



Special Issue

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صَلَّى اللهُ عَلَيْكَ  
يَا صَاحِبَ الزَّمَانِ



Holy Prophet (s.a.w.a.) said this three times:

## **Glad tidings of the reappearance of Mahdi.**

He will reappear when there will be severe differences and turmoil among the people. He will fill the earth with justice and equity as it is filled with oppression and tyranny. He will inculcate the love of worship of Allah in the hearts of His servants. And the expanse of his justice will include everyone.

(Kitaab al-Ghaibah, Shaikh Tusi (a.r.), pg. 179)



In the Name of Allah the Beneficent the Merciful

Allah's Blessings be on you, O Saaheb al-Amr, help us and forsake us not

## A Deluge of Movements

Here, the movements refer to the series of plans that have been taking place since the beginning of human civilization. On one hand, we have a caravan of Messengers, Prophets, guardians, pious people, etc. who consistently guided the humanity with the divine message so that man can spend a peaceful and equitable life in this materialistic world and can become worthy of a successful everlasting life in the hereafter. History is witness to the fact that these great personalities never had any plans for invasion nor they ever toiled to rule rather these were the very people upon whom Allah bestowed His bounties (An'amta Alaihim) and kept them away from divine wrath (Ghairil Maghzoob) and errors (Wa La Zaalleen). On the other hand, we have a majority of those who confronted them and, by all means, were always willing to trample the rights of humanity.

Since the beginning of human civilisation, we have seen both the powers at play. The agenda of one of them has always been laying down conspiracies to achieve their goals of leadership and running a political government based on their constitution. As an illustration, the movement of Namrood was based on the principal that he used to consider himself to be the owner of life and death. In the same manner, Firaun gave rise to such a movement that people started considering him to be God. The rules and regulations of such movements were being strongly formulated and the human temperament was being moulded towards its adoption whereas apparently, they were accepting the divine power of God. We see that the filth of Namrood and Firaun are gaining strength in the human behaviour.

After this brief preface, we come to the actual aim, that is, the creation of this world and the world created by the children of Hazrat Adam (a.s.) is not without purpose and not just for exploitation or clash and displacement of groups of people. This world deceives men while spending his worldly life but there have been a series of Divine Messengers and Vicegerents coming in for the guidance of mankind. As a reflection of divine justice, Allah, bestowed the opportunity to follow these holy personalities and those who followed, made them fortunate in this world and the hereafter. Those who lived with arrogance, pride, oppression and tyranny or led the movements of exploitation remained unfortunate. A poet says:

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Kal tak jo bharaa thaa woh ghuroor aaj kahaan hai

Ae kaasa-e sar bol tera taaj kahaan hai

*(Where is that pride which you  
were flaunting yesterday, O the  
head! Say, where your crown is  
today)*

Another poet Josh says:

Shaahon ke saron me taaje giraan se dard saa aksar rahta  
hai

Aur ahle suffaa ke seeno me ek noor ka dariya bahta  
hai

*(The Kings have a constant  
headache due the weighty crown,  
And the hearts of people of Suffaa  
are brimming with illumination)*

Since the topic of discussion is those movements under which governments were formed from time to time, laws and regulations of the society were made, whether legitimate or illegitimate, and different parties were formed with new titles and big propaganda but, the power of subsistence remained for a while and then stumbled. Namrood and Firaun are annihilated; however, their ideologies have influenced in new forms today and are scattered in the storms of lust and desires. Only those remained guided who treaded on the path of holy Messengers and their Vicegerents and refrained from these movements.

### **Imam Mahdi (a.s.) vis-à-vis the movements**

Imam Mahdi (a.s.) is a purified soul and Mahdaviyat is not a movement. Rather, it is the argument of the Will of Allah which has been manifested in the creation of the world on the basis of divine justice so that man does not raise

questions regarding the decision of the Almighty.

Continuing our discussion on "Fallacious Movements and Mahdaviyat", Allah the Almighty, in this ancient world, sent His last and the most beloved servant to complete His argument accompanied with the scale and clear signs so that man can live a peaceful life and become worthy of living an everlasting life after gaining salvation. Holy Quran says:

**"Certainly We sent Our Messengers with clear arguments and sent down with them the Book and the scale that men may conduct themselves with equity."**<sup>1</sup>

And it further says:

**"Mohammad is not but a Messenger."**<sup>2</sup>

Additionally, it also questions as to why one does not ponder over the verses of Quran. The Holy Prophet (s.a.w.a.), who was sent by the Almighty, left amongst us a tradition that no sect denies and it clearly states that *"There will be twelve successors after me."*

Movements, from the opponents, continuously kept arising, but the source of truth traversed its course.

**Death of Holy Prophet (s.a.w.a.):** On the death of Holy Prophet (s.a.w.a.), Saqifa was a movement and the burial and shrouding of the Holy Prophet (s.a.w.a.) was the responsibility of the successor.

**Treaty of Imam Hasan (a.s.):** The peace treaty of Imam Hasan (a.s.) was based on the principles of the Treaty of Hudaibiyah that draws the minds of the

1 Surah Hadeed (57), Ayat 25

2 Surah Aal-e-Imran (3), Ayat 144

people towards truth. And in the case of Karbala, the intention of the opponents was to execute all such movements that would divert the minds of the people from the son of Holy Prophet (s.a.w.a.) and that is exactly what happened. By the year 61 A.H., circumstances changed to the extent that the *Haafiz-e-Quran* stood against Imam Husain (a.s.).

**Karbala:** It was the third successor of Holy Prophet (s.a.w.a.), Imam Husain (a.s.), who ruined all the fallacious movements of the government and established a milestone on the path of guidance for all future generations until the Day of Judgment.

**Imam Zainul Abideen (a.s.):** What was the turmoil and anxiety in the 150 year rule of the Umayyad dynasty that made them take a criminal decision to martyr the son of Holy Prophet (s.a.w.a.), Imam Zainul Abideen (a.s.), by poisoning him.

When the Abbasid dynasty came to power, what trouble befell on them that they called the sons of Holy Prophet (s.a.w.a.), Imam Hadi (a.s.) and Imam Askari (a.s.), from Madinah to Samarra and kept them under house-arrest. It seemed as though the prophecies of Holy Prophet (s.a.w.a.) were unfolding and was supporting the verse of Quran that when the earth would become dead, Allah, with His Might and Will, would enliven it. During the period of house arrest, the two Imams (a.s.) were under strict surveillance.

Today, history is awakening the misguided world. Keeping aside prejudice, justice has not yet vanished from this world. As an illustration, when Imam Musa Kazim (a.s.) was imprisoned for a

very long time, none of the Arabs raised their voices in support for this son of Holy Prophet (s.a.w.a.) except for a few righteous individuals who patiently awaited the decision of the Almighty. It is the Might of Allah that truth will always prevail and cannot be suppressed by the movements of these Abbasid caliphs. Today, we see throngs of visitors encircling the holy shrine at Kazmain.

Referring back to our discussion about the Abbasid caliphs, one wonders why there was so much anxiety, fear and depression in them. Did Imam Hadi (a.s.) and Imam Askari (a.s.) possessed a huge army that was preparing itself to overthrow the government? No, there was no such indication, then why did the caliphs take such steps? The span between Karbala to Samarra was around 200 years having a history of imprisonment, house arrests, fear mongering amongst the caliphs, deceit, wickedness, cunningness and poisoning. All these plots were hatched and the pure blood of the "Avenger of Allah" was spilled. In the backdrop of this, there was fear amongst the oppressive caliphs, who were considered as successors of the Holy Prophet (s.a.w.a.).

After 150 years, the Abbasid dynasty celebrated their victory by defeating the Umayyad dynasty. Thereafter, they also witnessed their downfall. Two centuries had not passed that the streets of Baghdad were immersed in blood and thereafter, the third bloody gory period started. This was the era of the enemies of Islam which is called the era of Islamic conquests wherein the opponents of Islam were emerging with new conspiracies. History

is replete with incidents of groups of people who plotted against the Ahle Bait (a.s.) wearing the garb of Islam to fulfil the fallacious objectives of their rule and government.

The “*Shariat*”, brought by the Holy Prophet (s.a.w.a.), was buried under the pomp and glory of monarchy. The oppressed were shoved down under the fear of sword and monarchy was presented as the true Islam.

We have tried to present the picture of the difficulties faced by Islam. It is now necessary to draw the attention of the readers towards those incidents and conditions that led to such difficulties.

