

## Palpitation and Soothing of The Heart

This is a story based on facts, which was told by a youth who had this entire experience. I had decorated this incident in the concealed compartments of my memories but did not have the inclination of jotting it down. Suddenly, while crying for the beloved son of Hazrat Zahra (s.a.), Imam-e-Zamaana (a.t.f.s.), a thought arose in my mind to pen down the experience of this youth. Perhaps, I may become eligible for a little divine reward.

### His Experience in His Own Words

My house was on the northern side of the village. A little further down north, there were vast tracts of fields, followed by gardens and orchards and apparently limitless jungles. My house was made of thick walls constructed by plaster of old soil. There were large verandahs with tile roofs. Numerous charpoys were laid in the verandahs. Two of my sisters were sleeping on the charpoys. On yet another charpoy, my mother was sleeping on a starch-white bed-sheet. The silver box of beetle-leaves was kept near her feet. Two-thirds of the night had passed. I was engrossed in reading, resting my elbow on an old table that creaked at the slightest of movements. Creaks that helped me remain awake and concentrate on my books.

Monsoon had already set in. As soon as it was evening, rains came down. Small droplets of water descended unceasingly. Rain drops falling on the tile roof made for lilting tune and the meeting of rain drops from the roof to the ground made for such sweet sound as if the atmosphere was dancing to this tune. As for my age, it would suffice to say that my youth was in its prime.

My mother was chronically ill. In those times, the beetle-leaves box was a sign of noble families. I addressed my mother as 'Ammā'. She had made us, her children, habitual worshippers, to the extent that she had instilled in us the importance of the night-vigil prayers (namaaz-e-shab or salaah al-lail). Truly, a good mother sacrifices her last breath in this world for her children. She adorns their hereafter in a way that they maintain the freshness of her breaths till the end of their lives.

My mother was extremely faint-hearted. She had terrible palpitations. Being chronically ill, she was very frail. Yet, we all brothers and sisters understood the hints and indications of her eyes and tried our best to be at her service. She was exceedingly terrified at the thundering of the clouds and the ferocious shrieks of lightning. Occasionally, she used to start shivering while all of us siblings comforted and pacified her. But on hearing the sounds of lightning and thunder, she gobbled up one beetle-leaf after another and consumed gallons of water.

That night, which incidentally was the starting point of our discussion, it was pouring heavily. A cool breeze was blowing. Suddenly, I heard my mother groaning. I became restless, closed my

book, went up to her and start pressing her feet. The incessant sound of raindrops in the courtyard was clearly audible. These drops were the source of comfort for the entire universe; as if they were descending on earth with the gift of deep sleep. Although the drops brought the news of the onset of rains, for me, they were like monsoon on fire. Each drop was emitting smoke that pierced the eyes, as if sleep was grimacing at awakening from a distant. For, I could not enjoy the pleasure of any bounty with my mother so ill. I was so disgusted that my revulsion encompassed all and sundry. I could not see beyond my mother.

Suddenly, the rains became even more intense. The fearsome sounds of thunder and lightning jolted the entire atmosphere at frequent intervals. It also forced my mother out of her sleep as well as her bed. She drank a glass of water. But the constant thunder and lightning only increased her palpitation and fright. Fright that made her pace up and down, as she muttered, 'Al-Amaan, Al-Amaan, Ya Saahebaz Zamaan' interjecting her cries for help with the verse of the Holy Quran, 'The thunder glorifies Him with His praise and the angels (praise) out of His fear'.

When the thunder and lighting decreased and her palpitation was replaced with comfort, asked her the reason for her calling out, 'Al-Amaan, Al-Amaan, Ya Saahebaz Zamaan'. She shot back, 'What are you trying to imply?' | said, 'Do you know the meaning of this statement?' She replied, 'Of course! It means that O my master, O my twelfth Imam, O my living Imam, O the one living in occultation, please ensure my safety.' 'But he is in occultation. How can he listen to your cries for help? And when he cannot hear your cries for help, how can he ensure your safety?'

Her frail face was now wearing a forceful frown. Scolding me, she said, 'Stupid, go away from here.' pleaded innocence, 'Mother, did I say something wrong?' She retorted, 'You have insulted my master.' | asked, 'How?' She shot back strongly, 'You are aware that he is in occultation but don't you know that he is the master of time. That is, he is the master of the era. The seasons of summer, winter and monsoon are directed by him. The pulse of time is in the power of our master, Hazrat Mahdi (a.t.f.s.), and hence, there cannot be a moment when time does not pay heed to the cries of his lovers.'

Seeing her in the mood to answer my questions, I seized the opportunity and enquired, 'Mother! If he does really hear your cry for help, why doesn't he grant you security? You are so frightened as if you don't have any refuge. And in your own words Imam is your refuge who also controls all the forces of nature!!

Demonstrating her sharp wit, my mother asked, 'Ok, tell me, from where did you learn all this?' I replied, 'Mother, when I remember my Imam (a.s.), my heart gains immense contentment. Just give a thought to the oppressed captives who were with the fourth Imam, Hazrat Sajjad (a.s.) after the event of Karbala.

## SHABAAN 1428 A.H.

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The demise

Allamah spent his entire life awaiting Imam-e-Zamaana (a.t.f.s.) and searching for him. He expired in 1212 A.H.

As per the will of Allamah, Mirza Mahdi Shahrastani led his funeral prayers and he was buried next to the shrine of Shaikh Tusi (r.a.)...

It is mentioned in the book Fawaaedur Rejalayah:

"When this great scholar and jurist was being buried, those present heard a call,

بِإِلَهِ قَبْرِكَ مِنْ قَبْرِ تَصَمَّنُهُ  
عِلْمَ النَّبِيِّينَ مِنْ نُوحٍ إِلَى الْخَلْفِ

"Your grave is among those graves which carries the knowledge of the prophets from Nuh (a.s.) till the end."

كَانَتْ حَيَاتِكَ أَحْيَاءَ لِمَا شَرَعُوا  
وَفِي مَمَاتِكَ مَوْتَ الْعِلْمِ وَالشَّرَفِ

Your life was spent in the revival of Islam and with your death, knowledge and honour too died."

### The Possibilities Of Meeting Hazrat Imam-e-Zamana (a.t.f.s.)

One of the responsibilities of the believers during the occultation of Hazrat imam-e-Zamaana (ait.f.s.) is daily recitation of Dua-e-Ahad after the morning prayers. Hazrat Imam Ja'far Sadiq (a.s.) says

"Whoever will recite this dua for forty days then Allah will enlist him among the aides of our Qaem and if he dies before his reappearance then Allah will raise him after death so that he can serve the Imam of his time."

One of the phrases of this important dua is:

اللَّهُمَّ ارِنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْغُرَّةَ الْحَمِيدَةَ وَاجْعَلْ نَاطِرِي بِنَظْرَةِ مَنْي إِلَيْهِ.

"O Allah bestow on me the sight of the beautiful guide and his dazzling forehead. Let one glimpse of him, have a kohl-like effect on my eyes, which will illuminate my vision."

In the dua of Asr-e-Ghaibat, we find the following phrase:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرِيْنِي وَلِيَّ أَمْرِكَ

"O Allah: I implore you to let me see the Valiye-Amr"

Similar such phrases and expressions are found in other duas related to Hazrat

Imam-e-Zamaana (a.t.f.s.). In Dua-e-Nudbah, a believer remembers his Imam, and pleads with him in this manner:

"It is indeed very hard for me to bear that I can see everyone but am unable to see you"

All these lamentations that have been related by the Infallibles (a.s.) state the practical possibilities of meeting in Occultation. These clearly indicate that during the occultation of Imam-e-Zamaana (a.t.f.s.), it is possible to meet him but of course by the consent of Allah.

### **The Concept of Occultation**

Incidentally, we have discussed the exact import and concept of Occultation in earlier editions of Al Muntazar. However, for the uninitiated, we will just give a quick definition of Occultation. The occultation of Imam (a.s.) does not in any manner means that he is living in a cave or a basement and has no interaction with the people,

Rather, occultation means that Hazrat Imam-e-Asr (a.t.f.s.) is living in a state of anonymity and people do not recognize him. Of course, Imam (a.s.) moves around among the people,

## SHABAAN 1428 A.H.

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redresses their grievances and helps them in calamities but people fail to recognize him. Hazrat Imam Jafar Sadiq (a.s.) says:

"Imam-e-Asr (a.t.f.s.) goes for Hajj every year. He sees people and recognizes them. The people also see but do not fail to recognize him."

(Kamaaluddin, vol. 2, pg. 440)

Is it possible that someone is present among the people, rescues them in difficulties and solves their problems but they do not recognize him?

The answer to this question lies in the story of Hazrat Yusuf (a.s.). Holy Quran has narrated the meeting of the brothers of Yusuf (a.s.) when they visited him in Egypt in the following verse:

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ.

"And Yusuf's brothers came and went to meet him, and he knew them, while they did not recognize him."  
(Surah Yusuf (12): Verse 58)

If Allah's Proof is present among the people but does not want them to recognize him then despite he being right in front of them, they would never know his identity.

Traditions say that among other traits of Prophets (a.s.), Imam (a.s.) shares some similarities with Hazrat Yusuf (a.s.) as well.

The brothers of Hazrat Yusuf (a.s.) could recognize him only when he decided to introduce himself, as the Holy Quran narrates the incident.

"So when they came to him, they said: O chief! Distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable. He said: Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

They said: By Allah! Now Allah has certainly chosen you over us, and we were certainly sinners.

He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful"

(Surah Yusuf (12): Verses 88-92)

A glance at the above verses will reveal that they not only failed to recognize Hazrat Yusuf (a.s.) but also his brother Benjamin who was standing next to him. Incidentally Benjamin had

accompanied them in their previous trip and Hazrat Yusuf (a.s.) had actually detained him. This means that if Allah's Proof (a.s.) wishes then despite being face, to face the people will not only be unable to recognize him but also will not be able to recognize anyone whom he does not wish to be identified. Nevertheless, whenever he will desire they will recognize him.

Hence subsequent to Divine consent, whenever Hazrat Imam-e-Zamaana (a.t.f.s.) will wish, the people will be allowed to recognize him. We all pray to Allah that in this period of Occultation we get the privilege of meeting him.

