

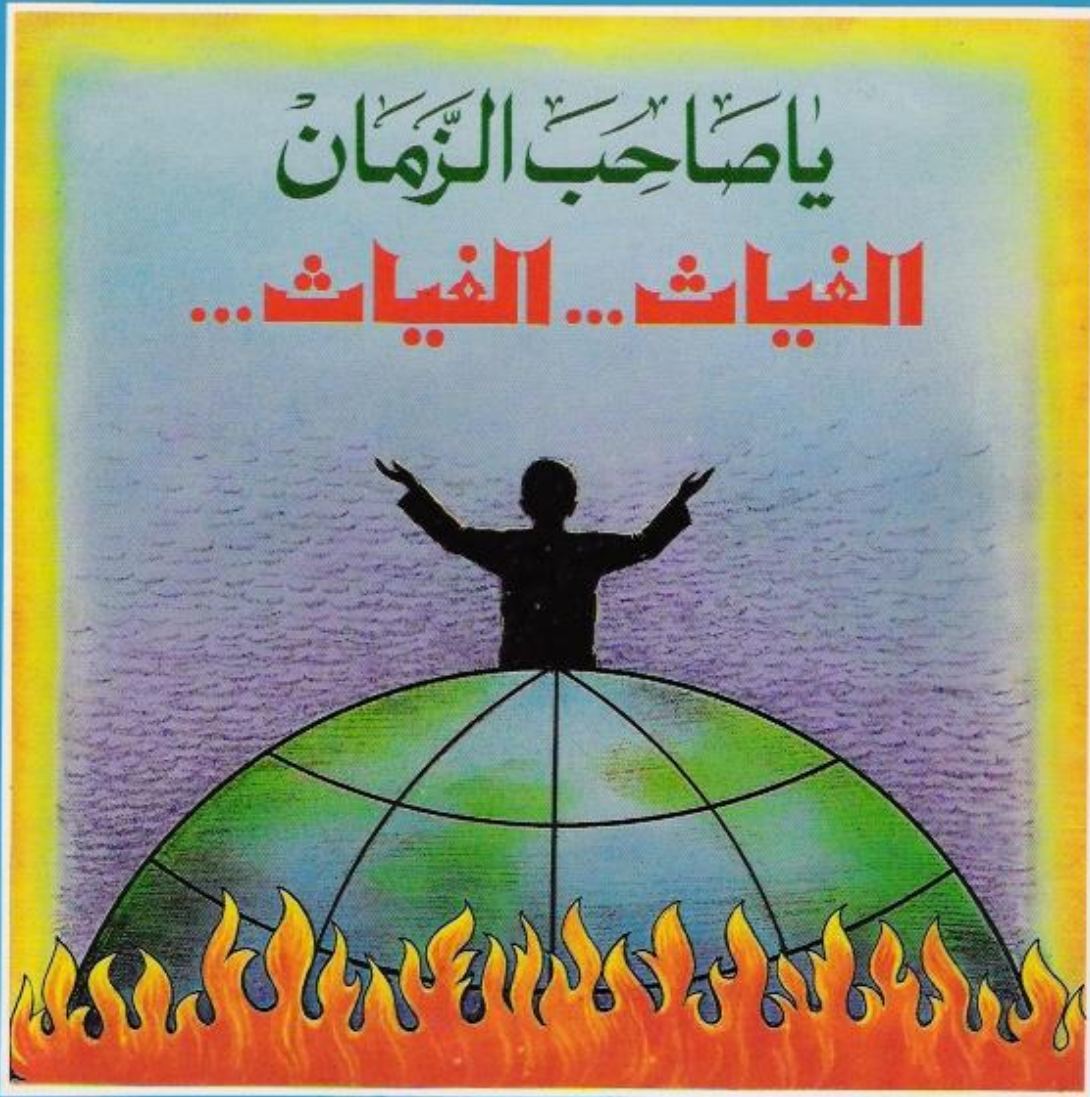
SHABAAN 1416 A.H.



Al-Muntazar (ATFS)

SHABAN SPECIAL ISSUE

1416 A.H.



و صلى الله عليك يا اولي العصر ادر كنا

بسم الله الرحمن الرحيم

Editorial

The Way Of The Shias

In consonance with the traditions of the Holy Prophet (S.A.W.):

"I am leaving among you two precious things, Qur'an and My Progeny" - the Shias have adopted the Qur'an and the teachings of the Infallibles (Masumeen) as their way of living because these two shall never be separated from each other. As the Holy Prophet (S.A.W.) continues in his saying:

"Never shall they separate till they reach the Hawz (Pool) of Kausar. It is evident that the parting of these two would mean the disintegration of the religion of Islam. Thus the Islam that remains would no more resemble the Islam of Mohammad (S.A.W.). It would be some other religion.

The Exemplar For The Shias

The exemplar for the Shias is that family which was the centre for receiving revelation and the descent of the Qur'an. The place frequented by the Holy prophet (S.A.W.) himself and the angels. This was the house where the perfect Islam and the perfect belief was kept safe. In the house of Amirul Momineen (A.S.), the Holy Prophet (S.A.W.) and Ali (A.S.) are the example (model) for the Shia fathers. Janabe Fatema Zahra (S.A.) was a perfect example for Shia mothers. The example for Shia children was set by Imam Hasan (A.S.), Imam Husain (A.S.) and Janabe Zainab-e-Kubra (A.S.). The Shia have always endeavored to view these respected personalities as their ideals and to follow in their footsteps.

The Shia keeps in mind all the aspects of the Islamic religion but he is distinguished from the other sects due to the following two points:

(1) Justice of Allah

The Shias consider Adl (Justice) to be a necessary part of the Usool-e-Deen (Roots of Religion) and the reason for the advent of the Prophets was for the establishment of justice. As the Shia considers himself to be the heir of these Prophets he makes it his duty to propagate and support justice. He remains busy in informing the world about the necessity of the universal just government. In order that the establishment of the world government through Imam-e-Zamana (A.T.F.S.) may bring about the end of the injustice and oppressions prevalent on the earth.

(2) Imamat

Another of the Roots of Religion of the Shias is 'Imamat. So that the continuity of the Prophet hood would be maintained through the institution of Imam, in such a way that after the end of Prophet hood the commands and the laws of Allah shall be supervised and protected by such personalities who are similar to the Prophets of Allah. Thus, the practice of the Prophets (peace be upon them) and their way of living shall continue so that the aim of the Prophets is not

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defeated and the efforts they had put in shall not be wasted. One who accepts this great responsibility of Imamah is the infallible Imam (A.S.). He is infallible and purified from all kinds of sins like the Prophets were. From among such personalities, is present even today, the last guide and master, the beloved of Imam Hasan Askari (A.S.). Imam Mahdi (A.T.F.S.), the Imam of the time, the heir of the Prophets and the Messengers. He will, after his reappearance and uprising, give a new lease of life to the commandments of Allah. The uprising and revolution of Imam Mahdi (A.T.F.S.) would be the last link of the chain of the purpose initiated by the advent of the Prophets (A.S.). The eyes of the people await his coming expectantly.

Keeping in mind the above-mentioned 'Roots of Religion (Adl and Imamah) the duties of the Shias become apparent. How does a Shia carry the responsibility of the affair of Imamah upon his shoulders? How does he fulfill the duties of propagating justice and equity; and the eradication of injustice and oppression, so that the stage is set for the reappearance of Imam-e-Zamana (A.S.). This is because on one hand he is the protector of the affair of Imamah and Prophethood and on the other, the propagator of the commandments of Imamah and Prophethood and he endeavors to spread justice and peace.

In such a situation do we understand that even a small mistake on our part could be a slap on the face for our school of thought? That there would be no remedy for this?

Hence it is impertinent for us to be aware of these duties and to bear more responsibility than ever before. Our duty is to reform our actions, to propagate the humanistic and Islamic way of life, to popularise the philosophy of justice and equity, to spread piety and abstinence (from sins), to make apparent the Islamic point of view, to protect the greatness, the glory and the superiority of Islam. We should not disgrace the Shia community by exhibiting unIslamic behaviour.

Witnesses of the Birth of Imam-e-Zamana (a.t.f.s.)

Various objections have been raised regarding the birth of Hazrat Mahdi (A.T.F.S.). Keeping in mind the necessity for brevity we shall discuss only two types of objections- hoping the sensible people would be able to get the replies to other objections too.

First of all is the objection that if the birth of Hazrat Mahdi (A.T.F.S.) has already occurred then a tradition in support of this should be shown to them in the Sahih-e-Bukhari & Sahih-e-Muslim (the two most popular books of hadith for Sunnis).

They are willing to believe only after seeing such a hadith. Actually this objection is based neither on Shariat nor on reasoning and understanding. Rather, by refusing to believe in the birth of Hazrat Mahdi (A.T.F.S.) they have doubted the power of the Almighty Allah. Apart from this the objection is so foolish that any wise person would feel amused. Why should the Sahih-e-Bukhari & Sahih Muslim be considered the touchstone for proving the veracity of every fact? At least they have not demanded the date of birth from the Holy Qur'an!

This objection could be replied to in numerous ways but here it would suffice to give only three replies:

1. The Sahih Bukhari and Sahih Muslim have never been used as a source for the date of birth of any historical personality. So much so that these two books are not depended upon even for determining the date of birth of the Holy Prophet (S.A.W.) and the Khulafa-e-Rashideen (the four Caliphs). Then why should it be demanded from us to prove the birth of Imam (A.S.) from Sahih Bukhari and Sahih Muslim?

2. The date is not mentioned in Sahih Bukhari and Sahih Muslim. Imam Bukhari had not even come into existence in the year 255 A.H. or 256 A.H. So how could he report the birth of Imam Mahdi (A.S.). Although the two authors have compiled in their books the prophecies of the Holy Prophet (S.A.W.) regarding the various aspects such as that Mahdi shall be from the Progeny of Fatima (S.A.), from the descendants of Imam Husain (a.s.), and he shall fill the earth with justice and equity.

