



Special Issue

AL-QAEM AL-MUNTAZAR

Shabaan 1446 A.H.

(a.t.f.s.)

MRP Rs.15/-



Is there a way to meet you,
O son of Ahmad (s.a.w.a.)?

(Dua-e-Nudbah)

In the Name of Allah, the Most Beneficent, the Most Merciful
Blessings of Allah be upon you, O Wali al-Asr (a.t.f.s.), help us

We, our Imam, and all of us

From the chief of successors till the last successor

Allah, the Almighty has made the successor of every Prophet and Messenger as his rightful companion, so that he can support in delivering the message of religion, which he was entrusted to spread by Allah, and be a witness to his message. Thus, when the Holy Prophet (s.a.w.a.) announced his Prophethood, he (s.a.w.a.) also announced his successor. Moreover, a child of nine years stood up and said, ***“O Messenger of Allah, we are ready to support and assist you in every way.”***

The first words of the leader of successors (Imam Ali (a.s.)) emerged from the earth and ascended like a brilliant light towards the heavens. The conqueror of Khaibar and Khandaq sheathed his sword and retreated after the martyrdom of Holy Prophet (s.a.w.a.). One who single-handedly brought victory at Ohad, while others fled, including prominent figures who behaved cowardly, was dragged with a rope tied around his neck. At that, Miqdad said, ***“Why does Maula not draw his sword?” to which Abu Zar replied, “Maula possesses knowledge.”; Salman added, “Who else but Ali knows the wisdom behind this?”*** These were the disciples of the Messenger of Allah (s.a.w.a.). Imam Ali (a.s.), the chief of successors, who had vowed during the declaration of the prophethood to protect the Prophet’s mission, did not slay the one who roped him, nor did he curse them. Even when Hazrat Zahra (s.a.) called upon the women of Madinah to curse those who had usurped her right to Fadak and bound Imam Ali’s neck with a rope, Imam Ali (a.s.) asked Salman to stop her from cursing. This is the essence of successorship of a true successor.

He is our Imam, the Imam of all of us, the chief of successors. Despite possessing immense power, he displayed incredible restraint and patience. Even the weightiest mountains would crumble like dust before him, yet his patience and endurance to protect the nation was unparalleled. Only such person can be the chief of successors, and he cannot be none other than our master, Hazrat Ali ibn Abi Talib (a.s.).

Index

We, our Imam, and all of us	1
The creature of the earth (Daabbatul Arz)	5
The effects and blessings of awaiting	14
Supplicating for the compassionate one	19
Trials of the last era	24

When the first stage (of Imam) ended, the second stage began under Imam Hasan (a.s.). Generally, he is mentioned less frequently, but we encourage the readers to study the valuable book *"Sulh al-Hasan"* by Janab Adeel Akhtar, which draws a parallel between the peace treaty of Imam Hasan (a.s.) and the treaty of Hudaibiyah. The third stage is that of the one whose martyrdom is echoing in the skies. The entire tragedy of Karbala remains ever-present before our last Imam (a.s.). In the fourth stage, we find our ailing Imam (a.s.), who, despite enduring countless afflictions that no human could endure, educated thousands of slaves and lifted them to the ranks of the narrators. Just one incident, if it comes to our mind, shakes the heart, the same Imam (a.s.), who was taken captive from Karbala to Kufa, from Kufa to Shaam, and from Shaam to the prison, was taken over by grief while burying his little sister in the prison when he (a.s.) remembered her asking, *"Brother, when will we return home?"* That same Imam educated his slaves in such a way that when one of them was sold to another person, he said, *"I cannot leave your house"*, and he embraced death at your doorstep.

The fifth and sixth Imams (a.s.) lived during a time when Bani Umayyah and Bani Abbas were fighting for power, which slightly alleviated the hardships on Ahle Bait (a.s.). During this period, Imam Jafar Sadiq (a.s.) established the foundation of Islamic jurisprudence, overseeing two centres of education: one in Madinah and one outside Madinah. After acquiring some knowledge, the greedy rulers, driven by desire for power, placed one of his student, Abu Hanifa, as a

rival to the Imam and was later given the title Imam al-Aa'zam (the Greatest Imam). The seventh stage belongs to an Imam who spent most of his life in prison. Despite his confinement, his noble character continued to shine, and within the Shia community, all aspects of Imamat were illuminated. One such incident is noteworthy:

One day, Imam (a.s.) was passing by the house of Bishr al-Hafi, from whose house the sounds of music and entertainment could be heard. A slave girl stepped out to discard some trash. Imam (a.s.) asked her, *"Is your master free or a slave?"* She replied, *"He is free."* Imam (a.s.) said, *"Indeed, you are right. The owner of this house is free and thus, committing this sin. If he were a servant (of Allah), he would fear his Master."* When she returned and narrated the encounter to Bishr, he immediately ran barefoot to Imam (a.s.), full of regret and shame, seeking forgiveness and repenting.

This means that on the seventh stage, the infallible Imams (a.s.) continued to deliver the message of Prophethood despite the hardships they faced. People tried to push them back, trampling their rights, yet despite all this, they undermined the monarchy and kingship, implanting the message of Prophethood deep within the hearts of the people. The eighth stage is when, in the darkness of night, Mamun said, *"Drink this cup of poison, or you will be killed by the sword."* My oppressed Imam (a.s.) drank the cup of poison. This is the same Imam whose traditions still illuminate the path of guidance for scholars and preachers today. He (a.s.) engaged in debates with the most prominent religious scholars, forcing

them to submit to his knowledge. Today, at the shrine of Shah-e-Khuraasaan, thousands of prayers are answered. The ninth Imam, Imam Mohammad Taqi (a.s.), lived in an extremely difficult time. Once, the Abbasid caliph summoned him and instructed his soldiers to kill the Imam on his command. However, a gust of wind lifted the curtain, and upon seeing the Imam's majestic presence, the caliph seated him with great honour. Later, when people asked why he did not give the order to kill the Imam, the caliph replied, *"I saw a great serpent enter with him, and I heard Holy Prophet saying, 'If you order the killing of my son, this serpent will devour your entire court, including all your courtiers.'"*

The ninth era of Imam Mohammad Taqi (a.s.) came to an end, and the tenth era began. Why is it that none of the great thinkers, intellectuals, and writers have pondered on the matter that the Abbasid caliph summoned our tenth and eleventh Imams (a.s.) and placed them under house arrest in the cantonment of Askar? What was the reason behind this? The reason was that all the scholars, narrators, and those knowledgeable about the future had foretold that when the Twelfth Imam (a.s.) would reappear, the entire system of caliphate would be overturned. This fear, this anxiety, this racing of the heart, these trembling feet, and the restless mind; such intense emotions compelled the ruling government to confine the Imams (a.s.). But did this prevent the successor, even for a moment, from spreading the message of Prophethood?

Once, the Abbasid caliph asked Imam

Hasan Askari (a.s.), *"You are the eleventh successor, so where is your army?"* Then, Imam (a.s.) took him to a mountain and said, *"Look up and see."* When the caliph did, he saw that Allah's army surrounded the area, and the words ***"To Allah belong the armies of the heavens and the earth"*** (Holy Quran, Surah Fath, verse 4) echoed around him.

We have now reached the eleventh stage. We ask our readers to study the trials and tribulations of Janab Narjis (s.a.), from whose blessed womb, our Twelfth Imam (a.s.) was born. What was the state of the world at that time? Allah can change the outlook of man whenever He wills. When our Imam (a.s.) was born, the entire universe was illuminated by a unique radiance. Some birds descended from the heavens, and various souls came down, each with their group, to protect our Imam (a.s.). We cannot witness this. When Imam (a.s.) reached the age of five, he (a.s.) assumed the responsibilities of the Imamatus and began issuing divine commands. The period of the minor occultation (Ghaibat-e-Sughra) lasted sixty nine years, and he (a.s.) has governed in such a way that his leadership remains established, eternal, alive, and continues to help us today. When the minor occultation ended, he (a.s.) informed his last deputy that the major occultation (Ghaibat-e-Kubra) is beginning.

During major occultation, no one knows how and when did this state of occultation gradually transitioned into the state of presence of Imam. Sayyed Mahdi Bahrul Uloom (a.r.) was struggling financially, and Imam (a.s.) helped him. When Hasan Hilli (a.r.) needed to write something, Imam

(a.s.) wrote everything and signed it. When Shaikh Murtaza (a.r.) said he wouldn't compile any treatise (Resaalah) until Imam (a.s.) instructed him, Imam (a.s.) posed a question: If a woman whose husband had been away for a long time, married again, and then her first husband returns. In this case, is the second husband lawful or unlawful for her? The response was that such an incident had never been heard of, but Imam (a.s.) asked him to assume such an incident has happened. He said that in such case, a curtain should be immediately placed between the two because her (current) husband has become forbidden on her. When people came to his honourable mother and said that her son was the greatest scholar in the world, she replied, *"Tell him to take pride in his mother, for even in the freezing nights of winter, I have never fed him until I performed Wuzu."* Did Imam not guide Shaikh Mufid (a.r.)?

If our Imam, the Imam of us all, did not look at us with mercy, we would have perished long ago. We are alive, powerful, and progressing in life, and the reason for this is that our Imam, even in the veil of occultation, is like the sun behind the clouds. Even in this state of concealment, it feels as if his light is descending into our hearts.

When Allah appointed Prophet Ibrahim (a.s.) to the lofty status of Imam, He said, ***"My covenant does not reach the unjust"*** (Holy Quran, Surah Baqarah, verse 124). In this verse, was not the plea of Hazrat Ibrahim (a.s.) connected to the Imam-e-Zamana (a.t.f.s.)? How anxiously he presented his plea regarding the position of

Imamat in his lineage? The response from Allah was remarkable; He did not say that this position would be given to the oppressed ones, but rather that it would never be given to the oppressors. This implies that the world would be filled with oppression, and the most oppressed would eventually receive this position. If we read the lives and character of the twelve Imams (a.s.), it seems as if every moment is dripping with the blood of injustice.

