

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

The knock of respite

The word 'Mohlat' or 'Respite' is attached to the creation of Prophet Adam (a.s.) and to the creation of mankind in general in such a manner that it cannot be separated from him. Respite has been with man since ages and will be there forever. This word is a yardstick in man's worldly life and a judgement of Allah's justice in the hereafter. Through respite, man will be chastised and be rewarded.¹ He will be rewarded with paradise or punished with hell. It is through this that man can achieve comfort or remain in difficulty. It is this very respite that implies negligence and awakening. Respite can lead to the right path or can misguide from the right path. It is the protector. When this is such an evident truth, then why man is heedless about it? He laughs, he cries and passes through various emotions but why doesn't he acquaint himself with the expanse and depth of the meaning of respite.

After this initial introduction, that is associated with the aspects such as knowledge, actions, wisdom, astonishment and variations, contest or congregation, and so on, we would like to bring the attention of our readers to the fact for which Allah has revealed in Quran:

...therefore, give good news to My servants

The word 'Bashaarat' – good news – is for all those men of intellect and wisdom who have always taken into consideration the long life of the Hereafter, which is after this limited life and difficult world. This is not a mere figment of imagination. God, the Almighty, has made it so evident through the lives of His prophets, messengers, and pious servants that it cannot be denied.

Expanse of Respite

Every word, associated with respite, revolves around the minds of intellectuals the way currency revolves around people's minds. It is so entangled with the being of man that it cannot be separated from him till he meets his end.

From the beginning of creation, the children of Adam (a.s.) are divided in two groups. One is that group of creation that denied the prostration in front of Adam (a.s.) and sought respite to deviate the children of Adam (a.s.). The other group are of those creations that Allah has appointed to guide the children of Adam (a.s.). They are the messengers, prophets, executor of the will of prophets, and the Imams (a.s.) who are were proofs of Allah for His decisions in the hereafter.

Those were the paths on which Allah has bestowed His bounties, and not the paths

1 This respite that Allah has granted to mankind is with a freedom to utilize it. It may lead him to severe trouble through various complexities in life while on the other hand; it may keep him steadfast on the path towards achieving his goals and objectives which he perceives it through Ayat 83 of Surah Yaasin (**Subhaanallazee....Turja'oon**). The word "**Turja'oon**" in this Ayat means "you shall be returned" and the respite exactly refers to the era before the time of return. Therefore, the word respite can be interpreted in negative as well in positive sense as men has an option to either hold on to his materialistic desires or tread on the footsteps of the messengers and righteous people.

that have earned wrath and leads to astray.

There was a group amongst the creation who opposed the Ahle Bait (a.s.) and took it upon themselves to deviate and entangle man, thereby establishing themselves from the east to the west – History is witness to it!

Every aspect of nature in the creation of Adam (a.s.), every step, and every moment is a test of good and evil. There are those, who for achieving their goal in life, do not differentiate between good and evil. And we also find a group who ponder based on their innate nature (fitrat) and take precautions to avoid deviation. Both these groups of people are spending their lives in this world and availing the respite given to them.

Every child is born on the innate nature of Islam. As he grows, he develops the capability to differentiate between good and evil. By virtue of his acquiring knowledge and upbringing, he becomes aware of all the ways to protect and safeguard himself from the disturbing consequences of evil. It is connected to the essence of a man. It is related to the thought, mind, heart and all its branches. On this subject, there is ample amount of literature that scholars and intellectuals have penned down. There have been many discussions on this subject and can be found in the form of chronicles in the universities. And now, social media beautified these establishments as writings of intellectual and wisdom.

The following discussion is about the limited lifespan of man – the worldly life – which is based on changes. He comprehends things based on his intellect and the situation he is in, thereby realising his merit over other creatures.

Superiority

Superiority has two aspects: one is self-worshipping and other is God-worshipping. One aspect of superiority means to possess merits, i.e. a person is meritorious over others owing to his wealth and power, because of which, others will stand up from their places as mark of respect. Such a person will cross all limits of good and evil to achieve his goal. Such a person believes in the superiority of self. (However, this also has different levels and stages and it is not possible to cover the details here). To summarize, it is enough to say that self-worshipping starts with helplessness in the essence of man and it reaches its peak after crossing the limits of lunacy to a state for which the poet (Dilfigaar) has said:

**WOH SAMAJHTA THA KE SHAAAYAD YEH
BHI ASHRAFUL MAKHLOOQ HAI**

**AADMI KO DEKH KAR SHAITAAN AADHAA
RAH GAYA**

(He was thinking he is also the best of creatures, After seeing (such) a man, Satan was left belittled)

The other aspect of superiority is based on the foundation of God worshipping. From the world of genesis till date, man is helpless in front of God. Despite the progress in science and technological innovations, intellect demands a leader and guide for mankind from the Almighty. To complete His argument on God-worshippers and those who direct their intellect towards truth, God has established the chain of Prophets (a.s.) and Imams (a.s.).

The ark of Prophet Nuh (a.s.) became the saviour in the deluge. The inferno became cool for Prophet Ibrahim (a.s.). Eventually, every messenger passed

away while propagating the right path, till the last of the messengers who testified his truthfulness by performing the miracle of splitting of moon. And, according to the prophecy, his twelve rightly guided caliphs arrived. Till the period of the eleven caliphs (a.s.), there was a hue and cry amongst the rulers. And the twelfth caliph, Imam Mahdi (may Allah hasten his reappearance), the one who will fill the earth with justice and equality for the worshippers of truth, arrived on this earth.

Since we have started the discussion of respite, we can comment that both these groups (the God worshipers and the self-worshippers) are spending their lives till the time of respite. And during the time of respite, the leaders of truth have fulfilled their responsibility of raising the curtains of negligence.

Allamah Iqbal says it beautifully in this couplet:

**MAUT KO SAMJHA HAI GHAAFIL
IKHTETAAME ZINDAGI**

**HAI YEH SHAAME ZINDAGI SUBHE
DAWAAME ZINDAGI**

(The negligent ones have considered death as the end of life, In fact, this (death) sunset of life is the beginning of an everlasting dawn of life).

Now, we will stop here and will answer the question of the negligent ones.

They say:

Whether those God-fearing people, who value their lives and are careful of treading their journey within the well-defined confines, established by the Almighty, will always be engulfed with difficulties or will they also enjoy the luxuries of life?

This question is owing to short

sightedness. Otherwise, only the remembrance of Almighty is enough for the tranquillity of heart. The Holy Quran states:

**Verily, in the remembrance of
Allah do hearts find rest.**

(Surah Ra'ad (13), Ayat 28)

This is the remembrance that attracts man to actions that will be the cause of the Creator's satisfaction. Subsequently, God guides the helpless man towards that path on which if he travels, he will achieve success in this world, and will be the recipient of the good news of the everlasting life in the hereafter. The Lord is the one who sent a prophet, and with him, sent evident proofs, His book (also called mother of books), and a scale (test), so that man can spend his life in this world with peace and be attached to the hereafter.

**We sent Our messengers with
clear signs and sent down with
them the Book and the Balance
(of Right and Wrong), that men
may stand forth in justice.**

(Surah Hadeed (57): Ayat 25)

Centuries have passed and the prophecy of Allah's prophet (s.a.w.a.) is echoing the truth in the vast expanse of this world that after him, there will be twelve caliphs. The twelfth caliph will be the one who will enliven this dead world.