One will get goose bumps upon reading the history of the initial 13 years of Islam in Makkah and knowing about the trials and tribulations faced by Holy Prophet (s.a.w.a.) and his companions. The martyrdom of Janab Summayya and Janab Yasir, expulsion to She’b-e-Abu-Talib, placing of scorching rock on the chest of Bilal, migration to Abyssinia, etc. The details of such agonising incidents are recorded in books of history; however, they are not recapitulated. Further, numerous battles (Ghazawaat) took place after migration from Makkah to Madinah. Within three years of the conquest of Makkah, those people came within the folds of religion who committed cruelties with the objective of uprooting Islam. Their atrocities were so severe that it has no exemplar in the history of any other religion or culture. As an example, did you ever find an incident in history wherein a woman, out of enmity, cuts open the chest of Janab Hamza (a.s.) and starts chewing his liver? It is surprising that a woman reached to such level of

abasement.

The purpose of Holy Prophet (s.a.w.a.), after the conquest of Makkah, was to establish the ethical factors that would teach men to live with humanity. After the Holy Prophet (s.a.w.a.), the Ahle Bait (a.s.), not only sustained these ethics but also strengthened the foundation of Islam through them. This resulted into laying of conspiracies (as mentioned earlier) by the opponents that has been detailed out in history.

### **How will that flame extinguish which God ignited?**

Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.) says in the supplication of Kumayl:

*“O Allah! I beseech You....by the power by which You overcome all things.”*

The Holy Prophet (s.a.w.a.) was appointed and sent to convey the divine message i.e. the religion of Islam with a definite purpose and Holy Quran acknowledges the same as follows:

**“Surely I am a trustworthy Messenger for you; so guard against (the punishment of) Allah and obey me.”<sup>1</sup>**

The meaning of the word “*Rasool*” and its secrets were uncovered to the world through him but when the above mentioned conspiracies were befalling on him, it was needed that all the means for the protection of this divine authority are available so that the chain of guidance remains protected and uninterrupted after him and to secure this divine

1 Surah Sho’ara (26), Ayat 107-108

authority from dangers. The following tradition of the Holy Prophet (s.a.w.a.) was such a solid proof that laid the foundation of the scale of divine justice:

*“After me, there will be my twelve vicegerents and the twelfth one will be the one who will fill the world with justice and equity in the same way as it was filled with oppression and tyranny.”*

In the context of the above tradition, we see that the world is full of oppression and tyranny and so is the existence of the twelfth vicegerent whose presence is similar to those rays of the sun that are covered by the clouds but keeps enlightening the hearts and minds of the faithful ones.

Dear readers! The opponents of Islam kept changing like the changing of seasons but those who took shelter under the teachings of Ahle Bait (a.s.), remained protected. The very purpose of creation of Ahle Bait (a.s.) was protection of Islam. On one hand, we have the narration of Holy Prophet (s.a.w.a.) regarding the twelve vicegerents after him and on the other hand, we have the exploitation and conspiracies of the opponents. Let us ponder over the following points from the pages of history:

- ❑ Total period of propagation of Islam by the Holy Prophet (s.a.w.a.) – 23 years.
- ❑ After the conquest of Mecca, the Holy Prophet (s.a.w.a.) lived only for 3 years.
- ❑ The result of these 3 years was that:
  1. Only Imam Ali (a.s.) was present in the shrouding and burial of Holy

Prophet (s.a.w.a.).

2. Imam Ali (a.s.) secluded himself, history has recorded the reasons.
3. Unworthy people were bestowed with merits and titles; Khalid ibn Waleed was titled as *Saifullah* (Sword of Allah).
4. Half of the income of Fadak was given to Marwan, son of Hakam.
5. Muawiyah became the Commander of the Faithful.
6. The turbulent period of the Umayyad dynasty reached its pinnacle and Yazid, the accursed became *Raziyallah*.

We invite all the seekers of truth have a comprehensive analysis of history.

During the tenure of Abbasid dynasty, we see the atrocities like long imprisonment of Imam Musa Kazim (a.s.), deceitful poisoning of Imam Reza (a.s.), keeping Imam Hadi (a.s.) and Imam Hasan Askari (a.s.) under house arrest. Now the question arises, why was the Abbasid dynasty so perturbed? What was the reason that the slogan “Imam Mahdi was not born” was being spread in the streets of Baghdad? Muhaddis Mirza Husain Noori (r.a.) has replied to such questions in his book “*Kashful Astaar*”.

### **Occultation – The Will of the Almighty**

The will of Allah is never without a purpose and the greater occultation (Ghaibat-e-Kubra) is Allah’s will. He has proclaimed through His last Messenger about the twelve vicegerents and that the twelfth one will fill this earth with justice and equity as it would be filled with

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## The Loneliness of Imam Mahdi (a.s.)

The most valuable bounty, which the Creator of this world bestowed upon His creation, is the divine guide and leader who constantly made people aware about the causes and effects of divine wrath and bounties. Moreover, this chain of guidance, that was existent since beginning, will remain uninterrupted until the Day of Judgment.

Nevertheless, an effect of the following verse of Holy Quran was felt on the greatest bounty of the Creator:

**“If you are grateful, I would certainly give you more, and if you are ungrateful, My chastisement is truly severe.”<sup>1</sup>**

The effect was so severe that every nation in the past disrespected the divine Prophets (a.s.) sent among them. This boorishness went to such an extent they coloured their hands with their blood. Even the Holy Prophet (s.a.w.a.), who was the source of creation and the fountain head of good morals, was not spared and had to face stoning and expulsion to the She’b-e-Abu Talib in the severest of conditions leading to his migration to Madinah.

Such a great bounty, which aided in acquiring the most precious thing i.e. the faith, men, through his self-made laws, drowned it in an abysmal well of depravity and deviation.

This is the reason, in spite of Holy Prophet (s.a.w.a.) declaring Imam Ali (a.s.) as the beacon of guidance, people

destroyed it. Not only did they destroy but they also exhibited their severe enmity, the result of which was, slowly the flame of guidance began to curtail itself. If we dwell into the pages of history, we will find that in every period, the divine guide and leader was always present but there were a very few who took benefit from it. Gradually, this scarcity of believers turned into the loneliness of such divine guide and leader. It so happened because people were not aware of the position and aim of this divine authority. Had they possessed recognition of such divine authorities, they would not have left the dead body of Holy Prophet (s.a.w.a.) and busied themselves in selecting a caliph for themselves in Saqifah, Hazrat Zahra (s.a.) would not have to request for “Baitul Ahzaan” (House of grief), Imam Ali (a.s.) would not have to lead a life of seclusion for 25 years, Imam Hasan (a.s.) would not have to sign a peace treaty with Muawiyah and Imam Husain (a.s.) would not have to face martyrdom with his near and dear ones.

The divine leaders were made so alone that the enemies could easily lay their traps on them. What is loneliness? If we just ponder on the literal meaning, then it will lead to change of thoughts. It means separation, seclusion, to stay alone.

The definition of loneliness in the era of Imams (a.s.) prior to the era of Imam Mahdi (a.s.) was different in the sense that every sign of Allah’s bounty was clearly visible to the people. They would

1 Surah Ibrahim (14), Ayat 7

at least see them and whatever small group used to love them; they could establish relation with him and could quench their thirst of guidance from him. Imams (a.s.) could express their feelings to their special companions. Alas! The Imam of our time (may Allah hasten his reappearance) is away from all this. There was loneliness when he (a.s.) was born in a way that his birth was kept hidden from the enemies due to fear and allegations were cast on Imam Hasan Askari (a.s.) that he passed away without any heir. Then the loneliness in the long period of occultation which started since the martyrdom of Imam Hasan Askari (a.s.) and still going on for twelve centuries. Like the previous nations, we have also distanced ourselves from this precious bounty and involved ourselves in sinful acts.

Is this the value of the guardian of Holy Quran, the custodian of religion? We have surpassed all those who have been callous towards this divine bounty. Had it not been so, then we would not have been devoid of blessed presence of our compassionate father. We would never have been away from the shadow of the noble being. We would not have been devoid from rubbing the dust of his feet on our eyes. We ourselves have distanced him from us. If we had not done so then even during occultation we could have access to him. Today, the heart of Imam (a.s.) is brimming with grief of the atrocities inflicted on his family members. Such grief that if it would befall on the mountains then they would be razed to dust, if it had befallen on the skies then they would fall down on the earth, if it

had befallen on the earth then it would have cracked open. Further, our negligence and inattentiveness towards our Imam (a.s.) leads to further increase in his loneliness and grief.