Oppression, after all is oppression; if it increases, it will perish

Blood, after all is blood; if it drips, it will solidify

The oppression increased, and the patience of Imamat continuously trampled it. There is a nation on which this truly fits, and that is us. Our Imam is the Imam of us all. In times beset by trials, it feels as if someone has emerged from the veil of occultation, solved our problems and then disappeared.

It is not just one incident, but several books have been compiled on how Imam (a.s.) has resolved our problems. Furthermore, scholars have always expected that whatever we do, our Imam (a.s.) is a witness over it. He is aware of our intentions, our thoughts, and our actions. If this was not the case, our community would not be subsisting. Our survival indicates that our Imam (a.s.) is alive and is helping us in every difficulty. He is from the progeny of Ameerul Momineen (a.s.), and the avenger of the blood of Imam Husain (a.s.). It is not easy to say this, but if we contemplate, we realize that the most challenging moment for Imam

continued on page no. 30....

The creature of the earth (Daabbatul Arz)

The concept of **“Daabbatul Arz”** (the creature of the earth) originates from the time since the living beings first inhabited this earth.

It is not possible to encapsulate the entire subject from its inception to culmination. Therefore, we will focus on the events and incidents that have occurred on this earth in different eras and times, the splendour that the divine guides and representatives of Allah have brought forth, and due to love and enmity for these holy beings that Paradise and Hell have been created. In this discussion, we will attempt to present a brief glimpse of this concept in the light of traditions, endeavouring to convey the meanings and implications of **“Daabbatul Arz”** to our esteemed readers.

The belief in the reappearance of Imam Mahdi (a.t.f.s.) before the Day of Judgment is a pivotal and firm belief, which is extensively discussed in Islamic teachings, including the Holy Quran, traditions, and the sayings of the scholars. The reappearance of a person in the last era, prior to the Day of Judgment, who will establish a just government and fill the world engulfed in oppression and tyranny with justice and equity, is even mentioned in non-Islamic teachings. It speaks of the one who will transform **“Kalyug”** (the dark age) into **“Satyug”** (the age of truth). Western intellectuals, along with followers of other religions, also acknowledge that the ultimate destiny of this world is **“Justice and**

Equity” and not **“Oppression and Injustice”**. It is a world of **“Humanity and Compassion”** and not **“Brutality and Ferocity”**. However, the details about the reappearance, as presented in Islamic teachings, particularly in the narrations of Ahle Bait (a.s.), is unique and unparalleled, for, as the saying goes, *“The people of the house know best of what is in the house.”*

In the light of firmly established principles and widely narrated authentic narrations, the Day of Judgment will not occur before the reappearance of Imam Mahdi (a.t.f.s.). Holy Prophet (s.a.w.a.) said:

“If only one day remains in the life of this world, Allah will make that day so long that a person from my progeny, bearing my name, will reappear and fill the world with justice and equity as it would have been replete with oppression and tyranny.”

The signs that will manifest before the Day of Judgment are known as **“Ashraatus Sa’aa”** (Signs of the hour). One of these signs is **“Daabbatul Arz”** (the creature of the earth). Holy Quran states:

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak with them, because people did not believe in Our communications.”

(Surah Naml (27), verse 82)

The scholars of Ahle Sunnah have also acknowledged the truth that the emergence of Daabbatul Arz before the Day of Judgment is certain. Fahd bin Abdul Aziz al-Faazil, on pg. 127 of his book *"Ashraatus Sa'aa al-Kubra."* states:

"There is no doubt regarding the emergence of Daabbah; both the Holy Quran and traditions mention it. As for the Holy Quran, it is referenced in Surah Naml, verse 82."

Abu Amamah narrated from Holy Prophet (s.a.w.a.), who said:

"The Daabbah will emerge and place a mark on their foreheads, and then he will live among the people until a person buys a camel and will ask, 'From whom did you buy it?' He will reply, 'From the one who has a mark on his forehead'."

(Musnad-e-Ahmad ibn Hambal, vol. 5, pg. 286)

It is proven from the above verse and narration that before the Day of Judgment, "Daabbatul Arz" will reappear, who will mark the foreheads of people with a seal or symbol, by which they will be recognized.

Now, the critical question is: What is this Daabbatul Arz, who will communicate with people and place identifying marks upon them?

Before we proceed, it is necessary to clarify that the words change their meanings over a period. A word that currently holds a particular meaning may have conveyed a different meaning a hundred or even a thousand years ago, nor is it necessary that the writer then has used it in the meaning as understood today. For example, the word

"Haiwaan" is currently used to mean an animal or a beast, but historically, it was used to denote "living beings," which included humans as well. Therefore, when we refer to a human, we say "Haiwaan-e-Naatiq", which means "animal having intellect". Now, if we come across the word "Haiwaan" in an ancient book, it would be incorrect to interpret it solely as an animal, because historically, it was used for both humans and animals.

The Holy Quran was not revealed in the modern Arabic language of this age, so it would be inappropriate to interpret it solely by today's meanings. Rather, the Holy Quran was revealed in the Ismaili Arabic, the language that was spoken in the household of Ahle Bait (a.s.). Therefore, to understand the true meanings of the words in Holy Quran, one must refer to Ahle Bait (a.s.).

After the martyrdom of Holy Prophet (s.a.w.a.), people did not turn to Ahle Bait (a.s.). They closed the door that Holy Prophet (s.a.w.a.) had declared as the gateway to his knowledge, the one to whom he (s.a.w.a.) had imparted all his knowledge. Moreover, a severe restriction on the narration of traditions was in force for almost ninety years.

In the light of Quranic verse and narrations, it is necessary for Daabbatul Arz to emerge before the Day of Judgment. He will communicate with people and place a distinguishing mark upon their foreheads to identify them. Now, the questions arise:

- 1) Who or what is Daabbatul Arz?
- 2) Where will he emerge from?
- 3) When will he reappear?

- 4) What will be his characteristics?
- 5) What will he do?

(1) Who or what is “Daabbatul Arz”?

Since the scholars and narrators of Ahle Sunnah did not seek knowledge from the “gateway to the Prophet’s knowledge,” the narrations they have transmitted about Daabbatul Arz contains numerous contradictions. It is worth noting that those who did not acquire their religion from Ahle Bait (a.s.) saying that “The book of Allah is sufficient for us”, have presented an incorrect picture of the religion.

(a) A strange and unusual creature

Abdullah ibn Amr ibn al-‘Aas narrated:

“The Daabbah will emerge from Ajyaad (a mountainous area in Makkah), with its head touching the clouds while its legs will not be off the ground... It will approach a person engaged in prayer and question, ‘What is the purpose of your prayer, for you only perform it to seek protection or to show off?’ It will then place a mark upon his forehead.”

(Al-Fitan by al-Maroozi, pg. 403)

This description portrays the Daabbah as a peculiar creature, with its head above the clouds and feet in the earth. Interesting thing is that despite being so huge, it will speak to someone praying on the earth.

(b) Hair and fur

Huzaifah narrated from Holy Prophet (s.a.w.a.):

“The Daabbah will emerge from Safaa. Its head will appear first (its head will be of a different colour like the forehead of the horses). It will be covered with hair and fur.”

(Jaame’ul Bayaan ‘an Taaweelil Quran by Mohammad ibn Jareer Tabarani, vol. 20, pg. 19, h. 20623)

The description suggests that this creature will bear a striking colour contrast like the forehead of a horse with its body and will have a body covered in thick hair and fur, indicating that it will appear in the form of an animal.

(c) A human face with a bird’s beak

Suyooti narrated from ibn Abbas:

“The Daabbah will emerge from the earth... Its face will be like a human, and will have a beak like a bird.”

(Ad-Durrul Mansoor, vol. 5, pg. 116)

(d) Variety of colours

Imam Ali ibn Abi Talib (a.s.) said regarding Daabbatul Arz:

“It will appear from Safaa. First, its head will emerge. It will be covered in hair and fur and will have variety of colours.”

(Iqdudd Durar by al-Qudsi, pg. 317)

(e) Different shapes and forms

Ibn Jareeh narrated from Abu Zubair:

“Its head will be like that of a ‘bull’, its eyes like those of a ‘pig’, its ears like those of an ‘elephant’, its neck like that of an ‘ostrich’, its chest like that of a ‘lion’, its colour like that of a ‘leopard’, its eyelids like those of a

'cat', its tail like that of a 'ram', and its feet like that of a 'camel'. There will be a distance of twelve arms between the two joints of its legs."

(Tafseer al-Samarqandi, vol. 2, pg. 593)

These are some of the characteristics of Daabbatul Arz that the scholars of Ahle Sunnah have mentioned in their books. In summary, these descriptions portray Daabbatul Arz as an enormous creature with a head reaching the clouds, covered in hair and fur, bearing resemblance to various animals, capable of speaking with people while placing marks on their foreheads to distinguish between the believers and disbelievers. It means he will be fully aware of the inner state of the heart of every person. His actions will be like those of the most beloved servant of Allah, while his body and appearance will resemble different animals. Are these descriptions not contradictory and absurd? Do they not provide an opportunity to for people to mock Islam? By depriving Ahle Bait (a.s.) of their rightful leadership and authority, the world was not only deprived of a just and fair government but also the vital teachings of Islam that could have granted success in this life and the hereafter.

Daabbatul Arz in the narrations of Ahle Bait (a.s.)

- (1) Abu Basir narrates from Imam Jafar Sadiq (a.s.):

"One day, Holy Prophet (s.a.w.a.) came to visit Ameerul Momineen (a.s.), who was resting in the mosque. He had gathered sand and was using

it as a pillow. Holy Prophet (s.a.w.a.) gently woke him with his blessed foot and addressed him as, "Yaa Daabbatul Arz". At that moment, a companion asked, 'O Messenger of Allah! Do you remember us with this name?' Holy Prophet (s.a.w.a.) replied: "By Allah, in whose hand my soul rests, this title is exclusive to the one who is mentioned in the Holy Quran as follows:

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak with them, because people did not believe in Our communications."

