th of Jumadi II of the year mentioned. He entered the illuminated cellar (Sardab) while some holy men and reliable persons were present there. He wanted to obtain proximity of the sacred place with all humility and seek mediation. He wrote about his condition on the surface of the wall and requested the people to pray for him. Himself also he remained a long time in prayers and seeking mediation. His prayer had not yet concluded when the Almighty Allah bestowed him cure by the miracle of Hazrat Hujjat (as) and he came out of that place with an eloquent tongue.

On Saturday they brought him to the lecture of His Eminence, Chief of the Jurists and the senior-most scholar, the leader of Shias and the crown of *Shariah*, Aqa Mirza Muhammad Hasan Shirazi and he recited the Surah Hamd by way of benediction in the honorable company. That day all the places were immersed in joy and celebration and in the evenings of Sunday and Monday, scholars and nobles celebrated and made illuminations in the purified courtyard of the two Askari Imams (as). They versified the incident and broadcasted poems all over the country.

Among those who had been with this person on the boat and seen in him both in the ailing condition as well as after the cure and composed poems about his miraculous recovery is the poet of the family of Infallibility, the great intellectual, Haaj Mulla Abbas Zanoosi Baghdadi who in his lengthy panegyric has written as follows:

Translation of the *Qasida* couplets:

1. That year happened that incident seeing which all visitors to the place were pleased.
2. I saw a young man from China there. Whose name was same as that of the Imam of guidance (Mahdi).
3. Whenever this youth wanted to say something he used to only gesture and only in this way he conveyed his feelings.
4. The illness had tied up his tongue and tears were flowing from his eyes.
5. The youth came to the *Sardab* of one in whom all the people repose their hopes.
6. He wants to do the *Ziarat* without the tongue but heart could not control it.
7. He began to write about his condition on the surface of the wall that he wanted to be cured.
8. I request to all those who read it to pray and recite *Ziarat* for me.
9. Perhaps my tongue may regain its prior condition and I may be able to pray and recite *Ziarat* myself.
10. Suddenly he saw a man approaching him and some pious persons also saw him.

11. Carrying the best of the books, he came out from that same place of occultation.
12. The youth gestured him to pray about that which he has written and that gentleman also prayed.
13. After that he requested a Sayyid who was seated there to pray for this young man.
14. That Sayyid arose from his place and taking the hand of the youth he took him to the place of the disappearance of the Imam of the time (aj).
15. And with the *Suffa*²² which is the light of the eyes.
16. And he lighted another lamp and brought it near the mouth of the young man to see if his tongue has started moving.
17. Thus the youth began to pray and seek forgiveness while his eyes were immersed in tears.
18. At that moment he decided to perform the ritual prayer while his heart was satisfied of being cured.
19. Yes! The Almighty Allah had opened up his tongue and he performed the prayer with all its conditions.

6. Qazawat – Judgment Of His Eminence With Truth

Points regarding this subject have already been mentioned in the topic of Letter ‘H’aa’ and in *Biharul Anwar* it is quoted from *Dawaat Rawandi* from Hasan bin Tareef that he said:

I wrote to His Eminence, Abu Muhammad Imam Hasan Askari (as) asking about the Qaim that when he rises up, on what basis would he judge among the people? I also wanted to ask His Eminence about the cure of Nubian fever but I forgot to mention it. The reply arrived as follows: “You asked about the Imam, when he reappears he would judge among the people on the basis of his own knowledge, like Prophet Dawood (as) he will not ask for proof.”²³

In the same book quoting from the book of *Ghaibah* of Sayyid Abdul Hameed through the author’s own chain of reporters it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“The Qaim will begin his mission from Antioch and he would take out the Torah from a cave in which the Staff of Prophet Moosa (as) and the seal ring of Prophet Sulaiman (as) are also present. He said: And the most fortunate with regard to him are the people of Kufa.

And he said: The Qaim is named Mahdi because he guides to all the hidden matters. So much so that he would send his own man to kill such and such person and people would not even know for what crime he is killed. One would be afraid to even speak in ones home and think that the wall might testify against him.”²⁴

I say: I had mentioned some couplets at the beginning of this book that speak about this same matter:

My life be sacrificed be on one who enlivens the *Shariat* of his grandfather and issues such judgments as have never been issued before.