Seeing the people go astray and committing sins makes Imam (a.s.) more grievous. Our supplications are bereft of his remembrance. How many of our supplications begin with the remembrance of Imam (a.s.)? Moreover, we ask for every bounty from Allah but do not ask about the greatest bounty. Have we forgotten the promise of the Holy Quran that:

**“(Remember) the day when We will call every people with their Imam.”<sup>1</sup>**

On the basis of this verse, we will be called with our Imam on the Day of Judgement. The one who is the only source of guidance, is alone. The one who is the only source of removal of difficulties and fulfilment of desires in these turbulent times, is alone. He is the only source of knowledge who is responsible to salvage people from the darkness of ignorance.

To leave Imam (a.s.) in loneliness is the cause of being devoid of guidance; to leave Imam (a.s.) in loneliness implies to engulf oneself with trials and tribulations; to leave Imam (a.s.) in loneliness means to get afflicted with difficulties; to leave Imam (a.s.) in loneliness means to wander in the abysmal darkness of ignorance. The consequences of doing so have been borne by the previous nations and we too will bear it, if we leave him alone.

None of our gatherings are devoid of his holy presence but unfortunately, our

1 Surah Bani Israael (17), Ayat 71



speeches and our thoughts are devoid of his remembrance and this is the most difficult part of loneliness. Today, we have broken our relation with that Imam (a.s.) who is the door of Allah from where we receive divine favours as mentioned in Dua-e-Nudbah:

*"Where is the Door of Allah through whom favours are given".*

We neither remember our Imam (a.s.) in times of our happiness nor we remember him in time of our grief. When we are encircled with afflictions, we reach out to every possible option for resolution but we do not turn towards the son of "Mushkil Kusha" (Resolver of difficulties). He (a.s.) is eagerly waiting to meet us, speak with us but it is we who distanced ourselves from him.

We yearn for his glimpse but have we spent any night crying and reciting these sentences from Dua-e-Nudbah:

*"Where is the one who will avenge the blood of the one slain in Karbala."*

*"It is so heart breaking for me that I can see everyone while I don't see you."*

Which part of our day do we spend being attentive towards Imam (a.s.) and try to reduce his loneliness by saying "Is there a way to meet you?" That Imam (a.s.) for whom we are waiting, is also waiting for us. It is our responsibility that we present ourselves to him. If everyone unites with their heart and speech and prays for the early reappearance of Imam (a.s.), then certainly Allah will advance his reappearance. Depicting the distance between us and the Imam (a.s.), a poet

says:

Hum door hai Imam-e-Zamana kab hai humse door  
Aamaal me hamare kuch kharabi hai zaroor  
Hum rijz ke qareeb hai woh taahir-o-tahoor  
Yaa noor ke milap ka humko nahi shaoor  
Hum Ghaibat-o-Zahoor ki bas baat karte hai  
Aise bhi hai jo roz mulaqaat karte hai

*(We are far, when was the Imam of our time far from us; Indeed, there is some blemish in our deeds; We are near to impurity and he is the embodiment of purity; Or we are not aware of the matching illumination; We only speak about occultation and reappearance; there are those who meet him daily)*

The loneliness that we have discussed in this article refers to those words and actions of ours that are not pleasing to Imam (a.s.) and thus becomes the cause of grief and loneliness of Imam (a.s.). Despite our sins, we see that Imam (a.s.) has not broken his relationship with us. He fulfils our desires. The point to consider here is that though we may be lacking in the qualities worthy of being close of Imam (a.s.), yet whenever we call him, we have always been overwhelmed with his grace and have gained success and triumph in the end.

Based on this context, we realise that our Imam (a.s.) is lonely but it is only due to us whereas Allah has bestowed him with absolute authority over the whole world.

Dear readers, our Imam (a.s.) is more eager to meet us than we are. If we yearn to meet him then we will have to remove

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# A Glimpse of the Book “Al-Muhajjah Fi Maa Nazala Fi al-Qaem al-Hujjah”

This article is a bird’s-eye view on ‘Al-Muhajjah’ – a book by the author Syed Hashim Bahrani (r.a.). The book deals with the topic of Imamate of the son of Hazrat Fatema (s.a.) on this earth. The explanation and application of the Quranic verses clearly indicate the need of Imamate for the progress and guidance of humanity. To accept the government of Imam Mahdi (a.s.), it is necessary to believe in his Imamate, because Imamate is the foundation on which his government will be established. In today’s era, some people have amalgamated the concept of Imamate and Government. Consequently, this has led to a lot of confusion and created numerous schools of thoughts. Here, we have attempted to introduce the book and its author in the initial few pages, followed by a few quotes from the book regarding the Imamate and Government of Imam Mahdi (a.s.). The real intention behind this work is to let the youth, who are interested in research, realise that our scholars have done a lot of work in this area.

## Preface

The title of the book itself conveys that this book is a compilation of Quranic verses regarding Imam Mahdi (a.s.).

Quran is the source of divine revelation. It is a treasure trove on various topics of divine recognition. It mentions about the incidents of past nations, conditions of man and future aims of

humanity.

It is not necessary that the verses related to a particular subject are found in a specific chapter or in a series of verses; it is spread across various places in the Holy Quran, though there are a few topics that are mentioned in particular chapters, for e.g. the incident of Prophet Yusuf (a.s.).

## Imamate and Government

“Imamate and Government” is one of the important topics discussed in various chapters of the Holy Quran, both, from the aspect of truth and falsehood.

The discussion of Ahle Bait (a.s.) and their divine authority and leadership, mentioned in the Holy Quran, has been clearly explained in various books of exegesis.

## Exegesis of Holy Quran based on traditions

Amongst the types of exegesis of Quran, is the exegesis in which the verses of Quran are understood in the light of traditions of Holy Prophet (s.a.w.a.) and Ahle Bait (a.s.). With regards to the quoting of traditions, the exegetists can be classified in two categories:

1. Exegetists who believe and insist on quoting the exact tradition.
2. Exegetists who do not insist on quoting the exact wordings of the tradition but suffice in quoting its general meaning.

The difference between the Shia and Ahle Sunnah exegetists is that the Ahle Sunnah consider traditions of Holy Prophet (a.s.), his companions and a few companions of the companions (Taabi'een) and are negligent towards the traditions from Ahle Bait (a.s.), who are the treasure trove of divine knowledge. As they have deprived themselves from this resource, they use their whimsical interpretations. Famous Urdu poet Payaam Azmi says:

Sab jaante hai phir bhi koi bolta nahi  
Darwaza uth kar magar koi kholta nahi

*(Everyone knows, yet no one speaks; No one rises to open the door)*

### Imam Mahdi (a.s.) in the thematic exegesis

Imam Mahdi (a.s.) is an Imam from the progeny of Holy Prophet (s.a.w.a.) about whom many detailed traditions explaining the verses of Holy Quran pertaining to him, are narrated by the Holy Prophet (s.a.w.a.) and Ahle Bait (a.s.). These discussions have come under the topic of "Government of Allah", the only government based on justice and equity. Numerous books have been written on this theme. Owing to the promise of Quran and through the inferences from traditions, the world is looking forward to this divine government. All rulers and government authorities are eying special focus on this. Therefore, there is a need for an extensive research on this subject.

The book '*Al-Muhajjah*' is an outcome of the extensive research by its author Syed Hashim Bahrani (r.a.) in the eleventh century A.H. and it is much worthy of

appreciation. But, before we enlist the merits of the book '*Al-Muhajjah*', we deem necessary to introduce the author and mention a few merits about him because his writings are amongst the trustworthy writings:

**Name:** Syed Hashim Husaini Bahrani, son of Syed Sulaiman Katkaani (Katkaan is a village in the district of Tubli in Bahrain)

**Lineage:** Hashim, son of Sulaiman, son of Ismael, son of Abdul Jawad, son of Ali, son of Sulaiman, son of Nasir al-Musawi al-Katkani, al-Tubli, al-Bahraini. He is from the family of Syed Murtuza, Aalamul Huda, and from the lineage of Imam Musa Kazim (a.s.).

**Birth:** He was born in Bahrain. There is no information regarding his date or year of birth. However, he lived from the end of 11<sup>th</sup> century A.H. to the beginning of 12<sup>th</sup> century A.H. In the year 1107 A.H. or 1109 A.H., he left for the heavenly abode.