(Surah Naml (27), verse 82)

After this, Holy Prophet (s.a.w.a.) said: O Ali! In the final era, Allah will bring you out in an elegant form. You will possess a seal with which you will mark and distinguish your enemies. At that moment, a person asked Imam Jafar Sadiq (a.s.): Common people (opponents) say that the "he will speak to them" in the verse means he will injure them (meaning he will not put seal but rather injure them). Imam (a.s.) replied: Allah will injure them in Hellfire, but here, it denotes "to speak" or "communicate" with them."

(Mukhtasar Basaaerud Darajaat, pg. 43)

- (2) Imam Mohammad Baqir (a.s.) has also narrated virtues of Imam Ali (a.s.), in which Imam Ali (a.s.) himself mentions:
- "I am the one who will return*

repeatedly. My rule will be over other governments. I am the one who possesses the staff and the seal. I am the Daabbah who will speak to the people."

(Al-Kaafi, vol. 1, pg. 198)

According to the narration of Holy Prophet (s.a.w.a.), this "Daabbatul Arz" is Ameerul Momineen Ali ibn Abi Talib (a.s.), who will reappear in the most elegant form. As per the tradition of Imam Ali (a.s.), he will reappear several times. If the "Daabbatul Arz" was someone other than Ameerul Momineen (a.s.), then the descriptions of his appearance in the narrations of Ahle Sunnah would have been different.

This "Daabbatul Arz" is Ameerul Momineen (a.s.), who will reappear repeatedly in the most beautiful form in the last era.

(2) Where will the "Daabbatul Arz" reappear?

According to the narrations of Shia and Ahle Sunnah, "Daabbatul Arz" will reappear from Makkah. Shaikh Saduq (a.r.), through his chain, narrates from Imam Ali (a.s.):

"Daabbatul Arz" will reappear from a land near mount Safaa. He will possess the ring of Hazrat Sulaimaan (a.s.) and the staff of Hazrat Musa (a.s.)."

(Kamaaluddin, chp. 47, h. 1)

Similarly, among the scholars of Ahle Sunnah, ibn Abi Shaibah narrates through his chain of narrators from Samaak who in turn narrates from Ibrahim:

"Daabbatul Arz" will emerge from Makkah."

(al-Musannaf of ibn Abi Shaibah, vol. 8, pg. 671)

There are various reports about the exact location, whether near mount Safaa, or mount Ajyaad, or the vicinity of Masjidul Haraam, or a valley near Makkah. However, it is certain that "Daabbatul Arz" will emerge from Makkah. These differences may be because Daabbatul Arz will reappear multiple times, as per Imam Ali (a.s.) that "I shall appear repeatedly."

(3) When will the "Daabbatul Arz" reappear?

Some narrations mention:

"He will appear after sunrise, at the time of forenoon."

(Musnad-e-Ahmad, vol. 2, pg. 201)

"He will appear on the night of 9th of Zilhijjah."

(Al-Fitan by al-Naim ibn al-Hammad al-Marwazi, pg. 404)

This difference in timing may also be an indication of his repeated reappearances.

(4) Characteristics of "Daabbatul Arz"

It has been mentioned that Daabbatul Arz will converse with people and put identifying marks on them. Additionally, he will possess the ring of Hazrat Sulaimaan (a.s.) and the staff of Hazrat Musa (a.s.).

Ameerul Momineen (a.s.) states:

"Daabbatul Arz will emerge from a land near Safaa. He will possess the ring of Hazrat Sulaimaan ibn Dawood (a.s.) and the staff of Hazrat Musa

(a.s.).”

(Kamaaluddin, chp. 47, h. 1)

Hazrat Imam Jafar Sadiq (a.s.) narrated about the staff of Hazrat Musa (a.s.):

“It is a branch from a Myrtle tree in Paradise. This was given to Hazrat Musa (a.s.) by Hazrat Jibrael (a.s.) on his way to Madaaen. This staff of Hazrat Musa (a.s.) and the coffin of Hazrat Adam (a.s.) are in the lake of Tabariya. They will never decay nor change till they will be taken out by Qaem (a.t.f.s.) when he will reappear.”

(Al-Ghaibah, No’maani, pg. 243, chp. 13, h. 27)

Hazrat Imam Mohammad Taqi (a.s.) describes the staff as follows:

“The staff of Hazrat Musa (a.s.) was first with Hazrat Adam (a.s.), then it passed to Hazrat Shuaib (a.s.), and from him to Hazrat Musa bin Imran (a.s.). Today, it is with us, this is our covenant. It remains as fresh as it was since taken from the tree. It will speak when asked to speak. This staff has been prepared for our Qaem, and our Qaem will use it in the same way as Hazrat Musa (a.s.).”

(Basaaerud Darajaat, pg. 204, chp. 4, h. 36)

This means that this staff, when needed, will transform into a serpent to devour enemies, quench the thirst of the parched, create pathways, and unite people.

As for the ring of Hazrat Sulaimaan (a.s.), it is said:

“This is the ring with which Hazrat Sulaimaan (a.s.) ruled over the east and the west. These words are

inscribed on the ring, ‘I am Allah, there is no lord, but Me. Mohammad is My servant and My messenger’.”

(Al-Maw’ood, issue 15, pg. 161)

There is no contradiction in the belief that Daabbatul Arz will bring both the staff and the ring, and they will be with Hazrat Qaem (a.t.f.s.). Daabbatul Arz will bring these two things and entrust them to Hazrat Qaem (a.t.f.s.).

It is worth noting that the staff of Hazrat Musa (a.s.) symbolizes strength and power; with a single strike, it could gush forth springs from rocks and divide the sea, creating a path. The ring of Hazrat Sulaimaan (a.s.) signifies universal dominion, as he ruled not only over humans but also over jinn, birds, and clouds. The presence of both these items with Imam Mahdi (a.t.f.s.) is an indication that he will possess immense power and authority over all creation.

(5) What will the “Daabbatul Arz” do?

(a) He will converse with people

Holy Quran mentions about Daabbatul Arz in the following verse:

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak with them, because people did not believe in Our communications.”

(Surah Naml (27), verse 82)

A narration, concerning this, has been mentioned earlier.

(b) He will kill Iblis

A narration from Holy Prophet (s.a.w.a.) says:

"After sunrise, the Daabbatul Arz will emerge, and when it appears, it will kill Iblis."

(Al-Fitan by al-Naim ibn al-Hammad al-Marwazi, pg. 402)

Some narrations mention that Iblis will be killed by the blessed hands of Imam Mahdi (a.t.f.s.).

It is mentioned in the Holy Quran:

"He said: My Lord! then respite me till the time when they are raised. He said: So surely you are of the respited ones till the period of the time made known."

(Surah Hijr (15), verses 36-38)

Imam Jafar Sadiq (a.s.), in exegesis of the above verse, mentions:

"The 'known time' refers to the day of reappearance of our Qaem. When Allah will make him reappear, he will be in the Masjid of Kufa. At that time, Iblis will appear before him and will fall on his knees, saying, 'Alas, for this day!'. Imam (a.s.) will seize him by the forehead and slay him. This is the known time, the day when his life will end."

(Behaarul Anwaar, vol. 52, pg. 376-377, h. 178)

Some narrations also state that the Holy Prophet (s.a.w.a.) himself will slay Iblis.

Hazrat Imam Jafar Sadiq (a.s.) said:

"The appointed time is the day when Holy Prophet (s.a.w.a.) will slay Shaitan on a stone in Baitul Maqdis."

(Tafseer al-Qummi, vol. 3, pg. 345)

These narrations do not conflict with one another, rather they can be understood in the following manner:

- (1) On the order of the Messenger of Allah (s.a.w.a.), both Ameerul Momineen (a.s.) and Hazrat Qaem (a.t.f.s.) will kill him (Iblis).
- (2) Iblis will be repeatedly resurrected and killed, like the returning (Raj'at) of disbelievers. In each return, he will be slain. The first time, the Messenger of Allah (s.a.w.a.) will kill him. After his return, Ameerul Momineen (a.s.) will kill him. Following another return, Hazrat Qaem (a.t.f.s.) will kill him.

(c) He will place a sign on the believers and disbelievers

One of the tasks of Daabbatul Arz will be to distinguish between believers and disbelievers and place a sign on them. Shaikh Saduq (a.r.), through his chain of narrators, has narrated from Ameerul Momineen (a.s.):

"Daabbatul Arz will emerge near mount Safaa carrying the ring of Hazrat Sulaimaan ibn Dawood (a.s.) and the staff of Hazrat Musa (a.s.). Using the ring, he will mark the faces of the believers, inscribing, 'This is a true believer', and will mark the faces of the disbelievers, stating, 'This is truly a disbeliever'."

(Kamaaluddin, chp. 47, h. 1)

A similar tradition has been mentioned by al-Tabarani, a scholar of Ahle Sunnah, narrating from Holy Prophet (s.a.w.a.):

"Daabbatul Arz will mark the believers as well as disbelievers. He

will leave the believers as their faces will be shining like stars and he will inscribe on their foreheads, 'This is a believer'. As for the disbelievers, a black spot will appear between their eyes, on which it will be written, 'Disbeliever'."

(Jaame'ul Bayaan 'an Taaweel e Aayatil Quran, vol. 2, pg. 19, h. 20623)

The narrations clearly indicate that Daabbatul Arz is no ordinary being but rather aware of people's faith and hypocrisy, able to distinguish between believers and disbelievers on a deeper, spiritual level because religion and devotion is related to one's heart and this cannot be verified by any man-made apparatus. Only he can be aware of the belief or disbelief of the people who possesses divine insight and is "Ainullah" (Eye of Allah). In other words, Daabbatul Arz will be the greatest Wali of Allah, and since he will distinguish people as believers or disbelievers, his method of working will be different from that of ordinary people.