Hence, how should we believe in his birth? The witnesses of the birth of Imam (A.S.) shall be described on later in this article,

3. If today we want to confirm the date of birth of a particular person we have to either refer to the Municipality records or the registers of Tehsil or Gram Panchayat. In the same way, to find out the date of birth of Hazrat Mahdi (A.T.F.S.) we have to seek the assistance of the historical registers or in other words, the history books. So if anyone wishes he is requested to peruse the books of any of the unbiased Islamic historians. If he wishes to read the statements of many historians he could refer to the book titled, "Danishmandaan Aammah wa Mahdi-e-Maood." This book has 120' historians whose statements have been recorded

The second objection raised by the enemies of Islam and especially the enemies of Imam is that in the Shia books of traditions, there are only two reports with regard to the birth of Mahdi (A.T.F.S.). One of the report is of the daughter of Imam Mohammad Taqi (A.S.) Janabe Hakeemah Khatoon and the second report is by the servant of Imam Hasan Askari (A.S.) named Oqaid. The opponents allege that these two witnesses are insufficient because the first narrator

is a woman and the testimony of a woman is considered only one-half in Islam. Secondly, the other narrator is a servant and the poor fellow might have had some misunderstanding.

Before replying to this objection one thing is to be mentioned is the lovers of AhleBayt and the servants of Imam-e-Zaman (A.T.F.S.) should take a lesson from the fact that the enemies of Imam had studied so many Shia books and after that ignoring the reality have made such an allegation, why should we being the servants of Imam-e-Zaman (A.T.F.S.) not learn more and more about Imam Mahdi (A.T.F.S.).

In order to maintain brevity the objection has been replied by only the traditions from the Biharul Anwaar. If the 51st volume page 2-28 of Bihar is studied, at least 18 narrators of the birth of Imam could be found. Some of their reports are quoted below:

The Testimony Of Imam Hasan Askari (A.S.) Regarding The Birth Son:

- Mualla ibn Mohammad related that Imam Hasan Askari (A.S.) sent to him a 'tawqee':

"Then, Zubair has been killed. This is what such people deserve. Those who are involved in the scandal mongering about the saints (awliya) of Allah. This Zubair thought that he would murder one in such circumstance that My Progeny would be cut off. See, how the power of Allah has become apparent, and the Proof of Allah has already taken birth."

(Biharul Anwaar vol.51 page 4)

- Ahmed bin Hasan Qummi relates:

Imam Hasan Askari (A.S.) sent a letter; "a son is born, he is kept hidden and concealed. We have shown him only to the selected people."

(Bihar, vol.51, page 23)

Glad Tidings Of The Grandfather Regarding His Grandson:

- Tatma Khabar Bashar Bin Sulaiman:

"Abul Hasan Imam Ali Naqi (A.S.) said to his sister Hakima: "O daughter of the Prophet of Allah (S.A.W.) you take her (Narjis) to your house and give her instruction about the obligations and recommended acts.

For she is the wife of Imam Hasan Askari (A.S.) and the mother of Hazrat Qaem (A.T.F.S.)".

(Bihar, vol.51, page 6)

Belief in the utterance of Imam (A.S.) itself is obligatory. Secondly it is mentioned as prophecy. According to the rules of the Arabic language it indicates that the fulfillment of such happening is guaranteed.

The Testimony Of The Maid Servants Regarding The Son Of Their Master:

- It is related through Ibrahim bin Mohammad by Naseem, the maid servant of Imam Hasan Askari (A.S.):

"The next day after the birth of Hazrat Mahdi (A.T.F.S.) I went in his presence and I happened to sneeze. Upon this he [Imam-e-Zaman (A.T.F.S.)] said "Yarhamak Allah."

(Bihaarul Anwaar vol.51 page 5)

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- Naseem and Mariya both relate:

"When Imam-e-Zaman (A.T.F.S.) emerged from the womb of his mother he was kneeling down and his index finger pointed towards the sky. Then Hazrat sneezed and he said, "Al-Hamdo Lillahe Rabbil Aalameen."

(Bihaarul Anwaar vol.51 page 4)

Testimony Of The Slaves Regarding The Birth Of The Son Of Their Master:

- Abu Ghanim the slave of Imam Hasan Askari (A.S.) relates:

"A son was born to Abu Mohammad Imam Hasan Askari (A.S.) whom he named as M-H-M-D. On the third day he took the new born before his companions and said, your master and for you he is my successor. This is the Qaem who shall be awaited when the earth is filled with injustice and tyranny, he will fill it with justice and equity."

(Bihaarul Anwaar vol.51 page 5)

- Abu Nasr the servant of Imam Hasan Askari (A.S.) reports that I entered in the presence of Imam-eZaman (A.T.F.S.) He asked for red sandelwood. I brought it. He asked, "Do you know me? I replied, "You are my master and the son of my master. He said, "I am the last of the vicegerents (awsiya)."

(Bihaarul Anwaar vol.51)

Testimony Of The Companions Regarding The Son Of The Imam:

- Ibrahim the companion of Imam Hasan Askari (A.S.) says:

"Hazrat sent to me four sheep with this letter, "Bismillah hir Rehman nir Raheem. These are from my son Mahdi. You partake of it and also distribute to our Shias."

(Bihar, vol.51 page 28)

- Ahmed ibn Ishaque reports:

"Then Imam Hasan Askari (A.S.) entered with a child (whose face was like a full moon) aged around 3 years upon his shoulders and said, "If his esteem had not been intended I would never have shown him to you. This is my son whose name and Kuniyat is the same as the Holy Prophet (S.A.W.)."

(Bihaarul Anwaar vol.51)

Testimony Of The One Who Bought Meat From The Market:

- Hamza bin Nasr has related from his father that he said:

"On the occasion of the birth, the household celebrated And when the young master began growing up I was ordered to purchase marrow filled bone alongwith the meat. And I was told that it is for the young master."

(Bihaarul Anwaar vol.51 page 5)

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Testimony Of Those Who Offered Their Congratulations Upon The Birth:

➤ Husain bin Hasan Alawi relates:

"I presented myself at Samarra in the presence of Imam Hasan Askari (A.S.) to congratulate him upon the birth of his son."

(Bihaarul Anwaar vol.51)

➤ The Son Attending To His Father In Illness:

Ismail bin Ali Nawbakhti reports, "The son served to the father juice of the berry leaves. Then made him do wuzu for the prayers. Then the ailing father said, "Son, congratulations, you are the Sahibuz-Zaman and Mahdi."

(Bihaarul Anwaar vol.51)

➤ The Son at The Funeral Of The Father:

Ahmed bin Abdulla Hashmi has reported, "I went to the house of Imam Hasan Askari (A.S.) when he left the world. His dead body was taken out. We all 39 people were waiting. Then a child entered. We were taken aback by his majesty. We all performed the funeral prayers behind him."

(Bihaarul Anwaar vol.51)

Apart from these testimonies there are various things which point towards the birth of Hazrat Mahdi (A.T.F.S.). But they have not been mentioned for the sake of brevity. After reading this short article the readers must have understood that the testimony regarding the birth of Hazrat has not come to us only from Hakima Khatoon (A.R.) and the slave Ogaid. But if the testimony of these two had not even been there, even then the birth of Hazrat could have been proved beyond any doubt.

Lastly let me quote a sentence from a religious scholar which would be one more reply to this objection. It is, "who is nearer to the master than the servant." Thus the testimony of the servant deserves to be regarded more authentic. And there is no scope for any misunderstanding. May Allah consider all of us in the occultation and even after the reappearance of Imam (A.S.) among his worthless servants.

Why Occultation?

The Almighty Allah has bestowed the human beings with a superiority and has kept the rest of the creation under him. He says, 'I have created man with the best parts'. Whether it is the earth or atmosphere, sea or the mountain, forest or the desert, man not only has superiority upon all these but they are subservient to his commands and power. But Allah has also said that when I turned around this man, I found him to be the worst of the creation

To show the superiority and speciality of man he has been given the freedom of will and with it, complete guidance. In this way the path for him was laid out that he may not misuse his freedom and be led astray by the instigation of the Satan. By giving him intellect and reasoning he was made capable of discerning the good and the bad. And the chain of 1,24,000 Prophets was initiated so that they may show man a way of life to remain away from the evils so that he may remain safe from his enemies and be forewarned of their designs. And that the worldly fallacies do not hinder the progress of his spiritual self. Among those prophets some possessed medium age and some were given a long life. Some were recalled (died) at a young age.

There are even some who were first made apparent to the people then the curtain of occultation was put upon them. There were some prophets who were apparent for some few selected righteous people but were hidden from the common masses like Hazrat Khizr (A.S.), Hazrat Idris (A.S.) etc. Allah is the Ultimate Power. He is the Knower of the Unseen worlds. He Himself is aware of the calls of His justice. He is the one who made man His lowly creation aware of His Lordship and made him submit to His mastership and described him with His Own qualities. When the chain of the Prophets came to an end by the coming of the seal of the Prophets, the greatest among the messengers, Mohammad al Mustafa (S.A.W.) then His morals, His commandments and His book were protected by his successors.

The chain of successors shall remain till the end of the world. This is guaranteed by Allah Himself. Since the vicegerent is appointed by Allah therefore the divine practice which was found in the Prophets also continued in the persons who were to hold the post of Imamat. History is a witness that while some Prophets were given a long life, others lived for a shorter duration. There were some who were apparent and some hidden from the eyes of the people, and still are concealed today. If the number of hidden Prophets from the 1,24,000 Prophets is few then the number of hidden Imams is also very less. Out of the twelve Imams, Eleven were openly carrying out their duties of protecting the commandments of Allah. Only one of the Imams has been concealed. The Holy Prophet (S.A.W.) has prophesied that eleven of the twelve Imams will protect religion in their own time amidst turbulent environs and murderous surroundings. And by the quality of their personality they constructed the minarets of light which will illuminate the truth in the dark periods of history till the end of the world. Even among the Imams the different spans of life and duration of Imamat is to be found. Just like it was in the case of Prophets. The age of Imam Hasan al Askari (A.S.) was only 28 years. His period of Imamat was for six years from 254 A.H. to 260 AH. After him the Imam of his exalted son began who was born in 255 A.H. And he is the last Imam.

His age was only five years then. And his long life is known only to Allah. When he will reappear he will fill the earth with justice and equity like it had been filled with injustice and oppression. Although even today he is the supreme ruler and we all live in the limits of his domain. The

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gates of these apparent and concealed rule are ghaibat (occultation) and Zuhoor (reappearance).

