



Special Issue

# AL-QAEM AL-MUNTAZAR

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Hazrat Imam Mahdi (a.t.f.s.)  
writes in one of his Tauqee:

**“If you seek guidance, you will be guided  
if you seek it, you will find it.”**

(Kamaaluddin, vol. 2, chp. 45, h. 38)

In the Name of Allah, the Most Beneficent, the Most Merciful  
Blessings of Allah be upon you, O Wali al-Asr (a.t.f.s.), help us and guide us

## Purifier of the Earth

The glory and honour of the religion of Islam is so high and great that there is no other religion in the sight of Allah except this religion. He declares in the Holy Quran thus:

**“Indeed, the religion in the sight of Allah is (only) Islam.”**

(Surah Aal-e-Imran (3), verse 19)

### Trustworthiness

Every great and noble person, for his work, chooses the one who understands the importance of trust and is capable of delivering it. And moreover, has the ability to protect it in a way that does not leave any scope for any sort of additions or deletions. In this context, the Holy Quran declares:

**“Surely, I am a trustworthy Messenger to you. So fear (against the punishment of) Allah and obey me.”**

(Surah Sho’ara (26), verse 107-108)

Allah the Almighty, through Holy Prophet (s.a.w.a.), preserved this verse in His Holy Book so that the people, to whom this trust has been sent, could not distort it. When we contemplate on the affairs of Islam, we see that it is unanimously agreed by all that it is this trustworthy Holy Prophet (s.a.w.a.) who was worthy of delivering the message of Allah. And when Allah willed that a “Mercy for the universes” and “Seal of the Prophets and Messengers” should come on this earth, He blessed him with as much strength and ability as would suffice him to protect this trust.

Due to this trustworthiness of the Holy Prophet (s.a.w.a.), Allah completed His message through him and the following verse was revealed in Ghadeer Khum:

**“Today, I have perfected for you your religion and completed My favours upon you and chosen for you Islam as a religion.”**

(Surah Maidah (5), verse 3)

### Index

1. Purifier of the Earth .....	1
2. The Impregnable Refuge.....	4
3. Oppressions on Imam Mahdi (a.t.f.s.) .....	10
4. False Claimants of the Deputyship of Imam Mahdi (a.t.f.s.) .....	14
5. Aid from the Unseen.....	19

At another place, Allah says in the Holy Quran:

**“Certainly We sent Our Messengers with clear arguments and sent down with them the Book and the scale that men may conduct themselves with equity.”**

(Surah Hadeed (57), verse 25)

“Fear Allah and obey me”. In this earlier mentioned verse of Surah Sho’ara, Holy Prophet (s.a.w.a.) has paved the path of “complete submission” and made it very clear that if men does not adopt these two principles in his life and remains negligent about it, then the Shaitan and his army would incite and deviate men in such a way that he would become worthy of punishment of Allah. This fact has been mentioned in the last chapter of the Holy Quran as follows:

**“Say: I seek refuge in the Lord of men; the King of men; the Lord of men from the evil whisperings of Khannaas (Shaitan) who whispers into the hearts of men, from among the Jinn and the humans.”**

(Surah Al-Naas (114), verse 1-6)

From here onwards, we would like to draw the kind attention of our readers towards the core substance of the article. The overall period of messengership of Holy Prophet (s.a.w.a.) can be classified into two broad time intervals. One, from the time of announcement of Prophethood till the time of migration and another, from the time of migration till martyrdom. While we wish to explain the entire topic in detail, we have confined it to a few points, for the sake of brevity.

After this brief introduction to religion, it is important to state that religion is a complete school of thought which teaches men and his society to live a peaceful life with justice and equity and moreover, this is a Divine system. But at the same time, Holy Prophet (s.a.w.a.) says that I, alone, have borne all the difficulties and troubles that were borne together by all the past Prophets and Messengers. That is to say, this school of thought (Islam) will face multiple deceptive conspiracies and attacks from the army of Shaitan but who can extinguish the candle lit by Allah.

Holy Prophet (s.a.w.a.), during his holy life, fulfilled the rights of Messengership entrusted to him by Allah. With this, he (s.a.w.a.) established the Divine school of thought which gradually rose and started gaining worldwide popularity. But three years prior to his martyrdom, when Makkah was conquered in the 8th year of Hijrah, the movement of people from Makkah to Madinah increased than ever before. Christians were residing in the area of Najraan in Madinah, which was entirely controlled by Jews, both economically and culturally. Therefore, attempts were being made to eradicate the Islamic culture and establish another school of thought.

