



AL-QAEM AL-MUNTAZAR

Shabaan 1444 A.H.

(a.t.f.s.)

MRP Rs.15/-

Special Issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.)
says about Hazrat Imam Mahdi (a.t.f.s.):

“He (Imam Mahdi (a.s.)) will direct desires towards (the path of) guidance while people would have turned guidance towards desires...He will show you the just way of behaviour and how the Quran and the Sunnah will revive.”

(Nahjul Balagha, Sermon 138)



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

Invasion

On mere hearing this word, it seems that the battlefield is set. No sooner the war drums are beaten, soldiers from both sides charge each other. But one voice that first rises from the battlefield is 'Attack'.

If we were to scroll and analyse the annals of history in the light of intellect and justice, we see that the series of Prophets and Successors that began with Hazrat Adam (a.s.) and continues till day, the two forces of falsehood and truth have not only been at loggerheads with each other but have also launched ferocious attacks on the opponent and are well equipped with resources to make a charge on the opponent. The effigy of Hazrat Adam (a.s.) was placed in front of the angels and a divine order was issued that, as soon as the soul is breathed into it, all should prostrate before him. All of them complied to this order except Iblees. On interrogating, he stood audaciously in front of his creator and claimed his superiority over Hazrat Adam (a.s.) saying: **"You created me from fire and created Adam from clay"**. When he was disgraced and expelled from the congregation of angels, he arrogantly vowed to deviate the progeny of Adam (implying that he will cause bloodshed and massacre among them).

The first assault of Iblees

The famous poet, Allamah Iqbal presented an outline of this context in a Persian poetry, in which God says:

(Translation: I created this world from one water and soil, you divided it into Iran, Tartar and Abyssinia; I created iron from dust, you made swords, arrows, and cannons therefrom. You made an axe out of it to cut trees and to make a cage for singing birds.)

The above thoughts of Allamah Iqbal are a glimpse of the satanic invasions that history informs us. Just as the truth continued to exhibit on this earth, a huge army continued to

Index

1. Invasion	1
2. Spiritual attachment with Imam-e-Zamana (a.t.f.s.)	5
3. The role of women in the supporters of Imam Mahdi (a.s.)	11
4. Awaiting Divine Justice	16
5. An analytical reply by "Raabeta Aalam-e-Islami" about belief in Imam Mahdi (a.s.)	20
6. Names and titles of Hazrat Imam Mahdi (a.s.)	24

invade it. In the same congregation of angels, Allah, the Almighty had foretold that **“You will never be able to mislead my righteous servants”**. This incident was of initial days of the creation of mankind, but the journey of Iblees continued to cause unrest at every step.

History indicates that the first assault of Iblees was in the form of Qaabeel killing Haabeel, who then carried his body on his shoulder and wandered before burying it.

The second assault

The second Adam, Hazrat Nuh (a.s.), continued to be pelted with stones. When the satanic invasion on his nation was gaining strength, a stormy deluge drowned them including his son. The satanic invasion that had held human intellect in its shackles, was broken and creatures of a new world breathed a sigh of relief.

The third assault

A catapult was prepared for Hazrat Ibrahim (a.s.) and the intensity of the fire lit by Namrood makes one shiver when one reads it in history. In this invasion, the flames of the fire transformed into a fragrant garden due to the righteousness of Hazrat Ibrahim (a.s.) and his fulfilment of the responsibilities of Prophethood.

The fourth assault

Was the series of satanic invasions ever going to stop? When Hazrat Hajra (s.a.) saw the mark of the rope on the neck of Hazrat Ismail (a.s.) and became familiar with what had transpired before, she was so moved by

it and the shock proved to be fatal.

The fifth assault

The invasion of the Shaitaan was spreading on the earth. The army of Firaun appeared like a disaster that would have swept away all the efforts of propagation by Hazrat Musa (a.s.) in just a moment. Allah, the Almighty is Omnipotent and dominates one and all. According to the words of Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.): *“O Allah! I implore you....with Your dominion that overwhelms everything”*. Twelve paths were formed in the river Nile. When the army of Firaun entered it, all the paths were blocked, and the entire army was drowned. As a lesson, the body of Firaun was handed over to the waves of river Nile.

The sixth assault

Janab Maryam (s.a.) was accused and the followers of Iblees, thinking her to be helpless, asked her about the new-born child, she gestured that: *“I am in the state of fasting. Ask this child”*. The voice of Hazrat Isa (a.s.) emerged from the cradle:

“Indeed, I am the servant of Allah, He has given me the book and made me a Prophet.”

(Surah Maryam (19), verse 30)

At this, Iblees and his followers trembled.

The seventh assault

Were the brothers of Hazrat Yusuf (a.s.) content to throw him into the well, the depth of which could not be gauged? It was

Hazrat Yusuf (a.s.) who fulfilled the needs of his brothers. The entire incident is known to everyone treading the right path.

Fortification

We mentioned a few invasions of Iblees during the life spans of the Prophets (a.s.) because such attacks will continue and keep on increasing in every era. But its rise and fall is also in view, because the following questions arise in the minds of the righteous ones:

- (1) How long will this stormy series of invasions continue to gain strength with every passing day, from every nook and corner of the world?
- (2) Has Allah, the Almighty provided the means and resources of salvation or will they always be subdued under oppression and tyranny.

Before we revisit the history, let us see what Imam Reza (a.s.) said, in the above context, when he was requested to say a few words of guidance. He (a.s.) said:

“The statement ‘There is no god except Allah’ is a fort. One who enters it, will be safe. But there are certain conditions to enter it and I am one of them.” It means that Imam is one of the conditions.

This is self-evident, but belief confirms that the knowledge of Imam is eternal. We see, in this sentence, a glimpse of the divine knowledge of Imam (a.s.) that no matter how fierce the invasions of Iblees be, he will never have the wherewithal to stand before the truth.

And in the above-mentioned statement, it is established under the foundation of prophethood that when evil reached its peak, how Allah, the Almighty, not only repelled it but also trampled it.

Respite

These satanic invasions were not to recede, especially when Allah, the Almighty had given a respite for a specified period. In other words, such invasions of Iblees will continue with all the heinous plans for bloodshed and will ultimately reach its end at a specific time. Meanwhile, the journey of satanic invasions progressed and intensified with every passing era but Allah, the Almighty, as a means of guidance and security, had foretold that **“You will never be able to mislead my righteous servants”**.

Allah, the Almighty, says in the Holy Quran:

“Certainly, We sent Our Messengers with clear arguments, and sent down with them the Book and the Scale, so that people may conduct themselves with equity.”

(Surah Hadid (57), verse 25)

No matter how fierce the satanic invasions, believers will always find refuge in this fort. The hazards of this transient life will cease by themselves, and the certainty of the eternal life of the hereafter will be evident to them.

Holy Prophet (s.a.w.a.), after fulfilling the duty of propagation, said that the twelve successors, after him, will be the refuge and protection for believers, the oppressed and

the righteous.

The history of Islam encountered various storms that appeared in the garb of new conspiracies, hitherto unknown faces and forms and made unsuccessful attempts to deface it through fabricated and forged traditions but the truthful statement of Holy Prophet (s.a.w.a.) continued to emerge. Yazid (l.a.) had falsified the divine message saying that no messenger had ever arrived nor had any revelation descended. The sermon of Hazrat Zainab (s.a.) in the court of Yazid (l.a.) echoed in such a way that everyone was reminded of the eloquence of Ameerul Momineen Ali ibn Abi Talib (a.s.). This sermon was such a befitting reply to the blasphemy of Yazid (l.a.) that not only he, but his adherents too were left baffled. The Syrian court of Yazid (l.a.) was one of the biggest satanic invasions in history that was crushed to dust under the divine power of Imamat. Thus, it is worth pondering as to why such divine souls are a pre-condition to enter the divine fort.

Imam Husain (a.s.) gave a respite on the night of Ashura, one of the purposes of which the scholars mention that in case if any righteous person was left in the army of Yazid (l.a.), he may join the truth. As a result, apart from Janab Hurr (a.s.), certain other pure souls also joined Imam Husain (a.s.).

The sad plight of the world is in front of us and all the factors pointing towards the end of the era of respite i.e. destruction, bloodshed, poverty, inhumanity, cruelty, brutality, confronting of nations with each other, etc., are apparent and moving towards

their doom. As against that, the way of life taught by the Holy Prophet (s.a.w.a.) is also alive and blooming as if the superiority of humanity and mankind and the promise of the hereafter can be heard everywhere that: *“O servants of Allah! Adherence to the book and the scale will ensure your security in the fort of ‘There is no God except Allah’.* The book of Allah reminds us, thus: **“The remnant of Allah is better for you if you are believers.”**

In the temporary life of this world, where an overwhelming majority has invaded the righteous ones from all sides, the last proof of Allah is not oblivious of this and is firm in protecting our life in the hereafter. We recite Surah al-Hamd in every prayer, but do not ponder as to who are those holy personalities upon whom Allah has bestowed His bounties (An’amta Alaihim) and kept them away from divine wrath (Ghairil Maghzoob) and from being astray (Wa Laz Zaalleen). All believe in Imam Mahdi (a.s.), but its acceptance and denial, both are going hand in hand. The famous poet Allamah Iqbal, says:

**Sajdah Khaaliq ko Bhi, Iblees se
Yaaraana Bhi**

**Hashr mein kis se Aqeedat ka Sila
Maangegaa**

(Translation: You prostrate before God and befriend Iblees too; From whom will you ask your reward of devotion, in the hereafter)

We all believe that our Imams (a.s.), in every era, do not let our faith lose its glow.

continued on page no. 10....