### **The levels of meeting**

#### **Spiritual meeting:**

Spiritually we should develop such a bond with Hazrat Imam-e-Zamaana (a.t.f.s.) that we should feel his presence in front of us. The sentiment should be similar to our distant Ziyarat of Hazrat Imam Husain (a.s.), which we recite with complete recognition. When we recite the Ziyarat we feel as if we are present in front of Imam Husain (a.s.) and are talking to him (a.s.). If such emotions are provoked, the feelings become intense and tears start trickling down the eyes.

When a person says from the depth of his heart, Assalamo Alaika Ya Sahebaz Zamaan (a.s.), he develops a spiritual bond with him. However, it is imperative that the ziyarat and salam should be said with utmost attention and feelings and not out of habit and indifference. This had been eloquently explained in Dua Nudba thus:

بِنَفْسِي أَنْتَ مِنْ مُعَيَّبٍ لَمْ يَخُلْ مِنَّا بِنَفْسِي أَنْتَ مِنْ نَارِحٍ مَا نَزَحَ عَنَّا

"May my life be sacrificed for you, though you are in occultation but my existence is not devoid of your remembrance. May my life be sacrificed for you, although you are separate from us but never too far from us."

Present despite disappearance, near though far.

#### **Meeting in dream**

There have been such anecdotes where people have seen Hazrat Imam-e-Zamaana (a.t.f.s.) in their dreams. Numerous traditions have been reported which have mentioned about the supplications, actions and special chapters for meeting Imam (a.s.) in their dreams.

Hazrat Imam Ja'far Sadiq (a.s.) said: "If someone recites Surae Bani Israel for 40 nights of Thursday, then he will not die until he has met our Qaem and eventually he will be among his helpers and aides." (Mikyaalul Makaarim, vol. 2, p. 528, (Persian])

#### **Meeting during Apocalypse\*\***

\*\*A mystic state when the soul is detached from the body and Allah, the High, opens the windows of the celestial world for the person should be borne in mind that even in Mukashefa, it will be possible to meet him only when he gives consent for the meeting. Otherwise, despite all the practice and devotion it will not be possible to meet him, the meeting hinges entirely on his approval.

Allah has given such a power soul that if it can extricate itself from material needs then it can breach all barriers. This can be achieved after lot of practice and dedication. It is through this power that a man can foresee the incidents of future. A man can attain the privilege of meeting Imam-e-Zamaana (a.t.f.s.) during apocalypse. However, it should be borne in mind that even in Mukashefa, it will be possible to meet him only when he gives consent for the meeting. Otherwise, despite all the practice and devotion it will not be possible to meet him, the meeting hinges entirely on his approval.

### **Apparent meeting**

There are few preconditions to the meeting;

A) We may meet Imam-e-Zamaana (a.t.f.s.) but neither before, during or even after the meeting will it be known that he is Hazrat Imam-e-Zamaana (a.t.f.s.).

B) It may not be known during the meeting but after the meeting it becomes clear that the person who has just left is none other than Imam-e-Zamaana (a.t.f.s.). Even this has two aspects; sometimes it becomes immediately clear after the meeting, while at other times it becomes known only after the lapse of a long period. During the occultation of Imam-e-Zamaana (a.t.f.s.) several such incidents have been narrated about meetings in such conditions.

C) Sometimes during the course of the meeting, it becomes evident that the person is none other than Imam-e-Zamaana (a.t.f.s.). Very few such incidents have been reported for instance the incident of Ismail Harqali or those related to Allamah Sayed Mahdi Bahrool Uloom (r.a.).

Imam (a.s.) is Alive

Innumerable anecdotes of meeting with Imam-e-Zamaana (a.t.f.s.) have been related. A few things that becomes clear through such narrations are:

☆Imam-e-Zamaana (a.t.f.s.) is alive

☆Imam(a.s.) is living on this very earth

☆Imam(a.s.) solves the problems of the people

☆We should turn towards him in times of crisis

☆The earth is not devoid of Allah's Proof

☆These incidents are strong rebuttal to all those detractors who deny the existence of Imam-e-Zamaana (a.t.f.s.).

### **Who is eligible for the meeting?**

While reading the incidents of meeting, we observe that those who got the privilege of meeting Hazrat Imam-e-Zamaana (a.t.f.s.) did not possess any special qualification or characteristic that could be considered a pre requisite for the meeting. Those people who met him included scholars as well as lay persons, pious people and some ordinary people, businessmen and destitutes, affluent and poor, professionals and labourers, people in distress, in fact even non-shias have also met him. This proves that those who met him did not have any special background except that it depended on the sole discretion of Imam-e-Zamaana (a.t.f.s.).

Nevertheless, piety, tearful supplications, intense desire to meet him will definitely help but again it can never be a guarantee for the meeting. Hazrat Imam-e-Zamaana (a.t.f.s.) has himself mentioned the reason for not meeting, in one of his letters.

"May Allah give the grace of obedience to our followers. If they would have remained firm on their pledge, then there would not have been any delay in meeting. They would have been able to meet us soon along with recognition. The reason that has increased the distance between us are those reports that we have received about them which are extremely disliked by us and we never expected it from them."

(Ehtejaaj Tabarasi, vol. 2, p. 325, quoted from Mikyaalul Makaarim vol. 1, p. 160, [Persian])

This letter has clearly indicated that the reason that we have not been able to meet him are our own misdeeds which he does not expect from us and dislikes it extremely

Ali bin Mahziyaar is among the select few who had the honour of meeting Imam-e-Zamaana (a.t.f.s.) and it becomes all the more special as he knew that he is meeting the Imam of his time. When Ali bin Mahziyaar presented himself in front of Imam-e-Zamaana (a.t.f.s.), Imam (a.s.) addressed him thus:

"O Abul Hasan, We spent days and nights eagerly waiting for you, what took you so long?"

Ibn Mahziyaar said: Master there was none who could have directed me to you Imam (a.s.) said,

"There was none who could lead you to us?"

Then Imam (a.s.) raised a finger and drew a line on the sand and wrote:



## SHABAAN 1428 A.H.

---

It is not so (the delay was) because

☆You people increased your wealth

☆You suppressed the weak believers and intimidated them

☆You have severed the ties of relationship Is any excuse left after this?"

Mahziyaar said: Apologies! I seek your pardon O my Master!

Imam (a.s.) continued

"O Ibne Mahziyaar if some Shias from you did not seek forgiveness for others then all of you would have perished except some special Shias. The special Shias are those whose deeds match their words."

(Tabseratul Wali by Sayed Hashim Bahraani, p 142)

An important lesson that we learn from this meeting is that an increase in wealth, intimidation of poor shias and breaking ties with relatives are reasons for not being able to meet Imam-e-Zamaana (a.t.f.s.). Hence if we want to meet imam (a.s.) we should avoid all these misdeeds.

Let us sincerely abstain from sins for the sake of Allah and His Prophet (s.a.w.s.) and pray to Allah for meeting His Divine Proof (a.s.).

Maybe even we could also get the privilege of meeting our Imam-e-Zamaaná (a.t.f.s.). Aameen.

### Dua-e-Nudbah And The Dawn Of Idd

Crying, mourning, weeping and lamenting are innate to every living creature. Mourning and tears of every individual are a manifestation of his painful, dejected and restless heart. It is possible that the anguished person may be helpless in expressing his grief in words, but his tears come to his rescue. When he cries his heart becomes light. Just as a person who is unwell finds comfort after medication, in the same way when a person cries without restraint the burden of his sorrow seems light and he finds solace. Crying and mourning are the standards that Allah has bestowed to his servants so that they measure the divine love in their hearts. It is for this very reason that among our religious responsibilities, mourning and grieving play a central and fundamental role. However this lamenting should be based on sincerity and genuineness.

The Holy Prophet (s.a.w.a.) has proclaimed that wilayat (mastership) and love (of his Ahlul Bait [a.s.]) are the recompense of his Prophethood. For the sake of this Mastership one should be ready to sacrifice one's most treasured belongings. The love of the Ahlul bait (a.s.) should supersede all other affections only then will the recompense of Prophethood be fulfilled.

Mourning and weeping are the signs of the intense love that a person feels for his beloved. When we cry out in pain and when someone responds to our lamentations then tears start flowing down the face and we learn a method of fulfilling our religious obligation.

Mourning and crying is one of our religious duties whose foundation is honesty, sincerity and truthfulness. In this era of the major occultation (ghaibat) of Imam-e-Zamana (a.t.f.s.), this religious obligation's importance increases manifold. Along with the ways and manner of mourning that have been enumerated by our Imams (a.s.), traditions have also emphasised their importance. Dua-e-Nudbah holds a special significance among all the duas (supplications) that the lovers of Imam-e-Zamana (a.t.f.s.) recite while crying for and remembering him (a.s.). Our Imams (a.s.) have enumerated the merits of this dua and have stressed that we should not be negligent in its recitation on Idd-ul-Fitr, Idd-uz-Zoha, Idd-e-Ghadeer and Fridays.

This exquisite supplication reveals many divine secrets and invites man to ponder, thereby giving him the strength to soar high. It is worth paying attention to the fact that idd-ul-Fitr is the day when a person gets his reward (from Allah) for having fasted for a month. The word Idd itself signifies joy and happiness. Then why is the reciting of Dua-e-Nudbah recommended on this joyous day? Same is for Idd-uz-Zoha, Idd-e-Ghadeer. Crying and Idd? But try to read this dua on these days. Ponder over the profound meanings of all its phrases. They are a treasure of spirituality. One feels the fragrance of Ahlul-e-Bait (a.s.) in them.

Just as without movement there is no life, similarly without intense anguish and distress, one cannot acquire one's desired object. Hence, besides searching, exploring and being restless for obtaining something, one also has to mourn intensely. If on the day of Idd, our aim is happiness and joy, then its demands too will be high and extraordinary. By reciting Dua-e-Nudbah, we have to kindle that noble and dignified emotion and reach the pinnacle of happiness.