There are many traditional reports on this subject. Although this report indicates that His Eminence will reappear from Antioch but in other traditional reports that are mentioned in *Biharul Anwar* and other books quoting the Messenger of Allah (S) it is said that he would reappear from a village called 'Kuraa' and in some traditions the place of the advent of His Eminence is given as Mecca and in some other reports, Medina. The sum total of all these apparently contradictory reports – and it is also confirmed by some traditions of the Purified Imam (as) – is that: there are numerous reappearances of His Eminence.

7. Qurbat – Relationship Of His Eminence To The Prophet (S)

It is necessary to pray for His Eminence because supplication is from love and regard, and the Almighty Allah says:

“Say: I do not ask of you any reward for it but love for my near relatives.”

If Allah wills further research into this matter will be presented in the Part Five of this book.

Also Shaykh Sadooq has narrated in his book, *Khisaal*, from the Holy Prophet (S) that he said:

“I will intercede for four kinds of people even if they come to me with the sins of all humanity: one who has helped my Ahle Bayt, one who fulfills their need while they are in need of it, one who loves them with words and deeds and one who practically removes their distress.”

I say: This tradition has also been narrated from another channel that we shall mention in Part Five, *Insha Allah*.

8. Qist – Equity Of His Eminence

The meaning of equity and matters related to it have already been mentioned in the discussion of Justice and here we shall add some more traditions so that the discussion does not remain fruitless.

Among all the books, the book, *Ghayat al-Maraam* quotes the Holy Prophet (S) that he said:

“Glad tidings to you of Mahdi who would reappear in my Ummah when there would be conflict among the people and earthquakes. Then he would fill up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The dwellers of the heavens and the earth shall be pleased with him.”

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

“If even a single night remains from the tenure of the world, the Almighty Allah would prolong that night so much as to enable a man from my Ahle Bayt to rule over it. His name is same as mine and the name of his father is the same as the name of my father. He would fill the earth with equity and justice in the same way as it would be fraught with injustice and tyranny.”

If it is doubted that: Here it is clearly stated that the father’s name of that divine reformer is same as the name of the father of the Holy Prophet (S). Is it not in contradiction with the fact that His Eminence, Qaim (aj) is the son of Imam Hasan Askari (as)?

In reply to this doubt, Muhammad bin Talha Shafei – a prominent Sunni scholar has said:

1. This is an addition from one of the narrators of the tradition who is habitual of this. That which proves this is the fact that Abu Dawood and Tirmidhi who have quoted this tradition, have not included these additional words in their respective collections.
2. Even if we suppose that these words have not been added there is probability that the word ‘Abni’ (my son) has been mistakenly altered to ‘Abi’ (my father) as there are many such examples of unintentional alterations.
3. Even if we suppose that the words are exactly as spoken by the Holy Prophet (S) it could be explained that perhaps the Prophet mentioned *Kunniyat* as name and instead of grandfather he said father. In this way the word ‘his father’ would imply Imam Husain whose *Kunniyat* was Abu Abdillah and these two similarities are acceptable and not uncommon in language and common parlance.

I say: We do not depend on this tradition to prove that Hazrat Hujjat Ibnul Hasan (as) is the same promised Qaim. We rely on numerous and *Mutawatir* traditions that clearly state this point. Some of which have been mentioned before and we have only quoted the above tradition along with the explanation of the famous scholar so that if someone may come across this tradition he should not fall into any doubt. He should know that it is the habit of some narrators to make additions from their own side. Especially with regard to this report, the scholars have pointed out that one of its narrators is habitual of making additions.

Even they are certain of the fact that the Qaim is that same Hujjat Ibnul Hasan al-Askari (as). So much so that this scholar considered it necessary upon himself to interpret it even assuming its correctness. And praise be to Allah Who takes His light to completion.

Here I would like to present the tradition of the becoming aware of and the guidance of Sayyid Himyari as in this report the name of His Eminence, Hujjat Ibnul Hasan al-Askari is mentioned clearly and it is mentioned therein that:

“His Eminence will fill up the earth with justice and equity.”

