



بسم الله الرحمن الرحيم

وصلی اللہ علیک یا ولی العصر ادرکنا

## EDITORIAL

### **YUSUF-E-ZAHRA (A.T.F.S.)**

At the outset please accept our hearty greetings on the auspicious day of the birth anniversary of Baquiyatullah-Il-Aazam Hazrat Imam Mahdi (A.S.) whose holy name is referred to not only in the Quran but also in the holy scriptures of the earlier Prophets (A.S.).

This Divine Personality, the last nominee of the last Prophet of Islam (A.S.), will spread the teachings of Islam in the four corners of the world. He will change the strife-torn, miserable, unjust & tyrannical world into a garden of peace, justice and tranquility virtue and righteousness.

He will gather all the disintegrated true believers on the platform of purity and righteousness, raise the flag of truth & justice on this earth and give his friends, the righteous persons, their due status & honour in the society, whilst the enemies, the unjust and evil persons will be degraded and dishonoured.

He is the son of Ummul-Momineen Hazrat Khadija (S.A.), the Queen among the Arab ladies. He is the apple of the eyes of Hazrat Fatima Zahra (S.A.) the lady of the two worlds—This and the hereafter—and Ali (A.S.), the magnificent, leader of the Pious Believers. He is the chosen son of the Holy Prophet of Islam Mohammad-e-Mustafa (PBUH) the last jewel in the crown of Prophethood. He is the one who is the responsible personality of Islam, the only divine representative on this earth. He is none other than Hazrat Hujjat Ibnul Hasan-Al-Askari, Mahdi, Aakherezzaman

The 15th of Shabaan is the birthday of this righteous Imam. It is his birthday who is the centre of expectancy of all prophets, Imams, believers and oppressed of the universe and due to him the world stands in its place. Whose reappearance is the ultimate guarantee for the perfection of prophetic teachings, Quranic life, actual interpretation of Imams (A.S.)' knowledge, reliable support for the weakened and oppressed and the overwhelming victory of the religion and belief over disbelief and hypocrisy.

Awaiting his re-appearance is the best form of worship and one who awaits is like the one who is martyred in the battlefield fighting along with the Holy Prophet (S.A.) and praying for the re-appearance is the choicest invocation. At present, this enlightened sun of Imamat is concealed behind the clouds of occultation and benefits the entire world from behind them. In such difficult times, the responsibility of awaiters increases manifold times. It should not be that our

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continuous negligence towards our responsibilities and duties becomes the cause for delay in his re-appearance. If, God forbid, it is true, then it is indeed our - misfortune.

On this auspicious occasion, let all of us, our men, our women, our children, the lovers of Ale Mohammad (S.A.) renew our oath in the presence of the Almighty God and wail and cry while reciting the following sentences of Doa-e-Ahd after every morning prayers :

"O Allah, I renew my covenant through the Imam this morning, and for the time my life continues, as covenant and agreement and promise through him, and as my sacred obligation. I will not avoid it or break it. O Allah, keep me among his friends and companions and defenders, those to arrive quickly at his service and to meet his needs, those who carry out his commands, those who resist opposition to Thee, those who anticipate Thy will and find their opportunity for martyrdom in His behalf."

"O Allah, if only death stands between me and the Imam, the death that Thou hast decreed for Thy servants as inevitable, then deliver me from my grave, arrayed in my grave clothes, my sword evident, my naked lance in my hand, myself in readiness to answer the summons of my leader, in commands immediate and remote."

Let us make our hearts overflow with belief and actions, remove our negligence, struggle hard in his way, and take our existence and life to such heights that it becomes 'Awaiting Personified'.

AAMEEN.

### **The Meaning Of The Title Imam-e-Zamana (a.t.f.s.)**

A title reflects the personality of man. His characteristics and qualities are projected through it.

Nowadays such instances are extremely numerous where this dictum rarely comes true. The titles are sometimes promiscuous bestowed without knowing the actual meaning by the patrons and by the patronized which is out of context here.

The Prophets of God are familiar by the titles added with their names which throw light on their proliity and innate qualities endowed in them by the creator. The prophet Moses (A.S.) is addressed as "Kaleem-Ullah" as he had conversation with the Creator of the world, while our last prophet as is specifically mentioned in the Holy Book is known as Rehmatullil Alamin - the one whose existence is a source and fountain of blessings in this world and in the world here after. Like -wise his progeny is also profusedly blessed.

Unlike others, the appellations of dignity of Imam-e-Zaman (A.S.) have each got their own significiance separately. Janab Muhaddis Noori (may God shower His blessings on him) the author of the book "Najm us Saquib" has mentioned one hundred eighty two names and titles of Imam-e-Zamana with positive references.

Those who are fond of reciting prayers (Dua) not only for consecration and happiness but with a view to attain and get mastery of the philosophy and high ideals taught by the descendents of the Holy Prophet, are fully aware of innumerable titles of Imam-e-Zaman (A.S) mentioned in those prayers (Dua). In this context, Dua Nudba and Ziyarat-e-Al-e-Yasin etc deserve special attention. All those Dua are collected and have found place in Mafateehul Jinan. In this article we will throw light in detail only on one title.

#### **Imam-e-Zaman (A.S.)**

In our prayers (Dua) and in day to day conversation this assumed name is directly and closely linked with our exalted Imam Mahdi (A.S.). No sooner as we hear or utter this noble appellation attention is at once drawn to the Awaited Imam (A.S.). Imam-eZaman, Imam-e-Asr, Saheb-e-Asr and Vali-e-Asr are all synonyms and directly attached with the last Saviour. We have become accustomed to hear them but have never bothered to know the facts related with them. It is because of this reason that doubts are germinating in our minds. Once the actual meaning is grasped our minds will never be clouded with such notions.

This assumed name is combination of two words, first is Imam, Saheb and Wali while the second is Zaman and Asr. An Imam is called so as he is always ahead of everybody except God while others are always behind. He always leads while others are directed and guided by him. This particular point becomes clear when we pray together (Namaz-e-Jamaat) where all the

gesture of Imam are strictly followed by his followers. When he performs "Rukoo" it is copied as it is by his followers, when he prostrates they also prostrate : In short an Imam holds sway over his followers but not the follower over the Imam. Saheb and Wali means master and commander. So the followers are dictated by the master.

We address him as Imam-e-Zaman not due to conviction in regard to religion. It is based on facts and has solid foundations and thick back ground. Zamana means the sphere of existence or the whole creation. All the creatures except God are covered in this sphere and nothing under the sky and on earth is beyond the sphere of existence.

The above exegesis explains that the whole creation-the earth, the sky, the moon and the stars, is in the domain of Hazrat Mahdi (A.S.). The universe is in motion at his instance. The time can be changed by him and not he by the time and environment.

After the revelation of these facts one can understand easily the secret of Imam's longevity and youthful exuberance. All the creatures have to go beyond the frontiers of life to the great unknown first by jumping in the vanguard of youth and then to the tail end of the life called old age by evolutions but the Imam (A.S.) is undisputedly invariable with this evolution and would remain young.

The above points are supported by the Holy Quran in Suratul Asr which runs as follows: "I swear by the Time; Surely man is in loss. Except those who believed and did good deeds and advise for the truth and advise for the patience".

Whatever gain and loss is mentioned in the above Sura are for the individuals to face in the hereafter those who are indulging in all the vices; enjoying the colourful life and doing things which are out of tune with the spirit of the religion. Imam-e-Asr (A.S.), Vali-e- Asr (A.S.) and other spiritual leaders (Imams) are undoubtedly above all those things, though they lived and are living in this world. Such type of question can never be raised in the mind against them.

A question that generally pricks the minds of the people is that a being who is high in place of excellence and whose grandeur is beyond the imagination of mankind and for whom this world in spite of all its vastness and attractions is nothing but trash why then such a being with all sublimity is kept out of view?

Among all the Prophets of God, the foremost and the last is Hazrat Mohammad Mustafa (SAWA) who came into being to elevate the minds and to place the mankind in an honoured position. The mission was accomplished to a greater extent in his life time but the whole-some results could not be achieved in spite of the struggle of his predecessors due to intrigues, so the very purpose of his teaching and preaching to place the mankind could not be achieved as desired. The reappearance of our last savior is motivated with an object to fulfil the un

accomplished mission of the last Prophet of Islam. "The Awaited " one would fill the world with justice as it was full of tyranny and oppressions." So his noble existence is meant to achieve a destined end.

It is now evident that Imam (A.S.) is root (base) and the world is the tree spread in branches. Imam (A.S.) is before all others in time while the world is last in time. It is a folly to treat it as exaggeration. It is, because of him the world is existing and the creatures owe their subsistances to him only. He is the source of subsistances for the destitutes. The sky and the earth also owe their sustenance to him.

To keep this point ever green in memory, it would not be out of way to repeat the narrations of Ayatullah Waheed Khurasani referred to him by Mirza Ahmed son of Akhund Khurasani the author of "Kefayat". He narrates that " my mother was unwell. Day by day her illness was getting worse. We were very much puzzled. The doctors were in a fix. One day we received the news of the arrival of an elderly person in Najaf-e-Ashraf expert in astronomy. My brother Mirza Mohammad and I went to him and met him in the Holy tomb of Hazrat Amir-al-Momineen (A.S.). We told him that we have come to inquire about an urgent thing from you. We will concentrate on that problem conscientiously and you give us the reply. The elderly man moved the heads of rosary and said that the disease had spread all over the body of the patient for whom you want to enquire from me. The chance of recovery are very weak and within a day or two the patient would die.. Our intention was to inquire about the reason of illness of our mother. Second time my brother thought conscientiously and requested the saint to tell about it. The heads of rosary were again moved by him but his facial expression suddenly changed. This process was thrice repeated and all the three times he seemed to be much worried.

He then said that the man about whom they wanted to know was first seen in Lebanon and then was found in Kaba, now he is found in Madina. He moved once again the heads of rosary said that I have witnessed that the sun was circling around his head and he is Imam-e-Zamana (A.S.).

This point is pertinent as the Imam (A.S.) is the centre of the universe so the sun has to circle around him. Today we are living in the domain of such a noble and exalted Imam (A.S.). It is a pity that we are claiming to be his followers but have departed from the ways dictated and directed by him. If we are sincere in claiming to be his followers, we must be attached to him spiritually to free ourselves from the hardship of this world and the world here-after.



### Awaiting For Imam Or For Symptoms & Signs

Innumerable narrations contain the signs and symbols of the re-appearance of Hazrat Vali-e-Asr Imam Mahdi (A.S.) Janab Sheikh Sadooq and Allama Majlisi (May God Shower His blessing on them) the highly acclaimed Islamic Scholars have described these narrations among the signs and symbols of the re-appearance of Imam (A.S.) Here we will discuss them wholly from literary point of view.

#### 1. Importance of signs and symbols of re-appearance of Imam (A.S.)

Since long all the Muslims in general and the Shias in particular are looking forward for the reappearance of Imam Mahdi (A.S.). It is undoubtedly an established fact like the Doomsday for which no fixed time or period is sounded. Only Allah knows, we know not. We have only to focus our attention on the indications assigned for it. To investigate, to find out and to distinguish between these signals and tokens for the re-appearance of Imam (A.S.) is of immense importance. We can assume on the basis of these indications (not for certain) that the time and period is not far away. Due to this more emphasis is given on these signs from the beginning itself.

