



بسم الله الرحمن الرحيم

وصلی اللہ علیک یا ولی العصر ادرکنا

#### Editorial...

It is not easy to remain steadfast on the path of guidance in the darkness of this evil world where one person is unable to see the other. How can he derive benefit from the light of guidance in such an atmosphere.

O hidden sun of Imamate concealed in occultation !

In the dreadful shade of death, on the verge of destruction, the helpless human at the ferocious jaws of the nuclear powers with dread, Humanity was never so confused and scared.

Imam! O center of creation and the axis universe!

Sins, disbelief, deviation, materialism has exhausted the zest for life. Humanity is striving to save itself.

"O the sweetest spring of the world the spring of the life!

Trials and tribulations have cornered us on one side while grief and sorrow have trapped us on the other. But the believers in your Imamate are still steadfast in their faith. As per your orders, they pray day and night for the hastening of your reappearance. The difficulties and obstacles have not caused them to waver in the belief

"O the one at the pinnacle of good morals, the incomparable one with whom none can compete!"

Confused due to the condition of this world, a supplicant is expecting the universal achiever. When false claimants raised their ugly heads, people realised their reality, albeit gradually. They began to understand that a "Divine Reformer" was required for establishing the "divine government". He will, with his truthful hands defeat the satanic powers and destroy them completely. The aims of all the divine prophets will be realized. Every corner of the earth will be under the domination of the Remnant of Allah (Baqiyatullah)

*The similarity between this is found in the fact that every person is waiting for the reappearance of Imam (a.s.) for their personal motive. So it implies that if there is another way to achieve their aim, it will be welcomed the same way and (Allah forbid) they will not feel the necessity for Imam (a.s.)'s reappearance any more. For these people Imam (a.s.) is only a means for achieving their ends and he (a.s.) is not their ultimate aim. It also becomes clear that despite the invocations of people for years, Imam has not yet appeared. Is it because people have their selfish motives before them while praying for the reappearance of Imam (a.s.)? Hence do the prayers of any of them deserve to be accepted?*

Very few people are sincerely waiting for the reappearance of Imam-e-Zamana (a.s.). Who wishes for the reappearance for Imam's (a.s.) own sake? Who is it for whom worldly problems are minor in comparison to the absence of Imam (a.s.) from his eyes? Nothing is more painful for him than the pain of occultation, the separation from his Imam(a.s.), the Yusuf of Zahra (s.a.).

Imam Jafar Sadiq (a.s.) used to think of Imam Mahdi (a.s.)'s occultation and weep. Tears flowing, he would utter the following words, "My Chief! The thoughts of your occultation have made the eyes sleepless. Comfort has been taken away and the care of heart snatched away."

*(Kamaluddin pg. 353)*

The followers of Ali (a.s.) and the martyrs of Imam Husain (a.s.) were devoted to their respective Imams. The Imams existence was the greatest bounty for the shias. They did not care for what befell them and only wished that the Imam (a.s.) should remain safe. On the eve of Ashoor, when Imam Husain (a.s.) annulled the allegiance taken by his companions and gave them permission to leave him, they exclaimed in unison,

"We consider death at your feet equivalent to everlasting life and life without you as death."

A Shia is the one who loves the Imam from the depth of his heart for Imam himself and who strives to refrain from acts disliked by Imam (a.s.) And when his love reaches to the zenith, his complete existence is attached with the Imam (a.s.) and nothing else. He will remember Imam (a.s.) and will remain sorrowful till he achieves his aim. He will not be pleased with any other thing in the world.

(It is very sad that I see everyone and cannot see you. When shall I be able to see you and when will the flames of the desire to meet you extinguish? (Dua-e-Nudba).

He will be ashamed of his deeds and will attempt to perform every action that pleases the Imam (a.s.) and causes the hastening of his reappearance.

On the other hand, if someone is a devotee of Imam (a.s.) only for his personal gain, his devotion will last only till his needs are fulfilled. If at some time he sees that the love of Imam (a.s.) is harmful for him, he will prefer his own well-being to the love of Imam Husain (a.s.) just like the people of Kufa who arrested Janabe Muslim (a.s.) when they found that their devotion to Imam Husain (a.s.) and their support to his representative will be harmful to their limited worldly life. Let us take account of our own feeling. Let us look into our own hearts and check the cause of our desire for the reappearance of Imam (a.s.).

And what is our motive for looking unto him? If we love him like the martyrs of Karbala loved Imam Husain (a.s.), well and good. We must thank the Almighty for the same. And also pray for the increase in our love towards him and for steadfastness till the last moments of our life.

But if Allah forbid, our love for him is for selfish motives then also we must not despair. We must become Ibn Yazid ar-Riyaahi and enroll ourselves in the army of *Imam-e-Zamana (a.s.)* but *not before its too late.*

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### **Sadqa For The Safety Of Imam-e-Zamana (a.t.f.s.)**

In today's world of science and technology, doctors have found solutions to numerous diseases which were once considered as incurable and fatal. Inventions of sophisticated devices and formulation of new life saving drugs have helped them in their cause. Yet, we find Muslims who say that a person's life and sustenance can be increased and calamities averted merely by giving alms.

Sadaqah is derived from the word Sadq i.e. to be righteous, truthful, alms-giving. We will focus our attention on its third meaning i.e. alms-giving and discuss about it. While going through the pages of history - which are full of incidents about the benefits of giving alms - one incident stands apart.

It is narrated that once Hazrat Isa (a.s.) was passing by a house along with his companions. Celebrations were going on in that house on the occasion of a marriage. Hazrat Isa (a.s.) pointed out to his companions that tomorrow, (the people of) this house will be aggrieved. On the morrow, the companions of Hazrat Isa (a.s.) informed him that nothing like what he had predicted had occurred in that house. Hazrat Isa (a.s.) decided to visit that house and find out the reason due to which the calamity was averted. On inquiry, the newly married bride of the house spoke about the events of the previous night. She said that last night she had given bread to a beggar who had come to their house. After knowing this Hazrat Isa (a.s.) lifted the bed and they saw that there was a snake with a bread in its mouth. Hazrat Isa (a.s.) showed them that the alms which was given in the form of bread by the bride had saved them from death. The traditions of the infallibles (a.s.) too speak about the advantages of giving alms. Discussing all of them is beyond the scope of this article. We will restrict our discussion in reviewing only a few of them.

It has been narrated from Imam Baqir (a.s.) that *giving of alms prolongs one's life and saves a person from seventy types of difficulties at the time of death.*

*(Man la Yahzorohul Faqih p 34 H. No. 1729)*

Imam Sadiq (a.s.) says, *"Allah will keep away all the difficulties which descend from the sky in the daytime, if one gives alms early in the morning. And Allah will keep away all the difficulties which will descend from the sky in the night, if one gives alms in the early hours of night."*

*(Ibid., H. No. 1733)*

Hazrat Ali (a.s.) says, *"In order to be exonerated of your sins and be included under the grace and love of Allah, give alms and observe the bonds of relationship."*

*(Ghurarul Hekam by Abdul Waahid Aamudi)*

A tradition from Holy Prophet (s.a.w.) summarizes all the benefits of giving alms. He (s.a.w.) says, *"There is no god except Allah, giving alms saves a person from sickness, plague, fire, drowning, falling and madness."* Then Holy Prophet (s.a.w.) counted seventy difficulties from which a person can be saved by giving alms.

*(Man la Yahzorohul Fagih, p 35, H. No. 1734)*



Now that we are familiar with the benefits and effects of giving alms, the question which comes to our mind is "How can the giving of alms by us be the cause of safety of our last Imam, Imam-e-Zamana (a.s.)?"