Shaykh Sadooq (r.a.) has narrated through his own chain of narrators in the book, *Kamaluddin* from

Sayyid Himyari that he said:

“In the beginning I used to harbor extremist beliefs and had faith in the occultation of Muhammad bin Ali Ibne Hanafiyyah and a long period of time passed in this way in deviation and misguidance. After that the Almighty Allah favored me through the medium of Ja’far bin Muhammad Sadiq (as), saved me from the fire of Hell and guided me to the Right Path. Thus I asked the Holy Imam (as) one day: I found in you those signs and qualities by which it was proved for me and all the people of your time that you are the Proof of Allah and that only you are that Imam whose obedience Allah has made compulsory and made following you incumbent on all.

O son of Allah’s Messenger, traditions have been recorded from your purified ancestors about occultation, stating that it is certain to happen, so please tell us with whom it would occur. He replied: Indeed this occultation shall happen with my sixth descendant and the twelfth of the guiding Imams after the Messenger of Allah (S), the first of whom is Amirul Momineen Ali (as) and the last is *Qaim bin Haqq* (one who will rise with the truth).

He shall be the remnant of Allah on His earth and the Master of the Age. By Allah, even if his occultation becomes as long as that of the age of Nuh (as) he will not depart from the world without reappearing and filling up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The Sayyid says: When I heard this from my master, Ja’far bin Muhammad as-Sadiq (as), I repented to Allah in his presence and composed the panegyric which began as follows:

1. When I saw that the people have become deviated in the matter of religion, I became a Ja’fari with other ja’faris in the name of Allah.
2. I called with the name of Allah and only Allah is the Greatest. And I became certain that He is the forgiving and condoning.
3. And I adopted the religion of Allah instead of that which I had made my religion. And from which the master of all men Ja’far had restrained me.
4. So I said: Just suppose I remained a Jew for a time. Or that my faith was the faith of those who are Christians.
5. And I am of those who repent to the Beneficent. And I certainly accepted Islam and Allah is the Greatest.
6. I shall not have extremist beliefs till I live nor would I turn back to that which I used to hide and show.
7. Neither am I of the confession that Muhammad is in Razwa even though the ignorant may criticize me and commit excess in it.
8. But he (Muhammad bin Hanafiyyah) is from those who have passed away upon the best conditions

and with those who are pure and chaste.

9. In the company of the purified and the chaste ones and those who are pure descendants of Mustafa.

He also composed the following panegyric:

1. O rider who marches valiantly towards Medina, who is crossing the deserts like a lion.
2. When Allah guides you and you meet Ja'far, then you says to this friend of Allah and the son of the cultured one:
3. O son of the trustworthy one of Allah and the trustworthy one of Allah, I seek forgiveness to the Beneficent Lord and I am turning back
4. Towards you in the matter in which I had exaggerated. I shall fight like a holy warrior with everyone who is uncultured.
5. My exaggerated statement regarding the son of Khawla was not based on my enmity towards the pure and chaste progeny.
6. But we have received the tradition from the successor of Muhammad and whatever he has said is not based on falsehood.
7. That the master of the affair shall remain in concealment; hiding like someone who is afraid and fearful.
8. The properties of this absent and hidden one shall be distributed in such a way as if he is dead and buried in the earth.
9. He shall remain in this way for sometime and then he would reappear like the shooting star that appears on the horizon.
10. With the help and assistance of Allah he would set out from the House of his Lord. And with leadership and command bestowed by Him.
11. He shall move towards his enemies along with his standard. Then he would slay them in a way that uncontrollable and furious horses kill.
12. When it was reported that the son of Khawla has disappeared, we turned our saying towards him and did not say anything false.
13. And we said that he is that same Mahdi and Qaim that due to whose justice and equity every draught-stricken one will get the happiness of life.
14. Thus if you denied it, your statement is right. Whatever you have been commanded is sure to

happen and there is no bias in it.

15. And I make my lord as a witness that your word is proof on all whether they be obedient or sinners.

16. That the master of the affair and the Qaim for my heart is anxious and yearning

17. For him there is such an occultation that it is necessary for him to go into occultation. And Allah has bestowed His mercy upon this hidden one.

18. He will wait for more time and then reappear according to his schedule. Then rule upon those in the east and the west.

19. I am having faith in him whether he be seen or concealed. Even if I am ridiculed for this I shall not worry about it.