**...gives life to the earth after its
death**

(Surah Al-Rum (30), Ayat 19)

He will fill the world with justice and equity. He is the guardian and successor from the side of Allah. He will implement the laws of Quran. The darkness of the clouds of disbelief will disappear. By the wounded ribs of lady Hazrat Fatima (s.a.) by the arrow-struck neck of the six months

old baby Hazrat Ali Asghar (a.s.), by the trampled body of Hazrat Qasim (a.s.), by the intense thirst of Imam Husain (a.s.) for which he (a.s.) himself says: *"The whole world was appearing hazy to me. My condition was similar to the opening of cracks in the earth due to scarcity of water"*, by the parched throat of Imam Husain (a.s.) that was attacked by dagger, while you (Imam) were prostrating to Allah thereby establishing the standards of worship and indicating the respite that has been granted to the oppressors. The army of the twelfth Imam (a.s.) is also getting ready that will comprise of sincere servants of Allah and it is there even today in the form of Islamic jurists (Maraaje') who serve through the interpretation of religion and explanation of laws.

Majority of the people are fraudsters and very few are God-fearing. But our twelfth Imam (a.s.), the inheritor of the knowledge of Holy Prophet (s.a.w.a.) of Allah, the executioner of His will and guidance, the one who has tremendous power and can overpower anyone, is only giving respite to complete the argument. One can imagine how much power he would have: his prayer mat will be on the water, the water which is the combination of two elements, life itself is dependent on this air. How many secrets of Allah he would be carrying with himself?! While the army of Satan is hell bent on deviating mankind.

Divine justice demands that if deviation and oppression is spreading in the world, then it is necessary that there should be a divine guide, who will protect the people from misguidance and deviation, and make them aware. And that is why, we find a tradition that states that the twelfth caliph will guide the people in a manner like the shining sun – covered by the cloud and

casts it rays on the earth.

One of the couplets from Dua of Kumayl that has been recited by Ameerul Momineen (a.s.) is as follows:

*O Allah, I ask You by Your mercy,
which embraces all things;*

*And by Your strength, through
which You dominate all things,*

*And toward which all things are
humble;*

*And before which all things are
ordinary;*

*And by Your invincibility through
which You overwhelm all things,*

Based on the context of these sentences, the power of Satan's army in spreading deviation is no match in front of the power of God. It is only a respite till the appointed time that Allah has promised Satan when he sought from Almighty. It is only due to this promise that respite is given. These destructive deviations have no existence in front of the One in whose control is the movement of the sun, moon, and stars.

That is why Allah has established His caliph and guardian on this earth. And has made such an arrangement in occultation that not only will he guide the sincere servants of Allah and those who seek truth, but also will, always, keep him under his compassion. And for this reason, when Satan sought respite till the appointed time, Allah said that you will be unable to deviate my sincere servants.

O the one who will establish the laws of Quran, O the beloved son of Narjis (s.a.), accept our supplications. Every mornings and evenings, only the following words echoes: O the avenger of the blood of Imam Husain (a.s.), we are awaiting for you.

Imam Mahdi (a.t.f.s.) and the sermon of Ghadeer-e-Khum

The sermon of Ghadeer by Holy Prophet (s.a.w.a.) holds a special importance in the religion of Islam. The Holy Prophet (s.a.w.a.) has talked about Tauheed, Maad, Nabuwwat, and Imamat. Apart from the central pivot of the sermon, which is about Ameerul Momineen (a.s.) as being the immediate successor, Holy Prophet (s.a.w.a.) has also talked about the holy personality of Imam Mahdi (a.t.f.s.)

[Behaarul Anwaar, vol. 37, pg. 201-217]

On the first occasion, he (s.a.w.a.) has driven attention to Imam-e-Asr (a.s.) in the following phrases:

“O people! Believe in Allah and His messenger and the light which has been sent down along with him... O people! The light from Allah, the Majestic, the Mighty, is in me, then in Ali, and will remain in his progeny until the al-Qaem al-Mahdi”.

At the second instance, he (s.a.w.a.) has spoken about 20 phrases on the characteristics of Imam-e-Asr (a.s.).

1. *“Know that! Surely, the seal of the Imams, Mahdi, is from us.”*
2. *“Know that! Surely, he is the one who will overcome all the religions.”*
3. *“Know that! Surely, he will take revenge from the oppressors.”*
4. *“Know that! Surely, he will capture the forts and destroy them.”*
5. *“Know that! Surely, he is the one who will kill every tribes of the polytheists.”*
6. *“Know that! Surely, he is the*

avenger of the blood of every friend of Allah.”

7. *“Know that! Surely, he is the helper of the religion of Allah.”*

8. *“Know that! Surely, he will reap maximum from the deep oceans.”*

9. *“Know that! Surely, he will indicate the virtue of every virtuous and the ignorance of every ignorant.”*

10. *“Know that! Surely, he will be the dearest and choicest servant of Allah.”*

11. *“Know that! Surely, he is the inheritor of every knowledge and is the one who encompasses every understanding.”*

12. *“Know that! Surely, he is the giver of news from his Lord and is the one who will tell everything about belief in Allah.”*

13. *“Know that! Surely, he is the one who is of the highest grade (he is most intellectual and wise, and he guides and closes the door of all evils).”*

14. *“Know that! Surely, he is the one to whom all affairs will be delegated.”*

15. *“Know that! Surely, he is the one regarding whom the previous nations have given glad tidings.”*

16. *“Know that! Surely, as a proof of Allah, only he will remain and there will be no proof after him.”*

17. *“Know that! Surely, truth will be only with him and the light (noor)*

will be only with him."

18. *"Know that! Surely, he is the one whom none will overcome, and none will be victorious over him."*

19. *"Know that! Surely he is the authority of Allah on His earth and His ruler among His creatures."*

20. *"He is the trustworthy of Allah in secret and open."*

We delve into the first attribute mentioned in the aforementioned phrases:

"Know that! Surely the seal of the Imams, al Mahdi, is from us."

The above statement of the Holy Prophet (s.a.w.a.) points us to four attributes of Imam-e-Asr (a.s.).

First attribute

He (a.s.) is the seal of Imams. The word 'seal' (Khaatam) has the same connotation for the series of Imams (a.s.), as it has for the series of the prophets and the messengers (a.s.). In fact, apart from the name and agnomen of Imam-e-Asr (a.s.) – being identical to the name and agnomen of Holy Prophet (s.a.w.a.) – just as Holy Prophet (s.a.w.a.) terminated the series of the prophets and messengers, and he (s.a.w.a.) was the last in the series, and Allah has not sent any prophet after him, Imam-e-Asr (a.s.) terminates the series of Imamatus and he is the last of the Imams.

Here, we would like to clarify that the word 'khaatam' mentioned in the Holy Quran does not refer to 'beauty', as the Bahais and the Qadianis have interpreted it for Holy Prophet (s.a.w.a.) but it is in fact, the last seal. Hence, the number of the Imams (a.s.) are twelve and Imam-e-Asr (a.s.) is the twelfth one and the last of them, and there will no Imam after him.

Second attribute

One of the titles is 'al-Qaem'. The word 'Qaem', from the perspective of Arabic grammar, is 'Ism Faael' (active participle) derived from the root alphabets of ق, و, م, which means 'to arise'. Hence, 'Qaem' means the one who rises. Even though, according to the narrations of Ahle Bait (a.s.), this title is applicable for all the Imams (a.s.)¹, but the uprising of Imam-e-Asr (a.s.) will be unique and universal and will be the greatest uprising in the history of mankind against all forms of injustice and corruption.

In the narrations, various reasons are cited for naming Imam-e-Asr (a.s.) with this title.