All human relations, actions, etc. are based on the natural instincts of love and attachment. This attachment and love may be for worldly gains or for the hereafter. Islam, the last and the perfect religion of Allah is based on attachment. Thus we find in Quran: **"And those who believe, love Allah the most."** (Baqarah: 165,)

The point to be noted here is that when a person shows interest or love towards something, then he will show his love and attachment for everything related to that particular thing. We see in our daily lives that if a person is interested in a particular field of study, engineering for instance, he will not only be interested in the area of his specialization but he will also be interested in all those areas which are related to it. On the basis of the above principle, we know that the most esteemed and honored from among the creatures, in front of Allah, the Almighty, are the Holy Prophet (s.a.w.) and the infallible Imams (a.s.). We see in a tradition from the Holy Prophet (s.a.w.) that he said, *"The faith of no one is acceptable to Allah except for him who loves me more than himself, my family more than his family, my descendants more than his own descendants and myself more than his own self."*

It is crystal clear from this tradition that a true Muslim is filled with the love of Holy Prophet (s.a.w.) and his descendants and especially in the present age, with the love of our beloved master, Imam-e-Zamana (a.s.). Also we see a tradition from Imam Mahdi (a.s.) who relates from his father, Imam Hasan al-Askari (a.s.): *"O my son know that the hearts of the obedient and sincere people will turn to you as birds turn to their nests."*

(Kamaluddin, p. 448)

But, only verbal claim that we love the Holy Prophet (s.a.) and our Imam (a.s.) is no proof. Rather, the proof of our love lies in our behavior, manners, dealings, etc. It is but natural that a lover likes the safety and security of the one whom he loves. A person can protect his beloved in two ways, directly or indirectly. Directly means himself protecting and indirectly means by arranging some protection for the beloved. In our age where it is not possible for us to physically see whether our beloved master, Imam Mahdi (a.s.) is protected or not (because of the barrier of occultation) there is no need to lose heart as we can always take the indirect way i.e. giving alms for his safety. A tradition from Ameerul Momineen Ali (a.s.) says (a.s.), *"Giving alms dispels calamity."*

When we go through the books of history, we realize that the great scholars of Islam have devoted a lot of pages on this topic. One such scholar is Sayyed Ibne Ta'oos (r.a.). He is one of the great Shiite personalities of 7th century hijri. He writes in his will to his son regarding the responsibilities towards Imam (a.s.) that, *"Give priority to Imam's need before asking your request. Donate alms and charity for his glorious being before you do for your own self or for your fanwy and offer supplications for him before remembering yours. In short, in all your good and recommended deeds, give priority to his pious and precious being because this attracts the attention of Imam (a.s.) towards you and will increase his generosity and kindness upon you."*

At this juncture, one question might intrigue you and that is, *"Does Imam (a.s.), who is having all the blessings, knowledge and kindness of Allah need the alms of a few pennies given by us?"*

The answer is certainly not. But as we have seen in the foregoing paragraphs, that when you love someone, that love should be manifested in your behavior, dealings and manners. By giving money in charity, we are manifesting our love towards our Imam (a.s.) and fulfilling the condition of the tradition of the Holy Prophet (s.a.w) that says, *"The faith of no one is acceptable to Allah except for him who loves me more than himself....."* And also we have to keep this point in mind that Imam-e-Zamana (a.s.) himself says, *"Pray more for my early reappearance. Indeed, in it there is salvation for you."*

We find that there are many supplications which have been narrated by our Imams (a.s.) to pray for Imam Mahdi (a.s.) in the time of occultation. For more details about invocations refer to the book of Mafateeh-ul-Jinan by Shaykh Abbas Qummi. We also see that Imam (a.s.) himself has asked us to pray for his early reappearance though he is in no need of our invocations. It (reciting invocation) is a sign and manifestation of our love towards him.

Now, after understanding why alms should be given for the safety of Imam (a.s.), the question which arises is *"What should we do with money collected as alms?"* *The reply to this lies in a tradition from Imam Sadiq (a.s.) who says "If a person is not near and cannot send his gifts to us, then he should give it to our pious Shias. He will get the same reward of giving it to us..."*

(Man la Yahzorohul faqih)

In the end we pray to Allah, the Almighty, to increase our grace and provide us opportunities so that we can manifest our love towards Imam al-Muntazar al-Mahdi (a.s.) by giving alms for his safety and performing only those deeds which bring us closer to him.

## **Benefits From An Occult Imam**

Whenever the discussion of occultation crops up, queries of various kinds invade the minds of the people. The most common among them being as to what is the benefit of an Imam who is in occultation? In other words, what is the purpose of having a leader with whom neither we can come in contact nor meet?

In this article, we shall attempt to convey to our readers the answer to the query and make people realize as to how can one derive advantages from an Imam during occultation.

### **Benefits During Occultation**

The root of this question lies in the fact that the criteria for measuring the benefits of a particular thing are relative, artificial and man made. In other words, if something is apparently useful and profitable for him, it is beneficial, not otherwise.

Such queries are raised because we do not seem to obtain any apparent benefit from Imam Mahdi (a.s.) during his occultation. Although, it is a genuine problem, yet we must know that if we are not receiving benefits from Imam (a.s.), it is due to our own shortcomings. Our laziness and defects may have closed the gates of beneficence for us.

### **Criteria Of Utilitarianism**

Before the questions are answered, it will not be out of place to ask that is it necessary that Allah should create only that thing which is of utility to other creatures or rather only its existence is enough for itself? Consequently, other creatures would claim that since man is not beneficial for them then his existence is not required.

The prophets came, propagated religion and departed from this world. What were they for use in our existence to the prophets? The Almighty Allah did not send the prophet and messengers to serve our purpose. He had sent them to complete his proof.

He sent them to achieve a sublime position by withstanding difficulties in the way of propagation. May be it is because of this, that whenever the people offered to recompense them for their efforts, they replied, **"I do not seek any reward from you. My reward is with Allah."** (Holy Quran) Thus, they never expected any encouragement or praise from the people nor did they despair on account of the people's apathy.

Hence, when we are not the criterion to determine the utility of a particular thing and the prophets were not sent to serve our purpose, we cannot, in the first place, question the benefits of the Imam (a.s.)'s existence during occultation.

### **Survival Of The Universe**

Putting our personal interests aside, we can consider the benefits and advantages of the Imam's (a.s.) existence. At this point it must be known that utility of each entity depends upon its individual capacity. The beggar and the king can never be equal.

### **Expanse Of existence**

The Prophets and the Imam (a.s.) are the proofs of Allah upon this earth. The universe continues to exist because of their presence. Today, the proof of Allah upon earth is Hazrat



Imam-e-Zamana (a.s.). He is the pivot and the center of the universe. It survives because he exists. He is the Imam of the whole universe and that is why every particle of the universe acknowledges his presence. A tradition from Imam Jafar as Sadiq (a.s.) says: *"Had the earth been without an Imam, it would sink, swallowing its inhabitants."*

(Al-Kafi, vol. 1, p. 179).

Another report states: *"The proof was prior to creation, it is with creation and shall continue to exist after the creation has perished."*

(Al Kafi Vol. 1, p. 177).

The same concept has come in an invocation, *"Imam is the one whose continued existence is the cause of the universe's survival. Sustenance descends due to his presence. The earth and the heavens survive due to his existence."*

(Mafaatihul Jinaan, Dua-e-Adeelah)

Thus if the earth and the heavens exist, it is only because of Imam (a.s.)'s presence. We live and continue to receive sustenance due to him. Every living being in the world owes its existence to his presence. These are the consequences of the existence of Imam (a.s.). The central factor is the existence of Imam (a.s.) which neither depends upon his reappearance nor occultation. Whether apparent or concealed, he is the pivot of the universe. How meaningful are the following sentence of Ziarat Jameah: *"Allah initiated the creation for your sake and will terminate it with you. Rain descends for your sake and due to your existence, the sky is prevented from crashing to the earth. Only through your mediation are our sorrows and griefs dispelled."*

(Mafaatihul Jinan)

The question however remains as to how can we derive benefit from Imam (a.s.) during his occultation? The question is as ancient as the phenomenon of occultation.

