

Tests and Outcomes - Hazrat Ismail (a.s.), Imam Husain (a.s.) and Imam Mahdi (a.s.)

In the series of examinations and tribulations of Prophethood, the honour of one of the greatest sacrifices came in the share of Hazrat Ismail (a.s.), while it concluded in Aashoora. A Prophet's (a.s.) dream demanded the interpretation of Allah's obedience. A Prophet's (a.s.) son is aware of all the particularities of Prophethood. Hence, there were no inhibitions, fear, apprehensions or hesitation with the idea of being slaughtered. Rather, considering his father as a Prophet of Allah and hence giving him preference over his own self - for the sake of fulfilling Allah's command - he manifested his readiness and satisfaction in his full capacity. Here, just satisfy the curiosity of human nature - what would have happened had the lamb not replaced Hazrat Ismail (a.s.) and had the latter had been slaughtered in the way of Allah? What would have been the state of the world? What would the people think about the chain of Prophethood? Let us ask the mother of Hazrat Ismail (a.s.). On seeing the rope marks on the neck of her son, why did she ask this same question - what would have happened, had my son been slaughtered? It was due to the effect of this very trauma that Janabe Haajerah (s.a.), mother of Hazrat Ismail (a.s.), fell ill, did not live for long and passed away. Can anyone realise what Janabe Haajerah (s.a.) went through?

Centuries passed by. One civilization followed another.. One era succeeded the previous one. Yet - the Holy Kaaba, which was the heart of mankind - echoed still, the incident of Hazrat Ismail (a.s.) and the question remained - what would have happened had Hazrat Ismail (a.s.) been slaughtered? There would have not been any rituals of Hajj, animal sacrifice, circumambulation of the Holy Kaaba, walking between Safaa and Marwah, halting at Mina or passing the night at Muzdalefah in worship and collecting pebbles. The Hajj caravans wouldn't have stayed at Arafat in remembrance of Hazrat Ibrahim (a.s.). The land of Arafat wouldn't have echoed with sounds of supplication and neither would the heart be pained at the time of bidding farewell to that land. We would have been deprived of the great bounty of Dua-e-Arafah by Imam Husain (a.s.). Here, the intention is to draw the attention of the readers of this article towards that Divine system where there is a great purpose hidden in every action of Allah. Hazrat Ibrahim's (a.s.) dream was an order of Allah. Complying with that order was the responsibility of Prophethood. The slaughtering of the lamb was the glad tiding of the survival of Hazrat Ismail's (a.s.) progeny. The rituals of Hajj were an annual reminder of that event and the words "**great sacrifice**" (Surah Saaffaat (37): Verse 107) were the subject line of the book of recognition of the incident of Karbala. The lamps of the verses of Holy Quran - about the establishment of justice and equity - were lit in its exegesis. At some place, it was said that when the earth shall be dead, Allah would then grant it a new lease of life and at another place it was said that the light of Allah cannot be extinguished through oppression. Sometimes, it was said that Allah's religion shall indeed be dominant and at other times the verses made the ignorant aware - **We shall appoint them as Imams and inheritors of the earth those who have been weakened on earth** (Surah Qasas (28): Verse 5) and finally affirmed the faith of the believers, righteous and good doers by saying, "**The Remnant of Allah is better for you if you are (among) the believers.**" (Surah Hud (11): Verse 86)

Just as there is a long duration and era between saving Hazrat Ismail (a.s.) from being slaughtered until the 'greatest sacrifice' i.e. the sacrifices of the event of Karbala, similarly there is an unknown duration between the Aashoora of Imam Husain (a.s.) and the reappearance of

the avenger of the martyrs of Karbala. It means that if Allah, the One who has power over all things, has sealed the greatest sacrifice by the **“tranquil soul”** (Surah Fajr (89): Verse 27) and if that golden seal is shining to such an extent that the lamps of hope and awaiting will always be lit by it, then whether the reappearance is near or far, it shall certainly occur. Allah, the Most High, has repeatedly given glad tidings about it. It is a Divine Promise. This decision is secure in the verses of the Holy Quran. He is the All Powerful, has power over all things and the reasons behind His intentions have already been mentioned. The Holy Prophet (s.a.w.a.) has informed about each stage, completed the argument in every possible way and elucidated all the signs.

The radiant advent of Imam-e-Zamana (a.t.f.s.) approaches. The signs are being manifested. But its abode is being prepared in the future. When every moment of this future passes through the present and goes into the past, then it leaves behind its signs, live signs, divine signs and the signs of the path to a peaceful heart which calls out – Beware! Thousands of satanic traps are spread all over. If you wish to make the stages of reappearance, which are already near, closer still then you will have to resort to supplications and prayers. To bring about an impact in your supplications, there is no alternative apart from abstinence from sins and being attached to piety. In order to bring about an impact in the supplications, for their spirituality, tenacity and effectiveness, it is necessary to create a pain and appeal in the hearts so much so that all celestial creations, as well as the angels, weep. On the day of Aashoora, at the time of bidding farewell, Imam Husain (a.s.) had raised a cry for assistance from his blessed tongue. From that day till today and from now on till the reappearance of Imam Mahdi (a.s.), the cry for assistance will continue echo in all parts of the world. The narrator Uqbah asked Imam Mohammad Baqir (a.s.), “May my father and mother be sacrificed for you. If we are far away from the grave of Imam Husain (a.s.) on the day of Aashoora, then how should we meet other distressed believers and condole them on the martyrdom of our oppressed Imam (a.s.)? What is its reward and recompense and what is the manner of (performing) it?” Imam (a.s.) replied, "Its reward is equal to a thousand Umrah (minor pilgrimages), a thousand Hajj (minor pilgrimages), a thousand holy wars which would be performed along with me and I shall be his guarantor. The way to perform it is that a believer should say to the other believer,

"May Allah magnify our reward and your reward, for our grief for Husain (a.s.) and may He place us and you among those who avenge his blood with His vicegerent, Imam al-Mahdi (a.t.f.s.) from the progeny of Mohammad (a.s.)."

A large caravan of travellers who, devote their body and soul for Imam Husain's (a.s.) grief, with their palms filled with flames of the current state of affairs and with a ray of hope, is moving towards the tent of its Master and Imam (a.t.f.s.). They are those Muslim servants of Allah, who have apparently been weakened but are robed with strong hearts of patience and steadfastness. Their every heartbeat calls out that the instance of reappearance of the Imam of the time has arrived. If their life does not remain faithful to them, then they advise and request their inheritors to remain steadfast on this path. O Lord! O the One who wards off calamities! Hasten the reappearance of our Master, Imame-Asr (a.t.f.s.) for the sake of Hazrat Ali Asghar (a.s.), the youngest martyr of Karbala!