- The first reason is that Imam-e-Asr (a.s.) will rise on truth, with truth and for truth, and the reason for this is that the uprising of the enemies was on falsehood.
- The second reason is that he was named so by Allah in the previous world. When the angels complained to Allah regarding the martyrdom of Imam Husain (a.s.), Allah introduced Imam-e-Asr (a.s.) – who was standing and praying – as 'Qaem', the one who will avenge the blood of Imam Husain (a.s.).

Abu Hamzah Sumali says that I asked Abu Jafar Mohammed ibne Ali al-Reza (a.s.): Why al-Qaem was named as al-Qaem? He (a.s.) replied:

"When my grandfather Imam Husain (a.s.) was killed, the angels, in a state of lament, approached Allah. They said: O Lord! Will you be silent on the killing of your chosen servant, who is the son of your caliph? Then

¹ Al-Kafi, vol.1, pg.635

Allah revealed to them: I swear by My Might and My Majesty, I will most certainly take revenge from them. Then, Allah introduced Imam Mahdi (a.s.) who will be from the progeny of Imam Husain (a.s.). Then, Allah showed some lights to the angels, while one of them was in the state of standing and was praying. Then Allah said: By that standing one (al-Qaem), I will take revenge from them"

(Dalaaelul Imamah, pg.451, Elalush Sharaae', vol.1,pg.160)

- The third reason that is mentioned is because he will rise at the time when he would have been forgotten and majority of the people, who had believed in his Imamah, will deny him.

Suqraabi Daulah narrates that I heard Abu Jafar Mohammed ibn Ali al-Reza (a.s.) saying: "Surely the Imam after me....". Then he (a.s.) became silent.

Then I said: O the son of Messenger of Allah (s.a.w.a.)! Who is the Imam after al-Hasan (al-Askari) (a.s.)? Then he (a.s.) cried and said: "Surely (the Imam) after Hasan al-Askari (a.s.), is his son, the one who will rise (al-Qaem) with the truth, the awaited one."

I asked: O the son of messenger of Allah (s.a.w.a.), why is he named al-Qaem?

He (a.s.) replied:

"Because certainly he will rise after he is forgotten and majority of the believers would have renounced their belief in his Imamah. (And majority of the believers in Imamah would be those who would forsake his Imamah)."

(Kamaaluddeen, vol.2, pg.378)

It is recommended to stand up facing

the Qiblah when Imam-e-Asr (a.s.) is mentioned with this title of 'al-Qaem'.

Third attribute

One of the titles is 'al-Mahdi'. The word 'Mahdi', from the perspective of Arabic grammar, is 'Ism Maf'ool' (passive participle) derived from the root alphabets of م, هـ, ي which means 'to guide'. Hence, 'al-Mahdi' is 'the one who is guided'. This is one of the most frequently used titles in the traditions and two reasons for this title are mentioned as follows:

- The first reason is that he is guided by Allah for hidden affairs.

Janab Jabir (r.a.) narrates that a man came in the presence of Abu Jafar Imam al-Baqir (a.s.)....Imam Baqir (a.s.) told him

"Indeed he is titled as 'al-Mahdi' because he has been guided for hidden affairs."

- The second reason is to consider 'al-Mahdi' in the meaning of 'Ism Faa'el' from the aspect of this world. He is titled so because he will guide the people in hidden affairs.

(Elalush Sharaae', vol.1,pg.181)

There is no argument in accepting both the meanings because only the one who is guided can be a guide for others.

Regarding the 'hidden affairs', several interpretations have been done by the scholars.

- a) Most of the people would lose and forget the basics of religion due to the prolonged occultation, the emergence of false propagandists of religion and their deviated interpretations of the book of Allah and narrations of the infallibles, and the destructive thoughts that are against the

fundamentals of religion. Therefore, Imam-e-Asr (a.s.) would, after his reappearance, present and guide towards the correct religion and true beliefs. The corruption in religion would be to such an extent that people would think that Imam-e-Asr (a.s.) has brought a new religion, whereas it would be the same religion brought by Holy Prophet (s.a.w.a.).

- b) Imam-e-Asr (a.s.) will guide people to the correct teachings and books of the previous religions (that are not distorted but are unavailable with the people).
- c) Due to absence of the physical presence of Imam-e-Asr (a.s.) and the onslaught of the enemies of Islam, people would not only forget the fundamental beliefs, but they would also fall in the pit of deviation, and be deprived in other spheres of their life, including morality, role models of their life, financial aspects, and the treasures of the earth that Allah has created for the people. Imam-e-Asr (a.s.), after his reappearance, will uncover the lost valuables and treasures for the people.

Here, we would like to point out that despite major occultation and its inherent feature, viz the absence of direct and physical access to Imam-e-Asr (a.s.), the door of guidance is not closed, and those who attach themselves with his holy presence in this period of absence, do achieve guidance and directions from him.

The long era of 1400 years elapsed in a moment, but the sermon of Ghadeer of the Holy Prophet (s.a.w.a.), who said: "Surely I am a trustworthy prophet for you", that carries a lot of importance, feels like the Holy Prophets (s.a.w.a.) is still

announcing it loud and clear and everyone is listening to it. This long era has been accorded as 'kalamhil basar' (twinkling of an eye) and is a thought-provoker to the intellectuals. Gradually, the world has reached to such a stage of destruction and devastation that it seems it will be destroyed at any moment and not a soul will survive.

This is the reason why all religions are wailing that a Mahdi will come who will fill this dead earth with justice.

From this perspective, if the people of Islam read the sermon of Ghadeer and judge, then the curtains that have covered their intellect and insight, can be pulled away and they would enter the haven of this faith-enriched valley for whose protection, our Qaem (a.s.) will rise and this world will get a new life through his reappearance.

Allah sent a person to the earth who is the cause of existence of the creatures and the seal of the prophets as a mercy for the worlds. The premise of this mercy, in the sermon of Ghadeer, is the repetition of the word **أَلَا** (know that). We are repeatedly reminded that, O those who believe beware now! If after this warning, a person follows his own wish, then he should be aware of its consequences in the world and the hereafter. This warning must be borne in mind in such a way that that people who believe must be steadfast in awaiting the reappearance of the last Imam (a.s.).

We pray to Allah that He increase our recognition of Imam-e-Asr (a.s.) and consider us among the true awaiters of Imam-e-Asr (a.s.); that we remain attached to him till our last breath and follow the instructions of the Holy Prophet (s.a.w.a.)

Continued on page 12

Praise of an infallible by an infallible

In the world of literature, the genre of poetry (Shaaeri) holds an important status. There are different forms of poetry that include 'Nazm', 'Qat-a', 'Rubai', 'Qaseedah', 'Marsiya', 'Masnavi', and so on. Each form of poetry is deep and impressive. A person who delves deep into it is known as 'Ustaad-us-Shoaraa' (an expert in poetry), regardless of whether the person is an Arabic poet, or a Persian poet or a poet of any other language or he belongs to any land. The praised one is reflected from various aspects that can be sensed only through the bottom of a heart.

The system of poetries existed even before the advent of Islam. But in that era, while the forms of poetry existed, they were insignificant from the aspect of their meanings. With the passage of time, reflections of poets of different languages influenced the minds and hearts of the people. Their words felt good on ears and hence gained importance. If we reflect upon history, our attention is drawn towards an interesting fact that the works of all poets were confined to the era in which they lived. However, those who penned down their writings for the chosen ones of Allah, it is beyond the realm of imagination to ascertain the status that Allah has given them both – in this world and hereafter.