A tired and weary traveller is always on the lookout of a tree which will provide him with shade and an opportunity to rest. These instances of rest and relaxation are important to him and provide him with the strength and vigour to continue his onward journey. In the journey of life, the days of Idd are like that tree. The true sweetness of Idd is only felt when the love of Imam Mahdi (a.s.) pervades the depths of the heart. What a great bounty is this Dua-e-Nudbah! What a gift for the lovers of Hazrat Ali (a.s.) from the infallible Imams (a.s.)! The greatness of this dua can be gauged from the words of the great scholar Allamah Dawood ilhami. In his book 'Aakhrin Umeed' he writes,

'The truth is that Dua-e-Nudbah is the pinnacle of eloquence, literature and knowledge. It is a dua full of wisdom and faith and it awakens the latent sentiments of man. And if we ponder over its meanings, then we will realise that this fountain-head of divine revelation has the power to energise the people to stand up against injustice and oppression.'

Today, the whole world is changing its colours. It does not seem that this world has changed gradually. Rather it seems that suddenly it has discarded its old clothing and has enrobed itself with tyranny and bloodshed. Dangerous discoveries and inventions are constantly manifesting themselves. While the Muslim nations are busy celebrating Idd by praying namaz in spotless and fragrant clothes, we find that somewhere else misguided and deviated individuals have their hands smeared in blood by placing bombs in mosques and other sacred places. Orphaned children, widowed women, old parents - all of them are looking forward to a saviour who shall rescue them from these tortuous times. Then, it is necessary for the one who is fortunate to celebrate Idd in this violent and gory times, that he must earnestly ponder upon the philosophy of sending of Prophets (a.s.) and Apostles (a.s.) as mentioned in the initial part of Dua-e-Nudbah. He must reflect on the immense and magnificent bounty that Allah, the High, sent to this world in the form of Holy Prophet (s.a.w.a.) who is mercy for the worlds. And when the nation began to turn towards polytheism, deviation and kingship, he (s.a.w.a.) appointed Ameerul Momineen Ali Ibn Abi Taalib (a.s.) as his successor. Then one after other, this world was blessed by the infallible guides (a.s.). They came into this world with their eternal light and never deprived their followers of the cool shade of their affection and benevolence. The last of the guides viz. Imam-e-Zamana (a.t.f.s.), went into occultation and the Muslim nation now awaits his reappearance. The believers face numerous hardships in this period, but due to the benevolence and blessings of the last Imam (a.t.f.s.) they are able to confront and tackle all

these difficulties. The lamp of the religion of Holy Prophet (s.a.w.a.) is shining brilliantly only due to the invisible help and support which the followers of truth continually receive from him (the last Imam (a.t.f.s.)). Today, everyone is awaiting a great reformer who shall come and break the back of oppression, rebellion and tyranny. Someone who shall govern the whole world and will have his fingers on the pulse of every individual. This is the desire of every person because everyone is a witness to the excessive atrocities being perpetuated in this world. However in spite of this only one true sect (that of the Shia Ithna Ashaaris) has steadfastly gathered around that "strong hope" and is keenly awaiting his reappearance.

It is the effect of the profound words of Imams (a.s.) that Dua-e-Nudbah in addition to being at the peak of literary perfection also includes all the important milestones of history - from Be'sat (announcement of the prophethood of Holy Prophet (s.a.w.a.)) till Ghadeer-e-Khum (announcement of the Imamate of Hazrat Ali (a.s.)). Then comes the decisive statement of Holy Prophet (s.a.w.a.) 'O Ali! If you would not be there, it would not have been possible to recognise the believers after me.' This single assertion is the benchmark of faith (Imaan) and leads to a tumultuous surge of emotions among the people - both individually and collectively.

This sect that is nourished in the shelter of the mastership of Hazrat Ali (a.s.) gets the strength to rise up each time that it falls. This dua narrates about the period of the caliphate of Hazrat Ali (a.s.) and the Imamate of the remaining eleven guided Imams (a.s.). Through its beautiful but heart-rending and anguished narration, it kindles the love and affection for Holy Prophet (s.a.w.a.) and his noble progeny (a.s.) in the hearts of the reciter as well as the listeners. 'Where is Hasan (a.s.)? Where is Husain (a.s.)? Where are the offspring of Husain (a.s.)?' - meaning the Imams (a.s.) after Imam Husain (a.s.) who were the lamps of guidance. Or at another place, we find the phrase 'Where is the one who will grant honour to his friends and disgrace his enemies?' In this way when the person utters the words 'Yaa Sahebaz Zamaan', he realises the power and authority of Imam Zamaan (a.s.) and his heart takes refuge in his master.

The Shias of Hazrat Ali (a.s.) - in their life as well as their death - bear the seal of the mourning for Hazrat Imam Husain (a.s.). Every Shia child bears the stamp of azadari in his heart and will continue doing so till the Day of Judgment and even before that day viz during the reign of Imam-e-Zamaan (a.t.f.s.). The sorrow for Imam Husain (a.s.) is emphatically covered in this couplet

'The adornment of the heart is the pain of Husain, the adornment of the lips is the feet of Husain. The adornment of the eyes is the tears for Husain, the adornment of the head is the feet of Husain.' When such a mourner of Hazrat Imam Husain (a.s.) recites Dua-e-Nudbah and comes across the intense and powerful phrase,

أَيْنَ الطَّالِبِ بِدَمِ الْمَقْتُولِ بِكَرْبَلَا

'Where is the one who shall avenge the blood of the martyrs of Karbala?'

then only a painful heart can fathom its intensity.

'The style of this dua, the figures of speech, the magnificent words, the extraordinary forms of articulation, the manner of expression of faith and certitude, all this is a proof that this dua has been conferred with a special attention of Imams (a.s.). We are not intending to write an exegesis (tafseer) of this dua over here. Inshallah, we will try to explain and throw light upon every word and phrase from the aspect of literature, wisdom, faith and cognition in some other article. We will suffice ourselves with a few phrases from this dua along with its translation

يَا بِنُ الْقَمَاقِمَةِ الْأَكْرَمِينَ

'O the son of the great oceans (i.e. great leaders)

يَا بِنُ الْبُدُورِ الْمُنِيرَةِ

O the son of radiant moons

يَا بِنُ السُّرُجِ الْمُضِيئَةِ

O the son of illuminating lamps.

يَا بِنُ الْعُلُومِ الْكَامِلَةِ

O the son of complete sciences.

يَا بِنُ النِّعَمِ السَّابِّغَاتِ

O the son of Allah's bounties that are common for all

يَا بِنُ طِهٍ وَالْمُحْكَمَاتِ

O the son of Taha and clear verses

Jerses

يَا بِنُ يَسٍ وَالذَّارِيَاتِ

O the son of Yasin and Zaariyat

يَا بِنُ الطُّورِ وَالْعَادِيَاتِ

O the son of Tur and Aadiyaat

يَا بِنُ الصِّرَاطِ الْمُسْتَقِيمِ

O the son of the Straight Path

In the end the dua concludes with the following words

..... وَاسْقِنَا مِنْ حَوْضِ جَدِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِكَاسِهِمْ وَبِيَدِهِ رِيًّا رَوِيًّا هَنِينًا سَائِعًا لَا ظَمًا بَعْدَهُ يَا أَرْحَمَ الرَّاحِمِينَ.

(O Allah!) You quench our thirst from the pond of his ancestor - may Allah's mercy be upon him and his progeny, by his hands so that we become satiated, refreshed and cheerful and never feel thirsty. O most merciful among the merciful ones!

O Allah! Since ages this nation is mourning the thirst of the son of Zahra (s.a). My Lord! Please send the son of Zahra - Hazrat Imam-e-Zamaana (a.t.f.s.), who shall avenge the blood of Hazrat Imam Husain (a.s.).

In the end, let us give a few references concerning the chain of narrators of this dua so that our esteemed readers are totally convinced that this dua is authentic and repels difficulties and calamities. Reciting this dua grants calmness to the heart by the permission of Allah and is a cause of numerous manifestations and wonders.

1. 'Al-Mazaarul Kabeer' by Mohammed bin Jafer al - Mashhadi. He was a famous scholar and traditionalist (Mohaddis) of the sixth century of hijri
- 2) 'Mazaarul Qadeem' by Shaikh Tabarsi. He was a contemporary of the author of the book al - Ehtejaaj.
3. 'Misbah - Uz - Zaaer' by Syed Raziuddin ibn Tawoos. He was a famous scholar of the seventh century hijri who was known for his piety and steadfastness and also for his efforts in the compilation of traditions.

Allamah Majlisi in his book Behaar-ul-Anwaar, vol 102, pg 102 narrates that

'In all the three books mentioned above, Mohammed bin Ali bin Yaqub bin Ishaq bin Abi Qurrah narrates from Mohammed bin Hasan bin Sufyan al-Bazooferi, - who lived during the minor occultation - who narrates from one of the special representatives (Naeb-e-Khaas) of Imam-e-Zamaana (a.t.f.s.) that he (a.s.) has commanded the people to recite this dua'

Allah is the one who is closer to us than our jugular vein and He is aware of what is concealed in our hearts. He is also aware how close we are to our Imam (a.s.).

O Allah! Grant us the love of Imam-e-Zamaana (a.t.f.s.). Make our crying and mourning for our Imam (a.s.) during the major occultation, sincere and effective. Enlist us among the servants and helpers of the son of Imam Husain (a.s.). Aameen!



### The Exegesis Of The Salutations To Hazrat Imam-e-Zamana (a.t.f.s.) On The Day Of Friday

(Continued from previous issue)

(۲) السَّلَامُ عَلَيْكَ يَا عَيْنَ اللَّهِ فِي خَلْقِهِ:

Peace be upon you o guardian and supervisor nominated by Allah on His creation

The word 'عين' literally means 'eye' (Surah Maidah (5), Verse 54), similarly another meaning is derived from it is 'spring' (Surah Baqarah (2), Verse 60). The Holy Quran has used this word in context with these two meanings; otherwise the word has been used in several other meanings and contexts. According to famous Arabic litterateurs, the exact meaning of this word means eye and in rest of the cases its use is symbolic. He explained it with a simile that the reason for its usage in spring may be because the way water gushes out of the spring, similarly tears roll out of the eye.