Hazrat Fatema Zehra (s.s.) and Hazrat Imam Mahdi (a.t.f.s.)

Allah has created the Ahle Bait (a.s.) from one light. Hence, every individual of the Ahle Bait (a.s.) is the identical in characteristics and brilliance. All of them are the selected, infallible and guides of Allah. However, there is a special similarity found between Hazrat Fatema Zahra (s.a.) and Hazrat Imam Mahdi (a.t.f.s.). Considering the brevity of the article, we shall list down only a few similarities. It would suffice to mention in the greatness and importance of Imam Mahdi (a.t.f.s.) the fact that Janabe Zahra (s.a.) gains tranquillity through his remembrance. His memories provided her solace in the midst of tortures and griefs. : When Allah informed His Messenger (s.a.w.a.) about the martyrdom of Imam Husain (a.s.) through Janabe Jibrael (a.s.) and he (s.a.w.a.) recounted it to Janabe Zahra (s.a.), she became sad. However, when Janabe Jibrael (a.s.) informed that Imamate was destined in her progeny - amongst whom Imam Mahdi (a.t.f.s.) will be the last Imam (a.s.) and behind whom Hazrat Isa (a.s.) will offer prayers - her sadness turned into tranquillity.

(Behaarul Anwaar, v. 43, p. 248, H. 24)

Hazrat Imam Mahdi (a.t.f.s.) is from the progeny of Janabe Zahra (s.a.)

The Messenger of Allah (s.a.w.a.) said:

Mahdi (a.t.f.s.) is from my progeny and from the children of Janabe Fatema (s.a.).

(Sunan Abi Dawood, v. 4, p. 107, H. 4284)

This tradition not only proves that Imam Mahdi (a.t.f.s.) is from the progeny of Janabe Fatema (s.a.) but also proves the veracity of the messengership of the Holy Prophet (s.a.w.a.). Imam Mahdi (a.t.f.s.) came into this world approximately 250 years after the prophecy of Holy Prophet (s.a.w.a.). The world cannot guarantee about an offspring after the first child, let alone talking about the ninth and tenth generation. Such traditions prove that Imamate is a divine position. In another tradition Holy Prophet (s.a.w.a.) said: O Fatema! Glad tidings unto you that Mahdi (a.t.f.s.) is from your progeny.

Janabe Fatema Zahra (s.a.) and remembrance of Imam Mahdi (a.t.f.s.)

Mahmood Ibn Labeed narrates:

"After the demise of the Holy Prophet (s.a.w.a.) Janabe Fatema (s.a.) used to visit the graves of the martyrs and Janabe Hamza (a.s.) and wept inconsolably. I asked her: O Leader of all women! Your weeping has broken my heart into pieces. She replied: 'O Abu Amr! My grief is justified. I am mourning my separation from the best of among fathers and how fervently I crave his meeting' I asked: Did the Holy Prophet (s.a.w.a.) declare the Imamate of Imam Ali (a.s.)? She said: "It is strange that you have forgotten Ghadeer.' I said: I remember Ghadeer but I want to hear what the Holy Prophet (s.a.w.a.) has spoken to you. She said: 'I swear by Allah that I have heard this from the Messenger of Allah (s.a.w.a.) - 'Ali (a.s.) - whom I am making my successor - is the best amongst you. He is the leader and my successor and then his sons Hasan (a.s.) and Husain (a.s.) and nine Imams from Husain (a.s.)'s progeny. If you follow them you will find them as guides and will be rightly guided. And if you oppose them, you will be involved in discords and

disagreements among your selves till the Day of Judgment. I asked: O Lady! Why will they hold their silence? She (a.s.) explained: 'An Imam is similar to the Holy Kaaba. The Holy Kaaba has to be visited; it does not come to you. Then she (a.s.) continued: 'By the Almighty, if truth remained in its proper place there would be no differences among even two men - till this caliphate would succeed one after the other and the ninth son from the progeny of Husain (a.s.), i.e. our Qaem (a.t.f.s.) would reappear.'

(Kefaayah al-Asar, p. 197; Behaarul Anwaar, v. 36, p. 353, H. 224)

Janabe Fatema Zahra (s.a.) found comfort in the remembrance of Imam Mahdi (a.t.f.s.) during the hardships that she faced after the demise of the Messenger of Allah (s.a.w.a.)

Apart from this, a Hadith which is famous as 'Lauhe Fatema (s.a.)'- which was sent by Allah on the occasion of birth of Imam Husain (a.s.) and the Messenger of Allah (s.a.w.a.) gifted it to Janabe Fatema (s.a.) – had the names of twelve Imams with their details. It contained therein mention about Imam Mahdi (a.t.f.s.).

Remembrance of Imam Mahdi (a.t.f.s.) was the solace for the heart of Janabe Zahra (s.a.):

Ali Ibn Bilal has narrated from his father: "I was in the presence of the Messenger of Allah (s.a.w.a.) during the last moments of his life. Janabe Fatema Zahra (s.a.) was at his side. She (a.s.) was crying incessantly. At the sound of her weeping, the Messenger of Allah (s.a.w.a.) raised his head and said 'O my beloved Fatema (s.a.)! Why do you cry so?' She said: 'What will happen after you? How maliciously will our rights be trampled?' He (s.a.w.a.) said: 'O my beloved! Don't you know that when Allah cast His eyes on the earth He chose your father and appointed him as a messenger? Then He glanced towards the earth again and chose your husband and revealed upon me to marry you to him. O Fatema! Allah has bestowed us Ahle Bait with seven characteristics which He has not given to anyone before us or after us.

1. I am the last of the Prophets and superior to all the Prophets and the entire universe has been created (for my sake); and your father is the most beloved of Allah

2. My successor is the best of successors and most beloved of Allah; and he is your husband 3. Our martyrs are the best of martyrs and most beloved near Allah. And he is Hamza Ibn Abdil Muttalib - . who is the uncle of your father and your husband.

4. My cousin is the one who flies with two wings along with the angels in the heaven. He is the cousin of your father and also your husband's brother.