#### 2. There are two types of indications and signs

The signals given by Ahlul-bait are not of one type. Some of the signs told by the descendants of the Holy Prophet (SAWA) are unchangeable while some of them are inconstant. Imam Jafar Sadiq (A.S.) has said that five signs before the re-appearance of Qayem (A.S.) would appear. (i) the appearance of Yemani, (ii) revolt of Sufyani, (iii) mysterious voice, (iv) murder of a pious man between Safah and Murwa; (v) sinking of Sufyani's army between Mecca and Madina at a place known as Baidaar. (Bihar-al-Anwar- 254/52)

According to another narration some other sure symbols are related by Imam Jafar Sadiq (A.S.) like the division of Banu Abbas in different groups; Sighting of mysterious hands from the sky (Bihar 206-23/52) while other signs are mutable. It can be concluded by keeping both the symbols together that some of them are uncertain.

#### 3. Can any change be anticipated in the things predicted?

According to the thorough and absolute Shia teachings and tenets the answer will be in affirmative. Changeability among the Shias is an important belief founded on Quranic signs (Suras). The Sunnis have never any vision to see things in the light of the teachings of Ahlul bait. Their mentality is unchanged and will never be changed so the change and alteration can never be digested by them. In the light of Shia tenets, the mishaps, calamities and other ugly incidents which are expected can be changed, altered and averted. Accordingly the problems of

livelihood age, hunger, prestige honour, insult and disgrace, incurable diseases, earthquakes, famine, revolution and war which are about to engulf the mankind can be turned aside from or there may be increase or decrease in their severity. The glaring example of the changeability is the episode of the followers of Hazrat Yunus (A.S.) whose calamity was kept off and prevented. At two different places it is mentioned in the Holy Book that the followers of Hazrat Yunus (A.S.) were subjected to the severe wrath of the Almighty God. So the Prophet distanced himself from them and went far away. But his followers suddenly changed their behaviour and stand. They pleaded for mercy from the Almighty God from the depth of their hearts. The calamity was averted (Sura--Yunus :98).

God can change the destiny and is not subject to any control, can set right the things, comes to the rescue of those who have lost the hope, has authority to control the things when they are uncontrollable and manages the affairs when they are unmanageable. The changes and alterations should not be amounted to the repentance of God for the decision given previously. Such types of change would be called to have its base on ignorance and can be presumed that the decision when first given was due to lack of knowledge but after having gained the complete knowledge the change was taken place. Actually this change is not linked with divination and foreknowledge. This has the direct connection as per the narrations of descendants of Holy Prophet (with the knowledge of the unseen) where the fore-knowledge is treasured. From this treasure all the angels, the Prophets and the spiritual leaders (Imams) are adorned with the fore-knowledge and inspirations. Nothing has thus found place regarding change in the Commandments of God in (Quran) in the unseen treasure of knowledge. On the basis of the fore-knowledge Hazrat Yunus (A.S.) went far away from his followers. When he returned, was flabbergasted to find that the calamity was averted. It is clear that the calamity was mentioned but the change was not mentioned so Hazrat Yunus (A.S.) was taken aback to see the change. The descendants of Prophet (A.S.) were embellished with divine knowledge written in the knowledge of the unseen. Whatever symbols were described in that were all told by the spiritual leaders (Imam). Regarding the change in symbols nothing was predicted so was not told by the Imam but due to the faith in alteration there is a possibility of change in symbols also.

#### 4. Can the symbols and signs be changed and - subjected to alterations?

It is a complex problem which requires literary discussion and arguments. The scholars of high reputation have different views. According to the highly placed narrator Mirza Hasan Noori author of the book Mustadrak-ul-wasael there can be change in these symbols also like the change in rest of the things. (Najmus-Saqib, chap.11). The eminent scholar Ayat ullah Syed Mohammad Taqi Isfahani has expressed altogether different views as any change is not acceptable to him in these symbols.



Further discussions and arguments in this article will prove that narrator Noori was right in his conclusion and the correctness of his views can easily be established. Two types of signs and indications are narrated by the Imam (A.S.). Some of them are certain while others are uncertain. If there would not have been uncertain signs there was no point in treating some signs as certain and unchangeable. So it amounts to the change in the symbols. There can be change at least in uncertain signs and signals. Later on it would also be proved that even certain signs could also be changed 5. Is alteration not possible in the time of re-appearance of Imam (A.S.)?

Regarding the change both these narrations can be put as a proof in which the re-appearance is predicted early or late. The conditions of the period and time of re-appearance are described in some narrations. If it will be proved that re-appearance is alterable and can occur late or early then it will be implied that the signs can also be changed. The following narrations can be quoted regarding the change in re-appearance.

A narrator writes that he inquired from Imam Jafar Sadiq (A.S.) whether there is any remedy to this complex problem so that we feel relaxed? Imam (A.S.) replied, "Yes but it is only you people who have disclosed this secret so the re-appearance is delayed by God." (Bihar - 52 - 117 105).

It can be explained in this way in detail that the Imams (A.S.) used to hint to their followers (Shias) about the re-appearance without fixing any period. That secret was passed on to the enemies by some mentally weak Shias which aversed God and thus the re-appearance was delayed. In another narration Imam Jafar-Sadiq (A.S.) said that re-appearance was delayed twice (Bihar 52 /117) while it was actually delayed thrice according to another narration (Bihar 52/289-291).

The following sayings of Imam (A.S.) can be put forward as a third example which proves that delay or haste can possibly occur in re-appearance. The words are as follows: "Pray for early re-appearance as it would be for your good. It would be a means to make you free from hardships". (Bihar -53).

Hazrat Imam Jafar-Sadiq (A.S.) relates that "the wrath of God, on Bani Israel was prolonged, they prayed to God to pardon their sins from the depth of their hearts continuously for a fortnight. God then commanded Janab Hazrat Musa (A.S.) and Janab Hazrat Haroon (A.S.) through heavenly message to protect them from the tyranny of Firoun. Thus hundred and seventy years of their calamity and hardships were reduced. So they were freed early from God's displeasure. Imam (A.S.) further added that you can also pray to God to help you pardon your sins. Like Bani Israel you will also be freed early from hardships. If you will not act like them God would continue to carry it upto the last stage".

It has now become clear that the early re-appearance of Imam(A.S.) so to say depends very much how we reciprocate. If we will pray to God sincerely to pardon us we will find a sea of

change in ourselves and will abstain from sins by being faithful to God. Only then we can hope for quick and early re-appearance of Imam Mahdi (A.S.).

When it is evident that alterations are possible in re-appearance so also the change is possible in the signs described for the time and period of reappearance. 6. Can the re-appearance be subjected to alterations?

The changes and alterations are linked with appointed and certified things. The commandments of God are not wavering and inconstant. God declares in the Holy Book". "No doubt the words of God are never vacuous". Whatever can be said and written in the light of the teachings of Ahlul bait is only this that the reappearance of Imam (A.S.) either be delayed or altered or occurs early but is not immutable. The reappearance is the commandment of God that never changed. God in His Holy Book "God has promised his pious and faithful beings to appoint a vicegerent on earth and endow him with authority to popularise the ways of choicest religion of Allah and the peace will prevail everywhere instead of fear and terror (Sura-- Noor). The promise of God is never in vain and void. A person came to Imam Taqi (A.S.) and expressed his fear regarding the possibility of change and alteration in the re-appearance of Imam (A.S.). He was told by Imam Mohammad Taqi (A.S.) that re-appearance of Imam Mahdi (A.S.) is a commandment of God which is not in -expressive". (Bihar 251/52)

7. Can there be any change in authentic and established signs of re-appearance of Imam (A.S.)?

Positive indications mean those which are willed by God so un-changeable and will never be changed while the rest can be categorised as vague so liable to be changed. There is no commandment of God regarding them only their quality and characteristic is mentioned. The appearance of Yamani. The revolt of Sufyani and sinking of army, murder of a pious man and sounding of a voice from the heaven are stamped and thus not subject to alterations. Expressive and inexpressive signs can be measured by action or inaction. Although the signs and indications whether the certain or uncertain are not visible in the outside world the possibility of change can not be ruled out. Both are liable to be changed. The revolt of Sufyani was related in presence of Imam Taqi (A.S.) as an unchangeable sign. Accordingly an individual enquired from Imam (A.S.) whether a change is possible even in this stable sign? The Imam replied in the affirmative. (Bihar -151-250/52)

Keeping the above in mind there is no apparent distinction between vacuous and secure signs as both are changeable.

8. What is the meaning of change in the signs?

We have already described this point above in detail in part No.3 of this article that the change in precious signs occur under peculiar circumstances. The Prophets, messengers of God and spiritual Leaders (Imams) acquire Knowledge from divine source in which early and preliminary decisions with their signs and symbols are mentioned. Sometimes due to some particular reasons changes and alterations are brought about in previous decision and amendments are made in them. So whatever indications are given by the Imam (A.S.) regarding the incidents which are to occur including the reappearance are totally based on the previous decisions mentioned therein. It does not in any way mean that signs should be ignored and should be considered as insignificant "You should not be taken aback if the other day that incident is changed or altered for which you were told before hand" as was told by Imam (A.S.). We should have faith in the utterances of Imam (A.S.) and should not doubt authenticity. Instead we should try to find out whether or not that incident was from amongst them which were changeable. A true follower is he who has faith in changes and alterations and not carried away by inconstant and constant signs. If predicted incidents have not occurred he should not lose his faith and should not base it on ignorance and it should be treated as a previous decision which was changed by God's will as such thoughts would have double and manifold advantages (Kafi-2/269). He who has faith in narrations would never be taken aback if the Imams (A.S.) re-appears before the sighting of the signs as one is awaiting for the Imam (A.S.) and not looking forward for the signs.

### 9. What is the purpose and object of symbols Ta and signs?

The discussions about the tokens and signals have its own advantages and benefits. It kindles the hearts of Shias with the ray of hope, vanishes the anxiety and worries and protects them from negative thinking that crowd their minds. The facts of reappearance are known only to God as we have described in this article in detail. The material which were possibly being collected about the re-appearance are wholly based on tokens and signals. The sighting of any of those tokens strengthens our faith in reappearance of Imam (A.S.) doubles the excitement. Yaqteen, farther of highly respected companion and follower Ali bin Yaqteen of Hazrat Imam Musa Kazim (A.S.) was a blind follower of Banu Abbas while his son Ali bin Yaqteen was begotted Shia. Imam (A.S.) guaranteed heaven for him. Yaqteen once asked his son Ali in light vein that prediction of Prophet (SAWA) about the sovereignty of Banu Abbas had come true but so far Mahdi(A.S.) has not re-appeared to minimize sufferings and pains of his Shias as was predicted by the Prophet (SAWA). Ali replied that the source of narration is the same i.e. the regulations mentioned in the heavenly book with only difference that the time for the fulfillment of the promise made to you drew nigh while the time for our promise has not arrived so we are waiting for that day. If it would be told that it would occur within two or three years but would not occur | majority of us would contradict the issue of reappearance of Imam (A.S.). To keep us on the track it is said that "the period of re-appearance is fast approaching"

(Ghaibat-e-Numani page 158).

