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The Letter Z'a (Z')

1. Z'uhor (Appearance) Of Truth At The Hands Of His Eminence

Under the topics of the life of the earth through the presence of the Imam and the elimination of the infidels and rebuilding the foundations of Islam we have quoted some traditions and narrations that also go on to prove the above.

2. Z'afar – Victory And Success Of His Eminence Over His Opponents

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

“Indeed, there is a concealed victorious Imam from us such that when the Almighty Allah desires to reveal his affair He would insert a dot into his heart and then He would reveal him and he would rise up with the divine affair.”¹

In *al-Muhajja* it is narrated from Imam Ja'far Sadiq (as) regarding the verse:

لَوْلَا أَخْرَجْنَا إِلَيْ أَجَلٍ قَرِيبٍ

“Wherefore didst Thou not grant us a delay to a near end?” (Qur'an, Surah Nisa 4:77)

That:

“Till the time of the reappearance of the Qaim, as help and victory is for him alone.”²

In the discussion about the knowledge of His Eminence we shall present additional matter that supports

this point.

3. Z'ulm – Injustice Of The Enemies Upon His Eminence

Ali bin Ibrahim has reported from His Eminence, Abu Ja'far Baqir (as) through his own chain of narrators in his *Tafseer* that the Imam said regarding the verse:

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

“And whoever defends himself after his being oppressed.” (Qur'an, Surah Shura 42:41)

“It means that the Qaim and his companions; because it is them, against whom there is no way and when the Qaim arises he would take revenge from the Bani Umayyah, the deniers and the haters of himself and his companions.”³

In the book of *al-Muhajja* the same report is quoted from Muhammad bin al-Abbas from his own chain of reporters from a channel other than that of His Eminence. And in the *Tafseer* of Ali bin Ibrahim it is narrated from Imam Ja'far Sadiq (as) that he said regarding the verse:

أُذْنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظُلْمُوا ۝ وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them...” (Qur'an, Surah Hajj 22:39)

The Ahle Sunnat say: This verse is revealed for the Holy Prophet (S) when the infidels of Quraish expelled him from Mecca, while actually it is for Qaim (aj) that when he would reappear he would take revenge for the blood of Husain (as), and it is His statement that we are heirs eligible for blood money.”⁴

The late Sayyid Bahrani has also narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

“This verse is regarding the Qaim and his companions.”⁵

In the books of *al-Muhajja* and *Biharul Anwar* it is narrated from His Eminence, Baqir (as) that he said:

“When Qaim (aj) reappears he will rest his back on the Sacred House (Holy Kaaba) and while he would be taking refuge in it. He would call out till he says: And I put you under oath for the sake of the rights of Allah, the rights of His Messenger and the rights of the relatives and kinsfolk of the Messenger of Allah (S) that you help me and to keep away from me anyone who does injustice to me because I am fearful, we have been oppressed and we have been rendered homeless from our town and children and...”⁶

The complete text of the above narration shall be presented to the readers under the topic of the calls of

His Eminence, if Allah the Almighty wills.

In *Biharul Anwar* it is quoted on the authority of His Eminence, Abu Abdillah Sadiq (as) that he said:

“Qaim (aj) will move forward and accompanied by his companions and people, reach Najaf. At that time the army of Sufyani will come out against His Eminence from Kufa. That day would be Wednesday. Then he would demand them to heed his call and fulfill his rights and he would announce that he is oppressed and he would say: Whoever has an argument against me with regard to Allah, I am the person most proximate to Allah.”⁷

In *Kamaluddin* through the author’s own chain of narrators it is mentioned that Imam Husain (as) said:

“The Qaim of this Ummah is my ninth descendant and he is the one who would have an occultation and he is the one whose inheritance shall be distributed even though he would be alive.”⁸

In that same book under the report of Abu Khalid Kabuli it is narrated from His Eminence, Ali Ibne Husain (as) that he said:

“As if I can see Ja’far Kazzab helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim (aj), he will become the executor of his father’s estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully.”⁹

It is narrated from Rashiq in the *Ghaibat* of Shaykh Tusi that:

Motazid summoned us (three persons) and commanded that we should take two horses each and ride on one and lead the other empty and to reach Samarrah lightly and as quickly as possible. And he gave us specific instructions to reach a particular area and house and he said: When you reach that house you would see a black servant. After that enter the house and whomsoever you find there, bring me his severed head. Thus we reached Samarrah and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present in the house.