5&6. The grand-children of this nation are your children - Hasan (a.s.) and Husain (a.s.) and both are chiefs of the youth of paradise. I swear by Allah who made me a Messenger, their parents are superior to them

7. O Fatema! I swear by the One who made me a Messenger with truth that Mahdi of this nation (a.t.f.s.) is from their progeny. When the world will be in chaos, anarchism apparent, paths will be broken, people revolting against each other, elders will be not be showing mercy on the young ones, young ones will not be respecting their elders; at that time Allah will manifest him from their progeny. He will destroy the citadels of deviation and misguidance and overwhelm the polytheists.

(Kashf al-Ghummah, v. 3, p. 267; Behaarul Anwaar, v. 51, p. 79)

Please ponder on this tradition. Those were the final moments of Holy Prophet (s.a.w.a.)'s life and Janabe Zahra (s.a.) was crying inconsolably thinking of the future events. At that time the Holy Prophet (s.a.w.a.) comforted her by mentioning about Imam Mahdi (a.t.f.s.) - that too for the lady who is the chief of the women of paradise. This shows the importance of his remembrance.

Janabe Zahra (s.a.) - An exemplar

If Imam Mahdi (a.t.f.s.) considers someone from the infallibles as his exemplar then it shows the person's importance and proximity to him. Imam Mahdi (a.t.f.s.) says: "The life of the daughter of Messenger of Allah (s.a.w.a.) is an exemplar for me."

(al-Ghaibah of Shaikh Tusi (a.r.): p. 173)

Imam Mahdi (a.t.f.s.) has considered Janabe Zahra (s.a.) as his role model as she was a complete replica of the Holy Prophet (s.a.w.a.). Ayesha narrates: I have not seen anyone more similar to the Holy Prophet (s.a.w.a.) in looks, gait, conversation and manners than Janabe Fatema (s.a.).

(Fatema - Behjato Qalbil Mustafa) In one tradition the Holy Prophet (s.a.w.a.) addressed Janabe Zahra (s.a.): "Certainly Allah is angered by your anger and is pleased with your satisfaction. Whoever hurts you has hurt me and whoever has enraged you has enraged me and whatever troubles you, troubles me."

(Ibid) Hence, to consider Janabe Zahra (s.a.) as an exemplar is to consider the satisfaction of Allah and Holy Prophet (s.a.w.a.) as a role model. To relate satisfaction of Janabe Zahra (s.a.) to the satisfaction of Allah demonstrates the highest degree of her conduct and infallibility.

Surah Qadr - Janabe Zahra (s.a.) and Imam Mahdi (a.t.f.s.)

Hazrat Imam Ja'far Sadiq (a.s.) narrates the exegesis of Surah Qadr in *the following way: "The night of grandeur (Lailatul Qadr) - here the night refers to Janabe Zahra (s.a.) while Qadr refers to the true recognition of Janabe Zahra (s.a.) one who attains it, has attained the night of grandeur. Janabe Fatema (s.a.) is referred as Fatema because the creation will never be able to reach to her cognition."*

(Behaarul Anwaar, v. 43, p. 63, H. 58)

In another tradition Imam Sadiq (a.s.) said: "**The night of grandeur is better than a thousand months**" refers to Janabe Fatema Zahra (s.a.). "**The angels and the spirit descend in it**" refer to the believers who possess knowledge of the progeny of Holy Prophet (s.a.w.a.). "**And the spirit**" refers to Ruhool Qudus i.e. Janabe Fatema (s.a.). "**From all the affairs**" refer to everything which is considered complete. "**Till the break of the morning**" means till the reappearance of Qaem (a.t.f.s.).

(Tafseer-e-Burhan, v. 4, p. 478, H. 24)

Surah Qadr begins with Janabe Zahra (s.a.) and ends with Imam Mahdi (a.t.f.s.). The night of grandeur is when all the affairs are finalized. They start with Janabe Zahra (s.a.) and conclude with Imam Mahdi (a.t.f.s.)

Janabe Zahra (s.a.) and the night of grandeur

1. Just as people are unaware of the greatness and position of night of grandeur, they are unaware of the magnificence and recognition of Janabe Zahra (s.a.)
2. Just as the night of grandeur is one of the three nights, similarly the grave of Janabe Zahra (s.a.) is at either of the three places (Jannatul Baqi, between the grave of the Holy Prophet (s.a.) and his pulpit or in her house)
3. All the affairs are declared in the night of grandeur. Just as every action is explained in a detailed way, similarly the personality of Janabe Zahra (s.a.) is the scale to measure between truth and falsehood. It differentiates between a Muslim and a disbeliever, a believer and a hypocrite.
4. Just as the night of grandeur is the night of the descent of the Holy Quran i.e. the silent Quran was revealed in this night, similarly Janabe Zahra (s.a.) is the place of descent of the speaking Quran i.e. Imamah.
5. Night of grandeur is the ascension (Me'raj) of Messengers and Successors. To accept the mastership of Janabe Zahra (s.a.) is the means of attaining the position of Prophethood and Messengership. The Prophethood of any prophet is not accepted till he accepts the greatness and love of Janabe Zahra (s.a.)
6. The night of grandeur is the centre of all the affluences, perfections, bounties and blessings. Janabe Zahra (s.a.) is the reason for all the blessings being showered towards the earth and all calamities are warded off due to her.
7. Night of grandeur is better than a thousand nights, while Janabe Zahra (s.a.) is the chief and better than all the women - first and the last
8. The night of grandeur also has a strong relation to Imam Zamana (a.t.f.s.). This night is an evidence of his presence and life. Surah Qadr and Surah Dukhaan mention about **all affairs?**. In this night, Allah sends down all the affairs through the angels. When the angels descend with the command of Allah, it is necessary that there is a 'master of affairs' and 'possessor of affairs' who receives these affairs and sends it to the people. The love and recognition of Janabe Zahra (s.a.) is the reason for appreciating the night of grandeur and descending of the affair of Allah is the proof of existence of Imam Mahdi (a.s.)

Now let us ponder on these traditions · A Christian once came in the presence of Imam Musa Kazim (a.s.) and asked a few questions. One of the questions was regarding the first few verses of Surah Dukhaan. He said, "Tell me about the book which was revealed upon Mohammad (s.a.w.a.) through which Allah has conversed and narrated His attributes and perfections which are as follows: **Haa Meem. I swear by the Book that makes manifest (the truth). Surely We revealed it on a blessed night surely We are ever warning. Therein every wise affair is made distinct.**

Imam (a.s.) said: "**Haa Meem'** refers to H. Mohammad Mustafa (s.a.w.a.). It has been mentioned this way in the book of Janabe Hud (the first meem and daal has been omitted). **The clear book'** refers to Imam Ali (a.s.). **The night'** refers to Janabe Fatema Zahra (a.s.). **Wise affair is made distinct'** refers to abundant goodness. It implies a series of wise men-each one following the other."