(al-Mufradaat) Hazrat Imam-e-Zamana (a.s.) has been mentioned as the 'eye of Allah', In Quran, Allah has mentioned His eye in the following verse: ..

فَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

(O Prophet!) And wait patiently for the judgment of your Lord, for surely you are before our eyes

(Surah Tur (52), Verse 48)

It may be emphasized here that according to Islamic monotheistic beliefs Allah does not have any physical form or shape. However, He has made metaphorical references to things on His own like Kaaba is mentioned as His house and the she camel of Hazrat Saleh (a.s.) is mentioned as His own.

Nevertheless, according to the traditions of the Ahlebait (a.s.), Imams (a.s.) are the eyes of Allah which constantly supervises His creation. There are innumerable traditions in this regard, but we will mention two of those traditions. Allamah Mohammad Baqir Majlisi (r.a.) in his famous book, Behaarul Anwaar has devoted one entire chapter to this subject and quoted 63 traditions in it.

1) Khusaimah relates that I asked Hazrat Imam Ja'far Sadiq (a.s.) about the Quranic verse **وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ** "And everything will perish except His face (wajh)". Hazrat Imam Sadiq (a.s.) explained that by day Allah means His religion and the religion of the Holy Prophet (s.a.w.a.) and Hazrat Ali (a.s.), they are His face and His eyes among the people.

(Behaarul Anwaar, vol. 24, p. 197, hadith 33, quoted from Tauhid-e-Saduq, p. 140)



It may be noted here that the face of Allah here is not physical face but Imams (a.s.) because through them people can turn towards Allah.

2) Hazrat Imam Sadiq (a.s.) says,

إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: أَنَا عِلْمُ اللَّهِ وَ عَيْنُ اللَّهِ النَّاطِرَةُ.

Hazrat Amirul Momineen Ali (a.s.) said, 'I am the knowledge of Allah and the observent eye of Allah.'

(Behaarul Anwaar, vol. 24, p. 198, h. 25, quoted from Tauhid-e-Shaikh Saduq (r.a.), p 152, 155)

It is evident that in the present era, Hazrat Imam-e-Zamana (a.s.) who represents Ahlebait (a.s.), is the eye of Allah who guards His creation.

(۳) السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ الَّذِي يَهْتَدِي بِهِ الْمُهْتَدُونَ وَ يَفْرَجُ بِهِ عَنِ الْمُؤْمِنِينَ.

'Peace be upon you o light of Allah through whom the guided ones receive guidance and through whom the believers are provided salvation.

Shia and Sunnis unanimously agree that the Holy Prophet (s.a.w.a.) and His Ahlebait (a.s.) are the light of Allah which guides mankind. Let's have a glance at the 'Ayate Noor" and its interpretation in the Holy Quran:

اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ، مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ، الْمِصْبَاحُ فِي زُجَاجَةٍ، الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ، يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ، نُورٌ عَلَى نُورٍ، يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ، وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ، وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

Allah is the light of the heavens and the earth; the likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

(Surah Noor (24), Verse 35)

In the interpretation of this verse, famous Sunni scholar, Ibne Maghazali Shafei in his famous book, al Manaqib writes that Ali bin Ja'far says that I went to Imam Abul Hasan (a.s.) and asked him about this كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ like a 'Niche in which the lamp', to which he replied:

"The niche means Hazrat Fatema (a.s.) and the lamp implies Hazrat Imam Hasan (a.s.) and Hazrat Imam Husain (a.s.). And the glass is as it were a brightly shining star the glass is as it were a brightly shining star refers to Hazrat Fatema (s.a.) who is a shining star among the

women of the world. 'Lit from a blessed olive-tree', here the tree means Hazrat Ibrahim (a.s.) and when the verse says 'Neither eastern nor western' means that Ibrahim was neither a Jew nor a Christian. 'The oil whereof almost gives light' means... soon knowledge will emanate from it. 'Though fire touch it not - light upon light' means there will be Imams one after another. 'Allah guides to His light whom He pleases' means... whoever Allah wishes guides towards our Mastership and Leadership."

(Manaqibe Maghazali pg 317)

This was from a Sunni book; there are a huge number of traditions even in the Shia books. One of them is mentioned hereunder:

Janab Jabir Ibne Abdullah Ansari (r.a.) narrates that when I entered Masjid e Kufa, I saw Hazrat Ali (a.s.) was writing something from his fingers and was constantly smiling. Out of curiosity I asked, "What is the reason for this mirth?"

Hazrat Imam Ali (a.s.) answered: "I am amazed at the man who recites this verse and does not recognize it as he ought to recognize it?"

I asked which verse O Amirul Momineen (a.s.)? He (a.s.) said:

The saying of Allah, 'Allah is the light of the heavens and the earth; a likeness of His light is as a niche' Here 'niche' means Hazrat Mohammad (s.a.w.a.), while I am the lamp, 'in a glass' the glass case means Imam Hasan (a.s.) and Imam Husain (a.s.), 'it were a brightly shining star' means Imam Ali bin Al Husain (a.s.), 'lit from a blessed tree' means Mohammad bin Ali (a.s.), 'olive' means Ja'far bin Mohammad (a.s.), 'neither eastern' means Musa bin Ja'far (a.s.), while 'nor western' means Ali bin Musa (a.s.), 'the oil whereof almost gives light' is Mohammad bin Ali (a.s.) and 'though fire touch it not' is Ali bin Mohammad (a.s.), 'light upon light' is al Hasan bin Ali (a.s.) and 'Allah guides to His light whom He pleases' is Al Qaem Al Mahdi (a.t.f.s.).

(Ghaayatul Maraam, by Sayed Hashim Bahrani (r.a.), pg 318)

This tradition was the hidden interpretation of Ayate Noor. Late Shaikh Hadi Tehrani (r.a.) has written a full article on this and named it as "رسالة النور". Those interested in comprehensive information may refer to this article.

Nevertheless, Allamah Majlisi (r.a.) in chapter 18 has recorded 42 traditions which explains that infallible Imams (a.s.) are the Light of Allah. For details refer vol 23 pg 304, one of those traditions is mentioned below:

Abu Khalid Kabuli inquired from Hazrat Imam Mohammad Baqir (a.s.) about the verse **فَأْمِنُوا بِاللَّهِ** **وَرَسُولِهِ** **وَالنُّورِ** **الَّذِي** **أَنْزَلْنَا** (Surah Tagabun: 8).

Imam (a.s.) replied:

O Abu Khalid! By Allah, Noor in this verse refers to Imams (a.s.) from Aale Mohammad (s.a.w.a.). By Allah till the Day of Judgment, they will be Allah's Light which has been revealed. By Allah they are the Light of Allah in the earth and skies. O Abu Khalid, by Allah the Light of Imam (a.s.) is more illuminated in the heart of the believers than the sun during a bright day. By Allah, they brighten the hearts of the believers. From whomever Allah wishes, He hides His Light, which results in the darkening of their hearts. O Abu Khalid none will love us or accept our vilayat until Allah purifies his heart. And Allah will not cleanse his heart until he submits in front of us. And once he is submissive to us then Allah will protect him from intensive questioning and fear on the Day of Judgment."

(Behaarul Anwaar vol 23 pg 308, hadith no 5, narrating from Tafsir Ali bin Ibrahim Qummi)

If Imams (a.s.) are Lights and their light is much more powerful than the physical source of light then, their effects will also be much more intense and significant. Two of those effects have been mentioned in this phrase of the ziyarat.

It is explained that through this Noor people are guided and believers (who are guided) get succor.

The word used in ziyarat is 'faraj'. Traditions have emphasized to await the 'faraj' (the relief). As Hazrat Imam Ja'far Sadiq (a.s.) said:

إِنْتَظِرُوا الْفَرَجَ وَلَا تَيْسَسُوا مِنْ رُوحِ اللَّهِ فَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ إِنْتِظَارُ الْفَرَجِ.

"Wait for the relief (faraj) and do not despair of Allah's mercy as certainly the most loved action in front of Allah is waiting for the relief."

This hadith clearly indicates that waiting for faraj is a laudable action in front of Allah. While the succor in this world will be attained only and only after the reappearance of Hazrat Imam-eZamaana (a.t.f.s.), the succour in the hereafter is meant only for those who believe in the mastership and Leadership of the Infallible Imams (a.s.).

However, it should be borne in mind that for spiritual relief external means are not required, but the purification of soul and adherence to Ahlebait (a.s.) alone is sufficient.. As Imam (a.s.) says in this hadith:

وَ أَكْثَرُوا الدُّعَاءَ لِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ.

"Excessively pray for faraj (relief) for in this (prayer) lies your salvation."

## SHABAAN 1428 A.H.

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Lets all of us pray to Almighty O Allah please hasten the reappearance of Hazrat Hujjat bin Al Hasan (a.s.).

(to be continued in the next issue, Inshallah)

## Titles Of Imam Mahdi (a.t.f.s.) In The Exegeses Of Holy Quran

Holy Quran is one of the miracles of our noble prophet Hazrat Muhammad Mustafa (s.a.w.a.). It is the book of Allah whose words were communicated from time to time through the Holy Prophet (s.a.w.a.). Allah has not left anything unexplained in His book and none can claim: "Had so and so been explained in the Quran" because the creator of the universe has gathered all the knowledge and sciences in His eloquent Book.

Any knowledge, which man is in need. of, or will ever be, has been recorded by Allah in His eloquent book. Moreover, all the Muslims unanimously accept the fact that every belief found in Holy Quran is an Islamic belief and the true religion. Neither is it within the scope of this article to mention even briefly the sciences found in the Holy Quran, nor can anyone fathom its deep meanings. In order to understand any book, one is in need of a teacher and explainer. Similarly to understand and comprehend Quranic Knowledge too we need a teacher and an explainer. Therefore Allah the Almighty has appointed teachers for His book who explain its meanings and interpretations. To explain the Quranic knowledge and wisdom Allah has raised people who possess wisdom and knowledge. They are the keys to the treasurers of divine knowledge and the explainers for every difficult concept;

خَازِنُ كُلِّ عِلْمٍ وَ فَاتِحُ كُلِّ رَتْقٍ Hence in order to understand the meanings of Holy Quran, the interpretation and the actual implications of its verses it is necessary that we humbly present ourselves at the door of those sacred personalities endowed with Quranic Knowledge.