Thus the tokens and signals for re-appearance serve as a source of stability and security of faith.

### 10. Conclusions

1. The signs and tokens of re-appearance of Imam (A.S.) are nonconstant and can be altered like other things.
2. The meaning and sense of change is not the complete and actual change but the substitute in the preliminary decisions depicted in the Holy Book. God knows everything and there cannot be any change in His Commands.
3. The knowledge of the Prophets and Spiritual Leaders is acquired from the Holy Book so the secret are known to them. The change and alterations if any in the previous decision are mentioned only in unseen knowledge.
4. We should have firm faith in the teachings of Spiritual Leaders. If the things have not occurred as predicted it has no link with their teachings but have direct connection with the knowledge of the unseen.
5. The re-appearance of Imam (A.S.) may be delayed or may take place early. We are duty bound to provide means of early re-appearance of Imam (A.S.) by doing good deeds and by prayers for early occurrence.
6. Change is possible where it is not promised by God. The re-appearance is promised but there is no promise for time and period of re-appearance.
7. The signs and tokens of re-appearance have a major role to play for stability and firmness in our faith for clear dealings and unblemished character. 11. In what manner the discussions effects the awaiters?

It is advised in narrations to wait for reappearace every morning and evening and all the times (Bihar 95-145/52).

Such a piece of advise can be given only when the signs and tokens are inconstant.

1. If the tokens are unchangeable there is no point to wait all the time and every moment. It would be altered when these tokens are sighted. But under these conditions it can be argued that without sighting of those tokens how the re-appearance is possible? The mention in the narrations are contrary to that. Having a faith in change and alteration everybody would be ready and willing every morning and evening and all the time for re-appearance.

2. A person who is not believing in change in signs he would never wait all the time throughout the day and night. There is at least 15 days gap between the assassination of a pious man and the re-appearance of Imam (A.S.) (Bihar-302/52). So it is meaningless to think about the re-appearance before the murder of a pious man. We are ordered to wait all the time. To wait for re-appearance is considered a significant act. Such orders can be given only when the change in tokens are possible.

3. A person who has no faith in alteration of signs and thinks of re-appearance of Imam (A.S.) after sighting of the tokens such a person is actually waiting first for the sighting of tokens and then for re-appearance of Imam (A.S.) which the narrative has given more importance to the re-appearance of Imam (A.S.) and of tokens afterwards. 12. Awaiting for re-appearance and not for tokens and symbols

It is now clear that we should wait for re-appearance of Imam (A.S.) and not for change in sign. We should not consider re-appearance as impossible before witnessing the symbols and tokens. The re-appearance is the command of God. It is not ordered by God, so the Imam (A.S.) has not re-appeared. It is only at this stage the true and sincere followers are praying, waiting and begging pardon before God to hasten the re-appearance of Imam (A.S.) God is free to shower His blessings to any He likes. God can order the re-appearance even before the sighting of signs and not bound by symbols. The symbols can be changed and Imam (A.S.) can be ordered to re-appear early. So we should wait for re-appearance of Imam (A.S.) and should not wait for the signs to appear.

Oh! God of Husain (A.S.) we beg you to administer justice to Husain (A.S.) and bring forth the re-appearance of Imam (A.S.) for consolation of Imam Husain (A.S.).

### The Four Special Deputies

After the martyrdom of Imam Hasan Askari (A.S.) the mantle of Imamate fell on the young shoulders of Imam Mahdi (A.S.).

Due to the severe restrictions imposed by the reigning Caliph, Imam Mahdi (A.S.) was forced to conceal himself from the eyes of the people. In the initial stages of the minor occultation, some very special and selected people among the Shias had the permission to meet their master whenever the need arose. They presented the problems of the Shias in the service of Imam who provided answers to them and conveyed them back to the people.

Such selected people were called as special representatives, deputies, doors of Imam etc. Four persons had the honour of acquiring this elevated status and all of them hailed from and resided in Baghdad. Apart from them, there were representatives in other cities also. The shias either conveyed their messages to these representative or directly to the special ones for it to reach to the Imam. These special deputies performed innumerable extraordinary feats in the minor occultation which are preserved in different traditional and historical books.

#### (1) THE FIRST DEPUTY:

Abu Amr Uthman Ibne Saeed Amri:

He was from the Bani Asad clan. Due to his ancestral links, he was called as Abu Amr but on the advise of Imam Hasan Askari (AS), he changed his title from Abu Amr to Amravi. He was also addressed as Askari and some even called him as "Sammaan" (oil merchant).

- He was also famous as the representative of Imam Ali Naqi (A.S.). The title of "Sammaan (Oil merchant) itself is historical. He used to deliver the wealth, possessions of Imam (A.S.) in an oil can (In order that the intelligence personnel of the Government could not detect his activities, he posed himself as a businessman on Imam (A.S.)'s Order)

Till 254 A.H. he was the representative of Imam Ali Naqi (A.S.) He (A.S.) used to say "Abu Amris a reliable and trustworthy person, whatever he narrates, its on my behalf and whatever he conveys is in fact my message".

After the demise of Imam Ali Naqi(A.S.) in 254 A.H. he became the special representative of Imam Hasan Askari (A.S.) who used to say "Abu Amr is a reliable and trustworthy person. He was relied upon even by the previous Imams and in my life as well as after my death, he is reliable whatever he narrates is on my behalf and his messages are actually my messages".

Imam(A.S.) also says:



"Stand witness that Uthman bin Saeed is my representative. His son, Mohammad Bin Uthman is Mahdi (A.S.)'s representative. when a son (Hazrat Mahdi (A.S.)) was born to Imam Hasan Askari (A.S.), he ordered Abu Amr to distribute ten thousand roties and ten thousand pieces of meat among the Bani Hashim and also sacrifice sheep and goats for Aqeeqah.

In a congregation of forty reliable and selected people of Imam Hasan Askari (A.S.) he introduced Imam Mahdi (A.S.) to them. He mentioned about his Imamate and occultations. Then he emphasised about the representation of Imam Mahdi (A.S.) by Usman bin Saeed, thus "You (all) accept whatever he says for he is the represent-ative of your Imam and affairs are with him."

He participated in all the funeral proceedings of Imam Hasan Askari (A.S.) and executed all orders issued unto him. In 260 A.H. after the martyrdom of Imam Hasan Askari (A.S.) he was appointed as the first special deputy of Imam Mahdi (A.S.). For five years he held this auspicious position. Before his death, on the order of Imam (A.S.) he appointed his son as Imam's represent-ative in front of a group of honourable Shias and handed over all his responsibilities to him.

After the death Uthman Bin Saeed his sons performed all the funeral proceeding and buried him in west of Baghdad.

Shaikh Toosi (A.R.) says that till 447 A. H. people paid homage to him and read his Ziyarat as a pious and righteous person and also as the foster brother of Imam Askari (A.S.) They also recognised him as the special representative of Imam Mahdi (A.S.).

This shows that the extent to which his deputyship was concealed that even after a passage of two hundred years, it was difficult for the people to recognise him. He was a contemporary of the Abbaside Caliph, Motamid.

### (2) THE SECOND SPECIAL REPRESENTATIVE:

Abu Jafar Mohammad Bin Uthman Bin Saeed Amravi.

He succeeded his father after the latter's demise. Imam Hasan Askari (A.S.) himself had emphasised for his deputyship. In his Tawqee (a signed letter) to Mohammad Bin Mahziyar, Imaame Zamana (a.s) said about Mohammad bin Uthman, thus: "May God Protect him, He was our trustworthy person even during his father's life time. May God be pleased with him and his father and bless their souls. He is the successor to his father and has taken his place. Whatever he says on our behalf, are our quotes and he follows our orders dutifully. May God help him. Deeply follow his instructions and seek our opinion through him".

In his Tawqee to Ishaq Ibn Yaqoob Imam (A.S.) said:

"May God be pleased with Mohammad Bin Uthman and his father He is my confidante and reliable man. His writings are my writings."

He was the special representative of Imam (A.S.) for approximately forty years. In the very first Tawqee which he received there was a condolence message on the demise of his father. It's contents were as follows:

"We have come from Allah and unto Him shall we return (Quran). We accept his orders and are satisfied with His commands. Your father passed a decent life and faced a decent death. May God have mercy upon him and enumerate him among His servants (Imams). He was always engrossed in their work. He always strove unceasingly in those works which elevated him in front of God and helped him gained approximately to the Imam (A.S.) May God make him happy and condone his sins. May God increase your rewards and accept your difficulties. You are grief stricken, so are we, his death has affected us as much as it has affected you. May God make him happier in that life. It was due to his sincerity and decency that he was honoured with a son like you who has become his heir and successor.

May God send mercies upon him. I praise the Almighty whose existence is clean from all indecencies of disbelief (and polytheism) whatever God has been entrusted to you by him, He will help you to achieve it. He will help you and grace you, for He is the Master, the Protector and the Sufficer,

Ibn Nooh narrates from the Abu Nasr, the - nephew of Abu Jafar that he had written many books, one of which was on jurisprudence. He wrote whatever he had heard from Imam-e-Zamana (A.S.) and his father Usman. One of these books was "Kitab-ulashrabah" which was passed on after his death to Husayn Bin-Rooh and after him, probably to Ali Ibne Mohammad Seymouri.

Shaykh Saduq (A.R.) narrates the following tradition from Mohammad Ibne-Usman, "I swear by God, Saheb-ul-Amr (A.J.) comes to Mecca every year to perform the rituals of Hajj He sees the people and recognises them but they do not recognise him even after seeing him".

Mohammad Bin Usman was once asked if he had seen Imam-e-Zamana (A.S.). He answered "Yes", the last time that I saw him was in the Holy Kaaba, praying "O Allah fulfil what you have promised Me", then I saw him catching the curtain of Mustajaar-a door opposite to the main door of Kaaba and praying "O Allah" take revenge of your enemies through me". Abu Ali, Abul Hasan Ali Ibn Ahmed narrates, "One day Mohammad Ibn Uthman took me and showed his grave and said "I will die on such day. I will be buried here and this tablet will be with me" (the tablet was inscribed with some Quranic verses and the names of Imams).

When asked about the cause of showing his grave, he replied "I have been ordered to finish all my duties and set things straight".

A few years before his death whenever he was asked about his successor he used to send them to "Husayn Bin Rauh", he expired in the month of Jamadi-ul-Awwal, 305 A.H. He is buried alongside his respected mother in Baghdad, near Kufa Gate Where he resided. He lived during the reign of Motamid, Mukhtafi and Muqtadir, the Abbaside Kings.

