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31. Guidance By The Effulgence Of The Holy Qur'an

As we have said: *Dua* for His Eminence, Qaim (aj) is a cause for increase in the divine effulgence in the heart, and when the ground of the heart is illuminated and filled with the effulgence of its Lord, man is guided by the light of the Holy Qur'an in such a way that he does not tread any other path and he understands from the Holy Qur'an things that other could not and the Qur'an would be a cure for the pain of his heart and a mercy for him.

Also: There is no doubt that as much as the faith is perfect and complete as much that person would benefit from the Holy Qur'an and its effects would be more and deeper on him. Just as one having a perfect taste, relishes a delicious dish while those who have no taste cannot enjoy that same food as much as they should. Rather it would seem unpleasant to them till they have their condition cured till all the traces of the disease are removed.

Thus one who is purer, his body would be affected more with good food and its effects will be clearly seen on him. And in the same way is the case of one who is clear of all impurities and evils, the effect of the Holy Qur'an would be more profound on him. And the guidance of the Holy Qur'an would be apparent in his words and actions. As much a person is perfect in faith, his insight, knowledge and benefits and guidance would be more. Allah, the Mighty and Sublime says regarding this:

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى

***"Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them."* (Qur'an, Surah Fussilat 41:44)**

As mentioned in the previous pages, praying for our Master of the Time (aj) is a matter that brings perfection of faith, it would also lead to the perfection in getting benefits from the Holy Qur'an. And that which supports this theory is the saying of Allah, the Mighty and Sublime:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ

"This Book, there is no doubt in it, is a guide to those who guard (against evil)." **(*Qur'an, Surah Baqarah 2:2*)**

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

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

"Those who believe in the unseen." **(*Qur'an, Surah Baqarah 2:3*)**

That he said:

"It denotes those who believe in the reappearance of Qaim (aj)."

In another traditional report His Eminence said:

"*Ghaib* (unseen) is the *Ghaib* Hujjat (proof) and that which proves this is the statement of Allah, the Mighty and Sublime:

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

"And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait." **(*Qur'an, Surah Yunus 10:20*)**

The conclusion derived thus is: Those who pray for the reappearance are in fact those who really have faith in the reappearance of Qaim (aj) and their praying proves this. And in the book of Abwaabul Jannah there is discussion on this topic that would remove all doubts about it.

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