From the conquest of Makkah in the 8th year of Hijrah to the martyrdom of Holy Prophet (s.a.w.a.) in the 11th year of Hijrah, the opponents of Islam, in these three years, strived to establish their own school of thought. Finally, they succeeded in laying the foundation stone of the same in Saqifah after the martyrdom of Holy Prophet (s.a.w.a.). Hence, two schools of thought, leading in

different directions, prevailed in the society. Believers in the Divine school of thought (Islam) were busy attending the funeral of Holy Prophet (s.a.w.a.) while the establishers of other school of thought who had planned the formation of government long ago, seized "Fadak", which was the source of economic empowerment of Islam.

As a result, the Divine school of thought established by the Holy Prophet (s.a.w.a.) was side-lined while the other school of thought, established by the conspirators, gained wide prominence such that when Muawiyah revolted against Ameerul Momineen (a.s.), people considered both of them to be right. Thus, the gathering of opposites in one place, which is an impossible thing, now seemed to be become possible. Differences broke out between the two opponent groups which had a profound effect on the culture. The Divine movement began to falter and with the passage of time, it faltered so badly that Imam Husain (a.s.) was martyred in Karbala. More so, fourteen centuries later, there are still places where people like Yazid and Muawiyah are being praised. Time passed and these opponent groups portrayed faulty characters against the Holy personalities from the progeny of Holy Prophet (s.a.w.a.). These holy personalities were those upon whom Allah bestowed His bounties (An'amta Alaihim) and kept them away from Divine wrath (Ghairil Maghzoob) and errors (Wa La Zaalleen). Moreover, the deception of the faulty characters were presented as virtues to the people by announcing that *"If Mohammad would not have been a Messenger, then Farooq would have been a*

*Messenger."* In this way, those holy personalities who were the role models in Islam were gradually pushed behind the scenes and faulty characters were raised against them such that eventually, every Imam (a.s.) had to face martyrdom.

It is an established and proven fact that no one can defeat the Divine movement. This fact is testified by a tradition of Holy Prophet (s.a.w.a.) which is not just famous but will resonate till the Day of Judgment. The tradition says that there would be twelve successors (a.s.) after Holy Prophet (s.a.w.a.) and twelfth one would fill this earth with justice and equity as it would have been filled with oppression and injustice.

Every human being who has the slightest ability to think and understand, he sees that the earth is bursting due to oppression and injustice and the abundant presence of such toxic elements are destroying the atmosphere of warmth, tranquillity, fertility and peace of the earth. The clouds of terror and destruction are hovering over the earth and it looks like the pulse of the earth's pulse will stop now and it will die.

But perhaps, it seems that the earth is not yet fully covered with impurities. Imam Zamana (a.t.f.s.), who has been titled as *"Mutahhiril Arz"* (Purifier of the Earth) and *"Naashiral Adl fee al-Toole wal Araz"* (Spreader of justice across the earth), is calling out from the unseen "O the mourners of my forefathers! Do not be afraid. Zulfiqaar is in our possession. When the pulse of this earth will be about to stop, we will revive it. This is the promise of Allah."

## The Impregnable Refuge

The whole world, since its creation is in turmoil. Not only do we see bloodshed, destruction, oppression and corruption rampant across the world but also witness the fact that all such vices of men and jinn are increasing day by day. It seems as if the righteous and innocent people have no refuge to seek shelter from these cruelties. The incident of the assassination of Hazrat Yahya (a.s.) is an example among several others wherein the earth was shattered due to the atrocities on him but it remained patient due to the plea of the righteous ones.

**“Except those who are patient and do good, they shall have forgiveness and a great reward.”**

(Surah Hud (11), verse 11)

The history, in every era, has penned down many incidents of swords dripping innocent blood. It has also recorded incidents of the faithful, the righteous, the God-worshippers who tread the path of the Divine Messengers and always remained steadfast during the time of calamities and hardships. They always lived a contented life while being in the strong shelter of their Divine leader and guide. This was where the power of the oppressors reduced and humanity continued firmly on its path. Centuries passed, history witnessed inventions of new weapons for oppression on one hand while on the other, Allah too created the means of a refuge. Allah the Mighty, is All-Powerful and He has absolute authority over all things. He has introduced this refuge in His holy book with the

synonym ‘Saviour of mankind’. The representative of Allah is in occultation but present. His benevolence, with its blessings and grace is spread across everywhere for all the good people. We will discuss briefly how Allah saves a person who seeks refuge in Him by repeatedly uttering the words *‘I seek refuge in Allah’*.