One thing is astonishing here, that the intellectuals are washed away in the torrents of thoughts. The human voice in them speaks out. Each and every person of this group knows that faultless people are being oppressed. They are dealt with cruelty. They are helpless and their pain and restlessness is apparent. Their plundered homes, the burning embers of hunger in their bellies, the whiteness spread on their eyes. The wretched children clinging to their mothers. Empty bowls in their hands, searching for their destination, where there is justice, there is equity. Where their talents are nurtured, where their voices are heard by someone, where there is a cool shade of peace.

From the cracks of the walls of all religions emerge these calls. And the progress of the caravan of the human beings continues towards its destination. The pathways of which are manifest, but the end of the journey not in sight. If this had not been the case then these efforts and these preparations all would have subsided. And no hope would have remained (the spirit of hope is one reason of occultation). It is a strange logic indeed. The three factors which are hidden are believed in viz.:

- The human species especially the support of the oppressed
- The hope of the ultimate destination.
- The image of the liberator.

But on reaching this point the belief is shaken down, where the question of the liberator arises. The so-called intellectuals insist that such a personality does not exist at all. It is only in Islam that this religion gives all the details of such a personality and also indicates the time and spatial dimensions of his existence. And he is recognised in a way like the sun is seen behind the clouds. The Muslim scholars in general and the Shia scholars in particular have researched into the authenticity of this fact, from the historical as well as the traditional point of view and then believed in it.

And this belief is based on such a firm foundation that no one can forgo it. The fact is that the light of his holy self (Hazrat Mahdi) filters through the curtain of the divinely ordained occultation, illuminates the creation and imparts life to it. Here one question acquires paramount importance and is also raised with great prejudice and that is, who is the representative of Allah and the saviour of the downtrodden and oppressed people? If he exists then why is he not seen by everyone, why is he in occultation, why is the occultation so prolonged that it seems impossible, what are the reasons of all these?

First of all, we have already stated in the introduction that whatever was made necessary for the Prophets (A.S.) the same things are also for the successors of the Prophets. History is replete with examples where the moment a Prophet raised his voice for propagation, all the unbelievers took up cudgels with him and conspiring with the tyrant rulers tried all means to put hurdles in his way. But the Prophets never gave up their mission. They kept on striving. They never wavered in their steps nor were they haunted by any doubts. Their firmness of purpose never decreased. There is no instance in history where these Prophets have been

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subdued by the power of the rulers or the opposition of the people. However if the adversities intensified, the Prophet either prayed for divine punishment, or bore the difficulties patiently till death, or were hidden from their people by Allah

The event of Hazrat Musa (A.S.) leaving Egypt has been recorded in the Qur'an. Hazrat Isa (A.S.) was raised to the fourth sky. Hazrat Khizr and Hazrat Ilyas (A.S.) are present in this world itself but are not seen by everyone since ages

If we study the history of Imam Mahdi (A.T.F.S.) and the background of his occultation, we shall find that its historical causes were the same as that of the various Prophets.

Samarra became the seat of power for Bani Abbas in 220 A.H. In 234 A.H. the Abbaside Caliph Mutawakkil sent Yahya bin Harsma to summon Imam Ali Naqi (A.S.) to Samarra. Imam Hasan Askari (A.S.) was also with him [(Imam Ali Naqi A.S.)]. He was only two years old. In 247 A.H. Mutawakkil was murdered while intoxicated. During these fourteen years, Imam Hasan Askari (A.S.) faced great difficulties along with his father. There were restrictions on visiting the tomb of Imam Husain (A.S.). The signs of the grave were obliterated. Imam Hasan Askari and Imam Ali Naqi (A.S.) were in house arrest and were heavily guarded. Sometimes, Mutawakkil imprisoned them and at other times summoned them to his court. Sometimes he called them while he sat enjoying wine in their presence. And on their refusal to accept his offer of the intoxicants he cried in ecstasy.

Spies surrounded them. After the murder of Mutawakkil, Muntasir and later Mustaeen became the Caliphs. Mustaeen shifted the seat of his government to Baghdad. Later, he entered into allegiance with Motazbillah and Samarra again became the centre of Caliphate. A reign of terror was unleashed in the town of Basra. There were revolts in Khurasan and Ahwaz which were immediately suppressed. No place was safe for the common people. Imam Hadi (A.S.) was martyred in the year 254 AH. The duration of the Imamate of Imam Hasan Askari (A.S.) was from 254 AH. to 260 A.H. Walie-Asr and the Promised Mahdi was born in the year 255 AH. His age was only 5 years when Imam Hasan AlAskari (A.S.) left this world.

Imam Hasan Al-Askari (A.S.) was poisoned at the order of Motamid in 260 AH. and his duration of Imamate came to an end after six years. During this time the activities of the spies had intensified to such an extent that midwives used to enter the Imam's house forcibly and examine if any of his wives were pregnant. But like Allah had concealed Hazrat Musa (A.S.) in the womb of his mother, Janabe Nargis showed no outward signs of pregnancy

The spies were spread from the residence of the Imam upto the prison. Once Imam Hasan Askari (A.S.) was in the prison of Saleh bin Vaseef (a Turk). Imprisoned in this place from before were some of his trusted companions Abu Hashim Jafri, Dawood bin Qasim, Hasan bin Mohammad Aqiqi and Mohammad bin Ibrahim Amri. A person by the name of Jami was also there. Imam warned his companions to beware of this man because he was a spy. On enquiry it was found that he kept a record of the daily happenings there. Thus spies were there in every disguise. Hazrat Askari (A.S.) fell ill on the 1st of Rabiul Awwal. During these eight days the Caliph had posted a battallion of guards who kept strict surveillance on the visitors. Why did the Abbaside Caliph behave in such a manner towards the son of the Holy Prophet (S.A.W.)? A tradition from the Holy Prophet (S.A.W.) says that whatever has happened in the Ummat of Musa (A.S.) will occur in My Ummat. Like Firon knew that Hazrat Musa (A.S.) will rise to put an

end to his claim of divinity, in the same way the Caliph was time and again reminded by the narrators of hadith that the 12th successor of the Holy Prophet (S.A.W.) is to come and purify this earth from all injustice and oppression.

The prophecy of Holy Prophet (S.A.W.) has to materialise one day. The caliphs felt the imminent danger to themselves and took all the possible precautions.

When such a terror was spread everywhere the birth of Imam Mahdi (A.S.) occurred in 255 AH (Like the concealed birth of Hazrat Musa (A.S.)). One of the divine duties of Imam Hasan Askari (A.S.) was the protection of Hazrat Hujjat (A.T.F.S.) from the enemies. At the same time he had to inform his trusted followers that the Promised Mahdi has been born so that they could follow him in future even though he would remain concealed from them.

The conditions which had prevailed at the occultation of the Prophets were also present here. The reign of terror among the people, the strict surveillance of the ruler, the net of spies, discord in every area, the rising of the Imam at the centre of Caliphate, the movement of the armies, the oppressions upon the lovers of the household of the Holy Prophet (S.A.W.), the guards upon the residence of Imam (A.S.). Like in the case of Prophet Moosa (A.S.) the divine command arrived for Hazrat Hujjat to go into occultation in order to protect his life.

Occultation a divine plan

If we study the aspects of the occultation and reflect upon it, we can easily understand it as a divine plan. After this the reappearance of the Imam shall be the last part of this divine plan. It is mentioned in a tradition:

*There is no miracle of the Prophet which Allah will not manifest through Our Qaem so that the proof will be complete for the enemies and they have no avenue for excuses."

(Muntakhabul Athar, page 313)

As time progressed and the numerous human schools of thoughts came into existence, the nefarious plans of the unjust authorities also evolved. After the Holy Prophet (S.A.W.), a time came when during the occultation, different types of conspiracies were hatched. Different types of wrong beliefs led astray the gullible public away from the right path. Instead of the true guides there was now an excess of the false ones-the Kaisaniyas, the Kazemiya, Ismailiya, Wahabism, Bahatism and Qadianism the list of the false movements seems endless. After suppressing the constructive missions the unjust and tyrannical instances began to fill the pages of history. Even after 12 centuries, all these are still rampant.

In the end the saviour will arrive to put an end to all this. The rule of Allah will stretch from the east to the west. No one would be qualified to oppose him and neither would anyone have any complaints

Divine promise

The divine promise throws light upon the reasons of the occultation which is an inseparable part of the plan. There is always an interval of time between a promise and its fulfillment. These are a few examples of the divine promises in the miraculous book (the Qur'an):

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- In Surah Nur Verse: 55

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth..."

- In Surah Ambiya Verse: 105

And certainly We wrote in the book after the reminder that (as for) the land, My righteous servants shall inherit it."

- In Surah Aale Imran Verse: 200

O those who believe remain steadfast, have patience, maintain co-operation and fear Allah. Perhaps you be successful."

"When the earth dies Allah again rejeunates it by His power."

From the afore-mentioned verses, we conclude that Allah will make His representative and successor inherit the earth and bestow upon him a just and equitable Kingdom. He will revive the earth after its death and in the rule of this government there would be no difference between the strong and the weak. And those who have power will not be able to exploit the down-trodden people.

The promise of Allah is true. It would be surely fulfilled. But the various factors of the re-appearance are being accomplished, which are going to be instrumental in the establishment of the divine government.

Allah has bestowed a prolonged occultation to His Last Proof (Hujjat) so that the belief of the believers could be put to a test and all the opponents can try all their designs.

It is a naked truth that the floods of injustice and oppression is increasingly engulfing the whole world. But the seas of injustice and oppression has not yet developed the power enough to break the boundaries and surround the earth. Or we can say that the caravans of utter darkness, along with their blackness, have yet to descend upon the earth. And only when the wrongdoers would have completed their oppressions to the utmost, that the secret aim of occultation would be revealed.

What would have happened if there had been no occultation? The reply is simple. Hazrat Wali Asr (A.S.) would have become manifest and just like the previous Imams he also would have been martyred. The light of Allah was in the form of human creation and the evil ones were on its look-out. The result would have been that even the last proof of the Prophets and the Imams would not have remained on the earth. The result would have been either of the two. One, the earth would have perished. Or, the future generations would have complained that the argument of Allah has not been completed. Hence, the Almighty Allah has kept His proof in occultation so that on one hand the continuity of the world is maintained and on the other hand all the corrupt and evil people have an open field so that there is no scope for the complaint that the proof of Allah is not complete. At the time of the reappearance they will not have any arguments. And the propriety of divine justice shall be maintained.