(Al-Kaafi, Chapter of Birth of Abu al-Hasan Musa Ibn Ja'far (a.s.), H. 4)

In this tradition the night of grandeur refers to Hazrat Fatema Zahra (s.a.). Imam Mohammad Baqir (a.s.) said: "O Shias! You must use Surah Qadr as evidence and an argument. You will certainly be successful (in debating with your opponents). By Allah! It is the proof of Allah upon you after the Messenger of Allah (s.a.w.a.). Certainly this Surah is the basis and chief of religion and is the peak of our knowledge. O Shias! You debate with the people taking the help of Surah Dukhaan. This Surah is specific to those in authority (Uloom Amr) after the Holy Prophet (s.a.w.a.)"

(Al-Kaafi, v. 1, P. 249)

Ameerul Momineen Ali Ibn Abi Talib (a.s.) said: "Every year has the night of grandeur and in this night the affairs of entire year are sent down. These affairs are handed to the 'the one possessing the authority' after Holy Prophet (s.a.w.a.)." Ibn Abbas questioned: Who are these? He (a.s.) said: I and eleven Imams from my progeny."

(Al-Kaafi, v. 1, pp. 247-248)

Hence, in relation to the night of grandeur Janabe Zahra (s.a.) has a special attachment with her son, Imam Mahdi (a.t.f.s.). The love and recognition of one of them is the night of grandeur while the affairs are descended in the presence of the other through which Allah's mercy reaches the people. Whoever is not a follower of the mastership and leadership of these great personalities will be devoid of the blessings of this night and whose heart is brimming with their mastership and leadership can succeed in any phase of life through their confirmation. He can ward off any difficulty and there will never be any instance of despair and dejection for him. This is the reason that all those who benefited from the bounties of Ahle Bait (a.s.) are safe from the curses of terrorism, intimidation and suicide bombing.

Belief In Imam Mahdi (a.s.) and the Books Of Ahle Tasannun

It is a known reality - and not a hidden fact – that the belief in Imam Mahdi (a.s.) is a unanimously accepted belief among Islamic scholars. But some of the enemies of Ahle Bait (a.s.) - through their evil propaganda and satanic insinuations - have recently tried to show that the belief in Imam Mahdi (a.s.) is a un-Islamic belief. They have tried to portray that it is a purely Shia belief. Thus, in this brief article we will discuss those books of Ahle Tasannun that have been entirely dedicated to the subject of the belief in Imam Mahdi (a.s.). These books have been compiled by renowned and famous scholars of the Ahle Tasannun and are accessible even today. However, it is appropriate to declare that these books have been referenced from the library of the great scholar Allama Shaikh Abdul Husain Amini (r.a.) the author of the magnum opus Al Ghadeer. All these books have been compiled in the Arabic language. The honour for the compilation of this list belongs to the great researcher and the blessed scholar Marhoom Sayyed Abdul Aziz Ibn Sayyed Jawad Tabatabai Yazdi Najafi (1348 - 1416 AH). How nice it would have been if from the Indian sub-continent i.e. India, Pakistan and Bangladesh, scholars or researchers would compile a similar list of Urdu, Hindi and English books on this topic! Today - more than ever - there is a greater need for such type of work, since the attacks from the enemies on the true religion has increased in magnitude as well as numbers.

Let us now proceed towards a brief review of these books.

1) Ibraaz al-Wahm al-Maknoon min Qalam-e-Ibn Khaldoon Author: Muhaddis Abu al-Faiz Ahmed Ibn Mohammed Ibn Siddiq Ghamari (exp. 1380 AH), a resident of Cairo. Ahmed Mohammad Mursi alNaqshbandi in the preface of his book "Ali Ibn Abi Talib Imamul Aarefeen" has discussed the author's detailed biography. The subject of this book i.e. Ibraazul Wahmil Maknoon min Qalame-Ibn Khaldoon is about Imam Mahdi (a.s.) and that he will reappear in the last era and there are several Prophetic traditions concerning this topic. This book was printed in the year 1347 A.H. at Turkey for the first time and then got reprinted in the year 1354 A.H. Those esteemed readers who are interested in reading the biography of the author may refer to Al- Mo'jamul Mu'allefeen vol. 11 p. 368 and A'laam of Zarkali vol. 1 p. 253. The author's revered brother Abdul Aziz Ibn Mohammad Ghamari (exp. 1418 AH) has written the book - Al-Ifaadato be Toroqe Hadith Al-Nazaro ila Aliyin Ibaadah.

2) Al Arbaona Hadithan fi al-Mahdi Author: Hafiz Abu Noaim Ahmed Ibn Abdullah Isfahani (exp. 430 AH)

This book contains 40 traditions of Holy Prophet (s.a.w.a.) concerning Imam Mahdi (a.t.f.s.). Jalaaluddin Suyuti has used this book as a referential source for his book Arful Wardi.

3) Asahhu Maa Warada Fil Mahdi Wa Isa Author: Shaikh Mohammad Habibullah Shanqiti (1295 - 1363 AH)

For a long period of time, the author lived in the holy city of Makkah, and then migrated to Cairo and used to give lectures for Al-Azhar University on the subject of the principles of religion. AlAzhar University has published a lot of his works which include this book as well. Apart from this, the author has also compiled two more books: - Hayaato Ali Ibn Abi Talib and Kifaayah al-Taalib fi Manaaiqib Ali Ibn Abi Talib.

His biography can be found in Kuttani's "Al-Fehriso Faharis" p. 55; A'laam of Zarkali vol. 6 p. 79 and AlMo'jamul Mu'allefeen vol. 9 p. 176.

4) Al Burhan Fi Alaamat-e-Mahdi Aakher al-Zamaan Author: Ali Ibn Hesaam al-Deen alMuttaqi al-Hindi (885 - 975 AH)

The author has also compiled Kanz ul Ummal and various other famous books. A detailed account of his life can be found in Nuz'hah al-Khawaatir, vol. 4 p. 234. Copies of this book are still found in the libraries of Grand Mosque in Makkah, London, Hyderabad (Deccan) and Madinah al-Munawwarah. The last version of this book was printed in Saudi Arabia in the year 1408 AH. It would be appropriate here to mention that Muttaqi Hindi has written a treatise on Imam Mahdi (a.t.f.s.) in Persian language which is available in the library of Ayatullah Syed Shahaabuddin Marashi (r.a.) in Holy city of Qum (Serial No. 129/2).