Allah has introduced these holy personalities in His book with several titles such as : رَاسِخُونَ فِي أُمَمٍ مَّبِينٍ 'Deeply rooted in People of Knowledge.', أَهْلُ ذِكْرِ 'People of Remembrance', and إمام مبين 'The Evident Imam' and the like. This is because the actual implications of the Quranic verses are known only to them. Hence in our discussion we will suffice ourselves with the traditions of the infallible Imams (a.s.) because the exegesis of Holy Quran by Ahlebait (a.s.) is the only true and reliable explanation. The entire Majestic Quran is full of verses which praise the Ahlebait (a.s.). We shall however limit our discussion to those verses which specifically talk about the person who shall establish the Quranic laws and regulations and shall explain the actual implications of its verses. Allah has addressed this 'Inheritor of Quran' by several titles in His book some of which are briefly mentioned hereunder:

The Right Path (الصِّرَاطُ السَّوِيُّ)

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا، فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى.

Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.

(Surah Taha (20), Verse 135)

Explanation:

Imam Musa Kazim (a.s.) while interpreting this verse says:

"The Right Path refers to (Hazrat) Qaem (a.s.) and guidance refers to guidance towards his obedience. We can also find its example in the book of Allah:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

(Surah Taha (20), Verse 82)

Imam (a.s.) continued "He follows the right direction towards our obedience".

(Al Burhaan, Vol. 3, Pg. 50, Al Muhajjah, Pg. 137, Ghaayatul Maraam, Pg. 455)

In the exegesis of this verse Imam Musa Kazim (a.s.) has explained that

"The Right Path of Guidance" means Hazrat Wali-e-Asr (a.t.f.s.). Allah guides people towards his obedience. This is so because Imam Mahdi (a.t.f.s.) is the proof of Allah on this earth and obedience to him and his recognition is in fact obedience to and recognition of Allah.

In the traditions of Masomeen (a.s.) we find the following sentence :

بِنَا عِبْدِ اللَّهِ وَبِنَا عَرَفَ اللَّهُ

"It is through us that Allah is worshipped and through Our medium Allah is recognised". We read in Ziyarat-e-Jaame'a thus:

وَ مَنْ قَصَدَهُ تَوَجَّهَ بِكُمْ

"He who intends to reach Allah turns towards you."

Thus it is amply clear that anyone who wishes to recognize Allah should seek recognition of Ahlebait (a.s.) and one who wishes that Allah turns towards him should first earn the pleasure of Ahlebait (a.s.).

It has always been the approach of the slaves of Allah to turn towards the Imam of their time, be it Janabe Salman (r.a.), Janabe Abu Zarr (r.a.), Janabe Habib ibne Mazahir (r.a.), or Janabe Ali Ibn Yaqtin (a.r). Those who always adhered to Imams (a.s.) turned towards the "Face of Allah" of their time. For this very reason anyone reading Dua-e-Nudbah calls out to the 'Face of Allah' in this way:

أَيْنَ وَجْهِ اللَّهِ الَّذِي يَتَوَجَّهُ الْأَوْلِيَاءُ

"Where is the countenance of Allah through which the friends attend towards Him?"

In the same Dua we find the following sentence about Ahlebait (a.s.).

فَكَانُوا هُمُ السَّبِيلُ إِلَيْكَ وَالْمَسَلُّكَ إِلَى رِضْوَانِكَ.

"They Ahlebait (a.s.) are the ways to approach you and means to gain your pleasure".

Imam Zamana (a.t.f.s.) is that way to Allah in the present time.

It is for this reason that Holy Quran has addressed imam Mahdi (a.t.f.s.) by the title 'The Right Path'.

Light of Allah (نُورُ اللَّهِ)

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ.

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse. He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.

(Surah Saff(61), Verses 8-9)

Explanation:

While explaining the interpretation of this verse to Muhammad Ibn Fuzayl, Hazrat Imam Musa Kazim (a.s.) said:

"They try to extinguish the Mastership of Ameerul Momeneen (a.s.)".

Ibn Fuzayl asked Imam (a.s.): Then what is the meaning of "But Allah will complete His Light".

Imam (a.s.) replied:

"Allah will complete (the light of) Imam, like he has said 'Those who believe in Allah and His messenger and the light which we have sent down upon them'. In this verse divine light refers to Imam (a.s.)".

Ibn Fuzayl asked further "What is the meaning of "He it is who send His Messenger with guidance and the true religion". ...

Imam (a.s.) replied: "It means He it is who sent His Messenger with the order regarding the successorship of his successor. That is the true religion."

Ibn Fuzayl inquired further "What is the meaning of "So that He Prevails it over all, other religions".

Imam (a.s.) said: "So that He Prevails it over other religions through the uprising of Qaem (a.s.)".

Imam (a.s.) then said: Allah says "But He will complete His light". This light refers to the Mastership of (Hazrat) Qaem (a.s.) even if the polytheists were averse to the Mastership of Imam Ali (a.s.)."

(Al Kaafi, Vol. 1, Pg. 432)

To further explain the above verse, following tradition from Imam Sadiq (a.s.) should suffice.

"By Allah, the actual implication of this verse has not occurred and will not occur till the reappearance of Qaem (a.s.), and when he (a.t.f.s.) reappears there will remain no disbeliever nor will anyone associate others in Imamate except that he will dislike the uprising of Qaem (a.s.). So much so that even if a polytheist hides himself in a stone, the stone shall say "O believer, a disbeliever lies inside me, you break me and kill him"...

(Kamaaluddin Vol 2 Pg 670).

All the Imams (a.s.) are undoubtedly the 'Lights of Allah'; but Holy Quran has used this title for Imam Mahdi (a.t.f.s.). The reason perhaps could be that Allah will illuminate this earth through Imam Mahdi (a.t.f.s.) after his reappearance. Only Islam shall prevail on this earth and in this way the earth shall be illuminated and purified from darkneses.

Allah has spoken of this condition in the following manner.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ.

And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

(Surah Zumar (39), Verse 69)

Imam Sadiq (a.s.) explains the above verse in the following manner:

رَبُّ الْأَرْضِ يُعْنَى إِمَامُ الْأَرْضِ، فَقُلْتُ: فَإِذَا حَرَجَ يَكُونُ مَا دَا؟ قَالَ: إِذَا يَسْتَعْنِي النَّاسُ عَنْ ضَوْءِ الشَّمْسِ وَ نُورِ الْقَمَرِ وَ يَجْتَرُونَ بِنُورِ الْإِمَامِ.



## SHABAAN 1428 A.H.

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"The Lord of earth refers to the Imam of the earth".

The narrator asked "How will it be when Imam (a.s.) reappears?" Imam (a.s.) replied "(when he reappears) the people will become needless of the light of the sun and the moon, because the sun and the moon are a small fraction of his light".

(Al Kaafi, Vol. 4, Pg. 331; Al Muhajjah, Pg. 184; Tafseer-e-Noorus Saqalain, Vol. 4, Pg. 503)

اللَّهُمَّ نُورٌ بِنُورِهِ كُلَّ ظُلْمَةٍ

"O Allah enlighten every darkness with his light"

(Salwaat-e-Abul Hasan Zarrab Isfahaani, Saheefa Mahdaviyyah)

The spring of Water (الماء المعين)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ.

Say: Have you considered if your water should go down, who is it then that will bring you flowing water?

(Surah Mulk (69), Verse 30)

Explanation:

Holy Prophet (s.a.w.a.) said:

"O Ammar, Allah the High and Almighty has promised me that He will bring forth nine Imams from the progeny of Husain (a.s.). The ninth among them will go in occultation, and Allah has referred to it in this verse قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ He will have a long occultation in which one of the groups will go back on religion and the other one will remain steadfast. He will reappear in the last era and fill the earth with Justice and Equity. He will fight for the reality (تاويل) of the Quran just as I fought for its revelation (تنزيل) His name will be that of mine and he will bear resemblance to me more than anyone else. O Ammar, no sooner / leave this world, the corruption will start and when you see that happening you follow Imam Ali (a.s.) and his group".

(Kifayatul Asar, Pg. 120; Al Burhaan, Vol. 4, Pg. 366; Al Muhajjah, Pg. 228; Al Awaalim, Vol. 15, Pg 115)

In another tradition Imam Muhammad Baqir (a.s.) narrates:

"This verse has been revealed about Imam Qaem (a.s.).

Imam (a.s.) also said: "If you find that your Imam is occult and don't know where he is, then where will you find him who will inform about the news of the heavens and the earth, and teach you the permissible and prohibited of Allah? By Allah the actualization of this verse has not taken place nor is it possible till that time".

(Kamaaluddin, Pg. 335; Al Saafi, Vol. 5, Pg. 206; Isbaatul Hudaat, Vol. 3, Pg 498)

Every living being is in need of water. Water comprises two thirds of this world and life exists because of it. When scientists seek to discover life on other planets they in fact attempt to search water there. The presence of water on any planet means that life exists there because water indicates life. Similarly, disappearance of water from any place leads to its destruction and the end of life therein. Moreover nothing in this world except water has the ability to quench ones thirst. In the same manner when the religion will be about to burn in the flames of oppression and injustice, Allah will bring forth this spring and revive the dead earth (religion) with it.

Thus Imam Mahdi (a.t.f.s.) is rightly called as the "Spring of Water".

The Remnant of Allah (بَقِيَّةُ اللَّهِ فِي أَرْضِهِ)

بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ مَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

What remains with Allah is better for you if you are believers...

(Surah Hud (11), Verse 86)

Explanation:

Ibn Sabbagh-e-Maaliki a renowned scholar of Ahle Sunnat narrates a long tradition in his book "Fusulul Muhimma" from Imam Sadiq (a.s.) about the signs of reappearance of Imam Mahdi (a.t.f.s.). In the end he writes that Imam Sadiq (a.s.) said:

"At that time our Qaem will reappear and he will stand reclining against the wall of the Kaaba and 313 from among sincere believers shall gather around and he shall before anything else recite this verses بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ مَا أَنَا عَلَيْكُمْ بِحَفِيظٍ. He (a.s.) will then say "I am the remnant of Allah, I am the caliph of Allah on this earth and His proof over you". At that moment people shall address him thus "O Remnant of Allah".