**Place of Burial:** Shaikh Yusuf Bahrani in his book "*Lu'lu-al-Bahrain*", on page 46, has written that he passed away in the village of Na'eem, in the house of Shaikh Abdullah, son of Shaikh Husain, son of Ali, son of Kanbaar. (This was the house of his in-laws). His blessed body was taken to his hometown Tubli for burial. His shrine is famous and there is a mosque at this location.<sup>1</sup>

**Status and reputation:** His scholarly works are well known in the Shia world. Apart from his scholarly works, he is known for his contribution to community welfare, which was to such an extent that he was given the position of a judge in Muscat. He was respected even amongst

1 Al-Burhaan fi Tafseer al-Quran, vol. 1, pg. 5-6



his enemies and opponents. He confronted with the kings and rulers of his time and always remained attached to piety.

**Education:** Initially, he obtained education from his father and a few scholars of Bahrain. Then, he travelled to the Holy city of Najaf and studied under great scholars, like al-Turaihi, author of *"Majma'ul Bahrain"* and Syed Abdul Azeem Astarabadi, from whom he immensely benefited. Thereafter, he travelled to Khorasan (Mashhad), lived amongst the great scholars there and benefitted from them. He also benefitted from Shaikh Hurr Ameli (r.a.). Thereafter, he came to Muscat, took up the position of a judge, and stayed there. When he passed away for the heavenly abode, he was in Bahrain.

**Writings and Compilations:** It is said that he has authored more than 75 books, big and small, and most of them are on religious knowledge. Following are a few of them:

*"Al-Burhaan fi Tafseer al-Quran", "Ghaayatul Maram wa Hujjatul Khesaam fi Ta'yeenil Imam min Tareeqil Khaas wal Aam", "Al-Yateemah wal Durratul Sameenah", "Madinatul Ma'ajiz Al-Aimmah Al-Isna Ashar wa Dalaaelul Hujaje alal Bashar", "Ma'alimul Zulfaa fi Ma'arifun Nishaatul Ula wal Ukhra", "Al-Muhajjah fi maa Nazala fil Qa'emil Hujjah", "Masaabihul Anwaar wa Anwaarul Absaar fi Mo'jezaat wa Dalaaalatun Nabiyyil Mukhtar (s.a.w.a.)", "Kashful Muhim fi Tareeq-e-Khabar-e-Ghadir-e-Khum", "Hilyatul Abraar fi Fazaal-e-Muhammad wa Aalehil Athaar (a.s.)", "Al-Insaaf finnass Alal Aimmatil Isna Ashar al-Ashraaf"....books on Rejaal*

and other abundant compilations.<sup>1</sup>

Most of his books have been translated to Urdu, Persian and English. He was a contemporary of Allamah Majlisi, Shaikh Hurr Aameli, Mulla Sadra and others.

**Al-Muhajjah:** Initially, the content of this book was published at the end of the book *"Ghaayatul Maraam fil Ma'refatil Imam"*. However, due to thickness of the book and many errors, the book lost its importance and greatness.

Thereafter, Janab Mohammad Muneer Milani took the onerous task of proofreading the matter and published it as a separate book, in a form that was beneficial and appealing for all. He says:

"This work is for enlivening the precious inheritance and the services of the author who spent his honourable life in propagating the merits of the Ahle Bait (a.s.) and compiling their traditions."<sup>2</sup>

The author has compiled exegesis of 120 verses of the Holy Quran in the light of traditions. He has used the Quranic chapters and verses as the sequence for the exegesis of verses. It starts with verses of Surah Baqarah and ends with Surah Asr.

**Huroof-e-Muqatteaat (The Disjoint Letters):** Some letters of the Holy Quran are widely known as Huroof-e-Muqatteaat (The Disjoint letters). Those related to Imam Mahdi (a.s.) have been discussed in this book. The Holy Imams (a.s.) have explained the exegesis of these letters only to their special companions and willed them to be keep it a secret. The author has quoted them in the chapters of Surah A'raaf, Surah Shura, and Surah

1 Al-Burhaan fi Tafseer al-Quran

2 Preface of Al-Muhajjah, printed in Beirut in 1409 A.H.

Dukhaan.<sup>1</sup>

### **Surahs and Ayats related to Imam Mahdi (a.s.)**

According to the author, number of Surahs, whose verses are related to Imam Mahdi (a.s.), are 62 and those that do not have any discussion are 52. Some of the Surahs that have verses related to Imam Mahdi (a.s.) are:

Baqarah, Aal-e-Imran, Nisa, Maaedah, An'aam, A'raaf, Anfaal, Yunus, Hud, Yusuf, Ibrahim, Hijr, Isra, Maryam, Taha, Ambiya, Hajj, Noor, Rahman, Qalam, Layl, Qadr, Bayyinah and Asr.

### **Preface of the Book**

Here, we summarise what the author has quoted in the preface of his book:

He says that this is an elegant work that enlists those verses of the Holy Quran (the book about which no one can doubt about its authenticity) that are associated with Imam Mahdi (a.s.).

### **Mention of the Holy Lineage of Imam Mahdi (a.s.)**

The author has explained that the lineage of Imam Mahdi (a.s.) traces back to the Holy Prophet (s.a.w.a.) and describes the holy lineage of Imam Mahdi (a.s.) under the light of esteemed narrations of Ahle Bait (a.s.), as quoted below:

“Son of Hasan (al-Askari), son of Ali (al-Hadi), son of Mohammad (al-Jawad), son of Ali (al-Reza), son of Musa (al-Kazim), son of Jafar (al-Sadiq), son of Mohammad (al-Baqir), son of Ali (Zainul Abideen), son of Husain (al-Shaheed), son

1 Al-Muhajjah, pg. 71, 190 and 220

of Ali (Ameerul Momineen) (peace be upon all of them)....”<sup>2</sup>

Further, he writes:

“...there are many verses that have been revealed about the twelfth Imam (a.s.) and his holy ancestors. However, in this book, I have quoted only that part of the tradition which was specific to the twelfth Imam (a.s.) and for the remaining part of the tradition pertaining to his holy ancestors, I request the readers to refer to the book Al-Burhaan fi Tafseer Al-Quran.”

### **Why the book is named 'Al-Muhajjah'?**

In the last part of the preface, the author has outlined that this book will guide the readers to identify those verses of Holy Quran that are related to Imam Mahdi (a.s.) and thus, provides the reason for naming the book, as follows:

“I have named the book 'Al-Muhajjah fi maa Nazala Fil Qaem al-Hujjah'. 'Al-Muhajjah' means Guidance, Guide. The rationale behind naming of the book can be understood as a guide to those verses of Holy Quran that have been revealed about Imam Mahdi (a.s.).”

### **Saviour of humanity**

The author, based on the era in which he lived, has written that the exploitation of oppressed by the arrogant ones and of weak by the powerful ones is not a new occurrence. If we review the scrolls of history, we understand that this practise is prevalent since the beginning of creation. The incident of killing Habeel by Qabeel, oppression of Namrood on Prophet Ibrahim (a.s.), denial of Firaun regarding the Prophethood of Prophet Moosa (a.s.),

2 Al-Muhajjah, pg. 10

and the afflictions caused to our Holy Prophet (s.a.w.a.) by the disbelievers of Quraish (Abu Jahl, Abu Lahab, Abu Sufyan) have been clearly mentioned in the Holy Quran. Meaning, in every era, there has always been a confrontation between the oppressor and the oppressed one, and this can be witnessed even today. We see that the colonial powers are scheming to oppress the weak. Will this go on forever? Or is there an end to this oppression and tyranny?