### (3) THE THIRD SPECIAL REPRESENTATIVES:

He succeeded Mohammad Bin Uthman, He was a leading personality from the family of Nawbakht. Ali Ibn Mohammad narrates from his uncle that I was sitting besides Mohammad Bin Uthman when he was in his death-bed and talking to him. He says, Ibn-Rauh was sitting near his feet. At that moment, Mohammad Bin Uthman told me. "I have been commanded to make a Will to Husayn Ibn- Rauh" I got up and made Husayn to sit in my place and myself sat near Mohammad Bin Uthman's feet.

Mohammad Bin Uthman began making a Will "Husayn Ibn Rauh Abu Jafar, Nawbakhti, is my heir and successor amongst you after me. He is the medium and channel between you and Hazrat Saheb al Amr (A.J.) You refer to him in your problems and rely on him in your affairs, I was ordered to convey this message and I've done my duty".

The First Tawqee received by Husayn Ibn Rauh, was as follow:

"We know him (Husayn Ibn Rauh) May Allah grant him goodness, his recognition and grace. We received his letter. He is our reliable man He enjoys such a position near us with which he is bound to be happy. May Allah increase His obligations on him. Certainly, he a masterful and powerful person.

Praise be to the God who has no partner. Blessings of Allah be on Mohammad (S.A.) and his progeny". Sunday 6th Shawwal 305A.H.

To appoint Husayn Ibn Rauh after Mohammad Bin Uthman, had two basic reasons

(1) This position was granted to only him who was sincere to such an extent that if the Imam was behind him, he would not reveal his whereabouts even if cut into pieces. Husayn Ibn Rauh, was very sincere.

(2) To remove the doubt in some people's minds that only those who had blood relations or proximity with Mohammad Bin Uthman stood the chance of gaining successorship. None could even imagine that Husayn Ibn Rauh would bag that coveted status. Even the spies of Bani Abbas

could not get a whiff of it because there were people who were very near to Mohammad Bin Uthman.

Everybody considered Husayn Ibn Rauh to be a very knowledgeable person, whether friend or foe. He lived a life of dissimulation (Taqiyyah). Many incidents concerning his discussion with the ruling kings are narrated. He won the hearts of the people through his methods. Many debates are also narrated from him and the source of all his knowledge is the fountain of Ahle Bait's knowledge. Therefore, after one debate, he said "Even if I am thrown from the sky or torn in to pieces by the vultures, I will not say a word of my own on the religion of God whatever, I say, I have learnt from the Divine Proof, God's Peace and blessing be on Him".

Whatever he did was based only on the instructions of Imam Mahdi (A.S.).

Abdu Sahl Nawbakht was asked as to why was Husayn Ibn Rauh appointed as the special representative and why not he (Abu Sahl)? He replied,

"The Imams knows better whom to appoint: I have debates with the opponents of Shiaism, If I was knowing the whereabouts of Imam (A.S.) and during a debate if I could not prove my point, I would reveal his hiding place. But Abul Qasim is not like this If Imam was hiding behind him, he would allow himself to be scissored into pieces but would not show his Imam to the enemies".

Husayn Ibn Rauh was Imam (A.S.)'s special representative for about twenty one years. He expired in Shaban, 326 A.H. and is buried in the courtyard of Ali Ibn Mohammad Nawbakht's house in Baghdad. He was a contemporary of Muqtadir and Raazi, the Abbaside Kings.

#### (4) THE FOURTH SPECIAL REPRESENTATIVE

ABUL HASAN ALI IBN MOHAMMAD SEYMOURI:

He was appointed as the fourth special deputy of Imam Mahdi (A.S.) after the demise of Husain Ibn Rauh. He is remembered as one of the companions of Imam Hasan Askari (A.S.) and the special representative of Imam Mahdi (A.S.) in Baghdad. For three years, he held the coveted post of deputyship. Unlike the previous deputies he could not perform any major task due to his truncated tenure. One of his extra ordinary feats was his prediction of Ibn Babway's demise.

The last Tawqee from Imam (A.S.) received by Ali Ibn Mohammad announced the termination of the period of minor occultation Its contents are as follows:

IN THE NAME OF GOD THE BENEFICIENT, THE MERCIFUL:

O Ali Ibn Mohammad Seymouri May increase the reward of your brothers on account of the difficulties born by you. You will die within six days. Regulate your affairs and sum them up. Do not make a will to anybody. After you, this chain (of special deputyship) will end and it will mark

the beginning of the major occultation. Now, I will re-appear on divine command. But that will be after a long time when the hearts of the people will become hardened and the world will become full of injustice, tyranny and oppression. Yes! there will be some who will claim to be my special deputies. Whoever claims to consult me before the emergence of Sufyani and the heavenly Voice, he is a deceiver and liar. There is no power and strength except that of Allah, the Al-mighty the High."

This is the last letter received from Imam (A.S.)

2. in the minor occultation. After three years of deputyship, Ali Ibn Mohammad Seymouri left this world in Shaban, 329 A.H. He is buried on the Khalanji Highway near Bab-ul-Mahool on the banks of the Abi Eqaab river. His last words were "For God is the Affair and He will himself execute it". He lived during the reign of Muttaqui, the Abbaside Caliph.

For 69 years between 260 A.H. till 329 A.H. four people acted as the medium between Imam (A.S.) and his followers. This duration is called as the Minor occultation. Some people deem this duration to be 74 years. That is because they calculate it from the birth of Imam (A.S.) in 255 A.H. It is certain that the Imam Mahdi (A.S.) did not shoulder the responsibility of Imamate in the life time of Imam Hasan Askari (A.S.).

Therefore, there was no need for Imam Mahdi (A.S.) to be in contact with the people directly, since his respected father was executing it. Hence, the question of the commencement of minor occultation does not arise right from the birth of Mahdi (A.S.).

### SOME PECULIARITIES ABOUT SPECIAL

#### REPRESENTATION:

1) The name of the special deputies were not mentioned in the Tawqeeaat. This was done in order to prevent the Abbaside king's from knowing their names. Also, because this relationship was based on sheer trust and reliability, there arose no particular need to mention the names.

2) Alawis were kept away from deputyship and others were purposefully granted this status because the Alawis were clearly marked in the society and were under strict surveillance and scrutiny of the Government.

3) All of the affairs of the deputies were conducted in Baghdad for the following reasons:

a) At the time of Imam Hasan Askari (A.S.)'s martyrdom, those people who had come from Qum to Sammarra, were told that some-one would be appointed in Baghdad so that they could give their offerings to him and receive Imam (A.S.)'s letter from him".

b) Their apparent involvement was in business, therefore, they did not have the time to go out of Baghdad.

c) These deputies were rarely engaged in social work due to the following reasons

(i) By indulging in social work one's identity doesn't remain secret. And they did not intend to reveal themselves.

(ii) If they participated in social work, they would be marked and become as special representative, while their aim was only to pose as businessmen. This is the cause for the rare information about their lives. Even historians have hardly mentioned anything about them. It is also possible that some historians have documented their biographies but these documents have been destroyed by the enemies of Shiism.

4) They performed only those tasks which were ordered unto them

5) They were informed of the Hidden knowledge only with the permission of Hazrat Vali-eAsr (A.S.).

6) All the tawqees received during the time of the four special deputies, had only one handwriting and people were recognising it. This similarity in writing proved that all these letters were from Imam (A.S.) and people followed them diligently.

7) About the Tawqees one can say :

a) They follow the pattern of traditions.

b) They were answer to questions.

c) Writing and concepts were fixed.

d) They were coming about 2-3 days after the questions.

8) These deputies were keeping themselves concealed from public eyes and lived in dissimulation (Taqaiyyah). For example when Husayn Ibn Rauh gave preference to the reigning caliph, on account of his dissimulation then people prayed for him and the Government could not become aware of his deputyship.

9) It was not necessary that everybody should have had direct contacts with the special representatives, they made their close friends and intimates as the medium between themselves and the masses. For example, Mohammad Ibn Husayn had appointed ten deputies in Baghdad to collect the offerings, among them was Husayn Ibn Rauh.



## SHABAAN 1411 A.H.

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The aims of Special representation can be summed up in the following words: (i) To prepare the people for the major occultation and habituate them to live with their Imam in concealment.

(ii) To take some steps in solving the problems and reformation of the Shia Society.

NOTE:

All references can be found in "Kitab-ulGhaibah", of Shaykh Toosi and "Kamaaluddin" of Ibn Babuwayh.

### Imam Mahdi (a.s.)'s Plan After Reappearance

Ever since man has inhabited the earth, he has had the wish to lead a social life filled with happiness in its true sense and has striven towards this end. If such a wish were not to have an objective existence it would never have been imprinted upon man's inner nature, in the same way that if there were no food there would have been no hunger. Therefore, by reason of inner necessity and determination, the future will see a day when human society will be replete with justice and when all will live in peace and tranquility, when human - beings will be fully possessed of virtue and perfection. The establishment of such a condition will occur through human hands but with Divine succor. And the leader of such a society, who will be the saviour of mankind is none other than MAHDI.

Now let us see what will be the situation during the time of reappearance of Hazrat Mahdi (A.S.) and what would be his Government. The answer to this can be found in the Holy Quran where in Sura Noor Ayat No. 55 it says.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا.

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

With regard to this verse Abu Baseer quotes Imam Sadeq (A.S.) as saying that this verse has been revealed about the Qaem and his companions.

The conclusion which can be derived from the above verse is that

#### **FIRSTLY : UNIVERSAL ISLAMIC GOVERNMENT WILL BE ESTABLISHED**

From the clear-cut promises of the Holy Quran and authentic traditions of Masoomeen (A.S.) it is well known that at the time of reappearance of Hujjat of Allah all the Governments of the world will collapse, there will not remain any regime on earth and the whole world will be changed to one country, one people, one Government, one slogan, one flag and one constitution. And that Government is the right of Hazrat Baqiyatullah with the flag of with the slogan of

بِيعَةُ اللَّهِ

اور ترانہ توحید ہوگا۔

Establishing a Universal Islamic Government is one of the characteristics of Qiyam of Mahdi (A.S.). Imam Baqer (A.S.) said:

"When the Qaem will do Qiyam, the false Governments will be destroyed."

In another tradition he says, "His Government will spread to East and West."

Again Imam Bager (A.S.) in interpreting this verse has said :

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs."

"This verse refers to the Government of Mahdi. Allah will make him and his followers dominant on the earth from East to West and they will manifest the religion of Allah and through him and his followers he will destroy the innovations just as ignorant people had destroyed the truth until there is no sign of oppression left. They will invite the people towards piety and forbid them from the evils and to Allah belongs the end of affairs."

### **SECONDLY :ISLAM WILL BECOME THE UNIVERSAL RELIGION**

Amongst the various aims, the main aim of the Government of Hazrat Baqiyatullah is to put an end to atheism and polythesim and uplift the school of Tauheed.

The Holy Quran has promised that a day will come when the holy rules of Islam will prevail over all the religions and will be the only religion left.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ . (سوره الصف آیت: ٩)

"He it is who sent His Prophet with the guidance and the true religion that He may make it overcome the religions, all of them." (Sura Saff; Ayat 9)

In this verse which has been exactly repeated in three different chapters (Sura Tauba, 33, Sura Fath, 28 and Sura Saff, 9), the aim of Prophets appointment ie. victory of the true religion over all the false religion of the world has been introduced.