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Another reason for occultation as stated in the traditions of AhleBayt is if Imam-e-Zamaan (A.T.F.S.) had been manifested, then he would have had to live under pressure of some unjust ruler like his predecessors. The agents of the ruler would keep him constantly under surveillance. The open enforcement of the shariat was almost impossible. Thus Allah has appointed such a time for his reappearance where there does not remain any power to obstruct the Imam in his mission. He would have collected the necessary strength to subdue all opposition and every corner of the world would be clear of the evil elements. Imam Jafar Sadiq (A.S.) says in one of his utterances:

The master of this divine government has a concealed birth so that when he is to reappear he will not have any pressure from any oppressor.

(Muntakhabul Athar, page 288)

As far as the necessary preparations of this government are concerned Allah will create the favourable conditions overnight. For it is actually the government of Allah. Hazrat Mahdi (A.T.F.S.) is only the representative of Allah in this regard.

One of the reasons that is evident from the traditions of AhleBayt is that the occultation is to be prolonged till all the practices of the prophets and their methods are accomplished in Hazrat Mahdi (A.T.F.S.). Sudair asked Imam Sadiq (A.S.) "O son of the Prophet! why is it like that (the occultation is prolonged)?" Imam replied, "Allah will not order the reappearance till all the practices of the Prophets, which the prophets had during their occultations are not acted upon fully. O Sudair it is obligatory for him (Qaem) to fulfill all these things. Allah says:

"That you shall most certainly enter one state after another"

(Inshiqaq: 19)

(Behaanul Anwaar vol.52 page 90)

That means all those practices were before you when will all this be accomplished is known to none except Allah. That is why to predict the time of reappearance is prohibited

Some other reasons of the occultation are deduced from the traditions of AhleBayt. But to go into the details and the depths of these and to say anything for sure would be nothing but to deceive ourselves. The actual causes of the occultation and the wisdom behind it is known only to the Creator and those divine personalities who have been bestowed with divine knowledge. The infallibles (A.S.) have been ordered not to explain these divine secrets

This could be explained by the example of the incident of Hazrat Musa and Hazrat Khizr (A.S.). When H. Khizi made the hole in the boat, killed the boy and repaired the wall he did not inform of his main intention behind his actions, till it was time for Musa to separate from him. At the time of departing he told H. Musa the actual reasons. This concept could be explained in the light of the tradition related from Imam Sadiq (A.S.) by Al-Fazl Hashmi which is as follows:

The occultation of the master of this affair is a must, during which the sinful people will be involved in doubts."

I asked Imam, "May my life be sacrificed for you, why is it?"

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He said: "Even we have not been permitted the exposition of this affair." I enquired, "What is the wisdom behind the occultation?" He said, "The wisdom behind this occultation is the same that was for the Occultation of the previous prophets. The actual reason will be revealed only after the reappearance. Like H. Khizr did not explain the reason for making a hole in the boat and killing the boy and repairing the wall till it was time for Musa (A.S.) and him to separate

O Son of Fazl, this affair is one of the affairs of Allah. And its secret reason is one of the secrets the knowledge of which is exclusive to Allah only. When we have expressed the belief in the wisdom of Allah we have to agree that whatever he says or does is also having wisdom. Eventhough the actual reasons and the cause may not be evident upon us."

(Behaarul Anwaar vol.52 page 91)

As far as the obvious reasons of occultation as given in the traditions are concerned one is that during the occultation the belief in Imam (A.S.) and his obedience is put to test. In a lengthy tradition Imam Jafar as Sadiq (A.S.) tells about the signs of reappearance and concludes thus:

And these signs will appear after a long occultation so that Allah could test as to who believes in him and obeys him during it (the Ghaibat).

(Muntakhabul Athar Chap.35 hadit:1)

Another reason of occultation is also our bad deeds and the atmosphere of irreligiousness. Our society is satisfied upon the prevailing un-Islamic conditions and considers them to be truly Islamic. Then where is the scope for any prophet or Imam in such a society. It would not be inappropriate to compare this with the situation of Kufa. Ali (A.S.) was calling the people to Jihad against Moawiya and the people were exhibiting their cowardice by making excuses of the summer and winter seasons and looking for a favourable season. The result of this was that the Master of the most pious had to accept the cup of Martyrdom. The same is the condition of our society which, Imam Baqir (A.S.) states in his tradition. Marwan Anbari says that a letter from Imam Baqir (A.S.) arrived where Imam had written:

When Allah disliked the company of the people for us he removed us away from them.

(Behaarul Anwaar vol.52 page 90).

Finally, it is to be mentioned that Imam-e-Zaman himself does not like, that the people should insist upon knowing the reasons for occultation because it is one of the divine secrets. According to Imam-e-Zaman (A.T.F.S.)

Allah the High and Mighty does not wish that we question about the (causes of) Ghaibat because it would be detrimental for us. if we know of the reason we would be aggrieved.

One tradition in this connection is presented thus: Imam Mahdi (A.T.F.S.) in a 'tawqee' (epistle) through his second special deputy, Mohammad bin Usman says: "As far as the cause of occultation is concerned Allah, the Almighty says,

"O you who believe I do not put questions about things which if declared to you may trouble you..."

(Behaarul Anwaar vol.52 page 92)

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It is clear from the above tradition that we should not indulge conjectures about the causes of occultation. However, we should accept as truth all that is informed to us by the infallible Imams and we should be satisfied with it. Only Allah is aware of the divine affairs. Hence we should consider this occultation as a bounty and a respite which is given to us, so that we can perform good deeds and correct our mistakes. Then, when the reappearance of Imam is ordered by Allah our love for the Imam would benefit us. If the reappearance occurs during our lifetime we would then be given the honour to be among the helpers of Imam (A.T.F.S.) in his mission against the enemies of Islam. We could accompany the Imam (A.S) when he avenges the death of the martyrs of Karbala, for whom we mourn and shed tears, year after year.

The Belief of Imam Mahdi (a.t.f.s.) and the scholars of Madina University

The member of the board of education of Madina Munawwara University (Al Jame Al Islamia Bil Madinatil Munawwara) Professor Shaykh Abdul Mohsin Bin Hamdal Abaad presented a paper in an important seminar which was attended by the vice chancellor Shaykh Abdul Aziz bin Baaz. The title of that paper was, "**The Belief Of Ahle-Sunnat Signs regarding The Awaited Mahdi**" This article was published in the mouthpiece of the University, "Majlisul Jame Al Islamia year one issue no.3 Zilqad ul Haraam 1388 A.H. This treatise is comprising of 40 pages of book size and is divided into ten sections:

- I An account of those companions who had related traditions regarding Imam Mahdi (A.T.F.S.) from the Holy Prophet (S.A.W.).
- II An account of the scholars and traditionalists who have mentioned these traditions in their books.
- III An account of those scholars who have compiled books based on this subject.
- IV An account of those scholars who have labeled these traditions to be Mutawatir (widely related).
- V An account of those traditions about Imam Mahdi (A.T.F.S.) which are recorded in Sahih Bukhari and Sahih Muslim.
- VI Those traditions which are recorded in other authentic books other than two Sahih (Bukhari and Muslim)
- VII An account of those scholars who have studied these traditions and accepted it as a part of faith.
- VIII Those who have rejected those traditions. An account of their arguments and their scholarly tephes
- IX An account of those things which overtly oppose these traditions and the replies to these,
- X Conclusion.

When Abdul Mohsin completed the presentation, Abdullah bin Baaz praised it extensively and approved it. He also added some more points.

A few points from the fourth section are presented below in the following paragraph. It shall be clear from the same that the belief of Mahdaviyat is not exclusive in Shias, but it is also present in the Sunnis and the belief of Mahdaviyat is obligatory for all. It could be concluded from this essay that they (Sunnis) are also waiting for Hazrat Imam Mahdi (A.T.F.S.).

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The excerpt is as follows:

- Hafiz Abul Hasan ibn Al-Husain Al-Abri (died 363 AH) writes in his book "Manaqib ush-Shaafi:
The traditions which are related from the Holy Prophet (S.A.W.) regarding Hazrat Imam Mahdi (A.T.F.S.) are Mutawatir (consecutively related) and are to be regarded favorably. Hazrat Mahdi (A.T.F.S.) is from Ahle Bayt (A.S.).
- Hafiz Mohammad Al-Bazranji (died 1103 AH.) has written in the third chapter of his book 'Al Ashaa-a-al-Ashraat- as-saa-a": Reports in connection with Hazrat Mahdi (A.T.F.S.) are presented in various ways and are numerous. It is often reported in authentic traditions that he will be from the progeny of Janabe Fatima Zahra (S.A.). The reports are so many that there is no scope for rejection
- Shaykh Mohammad al Safarini (died 1183 A H) writes in his book "Lawame al-Anwaar al Bahiya": The reports about Hazrat Mahdi (ATFS) are so numerous that they reach the grade of 'Mutawatir (widely related). They are so famous among the scholars of Ahle Sunnat that they are considered as their belief- on the basis of this the belief in the reappearance of Hazrat Imam Mahdi (A.T.F.S.) is necessary. This is what that is accepted by the men of letters (scholars) and it is the behof of Ahle Sunnat wal Jamaat.
- Qazi Mohammad bin Ali al-Shaukafi (died 1250 A.H.) states in his book titled "At-tawzeeh Fi Tawaatur Jame Fil Mahdi Al Muntazar Wal Dajjal Wal Masih": The total number of traditions regarding Imam Mahdi (A.T.F.S.) that we have access to are fifty. Without any doubt these traditions are 'Mutawatir'. The companions have also reported widely about Imam Mahdi (A.T.F.S.). There is no scope for interpretations on a subject so clear.
- Shaykh Siddiq Hasan Khan Kanauji (died 1307 A.H.) has mentioned in his book, "Al-Izaah he Maakaan wa Maayakoon Baine Yadaee As Saah." The reports regarding Hazrat Imam Mahdi (A.T.F.S.) are so numerous that they attain the degree of 'Mutawatir'. There is no doubt that Imam Mahdi (A.T.F.S.) will reappear in the Aakher az- Zamaan (the last period). However the year and the month is not prescribed. And none cares for those who reject this.
- Shaykh Mohammad Bin Jafar al-Katani (died 1340 A.H.) has written in his book, "Nazmul Mutanaasir Minal Hadith al Mutawatir" Thus the traditions regarding the Awaited Mahdi are Mutawatir.