All the thinkers, intellectuals, sociologists and religions of the both the western and the eastern world agree to the fact that there will be an end to all this but they have been unable to find the right solution for the same. However, the religions have indicated to this fact that a saviour will come, who will fill the earth with justice and equity. Nevertheless, the religion of Islam has clearly pointed out this fact and explained in detail as to who would be that saviour. The previous Prophet (a.s.) and their holy books have given pointers to this affair. However, our Holy Prophet (s.a.w.a.), his successor, Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.) and other Imams (a.s.), have mentioned his lineage, characteristics, similarity with previous Prophets, characteristics of his government, his birth, his occultation and his long life. This is the superiority of Islam over other religions that it has mentioned all the details of this saviour. Now, we look at a few verses discussed in this book:

### Surah Baqarah, verse 1-3

Ibn Baabwayh writes from his reliable chain of narrators that Ali, son of Ahmed,

son of Mohammad, son of Al-Daqqaaq (may Allah be pleased with him) narrates from Mohammad (Ahmed) son of Abu Abdillah Al Kufi narrated that Musa, son of Imran Al Nakhaee who narrates from his paternal uncle Husain, son of Zaid who narrates from Ali, son of Abi Hamza who narrates from Yahya, son of Qasim who narrates that I asked Imam Jafar Sadiq (a.s.) regarding the verse:

**“Alif Laam Meem. This book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen...”<sup>1</sup>**

Imam (a.s.) replied:

*“Al-Muttaqeen” in this verse refers to the Shias of Ali (a.s.) and “Al-Ghaib” refers to the Proof (Hujjat). And the proof for this is the saying of Allah:*

**“And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait; Surely, I too, with you am of those who wait.”<sup>2</sup>**

Similarly, Imam Sadiq (a.s.), in another tradition, says to Dawood al-Riqqi:

*“Those who believe in the uprising of Qaem (a.s.) and believe that he is the truth.”<sup>3</sup>*

Abul Qasim Jafar, son of Qulwayh narrates in his book 'Kaamiluz-Ziyaraat' that Muhammad, son of Husain, son of Ahmed narrates to me, who narrates from

1 Surah Baqarah (2), Ayat 1-3

2 Surah Yunus (10), Ayat 20; Kamaluddin, vol. 2, pg. 207-340

3 Kamaluddin, vol. 2, pg. 340, h. 19; Al-Muhajjah, pg. 19



## Reflections of Reappearance

All divine and man-made religions, intellectuals and experts on human values agree to the fact that the end of this world is Justice, not oppression. Also, all the leaders of the world agree that there can be an improvement in the condition of the world. If it would not be like this, then the politicians would not promise for a better world, and neither would people accept their promises. Such promises and hopes are built in the innate nature of men and therefore, everyone has a hope that a day will come when the world would evolve to the state of its perfection.

We are thankful to the Almighty that He has kept us attached to the Imamate and Wilayat of Ahle Bait (a.s.). He has filled our hearts with their love and purified it with the belief in their Wilayat, blessed us in their obedience and paved the way for everlasting good fortune, both in this world and the hereafter. The belief in Imamate is not only confined to explanation of laws, purification of souls, ethics and character building; but it is a perfect system of life. It is such a successful and complete way of life that there is no similitude in the world. It is so because the one, who has ordained this path, Allah the Almighty, has no similitude; the one who conveyed it to us is the Holy Prophet (s.a.w.a.), who holds the highest position with Allah and those who established and explained to us are the holy infallible Imams (a.s.), who are unparalleled amongst Allah's creations. Today, if this

system is not established in this world, then we are to be blamed because we are not ready to heartily accept this kind of system. However, Allah the Almighty will definitely bring forth individuals and will train them who will completely establish this system in every nook and corner of this world.

The holy infallible Imams (a.s.) have not, for a moment, stepped back in explaining and protecting the religion of Islam. Whenever they got an opportunity, and the conditions were viable, they conveyed the message of Islam. Moreover, when it was not opportune owing to the prohibitions imposed by the rulers, they conveyed the divine teachings in the form of supplications. These supplications are litanies in the court of Almighty and are the best repository of Islamic teachings.

While these supplications teach us the etiquettes of presenting ourselves in front of Allah, explain us the manner of conversation and seeking our desires from Allah, they also give us the lessons of Tauheed (Oneness of Allah) and other fundamentals of religion.

We all desire that we be included amongst the servants of Imam Mahdi (a.s.) but not everyone is fortunate enough to get this opportunity. One has to fulfil certain criteria to be enrolled in his (a.s.) service, though everyone has an ardent desire to serve him. Our Imam (a.s.), in the supplication of "Allahummar Zuqnaa Taufeeqat....", has mentioned the

attributes and qualities of various groups of people in the society in a way that it reflects the era of reappearance. We have been blessed with the opportunity to present, to our esteemed readers, a brief explanation of this great and comprehensive supplication. With folded hands, we seek in the court of the Almighty, the Merciful, the Forgiving, the Noble, through the medium of our present Imam (a.s.), to adorn us with the attributes mentioned in this supplication so that at the advent of reappearance, we are honoured by his (a.s.) service. This supplication addresses all sections of the society and enlists the responsibilities of each one of them.

### **Individual Responsibilities**

Every individual who is awaiting the reappearance of twelfth Imam (a.s.) must have the following qualities:

#### **1) Grace of Obedience (Allahummar Zuqnaa Taufeeqat Ta'ate)**

A true Muntazir is the one who is successfully graced with obedience to Allah, His Prophet (s.a.w.a.) and the holy Infallible Imams (a.s.). The twelfth Imam (a.s.) has associated this obedience with sustenance. We consider only the material things as sustenance; however, the Imam (a.s.) of our time considers obedience of Allah as sustenance. It is the sustenance for our souls. Our reality is not our body, rather it our soul, based on which we have been given superiority over other creations. Hence, this obedience is our sustenance. Moreover, to maintain this superiority, it is of utmost importance that we receive this sustenance

continuously.

#### **2) Abstaining from Sins (wa Bo'dal Ma'siyate)**

One of the major causes of destruction and annihilation of man are his sins. Sins are the major impediment on the way to reach Allah and His Messenger (s.a.w.a.). It is due to sins that one becomes devoid of attaining success in obedience of his creator and becomes the cause of self-destruction. No matter how insignificant these sins are, one should realise that it is the disobedience of Allah and His Messenger (s.a.w.a.). Those who are really awaiting the reappearance of twelfth Imam (a.s.) with their heart and soul, it is incumbent upon them that they abstain themselves from sins. It is not possible to shun sins without being protected from satanic incites and the deception of Nafs-e-Ammarah. It is not possible to be safe from the evil consequences of these two without the blessings of Allah.

#### **3) Sincere Intention (wa Sidqan Niyyate)**

There is a famous tradition from the Holy Prophet (s.a.w.a.) as follows:

*The (value of) action depends on (the sincerity of) its intention.*

The above tradition clearly implies that more sincere the intention, more valuable will be the action. Moreover, the sincerity of intention depends on how much it is devoid from polytheism, ostentation, boasting and desire of seeking appreciation and endorsement from others. The sole aim for all actions in life must be attainment of Allah's satisfaction.

#### 4) Knowing the Prohibited (wa Irfaanal Hurmate)

Till man is unaware about the prohibitions of Allah, it is not possible for him to distance himself from them. In fact, perpetration of the prohibited things deprives us from the path that Allah has ordained for the success and happiness of men. A person who truly awaits would never even go near such prohibited things that are disliked by Allah.

#### Progress and Perfection

We are waiting for an Imam (a.s.) whose characteristics and merits cannot be compared to anyone; nor is it possible for man to gauge them. It is obvious that a glimpse of these characteristics should be present in the one who is awaiting him (a.s.). The greatest bounty is guidance, which we seek every day in our daily obligatory prayers.

##### 1) Guidance (wa Akrimnaa bil Huda)

O Allah! Honour us with guidance towards divine religion, piety and worship. Those who are guided are on the path to illumination. Those who are not guided are on the path of ignorance, darkness, and deviation. The more they tread that path, the more they will be away from their Lord. The responsibility of the one who awaits, in terms of knowledge and action, is the selection of that path where the beacons of divine guidance are shining. Guidance is bestowed only by Allah.

##### 2) Steadfastness (wal Isteqaamah)

To be guided is one aspect and to be steadfast on that is another. A small

negligence and error can take a man away from the right path. The illuminated guidance can change to the darkness of deviation. In this era, when at every step there are various means to deviation, it becomes even more necessary that we supplicate fervently for steadfastness on the faith. Guidance and steadfastness are characteristics of Ahle Bait (a.s.).

Haqeeqat e Abadi hai Maqaam e Shabbiri  
Badalte rahte hai Andaaz e Kufi o Shaami

*(The position of Shabbir (a.s.) is an everlasting truth; It is the behaviour of the people of Kufa and Shaam that keeps changing)*

##### 3) Speech (wa Saddid Alsinatanaa bissawaabe wal Hikmah)

Speech is the outcome of intellect and thoughts. Speech is the reflection of morals and manners of men. On this basis, it becomes necessary to control our speech. Most of the time, the cause of destruction and annihilation of man lies in his speech. Hence, in this part of the supplication, we seek two things:

**a) Truth:** To say correct and truthful words i.e. the speech of man should only comprise of true and correct words.

**b) Wisdom:** means saying something that is not meaningless and not worthless; sayings that are liked by Allah and His Messenger (s.a.w.a.). A person who truly awaits the reappearance of Imam Mahdi (a.s.) will utter only those statements that will be the cause of pleasure of Allah and His Messenger (s.a.w.a.).