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

“News reached Sayyid Himyari that he was mentioned in the presence of Imam Sadiq (as) and His Eminence said, “Sayyid is a disbeliever.” Sayyid Himyari went to His Eminence and asked very politely, “O my master, inspite of the deep love I have for you and the enmity that I have towards your enemies am I still a disbeliever?” Imam replied, “What is the use when you deny the Hujjat of the age and the time?” Then he took his hand and led him to a room in which there was a grave. Then His Eminence recited two rakats prayer. After that he hit his hand upon the grave, which split open and a man emerged from it shaking away dust from his head and beard. Imam Sadiq (as) asked him, “Who are you?” He replied, “I am Muhammad bin Ali, named as Ibne Hanafiyyah. Imam further asked, “Who am I?” “Ja’far bin Muhammad, Hujjat of the age and the time.”

Sayyid Himyari came out from the presence of His Eminence reciting the following couplet:

“I became a Ja’fari in the name of Allah and have joined the group of Ja’faris.”[25](#)

Also it is narrated from Ibad bin Saheeb that he said:

“I was in the presence of Ja’far bin Muhammad Sadiq (as) when the news of the death of Sayyid Himyari was conveyed to His Eminence. He prayed for him and invoked divine mercy in his favor. A person asked the Imam politely, “O son of Allah’s Messenger! In spite of the fact that he imbibed wine and believed in return (*Raja’*)?” Imam replied, “My father narrated from my grandfather a tradition that the followers of the progeny of Muhammad do not die except having repented and he had repented. Saying that he raised his prayer mat took out a note of the Sayyid in which he had repented and requested for *Dua*.”[26](#)

9. Qatl – Elimination Of Dajjal –The Chief Of The Misguided – At The Hands Of His Eminence

That which proves this is a traditional report that Shaykh Sadooq has quoted in *Kamaluddin* through his chain of reporters from Imam Sadiq (as) that he said:

“The Almighty Allah created fourteen lights, fourteen thousand years before the creation of other creatures. They were our souls.” It was inquired from His Eminence: “O son of Allah’s Messenger! Who were these fourteen lights?” He replied, “Muhammad, Ali, Fatima, Hasan, Husain and the Imams from the progeny of Husain (as) the last of whom is Qaim, who will arise after occultation. And he would eliminate the Dajjal and purify the earth of every type of injustice.”²⁷

In that same book through the author’s own chain of narrators, it is mentioned that Nizaal bin Sabra said:

“Amirul Momineen Ali Ibne Abi Talib (as) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (as). Then he said thrice:

‘Ask me, O people, before you lose me.’

Sa’sa bin Sauhan arose and asked with respect, ‘O Amirul Momineen, when will Dajjal appear?’ Imam (as) said, ‘Sit down as the Almighty Allah has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want I can inform you about it.’

‘Yes, please do, O Amirul Momineen (as),’ said the narrator.

The Imam (as) said, ‘Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women.

Relationships will be broken off. Carnal desires will be widely followed.

Bloodshed will be considered a minor matter. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars. The general public shall be dishonest. The reciters of Qur’an will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Qur’an will be looked down upon. Mosques will be decorated. Minarets will be elevated.

Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of the people will be distant from each other. Oaths and promises will be readily broken. That which has been promised will come near. Greed for wealth will impel people to take women as

partners in business. Voices of the singers will rise up high and they shall find much audience. The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses). Women will resemble men and men will resemble women.

Witnesses will testify without being asked to do so and other people without recognizing the truth, and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves but their hearts will be more rotten than carrion. They shall be stinking and more bitter than aloë. At that time all would say, 'Hurry up, hurry up.' At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will wish to reside in the Baitul Maqdas."

Asbagh bin Nubatah stood up and said: O Maula! Who would be the Dajjal? He replied, 'The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And they are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. Between his two eyes would be inscribed: '*Kafir*' (disbeliever) which would be readable to the literate as well as the illiterate. He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain will follow him, which in times of famine will be mistaken to be a mountain of food (bread). He shall be mounted on a white ass. One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud which shall be audible to all in the east and the west from the Jinns, humans and satans. He would tell his friends: I am the one who created then shaped. And I estimated and guided. I am your High Lord.