He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before. As if it was just made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room having a river of water and at the end of which was a mat which seemed to be floating on the water.

Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had. At that moment Ahmad bin Abdullah, a person among us stepped into the water in order to enter the room. He began to sink in the water. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out of the water. He fell down unconscious for sometime.

The second time another member of our group repeated this. He also tried to step in the water to enter the room and he also fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah I don't know what the matter is and to whom we have come and indeed I beg Allah for forgiveness.

However he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there. Motazid was waiting for us and he had instructed the sentry that as soon as we came we should be taken to him immediately.

We reached him in the middle of the night. He asked us about what had passed. We related to him everything in detail. He cried: Woe be unto you, did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it I shall cut off your heads. Till he lived we also did not dare to relate this matter to anyone.¹⁰

4. Appearance Of The Perfections Of The Imams And Their Manners And Morals By The Instance Of The Reappearance Of His Eminence

In letter 'Kh' under the topic of the completion of knowledge by His Eminence we had mentioned a tradition from the Holy Prophet (S) in the description of His Eminence, Qaim (aj) that he is the apparent and the hidden of them (Imams). And it means – and Allah knows best – that: His Eminence is the one who will expose the hidden and apparent sciences that the Almighty Allah had bestowed to the Holy Prophet and the Holy Imam (as) and he is the expression of all their perfections and manners. That which supports this point is a tradition quoted in *Biharul Anwar* in brief:

Amirul Momineen (as) was seated in the Masjid and some of his companions were in his company. They said to His Eminence: O Amirul Momineen, recite a sermon for us. He told them: My words are difficult and they shall be considered difficult. Except for the wise no one would be able to understand them.

The companions insisted on him that he must address them. So His Eminence told them: Get up. And he entered the house and said: "I am that one having greatness and then I subdued. I am the one who enlivens and causes to die, I am the first and the last and the apparent and the hidden."

The companions became angry and they said: This is heresy! And they got up from there. Ali (as) commanded the door, "O door, close upon them!" The door shut automatically. Then His Eminence – may Allah bless him and peace be upon him – said: "Did I not say that my words are difficult and that they shall be found hard (to understand) and except for the wise none shall be able to understand them? Come here so that I may explain to you my statement.

When I said I got superiority over you it was when I got this sword and I defeated you so that you may bring faith in Allah and His Messenger. When I said I bring to life and cause to die, I meant that I am the one who enlivens that Sunnah (of Prophet) and I cause the innovations to die. When I said I am the first it implied that I was the first to bring faith in God and become a Muslim. And when I said that I am the last I meant that I was the last one to put a cloth over the Prophet and bury him. When I said I am the apparent and the hidden, it means that I am in possession of the hidden and apparent sciences.”^{[11](#)}

If you pay attention to what we have mentioned in this part, the matter will become clear to you and you will know that His Eminence, Qaim (aj) is the expression of all the qualities of the Holy Imam (as).

- [1.](#) Kafi, Vol. 1, Pg. 343
- [2.](#) Al-Muhajja, Pg. 728
- [3.](#) Tafseer al-Qummi, Pg. 604
- [4.](#) Tafseer al-Qummi, Vol. 3, Pg. 93
- [5.](#) Tafseer Al-Burhan, Pg. 441
- [6.](#) Biharul Anwar; Vol. 52, Pg. 238
- [7.](#) Biharul Anwar; Vol. 52, Pg. 387
- [8.](#) Kamaluddin; Vol. 1, Pg. 317
- [9.](#) Kamaluddin; Vol. 1, Pg. 320
- [10.](#) Ghaibat Tusi, Pg. 149
- [11.](#) Biharul Anwar; Vol. 42, Pg. 189

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