With regard to this verse Ali (A.S.) has said : "Has this verse been fulfilled? No never, In fact there should remain no house on the earth except that house from which the cry of "There is no God but Allah"

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Imam Sadeq (A.S.) too interpreting this verse says:

"This verse will not be fulfilled till the Qaem rises. When the Qaem will rise no disbelievers in Allah and polytheist in Imamat of Imam will remain on the earth ... .. If a disbeliever enters inside the stomach of a stone, that stone will cry out'O believers, inside me there is a disbeliever, break me so that you can kill him."

Thus we see that the promise of Allah that the true religion of Islam will prevail over all the religions will be fulfilled in the near future by the hands of Hazrat Vali - Asr (A.S.).

Again the 6th Imam while interpreting the above verse said :

'O Muffazal ! By Allah all the religions will be destroyed, there will no longer remain any difference in opinions and views and Islam will prevail as Allah Taala said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. (ص ٢٧٧، المحجة)

(AL-Mohajjah Page 227)

The Holy Prophet (S.A.W.) too has said:

لَا يَبْقَى أَرْضٌ إِلَّا تُؤَدَّى فِيهَا شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

"There will remain no part of the Earth where the Islamic slogan will not be heard."

(Ref.: Muntakhab-ul-Athar, 293/3).

THIRDLY: - Another important aim of the Government of Hazrat Baqiyatallah (A.S.) will be to put an end to injustice and oppression and to spread social justice in every corner of the world.

From the view-point of Quran one of the aims of sending the prophets is the setting up of social justice amongst the human-being.

(Sura Hadeed; Ayat 25)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ (سوره حدید - آیت ۲۵)

"Certainly We sent Our apostles with clear signs and proofs and sent down with them the Book and the balance that men may conduct themselves with justice."

This verse speaks about the aim of sending the Prophets and the Book and the balance as establishing justice on the earth. But has Justice been established over the earth till today? The Holy Prophet and the Infallible Imams in hundreds of traditions have declared the day of its fulfillment on the day of advent of Hazrat Baqiyatullah (A.S.).

In one traditions with regard to the advent of Hazrat Mahdi (A.S.) has been said by one of Masoomeen (A.S.):

يَطْهَرُ الْأَرْضَ مِنْ كُلِّ جُورٍ وَظُلْمٍ.

"He will clean the Earth from every oppression and injustice." (Ref.: "Kamaluddin Pg. 336)

At that time when the world will be full of Justice many after-effects will be manifested such as

### (A) EQUAL DISTRIBUTION OF WEALTH

The injustices prevalent in our times is not due to deficiency in wealth but due to its unjust distribution. However during the time of Hazrat Baqiyatullah wealth will be equally distributed as explained by Masoom (A.S.)

إِذَا قَامَ مَهْدِيْنَا أَهْلُ الْبَيْتِ قَسَمَ بِالسَّوِيَّةِ وَ عَدَلَ فِي الرَّعِيَّةِ.

"When Our Qaem of Ahle Bait will reappear, he will distribute wealth equally and will establish Justice amongst the people."

### (B) FREE FROM WANT :

Under the auspices Universal Government of Hazrat Baqiyatullah (A.S.) every one will be free from want and no one will be found on this earth who will accept charity and Zakat from a person.

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا.

"A day will come when one will carry gold (coins) to give in charity in the way of Allah (but) no one will be found to accept it. Ref. Sahih Bukhari Vol 2 Pg. 136.

### (C) UNIVERSAL SECURITY :

During the glorious days of Hazrat Mahdi (A.S.) the right of every owner will be given to him; everyone will enjoy from the unlimited bounties of Allah; there will remain no reason for jealousy, grudge and hatred and finally peace and tranquility will engulf the whole world. Imam (A.S.) Says:

وَلَذَهَبَتِ الشُّخْنَاءُ مِنْ قُلُوبِ الْعِبَادِ وَالصُّطْلَحَتِ السِّبَاغُ وَالْبَهَائِمُ حَتَّى تَمْشِيَ الْمَرَأَةُ بَيْنَ الْعِرَاقِ إِلَى الشَّامِ لَا تَضَعُ قَدَمَيْهَا إِلَّا عَلَى النَّبَاتِ وَ عَلَى رَأْسِهَا زَنْبِيلٌ لَا يُهَيِّجُهَا سَبْعٌ وَلَا تَخَافُ.

"Hatred will be wiped off from the hearts of all creatures, the wild and ferocious animals will live in peace together with other quadruped animals together in harmony; a woman with a tray on her head will travel alone from Iraq to Syria; every place will be refreshing and greeny and no animal will give trouble to her and she will not fear and panic."

### **Birth Of Imam Mahdi (a.t.f.s.) In Ahle Sunnah**

A number of traditions have been narrated from the Holy Prophet (s.a.w.a.) of Islam and the truthful Imams of Ahle-bayt (a.s.), regarding the uprising of Qaem-al-Mahdi towards the end of this world and his overthrowing the unjust and tyrant rulers and filling the earth with justice and fair play. Hence the unjust Abbasi caliphs were very much afraid of the uprising of Qaem al Mahdi, They utilized their entire resources to finish him. Ten years before the birth of Hazrat Mahdi (ATFS), the then caliph called his grandfather Imam Ali Naqi(a.s) from Medina to capital Samarra so that a close watch can be made on his family. In the time of Imam Hasan Askari(a.s.), the spies of the government in the forms of doctors midwives and hawkers kept a close watch that if Mahdi-eMawood is born he may be immediately killed. Under these circumstances it was clear that the birth of Imam al Mahdi will be a concealed one like the birth of Hazrat Ibraheem (a.s.) and Hazrat Moosa (a.s.). The concealed birth of Imam al Mahdi(a.s.) was taken by some people that he is not born rather he will be born later. We would like to produce certain arguments as evidences to show that Imam al Mahdi (a.s.) is already born.

1-A lots of traditions have been narrated by the Holy Prophet of Islam and Ahlul-bait (a.s.) that "Hazrat Qaem" is the ninth son of Imam Hussain (a.s.), eighth son of Imam Zainul Abeadeen (a.s.)-----and the son of Imam Hasan Askari (a.s.) These types of glad tidings are in plenty. These traditions have been recorded by Shia and Sunni scholars alike in their books and for the truthfulness of these traditions we can, without an iota of doubt say that Imam al Mahdi is already born otherwise their sayings would be counted as false.

2-Imam Hasan Askari himself has said to an Alawi Sayed, Mohammad bin Ali bin Hamz, "Waliya - e-Khuda and my successor was born on the dawn of 15th Shabaan 255 Hijri".

3-Imam Hasan Askari(a.s.) has showed his son Hazrat Hujjat to many of his servants and trusted followers (who were sure not to give the message to the Abbasi Caliph) and they have given witness to the birth of Hazrat-e-Mahdi(a.s.).

One of the servant of Imam Hasan Askari(a.s.) Abu Ganim Khadim says, "A son was born to Imam Hasan Askari (a.s.). He named him as Mohammad. When the child was three days old, the Holy Imam showed him to his companions and told them that this child will be your leader and my successor."

Hence, Shias without entertaining a slightest doubt believe that Imam al Mahdi (a.s.) is already born to Imam Hasan Askari (a.s.) Their belief on the birth of Imam al Mahdi (a.s.) is as their belief in the birth of Prophet of Islam (s.a.w.a.). As far as Ahle Sunnat are concerned, practically all of them believe in "The reality of Mahdaviyat" but they say that Imam al Mahdi (a.s.) will be born in Akheruz-Zaman.



IT IS NOT AT ALL SURPRISING THAT A FEW OF GREAT UNBAISED AHLE SUNNAT SCHOLARS, HEARING THE CALL OF THEIR CONSCIENCE, TRYING TO PROTECT THE TRUST OF HISTORY HAVE MENTIONED IN THEIR BOOKS IMAMAL MAHDI (A.S.) IS ALREADY BORN TO IMAM HASAN ASKARI (A.S.). The writings of these Ahle Sunnat Scholars are centered around this quotation," Abul Qasim Mohammed bin Askari was born in Samarra in the year 255A.H. or some other year. He is the same Mahdi Mawood who is mentioned in reliable and correct Ahle Sunnat traditions and there is not at all any possibility that he may be some other person".

### **THE AHLE SUNNAT SCHOLARS WHO BELIEVE ON THE BIRTH OF IMAM AL MAHDI :**

Late Shaikh Najmuddeen al Askari in the first chapter of his book 'Al Mahdi al Mawood al Muntazar' have mentioned the names of forty Ahle Sunnat Scholars who accepted the birth of Imam al Mahdi (a.s.) Similarly the contemporary scholar Shaikh Lutfullah Safi in his book Muntakabul Asar has mentioned the names of 26 Ahle sunnat Scholars who are of the opinion that Imam al Mahdi is already born. Here we are quoting 20 narrations for brevity. Those who are interested in more references they may please refer to following books and also other books written on this topic.

1. Mohammed Ibn Talha al Halabi ash Shafae in his book "Matalibus-Sool fi-Manaqibe Ale Rasool" says, "The twelfth chapter about Abil Qasim Mohammed ibn Hasan ----- Al Mahdi, The Proof (of Allah), The Caliph, The pious The Awaited ---- then he was born in Samarra-- till the end of his statement.

And he also says, "Al Mahdi, he is the son of Hasan al Askari and he was born in Samarra." ----- till the end of the statement.

2. Mohammed bin Yousof Al Ganji Shafae in his book "Al Bayan fi Akhbare Sahibuz zaman, page 336 says, "Surely Mahdi is the son of Hasan al Askari he is alive, and existing from Ghaibat till now.

3. Mohammed bin Ahmad Maliki famous as Ibn-Sabbagh in his book Fusool-ul-Mohimmah" page 273 Says "Abul Qasim Mohammed Hujjat Ibn-Hasane-Askari was born in Samarra in 255AH" -----till the end.

4. Sibte-Ibn-Jauzi-e-Hanaf in his book "Tazkeratul Khawas" page 88 (old edition) says. His son (i.e. son of Imam Hasan-e-Askari) is Mohammed who is Imam." Then again he says in the chapter of "Hujjat-al-Mahdi"----"He is Mohammed bin Hasan bin Ali ----- and his Kunniyat is Abul Qasim and he is last Hujjat. The master of time. The Qaem and Awaited and he is last of the Imam"-----till end of the statements. ..