In the traditions of Ahle Bait (a.s.), it has been explicitly clarified that the "Daabbatul Arz" refers to Ameerul Momineen (a.s.). Allamah Shaikh Husain Abdul Reza al-Asadi, in his article titled "Daabbatul Arz, Qira'ate fil Haqeeqate was Sefaat", published in the magazine "Al-Maw'ood", issue 15, has collected 16 narrations on this subject. For the sake of brevity, we will present only a few of these narrations.

(1) Hazrat Imam Jafar Sadiq (a.s.) said:

"A person came to Janab Ammaar

Yaasir (a.r.) and said: O Abu Yaqzaan (Abu Yaqzaan is the Kuniyah of Hazrat Ammaar), a verse from the Holy Quran has disturbed me and put me in doubt.' Janab Ammaar asked him: Which verse is it? He recited this verse:

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak with them, because people did not believe in Our communications."

(Surah Naml (27), verse 82)

And then asked: Who is the Daabbatul Arz in this verse? Ammaar replied: By Allah, I will neither sit, nor eat, nor drink until I show it to you. Janab Ammaar took him to the presence of Ameerul Momineen (a.s.), who was eating dates and oil at that time.

Imam (a.s.) said: O Abu Yaqzaan, sit down. Janab Ammaar sat and began to eat with Ameerul Momineen (a.s.), which greatly surprised that man. When Janab Ammaar stood up to leave, that man said: O Abu Yaqzaan, you had sworn that you would neither eat, nor drink, nor sit until you show me the Daabbah. Janab Ammaar said: I have shown it to you, if you understand."

(Mukhtasar Basaaerud Darajaat, pg. 43)

Some narrations on this topic have already been covered under the section "Daabbatul Arz in the narrations of Ahle Bait (a.s.)". Here, we will suffice with mentioning

couple of narrations.

- (2) Abdullah ibn Sinaan narrated from Imam Jafar Sadiq (a.s.), who in turn narrated from Holy Prophet (s.a.w.a.), who said:

"When Allah, the Almighty called me for Me'raj (heavenly ascension), He revealed to me from behind a veil, saying: O Mohammad, I am Allah; there is no god other than Me. I am the Knower of the unseen and the manifest, the Most Beneficent, the Most Merciful..."

O Mohammad, the first covenant that I made regarding Imamah was with Ali, and the last Imam whose soul I will capture, is Ali. He is the Daabbatul Arz, who will speak to the people..."

(Mukhtasar Basaaerud Darajaat, pg. 36)

- (3) A narration from Ameerul Momineen Ali ibn Abi Talib (a.s.) states:

"I am the one entrusted by Allah to distribute Heaven and Hell. Only those whom I deem fit will enter Paradise. I am the 'Faarooq-e-Akbar' (The Greatest Distinguisher). I am the Imam of all people. I am the one who will convey the messages of those who have passed before me. No one is superior to me except Holy Prophet (s.a.w.a.). I and Holy Prophet (s.a.w.a.) are on the same path except that he will be called by his blessed name. Indeed, I have been granted six things:

1) Knowledge of the time and manner of people's deaths and the calamities

they will face.

2) The final word on judgments (my decision will be conclusive and binding).

3) Return repeatedly.

4) My rule will be the final rule.

5) Possession of the staff of Hazrat Musa (a.s.) and the ring of Hazrat Sulaimaan (a.s.).

6) I am the Daabbah who will speak to people."

(Al-Kaafi, vol. 1, pg. 198)

When will the "Daabbatul Arz" reappear?

One of the key tenets of Shia beliefs, based on the verses of Holy Quran, is the doctrine of "Raj'at". It means that before the Day of Judgment and after the reappearance of Imam Mahdi (a.t.f.s.), some people will be resurrected and brought back to life. Among these, Imam Ali (a.s.) and Imam Husain (a.s.) are mentioned before all others. Imam Ali (a.s.) will reappear as the Daabbatul Arz after the reappearance of Imam Mahdi (a.t.f.s.). He will speak with people, marking them with signs, distinguishing between believers and disbelievers, and killing Iblis and his followers. He will rule the entire world. His government will be the final universal government, thereafter leading to the Day of Judgment.

We pray to Allah that we may be also blessed with "Raj'at", serve Imam Mahdi (a.t.f.s.), and witness his rule and his global just government with our own eyes. Insha Allah.

The effects and blessings of awaiting

In the prolonged period of occultation of Imam Mahdi (a.t.f.s.), awaiting his reappearance is not only a responsibility upon his adherents but, as per the traditions of infallible Imams (a.s.), it is also a great act of worship. The renowned tradition from Holy Prophet (s.a.w.a.) states:

“The best of the actions of my nation is to await the relief (i.e. the reappearance of Imam Mahdi (a.t.f.s.).”

(Behaarul Anwaar, vol. 50, pg. 318)

This noble tradition of Holy Prophet (s.a.w.a.) has been cited, with slight variations in wording, by twenty-eight scholars of Ahle Tasannun in vol. 1, pg. 218-220 of the book *“Mo'jam al-Ahaadis al-Imam al-Mahdi (a.t.f.s.).”* Among them includes *“Al-Kabir”* by al-Tabarani (vol. 1, pg. 124-125) and *“Kashful Haisami”* (vol. 4, pg. 38, h. 31, 38). Additionally, this tradition has been narrated in countless Shia books, including *“Muntakhabul Asar”* by Lutfullah Saafi Gulpaygaani (a.r.) (pg. 495, 499), and *“Behaarul Anwaar”* by Allamah Majlisi (a.r.) (vol. 52, pg. 122).

Readers who have read the past articles of *“Al-Muntazar”* would have got acquainted with the virtues of awaiting the reappearance of Imam Mahdi (a.t.f.s.). In this article, we will discuss the effects and blessings associated with it.

Before detailing the other effects and blessings of awaiting, let us briefly inform the readers of two acts of worship in which Allah Himself participates alongside His

servants. One is sending Salawaat on Mohammad (s.a.w.a.) and his infallible progeny (a.s.) as mentioned in the Holy Quran:

“Surely Allah and His angels bless the Prophet; O you who believe! Call for (Divine) blessings on him and salute him with a (becoming) salutation.”

(Surah Ahzaab (33), verse 56)

Another act of worship of the servants, in which Allah also participates is awaiting the reappearance. This awaiting is a common act between the Creator and His servants (though it should be clearly noted that only the word “awaiting” is common, but the essence is not the same. The awaiting by Allah is fundamentally different from the awaiting by the servants). The philosophy behind this concept is profound and beyond simple expression, yet through its effects and blessings, we can present the glimpses of it to our esteemed readers.

The Holy Quran contains several verses related to awaiting, as follows:

1) “Wait then, I too with you will be of those who wait.”

(Surah Aa'raaf (7), verse 71)

2) “Say: The unseen is only for Allah; therefore wait. Surely, I too, with you am of those who wait.”

(Surah Yunus (10), verse 20)

3) “Say: Wait then; surely I too am with you of those who wait.”

(Surah Yunus (10), verse 102)

4) **“Say: Wait; we too are waiting.”**

(Surah An’aam (6), verse 158)

5) **“And wait; surely we are waiting also.”**

(Surah Hud (11), verse 122)

Dear readers, in the above five verses, Allah has not only commanded us to wait, but immediately after this command, He has also said that He too is waiting thereby establishing the fact that awaiting is a highly virtuous act of worship. Such an act of worship in which Allah too is involved, how great will be its effects and blessings and how beloved will it be in the divine realm. Any action beloved to Allah brings immense benefits in the world and the hereafter. We take this privilege to outline some of the blessings associated with this noble deed of awaiting as follows:

Among the objections of the enemies of the Ahle Bait (a.s.), particularly of Imam Mahdi (a.t.f.s.), is this that why is awaiting the reappearance of Imam Mahdi (a.t.f.s.) considered the best of actions and rewarded so abundantly? There are several answers, of which one we have mentioned above is that the awaiting is a form of worship in which Allah too participates along with His creation.

Additionally, a few more are as follows:

One who awaits (A Muntazir) is never hopeless

Litterateurs affirm the principle that “things can be recognised by their opposites”. This principle, found universally in language and culture, holds true. For example, the use of word “white” with “black” reveals the true nature of “black” and similarly like day and night, etc.

Reflecting upon this, one will notice that Allah has used this principle in the Holy Quran wherein night is mentioned alongside day. This is the divine tradition and a reality that the true picture only becomes clear when the background is dark. Thus, linguists have considered “Yaas” (despair) as the opposite of “Intezaar” (awaiting). “Yaas” means despair or hopelessness, and this has been mentioned thirteen times in the Holy Quran. In the Holy Quran and traditions, despair has been equated with disbelief (*kufr*).

On the topic of despair, consider the following tradition from Hazrat Imam Musa Kazim (a.s.):

*“The greatest sin among all sins is associating partners with Allah i.e. Shirk, and after that, the greatest sin is despair of Allah’s mercy. Indeed, Allah has said in the Holy Quran, Surah Yusuf, verse 87: **“None despairs of Allah’s mercy except the disbelievers.”**”*

(Uyoon-e-Akhbaar al-Reza (a.s.), pg. 850-860)

Since awaiting is the antonym of despair, faith is the antonym of disbelief, and therefore, awaiting is the best of worship and a great blessing. A person who awaits is never overcome by despair, which is the root of all spiritual maladies that affect both mind and body. One who awaits i.e. a Muntazir, is immune from these spiritual, psychological, and physical ailments.

Ameerul Momineen Ali ibn Abi Talib (a.s.) says:

“The greatest affliction is hopelessness.”