### **Sun Behind The Clouds**

Explaining the following Quranic verse, **"O those who believe! Obey Allah and Obey the Messenger and those who have authority amongst you"**, the Holy Prophet (s.a.) said to Jabir Ibn Abdullah Ansari, *"They will go into occultation from their partisans and followers. (And then) only those whose hearts have been tested for faith by Allah shall remain steadfast on their Imamate (and those with weak faith shall deviate)."*

At this point Jabir ibne Abdullah (r.a.) inquired, *"O Messenger of Allah, would his partisans attain benefit from him while he is in occultation?"* The Holy Prophet (s.a.) replied, *"By the One who has sent me as a Prophet, people will receive light from his splendor and benefit from his guardianship during his occultation just like they benefit from the sun when it hides behind the clouds."*

(Kamaaluddin by Shaykh Sadoog, p. 253)

A similar question was put to Imam Jafar asSadiq (a.s.) by Mahraan Al Damish: *"How shall the people benefit from the hidden and the concealed proof?"* Imam Sadiq (a.s.) replied, *"Just like they derive benefits from the sun when it is concealed behind the clouds."*

(Ibid., p. 207)

The above tradition has been quoted by Shaykh Sulayman bin Ibrahim Qandoozi on page 477 of his book "Yanaabiul Mawaddah", quoting from 'Faraaidus Simtain' of Shaykh Hammui. Both the afore-mentioned are Sunni scholars of repute. When the same query was put to Hazrat Hujjat (a.s.) himself, he remarked in his letter to Ishaq bin Yaqoob: *"Deriving benefit from me during*

*my occultation is like obtaining advantage from the sun when concealed behind the clouds."*

This letter was sent through the second special deputy of Imam (a.s.), Muhammad ibn Uthman Amri (r.a.). (Ibid., p. 485)

Noteworthy it is that the question was posed to three infallibles and the reply from each of them was but one. Thereby ascertaining that the patron of them all is one - and He is Allah, Blessed and High be He.

Imam (a.s.)'s occultation is likened to the hiding of the sun behind the clouds. Some of the points understood in this analogy are explained by Allama Majlisi (r.a.) and are produced hereunder:

**(1)** Existence - Imam (a.s.) is the means for illuminating mankind with the light of guidance and knowledge.

It is only because of Imam (a.s.) that erudition and science have appeared in the world. Had he not been existing, divine wrath would have befallen on the world. Allah (s.w.t.) declares in the Holy Quran, "O Prophet! as long as you are there amongst them, God will not inflict His wrath upon them". Time and again during occultation, we have witnessed that when engulfed in difficulties and tribulations, things are placed in order with the support of Imam (a.s.) and our path is smoothened.

**(2)** When the sun is behind the clouds, people derive benefit from its existence. Yet, all eagerly await the clouds to sail past the sun to obtain maximum benefit from the visible sun. Similarly, at all times, the ardent Shias and the true lovers of Hazrat await the re-appearance of their leader.

**(3)** The denial of the existence of Imam (a.s.) during occultation after witnessing the signs is parallel to the denial of the sun when behind the clouds and not visible to the eye.

**(4)** Occasionally, the clouds move and let the sun be seen for some moments and the zealous manage to steal a glance at it. Similarly, some fortunate people are honored with the opportunity of seeing Imam (a.s.) during his major occultation.

**(5)** Just like the sun is beneficial to all, all benefit from the blessings of Imam (a.s.). However, just like a blind cannot obtain complete benefit from the sun, the one with, a blind heart does not achieve much from Imam (a.s.)'s existence.

**(6)** The rays of the sun enter the homes depending on the windows and ventilators. More that these impediments are done away with, more rays enter the house. Likewise, when a man cleans the veils from his own self, the windows of his mind and spirit open for him and he will benefit all the more from the guiding light of Imam (a.s.) and thus illuminating his own personality.

Purification of the self from carnal desires, animal instincts, sins and evil deeds is directly proportionate to the reception of light and guidance of Imam. If the purification of the heart and reformation of the soul continues, a time will come when he finds himself very close to the edifying star and his own personality exuding radiance.

**(7)** Apart from the above, more analogies can be presented. Just like the sun is the center of the solar system and all planets revolve around it, Imam (a.s.) is the axis of the universe and

everything circumambulates his divine persona. Even the sun itself revolves around Imam (a.s.) and is subject to his orders.

**(8)** The sun is the source of heat and light in the universe. The brilliance of the moon is because of the solar rays. Nothing possesses its own light or heat. Similarly, Imam (a.s.) is the light of guidance for this universe. Even the sun has obtained its light from Imam (a.s.) because the day there is no Imam on this earth, the sun will be devoid of its light.

### **Guiding The Affair**

The Almighty Allah has appointed the Pure Imams (a.s.) to guide the people through His Order. **“And We made them Imams who guide (the people) by Our Command...”**

(Anbiya: 72)

Guidance of the people through the command of Allah is the most significant factor. Generally, everything in the world of creation comes into existence through a process. A child enters this world after a period of nine months in the womb of its mother. However, if Allah wills, this period can be reduced to moments and that is when Allah commands, **“Be”** and **“It is”**. The Almighty Allah has bestowed the Imams (a.s.) of **“guiding with command”**. They have the capacity to transform a period just by looking at it. Imam Hasan (a.s.) changed the Syrian foe into a humble friend, Imam Husain (a.s.) transformed Zohair Qayn, Imam Mohammad Taqi (a.s.) changed the heart of the Syrian worshipper, etc. Similarly, Hazrat Vali-e-Asr (a.s.) has brought profound changes in the lives of people like Hasan Iraqi. Apparent presence is not a pre-requisite for such transformations. If the person is deserving and is given the opportunity by Allah, he can benefit from the same. Today even we can obtain guidance from Imam (a.s.) but the necessary condition is that we must sacrifice our desires for his pleasure.

### **Protection From Calamities**

Various traditions have emphasized the fact that the Ahlul Bayt (a.s.) are those personalities due to whom this universe is safe and sound. Hazrat Hujjat (a.s.) himself is reported to have said, *“Certainly, I am the cause of the safety of this world as the stars are the cause of safety of the heavens.”*

(Kamaaluddin, p. 485; Al-Ihtijaj by Shaykh Tabarsi, P. 471)

Moreover, Hazrat Vali-e-Asr (a.s.) has remarked in his letter to the respected Shaykh Mufeed (r.a.) for which the readers may refer to the back cover.

Each and every word of this letter is a witness to the deep love and affection of Imam Asr (a.s.) for his Shias. Notwithstanding their shortcomings and defects, he protects them. If the help and assistance of Imam (a.s.) was missing, we would have most certainly perished. There is someone who is protecting us all. Numerous incidents prove this fact. Imam (a.s.) has saved a number of people and protected them. Readers can refer to the books that have recorded such incidents.

Moreover, due to the presence of Imam (a.s.), people receive sustenance, the sick are cured and the childless bear children. In brief, there is no problem that cannot be solved by the help of Imam (a.s.), despite his occultation. He is prepared to favor us but we do not call him in the proper way.