(Al Fusulul Muhimmah, Pg. 302; Kashful Ghummah, Vol. 3, Pg. 324; Allaamul Waraa, Pg. 433; Tafseer-e-Noorus Saqalain, Vol. 2, Pg. 212; Al Saafi, Vol. 2, Pg. 468)

There is a tradition from Imam Sadiq (a.s.) which says

لَوْلَا الْحُجَّةُ لَسَاخَتْ الْأَرْضُ بِأَهْلِهَا

"If there is no divine proof the earth shall sink with its inhabitants".

It is also clear from several other traditions that this earth owes its existence to the divine proof. i.e. in every era one person from the progeny of Hazrat Muhammad (s.a.w.a.) will be Allah's proof on this earth. After the martyrdom of Imam Hasan al-Askari (a.s.) in 260 A.H till day, the existence of this universe and its inhabitants is clear evidence that a person from the progeny of Holy Prophet (s.a.w.a.) is present and due to his holy presence the earth and its inhabitants still exist.

Our eyes always long to see his Holy Visage.

أَيْنَ بَقِيَتْ اللَّهُ الَّتِي لَا تَخْلُوْا مِنَ الْعِثْرَةِ الْهَادِيَةِ.

The Guardian of the Oppressed (Inheritor) (ولى المظلوم)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قَتَلَ مَظْلُوماً فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَاناً فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُوراً

"And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided."

(Surah Isra (17), Verse 33)

Explanation:

Imam Muhammad Baqir (a.s.) while explaining this verse said:

"The Oppressed in this verse refers to Imam Husain ibne Ali (a.s.) who was killed unjustly and we are his Inheritors and the Qaem (a.s.) is from us. When he reappears he shall avenge the blood of Imam Husain (a.s.). In this verse "المقتول" refers to Imam Husain (a.s.) and his "ولى" refers to Hazrat Qaem (a.s.) and "اسراف" means killing the one who did not participate in killing you". 'Surely they will be helped' means this world will not end unless a person from the progeny of the Holy Prophet (s.a.w.a.) is helped so that he fills the earth with justice and equity just as it was filled with oppression and tyranny."

(Al Ayaashi, Vol. 2, Pg. 290; Al Muhajjah, Pg. 128; Al Burhaan, Vol. 2, Pg. 419; Tafseer-e-Noorus Saqalain, Vol. 3, Pg. 163)

## SHABAAN 1428 A.H.

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The scrolls of history are replete with the cruel treatment meted out to the oppressed ones, but oppression reached its pits in Karbala. Allah neither commits injustice nor does He approve of it. In fact He shall avenge all the acts of injustice.

سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

..and they who act unjustly shall know to what final place of turning they shall turn back.

(Surah Shu'ara (26), Verse 227)

Surely the believers are restless to avenge the martyrdom of Sayyed us Shohada (a.s.) and await the reappearance of the 'Inheritor of Imam Husain (a.s.)' so that they avenge the unjust killing of Imam Husain (a.s.). In Dua-e-Nudbah we call upon the "Inheritor of Imam Husain (a.s.)" thus:

أَيْنَ الطَّالِبُ بِدَمِ الْمُقْتُولِ بِكَرْبَلَا

"Where are you, O the one who shall avenge the blood of the one killed in Karbala?"

The Distressed One whose prayers are answered

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا

Or, who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!

(Surah Naml (27), Verse 62)

Explanation:

Imam Sadiq (a.s.) says: "This verse is revealed about the Qaem(a.s.) from the progeny of the Holy Prophet Muhammad (s.a.w.a.). By Allah he is the distressed one. He will offer two units (rakat) of prayers near Maqame Ibrahim and pray to Allah. Allah will answer his prayers and remove his difficulties and shall make him the Caliph on the earth."

(Al Saafi, Vol. 4, Pg. 81; Isbatul Hudaat, Vol. 3, Pg.553; Tafseer Al Burhaan, Vol. 3, Pg. 208; Tafseer-e-Noorus Saqalain, Vol. 4, Pg. 94)

Without doubt Allah listens to the voice of every grief stricken and responds to his call, but there are certain restless calls which He never returns unanswered. Imam Zamana (a.t.f.s.) is that grief stricken and oppressed person, whose heart is not only grieved with the tragic events of Karbala but also with the calamities inflicted on those who love him. Add to this the harm done by the enemies of Islam to Islam and Muslims. A Shia who was blessed with meeting

Imam Mahdi (a.t.f.s.) says that he saw blueness below the sacred eyes of Imam Zamana (a.t.f.s.) (due to excessive weeping). On asking the reason Imam (a.s.) replied:

"Tell my Shias that is not the tragedy of my ancestor enough for me to mourn that I should weep over your actions". Perhaps this is the reason Holy Quran has called you by the title "O the Distressed one..."

In the end we pray that Allah hastens the reappearance of his proof so that he avenges the blood of martyrs of Karbala, accords respect to his friends and disgraces his enemies especially those who distorted the interpretation of Holy Quran. Aameen.

### **Hazrat Imam-e-Zamana (a.t.f.s.) And Some Laws Of Jurisprudence**

The world judges a man by two parameters - his achievements and his legacy. Our subject of discussion will deal with the latter. We Shia Isna Asharis believe in the infallibility and hidden knowledge of our Imams (a.s.). Whenever we want to study the way of life of any Imam (a.s.) we focus our attention on his heritage of knowledge. We discuss all those issues that Imam (a.s.) related from his forefathers and how Imam (a.s.) himself guided us in the complex issues of life. By the grace of the Almighty we believe in such Imams whose comprehensive knowledge has an edge over all the spheres of knowledge. Only if we can implement those significant issues in our daily life then we can attain the goodness of this world and the hereafter.

These treasures of knowledge are of utmost importance in our practical lives especially since nowadays even some simpleminded believers claim that Islam does not fulfill all the vacuum of our lives. They forget that the Holy Prophet (s.a.w.a.) on the day of Ghadeer had said:

"O people I have told you whatever is needed for you to take you closer to heaven and I have warned you of everything that will take you away from hell."

Despite such a clear proclamation from the Holy Prophet (s.a.w.a.) if someone remains skeptical then its tantamount to denying the Holy Prophet (s.a.w.a.) and whoever belies him is a disbeliever. After this prelude lets discuss some of those practical issues which were sorted out by Hazrat Imam-e-Zamaana (a.tif.s.). These are the actual replies of Hazrat Imam-e-Zamaana (a.t.f.s.) which he has written in response to the queries by some of the leading scholars and at times even common believers.

One of these letters which is reproduced by Allamah Tabarsi (r.a.) in his book Ehtejaaj vol 2 pg 298-300 has the following queries:

1) "You have inquired about prayers at the time of sunrise and sunset? It the same way as the people say,

إِنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ وَتَغْرُبُ بَيْنَ قَرْنَيْ الشَّيْطَانِ

"the sun rises from between the two horns of Shaitan and sets between the two horns of Shaitan."

"The time for morning prayers begins before the sunrise and the evening prayers after sunset. The biggest attempt of Shaitan is to dissuade people from prayers. Whoever prays at these times actually crushes the horn of Shaitan. There is no weapon better than the daily prayers to humiliate the Shaitan. Keep praying regularly and disgrace the Shaitan."

2) "Your question regarding someone doing a waqf (reservation) of a particular thing for Imam (a.s.) and when subsequently he needs it then can he retrieve it for his personal use?"

"The answer to this question is that if the man has not handed over the custody of the property to a trustee then he can retrieve it but if he has already assigned it to a trustee then he has no right to reclaim the property regardless of whether he needs it or does not need it."

3) "And about your question pertaining to our funds, which is in someone's control then can he spend it without the permission of imam?" "Absolutely not. Whoever does it is an accursed person and on the day of Judgement, we shall be his enemy. The Holy Prophet (s.a.w.a.) said:

الْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ مَلْعُونٌ عَلَى لِسَانِي وَ لِسَانِ كُلِّ نَبِيٍّ مُجَابٍ

"Whoever considers the properties of my offspring expendable while Allah has forbidden it, then he has been cursed by me and all the Prophets." Thus whoever is inequitable in our rights will be unjust and shall be cursed by Allah, as declared in the Holy Quran:

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

"Now surely the curse of Allah is on the unjust."

(Surah Hud (11), Verse 18)

4) "And the question that you have asked about the boy who was circumcised but has developed the foreskin again after circumcision and whether he should be circumcised again?"

"Of course it's mandatory to do circumcision again... Certainly, the earth complains to Allah against the urine of an uncircumcised man."

5) "And you have asked that whether the prayer of such a man is correct who prays in front of a picture and a lamp, while there is dispute among the people about the correctness of his prayers?" "If the man is not a son of a fire worshipper or idol worshipper then there is no harm for him to pray in front of an image, fire or a lamp. But if he is a son of idol worshipper or a fire worshipper then its makrooh."

Allamah Tabarsi (r.a.) has mentioned some more issues on page 301-302 of the same book. Due to their importance, we reproduce them hereunder for the benefit of our readers:

6) "What should a person do if while performing the prayers of Janabe Jaafar e Tayyar (r.a.), he forgets the tasbih during his standing or sitting position or during ruku and sajdah but remembers it later in another position, should he recite the tasbih in the same position or ignore it altogether?" "Whenever he remembers the tasbih, in whichever state, he should recite it."

7) "If a woman's husband dies, can she attend the funeral rites of her husband?" "Yes, she can."

"Can she visit the grave of her husband during the period of Iddat?"

"She can visit the grave but should not spend the night outside her house."

"During Iddat can she step out of her house for fulfillment of an obligatory right?"

"She can leave her house for execution of obligatory duties. Also if there is none who can procure the essential daily necessities for her, then she can even go out and procure those things herself but she should not spend the night outside her house."

8) In traditions it has been highly recommended to recite the Holy Quran in the mandatory as well as the recommended prayers. Hazrat Imam Kazim (a.s.) who has been referred to as "The scholar from the Progeny of Mohammad (s.a.w.a.), has said: "How can a person's prayer be accepted when he does not recite Surah Qadr in it!"