Spiritual attachment with Imam-e-Zamana (a.t.f.s.)

Shaikh Saduq (a.r.), in his book "Kamaaluddin" (vol. 2, chp. 43), has narrated the meeting of Ibrahim ibn Mahziyar with Imam-e-Zamana (a.t.f.s.). The agnomen of Ibrahim ibn Mahziyar was "Abu Ishaq" and hence, Imam-e-Zamana (a.t.f.s.) has addressed him as "Abu Ishaq". In this meeting, there is a conversation between Abu Ishaq and Imam-e-Zamana (a.t.f.s.) on several occasions. In this article, we do not intend to narrate the entire incident but present a specific part of the conversation wherein Imam-e-Zamana (a.t.f.s.) says to Abu Ishaq:

*"O Abu Ishaq! My father said to me:
O my son! Know that the hearts of
the sincere and obedient people will
rush towards you with eagerness and
longing like the birds return to their
nests."*

(Kamaaluddin, vol. 2, pg. 448)

Sincerity and Obedience

If we ponder on the statement of Imam-e-Zamana (a.t.f.s.), we will realize that during occultation, the Shias of Imam-e-Zamana (a.t.f.s.) will turn towards Imam (a.s.) with sincerity and obedience. The above statement was said by Imam Hasan Askari (a.s.) said this to his son, Imam Mahdi (a.s.), who in turn conveyed this to Ibrahim ibn Mahziyar that just as a bird yearns for its nest, with eagerness, anxiety

and passion, the people of sincerity and obedience will long for you.

The veracious words of Imam Hasan Askari (a.s.) are such that if expanded, it's light spreads far and wide and if made concise, they re-invigorate the person. Here, Imam (a.s.) is mentioning about the intensity of desire of the Shias of Ameerul Momineen (a.s.) to meet Imam-e-Zamana (a.t.f.s.) and their lofty status. Our Imam (a.s.) is an affectionate father, he (a.s.) protects us, he (a.s.) watches over us, he (a.s.) provides us shelter under the shadow of his compassion. He is hidden from our eyes due to divine wisdom. If only our desire for Imam (a.s.) was akin to that of Ismail Harqali, we would not be deprived of meeting our Imam (a.t.f.s.) in his occultation. Our Imam (a.t.f.s.) is the master of the time and the Hujjat (proof) of Allah, the Almighty. Desire is a psychological aspect, and it arises only out of sincere love with the desired one. Therefore, if we have an intense desire to meet him, then we will certainly be blessed.

This article has been selected from the book "Paiwand-e-Ma'nawi Baa Saahat-e-Quds-e-Mahdavi (Takaaleef al-An'aam fee Ghaibat al-Imam)". The author of this book is "Sadrul Islam Ali Akbar Hamadani". His life spanned from 1270 A.H. to 1325 A.H. i.e. 1853 A.D. to 1907 A.D. He was born in Hamadan, Iran and expired there. After

acquiring elementary education in his hometown, he went to the holy city of Najaf and studied for six years in the seminary under the tutelage of Mohaddis Noori (a.r.), Sayyed Mohammad Mujtahid Moosavi Najafi Hindi (a.r.), student of Shaikh Murtaza Ansari (a.r.), and Haaj Mirza Husain Raazi Tehrani (a.r.). Later, he returned to Iran with his mother and engaged himself in writing and teaching. After spending some years in Tehran and Hamadan, he again went to Najaf but, after two years, he returned to Hamadan and expired there. His works are many and some run into volumes. May Allah elevate his status.

The title of this article demands to pay attention towards our responsibilities during occultation and by fulfilling the same, we can establish a spiritual connection with our Imam (a.s.) and enlighten our soul and existence. This spiritual attachment is the cause of salvation and success in the world and the hereafter.

Responsibilities have been divided into three categories:

- 1) Responsibilities of special people.
- 2) Responsibilities of common people.
- 3) Responsibilities of narrators of traditions, rulers, judges and jurists.

(1) Responsibilities of special people

The responsibilities of special people refer to the responsibilities of the special companions and confidants of Imam-e-Zamana (a.t.f.s.). According to the

traditions, Hazrat Khizr (a.s.), Hazrat Ilyas (a.s.), Hazrat Jibraeel (a.s.), Hazrat Israafil (a.s.), Hazrat Mikaaeel (a.s.), Hazrat Izraaeel (a.s.), the chief angels of the earth and the sky, the chief of the Muslims and believers among the Jinns, Abu Saaleh (one of the leaders of the Jinns who is responsible for guiding those lost in the desert), a Jinn named Hamza who gives salvation in the oceans, similarly Abdul Rahman, Abdul Qadir, Faqtash, Abu Farda, Mastoor, Riyah, Qais, and Abu Maalik. Jinns of rank lower than them are Mujtahid (extreme worshipers) such as Abul Abbas and Abdul Shahaab, etc. All of them are appointed for big tasks and they obey the order of Hazrat Wali-e-Asr (a.t.f.s.).

Similarly, "Nawwaab-e-Arbaa" (the four special deputies) and other deputies appointed in different countries during minor occultation, the souls of all of them are considered among the specials.

In the same way, those who hold a great position such as Shaikh Mufeed (a.r.) and thirty people who always accompany Imam (a.s.) and no one recognizes them, and many other people, all of them have certain and specific responsibilities such as gathering and manifesting information which others need not be aware of.¹

1 The place of residence of Imam-e-Zamana (a.s.) was known to special and specific people in the minor occultation. However, in the major occultation, it is known only to those privileged with serving Imam (a.s.), but we do not know them. For traditions, refer Al-Kaafi, Kitaab al-Hujjah, Chapter of Occultation.

(2) Responsibilities of common people

Common people are classified into a few categories: Some people are always in presence of Imam (a.s.). Obviously, their responsibilities are different from the responsibilities of the hidden ones. These people are the servants and family members of Imam-e-Zamana (a.t.f.s.) who work for him and they watchfully wait for the orders of Imam (a.s.) every moment. They have specific responsibilities towards themselves and others. In the traditions, their names may have appeared as Abdaal, Awtaad, Rijaalul Ghaib, Nuqaba, and Nujaba. In the exegesis of traditions, they are mentioned as Abdaal, Awtaad, Suyyaah (worshipper and one who fasts), Ubbaad, Mukhliseen, Zuhhaad, Ahle Jaddo Ijtehad, etc.

(Paiwand-e-Ma'nawi Baa Saahat-e-Quds-e-Mahdavi, pg. 24)

Note: Our responsibilities are that of the common people, which will be mentioned later.

(3) Responsibilities of narrators of traditions, rulers, judges and jurists

“Ruwaat-e-Hadees” means narrators of traditions. As for the narrators of traditions, rulers, judges, and jurists, they all have different responsibilities in relation to each other. Some of them have reached the point that they recognize the Imam (a.s.) of the time and by always benefiting from his holy presence, directly get answers to their problems. With the permission and grace of Imam (a.s.), they are blessed to be in the

presence of Imam (a.s.) at all times, either in dreams or while awake.

Another point worth noting is that some people can reach to Imam (a.s.) through the narrators of traditions, rulers, judges and jurists, while others can meet him (a.s.) secretly without any mediator. Others can never meet Imam (a.s.) either personally or apparently or secretly, but there is a possibility of meeting if we love Imam (a.s.) and accept his Wilayat.

Note: The people who happened to be in the era of great occultation possessed different ranks with respect to the recognition of Imam-e-Zamana (a.t.f.s.). And all these and special people are mandated with certain obligatory and clear responsibilities which they should perform and never be heedless or negligent of them so that they always remained blessed under the grace and nobility of Imam (a.s.).

(Paiwand-e-Ma'nawi Baa Saahat-e-Quds-e-Mahdavi, pg. 25)

It should be specially kept in mind that, during major occultation, no one of any rank or position can ever claim his meeting with Imam (a.s.). In this era, meeting with Imam (a.s.) is based only due to the grace of Imam (a.s.) and anyone who claims on his own is an imposter.

However, the revered author late Sadrul Islam Ali Akbar Hamadani (a.r.), in his book “Paiwand-e-Ma'nawi Baa Saahat-e-Quds-e-Mahdavi” has detailed out sixty responsibilities. It is not possible to describe all of them in this short article however, we will point out some important ones as follows:

First responsibility - It is obligatory to believe in the existence of a divine proof in every era

Along with this responsibility, it is also obligatory to recognise and believe in the divine proof of this era i.e. Hazrat Imam Mahdi (a.s.) and also believe in the four special deputies¹ during minor occultation. In the light of the 30th verse of Surah Baqarah: **“Surely, I will make a caliph on the earth”**, from the creation of Hazrat Adam (a.s.) until the Day of Resurrection or until forty days remaining till the Day of Resurrection, Allah has appointed His caliph on the earth for the people and the earth, in any era, will never be devoid of a divine proof, whether apparent or occult, so that people do not have any excuse before Allah. (For details, refer book Al-Kaafi, Kitab al-Hujjah, Chapter of ‘The Earth will never be devoid of Divine Proof’, pg. 178)

If people of this era claim that there is no divine proof for us, it is a false statement. Holy Prophet (s.a.w.a.), at the time of his departure from this world, instructed us to act in a particular way. Similarly, Ameerul Momineen Hazrat Ali (a.s.) and other Imams (a.s.) from his progeny have given similar instructions until the martyrdom of Hazrat Imam Hasan Askari (a.s.), who gave specific instructions about the divine proof after him. He appointed his son Hazrat Hujjat ibnil

Hasan al-Askari (a.s.) to the position of Imam and Wilayat at a young age like Hazrat Isa (a.s.) and Hazrat Yahya (a.s.).