(Ghururul Hikam, h. 323)

And since awaiting is the opposite of despair, one who awaits is not only protected from great trials but is also endowed with the strength to withstand them. No affliction can shake his beliefs; rather, the trials that inflict him elevate his spiritual status, acting as a source of divine favours, not of divine wrath.

There is such strength and power in awaiting the reappearance of Imam Mahdi (a.t.f.s.) that when Holy Prophet (s.a.w.a.) foretold Hazrat Zahra (s.a.) about the martyrdom of Imam Husain (a.s.) at his birth, she was overcome with grief. But as soon as Holy Prophet (s.a.w.a.) informed her about the reappearance of Imam Mahdi (a.t.f.s.), she wiped away her tears. From that moment, she (s.a.) has been awaiting the reappearance of her last son (a.s.). Thus, awaiting the reappearance is the best form of worship, in which Allah, the infallible Imams (a.s.), the angels, the Zulfikar, and every creation of Allah is included.

One who awaits, believes that the arrival of the awaited one is near

In everyday life, we find numerous examples of this situation. For instance, when parents are awaiting their child's return from abroad, they start counting the days even if the arrival be a few months away. For example, if the child is to arrive in June 2025, but he informs his parents about his arrival in January 2025, then they immediately start counting, 'Now only five months remain.' As the day of arrival nears, they start counting in weeks and then days and then in hours. On the day of arrival, they reach the airport much before time despite knowing that the plane will land, taxi to the

gate, and that the child will go through immigration, collect his luggage, and only then come out, which usually takes an hour after landing. They wait at the airport, watching every arriving passenger's face. The father and the siblings will watch the exit doors, but the mother, whose love surpasses that of others, focuses on the spot where the child can be first be seen coming out.

Thus, as love intensifies, one who awaits sees the arrival of the awaited one to be closer and near. This is why the Dua-e-Ahd, which is recommended to be recited daily after the Fajr prayers, and the narration of Imam Jafar Sadiq (a.s.) says that one who recites it for forty days will be included among the companions of Imam Mahdi (a.t.f.s.). In the last sentence of this Dua, we say:

"Indeed, they (your enemies) consider it (your reappearance) to be far while we (your followers) see it to be near."

The author of the book 'Mikyaalul Makarim' expressed this in Persian with these couplets:

"As the promise of meeting draws near, the fire of love grows even more intense."

Similarly, in "Dua-e-Nudbah" recited on Fridays, the lover calls out with such heartfelt words:

"Is there a way to meet you, O son of Ahmad (s.a.w.a.)?"

"When will that day come when we may quench our thirst with the sweetness of your countenance?"

"When will we drink from your refreshing spring, and be quenched?"

"When will that morning and evening

*come when our eyes may find solace
in your beauty?"*

One who awaits, avoids sin

Since the exact time of the reappearance has not been specified, and even regarding the signs that have been foretold, it is said that we should not await the signs but rather await the Imam himself, as his reappearance will be sudden.

In authentic narrations, it is reported that Imam Mohammad al-Jawad (a.s.) says:

".... Indeed, Allah the Almighty will prepare the way for the reappearance of Imam (a.s.) overnight, just as He prepared it for Hazrat Musa (a.s.) who went to the desert to fetch fire for his family but returned as a Messenger and Prophet of Allah..."

(Kamaaluddin, chp. 36, h. 1)

The Holy Quran has mentioned the prophethood of Hazrat Musa (a.s.) in Surah Ta-Ha, verses 9 to 13. It is natural that when a person loves someone and eagerly awaits his arrival, he will avoid those actions and habits that are disliked by his beloved one. Since the reappearance of Imam (a.s.) will be sudden, a true follower and one who awaits his arrival will not commit any sin willingly. While Friday is traditionally regarded as the day of his expected reappearance, it could occur on any day of the week, even on Saturday. Thus, a true adherent of the Imam (a.s.) will not commit any sin, such as shaving the beard or any other sin, on Friday night or on Saturday, thinking that he has a week's time for it to grow or that he would seek forgiveness by reciting Dua-e-Kumail on Thursday.

It is mentioned in an incident that a young man fell asleep after the Friday prayers (he was awake the previous night for studies). When he woke up, he found that his pillow cover is wet. His mother asked, "Son, are you alright? Why is there so much of drool?" He replied, "No, Mother, I had a dream. Today is Friday, and Imam (a.s.) has reappeared. My brother and I both answered his call and reached his tent. The guard took down our names and went to seek permission from Imam (a.s.). He returned and said that Imam (a.s.) has called my brother but for me, he (a.s.) sent a message, 'Your actions are not such that you be counted amongst my followers'. I kept crying and pleading, 'Please call me', but my request was not accepted. These are the tears that have soaked my pillow cover."

Dear readers, we do not wish to comment anything on this youth's dream, but one thing is certain that after this incident, we will be compelled to reflect and wonder, 'Are our sins so great and numerous that our Master may not accept us?'

In one of his letters to Shaikh Mufid (a.r.), Imam Mahdi (a.t.f.s.) himself states:

"The reason our Shias are not blessed with the privilege of seeing us is their actions that reach us, which we dislike and do not approve of."

(Al-Ehtejaaj, Tabrisi (a.r.), vol. 2, pg. 325)

One who awaits, ardently prepares for the arrival of the awaited one

The preparations for the arrival of the one who is awaited are made in a manner befitting his status, and especially the things

he likes, are arranged. In fact, before his arrival, it is inquired what he prefers. Therefore, the one awaiting for Imam Mahdi (a.t.f.s.) learns that he (a.s.) does not have a preference for the world and that one should only take from it what is necessary.

In a lengthy narration, Imam Jafar Sadiq (a.s.) advises:

"Leave alone all those things in the world that you do not truly need, and be cautious not to pride yourself on having too much wealth, because possessing excessive wealth can lead to the neglect of obligatory duties, which increases sins significantly."

(Al-Kaafi, vol. 2, pg. 135)

Therefore, he who truly awaits Imam Mahdi (a.t.f.s.) does not await the reappearance by amassing wealth but by training and guiding the adherents of Imam (a.s.).

A poet has beautifully captured this concept:

*"Learn from the flowers, O heedless soul, the purpose of life;
It is not only to emit fragrance but also to spread it to others."*

We will now quote certain narrations of the infallible Imams (a.s.) concerning this:

1) Hazrat Imam Jafar Sadiq (a.s.) said:

"Whoever leads a person from misguidance and to guidance, it is as if he has enlivened him; and whoever leads a person from guidance to misguidance, it is as if he has killed him."

(Al-Kaafi, vol. 2, pg. 210)

2) Hazrat Imam Hasan Askari (a.s.) said:

"The greatest orphan is not the who loses his parents, but the one who cannot reach to the Imam of his time and is confused about the knowledge of divine duties and religious practices. Whoever from our followers, guides and educates such person, will be raised with us on the Day of Resurrection and will hold a special, elevated rank."

(Al-Ehtejaaj, Tabrisi (a.r.), vol. 1, pg. 15)

One who awaits, will always pray for the reappearance of Imam (a.s.)

In everyday life, we see that when we deeply love someone who is far away, we not only await his return but also pray earnestly for his return. A young man working in IT sector in Bengaluru shared an experience. During COVID, he was allowed to work from home, but after the pandemic ended, he had to go back to Bengaluru for a week. One day, his wife noticed that their young infant who was less than two years old, was raising his hands in prayer, saying, "O Allah, send my father back." The child's father was due to return on Friday night, but after his child's prayer on Wednesday morning, his father returned on Thursday morning. If only our love for Imam (a.s.) was like this, so that we would pray for his return day and night with such devotion.

On pages 170-171 of the Urdu translation of the book "*Kamaaluddin*", Shaikh Saduq (a.r.), while mentioning about the occultation of Hazrat Ibrahim (a.s.) writes that one day, Hazrat Ibrahim (a.s.) set out on

continued on page no. 23....

Supplicating for the compassionate one

The word “*Dua*” means “to call”. Allah says in the Holy Quran to call Him through His beautiful names, and He will respond to our Duas. Allah’s promise is binding. We have chosen this topic to help readers comprehend the significance of supplications, so that none may neglect to call upon his Lord.

Allah is “*Asma-us-Saami’een (the best of listeners)*”, “*Absarun Naazireen (the most watchful)*”, “*Aamaanul Khaaifeen (the refuge of the fearful)*”, and “*Raahimul Abaraat (merciful to those who shed tears)*”. Allah extends His mercy to our tears, and we see that in ordinary life, we ask from someone because we consider him to be kind. A mother’s kindness, a father’s compassion; these are expressions of kindness in various forms. Whenever someone extends generosity, we recognize him to be kind. Yet, such kindness remains on a general level. When severe difficulties surface, our circumstances become entangled and there is no help in sight, we turn to supplications. Imam Jafar Sadiq (a.s.) advised that when you maintain relation with Imam (a.s.) of the time, know that no one is more kinder than him except Allah. So, when we remember our kind master, we realize that our master has cast his protective hand over us, he is safeguarding us with gentleness, protecting us in our difficulties, restoring our breath when it falters, and healing us from our ailments. Why, then, should we not pray for our kind master?

The word compassionate is used extensively in the society. If someone offers a

gift, helps a needy, or provides guidance when we are lost and leads us back to the path, we call him compassionate. This, however, is compassion of this world. But our Imam (a.s.), regardless of mountains, frozen lands, or deserts, no matter the place in the world, never loses sight of us. If we fail to pray for such a compassionate person, could there be a greater sign of neglect on our part? He is compassionate to all, so why should we not pray for him? Our community should be attentive, alert, and always praying for that compassionate one who watches us every moment. We know that every person in our community benefits from the compassion of Imam (a.s.) thereby deeply recognizing his kindness. This is because when they take his name, they instinctively place their hands on their heads in respect. Thus, the community is not heedless; rather, these words are but a reminder to mention him often. Allah says in the Holy Quran, “**Surely by Allah’s remembrance are the hearts set at rest**”; then surely, the remembrance of His Proof (Hujjat) would also bring ease and tranquillity.