History has recorded great works in the field of poetry like the "Qaseeda-e-Laamiya" of Hazrat Abu Talib (a.s.) which talks about the recognition of Holy Prophet (s.a.w.a.). At other places, we see poets

like Farazdaq, Debel, Sayyed Himyeri, and so on, who are viewed as the shining stars in the sky. Every word penned by them is glorifying the pure progeny (a.s.). Their poems reflect the bravery of Ahle Bait (a.s.) or echoes their (a.s.) esteemed morals, or praises their elegance of worship. It is as if every aspect of the merits of Ahle Bait (a.s.) have been scribed on paper in the form of poetry.

When the series of praising reached the last of the successors, which in itself is a discussion in the Islamic community, it was presented from various aspects covering the topics of occultation, longevity, bravery and characteristics of Hazrat Wali-e-Asr (a.s.). His (a.s.) immaculate existence was enlightened from several aspects.

Poems by Ameerul Momineen (a.s.)

Hazrat Imam Mahdi (a.s.) is Wali-e-Asr (Master of the time) and the caliph appointed by Allah. The ground of his recognition is expansive. His being and his characteristics are so exalted that it is difficult for even the wise and intellectuals to comprehend him completely. On this basis, when a poet uses only few words to describe about the characteristics associated with Imam such as reasons behind his occultation, bravery, about him being the inheritor of Zulfikar, his position as the successor of all prophets (a.s.), his being the authority to avenge the martyrdom of Imam Husain (a.s.), and so on, then the truth is clear.

In this article, we have not included all the poems from the Holy Imams (a.s.) on Imam Mahdi (a.s.). It is clear though that every infallible (a.s.) strongly desired his reappearance and expressed grief at his separation. We realize that the subject is vast and difficult to elaborate completely. We therefore begin with the poems from Ameerul Momineen (a.s.). We acknowledge that none other than Ahle Bait (a.s.) can understand the personality of Imam-e-Zamana (a.t.f.s.). Therefore, their (a.s.) words excel over words of all other poets, in the same way as an Imam holds excellence over the nation.

Hazrat Ameerul Momineen (a.s.) narrated the following couplets to Imam Husain (a.s.) regarding his last successor (a.t.f.s.):

*Allah will bestow success to our
Qaem, the one who will arise
While people would have remained
steadfast to their habits and their
cravings
He will avenge my martyrdom
He will even avenge your
martyrdom, O Husain
Therefore, be patient on your
sufferings, O Husain
For every drop of blood, he will
avenge thousand times
He will not be hesitant for a
moment to kill those people.
No excuse would benefit the
tyrants at that moment.¹*

Hazrat Ameerul Momineen (a.s.) said these couplets, as well

*When the Turks become fiery, wait
for the kingdom of Mahdi, who will
rise and will establish justice.*

1 Ad-deewaan-ul-mansoob ila Ameeril Momineen (a.s.), p. 59

*And the rulers of the earth will be
annihilated in front of Bani Hashim
Those people will rule who would
live in bliss and happiness*

*Those rulers would be like children
who lack the ability to think*

*They could neither decide
profoundly nor could they talk
intelligently.*

*Then that time, from amongst you,
Qaem-bil-Haq will rise*

*He will come with truth to you and
will act with truth.*

*My life be sacrificed on the
namesake of Allah's prophet*

*O my son! don't leave him alone;
proceed to him fast.²*

Explanation

In the first couplet, Imam Ali (a.s.) says that Allah will bestow victory when people would be engrossed in their customs and continue with their bad practices. Then Hazrat Ameerul Momineen (a.s.) says that Imam-e-Zamana (a.t.f.s.) would avenge his killing and the killing of Imam Husain (a.s.).

In addition, Hazrat Ameerul Momineen (a.s.) has advised patience to his son Imam Husain (a.s.). Imam Mahdi (a.t.f.s.) will avenge his blood. And for every drop of blood, he will extract revenge a thousand times and in this revenge, there would be no mercy.

The kingdom of Mahdi (a.t.f.s.) would be based on equity and justice. Therefore, a person must be mindful that no excuse would benefit the oppressors. When Turks become fiery, you must be patient and

2 Ad-deewaan-ul-mansoob ila Ameeril Momineen (a.s.), p. 355; Asseraatal Mustaqim, vol. 2, p. 264; Behaarul Anwaar, vol. 51, p. 131

must wait for the kingdom of Imam Mahdi (a.t.f.s.). Because, all the rulers of the world would be annihilated in front of Bani Hashim. The example of this kingdom is like that of children who think deeply while they do not have an ability to take decisions. That time, our Imam Mahdi (a.t.f.s.) will reappear. My life be sacrificed on the namesake of Holy Prophet (s.a.w.a.). The final advice is heart-rending; apparently addressed to Imam Husain (a.s.), while the message is for us: 'O those who claim our love and mastership, never leave my son Imam Mahdi (a.t.f.s.) Always be ready for his service and in the state of preparedness for his reappearance.

Poems by Hazrat Imam Jafar Sadiq (a.s.)

*Everyone will get a chance to rule,
while our rule will appear in the
last age.¹*

Explanation

In the above couplet, Imam Jafar Sadiq (a.s.) explains that today, everyone wants to establish their rulership, while the rulership of the Allah's chosen is not yet established. But our rulership will be established with the reappearance of our Qaem (a.t.f.s.). Allah has assigned this responsibility to our Qaem (a.t.f.s.) such that he will establish our rulership with all our rights in place.

Poems by Hazrat Imam Ali Reza (a.s.)

Once Janab Debel bin Ali al-Khuzai came in the esteemed presence of Imam Reza (a.s.) and said, "O son of the prophet! I have written a poem in your honour and

¹ Behaarul Anwaar, vol. 51, p. 143, h.3 referenced from Amali al-Saduq (a.r.), p. 578

have vowed that I will recite it only in your presence and not before anyone else"

Imam (a.s.) asked him to recite and so Debel recited:

*"The school of Quran is isolated
from recitation. The house of
revelation is turned into desolate
lands."*

Perhaps, in these couplets, Debel is referring to the loneliness of Imam Reza (a.s.) when Imam (a.s.) was brought to Marv, a place in Iran from Medina on the orders of the ruler. Debel recited these couplets on seeing the loneliness of Imam (a.s.) that the circle, where people would gather for listening to the recitation of Quran, is empty. And people have forsaken the centre of revelation.

And when he reached these sentences:

*"And the wealth which Allah has
declared for you is being distributed
to others, while your hands are
empty."*

In these couplets, Debel says that he is seeing the way Holy Prophet (s.a.w.a.) used to recite the Holy Quran and a huge gathering would encircle him. However, after Holy Prophet (s.a.w.a.) passed away, people forsook his Holy Progeny (a.s.). And the people who would then gather, now disappeared. The reason was that the rights and position of Imam (a.s.) was usurped thereby leaving them empty handed.

Imam Reza (a.s.) cried and said, "You have said the truth, O Khuzai."

And when he recited this couplet:

*"When people were oppressed,
they took up weapons for revenge,
but your hands were tied."*

In this couplet, Debel narrates that he has seen the people of those times that

whenever they were oppressed, they used weapons to defend themselves. But, it was painful that when Ahle Bait (a.s.) were oppressed, they submitted to Allah's will and silently waited for His decree.

At that time, Imam Reza (a.s.) looked at his hands and said, "By Allah, you've said the truth, these hands have been tied."

When Debel reached this couplet:

*Every day of my life in this world is
passed in this fear*

*I must die on your love so people
say I am enamoured*

In this couplet, Debel narrates that every day he is becoming sorrowful and when he sees that people are turning away from Imam's rights, he becomes frightened. He prays every moment that death must be on your (a.s.) Wilayat and he must leave this world with the recognition of Imam (a.s.).