From a reliable chain of narrators, Janab Mohammad ibn Usmaan Amravi (a.r.) narrates that:

“One day, Imam Hasan ibn Ali (a.s.) introduced his son Mohammad Mahdi (a.t.f.s.) before us and showed us his holy being. We were forty people present in the holy house of Imam (a.s.). Imam Hasan Askari (a.s.) said that he is my son, your Imam and leader after me, and a caliph upon you on my behalf. Obey him and do not disperse after me and do not tread any other path or you will perish. And from today onwards, you will not see Mohammad Mahdi (a.t.f.s.)”

(Kamaaluddin, chp. 43, pg. 435, h. 2)

Therefore, the first responsibility is to believe in Imam-e-Zamana (a.t.f.s.) and his holy existence and in the special deputies appointed during minor occultation.

Second responsibility - Etiquettes before sleeping

One of the obligations is to perform certain actions before going to sleep that would please and satisfy Imam-e-Zamana (a.t.f.s.). Every moment, we should strive to gain spiritual ascension, as we say in Ziyaarat-e-Jaameah Kabeerah:

“...In every condition and affair of mine, I will prefer you over my needs and desires.”

1 For details, refer to the book “Four Special Deputies” published by Association of Imam Mahdi (a.s.)

It is clear from this sentence that, in every action, Imam-e-Zamana (a.t.f.s.) should be preferred over anything else.

Now, let us pay attention to the following sentences of Dua-e-Kumail, wherein how we wish for ourselves to be always remain occupied in the remembrance of Allah.

“O my Lord! I beseech You by Your Holiness and Your Right...fill up every moment of day and night with Your remembrance, bless me with your continuous service, make my deeds acceptable in Your service so that all my deeds be only for You and I always remain devoted in Your service.”

Awakening from heedlessness

How fortunate are those whose supplications are accepted, those who are constantly busy in remembrance of Allah, those who are fortunate of being in continuous service, and those who dedicate themselves to Him.

May Allah grant us such an opportunity and also the opportunity to establish a spiritual connection and attachment with Hazrat Imam Mahdi (a.s.).

Nights are considered the best times for supplications. What should the one who awaits the reappearance of Imam Mahdi (a.s.) do while going to sleep at night so that he can meet his Imam (a.s.)? Imam Mohammad Baqir (a.s.) has described a very simple and easy method, thus:

“One who recites the ‘Musabbahaat’ of Holy Quran before going to sleep,

will not die until he meets Hazrat Qaim (a.t.f.s.) and if he dies, he will be in the vicinity of Holy Prophet (s.a.w.a.).”¹

Note: How fortunate indeed are those who practice this sincerely and are blessed with the meeting of Imam-e-Zamana (a.t.f.s.).

Third Responsibility - Etiquettes while awake

When we wake up from sleep, the first thing we should do, following the Sunnah of Holy Prophet (s.a.w.a.), is to thank Allah. Imam Jafar Sadiq (a.s.) says that when Holy Prophet (s.a.w.a.) woke up from sleep, he (s.a.w.a.) used to recite:

“All praise belongs to Allah, Who has given me life after causing me to die and before Him is the resurrection.”

(Al-Kaafi, vol. 2, pg. 538, h. 16)

Then remember Imam-e-Asr (a.t.f.s.) and say three times:

“Salutations of Allah be upon you, O Master of the time, and Mercy and Blessings of Allah be upon you. All praise is for Allah, the One Who enlivened me with your Wilayat and the Wilayat of your immaculate ancestors.”

Note: How fortunate are those people who wake up for Namaaz-e-Shab, recite the

¹ Al-Kaafi, vol. 2, pg. 619, h. 3; Musabbahaat are seven surahs in Holy Quran: Surah Bani Israael, Surah Hadeed, Surah Hashr, Surah Saff, Surah Jumah, Surah Taghaabun and Surah Aala. All these Surahs start with the words “Sabbaha” or “Yusabbeh” or “Subhaan”

above and express their spiritual attachment with Imam-e-Zamana (a.t.f.s.) and all the fourteen infallibles by engaging themselves in various acts of worship.

In today's dazzling world, only a handful of people fulfil these responsibilities

and maintain a special connection and attachment with Imam-e-Zamana (a.t.f.s.). O Allah! grant us such a blessing and allow us to have a similar spiritual attachment with Imam Mahdi (a.t.f.s.).

..... continued from page 4

Our scholars and God-fearing righteous pure souls have had the honour of meeting Hazrat (a.t.f.s.) in every era. There is a long list of people who received letters (Tauqee'at) from Imam (a.s.) and had the privilege of meeting him personally.

How should one prostrate in gratitude to Allah, the Almighty for whom it is said in Dua-e-Mashloul:

*"O the Affectionate, O the Kind!
liberate me from the gripping
clutches."*

Our Lord, our Creator, Allah, the Almighty has established a refuge for us in this world, the glad tiding of which was given by Holy Prophet (s.a.w.a.) in a tradition, thus: *"When the world will be replete with oppression and injustice, my last successor will reappear and fill this world with justice and equity just as it would have been filled with oppression and tyranny."* He is the Mahdi of the last era. He is present but in occultation. On his reappearance, the veil of occultation will be removed from his holy visage, effulgence will spread far and wide and mercy will be showered. The misguided opponents will be entitled to divine curse and punishment. We read in Dua-e-Ahad:

"O Allah show us the shining visage

(of Imam Mahdi (a.s.))"

Invasions will be drowned in the storm of Hazrat Nuh (a.s.), the fire of Namrood will be extinguished, the rocks of the earth will be bound by the poisonous gusts of the winds in such a way that hell will cry out: "These are our morsels to punish".

Dear Readers! In this article, we have attempted to caution every believer to carefully tread the journey of his life because the satanic invasions, with all its machinations, is spreading far and wide. The world is vulnerable to nuclear installations, political leaders are blood thirsty of the poor and humanity is in its final moments. However, Allah is Omnipotent and the Creator of the universe. He has established such a fortress on the earth, the key to the door of which is in the hands of the Qaim of Aal-e-Mohammad (a.s.). The nation, that follows the guidance of our master Wali-e-Asr (a.s.) and the instructions of our pious scholars, will remain safe till the reappearance of Imam (a.s.). He (a.s.) is our guardian, the door towards Allah, a guiding torch for the perturbed, hence every Shia should always be on guard from external and internal invasions so as to protect himself and lead a bright and peaceful life in the hereafter.

The role of women in the supporters of Imam Mahdi (a.s.)

Women are an integral part of life, their need and effects are not limited to conjugal life. The role of women is very vital and effective in every sphere of life.

While women beautify the houses, they also bring betterment to the society at large. The lap of a woman is, by itself, an institution of comprehensive education and training. The foundation of the most distinguished and eminent personalities has been laid here. The brave, the intellectuals, the pioneers, all have been raised in the lap of their mothers. The seeds of revolution split from here. The world's great historians, scholars, traditionists, jurists, poets, scientists, researchers, politicians, rulers, kings, all are indebted to this. In a nutshell, the role of women in human history is not less than that of men. While, on the other hand, all the cruel and oppressive murderers, terrorists, and corrupt people, have also emerged from here.

In Islamic history, the role of women has been very prominent i.e. their sacrifices, sincerity, dedication, selflessness, etc. The Holy Quran and history have specifically described the role of a few revered women, like:

- Mother of Hazrat Musa (a.s.)

- Lady Aasiya bint Muzaahim (s.a.), wife of Firaun
- Lady Maryam (s.a.), mother of Hazrat Isa (a.s.)
- Lady Hajra (s.a.), mother of Hazrat Ismail (a.s.)
- Queen Bilqis
- Ummul Momineen, Hazrat Khadijatul Kubra (s.a.), wife of Holy Prophet (s.a.w.a.)
- Hazrat Fatema bint Asad, mother of Hazrat Ali (a.s.)
- Hazrat Fatema Zahra (s.a.), leader of the women of all times
- Hazrat Zainab (s.a.), who helped Imam Husain (a.s.) in his uprising
- Hazrat Narjis Khatoon (s.a.), mother of Imam-e-Zamana (a.t.f.s.)

There is an exhaustive list of women who hold lofty positions in Islam and who have rendered great services to Islam and especially to Ahle Bait (a.s.).

An important question

Are women included among the three hundred and thirteen companions of Hazrat Imam Mahdi (a.s.)? There are two answers to

this question:

(1) Generic response

- (a) There is no movement in the world where women have not been involved and have not made significant contributions.
- (b) Islam has held both men and women, equally responsible. All the rules of Islam, with their conditions, are obligatory on both men and women viz. prayer, fasting, hajj, zakaat, khums, etc. In relation to the important responsibility of enjoining good and forbidding evil, Allah the Almighty says:

“And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up the prayer, pay zakaat and obey Allah and His Messenger, (as for) these, Allah will show mercy to them, Surely Allah is Mighty, Wise.”

(Surah Tauba (9), verse 71)

Further, Allah says in the Holy Quran:

“Surely the Muslim men and the Muslim women, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and

the charitable women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember, Allah has prepared for them forgiveness and a mighty reward. And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger Apostle have decided a matter, and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.”