Years have passed, centuries have gone by, times have changed, seasons have altered, and the environment has seen variations, but the essence that has not changed is the intensity of love among believers for the noble existence of the Master of the Age, Hazrat Imam Mahdi (a.t.f.s.). This love ensures that the light of guidance continues to shine brightly in the hearts of the believers.

Imam Mahdi (a.t.f.s.) was born in the year 255 A.H. and the occultation began in the year 260 A.H. This occultation was in accordance with the divine will, with apparent reasons being the lack of preparedness among people regarding the divine proof and the relentless schemes and hostilities of the enemies of Islam. But who is a better planner than the Almighty Lord? While in occultation, Imam (a.s.) became hidden from the eyes of the people, yet the task of guidance and leadership continued unceasingly.

Nonetheless, the hearts of his adherents remain sorrowful due to his absence. In these final times, one of the most significant duties is to pray sincerely for Imam Mahdi (a.t.f.s.), especially for his reappearance. He is our master and our leader. Due to his occultation and the difficulties associated with it, our other Imams (a.s.) have emphasized on the importance of supplicating for him.

Our Imams (a.s.) have taught us several prayers for this purpose, which have been narrated by reputable scholars in our books and have reached us. Indeed, there are benefits of both, the world and the hereafter, hidden in praying for Imam Mahdi (a.t.f.s.).

The question arises: Why should we pray, what should we pray for, and for whom should we pray? Here, we select the first topic, as we have initially outlined a few glimpses that clarify as to why should we pray.

From a worldly perspective, we typically pray for others when they fall ill, or are in distress, or even if we are unaware of their condition; as believers, we still pray for

them, as this is an important part of the rights of a believer.

Hazrat Imam Jafar Sadiq (a.s.) says:

"Allah has not established any act of worship superior to fulfilling the rights of a believer."

(Al-Kaafi, vol. 2, pg. 170)

It is an act of justice to pray for a believer when he provides us with something essential to our material needs. But what about praying for the one whose mere existence is a source of blessings to all of humanity thus, allowing us to live in peace and tranquillity and take benefit from the abundance of blessings. Shouldn't we pray for him first as he is the source of our existence and that of our families. Prioritising our needs over praying for him would be a failure in fulfilling the rights of our Imam (a.s.). If we wish to fulfil the rights of Imam (a.s.), it is impossible, especially when we cannot even fulfil the rights of our parents. Just as we strive to do good to our parents to fulfil their rights, we should also pray for the Imam of our time (a.s.), putting our own needs aside, as an expression of gratitude and love for his blessings. He (a.s.) himself has mentioned this in one of his noble letters (Tauqee) as follows:

"Pray abundantly for hastening of the reappearance, for indeed, there is a great benefit for you in it."

(Al-Ghaibah, Shaikh Tusi (a.r.), pg. 290)

Every believer should, therefore, adhere to this wish of Imam (a.s.) and pray especially for him. No one's right to be prayed for can surpass the right of praying for Imam (a.s.).

The second reason for our obligation

lies in recognizing that our sins lead to the distance between ourselves and the Imam (a.s.), and even adds to the grief he (a.s.) endures in occultation. If, while walking, we accidentally bump into someone, we quickly apologize out of regret, saying, *"I am sorry for any discomfort I may have caused you."* Are our sins not a reason for the prolonged occultation of Imam (a.s.)? To clarify this point, we find in one of his letters:

"Nothing hides us from our Shias except for those things that come from them which cause us aversion and that we dislike."

(Al-Ehtejaaj, Tabrisi (a.r.), vol. 2, pg. 498;
Behaarul Anwaar, vol. 52, pg. 177)

Thus, our sins are indeed among the barriers to his reappearance, and we must sincerely repent for them, and pray for his early reappearance, seeking his satisfaction.

The third reason is that supplication itself is a gift, offered selflessly. Praying for others, fosters our love in their hearts. Who does not long for the compassionate gaze of our Imam (a.s.) upon us, that the stream of his love may flow upon the parched lands of our hearts, enriching them with the fruitfulness of faith? Therefore, through supplication, we will receive the gift of his love and his special attention.

Imagine a royal court, filled with people eagerly awaiting the king's favour. In this congregation, if someone among the crowd offers a gift to the king, though insignificant before the king's majesty, that act alone may earn him the special favour that everyone else is yearning for. If such is the case for a worldly king, then consider the generosity of *"Yusuf-e-Zahra (s.a.)"*, whose care embraces all of creation by the power bestowed upon

him by the Creator. How boundless, then, must be the graciousness of his attention!

The fourth reason can be stated as follows: If an action is performed by us, its significance may be ordinary. However, if the action is carried out by a pious scholar, its importance increases. If the action is performed by the greatest jurist (Mujtahid), its value and significance increase even further. Above all, if the action is performed by the Infallibles (a.s.) themselves, then it no longer requires any praise or description, as it is beyond human comprehension. This importance is equally true for supplications as we discuss as to why should we not pray for the early reappearance of Imam (a.s.)?

When our Imams (a.s.) themselves followed the practice of constantly praying for the reappearance, how can we distance ourselves from this act or be negligent in it? Here are a few references showing how the Imams (a.s.) prayed for the early reappearance of Imam Mahdi (a.t.f.s.):

- 1) Supplication of Imam Zainul Aabideen (a.s.) on the day of Arafah (Sahifa-e-Sajjaadiyah, Dua No. 47)
- 2) Supplication of Namaaz of Zohr and Asr and the supplication of Friday (Jamaalul Usboo, pg. 493)
- 3) Supplication of Imam Jafar Sadiq (a.s.) after Namaaz-e-Zohr (Falaahus Saael, pg. 168)
- 4) Supplication of Imam Jafar Sadiq (a.s.) on the morning of 21st Maah-e-Ramazaan (Iqbaalul Aa'maal, pg. 200)
- 5) Supplication of Imam Musa Kazim (a.s.) after Namaaz-e-Asr (Falaahus Saael, pg. 199)

- 6) Supplication in the Qunoot of Namaam-e-Juma' (Tradition of Imam Reza (a.s.) in Jamaalul Usboo, pg. 413)
- 7) Supplication after two units of Naafilah prayers in Namaaz-e-Shab (Misbaahul Mutahajjid, pg. 136; Miftaahul Falaah, pg. 289)
- 8) Supplication of Dua Dahwul Arz recited on 25th of Zulqa'dah (Misbaahul Mutahajjid, pg. 669; Iqbaalul Aa'maal, pg. 312)
- 9) Morning supplication every Friday (Behaarul Anwaar, vol. 99, pg. 110; Mafaatihul Jinaan, the supplication after Dua-e-Nudbah)
- 10) Dua-e-Iftitaah (Misbaahul Mutahajjid, pg. 577; Al-Tahzeeb, Shaikh Tusi (a.r.), vol. 3, pg. 108)

There are other supplications or parts of prayers transmitted through the Imams (a.s.) for Imam Mahdi (a.t.f.s.). For brevity, only a few have been mentioned here.

The venerable Shaikh Mohammad ibn Ibrahim No'mani in his narration from Imam Jafar Sadiq (a.s.), reports:

"On Fridays, Allah places a lighted pulpit (Mimbar) near His Throne for Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.), Imam Hasan (a.s.), and Imam Husain (a.s.). These holy personalities are seated, and at that time, angels, the souls of Prophets, and believers gather near them. The gates of heavens open, and when the noon arrives, they pray, 'O Allah, hasten the fulfilment of the promise You have made in Your book in Surah Noor, 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 anything with Me; and whoever is ungrateful after this, then those are the transgressors.'

Thus, angels and Prophets (a.s.) plea before Allah. Then, the Messenger of Allah (s.a.w.a.), Imam Ali (a.s.), Imam Hasan (a.s.), and Imam Husain (a.s.) go into prostration, praying, 'O Allah, send Your wrath upon those who disregarded Your sanctity, killed Your chosen servants, and humiliated them.' Then Allah decides as He wills, and the day of its fulfilment is known only to Allah."

We conclude our discussion by highlighting for believers that when we pray for Imam Mahdi (a.t.f.s.), we are not alone but it includes the holy infallibles (a.s.), the angels, the Prophets, and the souls of the believers. Their blessed words reveal how crucial it is to pray for Imam (a.s.).

These noble beings cherish their love for Imam Mahdi (a.t.f.s.) and eagerly await his reappearance. return. In the latter part of the above narration, a plea is made, 'O Allah, send Your wrath upon those who martyred Your chosen servants.' Are our hearts not grieved by the unjust bloodshed of the family of Holy Prophet (s.a.w.a.)? Do we not still feel the pain of the wound inflicted on the sacred head of Ameerul Momineen (a.s.),

the cries of Janab Fatema (s.a.) for her broken ribs, the suffering of Imam Hasan (a.s.) for his poisoned liver, the desecrated bodies on the plains of Karbala, and the wounds of the chains and whips on the captives of the holy household? Can the bruised cheeks of Janab Sakina (s.a.) ever be forgotten? No, never. Countless sufferings may be presented every day, but the sufferings of Ahle Bait (a.s.) cannot be compared with any other sufferings.

Let us conclude this brief article with supplicatory phrases, the same one that Holy Prophet (s.a.w.a.) supplicated near the Throne of Allah: *"O Allah! Fulfil the promise You have made in Your book, so that injustice*

and oppression in this world may come to an end the blood of the holy progeny of Mohammad (s.a.w.a.) may be avenged."

O the son of Narjis (s.a.)! If it weren't for your grace and kindness, this Shia community would have perished long ago. But the way you have embedded your love in the hearts of every person of this community, this has created a foundation, and as a result, all the tyrants are forced to retreat, while our community gradually begins to rise. O our Master! How could we be oblivious to your kindness? But, our Master, at the very least, as the world fills with oppression, may your kindness and blessings upon us increase accordingly.