5. Ahmad bin Hajar Al-Makki in his book

Imam Hasan-e-Askari says, "Other than Abul Qasim Mohammed-al-Hujjat he did not have any successor. And his age at the death of his father was five years and Allah gave him wisdom"

### REFERENCES :

1. Shabrawi Shafae Book : Al-Athaaf be hubbil Ashraaf 2. Abdul wahab-e-Sha'araani Book : Al Yawa geet-o-wal Jawaahir 3. Sheikh Abdullah Madani Shafae Book : Ar-Riyaaz uz Zaahirah 4. Serajuddeen Ar Rafai Book : Sehaah ul Akhbaar 5. Al Ustaz Behjat Afandi Book : Muhaakamah 6. Al Hafiz Mohammed bin Mohammed Hanafi Nakshbandi Book : Faslul Khitab. 7. Sulayman Qonduzi-e-Hanafee Book : Yanabee ul Mawaddah. 8. Sablanjee-e-Shafae Book : Noor ul Absaar. 9. Ibn Khallakaan. Book : Wafayaat-ul-Ayaan 10. Ibn Khash shaab Book : Tarikh-o-Mawaaleedil Aimmah 11. Abdul Haq Dahlavi. Book : Risalah -fi- Ahwal-e-Aimmah 12. Mohammed Ameen Baghdadi Sowaidi Book : Sabaak-uz-Zahab

### **Belief In Mahdaiyat & Sunni Scholars**

In the present times, the worldwide condition of Islam is such that, despite of its being divine and veracious (truthful) religion it is despised by many upto the extent of enmity. The reason being 'false propaganda and baseless misconceptions. Same is the condition of belief in 'Mahdaviyat' in Islamic world. And inspite of it being one of the cardinal beliefs, majority of Muslims consider it as fictitious and fabricated one. There is a group among them who either willingly or unwillingly accept this belief due to chain of narrations. But they reject those traditions which is related with the attributes and personality of Hazrat Mahdi (A.S.).

Whatsoever misunderstandings regarding the belief in 'Mahdaviyat' are there, two groups of scholars are responsible for that. Firstly, if we cast a cursory glance on the history of Muslim rulers and their times we will see there were always be a group of people, who apparently by their attires and traits were scholars but in reality their beliefs and ideologies were that of an ignorant man, their behavior were sufficiently convincing of their sycophancy. They were those who at times in order to conceal falsehood and at other times to prove the government as a divine government committed every vicious and villainous deed. Let us call them as "Imitative Scholars", (Since they always imitated the shadow of falsehood.) These scholars went on a spree to propagate against the belief in Mahdaviyat in several ways. Sometimes the traditions related to Mahdaviyat were regarded weak. Sometimes, they added such a phrase to be relevant and suited the Imposter Mahdi' and in this way, they shatter the very foundation of this belief. And following in the foot-steps of the same scholars, some recent scholars have rejected the fundamentals of this belief and considered it an absolutely un-Islamic belief, fabricated by Shias.

"The second group of those who reject this belief are those whose thinking have been influenced by materialistic outlook and they breath in the environment of material-ism. Thus materialism had penetrated even into their beliefs. Consequently, either they reject transcendental and hidden aspects from their base, or they try to mould them into materialistic frame-work. Leave aside the aspect of Mahdaviyat, they have not even spared the belief in Revelation, Prophethood and above all : Monotheism ..... The only reason being that after accepting the materialistic ideas, it is impossible to believe in transcendent ideas. Since the belief in Mahdaviyat is also a belief in hidden concept and more over to believe that Hazrat Mahdi (A.S.) is a mortal like us and though he passes his life amongst us, he is far from our vision. Hence this belief for materialists is like adding insult to injury. Thus to relieve themselves from this belief they reject this idea outrightly and refuse to accept the existence of Hazrat Mahdi (a.s). Subsequently, the refusal of first group increases the haughtiness of the second group.

There are innumerable replies to the doubts and baseless notions of both the forementioned groups. And these doubts themselves are self-contradictory and inherently weak. But it is not possible for us to quote those replies over here. Interested readers may refer to the books compiled redundantly to refute the ideas of skeptics and disbelievers, only through those parameters which are accepted by consensus of Muslims Viz' Quran and Traditions ..... And in this regard, we will also furnish proofs from some very reliable and trustworthy Quranic exponents and traditionalists ..... of 'Ahl-Sunnat from their very authentic books. And for the understanding of a layman we will also produce some historical evidences from history and view points of ancient sunni scholars. So that the truth becomes manifest and explicit and righteous may be notified from them.

1) The Interpreters of Quran · have mentioned countless ayats regarding Hazrat Mahdi (A.S.) from Quran. And moreover many books have been compiled by the name of "MAHDI IN QURAN". But over here we will confine our discussion to those ayats which, interpreters have related it to Hazrat Mahdi (A.S.) by some source or reference.

2) Imam Abu Ishaq Thalabi who is a renown exponent of Quran writes in his exeges is "The ayat of Quran. ....Means. indicates means the war between Quraish and AlMawali in which Quranish will emerge victorious..... relates to .....which means the Rulers of Bai Abbas and ..... is letter related to Hazrat Mahdi which means ! ..... chapter...7 related from Naeem Ibne Hammad)

2) Imam Abu Ishaq Thalabi writes in the .. of 9th ayat of Sura-Kahf which is particular to Ashabe Khaf that Holy Prophet (as) said that: Mahdi (a.s.) will say Salam to Ashabe-Kahf and Ashabe-Kahf will reply to it And by the order of God will again revert to their condition, and will not rise before Quiyamat (2-IqdudDorar-chapter 7).

3) Muqatil Ibn Sulaiman and his followers regarding the ayat ..... opined that it is concerning the re-appearance of Hazrat Mahdi (a.s.). .... Over here refers to ..... (i.e. the hour of re-appearance) of H. Mahdi (a.s.)

4) The author of Nurul-Absaar, Shablanji writes in his book on page no. 188. In the books of tafsir the details of ayat ..... (Sura Zukhruf Ayat) is mentioned as it is pertaining to H. Mahdi (a.s.) who is in the offspring of Janabe-Fatema (a.s.). Reference : As-Sawaaequl Mohreqa page. 96, Isaafur-Raghebin page. 156, Sura Zukhruf ayat-61).

: 5) Allama Shahabuddin who is popularly known as Malakul-Ulama Shamsuddin Ibn Umar AlHindi, who had compiled a tafsir by the name of 'AlBahrul Mawaj writes in his tafsir on the authority of Jabir Ibn Abdullah Ansari, he quotes a tradition that : "Jabir went to meet Janebe-Zahra (a.s.). He saw she is having tablets over which names of Imams were inscribed. who were from the progeny of H.Fatema (s.a.) ..... Then name of Zainul-Abdedin who is the son fo

Husain, who is father of nine Imams, then next Imam Mohammad Baqir (a.s.) and upto the ninth Imam Mohammad (after Husain) who is AlHujjatullah Al-Qaem Imam Mahdi (a.s.) He will disappear, will have long life. Like among believers, Hazrat Isa, Hazrat Ilyas and H.Khir were having longlife and among disbelievers. 'Dajjal' and Saamri' were having long-lives.

### **II Traditionalists.**

1) Ahmed Ibn Hanbal in his 'Musnad' and Tirmizi, Abu Dawood and Ibn Maajah in their 'Sehah' record one tradition verbaton as ..... Translation. "Even if a single day will remain in the tenure of this world, then Allah will raise a man from my progeny who will fill this earth with justice as it will be replete with injustice and oppression". (Is aafur-Raghebin, Nurul-Absar--134, Al-Bayan fi Akhbare -Sahabuz - zaman -85).

2) Similarly, another oft-repeated tradition has been quoted profusely, the contents of which are."In the last days a man will appear from my progeny, whose name will be same as mine and his epithet will be similar to mine. He will fill this earth with equity and justice as it will be fraught with injustice and oppression". (Tazkeratul-Khaowas, Sibte Ibn Jauzi-204)

3) Abu Saeed Khudri says that : 'I heard Prophet of Allah saying that: "After me there will be twelve Imams, among them ninth after Husain will be "Mahdi." (Nurul-Absar -Shablanji page 255.)

4) Holy Prophet (s) said : Mahdi is from my progeny from the offspring of H.Fatema Zahra (S.A.) "(Sunan Abi Dawood-Kitabul-Mahdi, Vol-4-page.151)

5) Holy Prophet (s) said: "Whoever denies the uprising of Hazrat Mahdi (a.s.) has denied each and everthing revealed upon me and as a result becomes infidel". (Faraedus-Simtain-Hamuiy).

2. The aforementioned traditions are authentic and explicitly regarding Hazrat Mahdi (a.s.) who will rise in the last days, who is from the progeny of Imam Husain (a.s.) and H.Fatema (s.a.). Particularly, the last tradition shows the importance of this belief viz. 'the disbelievers in this (H.Mahdi) is like disbeliever in Quran and is an infidel. Although, this much is sufficient for ..... i.e. men of understanding, but we for the sake of utmost satisfaction delve into the view points of Scholars.

### **III Scholars:**

1) Sayed Ahmed Zaini Dahlan, the Mufti of Makka Opines on the traditions pertaining to 'Mahdi' (a.s.) that : "Such traditions are Mutawatir' (too profusely repeated), among them some are 'Sahih' (Correct), some are 'Hasan. (approved Good) and some are 'Zaif (weak)".

It is crystal clear from the statement of Mufti of Makka, that though some traditions are "weak" but still they are Mutawatir (i.e. profusely quoted). And it is well-known to the learned-men, especially those who are expert in)..... Ilme - Rejaal' (study of narrators of traditions) that if any tradition attains the merit of 'Tawatur' (continuously & profusely repeated) then some weak traditions cannot effect its authenticity and we have pointed towards this fact in our various editions sufficiently.

2- In Al-Lumaat, Shaikh Abdul haq wrote: "The traditions regarding the existence of H.Mahdi are abundant, from which it is clear that Mahdi (a.s.) will be from the progeny of Fatema Zahra (s.a.) (Footnote of Sahih Tirmizi vol. 2 page 46.)

3. Allama and faqihatul-Harmain, Abu Abdullah Mohammad Yusuf Al-Quraishi, Al-GanjiShafei has devoted one entire chapter to this subject, which is fifteenth chapter of his book, the subject is "The proof for life, existence, seclusion and remaining alive of Mahdi upto now" and in this chapter he has propounded some incontrovertible proofs in support of his claim.

(Al-Bayan - fi Akhbare- Sahibuzzaman - page, 102)

4-Aalimul - Allama - Shamsuddin Yusuf AlHanafi - Sibte ibn Jauzi ..... that Mahdi (a.s.) is Mohammad bin Hasan ..... bin Ali bin Abi Talib (a.s.), his epithet is Abu Abdullah, Abul - Qasim, he is Khalaful Hujjat, Sahebuzzaman, Qaem-al- Muntazar and last Imam (a.s.).

5- Qazi Behlul Behjat writes. "The birth of Imam Mahdi (a.s.) occurred on 15th Shabaan 255 A.H., his mother was Narjis Khatun, his father expired, when he was only 5 years old". He continues .... 'he had two occultations firstly Ghaibate-Sughra (Minor Occultation) and secondly Ghaibate-Kubra (Major occultation) and he will remain alive until Allah permits him to re-appear and fill the earth with equity and justice as it would be filled with tyranny and oppression."

(Tarikhe - Aale Mohammad-page, 270.).