(Surah Ahzaab (33), verses 35-36)

In these verses, Allah has mentioned women alongside men. This shows that the responsibility of women and their role in the holy religion of Islam is not less than that of men in any case.

The reappearance of Hazrat Wali-e-Asr (a.s.) will be the practical manifestation of all Islamic teachings. So how is it possible that women are not involved in this universal government. It is a joint responsibility of men and women both to pave the ground for the reappearance of Imam-e-Zamana (a.t.f.s.). While the responsibilities are equal, the fields would be different. One is entrusted with the duty of fighting in the battlefield while other with the training of soldiers at home.

(2) Specific response

Despite these generic arguments, it is mentioned in the traditions that women will be included in the army of Hazrat Imam Mahdi (a.s.). Let us pay attention to this tradition:

Janab Jabir Jo'fi has narrated a detailed tradition from Hazrat Imam Mohammad Baqir (a.s.) about Hazrat Imam Mahdi (a.s.). Narrating the circumstances of reappearance of Hazrat Imam Mahdi (a.s.), Imam (a.s.) says:

*“And he will come, accompanied by three hundred and some people, including fifty women. They will gather in Makkah without any prior promise, just as leaves are gathered under a tree by the wind in autumn. They will be alongside each other. This is the meaning of the verse in which Allah. the Almighty says: **“Wherever you are, Allah will bring you all together; Surely Allah has power over all things.”** A person from the progeny of Ahle Bait (a.s.) will call out that this is the place whose inhabitants are cruel, then they will travel from Makkah, three hundred and some people will accompany him, between Maqaam-e-Ibrahim and Hajar-e-Aswad, they will pledge allegiance on his blessed hand, and he will have the covenant of the Messenger of Allah (s.a.w.a.) with*

him. His flag, his weapon and his minister will be with him. At that time, a caller from the sky in Makkah will call out their names and their program, which will be heard by all the inhabitants of the earth.”

(Tafseer al-Ayyaashi, vol. 1, pg. 65 under the verse 148 of Surah Baqarah (2))

This tradition clearly states that Imam Mahdi (a.s.) will be accompanied by fifty women.

Apart from this tradition, there are many other traditions in which the number of initial companions of Hazrat Imam Mahdi (a.s.) is stated as three hundred and thirteen. These will be the selected and chosen ones who will accompany him at the time of reappearance and will possess exalted characteristics and excellent morals. Gradually, the number of companions will increase. When Hazrat Imam Jafar Sadiq (a.s.) was asked about the characteristics of these three hundred and thirteen companions, Imam (a.s.) described some of them as follows:

“Search these people in every corner of the earth, their life is very simple and easy, they do not stay permanently in one place. If they live among people, they are not recognized and if they are not seen, people do not trace them. If they are sick, people do not visit them. If they send a marriage proposal, people do not accept. If they die, people do not

attend their funeral. They help others with their wealth and visit each other's graves. Despite being in different cities, their views are not different from each other."

(Al-Ghaibah al-No'mani, pg. 203)

We reiterate that, in various traditions, the number of initial companions of Hazrat Imam Mahdi (a.s.) stated as three hundred and thirteen, which is equal to companions of Badr.

A question comes to mind that whether the fifty women mentioned in the traditions, are included in the three hundred and thirteen companions or are they in addition to them. In this way, the meaning of the tradition will be that when Imam Mahdi (a.s.) will reappear, there will be three hundred and thirteen men and fifty women accompanying him, which means the total number of special companions will be three hundred and sixty-three. Apparently, the tradition leads to this conclusion. In that case, it could be that the characteristics and attributes of these fifty women would be something else. However, these women will occupy a very high position in faith, morals, and actions.

It is also possible that these fifty women are included among the three hundred and thirteen companions, so at the time of reappearance, there will be two hundred and sixty-three men and fifty women with Hazrat Imam Mahdi (a.s.). In

such case, these women will be equal to men in faith, actions, and other attributes, and will be very high in rank.

The point here is that the word used in the tradition is "Rajol (pl. Rejaal)" which apparently means "man (pl. men)". Now, let us refer to the meaning of the word "Rajol" in the dictionary. Is this word always used for men as opposed to women or is this word also used in the meaning of "brave" and "courageous", because when the bravery of men usually comes to the fore in wars, they are called as "Rajol".

In one of the reliable dictionaries named "Taajul Uroos min Jawaaheril Qaamoos", the word "Rajol" is defined as follows:

"And sometimes "Rajol" is an adjective that means strength and perfection."

In Holy Quran, the word "Rajol" is used in the meaning of foot soldiers:

"But if you are in danger, then (say your prayers) on foot or on horseback..."

(Surah Baqarah (2), verse 239)

On this basis, it is possible that the mention of three hundred and thirteen men in the tradition need not mean only men but could mean brave and courageous. In such case, the words "*including fifty women*", in the tradition, may be to describe them.

It is also mentioned in the Holy Quran as follows:

“And that persons from among men used to seek refuge with persons from among the Jinn...”

(Surah Jinn (72), verse 6)

Everyone knows that Jinns are not just males, there are women too and it is not that the women of the Jinn do not have the same influence as the men. Here “Rejaal” is used for “gender” which includes both male and female.

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

“There will be thirteen women with Qaim (a.t.f.s).”

The narrator asked: “What will be their role?”

He (a.s.) said:

“They will treat the wounded and take care of the sick as it was during the time of Holy Prophet (s.a.w.a.).”

(Isbaatul Huda, vol. 5, pg. 203)

In another tradition too, thirteen women are mentioned in the same way, in which Imam Jafar Sadiq (a.s.) has said that these women will take care of the sick. In the same tradition, when the narrator, “Mufazzal ibn Umar”, inquired about the names of these women, Imam (a.s.) mentioned as follows:

“Al-Qinwa, daughter of Rushaid Hujri; Umm-e-Ayman; Habaabatul Waalebiyyah; Sumaiyyah, mother of

Ammar ibn Yasir; Zubaidah, wife of Haroon (When Haroon realized that she is a Shia, he divorced her just as Firaun divorced Aasiya); Umm-e-Khalid al-Ahmasiyah; Umm-e-Saeed al-Hanafiyah; Subanah al-Maashetah and Umm-e-Khaalid al-Juhaniyah.”

(Isbaatul Huda, vol. 5, pg. 203)

These nine women have departed from this world. While this tradition describes the inclusion of women among the companions of Imam Mahdi (a.s.), it also makes it clear that when Imam Mahdi (a.s.) reappears, not only men but women too will be returned to life (Raj’at). Imam (a.s.) did not mention the names of four women, perhaps because, they belong to the future era. Moreover, Imam (a.s.) has mentioned about fifty women among the companions of Imam Mahdi (a.s.) but named only nine of them. He (a.s.) did not mention the names of forty-nine women, possibly, so that the future women can join these blessed women with their faith, actions, character, and morals. However, it is clear that when Hazrat Imam Mahdi (a.s.) will appear, women will also accompany him.

(This article is taken from the article titled “Daurul Mirah fil Qiyam al-Mahdi” published in the magazine “Al-Maw’ood, Issue 7, Jumadi al-Saani, 1440 A.H.). May Allah accept...Aameen.

Awaiting Divine Justice

Honourable and high ranked people are those who are anxiously awaiting the reappearance of Imam (a.s.) of their time. With tearful eyes, they await every moment in anticipation of the divine era (era after reappearance) and with an intense desire to accompany him and attain martyrdom in his way. Those adherents and lovers of Imam-e-Zamana (a.t.f.s.), the one who grants honour to the believers, recite Dua-e-Nudbah, on the day of Eid al-Fitr, Eid al-Adha, Eid al-Ghadir, and Friday, in the presence of Imam (a.s.) and raise their pleas, thus: "Is there any way to meet you, O son of Ahmad (Holy Prophet (s.a.w.a.))". May Allah bless those waiting for Imam (a.s.) with a pure and sincere feeling and grant them a great status in the presence of Imam-e-Zamana (a.t.f.s.).

"Awaiting Divine Justice" itself implies that people are divided into two groups on this earth. One group comprises of those have become a symbol of oppression and have declared war against justice. And other group comprises of all those oppressed, helpless, weak, and poor people who follow the guidance and system of Allah and are always striving to establish His government under the onslaught of oppression and persecution.

During the initial days of the creation of mankind, on one side was Haabeel, the caller of justice, and on the other side was Qaabeel, walking around with the corpse of

Haabeel, thereby carrying the burden of his oppression on his shoulders and wondering what to do with it. The vicissitudes of the time reflected both the aspects. On one hand, the series of true guides begun and on the other hand, the flood of oppression continued to gain momentum.

As the world progressed towards development, the darkness of oppression intensified. But even in this pitch of darkness, a straight and bright path is visible to those whose hearts enlightened with faith.

Allah, the Almighty says in the Holy Quran:

"Certainly, We sent Our Messengers with clear arguments, and sent down with them the Book and the Scale, so that people may conduct themselves with equity."

(Surah Hadid (57), verse 25)

In this verse, Allah, the Almighty made it clear that We sent Our messengers with clear and evident signs, and the book and the scale, with the criterion through which you can recognize, visualise, and enlighten the intellect, so that you may live a peaceful life. Reference to the above verse, we hereby mention in this article that Allah has provided all the means for justice. Those treading this path should be firm on it, act with consistency and courage and await an excellent societal harmony. Despair and

hopelessness should not make them doubt the establishment of divine justice. Therefore, Allah, the Almighty, through this verse, is assuring that both, the book and the scale, are still intact and that the divine justice is yet to be established in this world.