That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (as) would pray. Know that! After this will come to pass the Great event.'

Thus we asked: 'O Amirul Momineen (as), what would that be?' He replied, 'Daabbatul Arz will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (as). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, 'Hell is ordained for you, O infidel.' And the disbeliever will say to the believer, 'Tooba is ordained for you, O believer. Alas! If I were also successful and delighted with you this day.'

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be

able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:...its faith shall not profit a soul which did not believe before, or earn good through its faith...'

Then Amirul Momineen (as) said: 'Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants.'

Nizal bin Sabra says that I asked Sa'sa bin Sauhan what Amirul Momineen (as) meant by this? He replied, 'O Ibne Sabra, he is the same behind whom Prophet Isa (as) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (as). He would be the one for whom the Sun would rise from the west and he shall reappear between the *Rukn* and *Maqaam*. Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another.

Thus the dearest one of Amirul Momineen (as), the Messenger of Allah (S) had taken an oath from the latter that he must not inform anyone about the events after this except his purified descendants, Allah's blessings be on them all."[28](#)

I say: There is no doubt that praying for the one who would eliminate this tyrannical murderer; helping and supporting him is a praiseworthy deed, as proved by logic and Islamic texts.

As for this report even though it is weak, the points mentioned therein are also found in other traditions narrated from the Purified Imams (as).

1. It is that His Eminence said:

By Allah, one who is asked is not more knowledgeable than the questioner.

It proves that it is one of those happenings about which there is possibility of changes, postponement or advancement. And no time is fixed for it, just as no time is fixed for the reappearance of our master in occultation (as) as mentioned in the discussion of *Ghaibat* under the letter *ghain* (Gh).

2. Dajjal would be a magician and it is due to this that people would think that the Sun is following him. That which supports this is the saying of His Eminence:

"People would think that it is food (bread)" and that he said, "the ground below his feet would roll up."

It is due to the huge size of his donkey! And it is a metaphor for speed.

3. The appearance of *Daabbatul Arz* will occur in the period of the advent of Mahdi (aj). A large number of traditions have been recorded according to whom it (*Daabbatul Arz*) implies Amirul Momineen (as). One of such traditional reports is recorded in *Biharul Anwar* from the author's own chain of narrators

from Abu Abdullah Jadali that he said:

“I came to Ali Ibne Abi Talib (as) who said to me: Shall I not inform you about three things before someone comes to (meet) you or me? “Why not?” said I. He said, “I am the servant of Allah and I am *Daabbatul Arz*. I am the truth and justice of the earth and the brother of its Prophet. Shall I inform you about the nose and eye of Mahdi? “Yes,” I said. His Eminence kept his hand on his breast and said, “I am.”²⁹

The writer of this book, Muhammad Taqi Isfahani – may Allah forgive him – says: The meaning of His Eminence that “Shall I inform you about the nose and eye of Mahdi...” may be referred under the discussion of Letter ‘Z’.

As for Abu Abdullah Jadali – his name is Ubaid bin Abd. And the respected and reliable Sayyid, Sayyid Mustafa has explained in his book *Naqd ar-Rijaaal* that he was one of the closest friends and confidants of Amirul Momineen (as).

In another report it is narrated that he said:

“I came to Ali (as) and he said to me: Let me tell you about seven matters before anyone comes (to meet me).” “Please tell me, may I be sacrificed on you,” said I. He said, “Do you know the nose of Mahdi and his eye?” He says: I said, “Is it you, O Amirul Momineen (as)?”

He (as) replied, “Those two concealed misguidance and in the last period of time *Daabba* will expose their disgrace.” He said: I said, “By Allah, O Amirul Momineen (as) I think that it those same two, so and so.” Then he (as) said, “It is *Daabba*; and justice and truthfulness, and what is the time of the coming out of the *Dabba*? I swear by Allah, all those who are unjust to him would be destroyed.”

In *Biharul Anwar* quoting from *Maani al-Akhbaar* through the author’s own chain of narrators from Abaaya al-Asadi it is narrated that he said:

Amirul Momineen (as) was indisposed and I was present at his bedside when he told me, “I shall establish a pulpit in Misr, and I shall destroy Damascus and I shall expel from Arabia the Christians and the Jews more than anyone else has done, and I shall take forward the Arabs to these safeguards.”