This treatise contains 60 traditions and comprises of the following four sections:

- i) Hazrat Imam Mahdi (a.t.f.s.) - Characteristics and lineage
- ii) His miracles
- iii) Signs of reappearance
- iv) Events after reappearance

5) Al Bayan Fi Akhbaar-e-Saheb al Zamaan Author: Fakhr al-Deen Mohammad Ibn Yusuf Ganji Shaafeii (exp. 658 AH)

The author's description is found in Hadyah al-Aarefeen vol. 2 p. 127. Respected scholar "Iftekhharul Ulama" Sa'adat Husain Khan (r.a.) has done the Urdu translation of this book by the name "Imam al-Muntazar". Regrettably, this book is presently inaccessible. Through Al-Muntazar, we humbly request his relatives, dutiful followers and faithful friends to bring forth this book to the center stage so that it becomes a source for the increase in the rewards of the deceased.

6) Tehqeeq al-Nazar fi Akhbaar al Imam al-Muntazar Author: Mohammed Ibn Abd al-Aziz Ibn Maane Ibn Mohammad Ibn Abdullah Ibn Mohammed Ibn Ibrahim Waheebi (exp. 1300 - 1385 AH)

He was among the renowned scholars of Najd. Zarkali has written that the author had acquired knowledge from Basra, Baghdad and Cairo. In the year 1385, the king of Saudi Arabia Abdul Aziz Aale Saud invited him to Makkah and requested him to deliver lectures there. In the year 1385 he had to go to Beirut for medical reasons where he expired. (vol. 6 p. 209)

7) Resaalat fi Tehqeeq-e-Zahoor al Mahdi :Author: Ahmed Ibn Abdil Latif alBarbari Dimayati (exp. 1228 AH)

8) Talkhees al-Bayaan fi Akhbaar-e-Mahdi-e-Aakher al-Zamaan Author: Alauddin Ali Ibn Hesaam al-Deen al-Malik Ibn Qazi Khan alMuttaqi al-Hindi (975 AH)

Manuscripts of this book can be found in the library of Aasefiyah, Hyderabad Deccan. In the year 1380 AH when Allama Amini (r.a.) travelled to India he copied the book from this very Library and has mentioned it in his famous travelogue "Samaraat alAsfaar" vol. 1 p. 145 – 147. Apart from here the manuscripts of this book can also be found in Madinah al Munawwarah,

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the library of King Abdul Aziz and also in the Friday prayer. mosques Libraries at Istanbul (Turkey), Manchester (England) and Mumbai (India).

9) Tambeeh al-Wasnaan ilaa Akhbaar-e-Mahdi-e-Aakheral1. Zamaan Author: Ahmed Nawbi (exp. 1037 AH)

A manuscript of this book can be found in the Library of Gauteet (Germany).

10) Al-Durr al-Manzood Fi Zikr al Mahdi al-Maw'ood Author: Sayyed Siddiq Hasan Ibn Awlaad Hasan Ibn Awlaad Ali Kannauji

The original manuscript of this book in the author's handwriting is available in the library of Nadwatul Ulamaa, Lucknow, India under the registration number 311.

(Fehrist Nadwatul Ulamaa p. 97)

The Manifestations Of Prophets Justice During Reappearance

Existence of law and order is a prepegaste for harmony and peace in any social senap. However mere formulation of laws and regulations do not ensure their fulfilment. Also, one cannot lead a peaceful individual and social life by the mere presence of laws and policies. Real felicity and satisfaction in social life can be achieved only when a society acts on justice and equity. This in turn can be possible when laws of the society are also based on justice and equity. Allah the Almighty, on account of His infinite mercy has made all the provisions necessary for the felicity of human beings. However, due to their ingratitude they exposed themselves

Allah's wrath Divine leaders and laws based on equity and justice are the most important divine bounties. Unfortunately man due to his ungratefulness has deprived himself of these vital gifts

After exercising all the strength and power at his disposal man has concluded that felicitous life, which may also be termed as an ideal society, is possible only with mutual cooperation and peace co-existence. However, social depends on many prerequisites; law and order being the most important in the absence of law and order not only is the purpose of defeated but the very existence of its members is put in danger. This raises a basic question about the criteria of law and order, especially when they are so central to our lives? What are the different aims before the one who is formulating the guidelines of law and order? Who shall execute these policies?

It is beyond the scope of this article to discuss this topic in detail but looking at the present society and its law and order, let us briefly present three scenarios:

A. A society revolving around the path of righteousness. Such a society flourishes under the shadow of divine laws, principles and (divine) leaders in whose view (the proximity to) Allah is the beginning and end of life.

All the efforts of Prophets (a.s.) and their successors (a.s.) were aimed at establishing human society on the guidelines of righteousness. It will be correct to say that the government of Imam Mahdi (atfs.) is a continuation of the task of) Messengers and the Prophets; wherein justice shall shine with its full glory and splendour. Injustice and oppression - in all their forms - shall be virtually rendered nonexistent. It is only under these conditions that one can think of justice.

B. The second case is of a society that acts against divine purpose. They are those who rebel against divine leaders, shed innocent blood and act cruelly. Even today we come across such people who use oppression and injustice to accomplish their evil plans. These are the very people who, after the reappearance of Imam Mahdi (a.s.) will wage a war against his system of justice and equity. Such people have been termed as **those on whom is Thy wrath'** in Holy Quran.

C. This society is completely unaware of moral virtues and righteousness and lives in the gloom of disbelief and ignorance. It exists in utter darkness and is far from human progress and religious civilization. Although it is possible to guide them, yet their ignorance and imprudence prevents them from stepping towards guidance. Holy Quran has classified them under the group **those who have gone astray'**.

The events of the present era, in all aspects, are in stark contrast to the principles of justice and equity. Today, the world is under the influence of such people who want to gain a stronghold over the wealth and power of the world and keep others deprived of the same. To achieve this purpose they do not hesitate in using the most barbaric means. They exploit the slogans of human freedom, secularism, protecting the rights of the cities, global war against terrorism, prevention of the spread of atomic weapons and universal peace and harmony. These are the deceiving machinations and slogans of such people that are used to camouflage their evil plans and acts of oppression. We would therefore not be erroneous in saying – from the Quranic point of view – that the governments of this era are in the hands of **those on whom is divine wrath'**. The righteous continue to live in minority and a state of helplessness. The group of **those who have gone astray'** also is hapless at the hands of **those on whom is divine wrath'**.