Awaiting and turning towards Imam-e-Asr (a.t.f.s.) is an individual as well as a collective act. It should be noted that every individual or community who recognizes the rights of Imam-e-Zamana (a.t.f.s.) and treads the path of Wilayat, realizing that the awaited one, in this era, is the chosen one of Allah on this earth and the cause of acceptance of all the acts of worship, is paving the way for their elevation and perfection.

Truthfulness, in the state of awaiting, is a must to reach Imam-e-Zamana (a.t.f.s.), who is the “Door of Allah from where the requests are granted.” Only then we shall be considered among the true awaiting ones, for whom Holy Prophet (s.a.w.a.) has said:

“Glad tidings for those who will reach the Qaim of my Ahle Bait and follow him before his reappearance. They will believe in him during his occultation and believe in the Imams before him. They will be displeased with his enemies, for the sake of Allah, and they will be my friends and the most honourable people of my nation.”

(Kamaaluddin, vol. 1, pg. 286)

In other words, behind the awaiting of Imam-e-Zamana (a.t.f.s.), there are many

other hidden awaiting that would manifest on his reappearance. Awaiting the reappearance of Imam-e-Zamana (a.t.f.s.) is not limited to mere awaiting him but, it is also awaiting the divine justice, awaiting the implementation of the commands of Allah, awaiting the establishment of truth and the destruction of falsehood.

When we ponder on the sentences of Dua-e-Iftetaah, various aspects of knowledge, wisdom, eloquence, history, and the Holy Quran come to the fore. Hence, we would like to highlight for our readers that there are two aspects of this supplication. One aspect invites us to desire for an Islamic government, where divine justice will be completely established, and it also provokes us to think about future that this will be possible only during the government of Imam-e-Zamana (a.t.f.s.). The second aspect is about the time between the present and the future, which will be full of hypocrisy. This supplication has been taught by the one who has been named “The Last Mohammad” by Holy Prophet (s.a.w.a.).

Note: Our scholars have established, with great effort, that any statement from any supplication from the holy infallibles (a.s.) will surely be endorsed by the Holy Quran. Therefore, when we recite the Holy Quran, it awakens in our mind the feeling that how great was our Messenger, whose name was “Mohammad”. It is mentioned in the Holy Quran, **“Mohammad is not but a Messenger”**. In other words, all his virtues are hidden in his Prophethood, which means that he brought the commandments of Allah

and conveyed them to the nation. After reading this supplication, in the light of its eloquence, a feeling arises in the heart that why the word hypocrisy is used instead of idolatry and disbelief. A great series of tortures and conspiracies that the hypocrites inflicted on Ahle Bait (a.s.), all of them come to the fore.

In the preface of this supplication, one will realize that there is a nation, a society, that is embarking on a tumultuous and stormy sea where all these calamities and sufferings will go away, and the boat will be alongside the shore of Divine Justice. From here, we will enter a valley where he (a.s.) will rule and this supplication also indicates that there will be a time in the future, when people awaiting Imam (a.s.), will have a dwelling.

Hence, we plead to Allah, the Almighty, in the last part of this supplication, thus:

“O Allah! bestow upon us that noble government through which You will accord honour to Islam and its adherents.”

The religion of Islam, for which Holy Prophet (s.a.w.a.) endured hardships and nurtured it with his pure blood and that of his Ahle Bait (a.s.), will prevail over all other religions after the appearance of Imam Mahdi (a.s.). Hence, awaiting Imam Mahdi (a.s.) is not just awaiting him but also awaiting to see the complete establishment of the religion of Islam, that has been cultivated by the pure blood of the progeny of Mohammad (s.a.w.a.), after which only

one law and one government will prevail across the universe.

The divine promise of a single nation will certainly be fulfilled, which Allah, the Almighty has mentioned at various places in Holy Quran. And with this certainty, it is also clarified that Allah is awaiting the willingness of the people so that He can fulfil His promise at the appointed time, even if the disbelievers and polytheists abhor it.

The glad tidings of the reappearance of Imam Mahdi (a.s.) and the establishment of a universal government has been mentioned in many chapters of the Holy Quran viz. Surah Ambiyah, Surah Noor, Surah Qasas, Surah Saffaat, and others. Similarly, occurrence of the same has also proved through the reliable traditions from Holy Prophet (s.a.w.a.) and Imams (a.s.). Further, a popular tradition among the Shias and the Ahle Sunnah mentions that *“Even if a day remains before the end of this world, Allah, the Almighty will prolong that day such that the promised Mahdi (a.t.f.s.) will reappear and fill this earth with justice and equity as it would have been filled with oppression and tyranny”*. Therefore, one who truly awaits the reappearance of Imam-e-Zamana (a.t.f.s.) will be obedient to Allah and His Messenger (s.a.w.a.). Hence, he will neither deny nor doubt this divine promise because if he wants to ascertain if something is within the realm of Islam or not, he will always refer to the Holy Quran and the traditions of Ahle Bait (a.s.).

Allah, the Almighty is the Lord of the worlds, He is the absolute sovereign who laid

down the vast earth and installed the canopy of the sky on it, He who created man and placed astonishing signs within him. Is it not possible for the All-Knowing and All-Powerful Lord to pave the way for reappearance of Imam Mahdi (a.s.) and the change the system of the world at once?

Yes, Indeed, He can. But Allah has justified it in this way that when He appointed Hazrat Adam (a.s.) as His caliph on the earth and Iblees rebelled and opposed him, He gave him respite and when he swore to deceive the children of Adam, Allah, the Exalted said: **“You will never be able to mislead My righteous servants”**. He gave volition to men, and this is one of the pre-requisites of divine providence. If there is a leader of deceivers, then Allah has made all the necessary arrangements for guidance of mankind. History has recorded this fact on several occasions and hence, the last guide of Allah has been exemplified as “The illuminating sun behind the clouds” during the era of occultation. In other words, the reappearance of Imam Mahdi (a.s.) is a divine promise which will certainly be fulfilled as the Holy Quran says:

“The remnant of Allah is better for you if you are believers.”

(Surah Hud (11), verse 86)

This occultation and the awaiting in it, is actually the test on the basis of which the foundation of the divine government is going to be laid, which will be free from the hypocrites and protected from the evil of the oppressors. Otherwise, during the first declaration of Islam, where the hypocrites

exhibited their sinister plans, and from the very beginning, those hungry for wealth and power, had begun conspiring against the true faith. After the departure of Holy Prophet (s.a.w.a.) from this world, they distorted the religion of Islam and consequently, Ahle Bait (a.s.) had to offer many sacrifices to unveil the face of these hypocrites. Hence, this last system which is final according to the divine promise is also put to severe examination. And only those will perceive this system who, in this era of occultation, will disassociate themselves from the hypocrites, firmly believe in divine justice, practise religious laws, be closer to the Holy Quran and be recognized with good morals. These are the milestones of those who await divine justice and peace.

Occultation is an examination in which, according to traditions, a large number will go astray, except for a few people who will understand the meaning of awaiting in its true sense, and this comprehension will arise due to the belief in truthfulness of divine promise. As a result, such people will have firm hopes in the reappearance even while the Imam (a.s.) will be in occultation.

Hence, those who truly await the reappearance of Imam Mahdi (a.s.), have special significance. They are worthy of honour since their faith is submissive to the command of Allah, their awaiting is based on the faith in divine promise and faith in the existence of Imam-e-Zamana (a.t.f.s.), that he (a.s.) is present everywhere, helps his

continued on page no. 30....

An analytical reply by “Raabeta Aalam-e-Islami” about belief in Imam Mahdi (a.s.)

It was the blessed morning of the 15th day of the month of Shaban al-Muazzam in the year 255 A.H. when the last guide and proof of Allah arrived in this world. The blessed birth of Imam Mahdi (a.s.) occurred in the house of Hazrat Imam Hasan Askari (a.s.) and this event has been mentioned by one hundred and twenty historians, such as ibn Khalkaan in “Wafayaatul Aa’yaan” and Mohammad ibn Yusuf Ganji al-Shaafei in “Al-Akhbaar Fi Saahib al-Zamaan”.

(Danishmandaan-e-Aammah wa Mahdi Maw’ood,
compiled by Ali Dawaani)

The belief in a universal saviour, who will replace the hitherto prevalent oppression and tyranny of world with justice and equity, is not just found in the religion of Islam and other religions, but in the human nature too. However, it enjoys a great significance in the holy religion of Islam, and since this belief is associated with the glad tidings of the end of tyranny, hence the tyrants have always cast doubt on this belief, provoked the false claimants and attempted to weaken its roots. One of their castings is to present this as a mere Shia belief or rather a myth.

“Raabeta Aalam-e-Islami” is a global organization where people from across the

world can connect and it is headquartered in the holy city of Madinah. Around 1399 A.H., a man named Abu Mohammad from Kenya, contacted the office of “Raabeta Aalam-e-Islami” to enquire “whether the belief in Mahdaviyat is an Islamic belief and its being authentic due to the traditions of Holy Prophet (s.a.w.a.)”. The head of the office, Mohammad al-Maalih al-Qazzaaz, explicitly and implicitly responded that:

“Ibn Taymiyyah, the founder of the Wahhabi sect, has also accepted the traditions regarding the reappearance of Imam Mahdi (a.s.).