6- Shahabuddin Ibn Hajar Al-Hanafi states that Mahdi age at the time of his father's demise was 5 years. He was bestowed with wisdom and erudition. He is known by the name of 'Al-Qaem - Al-Muntazar. (As-Sawaequl-Mohreqa page, 124)

Apart from these scholars many other Jurists have also given their verdicts in favour of existence of Hazrat Mahdi (a.s.), some of them are as below:



1) Abu Suroor Ahmed bin Ziyaa Al - Hanfi 2) Mohammad bin Mohammad Al-Maleki 3)Yahya bin Mohammad bin Al-Hanbali

Let us now analyse the viewpoints of ancient and reliable historians regarding H.Mahdi(a.s.) in the historical perspective. So that his existence may be proved from all the angles and viewpoints.

#### IV. Historians

1- Qazi Ahmed Ibn Khallakaan writes: "Abul Qasim Mohammad bin Hasan Askari .....who according to the creed of Imamiyat is twelfth Imam, and is known by the name of Al-Hujjah. And Ibne Arzaq in his history (Mayafareqin) has also recorded the date of birth of Hazrat Mahdi (a.s.). (Wafayatul-Aajen-vol.3 page, 316.)

2- Abu Mohammad Abdullah bin Mohammad bin Al-Khashaab indites in his book of history; Mawalidul Aaimma wafyatuhum'. "He is the bearer of two names, 'Al-Khalaf and Mohammad' and he will reappear in the last days of era. A part of the cloud will always shadow him on his head. Wherever he may go this cloud will also accompany him while shadowing over-head. And a very eloquent voice will be heard from grand heavens ..... that, this is Mahdi".

(AlMajalisus saniyyah vol.5 page, 586.)

3- Historian Abdul Malik Usaami Makki while writing about H.Mahdi (a.s.) states that "Mohammad Mahdi (a.s.) son of Hasan Askari (a.s.) son of Ali Taqi (a.s.) son of ..... son of Ali bin Abi Talib (May Allah be pleased with all of them). His birth took place on Friday on 15th Shabaan, 255 A.H. And this is most accurate year of birth. His mother's name was Susan' or 'Nirjis'. His epithet is Abul Qasim and his agnomen are AlHujjah, Al- Khalafe - Saleh Al-Qaem - Al-Muntazar, Sahebuz-zaman and 'Mahdi' And among these 'Mahdi' is the most famous title". He writes further while explaining the matter in detail regarding his personality. .... broad and sturdy shoulders, with a handsome and pleasing face, beautiful hairs and broad forehead. His father expired when he was only five years old." (Samatun-Nujum-il-awaali- vol.4 page, 138)

4- Shaikh Akbar Mohyiddin Ibn Arabi in his 'Futuhaat' writes about the uprising of Mahdi (a.s.) that "He will not reappear unless the world is filled with injustice and oppression to such an extent that a single day is left in the tenure of this world. He will be from the offspring of the Prophet(s) and progeny of Fatema (s.a.). His forefather is Imam Husain (a.s.) and his father is Imam Hasan Askari(a.s.)".

From all the proofs mentioned above it is proved that the Belief in Mahdaviyat' is one of the branches of the tree of Islamic creed. Last Prophet Hazrat Mohammad Mustafa (s.a.w.) has explained quite many traditions in this regard, from which it is proved that Hazrat Mahdi (a.s.)

is from the progeny of Fatema, son of Imam Hasan Askari (a.s.) and twelfth Imam, finally Prophet (s) has also mentioned about his two occultations. And Keeping the importance of belief in view, it is also explained that denying the belief is tantamount to accept infidelity. (Kufr.). Especially those traditions of Prophet(s) which expound the concept of occultations and longevity is for the attention of those scholars whose ideology is influenced and affected by materialism and hence they have rejected this belief outrightly.

### Denial Of Mahdi (a.s.) Is Blasphemy

Here we will prove that the denial of Imam-eZamana (A.S.) is synonymous to infidelity. First of all we should know what is the actual meaning of idolatry and who is an idolator? Fourteen hundred years ago part of the globe known as Arabia was the cradle of ignorance and its inhabitants were in a state of illitracy and uneducation. The darkness of ignorance illuminated with the advent of Islam brought by Prophet Hazrat Mohammad Mustafa (Peace be on him and and his progeny). The people one after the other embraced Islam with few exceptions who due to racial and tribal hatred refused to accept the Prophet of God and were hell-bent to falsify the Holy Book descended on him by the God. It is clear that he who refuses to acknowledge him as Prophet and has no faith in his teachings and in Quran and in Doomsday. (Last day of judgment) is an infidel even if he claims to believe in all previous prophets and he can be called as an infidel. It is accepted by the Shias and Sunnis as well that the Prophet-hood of Hazrat Mohammad Mustafa is established by the Quran as well as by narration (Hadees). The Quran acclaimed Mohammad (Peace be on him and an his progeny) is not the father of any one of you. He is the apostle and last Prophet of God" There is a Hadees of Hazrat Mohammad Mustafa.(Peace be on him and and his progeny) that resembles the above Sura of the Holy Book. The Prophet speaks that " Thirty of my followers would claim to be Prophets after me though I am the last and there will be no Prophet after me." Thus a person who has faith in any Prophet after the holy prophet and in any other book after Holy Quran is also an infidel as the finality of prophethood and Quran is an established fact by Quran itself and one who denies it is an infidel. In the same way even Mahdaviyat is a established fact by Quran and one who rejects it will be an infidel.

The Quran and the belief in Mahdaviyat: "And most surely it is a knowledge of the hour, therefore have no doubt about it." (Zukhruf: 61)

The great well-known Sunni interpretor of Quran, Muqaatil bin Sulaiman, says about the above verse as follows:

"This verse is revealed about Mahdi."

1. Al-Bayan fi Akhbare Saheb ez Zamaan of Hafiz Ganji Shafae, P. 109. 2. As'aaf-ur-Raaghebeen of Ibne Subbaan, P. 156. 3. As-Sawaaeq ul Muhreqah, of Ibn Hajar Asqalaani, P. 96. 4. Tafseer-o-Durril Mansoor of Hafiz Jalaaluddeen Suyooti, Vol. 6, P. 21. 5. Noorul Absaar of Shablanji, P. 153. 6. Yanaabeeul Mawaddah, of Hafiz Sulayman Qondoozi, P. 470. Shablunji Shafai writes, When the Imam (A.S.) would re-appear, he would stand with his back against the wall of Kaaba. When all his 313 (three hundred thirteen) followers would gather around him, the Imam (A.S.) would recite the above Sura and would speak to them that "Imam the last sign of Allah send towards you." All his followers would address him "Assalamu-Alaikaya Baquet allah". (Oh! the

last sign of Allah our good wishes and salaam be on you). (Noor ul- Absar P- 172) Scholar Shafai Mohammad Ibn Ibrahim Hamavi writes about the above Sura that Hasan Ibn Khalid enquired from Imam Ali bin Musa (A.S.) the meaning of "Waqtul Maloom the Imam (A.S.) replied' that its meaning is the day of reappearance of Imam Mehdi (A.S.)." It is decided to appoint them as leaders who are made weak on the earth." Ibn Abil Hadeed writes in his book that this Sura is directly connected with Imam Mahdi (A.S.). (Sharh-e-Ibn Abil Hadid Vol. 4, p.336.Number of verses of this type are written in the Holy Book also.) The above Suras are ample proofs that there is a mention of Imam-e-Zaman (A.S.) in Quran also and they all are supported by the Shia as well Sunni ullaama and Scholars.

Admiration of Imam (A.S.) in the Traditions:

Ahadees-e-Nabavi-Sayings related by the Holy Prophet of God (S.A.) are all written in books of narrations. About the Prophet himself the God had said "the obedience to Prophet (A.S.) is the obedience to God." (Nisa.80)

2. Accept whatever is given to you by the Prophet and refrain from things for-bidden by him. (Hashr :7)

3. He never speaks of his own unless Commanded by the God to do so through the divine message.

From the above three verses the following facts are now established without doubt:1. Allegiance to the Prophet amounts to allegiance to God. To deny him is to deny God. Recieve whatever is given by him. Whatever he speaks is actually the Command of God. Let us see what that Prophet in whose praise the above three verses have descended, has said about Imam (A.S.). "=="Declination of the re-appearance of Imam (A.S.) is the refusal of all that has come down to the Prophet from the God. Refrence 1; Ibn-eHajare Asqalani in Lesanol Mizan page 2; by Ibne-Hajare Maci Shafaii, Qaulul Mukhtasar fi alamate-e-Mahdi il Muntazar page56; 3; Hamuyi in Faraedus-Simtain Vol : 2 This Hadees and appropriateness of its sources provides no opportunity for criticism at all in any form. It openly declares him as an infidel who disagrees with the re-appearance of Imam (A.S.) and conceives that only the Quran is sufficient for his guidance. The above is a glaring instance of the re-appearance of Imam (A.S.). A day can not be transformed into night by closing one's eyes. One would be called blind if one denies a existence of moon in the moon lit night. As one who has no faith in Islam and not following its tenet is an infidel. So also the belief in Mahdaviyat can also be judged in that light. It has found mention in Quran and as well as traditions. So disagreement with Mahdaviyat amounts to infidelity. The scholars, ulama and writers of all the sects of Islam like Hambali; Shafai; Maleki, Hanafi; Wahabi Ashaira and Mutazela have finally agreed that the faith in Mahdaviyat is one of

the essentials of religion and the refusalis at par with infidelity. The above is mentioned in the following books by following authors:

- (1) Alburhan fi alamate Mahdi aakheruz zaman by Muttaqie Hindi chap.13;
- (2) Sharah-e-Nahul Balaha by Ibn Abil Hadid Mutazeli Vol 2, p.535
- (3) Muqaddama-e-Ibn-e-Khaldun page 367
- (4) Sabaaekuz Zahab by Suwaidi page 78;
- (5) Ghayatul Mamool by Shaikh Nasif page 362and 381;
- (6)Aqida Ahle Sunnat wal Asaar Fi Mahdie Muntazer.....by Abul Mohsine Wahabi
- (7)Lesan ul Mizan by Ibn-e-Hajare Asqalaani V5 Page 130
- (8) Al Qaul ul Mukhtasar fi Mehdi il Muntazar by Ibn Hajari Haithami page 56.
- (9) Al Faraydus Simtain by Hamuyi p-3.

Have the founders of different sects of Islam in their authentic religious books adjudged wrongly? These so called founders and pillars of their sects in their books after indepth study of Quran, Ahadees and History have arrived at this decision. We can only then see the things in their true form by removing the spectacle of bigotry and orthodoxy. Pointing a finger in one's direction without proof is ignorance.