Imam Reza (a.s.) said, "*May Allah keep you in His protection on the day of judgement.*"

When Debel reached this couplet:

*That pure soul has to rest in
Baghdad; its soil has received glad
tidings of paradise by Allah.*

At that time, Imam Reza (a.s.) said: "*Shall I add two couplets and complete your poem?*"

Debel said, "Surely, O son of Holy Prophet of Allah (s.a.w.a.)!"

Imam (a.s.) said, "*It is an affliction that there is a grave in Tus, and everyone has grief in their hearts. The world will witness how our Qaem will reclaim our rights which were snatched from us.*"

Debel said, "O son of the Holy Prophet of Allah (s.a.w.a.)! Whose grave would be in Tus?"

Imam (a.s.) replied, "*This would be my grave. Time would have not passed when my Shias and my visitors would frequent it. Know that whoever would, in my alienation, visit me in Tus, will be with me on the day of judgement at my level and would be in a condition that he would be cleansed from all his sins.*"¹

Points to ponder upon

The eulogies recited by the Holy Imams (a.s.) regarding Imam-e-Zamana (a.t.f.s.) clearly indicates that the poets and lauders of Ahle Bait (a.s.) hold a special status. The Imams (a.s.) have themselves participated in the form of poetic praise.

It is noteworthy that when the praised one and the one who praises, both are infallibles, then the status of such poems elevate so much so they feel to be the words of the Lord. Such poems by Holy Imams (a.s.) for Imam-e-Zamana (a.t.f.s.) also prove how grand it is to praise Imam-e-Asr (a.s.). Then why shouldn't all our gatherings and celebrations include the praise on Imam-e-Zamana (a.t.f.s.)?

May Allah hasten the reappearance of His last luminary and include us amongst his servants. We wish to see Imam-e-Zamana (a.t.f.s.) on the pulpit, reciting eulogies on other Imams (a.s.), in the same way as other Imams (a.s.) recited eulogies on him (a.t.f.s.). Aameen!

¹ Behaarul Anwaar, vol. 49, p. 239, h. 9 narrating from Uyyoon-o-Akhbaar al-Reza (a.s.), vol. 2, p. 263, h. 34

Continued from page 8

in the sermon of Ghadeer, so that we achieve success in this world and hereafter. We hope to be included among his true and sincere followers in this world and amongst his neighbours in the hereafter. Aameen!

Wilayat-e-Takweeni of Imam e Zamana (a.s.)

Allah created man and centred the purpose of His creation on Wilayat. This Wilayat encompasses all qualities of man that made him the best creation of Allah. These qualities and features enable him to scale the peak of every virtue. Purpose is the nucleus of creation due to which the human intellect, wisdom, thoughts, purity, virtue, and all such aspects are elevated and illuminated. Therefore, this subject converges to Wilayat, because the Creator had made Wilayat as Takweeniyat of the creation among the best of the creatures. We thank Allah for this opportunity and are pleased to shower more light on this subject.

We begin by mentioning a couple of literal and terminological meanings of the word "Wilayat" and "Takween".

The word "Wilayat" is derived from the word "Wali" (master). However the experts offer its meaning from several aspects. For example, in the dictionary named 'al-Waseet', the meaning of the word 'Wali' are 'being near', 'to be adjacent', 'to be attached.' The meaning of the word Wilayat are 'relation', 'nearness', 'authority of a region', 'sovereignty', 'province', 'rulership', 'dictatorship' and 'superiority', 'authority' and 'arrangement of governance'. The meaning of the word "Takween" is mentioned as 'to bring out a non-existent in the state of existence from the side of Allah. Therefore, the literal meaning of "Wilayat-e-Takweeni" is the authority of Allah over His creatures. In other words, having absolute right of

ownership over all creatures of Allah.

The word Wali in Quran

In many verses of Quran, the word Wali is used in the context of ruler, authority, the one who has complete command. For example:

Allah is the guardian of those who believe. He brings them out of the darkness into the light and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness.

(Surah Baqarah (2), Ayat 257)

At another place in the Quran, it is mentioned:

Only Allah is your Wali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.

(Surah Maidah (5), Ayat 55)

In the aforementioned verse, the authority (Wilayat) has been vested with only three holy entities: Allah, Holy Prophet (s.a.w.a.) and Ameerul Momineen Hazrat Ali (a.s.) and the 11 infallible Imams (a.s.) from his progeny appointed by Allah.

While explaining the above verse of Holy Quran, the commentators say that '*the people of faith who establish the prayers and pay the poor rate in the state of ruku*' refers to Ameerul Momineen Ali (a.s.). The meaning of Wali is reflected in the tradition of Ghadeer. In Ghadeer-e-Khum, while addressing the people, Holy

Prophet (s.a.w.a.) asked, “*Who has more right upon you than you yourselves?*”

The people replied in unison, “Allah and His Messenger”.

Then Holy Prophet (s.a.w.a.) said, “*Of whomsoever I am Maula (over whomsoever I have authority), then this Ali is his Maula (Ali will have authority over them)*”.

Then, Holy Prophet (s.a.w.a.) instructed people to offer salutations to Ali (a.s.) by saying that “You are the one who has authority over the believers.”

In another tradition, Holy Prophet (s.a.w.a.) mentions that Ali (a.s.) has authority over the believers.

From the aforementioned discussion, it can be concluded without any argument that *Wilayat means absolute authority and rulership* and is attributed only to Allah and He has made His Messenger and all the Imams (a.s.) as an authority over the people. Thus, refusal to accept the Wilayat of Holy Prophet (s.a.w.a.) and the infallible Imams (a.s.) is disobedience to the command of Allah.

The meanings and explanation of the terms taken from dictionaries make it easier for common people and researchers to understand and relate. We will collectively discuss those terms that pertain to Wilayat and Takween.

Terminological meaning of Wilayat

According to the dictionary, the meanings of Wilayat are rulership, kingship, attached that cannot be separated. Terminologically, the term Wilayat implies following, obedience, submission to an authority and not rebelling.

Everything is recognised by its opposite. The darkness of the night is

recognised only when we see the light in the morning. Bitter taste makes us appreciate sweetness. Disbelief (kufr) makes us realise the light of faith (Imaan) and draws us towards steadfastness. With this inference, Wilayat encompasses the entire exegesis of ‘Salleemo Tasleema’.

Terminological meaning of Takween

According to the dictionary, Takween means to come into existence from the point of non-existence. It becomes abundantly clear that the terminological meaning of Takween is connected to the aim of man’s creation, as mentioned earlier.

To delve into this topic, to understand the significance of Wilayat-e-Takweeni, to realize its emphasis, we find numerous verses and historical events and occurrences. However, we begin by first looking at a broader analysis of Wilayat-e-Takweeni.

Let us analyse the term Wilayat-e-Takweeni from the aspect of Arabic grammar. The word Wilayat-e-Takweeni is a *murakkabe izafi (compound word)*.

Allah has bestowed Holy Prophet (s.a.w.a.) and his Holy progeny (a.s.) complete authority over His entire creation. That means all the affairs of this universe have been handed over to these divine personalities. Two personalities immediately come to mind: one who has been assigned the position of Wilayat and the second is the one who has accepted this Wilayat with heart and soul – the one who is steadfast on the idea of ‘*salleemo tasleema*’. This means the one whom the greatest Creator has imparted complete authority over all the creations and all the creations submit to him.