##### 4) Heart (wamla'aa Quloobana)

Heart is the axis of all knowledge and



ethics. The impurities in the content degrade the value of its container and the subtleties of the content enhance the value of the container. Because the heart is our core, we seek the following for it:

**a) Knowledge (bil Ilm):** Fill our hearts with knowledge. When our hearts will be filled with the teachings of Ahle Bait (a.s.), there will be no place for the darkness of ignorance. To adorn our hearts with the teachings of Ahle Bait (a.s.) is the responsibility of those who truly await the reappearance.

**b) Recognition (wal Ma'refah):** Knowledge is to know while cognition is to recognise. A person who truly awaits the reappearance should not settle down with just acquiring knowledge but he should go a step ahead and try to acquire recognition. This journey of knowledge and recognition should continue forever.

## Social Responsibilities

The reappearance of the Imam Mahdi (a.s.) will not only be for the reformation of an individual but it will also be for the reformation of the society. In fact, there will be reformation in every aspect of society.

### 1) Economy (wa Tahhir Butoonana)

**a) Prohibited Food (minal Haraame):** Prohibited food is not only the cause of sin and punishment, but is also the cause for the destruction of thoughts, views, ethics and etiquettes. O Lord! Purify our stomach from the prohibited. For Halaal food, it is necessary that the source of income is Halaal.

**b) Doubtful Food (wa Shubhah):** Doubtful food is that food about which

one is not aware whether it is pure or impure or whether it is Halaal or Haraam. In such case, consuming doubtful food might not be considered as a sin, but it will definitely have an effect. Hence, it is necessary that we stay away from such kinds of doubtful food.

### 2) Restrain from oppression and tyranny (wakfuf Aydinaa)

**a) Oppression (aniz Zulme):** The prohibited and doubtful food by itself affects man. Oppression means to trample the rights of others, to not give its due. One should safeguard himself from every kind of oppression, whether it is the right of Allah or the right of man.

**b) Robbery (wa Sareqah):** Stealing is to hide a property of a person and take it away without informing the owner. It does not matter whether the theft is of material things or spiritual matters.

### 3) Pure Gaze (waghzuz Absaarana)

**a) Immorality (anil Fujoore):** Eyes are a great bounty. We must use this bounty in a manner that will gain us the satisfaction of Allah. To use this bounty in a way that contradicts the commands of Almighty is immorality. It is the responsibility of one who awaits the reappearance to protect himself from gazes that are prohibited.

**b) Treachery (wal Khiyaanah):** To work against any covenant or promise is treason. Through our innate nature, we have made a covenant with Allah to obey His commands. Now, to perform actions in contradiction to these commands is treachery. For those who are desirous of meeting Imam Mahdi (a.s.), it is necessary

that they protect their eyes from sins and perfidy.

#### **4) Pure Ears (wasdud Asma'anaa)**

**a) Vain Talks (anil Laghve):** Similar to how eyes should be protected from seeing the prohibited, the ears must also be protected from all the prohibited hearing. The foremost of such hearing is "Laghv" i.e. vain talks.

**b) Backbiting (wal Gheebah):** Followed by vain talks is backbiting. It is to speak about an attribute of a brother in faith in his absence about which people are unaware and he would dislike it if it were made known amongst the people. Backbiting sows the seeds of hatred and ends goodwill in the society. For the reformation of society, it is necessary that our hearing is protected from backbiting.

This comprehensive supplication, apart from individual and social responsibilities, also mentions about the responsibilities and qualities pertaining to different classes of people in the society and that they should possess them.

#### **1) Scholars (wa Tafazzal alaa Ulamaaenaa)**

Those people who have acquired knowledge from the school of Ahle Bait (a.s.) and those who are associated with this school, have to shoulder a huge responsibility in the era of occultation. They also command a huge respect in the society. Hence, they also need to have special qualities and attributes.

**a) Ascetism (biz Zohd):** O Allah! Bestow our scholars with ascetism. Desire of the world and power is the cause of disaster for scholars and intellectuals. The

world is not a place to be attached with but it is a station to prepare for the hereafter. It is a place to reform ourselves to attain lofty stations in the hereafter. When a person sets his sight on the hereafter, he keeps minimum attachment to this world.

**b) Admonition (wan Nasihah):** Na-Sa-Ha implies the purest thing. It means that the scholars keep their speech and actions, in fact all aspects of their life, pure from those things that are not divine. Their only aim should be reformation and progress of the society for the sake of Allah and His Messenger (s.a.w.a.).

#### **2) Seekers of Knowledge (wa alal Muta'allimeena)**

The next strata of society, after the scholars and intellectuals, are of those who seek knowledge i.e. recognition of God, reformation of self, society, and those sciences that are beneficial for the progress of society and community. Those acquiring knowledge today are the future of the society. Hence, following are their responsibilities:

**a) Strive (bil Juhd):** One should strive to acquire knowledge. Those seekers of knowledge who are waiting for an Imam, who is from the progeny of "Baab-e-Madinatul Ilm" (Door to the city of knowledge), should strive to equip themselves with knowledge accompanied with deep understanding and insight.

**b) Inclination (war Raghba):** To seek knowledge, along with hard work and striving, one also needs to have the fervour and inclination. One must not just keep himself updated with the research work of others but should become capable

of presenting his own research. He should not only know the latest research in a particular field of science but must also present the latest research. The seekers of knowledge who are awaiting the Imam (a.s.) of the time should be protagonists in their area of expertise. The community should respect and encourage such seekers of knowledge.

Today, in our community, we are not giving adequate focus to such seekers of knowledge, be it Islamic or academic, nor are we providing the required facilities to the students. Nor we are spending in this field though our conditions have improved over the years.

### **3) Audience (wa Alal Mustami'eena)**

In our society, we have a larger group of people, who are neither scholars nor intellectuals and not even seekers of knowledge; but they are attentive listeners. "Istama'a" means to listen attentively to the speech. In this era of occultation, they also have certain responsibilities as follows:

**a) Adherence (bil Ittebaa'e):** Not only should they listen attentively, but also it is their responsibility to adhere and act on what they listen. "Ittebaa'" means to follow someone's footsteps. Whenever they listen to any good, they should move forward to perform that action for the reformation of the society.

**b) To be effected by the guidance (wal Maw'ezaa):** Wa-'Aa-Za means to guide towards the truth. Here, it means to have an impact upon hearing the truth i.e. listening to the Quran and traditions of Ahle Bait (a.s.) and adopting the same. The Imam (a.s.), for whom we all are

awaiting, is the one who will establish the teachings of Quran and traditions. Believers who are waiting for the Master of the time (a.s.) must exert themselves to adopt this path.

### **4) Elderly (wa alaa Mashaayekhenaa)**

There are elderly people who also form a sizable part of the society. These people are the adornment of the society. However, the vicissitudes of time have changed their behaviour. They are the prominent face of every nation and play a significant role in training the new generation. Our respected elders should themselves await and also train others who are awaiting the reappearance of the Imam (a.s.). The characteristics of these individuals have also been mentioned in this supplication, such as the following:

**a) Dignity (bil Waqaare):** Dignity means soberness and not taking heed to passing remarks. It means to protect one's self from the changing circumstances. The responsibility of the elders of the community in this era of occultation is that they maintain a dignified approach to the dynamic situation of today's world and always exhibit nobility while addressing issues.

**b) Tranquillity (was Sakinah):** Here, tranquillity implies the tranquillity of body and soul. In this age where maligning, immorality and corrupt behaviour are rampant, one should adopt a good countenance to prevent the destruction of the society.

### **5) Youth (wa alash Shabaabe)**

Youth are the best and most valuable assets of a community. They possess such

potential and talent that help can them reach new horizons and can take the entire community to its new peak. This is only possible if their actions and thoughts adhere to the divine commandments. If they become enslaved by their self-desire, they will fill the world with oppression and bloodshed, leading to the annihilation of the world. The accursed Shaitan is always after them due to their special abilities. Therefore, it is necessary that for every affair, they turn towards Allah so as to be included amongst the true awaiters of Imam (a.s.) and thereby can prove to be beneficial to the religion and the entire nation. And for this, it is necessary to practise:

**a) Aversion (bil Inaabah):** It means turning towards Allah. The youth must turn away from desires. They must focus on training and reformation of self instead of following desires. Keeping their valuable souls pure from sins and staying away from the path of Shaitan, they should adopt the path ordained by Allah and stay firm on it.