In the concluding portion of the essay Abdul Mohsin says that to reject the traditions of Imam Mahdi (A.T.F.S.) or to entertain any doubt concerning them is highly dangerous. We pray to Allah for well-being, forgiveness and steadfastness upon the truth.

The speech which was delivered by Abdulla Ibn Baaz after the presentation of this paper was later transcribed from the cassette and published with the essay.

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He says in the speech:" Whatever has been mentioned by Shaykh Abdul Mohsin Al Abbas are correct and true. The matter regarding Imam Mahdi (A.T.F.S.) is famous and well-known among the scholars, and the traditions regarding him are Mutawatir. Imam Mahdi (A.T.F.S.) is a blessing of Allah upon the Muslim people in the last period (Akhir uz-Zaman). He will appear and establish truth and justice and eradicate oppression and tyranny. Allah will hoist the flag of goodness through him. Through him, only, Allah will guide the people.

Imam-e-Zamana (a.t.f.s.) in the mirror of DUA-E-NUDBA

'Dua' means 'to call or to seek help'. 'Nudba' means to cry or wail. The Shia books of hadith lay great stress upon Dua'. Dua is the weapon of the believer, the essence of belief and the connection between the Creator of the universe and his slaves. One of the treasure of Duas is a pearl, known as Dua-e-Nudba. It is an important and authentic Dua. It's deep meaning penetrates to the depths of the heart. This is enough proof that these are not the words of an ordinary person. They are uttered by the personality who has connection with the celestial world (Aalam-e-Malakoot). Allama Mohammad Baqir Majlisi (R.A.) has quoted this Dua in 'Zaad-ul-Maad' from Imam Jafar-e-Sadiq (A.S.). It is for the Imam of the time. And Mohammad bin Ali bin Abi Khura has quoted this dua from the book of Mohammad bin Husain bin Sufyan Bazoofari, from Imam-e-Asr. Apart from this, great Shia scholar Sayed Raziuddin bin Tawoos has mentioned it in his book, "Iqbal" on page no.295 to 299. Mohammad bin Jafar Mashadi Haeri has recorded it in book Al-Mazaan (Dua no. 107). Qutb Rawandi in Al-Mazaar also records it and so does Allama Majlisi in 'Zaad-ul-Maad' and 'Beeharul Anwaar'. Shaykh Abbas Qummi too has narrated it in his book, "Mafatihul Janan".

Let us see how the magnificent personality of Imam-e-Asr (A.T.F.S.) is introduced in this Dua:

"Where is the Last Proof of Allah. The one who is a link of the chain of guidance of the purified progeny of the Prophet (S.A.W.) without whose presence this system cannot remain?"

The word '**Baqiyatullah**' is used here. It is from the verse of the Holy Qur'an

"What remains with Allah is better for you if you are believers." (Surah Hud: 86)

It is evident that the world cannot be bereft of the Proof of Allah. And the one from the progeny of the Holy Prophet (S.A.W.) remaining of this earth is only our Imam Hazrat Mahdi (A.T.F.S.). It is reported in the traditions,

"If the Proof of Allah is not present the earth will sink"

The earth is still remaining as it was. This proves the existence of a divine proof.

"Where is the one who will exterminate the followers of injustice?"

Beginning from this sentence to the end of this article are various prophecies regarding Imam Mahdi (A.T.F.S.). The point to be noted here is that Imam-e-Zamana (A.T.F.S.) will not at all tolerate any kind of injustice. Whether it is the injustice against one's own self i.e. sin or it is against the rights of someone else. Because the last representative of Allah is to establish the scales of justice and equity and hence himself the economy of justice.

Husain ibn Khalid says that he asked Imam Ali ibn Musa Al-Reza (A.S.):

"O son of the Prophet (S.A.W.) who is the 'Qaem'(one who will rise) among you, the AhleBayt (A.S.)?" He replied, "Qaem is my fourth lineal descendant. Son of the chief of the maids of Allah (Janab Narjis Khatoon). Allah will through him purify the earth from injustice and tyranny. And when he would reappear the earth will be illuminated by his radiance (light). He will establish scales of justice among the people. Thus no one will oppress anyone."

"Where is that venerated personality who is awaited to correct all kinds of weaknesses and vices?"

Unlike the other sects of Islam, it is the Shia people of today who are distancing themselves from (religious) knowledge. Personal opinions are given the garb of religious authenticity. Personal view points are expressed as the elements of Islamic doctrine. And we accept all these without testing their authenticity and credibility. The learned scholars are stunned, the Maraaje stupefied. Not knowing what to do.

A believer is being degraded and we are amused by it. People of loose morals, the wealthy and rich are giving opinions regarding religious matters, and we are prepared to offer them co-operation. The school of Aale Mohammad (A.S) is sidelined by the surrounding vices and evil deeds and we are immersed in the sleep of carelessness. What could be worse than this sloth and betrayal of religion. Seeing all these bad deeds of us all, a believer man fervently prays to Allah, "O Lord ! where is Your last representative whom you have given the good news. And waiting for whom is prescribed as the best form of worship. Send him among us urgently so that he can correct the weaknesses and the wrong ways of humanity and the religion from the society. These shortcomings and vices which are the causes of the sorry state of the believers.

"Where is the one who is the abode of hope, one who will put an end to the oppression and injustice?"

The word used in the metaphor means that in which hope is reposed. When the people of the world would be disappointed by each and every kind of government they will have only one last hope. This hope is the hope in the institution of Imamat-or in the meritorious personality of Imam-e-Zamana (A.T.F.S.).

"Where is the treasure (of Allah), one who will rejuvenate the obligatory commands and the recommended one?"

Yes, Imam-e-Asr is that treasure whom Allah has held back so that when the obligatory commands and the recommended actions are diseased by the germs of doubts, objections and misunderstandings, Imam (A.S.) will reappear and enable it to have a purified life. After this, the Islamic commands, optional and obligatory, would be carried out in the correct form and with sincerity. The belief would be so much purified that no one would dare to ignore any religious command, either obligatory or recommended.

"Where is the one who is chosen to impart a new life to the Islamic world and to rejuvenate the Shariat law of Mustafa (S.A.W.)?"

His reappearance will imbibe a new life in the Islamic world. The shariat would be followed correctly. There would be no discord nor any disagreement. The following verse would be fully acted upon:

"And Hold fast by the Covenant of Allah altogether and be not divided."

(Surah Alay Imraan: 102)

"Where is the one, who, it is hoped, will revive the Qur'an and its laws?"

True, when Imam-e-Zamana (A.S.) would explain the ambiguous verses in the light of the unambiguous or the clear ones. At this time people of the world would become aware as to who are the ones "firmly rooted in knowledge".

Who is the repository of all the knowledge of all the "land" and the "seas"? At this time the world would listen to the commentary of the manifest book by the manifested light. The divine mufassir (exegist of the Qur'an) would be listened to with attention and whole heartedly believed upon.

"Where is the One who will enliven the Islamic sciences and the teachers of religious education?"

In the last part of the time, the religious scholars and the Islamic knowledge are looked down on. The influence of wealth, and pelf and power is stronger. In such a corrupted atmosphere the successor of Ali ibn Abi Talib (A.S.) would expound the meaning of the tradition,

"I am the city of knowledge and Ali is its gate."

"Where is the one who would destroy oppression and tyranny of the oppressors?"

"Where is the One who will raise the edifices of polytheism and hypocrisy to the ground?"

Today the monotheistic world is attacked by all sorts of doubts and misunderstandings. Polytheism and hypocrisy are on the look out to revile Islam and obliterate its name from the world, so that the people would begin to detest its name. But according to the divine promise all the evil designs of the satans will be useless. The promise is as follows:

"He is the One who sent His Prophet with guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheist may be averse."

(Surah Saff:9)

Moreover only the worship of the true God shall remain. Our Imam would study the intention of the people and give his judgement. So if any hypocrite thinks that he is living in the 1st century of Islam, he would be absolutely degraded

"Where is the one who will destroy those who transgress and commit evil, those who are immersed in sins and those who raise their heads (against the affair of Allah?)."

"Where is the one who will distend the branches of misguidance and disputes?"

"Where is the Destroyer of the signs of (evil) disease and egoistic tendencies?"

In the government of the Imam (A.S.) no one will be able to carry with him the diseases of hatred, malice and hostility. Nor will anyone be able to follow his selfish desires. First Imam (A.S.) will try to correct these people but if they still do not improve then Imam (A.S.) will put an end to their existence.

"Where is the severer of the ropes of Falsehood and calumination?"

These will no place for falsehood, deceit and cunning in the government of Hazrat Mahdi (A.S.). It will be a rule whose foundation has been laid by Amirul Momeneen Ali (A.S.). The only difference would be that in this government there would be no place for people like Talha and Zubair.

"Where is the Destroyer of the vicious and disobedient people?"

The quality of Imam Mahdi (A.S.) that will become apparent after the reappearance will be to put to sword anyone who dares to disobey Allah as also the traitors and the transgressors. For

in his government only the Qur'anic law and the divine commands will be followed. No one will be able to offer any excuses.

"Where is the Eradicator of the followers of obstinacy and misguidance and the renegade?"

"Where is the One who honours the friends and degrades the enemy?"

The word Awliya (friend) in this sentence is taken from 'Maula' (master). Thus whoever accepts the mastership of Imam (A.S.), will be honoured by him (Imam (A.S.)). But whosoever does not, he will have to face degradation

"Where is the Accumulator of the words of piety?"

The term 'Kalima' (word) is also used in the Qur'an to mean people. For e.g. Hazrat Isa (A.S.) is mentioned as Kalima'. In other words the companions and the helpers of Imam-e-Asr (A.S.) will be only the pious and abstentious ones. Not those who are sinful and disobedient. As the Qur'an has declared: "The hereafter is only for those who guard (against evil).

"Where is the Gate of Allah through which all should enter?"

It means that whoever wishes to enter the world of knowledge and faith then he should do so only through the door of the purified AhleBayt (A.S.). If anyone prefers for himself any other path, then he will surely be led astray.