When we want to put this Wilayat into action, then every breath and moment of our life are under the authority of this Wilayat and revolve around the centre of '*salleemo tasleema*'. Therefore, in Ghadeer-e-Khum, Holy Prophet (s.a.w.a.) stressed on the word '*aula*'. Thereafter, he used the words, '*fa haaza Ali*' instead of '*haaza*' only. This '*fa*' signifies the attachment which cannot be separated under any condition. Not only this, but in the prophecy, the argument is completed in a manner similar to the attachment of Wilayat between Holy Prophet (s.a.w.a.) and Hazrat Ali (a.s.), and there is no chance of detachment, and in the same vein, Wilayat continues till the final seal of argument – reaches Hazrat-e-Wali-e-Asr (a.t.f.s.).

It is noteworthy that till Imam Hasan Askari (a.s.), the rulers were terrified, because according to the prophecy, if the 12th one is born, he would exercise the rights of Wilayat of 11th Imam (a.s.) exactly in the same way as the relation of Wilayat that exists between Holy Prophet (s.a.w.a.) and Hazrat Ali (a.s.).

In Ghadeer-e-Khum, Holy Prophet (s.a.w.a.) informed about the absolute Wilayat of Hazrat Ali (a.s.) to the people and mentioned about the continuation of Wilayat of 11 successors of Hazrat Ali (a.s.). He (s.a.w.a.) also announced the Imam and Wilayat of Hazrat Wali-e-Asr (a.s.). This lineage continues to remain intact from the day of Ghadeer till date. Even today, the 12th successor of Holy Prophet (s.a.w.a.) is alive and his advent has been prophesied by Holy Prophet (s.a.w.a.).

That Imam – who is hidden from the eyes of the people – has the crown of Wilayat on his head. When he reappears, he will uproot all oppressors and tyrants. A

lot of incidences have been mentioned in the books with regards to the Wilayat of Hazrat Baqiyatullah (a.t.f.s.) and his absolute authority over the people. We point to an incident that has been recorded by Allamah Majlisi (a.r.) in Behaarul Anwaar, vol.52, pg.70:

A person named Abu Rajeh – who used to express his displeasure for the enemies of Ahle Bait (a.s.) – was once beaten up by a few Nasibis to such an extent that his death was imminent. People left him there in a near-dead-like state. When Abu Rajeh sought the help of Imam-e-Zamana (a.s.), who is the possessor of Wilayat-e-Takweeni, he came to the rescue of Abu Rajeh and healed his wounds to the extent that it appeared as if there were no wounds at all! Not only this, Imam transformed his old age into youth!

When the Imam of our time, based on the power and authority granted by Allah, can solve all our problems and difficulties, then why should we seek help elsewhere?

Allah created this world, created His Hujjat, kept him safe from all the evils, kept him in occultation the way the sun is hidden behind the clouds. This is the pillar that strengthens our belief that the Hujjat of Allah brings our honourable scholars on this covenant, supports them, and through them, he (a.t.f.s.) guides the people towards Wilayat-e-Takweeni.

To end this discussion, it is apt to say that the scholars of the nation of Holy Prophet (s.a.w.a.) have not done justice in explaining the exegesis of Wilayat-e-Takweeni. Consequently, the entire Muslim community got divided into several sects. Therefore, a person says out of despair "*Scared of the nation of Sayed-e-lau-laak*".

Continued on page 22

Affectionate Imam (a.t.f.s.) – Inheritor of the mercy for the universes

Amongst all the prophets and messengers (a.s.), the title of “the mercy for the universes” is reserved with the personality of Holy Prophet Hazrat Mohammed Mustafa (s.a.w.a.). His mercy and affection are perpetual and universal, just like his prophethood. Every particle of this universe praises of his mercy. A small example of this is how he forgave the disbelievers after the conquest of Mecca.

History is witness that after the proclamation of his prophethood, the leaders of Quraish in Mecca left no stone unturned in torturing him. They bore enmity with him in all possible ways, tried all means to assassinate him, due to which, he had to migrate from his beloved birthplace, Mecca. Even after migration to Medina, the inhabitants of Mecca did not let him live peacefully. Every now and then, a new battle – a new calamity. In these battles, Quraish killed Janab Hamza (a.s.) and many others. But, after the peace treaty of Hudaibiyah, when the army of Holy Prophet (s.a.w.a.) entered Mecca, his companions who had witnessed pains at the hands of the Meccans, were talking about the revenge, but the mercy of the universes said: “*Today is not the day of revenge, rather a day of forgiveness and mercy*”. His mercy forgave everyone. God willing, on the day of judgement, this mercy will be the source of our forgiveness and intercession.

Son of the mercy of the universes

All the sons bestowed as Aimmah

Masoomeen (a.s.) by Allah, are embodiment and reflection of all the virtues of Holy Prophet (s.a.w.a.). All the virtues, which were given to all the prophets (a.s.), the last messenger (s.a.w.a.) and Aimmah Masoomeen (a.s.), are present in entirety in the holy being of Hazrat Wali-e-Asr, Imam-e-Zamana – Hujjat ibn Hasan al-Askari (a.t.f.s.).

On blessed occasion of the birth of chief of martyrs, Imam Husain (a.s.), Allah presented a green tablet to Holy Prophet (s.a.w.a.) that was scripted with light. The great messenger (s.a.w.a.) then gifted this tablet to Janab Fatima Zahra (s.a.) that is commonly known, in the realm of traditions, as “Tablet of Fatima”. In this tablet, the name of the Holy Prophet (s.a.w.a.), the names of 12 Imams (a.s.) with their attributes are mentioned. Imam Mahdi (a.t.f.s.) is mentioned in it as:

“I will complete the chain of guidance with the son of Imam Hasan al-Askari (a.s.) who is a mercy for the universes. He has the merits of Hazrat Moosa (a.s.), the beauty of Hazrat Isa (a.s.), and the patience of Hazrat Ayyub (a.s.). During his occultation, my friends and helpers will be humiliated, their heads will be presented like the heads of Turks and Daylams, they will be killed and burned. They will remain awestruck, in fear and always distraught. The earth will be coloured with their blood. A hue

and cry will be raised by their women. But these are my real friends and helpers. Through them, I will alleviate darkness and mischiefs. Through them, I will avert the earthquakes and will remove chains of misfortunes. On these people is the salutations and the mercy from their Lord and only they are the guided ones."

(Muntakhabul Asar, pg.181, Oyoon e Akhbaar e Reza (a.s.), vol.1 pg.40)

In this tradition, which is known as "Hadith e Qudsi" (words of Allah), Imam-e-Zamana (a.t.f.s.) is referred to as "mercy for the Universes". There is one more similarity between Holy Prophet (s.a.w.a.) and Imam Mahdi (a.s.) and that is, Prophet Mohammed (s.a.w.a.) is the seal of messengers and there are no prophets after him. In the same way, Imam Mahdi (a.s.) is the seal of Imamatus and there are no Imams after him. Just like Prophethood terminated with Holy Prophet (s.a.w.a.), the chain of Imamatus and guidance ended with him (a.t.f.s.).

The attributes and merits of Aimmah (a.s.), Messengers (a.s.) and Holy Prophet (s.a.w.a.) will become apparent, and reach the pinnacles of glory after the reappearance. In the same way, the universal mercy of Holy Prophet (s.a.w.a.) will be manifested through Imam-e-Zamana (a.t.f.s.).