**b) Repentance (wat Tawbah):** The youth is always on the radar of accursed Shaitan (be it in human or some other form), who, along with his army, consistently strives to deviate them. Hence, due to negligence, ignorance or naivety, the youth slip from the right path. The *Nafs-e-Ammarah* heeds to the accursed Shaitan and, many times, leads to deviation. Allah, the most Merciful and Forgiving, has kept His door of repentance wide open for the youth. No matter how big a sin is, if the youth seek repentance from Allah, he will find his Lord to be the most Forgiving. Moreover, after

repentance, Allah will wipe the stain of the sin in a way as if it was never committed.

Not only youth, but people of all ages must return to their Lord by way of repentance.

## 6) Women (wa alan Nisaae)

Half of the community comprises of women. They play an important role for the peace, prosperity, progress of society and for training the group of people who truly wait for their Imam (a.s.). God-Willing, at the time of reappearance and even after reappearance, women will play an important role. In this great supplication, certain characteristics of the believing women have been mentioned, such as the following:

**a) Modesty (bil Hayaah):** Modesty means to keep oneself free from all kinds of impurities and dirt. It is an important responsibility of women to protect the lofty and high status that Allah has bestowed upon them. They need to be within the strong fort of modesty and shyness to keep them protected from satanic temptations and desires. Every action, which is in contrast to the Quran and teachings of Ahle Bait (a.s.), will denigrate the status of women. Therefore, they should always be attentive towards modesty and shyness.

**b) Chastity (wal Iffah):** Chastity means purity, free from any blemish; to safeguard oneself from selfish desires. The pure women of our society, after growing in this modern world with its modern culture and etiquettes based on the western ideas, might be mesmerized by its pomp and glory, and might exceed the limits laid



down by the Creator, thereby providing means of satisfaction to the accursed Shaitan. Chastity protects oneself from such kind of dangers. Women should know that chastity is the most valuable treasure. Gold and silver are adornments for the body, but chastity is the adornment and pride of the soul and essence of femininity. With the passage of time, the body will lose its glory and will be annihilated, and at that moment, these adornments will not benefit it. Chastity is that adornment that will always beautify the essence of femininity with honour and dignity.

Those women who are awaiting the reappearance of Imam Mahdi (a.s.) should adorn themselves with the jewels of modesty and chastity.

### **7) Wealthy (wa alal Aghniyaae)**

The wealthy people are the custodians of Almighty on this earth. Allah has appointed them as the means to deliver His bounties to other people. Imam (a.s.), after reappearance, will distribute the wealth equally amongst the people. In this era, those who indulge in hoarding and are keeping people devoid of the bounties of their Creator are very far from the essence of true awaiting. Hoarding is not the attribute of the trustworthy. Definitely, Allah the Almighty does not love those who have affinity towards the wealth more than Allah and His Messenger (s.a.w.a.). In this blessed supplication, qualities of the people of affluence have also been enlisted:

**a) Humility (bit Tawaazo’):** Humility is the antithesis of arrogance and pride. The sense of arrogance and pride takes a

person away from God. This becomes even more dangerous when the rich people get inclined towards the ideology of Firaun and Qaroon. They perceive that the wealth is the result of their hard work, efforts, intelligence and strategies. How can such persons be amongst those who are awaiting the reappearance of Imam (a.s.)? Hence, it is necessary for the wealthy to believe that all the wealth they have is a blessing from their Lord and they are mere custodians of this wealth. When one has this belief, he will be thankful to his Lord that He has chosen him as a means to deliver this wealth to the needy in society. They will always be under the perception that whatever they have is from their Lord and they themselves are indigent. Every person who is conscious of his indigence and neediness will conduct himself with humility.

### **b) Charity and Donation (was Sa’ah):**

One who considers his wealth as a blessing from his Lord and considers himself as mere custodian of it will not be stingy in distributing the wealth of the Lord but would be generous because His Lord was generous on him so that others can also live a comfortable and peaceful life.

### **8) Needy (wa alal Fuqaraae)**

In a society where we have affluent people, we also have the destitute and poor who are entangled in calamities. They face severe hardships. This supplication also mentions characteristic that must be adopted by this stratum of society, so that they can be amongst those waiting for the reappearance of Imam (a.s.).

**a) Patience (bis Sabre):** Patience

implies that one safeguards himself from haste and anxiety. At times of distress, he should be calm and composed and must not be excessively anxious of his trials and tribulations. He should place his hope in Allah and be patient that his Lord will resolve his problems.

**b) Contentment (wal Qanaa'ah):** The desire for everything, competing with each other is the major cause of problems and anxiety. To be content with what one has, will lead to satisfaction. Desire is an illness that has no treatment, but contentment is a treasure that will never perish. Due to contentment, the economic conditions of a person will improve and will be source of dignity for one's self. If one has a craving, then why should he crave for this world, which will perish?! He should crave for piety, faith and good deeds, which will remain forever. A person who is truly awaiting the Imam (a.s.) adores contentment.

### 9) Rulers (wa alal Omaraae)

It is the responsibility of the rulers to maintain political, economic, spiritual, and cultural affairs of their reign to maintain peace and security. These people can be instrumental in preparing the grounds for the reappearance of Imam (a.s.). A nation or a society comprises of people of different temperaments. Each one has a different need. Each one performs different occupations and has different expectations. In this supplication, the characteristics of rulers have also been enlisted.

**a) Justice (bil Adle):** Justice means to give everyone its due rights, neither excess nor deficit. The path of moderation

in dealing with people is the surety of wellbeing of the nation. Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.) says:

*"One who does not have expanse in justice and equity, then for him, oppression and tyranny will be more straitened."*

Meaning, if peace and security cannot be established in a nation through justice and equity, it will be more difficult to establish peace and security through oppression and tyranny. Rulers who consider themselves amongst those waiting for the reappearance of Imam (a.s.) should deal with justice and equity in their kingdom.

**b) Compassion (wal Shafaqah):** Apart from dealing with justice, it is also the responsibility of the rulers to deal with the people with love and compassion. They should be sympathetic and benevolent to their subjects. It is incumbent upon those who are waiting for the compassionate Imam (a.s.), to be gentle and merciful so that one can find some relation between such ruler and the awaited Imam (a.s.)

### 10) Soldiers (wa alal Ghuzate)

Army is necessary to protect the boundaries of the country and to establish peace and security in the nation. Amongst those who are awaiting the reappearance of Imam (a.s.), it is necessary to have those who protect the boundaries of the nation. They should have the following characteristics:

**a) Triumph (bin Nasre):** Holy Quran says:

**...and victory is only from Allah,  
the Mighty, the Wise.<sup>1</sup>**

And this support and aid of Allah is only for those people who assist in the religion of Allah and His chosen ones. Holy Quran says:

**...if you help (the cause of) Allah,  
He will help you...<sup>2</sup>**

Therefore, the soldier who desires to seek the support and aid of Allah in the battlefield must try to assist the religion of Allah, in whatever capacity he can. Imam is an important part of the religion of Allah.

**b) Dominance (wal Ghalabah):** When Imam (a.s.) reappears, the religion of Tauheed will prevail over all other religions of the world. If soldiers wish to participate in that victory, they must be well versed with all kinds of knowledge, training, technology and strategies. They must equip themselves with patience and perseverance. They should have hope in Allah alone. They should remain steadfast in the divine religion. They should be faithful to the belief of Imam. By doing all this, victory will be at their footsteps.

### **11) Common People (wa alar Ra'eeyate)**

In a society, where there are certain responsibilities of the rulers and affluent, there are responsibilities of the common people, as well. If every strata of the society fulfil their responsibilities, the enemy will not get an opportunity to disrupt the nation and the nation will be safeguarded from disturbance and

corruption. There are certain responsibilities of the common people who are awaiting the reappearance of their Imam (a.s.) as follows:

**a) Justice (bil Insaaf):** Their first responsibility in relation to their nation is that they should conduct themselves with justice. The reign of the fallible rulers, no matter how much they deal with justice, is always limited, and does not encompass all people. If the people conduct themselves with justice, this weakness of the ruler can be changed to strength, and their power and strength can be kept in moderation. However, if there is no support from the common people, it will lead to worse conditions.

**b) Good behaviour (wa Husnis Seerah):** The second responsibility of the common person is that they stay away from all kinds of prejudice, hatred, enmity and ill behaviour. They should present themselves with good behaviour as it will strengthen the unity and justice of the nation. One should not develop short sightedness and ill behaviour in certain affairs. Good behaviour has the ability to salvage a deteriorating circumstance.