In another tradition it has been narrated that:

"That prayer is not recited sincerely which does not have Surah Tauheed"

In yet another tradition, it has been narrated that

"Whoever recites Surae Homaza in his mandatory prayers then Allah will grant him reward equivalent to the world."

"The question is whether these Surahs should be overlooked and Surah Humza should be recited in the prayers, while there are traditions which say that without these Surahs neither the prayers will be accepted nor will it have sincerity."

"The reward for recitation of these Surahs are same as it has been mentioned in the traditions. If someone skips these Surahs and instead recites Surah Tauheed or Surah Qadr because of their importance than he will not only get reward of these surahs but also those which he has

omitted. Nevertheless, it is allowed to omit the recitation of these two surahs for another. In that case his prayers will be complete but it is obvious that he has left a better action."

9) "When should we recite the farewell prayers of the month of Ramzan? There has been a difference of opinion among our scholars, while some say that it should be recited in the last night of the month of Ramzan, others maintain that it should be recited on the last day after sighting the moon of Shawwaal?" "The acts should be performed in the nights of the month of Ramzan and the farewell prayer should be recited in its final night. However if one is skeptical that he may miss these actions due to Friday then he should perform these acts in the final two nights of the month of Ramzaan."

10) "A person purchases an animal and gives it to another to sacrifice the animal in Mina on his behalf. However, at the time of slaughter the other person forgets to mention the name of the owner who had bought the animal, and remembers it after the slaughter. In such a case, will the sacrifice be acceptable and correct?" "There is no harm and such a slaughter is acceptable."

11) "A tailor is not believer, eats dead meat, does not perform the compulsory ceremonial bath and stitches our clothes? Can we pray with those clothes without washing them?" "Prayers can be recited in such clothes without washing them."

12) While reciting Tasbeehe Zahra (sa) if by mistake one recites Allaho Akbar more than 34 times and similarly exceed the other recitations over 66 times, then should one begin the recitation all over again? He should keep a marker at 33 and recite one more takbeer to make the count of 34, similarly he should keep the marker at 66 and recite one more. But if the count exceeds 100 then there is no solution and nothing is compulsory on him any more.

For the sake of brevity of this article, we limit the number of queries to 12 otherwise; such queries and their replies are related in plenty from Hazrat Imam-e-Zamaana (a.t.f.s.). May Allah hasten the reappearance of Hazrat Imam-e-Zamaana (a.t.f.s.) and include us amongst his true followers. May we also derive maximum benefit from his knowledge.



### **Imam-e-Zamaana (a.t.f.s.) And Allamah Sayed Mahdi Bahrul Uloom (r.a.)**

Allah has always been more merciful to His servants. After their creation, they were not left on their own; rather He sent several guides for their guidance. Even today, despite the occultation of Hazrat Imam-e-Zamaana (a.t.f.s.), He has ensured that the course of guidance is not disrupted. He has made a provision to the effect that some select persons are associated with the Holy Imam (a.s.) who then provide the essential guidance to the people at large. It will not be an exaggeration to state that these select personalities can easily be regarded as Hazrat Salman (r.a.) and Kazrat Abuzar (r.a.) of the modern world. In this period it is through these chosen men that Allah has conveyed the knowledge of the Holy Imams (a.s.) to the people.

We have featured brief biographies of eminent scholars in our earlier editions. We will cast a glance at the life of Allamah Sayed Mahdi Bahrul Uloom (r.a.) in this edition.

#### **Birth and early life**

He was named Mahdi and his father was Sayed Murtuza Tabatabai Burujardi (r.a.). His lineage can be traced to Ibrahim (who was known as Tabataba), a descendant of Hasan Mussanna who was from the progeny of Hazrat Imam Hasan Mujtaba (a.s.).

(Aa'yaanush Shia by Sayed Mohsin Ameen, Vol. 48, pg. 164)

Allamah Sayed Bahrul Uloom was born in Karbala on Thursday in the month of Shawwaal in 1155 A H. Shaikh Abbas Qummi(r.a.) in his book 'Fawaed Razawiyah' writes that the night when Allamah Bahrul Uloom was born, his father saw Imam Reza (a.s.) in his dream. Imam Reza (a.s.) gave a big candle to his student Mohammad bin Ismail bin Bazee'a and instructed him to light it and go on the terrace. Allamah's father says that when Mohammad bin Ismail lit the candle, the flame got connected to the divine light of the skies and the whole world got illuminated.

Allamah received his training and education from his father and other veteran scholars and jurists of the era. The formative four years were spent in learning Arabic grammar Sarf- Nahv, literature, logic, fiqh and Usool. Subsequently, Allamah attended the discourses of Ayatullah Waheed Bahbahaani (r.a.) and Shaikh Yusuf Bahrani (r.a.). In the next five years, Allamah managed to make the grade for ijtehaad.

#### **Books and Compilations**

Allamah has written innumerable books which are replete with the gems of knowledge and wisdom. We mention some of them here:

1) Masabih fi sharhe-Mafatih- The book was on the subject of Fiqh

2) Ad durratu Najafiyah - The book is based on Taharat and Namaaz and a thousand poems/verses and their explanations.

3) Mishkatul Hidayah - Under the instructions of Allamah, the exegesis to the book was compiled by Shaikh Jaafar Kashiful Ghita (r.a.).

4) Al Fawaedul Usuliyah

5) Hashiyah Ala Taharatish Sharaae' of al-Muhaqqiq Al Hilli

6) Al Fawaedul Rejaaliyah

7) Resalah fil Feraq wal Milal

8) Tohfatul Keraam fi Tarikhe Makkah wal : Baitil Haraam

9) Sharh Babil Haqiqah wal Majaaz

10) Qawaedul Ahkaam ash shakuk

11) Ad durrul Bahiyah nazm baa'az al masael al usuliyah

12) Deewan (which has over 1000 couplets)

(Fogaha-e-Naader Shia, pg. 1295 by Abdur Rahim Aqiqi Bakshaishi pub. by Kitab Khanae Ayatullah Mar'ashi).

### **The title of 'Bahrul Uloom' was a gift of Imam-e-Zamaana (a.t.f.s.)**

Allamah Sayed Bahrul Uloom was a Shia scholar of prominent repute. Allamah's contribution and service to the religion is accepted by all. Shiaism became synonymous with his eminent personality and spread wherever he went. All these evident and hidden excellencies were undoubtedly due to the benign endowment of Imam-e-Zamaana (a.t.f.s.) on him.

Mirza Abul Qasim Qummi (r.a.) writes that he used to accompany Allamah to the lectures of Agha Baqir Bahbahaani (r.a.). They both used to intensively debate and discuss the discourses of Aghae Bahbahaani. At the time, Allamah used to be benefited by Mirza's knowledge and perspective. Then Mirza writes that he had to stay back in Iran and Allamah migrated to Iraq. In the meanwhile, Allamah acquired an enviable esteem among the scholars.

Mirza writes, "I was stunned because thought that Allamah was not capable of such an indepth knowledge and understanding. How did he manage to achieve this?"

Later, Mirza traveled to Najaf and happened to meet Allamah. Mirza observed that the number of students who attended the lectures of Allamah was easily over 100. During the question and answer sessions, Mirza was further surprised to see Allamah's command over theology and concepts, it was then that he conceded that Allamah truly deserves the title of the pillar of knowledge' and 'Bahrul Uloom' (the ocean of knowledge).

Once when Mirza got an opportunity to meet Allamah in private, Mirza got straight to the point and told Allamah in as many words that when they both used to attend the lectures Allamah was not so well versed with the knowledge and he rather learnt lot of concepts from the discussions with Mirza. Then how come he managed to attain such prestigious position despite he being not such a brilliant student?, Mirza asked.

Allamah replied to this in an enigmatic manner, "Mirza Abul Qasim the answer to your question is actually a secret. And I will let you in on this secret only on one condition that you will not disclose it to anyone in my lifetime."

When Mirza promised that he would be steadfast in keeping the secret, then

Allamah began his narration. "It happened one fine evening in Masjid Kufa when Hazrat Wali Asr (a.t.f.s.) embraced me."

Mirza was taken aback at the revelation. Not able to hold back his curiosity, he asked

"How come?"

"One evening I saw my Master Hazrat Wali Asr (a.t.f.s.) busy in prayers in Masjid e Kufa. I approached him and saluted him. He replied to my salutations and asked me to come closer. I went closer. He said come further close to me. I went closer to him. I managed to inch nearer to him. He said come close." Allamah continued, "I went so close to him that he embraced me and hugged me tightly. After that whatever Allah wished it got transferred to my heart."

The eminent scholars and researchers were pleasantly surprised by the divinely blessed knowledge of Bahrul Uloom which was directly bestowed on him by none other than Hazrat Imam-e-Zamaana (a.t.f.s.). Allamah stayed in Mashad for seven years. Once he visited the martyred teacher Mirza Mahdi Isfahani (r.a.).

The eminent teacher was left speechless and astonished with Allamah's indepth knowledge and command over the subjects. It was then that he addressed him thus:

إِنَّمَا أَنْتَ بَحْرُ الْعُلُومِ

"Certainly thou art the ocean of knowledge".

The author of Rauzaatul Jannaat, Ayatullah al Uzma Meer Sayed Mohammad Baqir Khwansaari (r.a.), who is enumerated among the top scholars, writes about

### **Allamah's title of Bahrul Uloom:**

"It is sufficient for the prestige of Sayed that none before him or after him will be honoured with the title of Bahrul Uloom."

### **The satisfaction of Hazrat Imam-e-Zamaana (a.t.f.s.)**

One of the basic responsibilities of the Shias is to earn his satisfaction. Allamah's life was the perfect embodiment of this responsibility. A glance at the life of Allamah shows that the cause of his elevated status was actually his persistent endeavours to please Hazrat Imam-e-Zamaana (a.t.f.s.) through various efforts throughout his life which included spending money in the name of Imam-e-Zamaana (a.t.f.s.), organizing gatherings for discussions on him, propagate his name, publishing and distribution of the books which were written on Imam-e-Zamaana (a.t.f.s.), also helping the sayeds and other believers. One of the ways of helping Imam-e-Zamaana (a.t.f.s.) is providing assistance and pleasant interaction with the believers. As it is mentioned in Majmaul Bahrain:

مُؤَاسَاةُ الْإِخْوَانِ هِيَ مُشَارَكَتُهُمْ وَ مُسَاهَمَتُهُمْ فِي الرِّزْقِ وَالْمَعِاشِ.