The people of the world in reality do not have a universal and a comprehensive code of conduct that considers the rights of all the section of the society, understands its individual and collective needs and does not ignore even rights of animals. Actually the role of the government is to guide all the sections of the society, on the basis of justice and equity, towards perfection by fulfilling everyone's right and preventing conflicts. Every government has to satisfy two aspects of the society - material and spiritual.

A. Material Aspect:

This ensures the prevalence of law and order and the fulfilment of economic, social and material needs and procurement of basic facilities.

B. Spiritual Aspect

This aspect of the government also strengthens the material aims. Let us briefly point out some peculiarities of the government of Imam Mahdi (a.s.) as per the verses of Holy Quran and traditions of Ahle Bait (a.s.).

A. Guiding all people towards one religion of Allah

There are several verses supporting this point.

1. Surah Ibrahim (14): Verse 1

Alif Lam Ra. (This is) a Book which we have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light - to the way of the Mighty, the Praised One

2. Surah Baqarah (2): Verse 257

Allah is the guardian of those who believe. He brings them out of the darkness into the light

3. Surah Hajj (22) : Verse 41

Those who - should We establish them in the land - will keep up prayer and pay the poor-rate and enjoin good and forbid evil

Establishment on earth means that believers shall be given dominion over this earth and a just government shall be established through them.

4. Surah Noor (24) : Verse 55

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.

This noble verse points towards four aims:

a. Universal government

b. Shiite Islamic government

c. Establishment of justice and equality

d. Eradication of polytheism from earth Holy Prophet (s.a.w.a.) has said: By Allah! Even if a day remains from the life of this world, Allah will prolong it so that my son Mahdi (a.s.) will reappear and fill the earth with justice and equity in the same way as it would have been replete with injustice and oppression. His government will encompass both east and the west. Allah says in the Holy Quran: **He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse. :**

(Surah Taubah (6): Verse 33)

Imam Mohammad Baqir (a.s.) says: Allah shall make his religion dominant over other religions through Mahdi (a.t.f.s.) even though the unbelievers abhor it.

B. Enforcing Divine Laws especially Justice

There are many Quranic verses regarding this:

1. Surah Hadeed (57) : Verse 25

Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity.

2. Surah A'raaf (7): Verse 29

Say: My Lord has enjoined justice...

3. Surah A'raaf (7): Verse 157

Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.

The above verse explicitly supports our view. When it is established that enjoining good and forbidding evil is the duty of Holy Prophet (s.a.w.a.), his rightful successor, who attributes his government to him, too would tread his footsteps in discharging his duty. Moreover the

greatest service to humanity is to liberate them from the clutches of ignorance. In the government of Imam Mahdi (a.s.), the conflicts between the governments of today arising from their attempts to establish superiority over others and gain ulterior motives will be unheard-of.

C. Prevalence of Spiritual and Moral Values

All of us are aware of the moral and ethical degradation in our society. The moral values are not only denied their due importance, but laws are also formed against them. Moral values are virtually non-existing in politics, economics and governance. In the government of Imam Mahdi (a.s.) moral and spiritual values shall flourish and all sorts of moral degradation shall be eliminated.

Imam Mohammad Baqir (a.s.) says: There will be an atmosphere of friendship, love and unity at the reappearance of Imam Mahdi (a.s.).

(Al-Ikhtisaas, p. 24)

D. Economic Justice:

Since its inception, this world has somehow survived despite economic imbalances. Never in turbulent past of a million years have we seen an era of justice and fulfilment of the rights of all beings. We have not seen a period where the promise of Allah '**so that people act with justice and equity**', has been actualized. The magnitude of the economic imbalance and partiality of today is such that it has never been seen before. The gap between the rich and the poor has never been so wide. The number of people living below poverty line has never been so large. The extent of degradation faced by the poor and needy section of the society in obtaining their rights is not hidden from any dignified person..

It is sufficient to quote from a report of the Human Rights Organization that human beings are starving to death on one hand whereas on the other hand, wealthy and affluent individuals are occupied in protecting their wealth. The universal government of Imam Mahdi (a.s.) will be based on justice and equity, not only from the individual aspect but also on political, economic and collective justice and equity. Many traditions state that poverty will be virtually non-existent in his government. As a result no one will be needy or poor. This will be the outcome of the equitable distribution of wealth.

Abu Saeed al-Khudri narrates from Holy Prophet (s.a.w.a.) thus:

I give you glad tidings about the Mahdi who shall reappear from my nation for mediating and resolving the disputes among people. The inhabitants of the earth and the sky shall be satisfied with him. He will distribute the wealth among the people in a just and appropriate manner.

(Behaarul Anwaar, v. 51, p. 78)

In another tradition we find: He shall distribute wealth among the people in such a just and appropriate manner that none will remain needy and dependent.

(Behaarul Anwaar, v. 51, p. 88)

Intellectual Equality

The knowledge and science of today is limited from various aspects. It will not be incorrect to say that we can find only one kind of knowledge in this world i.e. material knowledge. All the efforts of science and research are focused on material benefits and have completely ignored the quest for spiritual peace and contentment. Moreover, even the knowledge and science of fulfilling material needs are under the control of certain people who exhibit deceit and cunningness by keep them out of the reach of common man by formulating various laws and policies. They do not share their technological knowhow with developing and under-developed countries unless they gain control over a much advanced technology. They are shared only when it (the technology) becomes obsolete and useless. However with the reappearance of Imam Mahdi (a.t.f.s.) the intellects of the people shall be perfected. The benefits of advancement of knowledge shall be at the disposal of one and all.

Imam Mohammad Baqir (a.s.) says: When our Qaem (a.t.f.s.) will reappear, he shall grant perfection to human intellect. In his era, wisdom and knowledge shall be taught to all. So much so that the ladies in their households will pass judgements on the basis of Holy Quran and the conduct of Holy Prophet (s.a.w.a.).

(Behaarul Anwaar, v. 10, p. 104)

How pleasant and delightful will our lives be in such a universal Shiite government! May Allah give us the opportunity to live under such a government and include us among its humble servants!

The Guidance Of Imam Mahdi (a.s.)

Characteristics of the Titles

The names and titles of our Imams (a.s.) are not conferred by common men but are selected by the Almighty in view of their characteristics. Hence, each name and title bears a special significance. In general, all our Imams (a.s.) are similar in grace and perfection. Each one is Sajjad (the one who prostrates excessively), Baqir (one who splits open the facets of knowledge), Kazim (one who controls anger) and Reza (satisfied) but each Imam (a.s.) is given the title which becomes prominently manifest in that particular Imam (a.s.). Imam Mohammad Baqir (a.s.) was called thus because he spread the divine knowledge extensively. He quenched the seekers of knowledge and divine recognition with teachings of the Ahle Bait (a.s.). Thus, he was bestowed the title of Baqir. Imam Musa Kazim (a.s.) exhibited immense patience and control and so was famed as Kazim. It was not that the other Imams (a.s.) were not patient. This is pertinent with all the other titles.