### **Other Welfare Matters**

There are additional responsibilities for those waiting for the reappearance of Imam Mahdi (a.s.). The reappearance is not restricted to certain affairs but it encompasses every individual of the society.

#### **1) Public Health (wa alaa Marzal Muslimeena bish Shifaae war Raahah)**

The medical facilities should be such

1 Surah Aal-e-Imran (3), Ayat 126

2 Surah Muhammad (47), Ayat 7

that no ill person remains without treatment. His poverty should not become an obstacle in receiving treatment. Rather, there should be such arrangement that everyone can be healed and everyone can live a healthy life.

## **2) Departed souls (wa alaa Mautaahum bir Raafate war Rahmah)**

One of the characteristic of those who are awaiting the reappearance of Imam (a.s.) is that they remember the departed souls. This world is not the last station of the journey of man. There is another great world after this world, which also has its own share of comforts and tribulations. It is the responsibility of those living in this world to seek forgiveness and mercy for the departed souls. Their prayers are the cause of comfort and ease for the people in the grave. If today we supplicate for the people who left this world, then in future when we pass away, people will supplicate for our forgiveness and this will be the cause of comfort and ease in our grave.

## **3) Release of Prisoners (wa alal Usaraae bil Khalaase war Raahah)**

In this supplication, it is the wish of Imam Mahdi (a.s.) that not a single person should be in prison. On one hand, there is justice and equity in Islam, which demands that the accused should be punished and imprisoned; while at the other hand, we have supplications that seek the release of the prisoners. This can be reconciled in the following manner. The society should put in collective efforts to minimise the crime which will prevent people from being jailed. Preventing crime is everyone's

individual responsibility. One way to stop crime is to counsel individuals who tend to commit crimes. Their mental inclinations must be moulded towards goodness.

## **4) Hajj and Ziyarat (wa Baarik lil Hujjaaje waz Zuwwaare)**

The mention about Hajj and Ziyarat in this supplication indicates how much this spiritual journey is dear to our Imam (a.s.). The pilgrim leaves his hometown, bears the expenses and faces many difficulties during his journey. He has to take care that he fulfils all the rulings of pilgrimage, else his obligation would not be complete. Hence, on one hand, we see that Imam (a.s.) is invoking blessings in the expenses of these pilgrims and visitors and that their journey is comfortable. On the other hand, Imam (a.s.) prays that their pilgrimage is completed in a way that no obligation remains on them. The same is the case of visiting the holy shrines. Imam (a.s.) supplicates that the journey is comfortable and the visitation is accepted.

## **Reminders**

We have made an attempt to summarize the content and purpose of this supplication which has reached us through the medium of Imam Mahdi (a.s.), who is our spiritual, compassionate and sympathetic father. The fascinating thing about this supplication is that it is one of the supplications that our Imam (a.s.) recites it and one can lead a pure life after perceiving the meanings of this supplication. Glad tidings are for those who consider this supplication as one of the best medium of Islamic teachings, for



those who ponder over its sentences and for those who act upon it. The only condition is sincerity. It is my ardent desire that I feel the presence of Imam (a.s.) through this supplication and his attentiveness towards me.

This supplication, in addition to outlining the responsibilities during the era of occultation, describes the situation of the world after reappearance of Imam (a.s.); how the world will be immersed in ethics, perfection and merits.

It should not be expected that these characteristics would be found in an individual or a society, but here, the expectation is that each one should try to imbibe these qualities.

Every person who is awaiting the reappearance of Imam (a.s.) must make

arduous efforts, according to his capacity, to adorn himself with these characteristics. Instead of finding faults in others and criticizing them, one should evaluate himself and rectify his shortcomings. If each individual strives to act on his responsibility, the society will automatically be reformed.

There is no limit to attaining virtues and perfection. The servant should not be content by just adorning himself with a few virtues, but this journey of attaining perfection must continue forever. As his merits and perfection increases, he finds himself nearer to Imam (a.s.).

**Note:** The concepts presented in this article have been comprehended from the book "Imam Mahdi (a.t.f.s.) Mawjood Maw'ood" by Ayatullah Jawaadi Aamuli.

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the materialistic veils from our hearts. We will have to resolve the differences amongst ourselves. We will have to love our Imam more than ourselves. Then it might be possible that the rays of guidance will illuminate us from behind the clouds of deviation and depravity. The day we receive the warmth of these rays, that will be the day of steadfastness of our hearts on religion of Allah and will be successfully able to traverse the journey of recognition of Allah, Prophets (a.s.) and Imams (a.s.). Moreover, that aim which is the cause of happiness for Imam (a.s.) and also the aim of creation i.e. sincere worship, will be fulfilled.

One of the ways to reduce the loneliness of Imam (a.s.) is to remember him in our supplications and perform

those deeds that will enliven his remembrance. Every good deed is a means to obtain his nearness. The only criterion is that it should be accompanied with sincerity. A poet says:

Wilaa se ghar ko sajaa le to aa bhi sakte hai  
Dilo ko kaaba bana le to aa bhi sakte hai  
Abhi to sirf zubaa se hai iltejaa-e-zahoor  
Gar unko dil se bula le to aa bhi sakte hai

*(If we adorn our houses with piety then he might come; If we make our hearts like the Kaaba then he might come; Now only it is only a mere claim for reappearance; If we call him sincerely then he might come).*

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Muhammad, son of Hasan al-Saffaar, who narrates from Abbas, son of Ma'roof who narrates from Muhammad, son of Sinaan, who narrates from a person who said that I asked Abu Abdillah Imam Jafar Sadiq (a.s.) about the following verse of Holy Quran:

**And whoever is slain unjustly, We have indeed given to his heir authority, but let him not exceed the limits in slaying; Surely he will be aided.<sup>1</sup>**

Imam Mahdi (a.s.) will not initiate any action against the thing that will be in excess and thereafter Imam (a.s.) says:

*By Allah! Imam Qaem (a.s.) will avenge the blood of Imam Husain (a.s.) from the descendants of his killers due to the atrocious deeds of their ancestors.<sup>2</sup>*

**Reminder:** The descendants of the killers of Imam Husain (a.s.) who will be born in the future, and apparently those who are living even today, will be killed by Imam Mahdi (a.s.). Those people who are satisfied with the killing of Imam Husain (a.s.) and celebrate the Day of Ashura, with the notion that Imam Husain (a.s.) sacrificed himself to save Islam and Yazeed (I.a.) will be forgiven; they should be aware that the inheritor of Imam Husain (a.s.) is in occultation, and that he (a.s.) will avenge his (a.s.) blood. He (a.s.) is awaiting the permission of Allah. While Allah too, owing to His wisdom, is awaiting to reveal Imam (a.s.).

O Allah! Hasten the reappearance of Imam Zamana (a.s.) and include us amongst his helpers and servants.

1 Surah Bani Israel (17), Ayat 33

2 Al-Muhajjah, pg. 127 narrating from Kaamiluz Ziyaraat, pg. 63

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oppression and tyranny.

Contrary to divine justice, the opponents, through countless conspiracies, attempted to exploit and fill this earth with oppression and tyranny. But, Allah too, willed to establish His guardian on this earth. He has given ample opportunities to the oppressors to do whatever they wished until the appointed time. Then they will see how the vicegerent of Allah will give befitting reply to your atomic weapons, political conspiracies, etc. that they used to harm the believers. When the appointed time will come, the veil of occultation will be raised, the thirst of *Zulfiqaar* will be satiated, the son of Imam Ali (a.s.) will come out from his seclusion and one will see how Imam Mahdi (a.s.) will deliver a blow to their conspiracies.

Allah has clearly warned us however, to act on His commands is our responsibility. It is also the need of the intellect. Therefore, fulfil them at your earliest else you may have to repent later and moreover, hypocrisy will not work at that moment. A poet says:

Sajdah Khaliq ka hai Iblees se yaaraana bhi

Hashr me kis se Ibaadat ka sila maango ge

*(Prostration for Allah but friendship with Shaitan too; From whom will you seek your reward on the Day of Judgment)*



Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.) said:  
The occultation of the Qaem, from amongst  
us, will be long and I see my Shias  
wandering around like abandoned animals.  
They are searching for their guardian but  
without success. Then, whoever remains  
steadfast in his religion in that era and  
whose heart has not hardened due to the  
long occultation of his Imam, he will be with  
me at my rank on the Day of Judgment.

(Behaarul Anwaar, vol. 51, pg. 109, h. 1)

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