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

Every member of Holy AhleBayt is a mirror of divine qualities (Face of Allah). It means the countenance of Allah. Obviously Allah does not possess a 'face' but it only means that whoever wants to turn towards Allah and wishes to have an intermediary to Allah can do so only through the Proof of Allah (Imam Mahdi (A.S.)). Since the Imam is in occultation to have belief in him and to attend to him becomes all the more meritorious. The following tradition of the Holy Prophet (S.A.W.) also supports this argument:

"O Al! In the last period there will be a people, most amazing in belief and the greatest in faith. They shall be those who will not have seen the Prophet of Allah and the Proof of Allah (Imam Mahdi (A.S)) will be hidden from them. The foundation of their behet shall be upon only certain writings

"Where is the Means which is stretching from the earth to the sky?"

If the universe becomes bereft of the 'Proof of Allah' it will be annihilated at once. For the 'Proof of Allah' is the axis of the universe. He is that Perfect Man through whose grace the worlds derive their nourishment from the Almighty Creator (Allah).

"Where is the Master of the Day of victory and the One who will spread the flag of guidance?"

At this point the reciter of this Dua expresses a strange of melancholy that for how long does he have to bear the degradations which he has to suffer during the occultation? And when will these insults come to an end and the standard of truth raised upon the world?

"Where is the unites of the companions of virtue and divine pleasure?"

"Where is the Avenger of the blood of prophets and the children of the Prophets?"

"Where is the seeker of revenge for the blood of the martyred ones of Karbala?"

Doubtlessly Imam must be weeping in sadness when he reaches this sentence. The murderers of Bani Israel used to slay upto seventy prophets in one night yet they got respite. But the tragedy of Karbala was the culmination of atrocities by the accursed Yazeed. The like of which is not to be found in the history of mankind. We all weep when these incidents are related to us by the fallible speakers. But the infallible Imam (A.S.) himself witnesses the carnage with his tear- filled eyes. He (Imam (A.S.)) says in Ziarat-e-Nahiya:

"Then O my oppressed grandfather! Certainly I will wait for you morning and evening and I shed tears of blood for you."

Doubtlessly the prime objective of Imam-e-Zamana (A.S.) is to avenge the blood of Imam Husain (A.S.).

"Where is the Triumphant one (who will overcome) over one who transgressed against him and maligned him?"

"Where is the distressed one who will be answered when he supplicates?"

It is clear from this sentence that the distressed one' mentioned in the following Ayat of Qur'an is Imam Mahdi (A.S.):

"Or, who answers the distressed one when he calls upon Him..." (Surah Naml: 62)

And he is constantly praying to Allah for us. When a common person is compelled to express pity upon the deplorable condition of the present Islam and Muslims then how much aggrieved will be that Imam who is aware of all the happenings, whether apparent or not?

"Where is the president of all creatures, who is both the beneficent and God fearing?"

"Where is the son of the chosen (al-Mustafa) Prophet and the son of Ali-al-Murtuza?"

"And the son of Khadijat-ul-Gharra (the Luminous), and the son of Fatematul-Kubra (the Great)?"

In this brief article we have discussed only those sentences of Dua Nudba which speak exclusively about Imam Mahdi (A.S.) After pondering over these we derive some conclusions. Foremost being that if we wish that the reappearance of Imam Mahdi (A.S.) be hastened then we must recite the Dua every Friday. But it should not be only mechanical. We should recite in as if our beloved is away from us and we are restless due to his separation. Infact the purity of intention and constancy is necessary. The reappearance of Imam (A.S.) will not be only by wishing and praying. But it should be accompanied by pure intention and good deeds.

Another point that is derived is that when Imam Mahdi (A.S.) will reappear he will put an end to all kinds of injustice, oppression, falsehood, tyranny, shamelessness and devilish deeds. He will fill the earth with justice and equity. So, if any of us has any of these bad qualities we must try to correct ourselves immediately. Because Imam (A.S.) will strictly apply the divine commands and would spare none.

The third important thing is that the companions or the helpers of Imam Mahdi (A.S.) could be only those who are pious, who offer prayers regularly, follow the teachings of the Qur'an and

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obey Allah. If we do not possess these qualities then there is no place for us in the camp of the Qaem-e-Ale Mohammad (Imam Mahdi (A.S.)).

Let us then resolve that we shall pray night and day for the reappearance of Imam Mahdi (A.S.). We shall do everything which takes us nearer to the Imam (A.S.). And avoid all such acts which would take us away from our Master Imam Mahdi (A.S.). So if we ponder upon this we would realise that there is no one who cares for us except this benevolent Imam. We should not dissatisfy him with our deeds. Because if our Imam (A.S.) turns away from us (disregards us) then we shall have no shelter.

The Pseudo Mahdi of the 19th Century Mahdi-e-Sudani (1848-1885 A.D.)

The fact is that if there had been no false claimants of Mahdaviyat the belief of Mahdaviyat would have been labeled as artificial and unislamic. But since the dawn of Islam there had been a continuous flow of false claimants from among the perpetrators of falsehood. They have appeared in various corners of the world. In the 19th century some people claimed to be special deputies (Naeb Khaas) of Imam Mahdi (A.T.F.S.) and for some days propagated their false claims. Later when they found that it is not sufficient for their vile purposes they claimed to be the Mahdi and then claimed prophethood. But this claim did not influence the majority of the people. Only some selfish or gullible people supported their claim. Hence, ultimately they claimed divinity.

The reason behind the writing of this article is to prove that due to these false claimants, the sensible and impartial people conclude that the belief in Mahdaviyat is not unislamic. Neither is it exclusive to any particular sect of Islam. The Holy Prophet (S.A.W.) has informed about it sometimes to his family members and sometimes among his companions.

The utterances of the Holy Prophet (S.A.W.) make it clear that the belief of Mahdi (A.T.F.S.) is a belief from the foundations of Islamic doctrine. The rejection of this belief renders one an infidel. The compiler of the book "Yanaabiul Mawadda", Sulaiman Qundoozi Hanafi has recorded the following tradition:

One who rejects the rising of Al-Mahdi (A.T.F.S.), has committed infidelity.

Numerous such traditions and reports are to be found. Yet, many scholars have quite strangely objected to this belief and have not even cared for the sayings of the righteous companions. The foremost among these are the Egyptian writers Ahmed Amin and great exegetist of Qur'an, Allama Tantavi Jauhari. According to them "the belief in the reappearance of Imam Mahdi (A.T.F.S.), alone, is responsible for the various conflicts among the people and the various uprisings which have weakened the Muslim world. This belief has caused a great dissension among Muslims." They have tried through their writings to spread poison among the people and take them away from the belief in Mahdaviyat; whereas the belief is absolutely Islamic and it guarantees hope, steadfastness and assurance to the society.

If Ahmed Amin had applied common sense, studied history and sociology, he would have found that people have misused everything to achieve their evil designs, be that, rights blessings, truth, accord, justice, trust, truthfulness, civilization, culture, education, training, progress, innovation, religion, faith, independence, democracy etc. All these have been misused in the past, now and shall always be in the future too. So much so that they have not left alone even the belief in Allah and the prophethood. Then they turned their attention towards the "Belief of Mahdaviyat" and rejected it as an artificial belief. They tried in vain to support their allegations with lame arguments. They failed to disprove it and were themselves degraded. Actually they did not deserve even this much attention. Anyway, inspite of such objections and allegations the belief of Mahdaviyat was unaffected. No doubt, if something is based on truth cannot be refuted.

This steadiness is the proof of this belief being an Islamic belief. Hence, many selfish and power hungry people from among the Shias and the Sunnis raised false claims of Mahdaviyat and spread strife among the people. One such power hungry and greedy gobbler Mahdi-e-Sudani.

The life of Mahdi-e-Sudani

Mahdi Sudani was born in 1848 at the Sudanese village of Dolga which was the village of boat builders. He is the claimant who became the most well-known pseudoMahdi in Europe. His actual name was Mohammad Ahmad and he assumed the title of Mahdi. By displaying excessive piety, he gained respect and honour at the age of twenty-two years. He was an eloquent speaker and condemned the Egyptian authorities in his speeches. He exposed the tyranny of the rulers to the people and laid great stress upon the re-appearance of Mahdi.

This self-proclaimed deputy of the Holy Prophet (S.A.W.) and the false leader of the Muslims raised the standard of revolt in Sudan where existed the corrupt government of Egyptians in connivance with the oppressive Britishers. In his eloquent speeches he condemned the tyranny of the Egyptians to such an extent that the dislike for Egyptians became imbued among the Sudanese people. He made special references to Imam Mahdi (A.T.F.S.) and gradually proclaimed himself to be connected with the Mahdi as per the usual practice of the false claimants at the start of their claim. Finally, he claimed to be Mahdi himself from the lineage of the Holy Prophet (S.A.W.), the 12th Imam and the son of Imam Hasan Askari (A.S.).

After obtaining basic education, he entered into the Sanusiya Sufi order and on the Island of Abba began to spend his time in meditation. His false claim of Mahdaviyat received support for the first time on this Island which is 150 miles south of Khartoum.

A group of people pledged allegiance to him and he made a secret claim of Mahdaviyat.

Some historians state that after joining the Sanusiya Sufi order he had an argument with his Peer (Sufi guide) and hence began to collect his own disciples and subsequently claimed to be Mahdi of the time and the last Imam. At the outset only Abdullah Al-Taaisha (Caliph) supported and advised him to accompany him to a place where the militant tribes could be instigated to rise in revolt.

In May 1881 the Egyptian government issued an order for him to present himself in Khartoum and clarify his position. But Mohammad Ahmad ignored this order, assumed rulership of the country and declared holy war against the infidels as well as the progressive Muslims.

The Egyptian government dispatched an army of two hundred soldiers under Rauf Pasha to subdue him. On 11th of August the Egyptians landed on the Island of Abba to attack the followers of Mohammad Ahmad. The supporters of Mohammad Ahmad did not possess any fire arms so they kept themselves hidden till night fell. As soon as it was dark they surrounded the Egyptian army and attacked it ferociously till the complete army was wiped out. After this Mohammad Ahmad fled to a secluded place where the possibility of retaliation from the Egyptian army did not exist. On the way he met the local leaders from whom he learned that there was great discontent among the people regarding the Egyptian government. The abolishing of slave trade was also a cause of economic unrest.