Mahdi is a particular venerable title of the twelfth Imam, Master of the Time (a.s.). Mahdi in Arabic grammar denotes both meanings - Isme Fael (Doer) as well as Isme Maf'ool (object). In other words, Mahdi means "the Guide" (subject) and "the Guided" (object). It is apparent that only the one who is himself guided in all accomplishments can lead others in every field and fulfil the obligations of guidance. This specific title implies that guidance would be the most evident trait in this Imam (a.s.), for it is with his advent that all the corners of the world will be illuminated with the light of divine guidance. There will be no mention of misguidance and deviation anywhere in the world. The masses will congregate upon the unity of God, the messengership of the Holy Prophet (s.a.w.a.) and the leadership of Ameerul Momineen Ali Ibn Abi Taalib (a.s.). Universal guidance of this manner is particular only to the noble self of the Master of the Time, Imam Mahdi (a.s.). Allah has safeguarded him for the divine purpose of such universal guidance. His guidance is of such intensity that it has survived the era of major occultation. The occultation of Imam (a.s.) has never been a hindrance for his guidance to reach to the people. Sulaiman A'mash questioned Imam Sadiq (a.s.): "How will the people benefit from a hidden Proof?" He answered: "As they benefit from the sun behind the clouds."

The avenues for seeking benefit from Imam Mahdi (a.s.) are not closed (due to his occultation). It is another thing that the manner of guidance after reappearance will be radically different.

The difference between his occultation and his presence is the same as the difference between the sunlight that reaches us through clouds and direct sunlight.

Although the entire universe gains guidance through Imam Mahdi (a.s.), yet mankind has been more privileged in this regard. The guidance and advices of Imam (a.s.) are not like the guidance of preachers. The guidance of Imam (a.s.) is not based upon its manifestation but upon reality and actuality. Nothing remains hidden to him. He is aware of the thoughts and emotions of man. He is cognizant of the divinely bestowed hidden knowledge. Ponder upon the following incident which portrays how Imam Mahdi (a.s.) makes people mindful of the reality.

Acquaintance with the Permissible and the Prohibited

Shaikh Saduq (a.r.) has narrated from Sa'd Ibn Abdullah Qummi, a venerable companion of Imam Hasan Askari (a.s.). Sa'd Ibn Abdullah Qummi says:

"I had collected forty odd questions that were difficult for me. At that time Ahmad Ibn Ishaq was travelling to Saamarra and I too joined him. He asked me the reason for coming to him. I replied: To meet you and find out answers to my questions. He said I am going to meet my master Imam Hasan Askari (a.s.) and to ask him questions and exegesis of Quranic verses. He asked me to join him in this journey so that I can witness the sea of knowledge and perfection for which there are no limits and whose valuable pearls will never be destroyed.

So I accompanied him to Saamarra till we reached the house of our master and asked for permission to enter. Ahmad Ibn Ishaq had one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Mohammad al-Hasan Ibn Ali (a.s.) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam (a.s.) was placed a round thing which was decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. The Imam was holding a pen and writing something on paper. Whenever the child caught his hand, he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad Ibn Ishaq opened the cloak and presented the bags before Imam Hasan Askari (a.s.).

Imam (a.s.) cast a glance at his son and said: Remove the seals from the gifts of your Shias and friends. The child asked: O my Master! Is it right that my pure hand should extend towards wealth with mixture of halal and haraam wealth? ..

Imam (a.s.) asked Ahmad Ibn Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told. The child said: "This is from so-and-so of so-and-so locality, containing 62 dinars from sale proceeds of a house, *inheritance from his father is 45 dinars, from the money of nine dresses 14 dinars and the rent of shop amounting to three dinars.*"

Our master, the Imam (a.s.) said: "You are right, my son. Now tell us what is unlawful in it?" The child replied: "There are 2 coins which are unlawful. One of them was minted in a particular place and which is blank on one side. This is an old Aameli coin and its weight is 41 dinar. Search it you will find it.

This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver a mound and a quarter of cotton for spinning. That cotton was stolen from the weaver who informed him about it but he didn't accept the weavers' version and in its place took a mound and a half of cotton. Then he ordered a garment be made for him from this material. Thus that money and the cropped amount are from that money."

Ahmad Ibn Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it and whatever the child had informed was written on the piece of paper in the bag.

Then he took out another purse. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad Ibn Ishaq asked:

"Why?" He replied: "It is the sale proceeds of wheat that the sender had paid to his farmers but while giving he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (a.s.) said: "You are right my son." Then he (a.s.) said: "O Ibn Is'haaq, take that purse and return it to the sender and tell him to give the money to its actual owner, as we are not in need of this money."

(Kamaaluddin, p. 480)

After pondering on this incident, we come across some interesting conclusions:

1. Both Sa'd Ibn Abdillah Qummi and Ahmed Ibn Is'haag witnessed the childhood of Imam Zamana (a.t.f.s.). His face was shining like the moon and he exhibited all the endearing traits of a child yet he displayed his complete authority over divine knowledge (Ilm Ghaib) and secrets. All the secrets of the sealed purses were clear to him.
2. Due care should be observed when presenting gifts, presents and monies to the holy presence of Imam (a.s.). We should ensure that the money and gifts are untainted so that Imam (a.s.) accepts them and places his pure hands upon them. Impure and dubious presents will not be accepted by his holy presence and will be rejected outright.
3. Earning profit in trade is not an achievement. The accomplishment is to ensure that it does not contain anything that is prohibited. Special care should be taken in selling things by weight and other such dealings. We should not shortchange our partners. The difference might be miniscule, intentional or unintentional, but the Imam always knows.
4. The owner of cotton thread was not ready to accept that the cotton was stolen. Islamic law is clear that if a thing gets stolen from a trustee while he has taken adequate precautions against it, then he is not held responsible. But here, the owner of the cotton refused to accept the excuse of the weaver and extracted compensation from the weaver. He also takes a quarter of a mound more, sells the cotton and sends the money received as gift to the Imam (a.s.), who does not even touch it, let alone accept it. Religion stresses that gifts should be accepted graciously and giving of gifts is recommended. It increases connections and friendship. But the Imam (a.s.) by his actions shows that a prohibited favour is unacceptable.