**A Brief Exegesis Of The Supplication Allahumma Arrifni Nafsak**

In the occultation of Hazrat Vali-e-Asr (a.t.f.s.) there will be intolerable mischief (as we are witnessing), different views will be prevalent and Islamic teachings will be interpreted in a different way. At each step will lurk the danger of deviation and at every turn the danger of a slip. In such circumstances being firm on the true religion will not be an easy task. The traditions say about this time, *"a person will be a believer in the morning but by evening he will turn into a hypocrite or a disbeliever" or "at night he will be a believer and by dawn he will become a hypocrite of a disbeliever"*. The occultation of Imam (a.s.) will cause no confirmed way to find out the right path? Where is Allah and His true religion?

In the words of Ali (a.s.) *"to be hit by the sword would be easier than earning one lawful dirham"*.  
(Nahjul Balagha sermon 229)

Which means to earn lawfully will be more difficult than to be hit by the sword. Now when earning one lawful dirham will be so difficult then imagine how difficult will it be to stay firm on the right path throughout one's whole life? Perhaps keeping this difficulty in view Imam Zainul Abedeen (a.s.) said, *"Truly those people who in the occultation (of Imam Mehdi) acknowledge his Imamate, await his reappearance, are better than the people of all times because Allah has given them such an understanding that occultation for them is as good as meeting him. At the time of occultation these people are like those who did Jihad under the command of the Holy Prophet (saw). In the sense they are sincere and they are our true Shias, they invite to the way of Allah secretly and openly."*  
(Muntakabul Asar, 227)

As per the traditions, being firm on religion is like holding a fire ball in the palm and equal to walking on a thorny path. Today what is termed as Religion is not in consonance to the traditions of Imams (a.s.).

The Aimmah were aware of such situations and as such had informed their companions about the happenings in the last era. Imam Jafar Sadiq (a.s.) informed his companion Abdulla ibn Sinan, *"After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites "Dua-e-Gareeq". The narrator inquired as to what is "Dua-e-Gareeq."* Imam (a.s.) replied, *"Ya Allaho! Ya Rahmano! Ta Raheem! Ya Mugallebal Quloob! Sabbit Qalbee Ala Deenek!"* (O Allah! O Beneficient! O Merciful! O the Reformer of the hearts! Keep me firm on Your Religion). The narrator repeated the dua in this way, ***"Ya Allaho! Ya Rahmano! Ya Raheem! Ya Moqallebal Qoloob Wal Absaar Sabbit Qalbee Ala Deenek!"***

The narrator added ***"Wal Absaar" "Moqallebal Qoloob"***. Imam (a.s.) told him *"Indeed, Allah is Moqallebal Qoloob Wal Absaar", but you say only "Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!"*  
(Kamaaluddin, Vol. 2, p. 351, 352)

A few things become clear from this tradition:

- a) Imam (a.s.) is well-informed about the future events.
- b) He is concerned about the deliverance of his friends.

c) This deliverance is not possible without the help and taufeeq of Allah.

d) They don't tolerate any kind of addition or deletion in religious matters, even if that addition or deletion is proper in its place. (Those people should especially take care, who by using phrases like 'I feel that, 'I think that'; According to me, it should be like this', interpret religious sciences)

e) To be steadfast in the religion by one's heart, otherwise by outwardly actions, many people appear religious.

**Dua-e-Ghaibat:** Janab Zurarah narrates from Imam Sadiq (a.s.) that once while discussing about Imam Mahdi (a.s.), Imam Sadiq (a.s.) said "There will be an Occultation for Imam Mahdi (a.s.) before his reappearance!" Zurarah asked "Why?" Imam replied "Because of fear" (Imam then pointed towards his stomach). Continuing Imam (a.s.) said, "He is the one who is eagerly awaited (by the people). Then people will doubt in his birth. Some will say that his father [i.e. Imam Askari (a.s.)] left this world leaving no children, while some will say that Imam Mahdi (a.s.) died in his mother's womb itself. A few others will say that he had expired two years before the death of his father. He is the same one, whom the people are anxiously awaiting. Allah wishes to examine his Shias. Doubts and misconceptions of the deviated people will start in those times. O Zurarah! if you reach that time, then recite this dua Allahuma Arrifni Nafsak,

*O my lord! You introduce Yourself to me, because if You don't do so, I will not recognise Your Apostle. O my lord! You introduce Your Messenger to me. Because if You don't do so, I will be unable to recognise Your Hujjat. Because if You don't do so I will (most certainly) be deviated from the religion."*

*This tradition is reported in the famous and reliable book "Al-Kafi", vol 1 pg no 337-341, by the renowned Shia scholar 'Seqatul Islam - Sheikh Kulaini (a.r.). It is also noted by his esteemed student Mohammad ibne Ibrahim Nomani (a.r.) in his book Al Ghaibah' on p. 86. Besides these, the distinguished Shia scholar Sheikh Mohammed bin Ali bin Hussain, better known as Sheikh Saduq (a.r.), has also collected traditions similar in context, but have a slight variation in their wordings, in his book 'Kamaluddin wa Tamamun Naimah' vol 2 pg 242.*

All this gives us an idea about the authenticity of the dua. Thus and so this dua should be recited invariably, either in the qunoot of the namaz, or after the namaz.

Janab Syed Ibne Taoos (a.r.), in his book Jamaal-e-Usboo' cites the recommended actions to be performed on Friday. Here he relates from the first representative of Imam-e-Zamana (a.t.f.s.), "if due to a genuine problem, you cannot recite the various invocation on Friday, don't neglect this dua (i.e. Dua-e-Ghaibat). Because this dua is full of greatness and superiority. It is the grace and mercy of Allah, that He has bestowed on us such a great dua. The dua is as follows (Jamaal-e-Usboo, pg 318)

This dua also appears on page 588 of Mafatihul Jinan under the title Dua Dar Ghaibat-e-Imam-e-Zamana (a.s.)'. The beginning sentences are exactly the same and in place of "Your Prophet" we have "Your Messenger". This shows that during the period of occultation we must not forget to recite this dua, especially on a Friday - the day of Imam-e-Zamana (a.s.). Observing the significance of this dua we present herewith a brief exegesis of this dua.

### **Marefat (Recognition)**

In the dua the supplicant prays to Allah invoking Him to:

- 1) Bestow His recognition
- 2) The recognition of His Messenger
- 3) The recognition of His proof
- 4) If the proof is not recognised it would cause deviate him from his religion
- 5) If one recognises the proof he will also recognise the Messenger of Allah and Allah. And he will remain steadfast in religion, otherwise he will be led astray.

This shows the significance of the Marefat of Allah's proof (Hujjat).

### **Divine Cognition**

Divine Cognition is the most valuable possession in a believer's life. Hazrat Imam Husain (a.s.) says in Dua-e-Arafat: **"O Allah! One who did not recognise You, achieved nothing! And one who recognised You achieved everything."** A similar tradition says: **"One who has recognised Allah and revers Him refrains his tongue from useless words and protects his belly from prohibited foods."** (Arbaeen of Shaikh Bahai, Pg. 10)

The more one rises in recognition, the more his heart will be imbued with His greatness and respect. Seeing the magnanimity and the loftiness of Allah he begins to implore through the Divine names of O the Most Powerful! O Punisher!... and he trembles with fear. Seeing the beneficence he says, O Merciful! O our Supporter!... and the heart starts brimming with Divine Love.

It is a known fact that the Love of the Perfect Being imbues perfectness in man. Whatever perfections exist in the world they are due to just some rays of the Supreme splendour. Hazrat Imam Zainul Abedeen (a.s.) says in 'Munajaat Mohibbeen' (the invocative poem of the devotees). "Bestow me O Lord with Your Love, and the Love of those who love You. And make me perform those actions which brings me near to You" (Mafateehul Jenaan)

*Hazrat Imam Husain (a.s.) supplicates the Almighty in Dua-e-Arafa:*

**"O Allah) You have enlightened the hearts of Your awliya by Your recognition. They recognised You (fully) and confessed Your Oneness."**

**"(O Allah) You have removed the love of others from the hearts of your devotees. They have no love for anyone other than You."**

This proves that Love of Allah is also a Divine gift. He bestows to whomsoever He wishes. Rather than depend solely on our study and research we should implore Him to endow us with His recognition. Otherwise whatever knowledge we obtain through our own study will not be a guaranteed one. Because even an iota of deviation could lead us miles away from the Right Path (Siraatul Mustaqeem) in the end.