I said, “O Amirul Momineen (as), as if you are saying that you would be raised from the dead?”

He replied, “It is not so, O Abaaya, as you think; a man from me (my descendants) would perform these tasks.”

Sadooq says:

Amirul Momineen (as) has observed *Taqayyah* from Abaaya al-Asadi.

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

A man asked Ammar bin Yasir, “O Aba Yaqzaan, there is a verse in the book of Allah that has destroyed my heart and has put me into doubt. Ammar said, “Which verse is that?” That man said, “It is when the Almighty Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications.”
(Qur’an, Surah Naml 27:82)

“What *Daabba* is it?” Ammar said, “I swear by Allah, I will not sit, eat or drink anything till I show it to you.”

Then taking that man with him he went to Amirul Momineen (as). His Eminence was partaking dates and butter. He said to Ammar: “Come forward, O Aba Yaqzaan!” Ammar sat down and began to share in the eatables. That man was surprised and when Ammar arose he said to him: Glory be to God! O Aba Yaqzaan! You had vowed that you would not eat, drink or sleep till you showed me that (*Daabbatul Arz*)! Ammar said, “If you ponder upon it you would understand that I have showed him to you.”³⁰

Also it is narrated from His Eminence that he said:

The Messenger of Allah (S) came to Amirul Momineen (as) while the latter was asleep in the mosque; he had gathered sand and rested his head on it. The Holy Prophet (S) shook his leg and said, “O *Daabbatullaah!* Get up!” A companion who witnessed this asked, “O Messenger of Allah (S)! Shall we address each other with this name?” He replied, “No, by Allah it is restricted only for him (Ali) and he is the *Daabba* that Allah has mentioned in His book...”³¹

These many traditions are sufficient for the present discussion.

4. It is what His Eminence said in between the prior tradition:

“After that, repentance will not be accepted...”

It proves that Hazrat Hujjat will accept the repentance and faith of those who have been disbelievers and rebellious before the appearance of *Daabbatul Arz* but when the *Daabba* has come out, repentance shall be taken away:

“On the day of judgment the faith of those who (now) disbelieve will not profit them...”

And it is in reports like this that have come together in this chapter, in some of these verses it is mentioned that the Imam of the Age (may our souls be sacrificed for on him) would accept the repentance.

As mentioned in the discussion about the elimination of the disbelievers and their conclusion is that His Eminence would present Islam to them; those who agree to obey would be saved and those who do not accept it, would be eliminated. And some other traditional reports prove that His Eminence would not accept Islam from those who were not Muslims before that and he would not accept the repentance of anyone. As Shaykh Sadooq (r.a.) in the book, *Kamaluddin* has narrated from His Eminence, Abu Abdillah Sadiq (as) regarding the saying of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

“On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith.” (Qur’an, Surah Anaam 6: 158)

“Signs are the Imams *Mushtarta*³² and the *ayat* is Qaim (aj). After that day the faith of no one will profit him if before His Eminence rises up with the sword he had no faith – even though his ancestors had faith.”³³

And in the tradition narrated in *Biharul Anwar* describing His Eminence from Imam Abu Ja’far Baqir (as) it is mentioned as follows:

“He will not apologize to anyone and in the way of Allah no one’s criticism will restrain him...”³⁴

And other traditional reports that are apparently conflicting and from this aspect the gist of the matter is as follows that His Eminence will accept repentance and faith from the opponents before the coming out of the *Daabba* but he will not accept after that.

If it is said: with reference to the report that has come in *Tafseer Burhan* regarding the verse:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ

“On the day when some of the signs of your Lord shall come...” (Qur’an, Surah Anaam 6: 158)

It says that it is a remote possibility; the report is as follows: narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“There is always a divine proof present on the earth, who knows what is lawful and what is prohibited and who invites the people to the path of God. And the Divine Proof will not leave the earth except forty days before the Day of Judgment. Thus when the Divine Proof is taken up, the door of repentance will be closed.

“...its faith shall not profit a soul which did not believe...”

