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The Letter Tha (Th)

1. Thawaab (Reward) Of Good Deeds And Their Acceptance Is Subject To The Wilayat Of His Eminence

In the Part One of the book have already proved this matter and in the Part Eight again we shall discuss further points to prove this assertion.

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

“One who agrees (believes) in the Imamate of the Imams from my forefathers and descendants but denies Mahdi from my descendants is like one who accepts the prophethood of all the prophets but denies the prophethood of His Eminence, Muhammad (S).”

Abdullah bin Abi Ya'fur says:

I asked: “Who is the Mahdi from your descendants?” He replied: “The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you.”¹

There are a large number of traditions on this topic, some of which we shall narrate in the eighth part, if Allah, the Almighty wills.

2. Revenger Of The Blood Of Husain (as) And The Martyrs Of Kerbala

It is mentioned in *Majmaul Bahrayn* that:

“Revenger is one who under no circumstance rests till he does not avenge the blood shed from his side.”

We read in *Ziarat Aashura*:

“I beg Allah, Who honored you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendant of Muhammad (S) at the time of the final and decisive war to take revenge for you.”

In *Bihar* quoting from *Ghaibat Nomani* from Abu Ja'far Baqir (as) under the description of the qualities of Imam Qaim (aj) he said:

“His mission is nothing but the complete extermination (of those who will oppose him). He will not leave anyone (from the enemies of truth).”²

Ayyashi has mentioned in the exegesis of the verse:

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

“And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.” (Qur'an, Surah Isra 17:33)

The report of Salaam bin al-Mustanir from His Eminence, Baqir (as) that he said:

“It was Husain bin Ali (as) that was martyred unjustly and we are his successors. When the Qaim from us rises he will set out to revenge the blood of Husain (as). Then he will unleash such killings that it will be alleged that he is doing *Israaf* (excess) in killing.”³

His Eminence also said:

“The one killed is Husain (as) and his *Wali* is Qaim (aj). And the *Israaf* in that killing is: He would kill other than his killer. (that is Mansoor) because he will not leave the world till by the medium of a man from the progeny of the Messenger of Allah (S) he gets help and victory such that he would fill the earth with justice and equity just as it would have been fraught with injustice and oppression.”

In another traditional report in *Kafi* from His Eminence, Abu Abdillah Sadiq (as) with reference to the same verse it is mentioned:

“It was revealed about Husain (as). If people are killed due to him it is not *Israaf* (excess).”⁴

In the book *Ilalush Sharai* it is narrated from His Eminence, Baqir (as) that he said:

“When my grandfather, Husain (as) was martyred, the angels raised up their lamentations of protest in the court of Allah, the Mighty and the Sublime, and they said: “O God, owner of discretion! Will you ignore the one who has killed Your chosen one, son of Your chosen one and the best of creations?”

The Almighty Allah revealed to them: “O My angels, rest assured. By My Mighty and Glory, I will indeed

take revenge from them – even if it be after sometime.” After that Allah, the Mighty and Sublime, removed the veil from the faces of the Imams from the progeny of Husain (as). The angels became glad and noticed that one of them was standing up in prayers. Allah said: “I will take revenge from them from this Qaim (the standing one).”⁵

In *Kafi* it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

“When Husain (as) was martyred, the heavens and the earth and all that is in it lamented and said: “Lord, permit us to destroy all the creatures and to renew the earth again as they have considered Your sanctity lawful (to defile) and have slain

Your chosen one.” So the Almighty Allah revealed to them, “O angels, O My heavens and O My earth! Rest assured!” Then He removed a curtain behind which were visible, Muhammad and the twelve successors. He held the hand of the Qaim from among them and said: O My angels and O My heavens and O My earth, I will help them. He repeated it thrice.”⁶

In *Ghayat al-Maraam* the great traditionist, Sayyid Hashim Bahrani has quoted a tradition from the Ahle Sunnat channels in the narration of *Me'raaj*(ascension) as follows:

“The Almighty Allah said: O Muhammad! would you like to see them? I said: Yes! The Lord said: Turn towards the right of the *Arsh*. When I turned in that direction, I immediately 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 (aj) surrounded by effulgence, reciting the prayers in standing position. And he, that is Mahdi (aj) was among them like a brilliant star. The Almighty Allah said: These are the Divine Proofs and he is the revenger of your progeny. By My honor, he is the necessary proof for My friends and the revenger from My enemies.”⁷

In *Biharul Anwar* the qualities of His Eminence, Qaim (aj) are described by His Eminence, Abu Abdillah Sadiq (as) in the following tradition:

“There will be some men whose hearts will be as strong as iron and who will not have an iota of doubt and regarding their faith in Allah they shall be as solid as rocks. They shall be so valiant that if they were to attack mountains, they could move them from their place. And to whichever area they turn they shall destroy it and for seeking blessings and to create courage in the hearts they will keep kissing the saddle of Imam Qaim (aj). They shall be right upto the expectations of the Imam.

They shall be men that do not sleep at night. They shall be busy all night in prayers. The sound of them reciting the Qur'an will seem like humming of the bees. They shall spend the night standing and in the morning mount their horses. In the night they will be like monks and ascetics and in the day they shall be like ferocious lions.

They shall be more obedient to their Imam than a slave girl is to her master. Their heart (from the aspect

of faith) will be like lanterns in which the flame is lighted. They shall be fearful of Allah. They shall invite towards martyrdom. They shall be eager to be killed in the way of God. Their slogan shall be: *Yaa Tharatal Husain!* That is: “Revenge of the blood of Husain!” When they march, their awe shall precede them for a distance of one months travel (far away). It is through them that Allah will help the true Imam.”⁸

It is narrated from His Eminence that he said:

“When the Qaim (aj) rises up, he will slay the grandsons (descendants) of the killers of Husain (as).”⁹

A tradition of His Eminence, Reza (as) has explained the logic behind this and it says that they would be killed due to their satisfaction at the deeds of their ancestors and because they used to boast and feel proud of it. And it is well-known that one who is satisfied at something, it is just as if he has committed it.

In the book, *Al Muhajja Feema Nazala Lil Qaaimil Hujjah* it is mentioned that Imam Sadiq (as) said regarding the verse:

وَمَنْ قُتِلَ مَظْلُومًا

“And one who is killed unjustly... (Qur’an, Surah Isra 17:33)

This verse is revealed about Husain (as). If his *Wali* (successor) kills the people of the earth it will not be *Israaf* (extravagance). And his *Wali* is Qaim (aj).”¹⁰

- ^{1.} Kamaluddin; Vol. 1, Pg. 338
- ^{2.} Biharul Anwar; Vol. 52, Pg. 231
- ^{3.} Tafseer al-Ayyashi, Vol. 2, Pg. 290
- ^{4.} Rauda Kafi; Vol. 8, 255
- ^{5.} Ilalush Sharai; Shaykh Sadooq; Pg. 160
- ^{6.} Kafi, Vol. 1, Pg. 534br
- ^{7.} Ghayat al-Maraam Pg. 194
- ^{8.} Biharul Anwar; Vol. 52, Pg. 308
- ^{9.} Biharul Anwar; Vol. 52, Pg. 313
- ^{10.} Al-Muhajja, Pg. 740

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