As the supplicant reciting the Dua is a believer in the Oneness of Allah he implores Him through this dua to increase his recognition and to keep him steadfast in this recognition till death. Just as he prays in the daily prayers, "Keep us on the Right Path."



### **Recognition Of Allah's Messenger (s.a.w.)**

One of the cardinal principles of Islam is the belief in the Prophets and Messengers of Allah. It is incumbent to confess the two articles of belief.

A Muslim has to believe in all the Divine Prophets. He has to accept the Prophets whose names are mentioned and also those whose names have not been recorded. He should thus accept that, "I believe in all the Prophets sent by Allah." The authentic traditions have mentioned their number as one hundred and twenty four thousand. The first of these is the father of mankind, Hazrat Adam (a.s.) and the last, is our Prophet, Hazrat Mohammed ibne Abdulla Mustafa (s.a.w.), the mercy for the universe and the best of the creation.

The meaning of belief in the Holy Prophet (s.a.w.) is to believe in his Prophethood and also to believe in whatever he has said and in whichever way he has said. To reject anything said by the Holy Prophet (s.a.w.) renders one a disbeliever.

By studying the life of the Holy Prophet (s.a.w.) we realise that he is the best creature of the Almighty. His personality is second only to that of the Almighty Himself. He is the one for whom the Almighty created the rest of the Universe. If he had not been created; Allah would not have created anything. In spite of his high position and greatness he was known to be of a humble disposition. He had nothing but humility and worship in his character. In spite of spending each second of life in the worship of Allah he states, ***"Almighty has not be worshipped like He deserves to be."*** The more we learn about the Holy Prophet (s.a.w.) the more we can reform our character. Ponder over this matter. How is it possible to recognise the Hujjat, the Imam without recognising the Holy Prophet (s.a.w.). One who has perfect recognition of the Holy Prophet (s.a.w.) can also recognise the Hujjat (Proof) of Allah. In the same way, one who is ignorant of the Hujjat - Proof of Allah, must also be deficient in recognising the Prophet (s.a.w.).

### **Recognition of Allah's Proof (a.t.f.s.)**

The last sentence of the supplication is related to the Marefat of the Hujjat of Allah.

Hujjat or Proof is that final argument after which no excuse remains. When we say the 'Proof is Complete' it implies that there is no chance of denial. If even after this someone refuses to believe it, it is obstinacy.

The Prophet, the Imam and the miracles are known as Divine Proofs because after these the deniers have no excuses left with themselves. They have no arguments to justify their denial. The matter is unquestionably clear.

Today the Proof of Allah upon the earth is the holy personality of Hazrat Hujjat ibnul Hasan al Askari, Imam-e-Zaman (a.t.f.s.). The significance of Divine Proof has been discussed in detail in the article, ***"The Benefits from an occult Imam"***, in this issue itself. If one does not recognise the Divine Proof he has gone astray. Because steadfastness in religion is impossible without the guidance of Divine Proof. The Almighty Allah has appointed His Proof and explained His religion. He has designated them to be the interpreters of the Divine Revelation and the Quran. Any action, any good deed performed without their guidance is certain to be a manifest deviation.

In a tradition from Imam Muhammad al Baqir (a.s.) or Imam Jafar as Sadiq (a.s.) it is said, ***"A person cannot be a believer till he recognises Allah, has the Marefat of the Holy Prophet (saw)"***

*and the Holy Imams (a.s.); recognises the Imam of his time; refers to them in all his affairs; and submits to their command."*

*(Wasaelush Shia Chap on The Necessity of Referring to the Infallibles for all the Practical Laws, Hadith No 5, Vol. 2, p. 64)*

In another hadith, Imam Baquir (a.s.) says, *"If a person spends the nights in worship and the days in fasting, spends all his property in the way of Allah in charity (sadaqa) and performs Hajj all his life (i.e. every year), but does not have recognition of the guardianship of Allah's guardian (Waliullah), all his deeds would be performed without the guidance of the Divine guide. Hence he does not deserve any reward from Allah. He is not even considered a believer."*

*(Ibid, Vol. 27, p. 64, Hadith No. 11)*

There is yet another tradition from Imam Muhammad Baquir (a.s.) wherein he says, "Anything that has not been propounded by our household is invalid." *(Ibid)*

The following tradition has also been recorded from Imam Baquir (a.s.), that he remarked, "There is no authentic knowledge in the east or the west that has not been expounded by our household." *(Ibid)*

The matter has become absolutely clear in the light of the above traditions. How important is the knowing of Hazrat Hujjat (a.s.). However great a deed might be but if it is not performed in the guidance of the Hujjat it is worthless before Allah (a.j.). During this period of Ghaibat, acting under the guidance of Hujjat means referring to the jurists and the mujtahid whom Hazrat (a.s.) has designated to be his "Proof upon the people. Hence the last of the Dua also becomes clear: ***"If I do not know your Proof I will deviate in my religion."*** Let us conclude our discussion with a tradition from Imam Jafar as Sadiq (a.s.), "The people have been ordered to recognise us. They must refer to us in the affairs. They must obey us completely." Then Imam (a.s.) continued, "If they fast and pray and confess that 'There is no God except Allah'. But if they think that they should not refer to us, they are like polytheists."

*(Wasaelush Shia)*

O Allah! May all of us be graced with complete recognition of the Holy Prophet (s.a.w.) and our Imams (a.s.). O Allah keep us steadfast in our religion till our death. Aameen

### **The Conditions of Shias Before Reappearance**

Our Master, the Chief of the Believers, Imam Ali Ibne Abi Talib (a.s.) says: *"The world is a prison for the believers and heaven for the disbelievers."* The Holy Infallibles (a.s.), in their traditions and narration, have often condemned love for this material world. They (a.s.) have warned the believers, time and again with words like *"the heart which is filled with the love for this world can never attain the love for the hereafter."*

The reason being that man is so fascinated by looking at the adornments of this world that he forgets his True Creator, his objective and purpose of life. Therefore Imam Ali ibne Abi Talib (a.s.) says: *"One who is engrossed in this world, Long hopes have indeed deceived him, Remember death will be sudden, And grave is the real chest for (human) deeds."*

But man continues to tread the path on account of his ignorance and wrong doings. He keeps on committing sins conveniently forgetting that he has to face Allah. A believer on the other hand, in order to save himself from these delusions controls his desires, suppresses his basal instincts and strives not to let the material world deviate him from his goal, bearing in the process unlimited difficulties and calamities.

Therefore, the life of a believer has been compared to a prison. These facts stand applicable to all ages and eras. But as for the last days or the last time (i.e. the period before the reappearance of Imam Mahdi (a.s.)) there has always been a special mention. This is the time when injustice and tyranny will reach its pinnacle. As it has been narrated from reliable tradition, *"like the world will be filled with injustice and tyranny. "This will be the time · when none will be safe from its troubles and mischief."* (Anfal: 25)

In this period of tumult, the conditions of the believers will change from bad to worse. Our rightly guided Imams (a.s.) have fore warned us about this time, its conditions and how one should act in it to be safe. Come let us study the traditions which have mentioned the conditions of Shias in these times.

#### **First Condition: Detest and Enmity**

The narrator states that I heard Imam Ali (a.s.) saying: "What will be your condition when you will neither be with any Imam to guide you nor any other visible leader. In this condition, you (O Shias) will show enmity towards each other."