"Equality of brothers is their participation and partnership in sustenance and livelihood."

Allamah remained involved in almost all the stages of lives of people, whether those were mundane issues or serious matters. So much so that he was invariably helpful to everyone which is a source of delight for Hazrat Imam-e-Zamaana (a.t.f.s.). Allamah's generosity was not just limited to his friends and associates, in fact he was also extremely compassionate and magnanimous with the destitute and paupers. Following the example of Imam Zainul Abedin (a.s.), Allamah used to leave home in the dead of night with a heavy bag full of food packets and eatables on his shoulder. Allamah distributed the food among the needy and starving, with overwhelming grace and affection.

### **The stint at Mecca**

As per the instructions from Hazrat Imam-e-Zamaana (a.t.f.s.), Allamah stayed in Mecca for two years. Allamah had chosen to live in dissimulation (تَقِيَهُ) and imparted lessons to students of all four Sunni schools of jurisprudence. Allamah was so proficient in all four schools of jurisprudence that everyone presumed that he belonged to their creed. In the meanwhile, he fulfilled all his responsibilities assigned to him by Imam-e-Zamaana (a.t.f.s.).

## SHABAAN 1428 A.H.

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According to scholars in these two years; Allamah also stipulated the essential tenets and precepts of Hajj.

The primary reason for being the main executive of Imam-e-Zamaana's (a.t.f.s.) assignments and significant tasks was the spiritual purity of Allamah.

Allamah Sayed Mohsin Ameen (r.a.) writes :

"During Allamah's stint at Mecca, he managed to manifest numerous signs (which had remained concealed until then). It is due to this reason that the pilgrims could easily perform the Hajj as per the directives of the Ahlebait (a.s.), which otherwise was not possible.

These signs have survived even after the death of Allamah and they immensely benefit the people. For instance Allamah promulgated the limit for Mawaqeeet and Ehraam as also rituals for Muzdalifa. These spots were until then undiscovered, which were made public by Allamah.

(Imam-e-Zamaana (a.t.f.s.) and Allamah Sayed Mahdi Bahrul Uloom (r.a.), pg. 106 by Sayed Jaafar Rafi'ee)

Thus those Hajj rituals and obligations which we perform today were actually facilitated by Allamah. This also clearly indicates that in the era of the major Occultation, Imam (a.s.) guides us in the similar manner as other Imams (a.s.) had done during their tenure.

### Some more anecdotes of meeting with Imam (a.s.)

#### Meeting in the Cellar

Janab Muhaddise Noori (r.a.) writes that the reliable researcher and scholar, Sayed Ali, the author of Burhaane Qaate was actually the paternal grandson of Allamah's daughter. Sayed Ali has related from Sayed Murtuza, who was the son of Allamah's sister:

"I and Allamah had left together for the Ziarat of Saamarra. Allamah used to sleep alone in his tent, while my tent was adjacent to his, which made it easier for me to spend days and nights in the company of Allamah. Those were the days when people used to gather around Allamah and spend hours with him. At times, the discussions continued until late night.

One night as usual, there was a crowd of people around Allamah. But it seemed that Allamah was weary of the crowd and on some case desired privacy. He stopped talking and the gathering dispersed, I was the only person who remained with him. Allamah then asked me to leave. Although I left, I remained concerned about Allamah's wellbeing. I could not sleep. After a while, I left my tent surreptitiously and looked at Allamah's tent. I saw the door was closed. Then I peeped through ventilator, I saw the room was vacant and the lamp was burning. Then I realized that he is not on his bed. I entered his tent but did not find him. Then I stepped out of the tent barefoot and began searching for him discreetly. I reached the sacred portico of the shrine and saw that the doors of Hazrat Imam Askari (a.s.) and Hazrat Imam Naqi's (a.s.) shrines were closed.

I returned and began looking for him in the neighbourhood of the shrine. But he was nowhere to be found. I came back to the portico and moved towards the Cellar, where to my relief I found that the doors were open. I began descending the stairs of the cellar quietly. As I entered the Cellar, I heard muffled sounds of conversation, though I could not figure out what the conversation was about.

Even as I descended a few more stairs, when Allamah suddenly raised his voice from the place where he was seated:

"O Sayyed Murtuza what are you doing here? Why did you leave home?"

I was terrified to hear the rebuke of Allamah and stood frozen where I was standing. I thought of returning before giving a reply. On second thoughts, I decided to stay put, as I knew that I could not hide myself when Allamah has already recognized me.

Subsequently, I apologized and came down from the stairs. I saw Allamah was standing alone facing Qibla. There was none else in the Cellar. It was evident that Allamah was in conversation with our Hidden Imam (a.s.)"

## SHABAAN 1428 A.H.

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(Najmus Saqib, pg. 256; Jannatul Mawa, pg. 228; Darus Salaam of Noori, Vol. 2, pg. 211; Muntahal Aamaal, Vol. 2, pg. 475- 476)

When Allamah kissed the hands of Imam-e-Zamaana (a.t.f.s.)

The great scholar Akhund Mulla Zainul Abedin Salmaasi (r.a.) who happened to be with Allamah in Mecca says:

"Despite being away from his city and separate from his family, Allamah was a large hearted man. Due to his unabated generosity and kindness, he had nothing left for himself. Incidentally, I went to him on that day as I had nothing for the expenses. I informed him of the situation. However, Allamah remained unresponsive.

Allamah had a habit of going for a circumambulation (tawaf) of Holy Kaaba every morning after which he went to his private chambers. In the meanwhile, I used to bring the smoking pipe for him and he partook it. Then he used to visit other rooms where students from other sects were waiting for the lessons. Allamah used to teach every group according to the tenets of their own sect.

The day after I sought financial help from Allamah as per the routine, I brought the smoking pipe for him after the tawaf. Suddenly someone knocked at the door. The knock made him extremely restless. Allamah handed the smoking pipe back to me and said you may leave and take this with you. After that Allamah rushed to answer the door.

As the door opened, I saw a dignified man dressed in Arabian attire entered and took seat in Allamah's room. While Allamah sat near the door with utmost reverence and humility. He also indicated to me that I should not bring the smoking pipe near him.

They both sat for a while and conversed. The dignified Arab rose to leave, Allamah too hurriedly stood up with him and opened the door for him. At the door, Allamah kissed the hands of the Arab and helped him mount his horse which was tied outside the door. The Arab departed. Allamah returned and came to me with a note in his hands. He instructed me to give it to the money exchanger near the mount of Safa and tell him that the amount is written in the note.

I carried the note to the money dealer at Safa. The dealer saw the note, kissed it and touched it to his eyes. Turning towards me, he asked me to get four workers. I got four porters. The dealer looked at the men and as per their physical strength filled French Francs (which was the local currency in those days) in the sacks and loaded on their shoulder. Each Franc was equivalent to five Iranian Qiraan (Qiraan was in currency before Riyal). The men carried the sacks to my house.

## SHABAAN 1428 A.H.

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One day I decided to check out the dealer. As I reached the mountain of Safa, I found that neither the shop existed nor the dealer. Then I enquired from the neighbouring shopkeepers about the shop. The shopkeepers told me that such a dealer or an exchange shop was never there on that spot. I was convinced that it will remain a divine mystery."

(Dar Intezaare Khurshide Vilayat, pg. 147)

The mourning for Imam Husain (a.s.)

A great scholar narrated an incident thus: "In 1333 A H when I was studying in Najaf, I traveled to Karbala on foot along with some scholars. When we reached Taviraj, which is at a distance of four farsakh from Karbala, one of the scholars told me that on the day of Ashura, groups of people leave this place for Karbala. Often they are accompanied by some scholars, at times even Marjae Taqleed follow them. They all beat their chest with enthusiasm and sincerely mourn Imam Husain (a.s.). On one such Ashura when I was passing through Taviraj, I happened to spot a Marjae Taqleed who joined the group and with utmost emotions, he was beating his chest hard and was also weeping.

I approached the Marja and inquired, 'Do you have any religious sanction for this action of yours?' The Marja replied: Late Allamah Bahrul Uloom (r.a.) alongwith some students was passing through Taviraj for Karbala. When suddenly, the students saw that Bahrul Uloom who despite having such an esteemed position, disregarded his status, unbuttoned his shirt like others and began beating his chest vigorously.

The students tried their best to control Allamah's emotions but they failed in calming him down. Then they all made a protective circle around Allamah.

After the maatam some of Allamah's close friends asked him as to what happened that he plunged himself in uncontrolled mourning.

Allamah replied that, "When I went close to the group of mourners, I spotted Imam-e-Zamaana (a.t.f.s.) whose head was uncovered and he was profusely crying and doing Maatam. At this I lost control over myself and joined Imam-e-Zamaana (a.t.f.s.) in mourning and maatam on Imam Husain (a.s.)."

### **The demise**

Allamah spent his entire life awaiting Imam-e-Zamaana (a.t.f.s.) and searching for him. He expired in 1212 A.H.

As per the will of Allamah, Mirza Mahdi Shahrastani led his funeral prayers and he was buried next to the shrine of Shaikh Tusi (r.a.)...



It is mentioned in the book Fawaaedur Rejalayah:

"When this great scholar and jurist was being buried, those present heard a call,

بِاللَّهِ قَبْرُكَ مِنْ قَبْرِ تَصَمَّنُهُ  
عِلْمَ النَّبِيِّينَ مِنْ نُوحٍ إِلَى الْخُلَفِ

"Your grave is among those graves which carries the knowledge of the prophets from Nuh (a.s.) till the end."

كَانَتْ حَيَاتِكَ أَحْيَاءَ لِمَا شَرَعُوا  
وَفِي مَمَاتِكَ سَوْتِ الْعِلْمِ وَالشَّرَفِ

Your life was spent in the revival of Islam and with your death, knowledge and honour too died.