....continued from page no. 18

an admonitory journey. He (a.s.) encountered a man whose way of worship seemed appealing to him. He (a.s.) approached and said, "I like your way of worship; I would like you to pray, and I will say 'Aameen' to it." The man declined, explaining, "For the past thirty years, I have been making a single prayer, and since it has not yet been granted, I feel ashamed to make another request." Hazrat Ibrahim (a.s.) asked, "What is your need?" The man replied, "One day, while praying here, a radiant young man passed by. I asked who he was, and he replied, 'I am Ismaaeel, the son of the friend of Allah (Khaleelullah). Since that day, I have been praying to Allah to allow me to see His friend, Ibrahim.'"

Hazrat Ibrahim (a.s.) then revealed, "I am Ibrahim, the friend of Allah." Overjoyed, the man kissed the cheeks of Hazrat Ibrahim (a.s.) and said, "Now you pray, and I will say

'Aameen.'" Hazrat Ibrahim then prayed for the forgiveness of all believing men and women until the Day of Judgment, and the man said "Ameen."

Imam Mohammad Baqir (a.s.) says, *"The prayer of Hazrat Ibrahim (a.s.) will include all the believing men and women in it until the Day of Resurrection."*

Dear readers, this incident teaches us that, Allah willing, the son of Hazrat Zahra (s.a.) will grant us the honour of his blessed visitation. In fact, according to a narration from Hazrat Imam Musa Kazim (a.s.), Imam Mahdi (a.t.f.s.) will be alongside us at the time of our death, just like his forefather, Hazrat Imam Husain (a.s.). We plead that may Allah hasten the reappearance of our Imam, grant us his presence in our lifetime, fill our hearts and those of our parents, family, children, and descendants with his love, and count us among his servants. Aameen.

Trials of the last era

Examinations play a vital and profound role in shaping human character and facilitating its progress. It is only after enduring trials that a person scales peaks of success, both in this world and the hereafter. In the Arabic language, the word “*Imtihaan*” is derived from the root “*Meem-Haa-Noon*” which means “*to test or subject to trials and pressure, so that hidden virtues surface.*”

Among His innumerable creations, Allah has chosen only mankind to undergo trials, and in the event of its success therein, promised His pleasure and great rewards. The more intense the trials a person faces, the more his character refines and shines, just like gold whose purity increases in proportion to the intensity of the fire that it passes by.

Among mankind, the Prophets, their successors, and the Ahle Bait (a.s.) faced the most severe trials and hardships to the extent that the last of the Prophets (s.a.w.a) said, “*No other Prophet endured the level of sufferings that I did.*”

From the very inception of human life on this earth, man always found himself surrounded by ordeals and their intensity only increased with time. The challenges faced by the present generation are far arduous than those encountered by the previous ones. Ahle Bait (a.s.), to whom Allah granted knowledge of the past and the future, not only informed us of the tribulations that we would encounter until

the Day of Judgment, but also guided us on how to confront and overcome them successfully. They warned us of the ordeals and calamities of the last era. For the sake of easy comprehension, we will classify them as follows:

Examinations related to the world

(1) Straitness in sustenance

In the present era, it is rare to find anyone who is not troubled by the hardships of sustenance and the lack of blessings in income earned through hard work. In India alone, a significant part of the population is unemployed. Not only the common people but also the global leaders, industrialists, and economists are striving to generate employment. The gap between the rich and the poor continues to widen with each passing day. On one hand, the masses are struggling to meet the basic necessities of life, while on the other, the wealthy and affluent live in luxury and overindulgence.

With respect to earning lawful sustenance in the last era Ameerul Momineen Ali ibn Abi Talib (a.s.) states:

“There will come a time for people when nothing will be more difficult than finding a kind brother and earning lawful sustenance.”

(Tuhaful Uqool, pg. 368)

Moreover, the onerous hardships faced in the daily commute to offices and

workplaces, the organisational politics, the challenges of avoiding impure food and working alongside female staff also pose significant challenges, especially for the youth. The brevity of this article does not allow room to discuss these in detail. Generally, the diligent and deserving employees do not receive the due reward and recognition, while incompetent but politically shrewd individuals often rise to higher ranks.

Ahle Bait (a.s.) have emphasized various ways for increase in sustenance, such as regular performance of the night prayer (Namaaz-e-Shab), consistent recitation of the Holy Quran, giving charity, hard work, reciting Surah al-Waaqiah after Isha prayer, recommended supplications after Isha prayer, and spending in the cause of Allah, Ahle Bait (a.s.) and the Imam of the time (a.s.). In addition, there are numerous supplications for increase in sustenance.

It is narrated in the traditions that Allah guarantees the sustenance of the person who is regular in performing Namaaz-e-Shab. Furthermore, whoever spends even a single dirham in the cause of the Imam of the time (a.s.), Allah returns him a reward of ten thousand times.

The renowned scholar Shaikh al-Saduq (a.r.) narrates in his famous book *“Man Laa Yahzuruhul Faqih”* from Hazrat Imam Jafar Sadiq (a.s.):

“The excellence of a dirham spent during Hajj is one million times greater than that of general lawful expenses and the dirham that reaches in the service of Imam carries a

reward that is one million times greater than the dirham spent during Hajj.”

(Man Laa Yahzuruhul Faqih, vol. 2, pg. 225)

(2) Inflation

On one hand, unemployment has gripped the society, and on the other, skyrocketing prices have made it nearly impossible to meet even the basic necessities of life. For a common man to provide essential needs to his family has become a form of struggle. Several measures are taken by the government to control inflation, but it often results in economic slowdown. For traders, rising input prices have shrunk their profit margins. Meanwhile, dishonesty, embezzlement, and corruption have become rampant.

(3) Competition and the fast-paced world

Even those who are employed, face challenges in today's fast-paced, competitive world to hold on to their positions. To maintain profits and avoid losses, many companies are laying off a large number of their employees. In this era, if a person does not continuously pursue higher education, acquire new skills, and gain experience, he will quickly be left behind and rendered obsolete.

In this regard, the following advice of Ameerul Momineen (a.s.) is highly valuable:

“One whose two days are equal (without progress) is indeed at a loss.”

(Amaali of Shaikh Tusi (a.r.), pg. 435)

In other words, if we are not progressing every day in the field of knowledge and practice, we are definitely at a loss.

(4) Physical and spiritual illnesses

Due to the constant pressure of work, we find ourselves afflicted with various physical, mental, and spiritual ailments and hence are unable to fully benefit from the income earned through much toil and hard work. Most of us are unfamiliar of the great blessing of "contentment". Diseases such as high blood pressure, diabetes, and stress, which were hitherto unheard of, are quite common nowadays. A significant portion of our hard-earned income is often spent on treatment and medications.

Here, we must pause and take a moment to reflect on whether the resources for which we toil day and night are truly essential for us, or have we imposed them upon ourselves? It is crucial for us to understand that health is a great blessing, and we must consistently take care of it.

(5) Family and the upbringing of children

Due to long and stretched work hours, we have become neglectful of our families and the care of our loved ones. This has a detrimental effect on the education and upbringing of our children and youth. It is quite common in cities for parents to interact with their children only on Sundays and holidays. The present generation is not satisfied with the comforts earned and provided by the hard work of their parents, instead they consider acquiring every luxury

in the world to be important. No one is certain that the children for whom they have struggled all their lives to provide the best education and resources, will be their companions and supporters in their old age.

With respect to educating and training our children, we should particularly recite dua No. 25 from "*Sahifa-e-Sajjaadiyah*", in which we beseech Allah to grant good health, manners, knowledge in religion, insight to our children and also the ability to love Allah and His chosen servants while fostering a sense of detachment from His enemies.

(6) Worship has been neglected

Worship, the purpose of our creation, and the pursuit of religious knowledge, which has been emphasized greatly by Ahle Bait (a.s.), is at the bottom of our priorities or entirely overlooked. In the hustle and bustle of daily life, a person neglects the remembrance of Allah and fails to pay attention towards the virtues and hardships of Ahle Bait (a.s.). Consequently, he not only fails to defend against the attacks on religion and faith but is often unaware of them.

The infallible Imams (a.s.) have advised us to divide our days into three parts: one for worship and the pursuit of knowledge, one for earning lawful sustenance, and one for family, rest, and fulfilling essential needs.

In a narration, Hazrat Imam Jafar al-Sadiq (a.s) told Janab Abu Hamzah Sumali (a.r.) regarding the worth of the believers:

"And you are the best of Allah's creations, your house is prepared for you in paradise, and your graves are

paradise for you. You have been created for paradise and there are blessings for you in it, and your return is towards paradise."

(Al-Kaafi, vol. 7, pg. 366)

(7) Oppressive governments

One of the afflictions of the present era is that a just, fair, and impartial government based on true Islamic principles and under the leadership of Ahle Bait (a.s.) does not exist anywhere in the world. Divine commandments have been forgotten, the faithful and righteous are subjected to oppression and violence, while the immoral and sinful are granted high positions and honours. According to traditions, in the last era, a believer's worth will be less than that of a slave-maid. The believers are agonised to see how the divine laws and religion are violated, and there is no one to address their concerns.

As mentioned in "*Dua-e-Iftitaah*", we should constantly pray for the blessed reappearance of Imam Mahdi (a.t.f.s.) and for his just and divine government, which is referred to in this Dua as "*Daulat-e-Kareemah*" (a noble government). All the contemporary issues we face, such as unemployment, corruption, injustice, human rights violation, massacre, and wars waged for territorial expansion and resources, will only end through the divine government of Imam Mahdi (a.t.f.s.). We find an example of this in the apparent caliphate of Ameerul Momineen Ali ibn Abi Talib (a.s.), where in just a brief period of two and a half years, he (a.s.) eradicated all the challenging issues in Kufa and provided the people with a

peaceful and flourishing society something that we can only wish for today.