We hereby present the text of the above-mentioned discussion, written by five famous scholars of Hijaz after a great deal of research, struggle, authentic sources, etc., as follows:

“Upon mischief becoming rampant in the world and the spread of disbelief and oppression, Allah will fill it with justice and equality through Imam Mahdi (a.s.) just as it would be filled with oppression and injustice. The place of his reappearance has been mentioned as Makkah. He will be among the twelve caliphs about whom the traditions of Holy Prophet (s.a.w.a.) have been mentioned in the books of ‘Sihaah’. Traditions related to

Imam Mahdi (a.s.) have been narrated by many companions of Holy Prophet (s.a.w.a.). The names of some of these companions are as follows:

(1) Usmaan ibn Affaan (2) Ali ibn Abi Talib (a.s.) (3) Talha ibn Ubaidullah (4) Abdul Rahman ibn Awf (5) Farah ibn Asaas Sazni (6) Abdullah ibn Haari (7) Abu Hurairah (8) Huzaifah ibn Yamaan (9) Jaabir ibn Abdullah Ansari (10) Abu Umaamah (11) Jaabir ibn Maajid (12) Abdullah ibn Umar (13) Anas ibn Maalik (14) Imran ibn Haseen (15) Umm-e-Salamah, the wife of Holy Prophet (s.a.w.a.).

These people are amongst the companions of Holy Prophet (s.a.w.a.) who have narrated traditions regarding Imam Mahdi (a.s.). And there are many others besides them. Many things have been narrated from the companions themselves, where the reappearance of Imam Mahdi (a.s.) has been discussed, which can be considered as equivalent to the traditions of Holy Prophet (s.a.w.a.). Since this matter does not call for Ijtehaad, therefore, it is obvious that they must have narrated it only after hearing them from Holy Prophet (s.a.w.a.).”

It is further written:

“The above-mentioned traditions, which were narrated from Holy Prophet (s.a.w.a.) and the testimony of the companions, which is equivalent to a tradition, has been found in many famous Islamic books and in the source books of

traditions, as follows:

(1) Sunan Abu Dawood (2) Sunan Tirmizi (3) Ibn Umar al-Waldani (4) Musnad Ahmad ibn Hanbal (5) Musnad ibn Ya’la and Bazzaaz (6) Mustadrak al-Sahihain, Haakim Neshapuri (7) Muajim Tabaraani Kabir and Mutawassit (8) Ruyaani and Daar-e-Qatni (9) Akhbaar al-Mahdi, Abu Naeem (10) Taarikh Khatib-e-Baghdadi (11) Taarikh ibn Asaakir (12) Taarikh-e-Damishq and books of other scholars.”

After this it is further written:

“Some Islamic scholars have compiled specific books on this topic, a few among them are as follows:

(1) Akhbaar al-Mahdi by Abu Naeem (2) Al-Qawl al-Mukhtasar fi Alaamaat al-Mahdi al-Muntazar by ibn Hajar al-Haisami (3) Al-Tawzih fi Tawaatur Ma Jaa fi al-Muntazar wa al-Dajjal wa al-Maseeh by Shaukaani (4) Al-Mahdi by Idris Iraqi al-Maghribi (5) Al-Wahm al-Maknoon fi Radd-e-Alaa ibn Khaldun by Abul Abbas ibn Abdul Momin al-Maghribi.¹

And the last person who discussed this topic in detail is the head of the Islamic University of Madinah, who has discussed it in a few issues of the magazine of the said university.”

It is further said:

1 According to a research, 2068 books were written on Hazrat Imam Mahdi (a.s.) until a few years ago - Kitaabnama of Imam Mahdi (a.s.)

“A group of scholars from the ancient as well as modern era, have also mentioned in their writings that the traditions regarding Imam Mahdi (a.s.) have reached the limit of Tawaatur i.e. frequently narrated (and hence they cannot be rejected under any circumstances). A few of them who have specifically discussed about Imam Mahdi (a.s.) are as follows:

(1) Al-Sakhaawi in Fath al-Mughees
(2) Mohammad ibn Ahmad Safaarini in Sharh al-Aqeedah (3) Haafiz Jalaaluddin Suyuti in Al-Haawi (4) Idris Iraqi in Al-Mahdi (5) Shaukaani in Al-Tawzih fi Tawaatur Ma Jaa fi al-Muntazar (6) Mohammad Jafar Kutaani in Nazm al-Tanaasur (7) Abul Abbas ibn Abdul Momin in al-Wahm al-Maknoon.”

At the end of this discussion, it is written that:

“It is only Ibn Khaldun who attempted to cast a doubt on the traditions related to Imam Mahdi (a.s.) taking support of a baseless and forged tradition that: “There is no Mahdi except Isa”. However, Aimmah (a.s.) and other great scholars have rejected it especially by Abdul Momin al-Maghribi in his book “Al-Wahm al-Maknoon fi Radd-e-Alaa ibn Khaldun”, which has spread across the world thirty years ago. The great traditionalists have also clarified that the traditions regarding Imam Mahdi (a.s.) are from authentic and reliable sources and are widely narrated.

Therefore, it is obligatory (for every Muslim) to believe in the reappearance of

Imam Mahdi (a.s.). It is a part of the beliefs of Ahle Sunnat wa al-Jamaat and no one will deny it except the ignorant or foolish ones.”

- Mohammad Muntasir Kutaani,
Manager, Majmua Fiqhi Islami

Dear Readers! You just read the specific response of “Raabeta Aalam-e-Islami” on the belief in Mahdaviyat. We deem necessary to acquaint the readers with the following points about belief in Mahdaviyat, as follows:

Hazrat Imam Mahdi (a.s.) in the Holy Quran

The following books mention the verses of Holy Quran that were revealed about Hazrat Imam Mahdi (a.s.):

- 1) “Al-Muhajjah fi Maa Nazala fi al-Qaim al-Hujjah” compiled by Sayyed Hashim Bahrani (a.r.). He has initially mentioned one hundred and twenty verses with the exegesis of Shia and Ahle Sunnah and later, added twelve more verses.
- 2) Mohammad Saadiqi, in his book “Bashaarat-e-Ahdain” has mentioned about two hundred and sixty verses about Imam Mahdi (a.s.).
- 3) The author, in the fifth volume of his book “Al-Mo’jam al-Ahaadis al-Imam al-Mahdi”, has referred to Imam Mahdi (a.s.) in more than five hundred verses.

Considering the brevity of the article, we are not mentioning more books in which verses about Imam Mahdi (a.s.) are

mentioned.

Books written by Ahle Sunnah scholars before the birth of Imam Mahdi (a.s.)

There are several books written by the scholars of Ahle Sunnah and the companions of Aimmah (a.s.). We mention a few of them as follows:

- 1) "Al-Fitan" compiled by Naeem ibn Hamaad, the teacher of the author of Saheeh al-Bukhari. The entire book has been written on Hazrat Imam Mahdi (a.s.).
- 2) "Al-Musannaf" compiled by ibn Abi Shaibah, the teacher of Ahmad ibn Hambal. This book is in two volumes and the second volume is titled as "Kitaab al-Mahdi".
- 3) "Al-Mahdi" compiled by Abbaad ibn Yaqub al-Rawaaghini, the teacher of the author of Saheeh al-Bukhari.
- 4) "Al-Mashikha" compiled by Hasan ibn Mehboob was written a hundred years before occultation.

From the above books and other books, it can be concluded that the belief in Mahdaviyat is not a fabricated belief or fiction of the Shias, but rather an Islamic belief. An astonishing fact is that at least two of the above-mentioned books belong to the

teachers of al-Bukhari but al-Bukhari did not include even one of these traditions in his Sahih, except for this tradition:

"How will your condition be when Isa ibn Maryam will descend while your Imam will be among you."

(Chapter on the descent of Isa)

Dear Readers! After these comprehensive references of the article, can anyone dare to attribute the belief of Imam Mahdi (a.s.) only to the Shias? Mahdaviyat is such an important and oft-stated belief that there are even false claimants to it, and the existence of counterfeits is itself a proof that the original exists. It is the responsibility of all of us, in general and the scholars, in particular, to enlighten the sincere people with this belief so that they can reject the false claimants such as Ghulam Ahmad Qadiyani, Mirza Ali Mohammad Baab Shirazi, Mahdi Bengali and Mahdi Jaunpuri. Otherwise, these people, under the garb of offering free or subsidized education and medical facilities, may inculcate western culture and deprive us of true faith and belief.

We pray to Allah Almighty to hasten the reappearance of Yusuf-e-Zahra (a.t.f.s). If his enemies are worthy of guidance, then guide them; otherwise, humiliate and destroy them. Aameen.

Names and titles of Hazrat Imam Mahdi (a.s.)

Being cognizant of the names and titles of Hazrat Imam Mahdi (a.s.), on one hand, is an expression of our love for him according to the verse **“Say I do not ask any reward from you except the love for my near relatives”**, as ordered by the Messenger of Allah (s.a.w.a.) to love and adhere to his Ahle Bait (a.s.), whereas on the other hand, it also takes us closer to Imam Mahdi (a.s.). And being unaware of his titles not only indicates that our relationship and love towards him is merely superficial, but also indicates our heavy losses in this world and the hereafter on account of being heedless of the inheritor of all the Prophets (a.s.) and their successors (a.s.) and the last proof of Allah on this earth. Very few people are aware of the attributes of the heir of the Holy Infallibles (a.s.), which indeed is a great loss. Titles indicate the peculiarities of a person and adherents are always in pursuit of the titles of their beloved to express their love and affection.