...the Divine Proof is taken up.”[35](#)

In reply we say: Indeed during the period of the reappearance of Imam (as) people will not be immune to sins. The implication of the report is that if mature persons commit sins and before that appointed hour repent for them, their repentance will be accepted but when the Divine Proof is raised up, the doors of repentance will also close; on the basis of this there is no contradiction between this report and that cause.

And there may be other reasons also between reports that are collected that perhaps may be the best reason; and it is that His Eminence, Mahdi (aj) will accept the repentance of those about whose faith he is certain that it is sincere and real. But he would not accept it from those who are apparently believers and who merely claim to have faith and the other action is the past action. We have already mentioned points in support of this before, that His Eminence will judge on the basis of his own intuition and it is peculiar to him. This is the logical explanation that this humble servant has come across. And the respected scholar Nimatullah Jazaeri (r.a.) has mentioned as follows in the book, *Al-Anwaarun No'maaniya*:

“I have given a lot of thought to these reports and I wanted to make sense of all of them together till finally the Almighty Allah gave me the *Tawfeeq* and I came across a tradition that reconciles the apparently conflicting traditions and the gist of that tradition is that: When His Eminence, Mahdi (aj) arises, the Almighty Allah would raise from the grave some who have died on confirmed infidelity as the discussion on this will come – and His Eminence will not accept the repentance of these people as they had died previously and have already seen the divine punishment with their own eyes and now they helplessly want to embrace faith because repentance in such condition would be like that of Firon when he was about to drown and he said: I repent and the Almighty Allah replied:

الآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

“...and indeed you disobeyed before...” (Qur’an, Surah Yunus 10:91)

And He did not accept his repentance. Or it is like someone whose soul has come upto the throat and he has seen his place in Hell-fire; now if he repents his repentance will not be accepted; and as for those who are alive during the period of reappearance and who have not died before, they will either have to accept faith or be eliminated.”[36](#)

I say: This matter is right in itself but the coming group of traditions does not accept this because they describe the condition of those who are alive – as it is obvious for those who think upon it – apparently the late Sayyid (q.s.) when he came across this tradition, he reconciled them according to its *Qareena* (method). In any case, the possibility applicable here is either the first or the second that we have mentioned.

5. It is what His Eminence said in the tradition about Dajjal: His right eye has metamorphosed...and informs us of the reason of his being named as (Christ); effaced coins whose minted designs are rubbed out is also one of these; and the land of *Mastah* is called as *Mash-haa*.

Another reason is known from the statement of the compiler of *Qamoos* that: Because he was sinister and of ill omen they named him as *Masih*. Under the meaning of *Tamseeh* he says: It is that the Almighty Allah either creates a thing to be blessed or cursed, opposites of each other. And Jesus Christ is named such due to his blessings and there are five explanations of this statement that I have mentioned in the gloss that I have written on *Mashaariqul Anwaar*.

6. The author of *Qamoos* has said regarding the meaning of *Dajjal* as follows: *Dujail* on the weight of *Zubair*: Oil etc which is massaged to camels. And it is from this aspect that he is named as Dajjal since he would cover all the earth. Or could be in the meaning of *Dijl*, that is lying, cheating, burning, copulating and traveling all over the world. Or *Dijl* is taken from *Tadjeelan* which implies concealing and polishing – due to deceit and falsehood – or from Dajjal in the meaning of gold or gold water as the treasures will follow him. Or Dajjal is for the handle of the sword or *Dajla* for the numerous friends. Or Dajjal is one the weight of *Sahhaab* in the meaning of dung – since he will defile the earth – from *Dajlun Naas* as people will follow him.[37](#)

7. Sayyid Jazaeri says in the book *Al-Anwaarun No'maaniya*: And as for Dajjal; from the tradition of Shaykh Sadooq you know that he will appear from Isfahan and it has come in numerous traditions that he will appear from Sistan, and the conclusion of all these traditions together is that he will have multiple advents, just as he has different conditions, may curse of Allah, the angels and all the people be on him.[38](#)

8. Shaykh Ameenuddin Fadl bin al-Hasan Tabarsi says in his *Tafseer Majmaul Bayan* in a *Mursal* tradition (having incomplete chain of narrators) from the Holy Prophet (S) that he said:

“Those who recite Surah Kahf for eight days will remain safe from all kinds of mischief, and if Dajjal appears in those eight days, the Almighty Allah would make them immune to the mischief of Dajjal.”[39](#)