(Kitab al-Ghaibah, Shaikh Tusi, p. 207)

#### **Second Condition: Disputes**

During this time, the disputes will reach a magnitude that even the Shias and the believers will not be spared. Ameerul Momineen Ali (a.s.) told Malik bin Zumrah: *"O Malik bin Zumrah! What will be your condition when there would be terrible controversies among our Shias,"* saying this Imam (a.s.) interlaced the fingers of both his hands to show how the Shias would be involved in disputes.

The reality is such that it can be said that the Shias have begun to like controversies. Sometimes it seems that people eagerly await a topic to create a controversy and consequently confusion. The gravity of this unsoundness is such that people even fight and dispute in a serious matter

like the mourning of Imam Husain (a.s.). Some people seem to have adopted the profession of creating divisions taking pleasure to see the believers fight amongst themselves, in total contrast to the Divine Command: **"And hold firmly to the rope of Allah (love of Ahlul Bait (a.s.)) together and do not be divided (amongst yourself)."**

(Aale Imran 3: 153)

It is these disputes that have delayed the reappearance of the light of the Universe, our Imam (a.s.). As he (a.t.f.s.) has said in the Tawqee (communication) to Shaykh Mufeed (r.a.), *"Had your hearts been united and had you lived in unison, our meeting with you would not have been delayed."*

Ameerul Momineen (a.s.) said: *"By Allah, the One in whose absolute control is my life, you will not see Shias except that some of them will spit on the face of others and some will be called liars."*

The significant point is that Ali (a.s.) is swearing by Allah, sufficient enough to express the seriousness of the matter. If we see the condition of Shia society today, we find the prophecies of Imam (a.s.) being actualised. We accuse some people of not attending majlis in our Imam baras and Aashoor Khaanas and in retaliation, do not go to their majlis. Sometimes the matters stoop to the level of hurling abuses. Whereas the Almighty Allah says in a Hadith-e-Qudsi, **"Whoever insults a believer, it is as if he has declared war against Me."** Patience, forbearance, self control and ignoring minor mistakes - all these qualities are confined only to the books. Maturity of character is rarely found. It is incumbent upon every believer to prevent any one who is trying to stir up trouble or create a controversy between two Shias or two groups. Otherwise, we will be answerable to Imam-e-Zamana (a.s.). We must remember that when the accursed Satan meets failures at all front, he resorts to stirring disputes and controversies.

### **Third Condition:**

#### **Hardening of the hearts**

One of the special characteristics of the human heart is that it keeps transforming and changing from one condition to another. In fact, heart is known as *"Qalb"* in Arabic, due to this very reason. Due to the prolonged occultation of Imam-e-Zamana (a.s.), many Shias will despair of reappearance. This hopelessness and despair will lead to the *hardening of their hearts*. Firstly, let us try to understand what does "hardening of heart mean." It refers to that condition when the heart refuses to accept reality and the person remains adamant in his stand. So much so that he even denies a reality which is more clear than the bright sun. Thus, in the last era, the people will begin to deny the pure existence of Imame-Zamana (a.s.). Now let us see what sins cause the hardening of hearts. Excessive sins, love of this world, forgetting death and not remembering it, uttering and listening to useless talks (words) like music, etc., trying to please some wealthy people, leaving worship, being engrossed in the accumulation of wealth and property, stinginess, severing off the ties of relationship, breaking promises, etc. are some sins which result in the hardening of hearts.

On the other hand, those people who remain immune from the hardening of hearts during the period of occultation will be given a place adjacent to the abode of the Holy Infallibles (a.s.) in paradise.

### **Fourth condition: Helplessness**

Ibne Uqba has quoted Ali (a.s.), who said, *"O Shias! I see that you are busy in search of grass like camels, but are unable to find it."* (Ghaibat-e-Nomani, p. 192, H. 3)

The time of occultation is a period of gloom and despair. The condition of Shias will be such that they will be running helter-skelter, some times to the West and at other times to the East. They will hasten towards water only to find it to be a mirage. After being utterly bereft of hope, they will realize that nothing can save them and solve all their difficulties except their Master's (Imam (a.s.)) reappearance. The Shias will call with a sinking heart, "Hasten! Hasten! O my Master! Master of the Age!" Therefore, we find the traditions exhorting the people, *"Pray more for the reappearance, for in it is your salvation."*

### **Fifth Condition: Under the Yoke of Oppression**

The Almighty Allah has mentioned in the Holy Quran, ***"And We desired to bestow a favor upon those who were deemed weak in the land, and make them the Imams, and make them the heirs."*** (Qasas: 5)

This verse shows that in the last era, the Shias will be under the yoke of oppression; they shall be rendered helpless. The atrocities committed upon them will shatter them. But they will not discard their faith. The entire world will try to debase and deride them. Neither they will be respected nor be given any preference. On the other hand, the evil will be preferred and honored in the society. They will be more popular and famous. The Shias will be surrounded by the jaws of injustice from every side.

Akrama bin Saase says that I heard Ameerul Momineen (a.s.) say: *"These Shias will not achieve freedom till their condition is like the goats before a hungry and ferocious lion unable to decide whom to attack. Neither shall they have any superiority nor would they have any refuge from their helplessness. There will be clamor to surround them and oppress them to the maximum possible extent. Being treated like orphans and destitute, they will be so oppressed that they will scream, "O Allah! It is unbearable !"*

Then the Almighty will solve all their problems through His Proof.

Under such circumstances those people who remain steadfast in their religion will be few. We can remain safe from such corruption and turmoil and achieve success in these tests and trials. We must recite Dua-e-Ghareeq (Prayer of the Drowning), also known as Dua-e-Hareeq (Prayer of the Burning), during or after the prayers. The Dua begins with the phrase, ***"O Allah! O Beneficent ! O Merciful ! O the One Who transforms the hearts! Make my heart Steadfast upon your religion!"*** Aameen.

### **Favours Of Imam-e-Zamana (a.t.f.s.)**

Many people have been graced with the opportunity to meet Imam (a.s.) in person. However, in this article we present only those anecdotes where this special favor of Imam (a.s.) has been conferred on the religious scholars and jurists.

#### **(1) Muqaddas Ardebeli (a.r.)**

Muqaddas Ardebeli was an illustrious Shia scholar. It is well-known about him that whenever he used to encounter a difficult problem which he was unable to solve, he used to go to the tomb of Hazrat Ali (a.s.) and present his problem. Ali (a.s.), invariably provided the solution.

One of the students of Allama Ardebeli who was knowing his teacher closely states: "It was near midnight when being tired of studying, I was strolling in the courtyard of the shrine of Ameerul Momineen Ali Ibn Abi Talib (a.s.). In the luminous night, when all the doors of the sanctum were locked, I saw a person coming towards the tomb of Ali (a.s.). For a moment, I thought that it was a thief who intended to commit a robbery. I followed him. But when he reached the main door, to my utter amazement, the door swung open and the padlock opened by itself in welcome. He continued to move towards the grave and whenever he neared a door, it opened by itself till he entered the sanctum of Ameerul Momineen (a.s.) in a grand manner. He stood there and saluted the Imam (a.s.). He received the reply to his salutations and commenced the conversation. When the dialogue ended, he emerged and headed towards the mosque of Kufa. I followed him in order to get to the bottom of the mystery. When he reached the mosque of Kufa, he entered the Mihrab (niche of prayers where the Imam stands) and began to converse with someone in a subdued voice. After the conversation was over, he came out of the mosque and walked back to Najaf al-Ashraf. It was almost dawn when he was near the gate of the twin city. Suddenly, I felt like sneezing and though I tried my best to suppress it, I could not. The person ahead of me turned around and came towards me. On a closer look, I recognized him to be my honorable teacher, the great scholar Ayatullah Muqaddas-e-Ardebeli.