The noble infallible Imams (a.s.) are the representatives of Allah on the earth and are the manifestation of Allah’s Grace (Jamaal) and Might (Jalaal). Allah, the Almighty has raised them to the highest level of perfection. While these noble personalities are our guides and leaders, they are our refuge and shelter as well in times of difficulties.

In Surah Hud, Allah the Mighty refers to Hazrat Hud, Hazrat Saaleh and Hazrat Shoaib (a.s.) and says:

**“And when Our decree came to pass, We delivered Hud and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.”**

(Surah Hud (11), verse 58)

**“So when Our decree came to pass, We delivered Saaleh and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty.”**

(Surah Hud (11), verse 66)

**“And when Our decree came to pass We delivered Shoaib, and those who believed with him by mercy from**

Us...”

(Surah Hud (11), verse 94)

Allah the Almighty, generally mentioned in the Holy Quran as follows:

**“Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret. If He delivers us from this, we should certainly be of the grateful ones.”**

(Surah An’aam (6), verse 63)

**“Say: Allah delivers you from them and from every distress, but again you set up others (with Him).”**

(Surah An’aam (6), verse 64)

Regarding Hazrat Ayyub (a.s.), He mentioned:

**“And Ayyub, when he cried to his Lord, (saying): Harm has afflicted me, and You are the most Merciful of the merciful. Then, We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.”**

(Surah Ambiya (21), verse 83-84)

**“Who answers the distressed one when he calls upon Him and removes the evil?”**

(Surah Naml (27), verse 62)

In this article, numerous verses of the Holy Quran have been mentioned in which Allah the Almighty has been clearly introduced as the one who gives salvation from difficulties, troubles, illness, sorrows, calamities and hardships. If we pay attention to these verses, it is evident that Allah, the

Almighty bestows this deliverance and salvation out of His infinite Mercy. The Mercy of Allah is the cause of removal of these difficulties. Just as Allah, the Almighty is the Creator, Provider and Guide... similarly He is the One who provides salvation from all kinds of troubles.

It is worth paying attention that Allah the Almighty has mentioned about salvation immediately after the mention of punishment and hardships. Regarding Hazrat Ayyub (a.s.), He said **“then We responded”** and **“then We took off”**, where Allah has used the Arabic alphabet “fa” which is used grammatically to imply “immediately” which means, We immediately accepted his supplication and immediately gave him respite from all his problems.

Indeed, Allah, the Almighty has made the system of this world dependent on causes and means but Allah, the Almighty is not bound by these causes and means. He can remove the sufferings and difficulties in a blink of an eye, rather even faster and without any means or causes.

## **Divine Representatives - The medium towards Grace of Allah**

While Allah, the Almighty is the absolute Creator, Provider, Guide, Giver of life and death, He has bestowed these characteristics and perfections to others too. Such individuals, with the power and capacity bestowed to them by Allah, provide sustenance and guidance to others. Similarly, even though Allah Himself can dispel and remove any difficulty and suffering from His creations, He has appointed His chosen servants as the means of deliverance and the ark of salvation for His creatures.

Allah, the Almighty says about Holy Prophet (s.a.w.a.):

**“But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.”**

(Surah Anfaal (8), verse 33)

In this verse, Allah, the Almighty has declared that the blessed existence of Holy Prophet (s.a.w.a.) is the cause of deliverance from punishment. Today, we are devoid of the physical presence of Holy Prophet (s.a.w.a.) but we are fortunate to have the blessed presence of his successor, the Imam of the time, Hazrat Imam Mahdi (a.t.f.s.). Due to his blessed presence, this nation is saved from Divine retribution inspite of numerous sins and vices. This is also one of the benefits from the various benefits of an occult Imam. Allah, the Almighty has made Aimmah (a.s.) as the ark of salvation from all types of troubles and hardships.

### **Hazrat Imam Husain (a.s.) - The Ark of Salvation**

There is a very famous and popular tradition from Holy Prophet (s.a.w.a.):

*“Indeed, Husain (a.s.) is the lantern of guidance and the ark of salvation.”*

The ark of salvation implies that even if one is engulfed in a fierce storm, and has no means of saving oneself from it, and sees no hope in it, the ark of salvation (life boat) saves the person from drowning at such a time. It is also worth paying attention that the drowning person does not reach to the ark of salvation (life boat) but the ark of salvation (lifeboat) reaches out to the drowning person and saves him.