Expansive Mercy

Amongst the numerous Ziyarat of Imam-e-Zamana (a.t.f.s.), one Ziyarat is "Ziyarat-e-Aal-e-Yaseen" which has come from Ziyarah e Nahiyah e Muqaddesa. Regarding this ziyarat, Imam-e-Zamana (a.t.f.s.) says:

"Whenever you intend to turn your

attention towards Allah or towards us, then say as Allah has ordered – Peace be upon the progeny of Yaseen"

(Ehtejaaj-e-Tabarsi, vol.2, pg.493)

One sentence of this important Ziyarat is as follows:

"Peace be upon you, O the raised standard, the overflowing knowledge, aid and encompassing mercy. This is verily a promise that shall never be belied."

In this Ziyarat, Imam-e-Zamana (a.t.f.s.) is referred to as a helper, an aid and as an expansive mercy. He (a.t.f.s.) is the mercy for the universes and an expansive mercy.

Man can never comprehend the mercy of Imam-e-Zamana (a.t.f.s.) that is expansive, great, deep, and unprejudiced.

A Kind Father

Regarding the greatness and the high position of Imamatus, Imam Reza (a.s.) enumerates the characteristics of an Imam in a famous tradition. He (a.s.) said that the appointment of the person bearing these qualities cannot be done by anyone except Allah. If people become aware about the position and greatness of Imamatus, they will never consider anyone like an Imam. The position of an Imam is far too great near Allah. All the worships of the men and jinn cannot be compared with even one Takbeer of an Imam.

In this blessed tradition, Imam Reza (a.s.) says:

"Imam is the best and the closest friend and a very kind and compassionate father."

(Al-Kafi, vol.1, pg.200)

While Imam is the lamp of guidance

and an ark of salvation, he is also more merciful and compassionate than a kind father. One cannot comprehend how kind and compassionate an Imam is for his followers – his mercy is limitless and boundless. The incidences that we find regarding the mercy and kindness of Imam are not even a drop in the ocean of his mercy. They are just like an iota of a particle in the limitless and expansive horizon.

Cognizance of our affairs

A compassionate and a kind father is always cognizant about the affairs of his children, guides and prays for them, and keeps protecting them from impending dangers. Hazrat Wali-e-Asr (a.s.) has addressed a sincere and loyal preacher of the Shia faith – Shaikh Mufeed (a.r.) in a letter that is terminologically known as “Tauqee”. In this letter, Imam (a.s.) writes:

“At the moment, we are living far away due to oppressors. Allah has deemed this as better for us and our Shias. Till the time oppressors continue to rule this world, this arrangement will be continued. We are aware about all your affairs and know each and everything of yours. The disgrace that you are going through is also known to us. Many of you are turning towards those things from which your ancestors kept away. These people have left their covenant behind, as if they have no knowledge about it.”

Our betrayals, covenant breaking, leaving the paths of our ancestors, and the disgrace as a result of all these is a cause of pain and discomfort for our Imam (peace be upon him). Despite these discomforts, he talks to us like a beneficent

father. Read these statements from the tauqee very carefully and gauge how kind is our Imam (peace be upon him) towards us. He further adds,

“We are not negligent of your protection and caretaking and neither are we forgetful of your remembrance. Had this not been the case, afflictions would have cornered you and enemies would have annihilated you. Help us to remove the afflictions and tribulations that have surrounded you. He will be destroyed one whose time has come. These are the signs of nearness of our reappearance. You will be rewarded upon acting on our orders. Allah will complete his argument even if disbelievers are averse to it...”

(After writing some important things, he says):

“Every one of you should perform actions that would bring you closer to our love and refrain from actions that upset us and anger us. Our reappearance will be sudden, and repenting would not be beneficial then. Being shameful of your sins at that time will not bring salvation. May Allah guide you to the right path and give you good sense (taufeeq) out of His mercy and grace.”

(Ehtejaaj e Tabarsi, vol.2, pg.497-498)

If we patiently analyse our affairs, excessive sins, distance from religion, adopting culture of others, keeping away from the morals and characters of Ahle Bait (a.s.), seeking this world, love of position and status, trespassing all limits while chasing power, differences in every

affairs, trampling and ignoring all the limits of religion in all disagreements, sacrificing the religion over our small ego, flattering the unjust and oppressive rulers, bowing heads before the tyrants, spending extravagantly out of religious money, using the charitable endowment as if it was ours, emptying charitable treasuries and filling ours, leaving properties purchased from the money of Imam to rot, weakening the general representatives of Imam-e-Zamana (a.s.) in major occultation, making fun of them, objecting and insulting them, promoting the exaggerators, creating disturbances by fanning disputed topics in the community, dividing the community for the sake of few days of leadership, remaining ignorant of education and training and promoting useless rituals in society, poor girls not getting married owing to poverty, rich spending extravagantly in their weddings without considering any religious limits, making Azadari, Marjaiyyat, and Mahdaviyat that are the sources of honour and respect for the community, to be the cause of differences and discord....

In spite of all these factors, the fact that our community is alive and clean of accusations that other schools of thought are entangled in, being considered as peaceful religion in the eyes of others and protected from the curse of terrorism, isn't all these due to effects of prayers, compassion and kindness of a benevolent and a merciful father?

Feeling of pain and agony

Parents are always concerned with their children's sickness but they do not feel the agony and pain that the child is undergoing. But an Imam is so benevolent that he feels the heat and pain that his followers undergo. This characteristic is

found in all the Imams (a.s.). Let us mention an incident here:

Rameela says that during the time of Ameerul Momineen (a.s.), I fell severely ill. On Friday, when I felt a little better, I thought I should take bath and offer prayers behind Ameerul Momineen (a.s.). I did as I thought. I went to the mosque. When Ameerul Momineen (a.s.) rose to the pulpit to deliver the sermon, my temperature rose again. After prayers, when Ameerul Momineen (a.s.) started on his way back home, I accompanied him. He said, *'I saw you pressing your fingers against each other.'* I narrated the entire episode to him and that the desire to pray behind him brought me here. Ameerul Momineen (a.s.) said:

"No believer falls sick except that we also feel his pain, no one is distressed except that we are equally distressed. No believer supplicates except that we say 'Ameen' to it and if he remains silent, we pray for him."

I said to my master, may my life be ransomed for you, does this only apply to people who are present here or is this for all the people on the earth? Ameerul Momineen (a.s.) said, *"O Rameela, no believer, either in east or west, is hidden from our sight."*

(Mikyaalul Makaarim, vol.1, pg.418)

From this incident, we can understand the magnitude of affection that Imam (a.s.) has for his followers. He feels the pain of their sickness, is distressed in their worries, says 'Ameen' to their supplications and when they remain silent, he (a.s.) prays for them. Can anyone describe this love and affection? No one can even comprehend how much Imam (a.s.) loves his followers.

Prayers of Imam (a.s.) - protection of believers

We have mentioned earlier the fact that we are alive today due to the prayers of Imam-e-Asr (a.s.) who writes in one of the Tauqee to Shaikh Mufeed (a.r.): *“Do not be much worried about the oppressions. The oppressors and tyrants will never succeed in their aims because we pray for the safety (of believers) which cannot be blocked by the angels of skies and the earth. Due to this, the hearts of the believers should be at peace.”*

(Ehtejaaj e Tabarsi, vol.2, pg.499)

Let us take a moment and ponder over this statement and give it a place in our hearts, “The hearts of our friends should be at peace due to our prayers”. Imam (a.s.) has used the word ‘friends’ as opposed to ‘Shias’ which expands the limits of the supplication, meaning Imam (a.s.) takes special care of his friends and followers.