After conveying my salaam to him, I said, "From the time, you entered the Holy Mausoleum till now, I have been following you. I beg to know with whom were you talking at the mausoleum of Ali (a.s.) and the mosque of Kufa?"

Muqaddas Ardebeli first put me under an oath not to disclose this secret till he was alive. Then proceeded to tell me that whenever he came across a difficult problem in Islamic laws which he could not solve, he used to present this query to Ali ibne Abi Talib (a.s.). and obtain the solution for the same. Last night, Ali (a.s.) directed me to contact Hazrat Sahibuz Zamaan (a.s.) and said, *"My son Mahdi (a.s.) is at the Mosque of Kufa. He is the Imam of your time. Go to him and seek the solution of your problem."*

Obeying the order of Ali (a.s.), I went to the Kufa mosque and found Hazrat Sahibul Amr standing in the Mihrab. I presented my problem to my Master and received the solution.

*(Al Anwaarun Nomaniya, Vol. 2, p. 303)*



### **(2) Shaykh Murtuza Ansari**

After the demise of Ayatullah Al Uzma Haaj Shaykh Muhammad Hasan (r.a.) (the author of al-Jawaahir) the people considered Shaykh Murtuza Ansari as the Marja-e-Taqlaad (the most learned Mujtahid to be followed).

Consequently, they requested him to compile his Tauzeeh (book of Islamic Law). Upon this he said: "I refuse to accept this great position because Sayyidul Ulama (the chief of the learned), Ayatullah Maazandaraani is yet amongst us. He is more learned than me and resides at Baabil. Thus I cannot compile my own Tauzeeh."

Shaykh Murtuza Ansari (r.a.) wrote a letter to Sayyid ul Ulama requesting him to come to Najaf al Ashraf so that he may assume control and supervision of the Shia institutes of learning. Sayyidul Ulama replied to Shaykh Ansari: "It is true that when I was at Najaf al-Ashraf, I used to be more knowledgeable in jurisprudence when I held debates with you. But I have settled down in Baabil for quite some time. I do not participate in classes nor do I teach any more. I have also stopped all kinds of debates and discussions. Hence, I consider you more learned and eligible for this position and request you to accept the same."

Despite this communication, Shaykh Murtuza Ansari refused to accept the position of Marja-e-Taqlaad and thought to himself, "If my Master, Hazrat Imam Vali-al-Asr gives me the permission and bestows favour upon me by appointing me to this post, I shall accept it."

One day Shaykh Ansari was delivering a lecture to his students. A stranger entered the gathering. He seemed to be of a noble and dignified lineage. The Shaykh welcomed him with respect. The stranger posed a question to Shaykh Ansari in the presence of his students, "What is the order for a woman whose husband has transformed into any other form (Maskh)?" (Maskh is the transformation of a human being into a stone, plant or an animal. This type of punishment was prevalent in the age of Prophets prior to Holy Prophet (s.a.w.)).

Since this type of punishment has not been decreed for the people of this age, we do not find this problem in any of the books of Islamic Law.

Shaykh Ansari answered, "As this question is not mentioned in the books of jurisprudence, I am unable to reply." "But suppose such an eventuality does occur, then what would be the duty of the woman whose husband has undergone transformation?", the stranger persisted.

At this Shaykh Ansari replied, "My opinion (Fatwa) is that a woman whose husband has turned into an animal should observe iddah of divorce and after this period, she can remarry. It is because her husband is still alive and has a soul intact. As for the woman whose husband has turned into a dead object, must observe the iddah of death (of husband). She can marry only after this iddah. This is due to the fact that her husband has turned into a dead thing and should be considered dead."

Upon hearing this the gentleman said, "You are a Mujtahid! You are a Mujtahid! You are a Mujtahid!"

Then he got up and went out of the gathering. Shaykh Ansari realised that it was none but Hazrat Imam Wali-e-Asr (a.s.) and that he (a.s.) has given him his express permission to become Marja-e-Taqlaad. He told his students to search for this gentleman. The students rushed out,

looked for him everywhere but without success. After this Shaykh Ansari agreed to compile his laws of Shariah so that people could follow him (i.e. do his Taqleed).

(Ganjeena-e-Danishmandan, Vol. 8)

### **(3) Allama Hilli**

During the time of Allama Hilli, a Sunni scholar had written a book against the Shia faith. This scholar used quotes from his book in all his gatherings and succeeded in creating a dislike for Shiaism amongst the people. He never gave this book to anybody lest it might fall into the hands of the Shia scholars who would write its refutation.

Allama Hilli began to attend the lectures of this scholar so that he could somehow lay his hands on that book. Gradually he began to call himself the author's student and concealed his faith. After sometime, he developed a close affinity with his 'teacher'. Taking advantage of this proximity, Allama Hilli asked him for the book and pleaded to such an extent that he could not refuse. So he said, "Okay, I shall lend you this book but not for more than a night."

With not much to choose, he considered it an opportunity better than nothing. He wanted to copy as much as he could while the refutation could be written later. But when it was midnight, Allama Hilli felt sleepy. At that very moment, a dignified personality entered his room and conversed with him for some time. The gentleman offered to copy the book while Allama Hilli took some rest. The Allama accepted this without protest and went to sleep. When he woke up, he found the gentleman missing. On seeing the book, he saw that the whole book had been copied and signed at the bottom, "The. Proof of Allah wrote this."

(Majaalisul Momineen, Vol. 1, p. 573, *by Qazi Nurullah Shustari*)

### **Imam Mahdi (a.s.) And Justice**

Irrespective of their sects, Muslims throughout the world believe that, "When Imam Mahdi (a.t.f.s.) will establish his government, peace, brotherhood, equality, justice and equity will spread to every nook and corner of the world. He will rescue the oppressed ones from the hands of the tyrants. And everybody will enjoy the bounties of the nature equally. He will establish such a government which will be free from all tyranny and evil. It will be free from war and bloodshed." For, the aim of rising of Imam Mahdi (a.s.) will be to establish peace and equity. Holy Quran in different ways and at different places, has prophesied that the pious and the weak will be the inheritors of this world. In the previous issues of Al-Montazar, we have brought those verses in detail and have discussed about them.

#### **Traditions about Justice**

Holy Prophet (s.a.w) in a very comprehensive and eloquent way has prophesied about the Justice of Imam-e-Zamana (a.t.f.s.). He says:"..... Allah will raise a man from my progeny. He will fill the earth with justice and equity as it would be filled with tyranny and oppression." In the initial part of this tradition he (s.a.w.) has assured us that before the world comes to end, it will be filled with equity and justice.

#### **Cause of Expedience**

A few questions may arise in our minds "Why is Allah delaying the establishment of a government of peace and justice? Why did He not set up a universal, just government right from day one? Why was the earth not filled with peace and justice in the times of the previous 13 infallibles? Why is this characteristic ascribed only to Imam Mahdi (a.t.f.s.)? Why did Holy Prophet (s.a.w) have to prophesize this (just government) for the last period of the world?

Before answering the question, it is necessary to state that "peace and justice is such a thing, that every human being loves it and strives to establish it. And the one who achieves peace and justice is the most liked person. If this characteristic is found in a governor or a leader or in his government, then such a person is considered as reliable and liked by all. This is because the love for peace and justice lies in the innate nature of man.

If we analyze human history, we will come to this conclusion, that despite liking peace and justice, till today, there is not a single instance of a leader, during whose rule this world was filled with peace and justice. Yes for a short span of time within some limits, Prophet Sulaiman (a.s.)'s kingdom was an example of peace and equality. It has been mentioned in the Holy Quran in Surah Saba, Surah Nisa, Surah Ambiya, Surah Naml, etc. that all the creatures including animals and birds, were submissive to him. Whatever he wished, like constructing a palace, masjid or cooking food, was done by the jinns before the batting of an eyelid. But even in his period, one cannot say that there was total justice and peace in the world.