Elders are aware, but we wish to cite an example for our younger generation for their clarity. *“Al-Waalid al-Shafeeq”* – this title means the “the most loving father” indicates that fathers love their children immensely. It is very natural that when a person is addressed by a good title instead of a name, not only the addressee gets quickly attentive, but the said characteristic exists in him which might not be found in calling him by name. Thus, mere calling ‘mother’ by her child is

not as effective as calling ‘my dear mother’ as now, her love for the child turns immense and she quickly responds to his needs. With this preface, we intend to present the purpose of this article, as follows:

- 1) To know more titles of Hazrat (a.s.) by knowing his attributes and thereby increasing the recognition of Imam Mahdi (a.s.).
- 2) Remembering Imam Mahdi (a.s.) with these attributes and titles is a better way to express love to him.
- 3) Addressing Imam Mahdi (a.s.) through these titles to gain his attention, which is a great bounty in this world and the hereafter.
- 4) It is like following the Sunnah of Allah as He has expressed his love and affection for Holy Prophet (s.a.w.a.) by addressing him in the Holy Quran as ‘Taha’, ‘Yasin’ and other such titles.

Remembering Imam Mahdi (a.s.) by titles was also necessary due to the political situation, there were restrictions on taking his name and the lives of the adherents were in danger. This was indicated in *“Lauh-e-Fatema (s.a.)”* which was presented at the time of the birth of Imam Husain (a.s.) wherein Imam Mahdi (a.s.), even before his birth, was addressed by Allah as *“M-H-M-D”*.

Before continuing further, let us introspect ourselves to find out as to how

many titles of Imam Mahdi (a.s.) are we aware of, so that we may derive maximum benefit from this article. May Allah, the Almighty prolong the lives of our scholars that are alive and shower His mercy on the deceased ones, they are those who drew our attention to various minute aspects concerning Imam Mahdi (a.s.).

It is a fact that the abundance of names implies the abundance of attributes, and similarly, the abundance of attributes implies the abundance of names. Holy Prophet (s.a.w.a.) is the possessor of all the attributes of previous Prophets (a.s.), and Imam Mahdi (a.s.) is the inheritor of the attributes of Holy Prophet (s.a.w.a.). Therefore, Imam Mahdi (a.s.) collectively possesses the attributes of all the Prophets (a.s.). Hence, the titles of Imam Mahdi (a.s.) are too many to be enumerated by us.

The esteemed scholars have derived more than five hundred (500) names and titles of Imam Mahdi (a.s.) from the heavenly books, Quranic verses, traditions of Ahle Bait (a.s.) and Ziyaaraat. Ayatullah Mohammad Baqir Faqih Imani (a.r.) in his book "Fauz-e-Akbar", in a poem, has mentioned three hundred and thirteen (313) names and titles of Imam Mahdi (a.s.). Mohaddis Noori (a.r.), the author of "Najmus Saaqib" has mentioned one hundred and eighty (180) names and titles of Imam Mahdi (a.s.) in alphabetical order along with their references. Sayyed Mohammad Sibtain Sirsawi (a.r.), in the fifth chapter (pg. 443 to pg. 494) of his Urdu book "Al-Seraat al-Sawiyy fi Ahwaal al-Mahdi", has mentioned one

hundred and eighty-two (182) names and titles of Imam Mahdi (a.s.) with narrations from the book "Najmus Saaqib". We hereby take the privilege to mention a few of them as follows:

(1) One of the names of Imam Mahdi (a.s.) is "Ahmad"

In his book "Kamaaluddin", Shaykh Saduq (a.r.) has narrated the following tradition from Ameerul Momineen Ali ibn Abi Talib (a.s.) as that:

"One of my sons will reappear in the last era, he will have two names, one hidden and another revealed. Thus, the hidden one is "Ahmad" and the revealed one is "Mohammad"."

(Al-Seraat al-Sawiyya, pg. 443-444)

(2) Another name of Imam Mahdi (a.s.) is "Asl" (Root)

Shaikh Kashi has quoted in his book "Al-Rijaal" that Abu Jafar ibn Ahmad ibn Jafar Qummi Attaar wrote a letter in the name of "Asl" (Imam-e-Zamana (a.s.)) in which he described the attributes of Abu Haamid ibn Ibrahim Moraaghi. Imam (a.s.) affirmed it in a Tauqee and prayed for him. Thus, in the books of "al-Rijaal", the title "Asl" refers to Imam-e-Zamana (a.s.) because he (a.s.) is the origin of all knowledge, blessings and prosperity and the refuge and guide of the servants of Allah in this world, in the Barzakh and in hereafter.

(Al-Seraat al-Sawiyya, pg. 444-445)

(3) “Izaad Shanaas” and “Izaad Nishaan”

These are also the names of Imam Mahdi (a.s.). Shaikh Bahaai (a.r.) has written in his book “Kashkol” that Persians remember Hazrat (a.s.) by these two names. It means that the awaited Mahdi (a.s.) is the embodiment of recognition of Allah i.e. the one who possesses perfect recognition of Allah and guides people towards Him.

(Al-Seraat al-Sawiyya, pg. 445)

(4) “Abu Saaleh”

It is mentioned in the book “Zakhiratul Albaab” that the agnomen of Imam Mahdi (a.s.) is “Abul Qaasim” and “Abu Saaleh”. This agnomen of Hazrat (a.s.) is famous among the Bedouins. Often, these people plead to Imam (a.s.) by this name in their prayers and poets too mention it in their poems and eulogies. This title of Imam (a.s.), which means the “*the origin of all virtues*”, was very famous in the earlier times.

(Al-Seraat al-Sawiyya, pg. 446)

The infallible Imams (a.s.) have emphasized that the one whose name is “*Mohammad*” should not name his son as “*Qaasim*” so that Shaitaan does not mislead him to claim Mahdaviyat and people call him by the name of Mohammad Abul Qaasim. It is mentioned in the books related to meetings with Imam Mahdi (a.s.) that a man used to sell ghee on a bridge in Egypt (his father belonged to Ahle Sunnah while his mother was a Shia). He, along with his companions, used to procure ghee from

various villages of Egypt. It is further mentioned that once during his return journey, due to exhaustion, he fell asleep leaning on a tree. His companions left him sleeping and when he woke up, he saw that it would soon be dark and he had to pass through the forest while he did not carry any weapons to protect himself. Meanwhile, he recollected his mother's advice who told him that whenever he senses any danger, he should wholeheartedly say “*Yaa Aba Saaleh al-Mahdi Adrikni*”. He says that no sooner I called out, I saw a man riding a horse coming towards me. He took me on his horse along with him and after a while, he told me that the danger has been evaded and that I shall be able to reach my destination through the village which was in front of me. I requested him to accompany me but he declined saying he had to reach out to help his other adherents. It was only after he departed, I realized I had lost my master after achieving him.

(5) “Ameerul Omaraa” (Leader of the leaders)

“Fazl ibn Shazaan”, a very reliable scholar, in the book “Ghaibat” has narrated a tradition from Imam Jafar Sadiq (a.s.) that Hazrat Ameerul Momineen (a.s.), after mentioning about the corruption and chaos, said that Dajjaal will come and strive to deviate people. He further said: “*O Husain, the ninth son from your progeny, who is the “Leader of the leaders” and the “Killer of the disbelievers” and the supreme monarch in whose occultation, the minds will be*

perplexed, will appear between the Rukn and Maqaam, and will dominate the Jinn and humans, and he will be the king of all kings.”

(Al-Seraat al-Sawiyya, pg. 447)

During this period of occultation, he (a.s.), after Allah, is the transformer of the hearts and reaches out to rescue his adherents against the evils of all the tyrants and oppressors.

(6) “Baqiyatullah” (The remnant of Allah)

“*Baqiyatullah*” is one of the famous titles of Imam Mahdi (a.s.) which Allah has mentioned in the 86th verse of Surah Hud in the Holy Quran.

(a) In the book of “Ghaibat”, Fazl ibn Shazaan has narrated the conditions of Imam Mahdi (a.s.) from Imam Jafar Sadiq (a.s.) that:

“When he (a.s.) will reappear, he (a.s.) will be leaning on the wall of Holy Kaabah. Three hundred and thirteen companions will gather around him and he (a.s.) will recite the 86th verse of Surah Hud:

“The remnant of Allah is better for you if you are believers.”

He (a.s.) will say: “I am Baqiyatullah, I am Hujjatullah (the proof of Allah) and I am Khalifatullah (Khalifa of Allah on the earth)’. Therefore, no one will greet Imam (a.s.) but by saying: Peace be upon you, O remnant of Allah on His earth.”

(Al-Seraat al-Sawiyya, pg. 447)

(b) In other traditions, it is found under the exegesis of the above verse that when Imam Mahdi (a.s.) makes this announcement, all the inhabitants of the world will hear it in their own language in their own place and will be ready to pledge allegiance to him by saying “*Labbaik*”. Therefore, this title is very important. Moreover, it has been extensively used in almost all the popular Ziyaaraat and Supplications.

(c) In “Tafseer al-Furaat”, Shaikh Furaat ibn Ibrahim narrated under this verse from Umar ibn Zaahir that a person came in the presence of Imam Jafar Sadiq (a.s.) and said: “*We greet Imam Qaim (a.s.) thus: “O Commander of the Faithful”.*”

Imam (a.s.) prohibited them from saying so and said: “This is a title that Allah, the Almighty has reserved for Hazrat Ameerul Momineen Ali ibn Abi Talib (a.s.). Neither was this name given to anyone before him, nor anyone will be named so after him except that he will be a disbeliever.”