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At the Jebel Ghadir he had to face the men of Yusuf Pasha and they compelled him to retrace his steps. In May 1882 the Egyptian government dispatched an army of 6000 to attack Mohammad Ahmad. One night, Mohammad Ahmad attacked the army of Yusuf Pasha and put them to death. After victory Mohammad Ahmad gained more clout and was joined by many people greedy for the spoils of war.

In the last part of the month of November 1882 Mohammad Ahmad concluded that he had sufficient military strength to capture the Egyptian fort of Al Abeed. So he attacked Al- Abeed and captured it. Then he converted the fort as his residents and made it the seat of power.

Mohammad Ahmad used to wear a simple cotton dress. His followers also imitated him in his style of dressing. Outwardly he put up a facade of simplicity but used to lead a life of sensuality in secret. Women were his weakness. He tried to imitate the conditions of the Holy Prophet (S.A.W.) and called his wife Ummul Momeneen Ayesha. He also named his followers after the companions of the Holy Prophet (S.A.W.) viz. Abu Bakr, Umar, Hassaan ibn Saabit, Khalid bin Waleed, etc. The common followers were called as helpers (Ansar) He seemed to bring about the condition similar to the time of the Holy Prophet of Islam (S.A.W.). But actually it was not so. If it had not been the spread of oppression by the British and the Egyptians, this pseudo Mahdi would never had succeeded. But the oppressed people were tired of the tyranny and hence various tribes joined hands with Mohammad Ahmad

When Mohammad Ahmad travelled for the first time from the Island of Abba towards Masat he termed his journey as "Hijrat - migration. He also appointed his four caliphs. The first caliph was Abdullah Al-Taasha. He was given the title of Abu Bakr. He pretended to establish a rule on the Qur'anic principles but the actual fact was that he wanted to put up this false show so that he could collect people under himself. In order to administer the country, he collected both Zakaat and Khums. But the distribution of the same was with favoritism. He prohibited the study of religion and Fiqh. He only stressed on the recitation of the Holy Qur'an but strictly prohibited any discussion on it. Like the Wahabis he prohibited the consumption of tobacco and I do considered it more sinful than drinking wine. He did not ne forgive even the smallest of the sins:

Due to the Egyptian and the British rule. Sudan was passing through a very critical period. The British dispatched an army of 10,000 under William to attack Mohammad Ahmad. On the 3rd of November Mohammad Ahmad reached Kashgil to confront the army and inflicted a terrible defeat upon it.

Now the whole of Sudan was virtually under his control.

In December 1884 the army sent by Salauddin Pasha under an Austrian officer was defeated by Mohammad Ahmad after a conflict which lasted a whole year. At this defeat the British prepared to flee Sudan. In order to facilitate this exit, General Charles George Gordon was dispatched. Prior to this, he had held the post of the Governor General of Sudan and hence was very popular among the locals.

Secondly he was capable to handle Mohammad Ahmad who had by now established himself as the Mahdi and the complete master of Sudan. He reached Khartoum on the 18th February 1884 and made an offer of recognising the rule of Mohammad Ahmad if he would free all the prisoners. He also offered to permit the resumption of the slave trade.

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Instead of accepting these conditions Mohammed Ahmad prepared to attack Khartoum and on the 22nd August laid siege to the city. Even though he could not face the fire arms and the sophisticated weapons he prolonged the siege so much that the people began to worry. There was a great shortage of the necessities of life in the city as Mohammad Ahmad had prevented all sort of communication. Mohammad Ahmad found the time ripe for his purpose and entered the city on 25th January 1885 and started plunder and destruction.

General Gordon was killed just outside his palace. Sudan was completely lost to the British and Mohammad Ahmad made Khartoum the seat of his Caliphate. In order that he may exercise a complete control over Sudan he sealed all the borders and even prohibited the people from going for Hai).

This false Mahdi died on 22nd June 1885 due to high fever. He had already appointed Abdullah Al-Taasha as his successor but due to his weak disposition he faced defeat at the hands of General Kitchener. Sudan once again fell into the hands of the British In order to take revenge the British dug up the grave of Mohammad Ahmad, cut off his head and sent it to England

May Allah protect us all from such power hungry and misguiding "Mahdis".

Uptill now we have written about the 'Mahdi' who raised his false claim in Sudan and whose name was Mohammad Ahmad. A short account of his life has been given of the same. As we have stated in the beginning the instances of the claimants of Mahdaviyat had been since the early period of Islam and in the future too there are possibilities of it. The ignorant and the foolish or the selfish people have also accepted their claims. There have been some false claimants where the affair is still continued in their progeny generation after generation Those claims were raised by taking the assistance of the tradition of the Holy Prophet (S.A.W) wherein he says

"Mahdi will appear from My Ahlebayt and fill the earth with justice and equity like it has been filled with oppressions and tyranny."

But the false claimants only referred to this part of the hadith for their selfish motives. The truth demands that they should also have studied those traditions and fulfilled the conditions where the hadith describes the special characteristic of Mahdi (A.T.F.S.).

Even for the time being if we consider that the false claimants had ulterior motives and selfishness in raising their claims, then what shall we say of those people who propagate these claims even after these claimants have died.

They are foremost in spreading their false propaganda and pretend to be knowledgeable and intelligent when they are cornered by logical arguments and scriptural proofs they try to defend their allegations by means of far-fetched arguments and intricate derivations and complex explanations. They try to skirt the issue very cunningly.

For the benefit of our reader we quote the tradition of the Holy Prophet (S.A.W) which speaks clearly about the characteristics features of Mahdi (ATS) where there is no scope for individual interpretations or deductions. The false claimants support their claim by this hadith but when the same hadith speaks of the characteristic feature of Mahdi they pretend to be ignorant

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Readers are requested to read the following tradition and in the light of the characteristic feature of Mahdi (ATFS) mentioned in it compare the various claimants of Mahdaviyat who, time and again have raised the banner of misguidance and led astray a substantial number of gullible people.

The days of the world will not end and the time will not be over till the Arab world is not ruled by a person from My Ahlebayt (A.S.) whose name shall be My name

(Musnad Ahmad Hanbal Pub. 1313 AH., vol. 1, page 376)

In the light of this tradition let us see if any of the claimants have fulfilled the criteria. Even if we include all the Sadaat (Syed) among the progeny of the Holy Prophet (S.A.W.) there had been only two claimants who had been Sadaat. One was Syed Bab and the other was Syed Mohammad Jaunpuri. They had raised their respective claims in Iran and India. The hadith says that the Mahdi (A.T.F.S.) will rule the Arab world but these two did not attain post of even the Tehsildar (administrative officer) in their own villages. Then how is it possible for us to accept their claims?

Even if a day remains for the time to end certainly Allah will send a man from My progeny who will fill the earth with justice and equity like it had been filled with injustice and oppression.

(Sunan Abi Dawood vol 2, Page 207, Egyptian edition)

Kindly note that all the claimants since the beginning of Islam have raised their claims with a great show of pomp and glory but none of them have been able to fill the earth with justice and equity. Rather, there has been an increase in corruption and injustice and oppression more prevalent. Instead of an atmosphere of peace and prosperity there had been a reign of wars and terror, death and destruction. And this is increasing each day. Not far from us, in the 19th century Mirza Ghulam Ahmed Qadiani raised his false claim from Punjab. At least the banner of peace and prosperity and equity and justice should have been established in India if not over the whole world. But we have all seen how the British unleashed a reign of terror and that too in his time. He watched it silently and instead of speaking about justice and equity he and his followers adhered to the commands of the British. Instead of the propagation of where he raised his claim itself was divided into two parts. Even today all sorts of destruction is prevalent in Punjab like the other parts of the country or rather like other countries.

In the light of the tradition of the Holy Prophet (S.A.W) it is against the dignity of the Mahdi whom Allah is to send to establish justice and peace.

Shirazi Bab. The subject of this essay, Mahdi Sudani should also be measured with the same yardstick. Because it is not possible to go into more details in this a pointer for the intended explanation:

Let me see if there is one who could fill the cup of every person otherwise all who came claimed to be the Spiritual guides.

Imam-e-Zaman (a.t.f.s.) – The Refuge of Mankind

“Because of you we are relieved of our sorrows and our difficulties are solved”

(Ziarat-e-Jamea)

If we had not protected you, you would have been surrounded by calamities and your enemies would have destroyed you. (Tawqee of Imam Mahdi in Ihtejaj by Allama Tabarsi)

Man is composed of negative as well as positive qualities. Sometimes he becomes so brave as to conquer the greatest wars easily. He conquers the forests and the deserts, alone. He travels in the depth of the sea and journeys in the heights of the atmosphere. Sometimes he becomes so much docile that he fears the darkness and his own shadow. Mental tension is such a thing that consumes and kills the bravest of men. The condition of the man is worth seeing when he is surrounded by the calamities but does not have any protector. And if there is someone to relieve the pain and remove the difficulties then the greatest problem is solved easily and the incurable disease is cured.

The heart is laid to rest, the intentions firm up and the thinking and the consciousness come under control. Allah, the Almighty has bestowed upon us various bounties. But the greatest bounty of Allah upon us is that by which we can make the Purified Ahle Bayt (A.S.) as the channel for our invocations. We can invoke through their names. That is the reason why the lover of Ahle Bayt does not despair even in the worst calamities. The more the adverse conditions increase, the more one achieves nearness to the Ahle Bayt (A.S.).

One of the titles of Hazrat Vali-e-Asr (A.T.F.S.) is "AlGhaus" "Ghaus-ul-Fuqara"). It means the one who responds to the pleadings of the wretched people for refuge. It is a manifest reality that all our Imams (A.S.) have the best of qualities and not one of them lacks in any of the good qualities. Yet, some of the Imams are associated with a particular quality. This is because that particular quality is more evident in them. For e.g., the seventh Imam is known as Musa al Kazim (A.S.). The title Al-Kazim (which literally means one who swallows anger), is especially reserved for him because he exhibited extraordinary patience and controlled his anger in hopeless situations. Although every Imam was Kazim' (e. every Imam controlled his anger). The title of 'Al-Ghaus' or 'Chaus-ul-Fuqara' which is specially attributed to Imam-e-Zamana (ATFS) suggests that the qualities associated with these titles will be more apparent and manifested in him

Another thing which could be deduced from this discussion is that our Imams (A.S.) are a mirror that reflect the divine qualities.