Now let us try to understand why the Almighty has kept the just and equitable government for the last period of time. Hazrat Baqir (a.s.) remarked, "Our government is the final government. No family will *remain who has not ruled the world. But their rule shall be prior to ours. This is because they should not have a chance to say after seeing our government and principles, that*

*if we had the opportunity, we too would have ruled the world in the same way. And this is the meaning of Allah's words, The end is for those who fear (Allah)?"*

(Beharul Anwaar, Vol. 52, p. 332)

### Justice For Name's Sake

Our discussion revolves around the fact that justice is in the nature of man. Yet, we find that human beings are generally inclined towards injustice. In the present world, justice and equity is for name's sake. Very few people act with justice. Every group is busy in securing its own ends and even goes to the extent of trampling upon the rights of others. Even religious groups are not free from such defects. The unjust people propagate the name of justice and equity for their personal motives and the ordinary people are hoodwinked by their deceit.

We shall explain in brief the meaning of justice and then examine the Justice of Imam Mahdi (a.s.) in the light of the traditions.

### The Meaning Of Justice

The opposite of justice is oppression. Hence we can understand the complete justice of Imam Mahdi (a.s.) only when we have fully realized the extreme limits of oppression. The traditions quoted by us in the beginning also state that Imam Mahdi (a.s.) will fill the earth with justice and equity just like it would be overflowing with injustice and oppression (before him). Thus the vision of justice is based upon the eradication of oppression.

### List of Oppressions

It is a very long list. It is not possible to mention each and every type of oppression in this article. However, we shall brief some of the types of injustices that will be eradicated after the reappearance of Imam-eZamana (a.t.f.s.).

Polytheism - a great injustice **"Certainly, polytheism is a great injustice."** (Luqman: 13)

It is said that injustice implies keeping a thing in the wrong place. To consider Allah in any position other than His actual position is injustice.

Imam-e-Zamana (a.t.f.s.) will destroy the foundations of polytheism and satan worship. The entire world will become a cradle of La Ilaha Illallah (There is no God except Allah). The Almighty Allah has thus stated, **"All the creatures of the heavens and the earth obey Allah willingly or unwillingly and to Him they shall return."** (Ale Imran: 83)

The actualization of this verse will be achieved during the time of Imam Mahdi (a.s.). He (a.s.) will destroy the greatest injustice i.e. polytheism and there will be no religion except the true religion of Allah. Allah will fulfill His promise through the reappearance of Imam Mahdi (a.s.).

### What Is Justice?

Since the topic of discussion is the justice of Imam Mahdi (a.s.), we must comprehend the actual concept of justice and its distinguishing features. Only then can we see if those characteristics are to be found in the government of Imam Mahdi (a.s.).

The author of Misbahul Lughat (Arabic Urdu dictionary) has mentioned that the meaning of justice is "moderation in affairs", "equity", "to be straight".

Similarly the author of Al Munjid has defined justice to be the opposite of oppression. In the same way, the Arabic English Dictionary of J.M. Cowans mentions the equivalents of justice as straightness, straightforwardness, impartiality, equitableness, fairness, honesty, uprightness, probity, etc.

Thus we can say that all the litterateurs have equated justice with the above qualities.

The traditions also compare the mission of Imam-e-Zamana (a.t.f.s.) to the perfect conditions of justice, equity and peace.

Let us now examine some of the traditions: Allamah Mohsin Amin has quoted from the Sahih of Muslim that the Holy Prophet (s.a.w.) said: *"Listen to the good news of your Mahdi (a.s.)'s advent... He will fill the earth with justice and equity like it would be full of injustice and oppression. The creatures of the earth and the sky will be pleased with him. He will distribute wealth equitably."* (Ayaanush Shiah)

A person inquired from the Prophet (saw) as to what is meant by equitable distribution of wealth. The Messenger of Allah (saw) replied, *"To deal with the people justly."*

Explanation: "The creatures of the earth and the sky will be pleased with him." Those people or that government which is impartial and absolutely just will deserve the love and admiration of all the creatures. On the other hand, people are dissatisfied even if there is little inequality and partiality. It is natural to oppose injustice. Since the government and its behavior is to be perfectly just, all the people will be pleased with him."

(Ibid., Part 4, p.119)

*In another tradition, Imam Jafar Sadiq (a.s.) says "When the Qaem rises, he will establish his government on the foundations of justice. Injustice and oppression will be eradicated during his tenure. The roads will be completely safe, the earth will throw out its bounties. The rights shall be restored to their owners. At this time, the earth will throw out its treasures and manifest its bounties. It will not be possible for you to find a needy person whom you can pay charity."*

(Beharul Anwaar, Vol. 52, p. 338; Aayanush Shia, Part 4, p. 348; Kashful Ghumma, Vol. 3, p. 255)

(Note: Poverty, deprivation and lack of wealth are not due to any deficiency. They are due to the injustice and oppression, trampling of the rights and the destruction of wealth. Poverty results from the injustice of the oppressors when they subdue their weak fellowmen.)

Thus the tradition emphasizes that the earth will give out its underground treasures and bounties. It indicates that during the time of Imam-e-Zamana (a.s.) there will not be any shortages. Thus the question of theft and burglary does not arise. The unjust and the oppressive people will be eliminated by Imam (a.s.). And as we have seen in the previous tradition, *"All the creatures of the earth and the sky will be pleased with Hazrat (a.s.)."*

This proves beyond doubt that the principles of justice will be in complete force. Otherwise it is not possible to please every creature at one and the same time.

### A Glimpse Of Hazrat's (a.s.) Time

*Allama Majlisi (r.a.) has quoted from "Khisaal" of Shaykh Sadooq (r.a.) that Ameerul Momineen Ali (a.s.) said, "The Almighty Allah initiated the religion through us and He will conclude it through us. He will provide everything through us and give life to whomsoever He likes (through us). He will remove the difficulties of the times through us and cause rainfall. Then do not be arrogant and do not move away from Allah. Our Qaim will rise and the rains will descend from the sky. And the earth will throw out the minerals. How submissive they would be to the hearts of Allah's creatures. The wild animals will inhabit together without violence. Even if a woman travels alone from Irag to Syria, she will be safe enough to halt at any place. She may carry her jewelry over her head but none will dare to loot her. (There will be no robberies). No wild animal will attack her. She will have no fear of them."*

(Behaar, Vol. 52, p. 316)

Based on these principles of justice and equity the following developments shall take place: (1) Complete eradication of difficulties

(2) Increase in bounties and general prosperity

(3) Hearts free from malice and enmity

(4) Women can travel alone in perfect safety. There will be no robberies and thefts.

The Holy Prophet (s.a.w.) has repeated this Divine Promise on numerous occasions. Consequently, most of the scholars have recorded the following tradition among the reports concerning the advent of Mahdi (a.s.).

"He will fill the earth with justice and equity like it would be replete with injustice and oppression."

The majority of the scholars have narrated this tradition on Imam Mahdi (a.s.). Every Muslim visualises him as a universal reformer who will bestow absolute peace to the world of turmoil.

The Holy Imams (a.s.) have stressed on more invocations for his reappearance and also mentioned the following characteristics in other supplications, "O Allah! manifest Justice by him and assure a prolonged existence for the earth." "And manifest the justice through him and fill the earth with justice. O Allah! fill the earth with justice and equity like it is brimming with injustice and oppression."

(Majmua Adeeya wa Ziaraat, p. 126)

May Allah bestow on us the divine opportunity to pray for the reappearance of Imam-e-Zamana (a.t.f.s.).