In the same book, in another tradition of His Eminence, it is reported that he said:

“One who recites ten verses of Surah Kahf from memory will not be harmed by the mischief of Dajjal and one who recites the whole chapter would enter Paradise.”[40](#)

In another report it is quoted from His Eminence that he said:

“Shall I not tell you about the chapter of Qur'an during the revelation of which 70000 angels followed it, such that their greatness had filled the space between the heavens and the earth? Why? He replied, “It is the Surah Ashaab al-Kahf. One who recites it on Friday will be forgiven by Allah till next Friday with an addition of three days and a light will be bestowed on him, which will reach upto the sky and he would

remain safe from the mischief of Dajjal.”[41](#)

In another traditional report it is narrated from His Eminence that he said:

“One who learns by heart the first ten verses of Surah Kahf and then he comes across Dajjal, he (Dajjal) will not be able to cause him any harm. And there would be a light on the Day of *Qiyamat* for one who learns by heart the last part of Surah Kahf.”[42](#)

[1.](#) Biharul Anwar; Vol. 52, Pg. 320

[2.](#) Al-Muhajja, Pg. 752

[3.](#) Tafseer al-Ayyashi, Vol. 1, Pg. 183

[4.](#) Biharul Anwar; Vol. 51, Pg. 60

[5.](#) Tafseer Al-Burhan, Vol. 3, Pg. 288

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

[7.](#) Ghaibat Nomani, Pg. 233

[8.](#) Irshad Dailami

[9.](#) Biharul Anwar; Vol. 52, Pg. 376

[10.](#) Al-Burhan, Vol. 2, Pg. 343

[11.](#) Biharul Anwar; Vol. 52, Pg. 316

[12.](#) Basairud Darajaat, Vol. 1, Pg. 24

[13.](#) Kamaluddin, Vol. 2, Pg. 673

[14.](#) Biharul Anwar; Vol. 52, Pg. 335

[15.](#) Rauda Kafi, Vol. 8, Pg. 240

[16.](#) Biharul Anwar; Vol. 52, Pg. 391

[17.](#) Kafi, Vol. 1, Pg. 407

[18.](#) Biharul Anwar; Vol. 52, Pg. 224

[19.](#) Biharul Anwar; Vol. 53, Pg. 34

[20.](#) Kafi, Vol. 1, Pg. 387

[21.](#) Kashful Muhajja, Pg. 684

[22.](#) Suffa: A raised platform in the cellar in Samarra where people go for prayer and seeking mediation.

[23.](#) Biharul Anwar; Vol. 52, Pg. 320

[24.](#) Biharul Anwar; Vol. 52, Pg. 390

[25.](#) Biharul Anwar; Vol. 47, Pg. 320

[26.](#) Biharul Anwar; Vol. 47, Pg. 320

[27.](#) Kamaluddin, Vol. 2, Pg. 335

[28.](#) Kamaluddin, Vol. 2, Pg. 525

[29.](#) Biharul Anwar; Vol. 39, Pg. 243

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

[31.](#) Biharul Anwar; Vol. 53, Pg. 52

[32.](#) This word ‘Mushtarta’ (conditional) is present in Kamaluddin but not in Tafseer Al-Burhan. It could either imply attachment, that is Imams who are related to each other or it could be in the meaning of alien as they have no friends so that their rights could be restored and in this case it would denote Hazrat Hujjat (aj).

[33.](#) Kamaluddin, Vol. 2, Pg. 336

[34.](#) Biharul Anwar; Vol. 52, Pg. 354

[35.](#) Tafseer Al-Burhan, Vol. 1, Pg. 564

[36.](#) Al-Anwaar an-No’maaniya, Vol. 2, Pg. 72

[37.](#) Qamoos, Vol. 3, Pg. 374 (Beirut)

[38.](#) Al-Anwaar an-No’maaniya, Vol. 2, Pg. 110

[39.](#) Majma al-Bayan, Vol. 6, Pg. 447

[40.](#) Majma al-Bayan, Vol. 6, Pg. 447

[41.](#) Majma al-Bayan, Vol. 6, Pg. 447

[42.](#) Majma al-Bayan, Vol. 6, Pg. 447

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