"O Allah, we beseech You for the noble government (of Imam Mahdi (a.t.f.s.)), through which you will accord respect to Islam and its adherents, and disgrace hypocrisy and its followers."

(Dua-e-Iftitaah)

Examinations during the occultation of Imam Mahdi (a.t.f.s.)

No matter how severe worldly hardships may be, they come to an end with a person's lifespan. In contrast, the effects of challenges related to beliefs and actions are everlasting. If a person departs from this world without pure faith and good deeds, he will face great dangers in the hereafter. The holy Imams (a.s.) were also deeply concerned about the trials and difficulties during the era of occultation, and hence, they have warned us of them in advance.

When Sudair Sayrafi, Mufazzal ibn Umar, Abu Baseer, and Aban ibn Taghlib (all of them were sincere companions and narrators of traditions of Imam (a.s.)) came in the service of Hazrat Imam Jafar Sadiq (a.s.), they saw the Imam (a.s.) sitting on the ground in a distressed state. Imam (a.s.) was weeping over the severe trials that would occur during the occultation of Imam Mahdi (a.t.f.s.) and said:

"O my master! Your occultation has rendered me helpless, constricted my resting place, deprived me of my peace, and has made my sufferings

eternal.”

(Kamaaluddin, vol. 2, pg. 353)

In the final era of occultation, the believers, especially, must be prepared for several examinations. During this era, chaos, corruption, innovations, and oppression will reach their peak. Falsehood and misguided beliefs will be prevalent in society. Based on the above narration, we will mention some of these trials and point towards the solutions provided by Holy Prophet (s.a.w.a.) and his purified progeny (a.s.).

(1) Safeguarding of faith

In this era, safeguarding one's faith is an uphill task. Traditions state that in the last era, faith will be under constant threat, and a person may lose it at any moment without even realizing it. It is important to quote few narrations in this regard.

Imam (a.s.) says that in the final era, protecting one's faith will be more difficult than holding a burning ember in one's hand. Another narration describes that in the final era, faith will vanish from people's hearts just as the kohl (surma) fades away from the eyes. A person knows when it is applied but is unaware of when it fades. Furthermore, there are traditions which state that a person will set out of his house in the morning while being faithful but will have gone out of realm of the religion by evening. Today, social media and other forms of communication constantly attack our beliefs. Only a very few will remain steadfast in their faith, as the trials will be extremely severe.

Janab Jaabir al-Jo'fi once asked Imam Mohammad Baqir (a.s.) about the reappearance of Imam Mahdi (a.t.f.s.). Imam

(a.s.) replied:

“Our son Mahdi, will not reappear until you are sieved, and then sieved again, and then sieved again (Imam (a.s.) repeated this three times) until the impurities are cleared and only those with pure beliefs remain.”

(Isbaatul Huda, vol. 5, pg. 129)

(2) Intense attacks on the belief in Imam

What distinguishes the Shia and the followers of Ahle Bait (a.s.) from others is the belief in Imam. We have taken our religion solely from the sacred household of Holy Prophet (s.a.w.a.). It has been explicitly stated in the narrations that the truth can only be found through Ahle Bait (a.s.) and anything beyond that is falsehood.

Hazrat Imam Mohammad Baqir (a.s.) says:

“Go east or west, you will not find the true knowledge except something that comes from us, Ahle Bait (a.s.).”

(Basaaerud Darajaat, vol. 1, pg. 10)

Therefore, it is our duty to seek knowledge and understanding of the faith exclusively from Ahle Bait (a.s.).

Therefore, the enemies will focus their attacks on the belief in Imam. They will question the infallibility of Ahle Bait (a.s.) and raise doubts about their divine appointment thereby attempting to lead us away from our faith. There will be pointed criticism particularly regarding the prolonged life and occultation of Imam Mahdi (a.t.f.s.). Hence, we have been specifically instructed to recite “Dua-e-Ghaibah” during the period

of occultation. Let us reflect on the following sentences from this Dua:

"O Allah, do not take away our faith in him due to the prolonged duration of his occultation, and never let us become heedless of his remembrance, of awaiting him, and our firm belief in his reappearance."

(Kamaaluddin, vol. 2, pg. 513)

The study of the teachings and narrations of Ahle Bait (a.s.) should be a part of our daily routine. The more we study them, the safer we will be from doubts, dangers, and suspicions.

(3) Evil scholars

Followers of any religion when faced by a religious dilemma, refer to their religious leaders and scholars, hoping that they will resolve their doubts with honesty and integrity. But unfortunately, in the last era, these scholars will prove to be a danger to people's faith, while the people would have entrusted their religion and beliefs to them, considering them to be trustworthy. Ahle Bait (a.s.) have pre-warned us about such pseudo scholars. In the exegesis (Tafsir) attributed to Imam Hasan Askari (a.s.), it is stated:

"These evil scholars are our enemies. They feign to be our friends but conspire with our enemies. They plant doubts and suspicions in the hearts of our Shia, leading them astray and away from the truth."

The way to protect oneself from such pseudo scholars, as mentioned earlier, is through continuous study of the narrations

of Ahle Bait (a.s.).

(4) Agony of Imam Mahdi (a.t.f.s.)

If we set aside these trials and tribulations, we realize that the isolation and occultation of Imam Mahdi (a.t.f.s.) is a severe hardship for the believers. The sacred existence of Imam (a.s.) is under constant threat from enemies, forcing him to reside in distant and remote places, continually changing his residences. Imam Mahdi (a.t.f.s.) is already grieved by the oppressions inflicted on Ahle Bait (a.s.) especially Imam Husain (a.s.). When believers are so heartbroken on divine laws being violated, how agonising it must be for Imam (a.s.) to witness that the religion is neglected, and believers are subject to cruelty? Moreover, the discord among the Shias has further deepened his anguish.

In "*Dua-e-Iftitaah*", which we are encouraged to recite during the nights of the blessed month of Ramazaan, we complain to Allah about the occultation of Imam (a.s.) in these words:

"O Allah, we complain to You of the departure of our Holy Prophet (s.a.w.a.), and the occultation of our Imam, and the great number of trials and tribulations of our time, and the domination of our enemies, and their abundance, and the scarcity of our friends."

(Kamaaluddin, vol. 2, pg. 514)

In a lengthy narration, Holy Prophet (s.a.w.a.) informed Salman al-Mohammadi (a.r.) about the events and trials that would occur before the Day of Judgment. Summary of the same is as follows:

"In this era, people will neglect prayer, follow their desires, religion will be sold for a cheap price, rulers will be oppressive and tyrannical, Zakaat will be like a burden, usury will be common, goodness will be regarded as evil and evil as goodness. The spiritual essence of pilgrimages will diminish, and they will be undertaken for show-off. Men will incline towards men, and women towards women."

(Behaarul Anwaar, vol. 6, pg. 306-309, h. 6)

We have already witnessed many of these conditions, but whether the current era is the final era before the Day of Judgment, is known only to Allah. Regardless,

we must always be prepared for these trials and constantly pray for the hastening of the reappearance of Imam Mahdi (a.t.f.s).

Holy Prophet (s.a.w.a.) endured the most severe hardships. In this sense, Imam Mahdi (a.t.f.s.) is his true heir, and is currently facing the greatest trials. Whenever we encounter difficulties and trials, we should keep this in mind and pray for him as we say in "Dua-e-Ahad":

"O Allah!... Hasten his reappearance, ease his arrival, and pave the way for him. Grant me the ability to tread his footsteps, fulfill his cause and strengthen him."

(Behaarul Anwaar, vol. 53, pg. 96, h. 111)

Aameen, Yaa Rabbal Aalameen.

....continued from page no. 4

Husain (a.s.) in Karbala was when he returned to his tent carrying the body of Hazrat Ali Asghar (a.s.) and said to Umm-e-Rabaab, *"Take your child."* One can only imagine the agony of Umm-e-Rabaab, who had to endure that moment. How immense must her patience have been? Each of those moments will be avenged by our Imam (a.s.), and he will take revenge in a way that his voice will echo across every corner of the world, saying, *"We have not yet avenged even a drop of the innocent blood of Ali Asghar."* At that time, the cry of "Al-Amaan! Al-Amaan" will echo in every corner of the world in shame.

Human beings should learn from these events and conduct their lives in ways that please Imam (a.s.). Our Imam is the Imam of us all. If we feel remorse for our mistakes, he

(a.s.) intercedes with Allah on our behalf, always advocating for us and being a cause for the abundance of His blessings. Let us all pledge together to become worthy of facing our Imam (a.s.) without feeling ashamed. We occasionally experience the atmosphere of heedlessness, which is toxic and filled with false propaganda, but our Imam (a.s.) suppresses and eliminates all those false elements.

He is the avenger of the blood of Imam Husain (a.s.). Thus, when we recite Ziyaarat-e-Ashura and conclude with the supplication, *"O Allah, grant me the intercession of Husain on the Day of Judgment"*, it means that when I enter my grave, Imam Husain (a.s.) will intercede for me. He is from the progeny of Imam Husain (a.s.), and he always protects his adherents. He is our Imam, the Imam of us all.



Abu Jaarood says that Hazrat Imam Mohammad Baqir (a.s.) said to me:

“O Abu Jaarood, as long as the celestial planets continue to turn and people will say that the Qaem (a.s.) has died or perished, or that he has gone to some valley! People will wonder how this could be, as by now, even his bones must have decayed? At that time, place your hope in him. So, when you hear his voice, immediately present yourself in his service, even if you have to crawl on snow.”

(Kamaaluddin, vol. 1, pg. 506)



www.almuntazar.in

Correspondence Address:

Association of Imam Mahdi (a.s.), P.O. Box No. 19822, Mumbai 400050