The incident serves as a beacon to us all. If we donate to religious works like the construction of mosques, imambargahs, schools.... Or helping the needy or the sick, it will only be accepted if it does not have an iota of . unlawful in it. It is obvious that Allah does not accept what the Imam (a.s.) does not acknowledge. Imam (a.s.) is the door to reaching Allah.

5. The 50 dinars from the sale of wheat were not acceptable to Imam (a.s.) because while some had been measured with a true weight, others were measured with a faulty one. Imam (a.s.) has not clarified the manner of the defect. But the rejection of the money makes it clear that in any partnership or collaboration the division of the proceeds should not be in an unequal manner. We should be careful that no rights of others should be pending upon us.

In today's era, every man tries to maximize his share and considers it his intelligence and prowess. This is not wisdom but ignorance and stupidity. How could it be wisdom if his Imam (a.s.) refuses to accept it? The astuteness of the person would be in keeping his share free from

any unlawful addition such that when it is presented to the Imam (a.s.), it gains immediate acceptance.

Answers to Questions

Shaikh Tusi (a.r.) has quoted this incident from Mohammad Ibn Ibrahim Ibn Is'haaq al-Taaleqani:

I met Husain Ibn Rauh Nawbakhti (a.r.) along with a group of people. A person among them stood up and posed a question to him. He asked: "Please tell me if Husain (a.s.) is the Wali (representative friend) of Allah." He replied at once: "Surely he was." He asked: "Whether His accursed killer is not the enemy of Allah." He replied: "Certainly he is." Then he asked: "Is it possible for Allah to give power to His enemy over this friend?" Husain Ibn Rauh (a.r.) said:

"Pay attention to what I am saying and remember it. You should know that the Almighty Allah does not speak to the people directly. But He has appointed His messengers amongst them. If He had sent Prophets of a different form, being or shape, the people would not have gathered near them and would have shunned them. That is why the Prophets were from amongst themselves. They par took food and walked in the streets and markets like normal men. People said to them: You are like us and we are the same as you. We do not believe that you are a Prophet unless you show some miracle. If you do so, we would know that you have a special distinction and power from Allah, which we do not have. Thus, Allah bestowed miracles on the Prophets as the greatest proofs of the veracity of their claims. Therefore, some of them after warnings, lengthy preaching and completion of proofs presented the miracle of the flood and storm (H. Nuh a.s.) and the conceited ones drowned. Some (H. Ibrahim a.s.) were such that when thrown into the fire, it became cool and safe for them. For some of them (H. Saleh a.s.) a milk bearing she-camel emerged from the mountain and for some (H. Musa a.s.) the sea-split into paths, the dry staff turned into a python and swallowed the snakes of the magicians. (H. Isa a.s.) – borne only from a mother was the one through whose hands the Almighty gave sight to the blind, enlivened the dead and informed of the stores in the houses and for some (H. Mohammad Mustafa (s.a.w.a.)), He split the moon and gave speech to animals like the camel, the cheetah, etc.

When the men beheld such miracles of the divine Prophets (s.a.) that people were not capable of performing, they realized their own weaknesses. The destiny, grace and wisdom of the Almighty was such that the Prophets - though they possessed the miracles - sometimes they achieved victories and at other times they were oppressed. If they had always been victorious and had never been oppressed and suffered calamities, people would have mistaken them for being Allah and considered them all-powerful and their steadfastness would never have been clear. -

The Almighty made their situation like the fates of others so that they remain patient at the times of difficulty and examination and thank Allah in times of abundance and ease. They remained unpretentious and humble in every facet of their lives. Thus the Prophets, despite their miracles, were sometimes victorious and successful and sometimes oppressed. Therefore, the people did not perceive them to be omnipotent and realized that there was a power above

the Prophets, Who is the Creator and Nourisher of the universe. They were compelled to confess to Him and obey His prophets, who are the proofs of Allah over the people so that they should be not among those who transgress and call the Prophets as god or deny the message of the Prophets or become their opponents. Allah wanted this because those who deviate would do so after the truth and falsehood became evident and the proofs were completed. Anyone who saw their propagation, warnings and signs decided and confessed that it was the truth and worth obeying. Thus, they secured their salvation. On the other hand, those who deviated from this and became hostile to the divine messengers fell into everlasting chastisement."

Mohammad Ibn Ibrahim Ibn Ishaq who was present in the gathering says that the reply of Husain Ibn Rauh (a.r.) was so astonishing that the next day I went to him to ask whether it was his own reply or he had learnt it from the Infallible Imam (a.s.). Husain Ibn Rauh (a.r.) without his asking told him: "O Mohammad Ibn Ibrahim! If I fall from the sky and the birds peck away at my body or stormy winds blow me away to a distant place, these would be easier for me than to say something from my own side for the religion of Allah. What I have narrated yesterday is with references and I have heard it from Hazrat Hujjat (a.s.).

(al-Ghaibah of Shaikh Tusi (r.a.), p. 324, H. 273)

1. We should not postulate anything of the religion from our side. Rather our discussions should be in the light of the traditions of the Imams (a.s.).
2. Being involved in difficulties is not necessarily proof of Allah's displeasure.
3. Similarly, being in ease and comfort does not essentially construe Allah's satisfaction.
4. People became so enamoured by the miracles and the extraordinary power of the Prophets that they took them as gods and worshipped those who had in fact come to advocate Divine Unity.
5. It was the boundless mercy, love and wisdom of Allah that He involved His Prophets and their successors in trials and tribulations so that the people would not mistake them as gods.
6. The steadfastness in faith and the patience over immense difficulties despite unlimited power at their disposal is a lesson in submission for the people.
7. Power and authority should not become a cause for pride and vanity but translate into a source of humility and servitude.
8. Guidance or deviation of the people after the completion of proofs upon them shows their freedom of choice in the matter and based on their choice they become liable for hell or heaven. None can argue later that if they knew they would never have opposed the religion.
9. The statement of Husain Ibn Rauh (a.r.) that: "I have not said this from my side", clearly indicates that Imam Zamana (a.s.) is well aware of all affairs and is attentive towards all things. He does not let his friends and representatives be confounded by queries and provides them (instant) help.
10. If man is surrounded by difficulties, he should be patient on the divine decree, face it with steadfastness, be humble when vested with power and authority and be undeterred by challenges in matters of religion. Have faith in Imam Zamana (a.s.) and request him for a solution. Lastly we should be aware that Imam (a.s.) is watching our words and deeds.