In the end it can be concluded as follows:

1. Mahdaviyat is a religious belief. It has found mention both in Quran as well as in Ahadees.
2. Denial from this faith is in fact denial fromIslamic tenets such persons are called infidels.
3. Those who have no faith in it and hide the facts are doing so due to sectarian bigotry. If any one inspite of knowing these facts is refusing to accept he should be ready to brave the anger of Imam (A.S.) on the day of his re-appearance: Then we can not say that the facts were not known to us. On the day of judgement all will be presented before God, then according to the saying (Hadees) of the Prophet (A.S.) that "one" who will die without knowing the Imam of his time will die as an infidel. Then according to Quran "On that day all mankind would be called along with their Imams." Beware of that day when you (Muslims) would also be told to come out from the queue and to stand along with infidels. Then those Muslims would ask with wonder, Oh God! We were all Muslims. Then they would be questioned whether they were knowing the Imam of their time. 1. Faraedus Simtain page 2 2. Al-Qaulul Mukhtasar Fi Alamaate Mahdi Mentazar by Ibn Hajare Makki Shafai Page 56

**FORTY TRADITIONS FROM IMAM MAHDI (A.S.)**

1. "I am the Mahdi. I am the Qaem of the time" (BiharV.52 p.2)  
أَنَا الْمَهْدِيُّ أَنَا قَائِمُ الزَّمَانِ.
2. "I am the one who will fill it (the earth with justice as it would be full of tyranny." (Bihar, V. 52,p.2)  
أَنَا الَّذِي أَمْلُؤُهَا عَدْلًا كَمَا مُلِنَتْ ظُلْمًا وَ جَوْرًا .
3. "I am the remainder of Allah in His earth." (Bihar, V.52,p 24)  
أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ.
4. "I am the avenger from His enemies" (Bihar,V,52 p 24)  
أَنَا الْمُنتَقِمُ مِنْ أَعْدَائِهِ.
5. "I am the seal of successors." (Bihar V,52 p30)  
أَنَا خَاتَمُ الْأَوْصِيَاءِ.
6. And through me shall Allah, the Mighty and Glorious, drive away the calamities from my progeny and my Shias." (Bihar,V,52, p.30)  
رَبِّي يَذْفَعُ اللَّهُ عَزَّ وَجَلَّ الْبَلَاءَ عَنْ أَهْلِي وَ شِيعَتِي.
7. "Surely, I am indeed the (cause of) security for the inhabitant of the earth." (Bihar V 53 p 181)  
إِنِّي لَأَمَانٌ لِأَهْلِ الْأَرْضِ.
8. "When Allah permits us to speak, truth will prevail and falsehood will vanish." (Bihar, V.53,p 196)  
إِذَا أَدِنَ اللَّهُ لَنَا فِي الْقَوْلِ ظَهَرَ ضِ الْحَقُّ وَ أَضْمَحَلَ الْبَاطِلُ.
9. "And as for those who fix the time (of re-appearance) they are liars." (Bihar, V,53 p.181)  
وَ أَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ تَعَالَى ذِكْرُهُ.
10. "Invoke more for the hasteing of the re-appearance, for surely this is your safety." (Bihar.)  
وَ كَذَّبَ الْوَقَاتُونَ.

11. "There were none of my fore fathers except that the allegiance of the oppressive rulers of their times was in their necks." (i.e. the previous Imams were forced to pay allegiance).

وَ أَكْثَرُوا الدَّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجَكُمْ.

12. "As for deriving benefit from me in my occultation is like deriving benefit from the sun when it hides behind the clouds." (Bihar,V.53,p181)

وَ أَنَّى أَخْرُجُ حِينَ أَخْرُجُ وَلَا بَيْعَةَ لِأَحَدٍ مِنَ اللُّوَاعِثِ فِي عُقُقِي.

13. "And surely on my re-appearance, whenever I reappear, there will be no allegiance in my neck of any of the oppressive tyrants." (Bihar.V,53,p 181).

وَ أَمَّا وَجْهُ الْإِنْتِفَاعِ بِي فِي غَيْبَتِي فَكَالْإِنْتِفَاعِ بِالشَّمْسِ إِذَا غَيَّبَهَا عَنِ الْإِبْصَارِ السَّحَابُ.

14. "If any incident occurs (now) then refer for it to the narrators of our traditions. For surely, they are my proof on you and I am the proof of Allah upon them." (Bihar, V.53, p 181)

وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ.

15. "For surely our knowledge encompasses information about you and none of your news is concealed from us." (Bihar ,V.53,p 175)

فَإِنَّا يُحِيطُ عِلْمُنَا بِأَنْبَاءِكُمْ وَ لَا يَغْرُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ.

16. "Surely, we do not neglect your conditions nor are we forgetful of your remembrance."

(Bihar, V.53 p175).

إِنَّا غَيْرُ مُهْمِلِينَ لِمُرَاعَاتِكُمْ وَ لَا نَاسِينَ لِذِكْرِكُمْ.

17. "Then each one of you should do those deeds which bring you closer to | our love."

(Bihar, V.53. p 176).

فَيَعْمَلْ كُلُّ امْرِئٍ مِنْكُمْ مَا يَقْرُبُ بِهِ مِنْ مَحَبَّتِنَا.

18. "And you must refrain from (all such acts) which make you nearer to our displeasure and our anger." (Bihar 53/176).

وَ لِيَتَجَنَّبَ مَا يُدْنِيهِ مِنْ كَرَاهِيَّتِنَا وَ سَخَطِنَا.

19. "Then nothing keeps us away from them except that they attach to us what we dislike."

(Bihar. 53/177).

فَمَا يَحْبِسُنَا عَنْهُمْ إِلَّا مَا يَتَّصِلُ بِنَا مِمَّا نَكْرَهُهُ.

20. "As for your wealth, we shall not accept it except that it should be purified (halaal). Then whoever wants, he can associate (with us) and whoever wants, he can sever."

(Bihar ,V53 p 180).

أَمَّا أَمْوَالُكُمْ فَمَا نَقْبَلُهَا إِلَّا لِتَطَهَّرُوا فَمَنْ شَاءَ فَلْيَصِلْ وَ مَنْ شَاءَ فَلْيَقْطَعْ

21. "Whoever eats from our wealth (ie. Khums) even an iota then he is taking fire in his abdomen and soon shall he be casted in it."

(Bihar V.53, p 183).

مَنْ أَكَلَ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَ سَيَصْلَى سَعِيرًا.

22. "Allah's, the Mighty and the Glorious, Destinities are not overpowered, and His intentions are not rejected, and His Grace is not left behind."

(Bihar 53 /191).

أَقْدَارُ اللَّهِ عَزَّ وَ جَلَّ لَا تُغَالِبُ وَ إِرَادَتُهُ لَا تُرَدُّ وَ تَوْفِيقُهُ لَا يُسْبَقُ.

23. "Seeking knowledge through any other means than us Ahle Bait, tantamounts to denial (in our mastership)."

(Kitab Deen-o-Fitrat: Vol - 1)

طَلَبُ الْمَعَارِفِ مِنْ غَيْرِ طَرِيقِنَا أَهْلُ الْبَيْتِ مُسَاوِقٌ لِانْكَارِنَا.

24. "Surely Allah the Almighty,did not create the creatures in vain and did not provide them freedom without reason."

(Bihar V 53 /194).

إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخُلُقَ عَبَثًا وَ لَا أَهْمَلَهُمْ سُدًى.

25. "(Allah) sent Mohammad (SAWA) as a mercy unto the worlds and completed his bounties, through him."

(Bihar ,53 /194)

بَعَثَ مُحَمَّدًا ص رَحْمَةً لِلْعَالَمِينَ وَ تَمَّمَ بِهِ نِعْمَتَهُ.

26. "And He sealed through him (Mohammad S.A.) His prophets and sent him to the whole of mankind."

(Bihar 53/194)



وَحَتَمَ بِهِ أَنْبِيَاءَهُ وَ أَرْسَلَهُ إِلَى النَّاسِ كَافَّةً

27. "Surely, the earth can never be void of a divine proof, whether he is seen or hidden."

(Bihar 53 /191).

أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِمَّا ظَاهِرًا وَ إِمَّا مَغْمُور

28. "Allah, Mighty and Glorious be He, has denied the truth any thing except perfection and falsehood except destruction."  
(Bihar,53 /193)

أَبَى اللَّهُ عَزَّ وَ جَلَّ لِلْحَقِّ إِلَّا إِتْمَامًا وَ لِلْبَاطِلِ إِلَّا زُهُوقًا

29. "Certainly there is no (physical) relationship between Allah, Mighty and Glorious be He and any body else."  
(Bihar 53 /180)

أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ أَحَدٍ قَرَابَةٌ.

30. "Nothing is better than namaz to make shaitan bite the dust, then perform namaz and make Shaitan bite the dust."  
(Bihar 53/182).

فَمَا أَرْغَمَ أَنْفَ الشَّيْطَانِ بِشَيْءٍ مِثْلَ الصَّلَاةِ فَصَلَّاهَا وَ أَرْغَمَ أَنْفَ الشَّيْطَانِ

31. "The thanks giving prostration obligatory Sunnah."

(Bihar 53 p 161).

is amongst the most necessary and

سَجْدَةُ الشُّكْرِ مِنَ الزَّمِ السُّنَنِ وَ أَوْجِبَهَا

32. "I seek refuge in Allah from blindness after vision."

(Bihar 53 /191).

أَعُوذُ بِاللَّهِ مِنَ الْعَسَى بَعْدَ الْجَلَاءِ

33. "And from staying off after guidance."

(53/191)

وَمِنَ الضَّلَالَةِ بَعْدَ الْهُدَى.

34. "And from the destructive acts and demolishing instigations."

(Bihar 53/191)

وَ مِنْ مُوبِقَاتِ الْأَعْمَالِ وَ مُرْدِيَاتِ الْفِتَنِ

35. "If you seek guidance you will be guided and if you search, you will find (the path)."

(Kamaluddin Vol 2. p 502)

إِنْ اسْتَرْشَدْتَ أَرْضِدْتَ وَ إِنْ طَلَبْتَ وَجَدْتَ

36. "Then do not ask questions which do not hold any meaning for you." (Bihar, V - 53, P-181)

فَاغْلُظُوا بَابَ السُّؤَالِ عَمَّا لَا يَغْنِيْكُمْ

37. "And do not put yourself into (unnecessary) trouble in gaining knowledge in which you have sufficed yourself." (Bihar 53/181)

وَلَا تَتَكَلَّفُوا عِلْمَ مَا قَدْ كَفَيْتُمْ.

38. "Surely the truth is with us and in us and non can say like this except us. And if any one says then he is a liar a deceiver. None claims thus other than us except a strayed and lost one.

أَنَّ الْحَقَّ مَعَنَا وَ فِيْنَا وَلَا يَقُولُ ذَالِكِ سِوَانَا إِلَّا كَذَّابٌ مُفْتَرٍّ وَلَا يَضُرُّ عِنْدَهُ غَيْرُنَا إِلَّا ضَالٌّ غَوِيٌّ.

39. "Our hearts are the vessels for Allah's intentions." Then whenever He is pleased, We are pleased." (Bihar V. 52/p 51).

قُلُوبُنَا أَرْعِيَّةٌ لِمَشِيَّةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا

40. Ifour Shias (May Allah give them opportunity of obedience) would be firm on their promises wholeheartedly, our meeting would not be delayed

وَلَوْ أَنَّ أَشْيَاعَنَا (وَفَقَهُمُ اللَّهُ لَطَاعَتِهِ) عَلَى اجْتِمَاعٍ مِنْ الْقُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ عَلَيْهِمْ لَمَّا تَأَخَّرَ عَنْهُمْ الْيَمْنُ بِلِقَائِنَا.