The narrator asked, then how should we greet him?

Imam (a.s.), said: “*Say, Peace be upon you, O the remnant of Allah.*” Then Imam (a.s.) recited the aforesaid verse.

(Al-Seraat al-Sawiyya, pg. 447)

(7) “Baqiyatul Ambiya” (The remnant of the Prophets (a.s.))

This name, along with some other

titles, has been mentioned by Sayyed Husain Mufti Karki Sibte-Mohaqqiq-e-Saani in the book "Daf'ul Munaadaat", narrating from Janab Hakima Khatoon (s.a.) that after his birth, it was requested that Imam Mahdi (a.s.) should be addressed by the titles of "Hujjatullah", "Baqiyatul Ambiya", "Noorul Asfiya", "Ghausul Fuqara", "Khaatamul Asfiya", "Noorul Atqiya" and "Saaheb-e-Kurratul Baiza". Then, he (a.s.) recited "There is no God except Allah" and other verses of the Holy Quran.

(Al-Seraat al-Sawiyya, pg. 449)

Hafiz Bursi has quoted in the book "Mashaarequl Anwaar" to address him, thus: "Hujjatullah", "Baqiyatul Ambiya", "Khaatamul Awsiya", "Saaheb-e-Kurratul Baiza", "Misbah minal Bahril Ameerq", "al-Shadeed al-Ziya", "Khalifatul Atqiya" and "Noorul Awsiya". All these blessed names are of Imam Mahdi (a.s.) and the reason for the same is clear from these titles.

(Al-Seraat al-Sawiyya, pg. 450)

(8) "Saair" (Avenger)

"Saair" is an avenger who does not rest until revenge is taken. Imam Mahdi (a.s.) will not only avenge the blood of his ancestors, but all the prophets and successors. Therefore, in the supplication of Nudbah, we read thus: *"Where is the seeker of revenge of the blood of prophets and the sons of prophets, where is the seeker of revenge of the blood of the one slain in Karbala?"*. As per traditions, the slogan of Imam Mahdi (a.s.) will be *"Yaa Lasaaraatil Husain" (O the avenger of Husain)*.

(9) "Jafar"

The reason for this title of Imam Mahdi (a.s.), as mentioned in the book "Kamaaluddin" and "Ghaibat of Shaikh Tusi (a.r.)", is that the Shias of Imam (a.s.) would use it and the followers of his uncle would understand him and thus, the Shias of Imam (a.s.) would be protected from his evil.

(Al-Seraat al-Sawiyya, pg. 451)

One of the reasons behind this title, as explained by Imam Jafar Sadiq (a.s.), is that Imam Mahdi (a.s.) is the spring of divine knowledge. Before the reappearance of Imam (a.s.), only two parts of knowledge will be apparent and Imam Mahdi (a.s.) will reveal all the parts of knowledge after his reappearance. Jafar means "a canal" or "a stream".

(Al-Seraat al-Sawiyya, pg. 451)

(10) "Daai" (Caller)

This title of Imam Mahdi (a.s.) is mentioned in Ziyaarat-e-Aal-e-Yasin, thus: *"As-Salaamo alaika yaa Daaiyallahe"* (Peace be upon you, O the caller towards Allah). He (a.s.) will invite the creatures towards Allah in such a way that no other religion will remain in this world except the religion of his ancestors. In the commentary of the verse ***"They intend to extinguish the light of Allah..."*** (Surah Saff (61), verse 8), Ali ibn Ibrahim Qummi (a.r.) has mentioned that Allah will perfect His light through the Qaim from the progeny of Mohammad (s.a.w.a.).

(Al-Seraat al-Sawiyya, pg. 457)

(11) "Sa'ah" (The hour)

This title of Imam Mahdi (a.s.) is also used for the day of resurrection because both will occur suddenly. Imam Hasan al-Mujtaba (a.s.) asked Holy Prophet (s.a.w.a.) about the time of reappearance towards which, he (s.a.w.a.) replied: *"It will be all of a sudden"*. Sa'ah means "that moment" or "that hour".

(Al-Seraat al-Sawiyya, pg. 458)

(12) "Shareed" (The isolated one)

"Shareed" means the one has been isolated. This title of Imam Mahdi (a.s.) has often been used by Aimmah (a.s.). Hazrat Ameerul Momineen (a.s.) and Hazrat Imam Mohammad Baqir (a.s.) have mentioned it very often. In other words, the ungrateful creatures did not value Imam-e-Zamana (a.t.f.s.) and neither acquired his recognition. Imam-e-Zamana (a.t.f.s.) said to Ibrahim ibn Ali ibn Mahziyaar: *"My father has bequeathed to me that I should stay on earth in a secret place so that my affairs are not revealed to anyone because the misguided people lie in ambush for me."*

(Al-Seraat al-Sawiyya, pg. 459)

(13) "Khalaf and Khalaf-e-Saaleh"

This title was repeatedly used by Aimmah (a.s.).

(a) Hazrat Imam Reza (a.s.) said: *"Khalaf-e-Saaleh is from the son of Abu Mohammad Hasan ibn Ali (a.s.). He (a.s.) is the Master of the Time and he (a.s.) is the Mahdi."*

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

"Khalaf-e-Saaleh is from my children....Khalaf means successor and he is the successor of all the prophets and successors. He (a.s.) is the epithet of all the knowledge and characteristics of Prophets and Messengers and their divine heir who inherit from each other. He is the successor of all the Prophets."

(c) Since Hazrat Imam Hasan Askari (a.s.) did not have any offspring, people assumed that the series of succession (Imamat) has ended but a group remained firm on their belief. Just after the birth of Imam Mahdi (a.s.), the Shias congratulated each other that the successor has appeared. Aimmah (a.s.) have remembered him with this title to indicate his succession.

(Al-Seraat al-Sawiyya, pg. 454-455)

(14) "Ghareem"

"Ghareem" means a claimant. Scholars have specified that this is one of the special titles of Imam Mahdi (a.s.). This title was due to precautionary dissimulation that when the representatives of Imam (a.s.) wanted to send money to him, they used to call him with this title. Shaikh Mufeed (a.r.) has narrated from Irshad ibn Mohammad ibn Saaleh that he said: *"When my father passed away and I took over his business, I found a note written by my late father which listed the names of people holding the wealth of "Ghareem" along with the amount payable."*

(Al-Seraat al-Sawiyya, pg. 462-463)

We do not intend to lose the interest of the readers with a lengthy article but at the

same time, leaving the readers unsatiated at this juncture will not justify the vastness of the topic. However, we hope that with this brief glimpse, our readers would have developed an interest to further research into the topic. To attain proximity with Imam Mahdi (a.s.), scholars have emphasized to recite at least one Ziyaarat every day concerning him, send salutation to him every morning, perform recommended actions on his behalf and connect with him while paying special attention to his titles. We must

ensure to connect with him every day as he is the closest, the most affectionate and most responsive to our prayers and pleas. He has been appointed by Allah as His final proof and has given him tremendous powers to solve all our problems in the best possible way. None other than Imam Mahdi (a.s.) and his immaculate forefathers have this capability. We beseech Allah, the Almighty to hasten his reappearance and grant us taufeeq to meet him with these titles and seek revenge for his ancestors.

..... continued from page 19

adherents and is a guiding light in the darkness of misguidance. This awaiting is their willingness and preparation of a universal government. It propels towards piety and adherence to Ahle Bait (a.s.). This awaiting attaches them with the Holy Quran and Ahle Bait (a.s.) and leads them to the noble government due to which they see a ray of hope in the time of turmoil.

Here, we will conclude our discussion although the topic of awaiting is a like vast ocean and the one who dives into it, his level of faith is beyond description. Holy Prophet (s.a.w.a.) says:

“The best action of my nation is to await the reappearance of Imam Mahdi (a.s.).”

Awaiting the reappearance of Imam Mahdi (a.s.) in the era of occultation indicates one’s firm belief in the existence of Imam Mahdi (a.s.), establishment of just and divine government and fulfilment of divine promise. Rejecting it tantamount to rejecting

the divine government and divine promise.

Mirza Dabir, has penned down an Urdu poetry describing the belief in occultation, thus:

Aamaal Ki Paadaash Bhareng Ek Din

Be Maut Mare Hai Mareng Ek Din

Jin Ko Hai Kisi Wujood-e-Ghaaab Par Shak

Allah Ka Inkaar Kareng Ek Din

(Translation: The reward of deeds will be paid one day; They will see an ignoble death one day; Those who doubt the unseen existence; Will also deny Allah one day)

Yes, the Qaim (a.s.) from the progeny of Mohammad (s.a.w.a.) is alive. A light of guidance has been given to those who await his universal government and follow him. With this, they will endure all the difficulties and reach a stage where a universal just government will be established, even if the polytheists abhor it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Hazrat Ali (a.s.), in a sermon delivered from the pulpit of Kufa, said:

“O Allah! It is necessary that Your earth does not remain devoid of Your proof upon Your creatures, who guide the people towards Your religion and teach Your religion, so that Your proof is not rendered invalid and those who follow Your proof, may not be misguided after having received guidance, whether this proof is apparent and not obeyed or is hidden and the enemies are lying in ambush for him; although people would not be aware of his personality but his recognition, manners and etiquettes will be firmly established in the hearts of the believers and they shall act upon them.”

(Kamaaluddin, vol. 1, chp. 26, h. 11)



www.almuntazar.in

Correspondence Address:

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