The term 'Al-Ghaus' is not limited and it is unconditional. Hence it means that Imam-e-Zamana (AT.F.S.) will listen to the entreaties of each and everyone of those who call him. Anyone from any part of the world can seek his help and he surely responds Now Imam (A.S.) is not called upon by one person at a time. At any given moment hundreds or even lakhs of people call him in their myriad languages. Some of them are not even capable of using any language but themselves are a kind of entreaty personalized.

All this means that:

(1) The voice of one person does not prevent the Imam from listening to that of another person. It is one of the limitations of the human beings that they could not listen to many voices at the same time. And if more than one person talks to him at one and the same time, he could not understand even one of them. But Imam-e-Zamana (A.T.F.S.) listens to everyone of us, he recognizes and distinguishes our different voices and even solves our problems.

(2) All the people do not call Imam (A.S.) in the same language. Everyone calls him in his own language and dialect. This proves that Imam-e-Zamana (A.T.F.S.) is familiar with all the languages and dialects of the world. That is why he is the Imam of the whole universe. How can those who do not even know the language of the creatures become their Imams?

(3) There is no fixed time for calling upon the Imam (A.S.). Every time of the day someone is calling him, because no time is fixed for any difficulty. Whenever someone encounters problem he call the Imam that very moment. Thus it can be said that Imam (A.S.) listens to all those who call upon him everytime of the day. Sleep and awaking does not make any difference. This means that Imam (A.S.) is capable of answering the prayers of everyone at anytime. The Imam who has such magnanimous powers could not be deterred by the limitation of Ghaibat (occultation). He is capable of helping people while in occultation just as well as he could when he is present. Even after his reappearance, he will be visible at many places at a time and at that same time he will be away from the sight of other people just as if in occultation. Hence this proves that the occultation of Imam-e-Zamana (A.T.F.S.) is not a hindrance in solving the problems of those who pray to him.

(4) The response to the call for help is not for any particular difficulty. Any type of problem is solved by Imam (A.S.), whether it is for the removal of poverty or disease, concerning house, children, education, training, respects, this world or the hereafter. This shows the vast powers of Imam (A.S.). Every creature in every sphere of the universe is obedient to Imam (A.S.) and Imam (A.S.) has a right upon all of these. The best thing about all this is that when the Imam (A.S.) wishes to solve any of the problems he himself provides the ways and means. A doctor relies upon the medicine to cure a disease and it even takes time for the same. But if Imam (A.S.) wishes to cure anyone he is immediately cured. Neither time is required by him nor medicine. If he wants to grow a tree, he just plants a seed and a huge tree grows up immediately.

If we reflect upon all these things we realise that Imam-e-Zamana (A.T.F.S.) is the mirror of the quality of Allah, the Almighty, namely 'Ghayaasul Mustagheseen' (means, the refuge of those who seek refuge). Just as Allah listens to the calls of everyone and knows their languages, just as Allah hears the voices of the people at any time of the day and removes every difficulty, so does the Imam of our age. The only difference is that these qualities originally belongs to Allah (A.T.F.S.) but he has bestowed them upon his Last Deputy Hazrat Mahdi (A.T.F.S.). Allah is the Creator and Imam is the creature.

Without any further explanation we would like to inform our readers about the various prayers and invocations through which we could call upon our Imam (A.S.). However, before this, we must know about the methods and the rules of these invocations. For it is necessary to know the rules of approaching someone we wish to contact:

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- (1) To be with Wuzu (ritual ablution) and to wear clean and pure clothes.
- (2) To seek forgiveness of our sins first.
- (3) To pray for blessings of Allah upon the Holy Prophet (S.A.W.) and his progeny-i.e. to recite Salawaat.
- (4) To pray as if one is seeing Imam (A.S.) with his own eyes. And Imam is seeing him and hearing his entreaties and as if Imam is himself listening to his voice and will eventually solve the problems. One must also keep this in mind that all the blessings and the bounties given by Allah is only through the channel of Imam (A.S.). On the night of Qadr, all the affairs are brought in the presence of Imam-e-Zamana (A.T.F.S.).
- (5) One must have a firm conviction that Imam-eZamana (A.T.F.S.) loves and values his Shias and lovers more than their parents and relatives. One tradition says:" Our Shias are so much dear to us that if one of them has fever, we feel the heat." The effect of such belief will be that we could be sure that one who loves us more than our parents will surely answer our prayers and solve our difficulties.
- (6) He should repent for his sins and ask for Allah's forgiveness sincerely, so that he can achieve nearness to Imam-e-Asr (A.T.F.S.) by repenting for his sins; both physical and spiritual.
- (7) If we have hurt the feelings of a believing brother we must make up for it till he is satisfied from us. Without this we cannot present ourselves before Imam-e-Asr (A.T.F.S.) with our problems. Imam (A.S.) and the Holy Prophet (S.A.W.) and Allah does not like that we hurt the sentiments of our brothers.
- (8) After performing these preparations we can begin our prayers with a firm belief that it shall be accepted.

As stated before, we quote a few Duas and invocations below:

- (1)"O Mohammad! O Ali! O Fatema! O Sahebaz Zaman! Help me and do not desert me for destruction."
- (2) The following dua should be recited in a deserted and lonely place:
"O Abul Qasim (this is the agnomen of Imam (A.T.F.S.). reach to give me refuge. O Aba Saleh Al Mahdi (this is also a title of the Imam) help me- help me. Do not leave me alone. I am insulted and helpless, hopeless and weak."
- (3) One dua is as follows:
"O Allah I invoke You by the right of Your Vali and Your last Proof, the Master of the Age. Help me in my problems. Protect me from the evil of every tormentor, traitor and tyrant. Help me through Hazrat. My patience has reached its limit. Deliver us and our children, relatives and all those who are dependant upon us from every enemy, calamity and debt. Amen, O the cherisher of the Universe."
- (4) Abul Hasan Mohammad ibn Ahmad bin Abi Lais (R.A.) was in fear from being killed by the King of his time. He took refuge in the cemetery. Hazrat Imam Zamana (A.T.F.S.) taught him the following dua by the recitation of which his life was saved. The Dua is as follows:

"O Allah! Calamities have aggraded, the absence prolonged, and the curtain of modesty has been lifted and the hope has been curtailed and the earth has been straitened and the sky has become unbearable and You are the One from whom help is sought and complaints are made and in You we trust at the time of difficulties. Oh Allah! send blessings upon Mohammad (S.A.W.) and the progeny of Mohammad (S.A.W.) the possessors of authority, whose obedience You have enjoined upon us and by that made us aware of their position. Then do solve for us for their sake an immediate opening, immediate as a wink or sooner than that. O Mohammad! O Ali! O Mohammad! Suffice me both of you for both of you are sufficient. Help me you two for you are my helpers. O my master, O master of the time- Help, Help, Help, Rescue me, Rescue me, Rescue me. This moment, this moment, this moment. Hasten, hasten, hasten. O Most Merciful of mercifuls, for the sake of Mohammad (S.A.W.) and his holy progeny."

(5) The feet of Mirza Mohammad Saeed began to hurt badly. They became swollen. The pain was so terrible that it was difficult to walk properly. He used to limp slowly. He took medical treatment which gave him temporary relief but the pain returned. The puss spread to the whole legs. The other parts of the body began to be affected by the malady. The puss oozed from various places. The disease increased day by day. He could not even put his feet on the ground. The loss of blood reduced him to a skeleton. The continuous suffering made him hot tempered. All the family members were fed up with this disease. The whole body was so much diseased that if hand was put on one part of it the puss came out from another. By coincidence the disease of plague has spread in the area and people left the village. He was examined by a skillful doctor by the name of Abu Yusuf. He examined him and then told something to his uncle Mirza Abdul Wahab. It could be surmised that he was also helpless in the case. After this the family members became more desperate. It became known that there was a person by the name of Mirza Abu Talib in one village. He had a prayer to seek the help of Imam-e-Asr (A.T.F.S.). This dua is very effective. The mother of the sick man went to Abu Talib and requested him to write this Dua for her son. It was written on the day of Friday. She took it to a well so that she could send it for the Imam of the time. When she dropped it in the well it remain to float and was aggrieved. The brother of the sick man had a dream. He saw that Imam (A.T.F.S.) has come with a spear and touched the side of his brother and said, "Get up and welcome your uncle." Now this uncle of his had gone on a long journey and there was no news of him for a long time. When the brother awoke he first went to the sick man to awaken him. It was already dawn. When he awoke he was found to completely cured of his disease. The one who could not even put his feet on the ground was walking all over the house. The invocation is as follows:

"I make you a medium, O Abal Qasim, Mohammad Ibn Al Hasan Ibn Ali Ibn Mohammad Ibn Ali Ibn Moosa Ibn Jafar Ibn Mohammad Ibn Ali Ibn Husain Ibn Ali Ibn Abi Taalib, the Great news, the Right Path, the Protective Infallibility. For the sake of your mother, the chief of the women of the universe for the sake of your purified ancestors and chaste mothers. For the sake of Yasin, the Holy Qur'an, the Great Power, the Reality of Faith, the Light of lights and the written Book that you be my representative to Allah, the Almighty, in my need, for so and so..."

This invocation should be written on and kept in pure mud and dropped in running water or a well,

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The above incident was during the time of the first and the second special deputies of Imam (A.T.F.S.) namely, Usman ibn Saeed and Mohammad ibn Usman (R.A.). Hence the following lines were also added:

"O Usman Ibn Saeed and O Mohammad Ibn Usman, convey my story to the Sahebiz Zaman peace be on him."

May Allah bestow upon all of us the nearness with Hazrat Baqiyatullah, Vali-e-Asr, Imam-e-Zamana Hujjat ibn al Hasan al Askari upon whom our souls may be sacrificed. May we have the honour of approaching him for our difficulties. May we have the opportunity of serving him. May we obtain immunity from the daily calamities and destructions. May we be delivered from the non-performance of good deeds.

May Allah count us among the slaves of Imam-e-Zamana (A.T.F.S.) as a propitiatory of the helpers of Imam Husain (A.S.).

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