One more prayer

One of the most glorious and highly revered scholars, Syed Ibne Tawoos (a.r.) narrates, I was in the cellar of Samarrah. There was a curtain of light between me and Imam (a.s.), but I was able to hear him (a.s.) praying for his (a.s.) followers:

“O Allah, our Shias have been created from the rays of our Noor and the remnants of our Teenat. They have committed a lot of sins relying on our love and mastership. O Lord! Forgive their sins which are between them and You because we are satisfied with them and reconcile those sins which are amongst themselves. Compensate them with our Khums, make them enter paradise,

and keep them away from the fire of hell. O Allah! Do not include them in your wrath against our enemies.”

(Barakaat-e-Hazrat Wali-e-Asr (a.s.), Sayyed Jawaad Moallim, pg.405)

Ponder over the statements of this supplication. Only one statement of this supplication is enough for the honour of all the Shias. There cannot be any greater honour and respect than this – “Shias have been created with rays of our Noor and remnants of our Teenat”. Rays of the Sun, no matter how weak they are, will be part of the sun and will return to it. These rays, despite its weakness, will never be attached to the darkness. Similarly, remnants of Teenat, no matter how insignificant they are, will be a part of the original Teenat and this connection would be the basis for the Shias to enter paradise.

Imam (a.s.) seeking forgiveness for his Shias doesn't imply that a free hand is given to the Shias to commit sins. This is like a father who is angered and upset with his son's mischief and bad behaviour but continues to pray for him out of his fatherly love. Whereas praying for a righteous child has its own pleasure. We should strive to become the righteous child of our Imam (a.s.) so that we are included in his prayers furthermore.

Here, Imam (a.s.) doesn't mean waiving off Khums for us, rather he (a.s.) means compensating with Khums. The wealth and properties which are causes of discord and animosity amongst the Shias, those who cannot repay the loans, in that case, O Allah compensate them with our Khums, alleviate the differences, and make peace amongst them.

Final statement is even more significant. “O Allah make them enter

paradise and protect them from the fire of hell and do not include our Shias in your wrath against our enemies". Imam (a.s.) doesn't like his Shias to be associated with his (a.s.) enemies. The nobility of the Teenat of Ahle Bait (a.s.) demands that we remain aloof from the characters, manners and rituals of their enemies, even in this world and remain far ahead in all aspect of good deeds, so that the effects of the mastership of Ahle Bait (a.s.) remain apparent in this world.

Letter of Imam (a.s.) regarding the strengthening of beliefs

Imams (a.s.) have always stressed to their followers and Shias that they remain firm in their beliefs, especially with regards to Imamat and Wilayat. Imam Mohammed Baqir (a.s.) and Imam Jafar Sadiq (a.s.) had specially trained their companions for this.

The first deputy of Imam-e-Asr (a.t.f.s.) Janab Usman Bin Saeed Amri (a.r.) says, "ibne Abi Ghaanim al-Qazvini and a few people started to dispute regarding the successor of Imam Hasan al-Askari (a.s.). Abi Ghaanim was of the opinion that Imam Hasan al-Askari (a.s.) left no son after him. These people then wrote a letter to Imam-e-Asr (a.s.) and the reply of His Eminence was thus:

"In the name of Allah, the most Beneficent and the most Merciful.

May Allah keep us protected from discords and bless us with a determined soul, patience and keep you safe from the unfortunate fate.

I have come to know that a few of you have fallen into doubt regarding the religion and the master of affairs. We are worried and sad about you, not for us because Allah is always with us. We are

needless after this. Truth is with us and one who is away from truth doesn't leave us alone. We are the creation of Allah and people have been created for us.

O People! Why do you doubt and object? Why are you worried and concerned? Haven't you heard the saying of Allah – "O you who believe, obey Allah, and obey His Messenger and those having authority amongst you." Aren't you aware about the incidences and circumstances of the preceding Imams (a.s.)? Don't you know how Allah has ordained a shelter for you wherein you seek refuge and has affixed the standards of guidance from which you seek guidance? Right from Hazrat Adam (a.s.) [till Imam Hasan Askari (a.s.)], whenever one standard of guidance went away, the other appeared. When one lamp extinguished, the other was lit. When the preceding Imam (a.s.) died, you assumed that Allah has destroyed His religion, has cut off the links between Him and His creations? This has never happened in the past and will never ever happen till the day of judgement. Allah will reveal His argument even if people are averse to it.

The preceding Imam (a.s.), like his forefathers, left this world while being successful and fortunate. They treaded the steps of their forefathers. Their legacies and their knowledge are with us and we are their successors who will fill their void. Only the oppressors and sinful people will dispute us over this position. Apart from us, one who claims this position is a disbeliever and a rejecter. Had Allah not chosen to hide and subdue His affairs, certain things pertaining to our rights would have baffled you and would have removed all your doubts. But Allah does what He wishes and there is a fixed term for everything. Fear Allah and submit to us

and present us your affairs. To issue an order and to take it back is in our control. Do not try to search something that is hidden from you. Don't wander; turn to us with love under the light of apparent traditions. I have cleared the matter and advised you. Allah is witness over us.

If there hadn't been any affection towards you in our hearts and had we not been compassionate and benevolent towards you, there would not have been any need to speak to you.

Through us, the deviators, the tyrants, the oppressors are tested. These are the people who are fighting Allah and claiming something that isn't their right. These are usurping the rights of those whose obedience has been made obligatory by Allah.

The life history of the beloved daughter of the Holy Prophet of Allah (s.a.w.a.) is a role model for me. Ignorant ones will be caught in their own actions and those who reject the truth will soon come to know the

Continued from page 15

Just think: the incident of Ghadeer is mentioned so clearly in the books of history. However, it was not propagated the way it should have been. On the contrary, there have been efforts and attempts to deflect this incident from the minds of people, so much so that people have forgotten this great incident completely. Even if this incident is mentioned, the effect is minimal. The event of Ghadeer sends a shiver down the spines of the rulers of Bani Umayyah and Bani Abbas, who were the so-called people of authority of that time.

The Holy Quran has referred to Holy Prophet (s.a.w.a.) as 'Ameen' (trustworthy). The words of Holy Prophet (s.a.w.a.) are truthful. The 12th successor

end.

May Allah, out of His mercy, protect us from all sorts of destruction, evils, afflictions and diseases He is certainly the owner of might and is our protector and guardian.

Salutations of Allah be upon all the successors, friends, and believers."

(Ehtejaaj e Tabarsi, vol.2, pg.467-468)

Like the earlier Tauqee, even from this letter, the affection, love, compassion, and mercy of Imam-e-Asr (a.s.) upon his followers is apparent. He is much concerned about our differences. He is upset with our losses and deviation. He has no personal loss, since Allah and truth are with him, he doesn't even need us. Our presence doesn't honour him nor does our distance make him feel lonely. If he prays, he does it for us, and if he is unhappy, it is for us.

Shouldn't we pray at all times for such an affectionate Imam and offer Sadaqah (charity) for him every day?

will be from the progeny of Hazrat Ali (a.s.) and he (a.t.f.s.) will eliminate tyranny and oppression from this world and fill the world with justice and equity.

The aforementioned tradition from Holy Prophet (s.a.w.a.) always made them feel that the 12th successor is the master of time, and that the current regime was based on tyranny and oppression which would successively increase, and the downfall of this regime would be brought about by him (a.t.f.s.) and they could foresee this. After 250 years, the house arrest of Imam Hasan Askari (a.s.) actualized the prediction of Holy Prophet (s.a.w.a.) about the awaited one who would avenge the killing of Imam Husain (a.s.).

Hasten, Hasten – O Master of the time!