### **Hazrat Imam-e-Zamana (a.t.f.s.) - The Impregnable Refuge**

The unprecedented challenging times which the world is witnessing today due to the pandemic, was never witnessed in the past. A small invisible germ, so weak, that it becomes ineffective after properly washing our hands with soap or its effects are reduced by warm water, has enslaved the world and even powerful, mighty, progressive and developed nations of the world today are helpless. This weak germ has completely disturbed the proper and smooth functioning of various systems across the world.

People are extremely worried about this calamity. As the duration of this calamity is getting longer, people are getting more and more disturbed with each passing day in this pandemic. Every person, in one way or the other, has been affected by it.

Allah, the Almighty has declared His Divine representative, the Imam of the time, Hazrat Hujjat (a.t.f.s.), as the impregnable refuge. In numerous traditions, Imam-e-Zamana (a.t.f.s) has been mentioned with similar titles. For the sake of brevity, we are presenting only few such narrations.

### **Ziyaarat of Imam Mahdi (a.s.) on the day of Friday**

Each day of the week is associated with an infallible. The day of Friday, which is the leader amongst all the days, is associated with Imam-e-Zamana (a.t.f.s) and the chances of his reappearance is more likely on this day. There is a special Ziyaarat of Imam-e-Zamana (a.t.f.s.) to be recited on Friday. We read in this Ziyaarat, thus:

*“Salutations upon you, O the Divine light of Allah through whom those who seek guidance are guided and through whom the believers are granted deliverance...Salutations upon you, O the Ark of Salvation.”*

In the supplication after Ziyaarat-e-Aal-e-Yaseen, we read thus:

*“O Allah! Bless Mohammad (the name of Imam-e-Zamana (a.t.f.s) is the same as Holy Prophet (s.a.w.a.)), Your Divine authority on Your Earth and Your representative in Your World...the remover of darkness...the ark of salvation...the illuminator of the dark hearts, the one who fills the earth with justice and equity just as it would be filled with oppression and injustice.”*

Hazrat Wali-e-Asr (a.t.f.s.) is that Divinely appointed ark of salvation which delivers a person from all kinds of hardships, troubles, sorrows and sufferings. It is the duty of the person in distress to seek help from the depth of his heart and it is responsibility of the ark of salvation to salvage him. It is now our responsibility to beseech and call out sincerely from the depths of our hearts to our saviour. Is it possible that we call him and do not receive any peace and tranquillity from him?

### **Ziyaarat-e-Jaame'ah**

Ziyaarat-e-Jaame'ah Kabeerah is one of the most trustworthy and reliable Ziyaarat taught to us by Imam Ali Naqi (a.s.). It is an encyclopaedia of knowledge with regards to the belief of Imamah. This Ziyaarat gives us an insight of the positions and perfections of

the holy Imams (a.s.) and explains their pivotal role in religious beliefs. Only these holy personalities are the standard of truth. We should recite this Ziyaarat by minutely paying attention to its meanings and realities and seek help from the Imam (a.s.) of the time to give us an insight into its subtle realities. The blessed words of Imams (a.s.) find their way to the depths of one's heart. In this great Ziyaarat, the pivotal role of the Imam (a.s.) of the time for the functioning of the universe is explained, thus:

*“O my Master and Leader, I do not have the ability to enlist your virtues. I cannot reach to the essence and realities of your praises, I cannot comprehend the greatness of your characteristics.*

*You are the light of the virtuous and guide for the pious ones and the proof of Mighty Allah.*

*Through you, Allah began the creation and through you, He will put an end to it. Because of you, it rains and the sky is held from falling on to the earth except by His permission. It is because of you that we find peace in sorrow and grief and it is because of you that sufferings are dispelled.”*

All the Imams (a.s.) share the same perfections, characteristics and noble traits. They have all been created from the same blessed effulgence. From first to the last, all of them share the same lofty perfections and virtues. If a quality or characteristic is attributed to any Imam (a.s.) in a particular Ziyaarat then it will hold true for other Imams (a.s.) as well. It is possible that a specific characteristic, because of some



reason, may be more prominently narrated in the Ziyaarat of Imam Husain (a.s.) as compared to other Imams (a.s.).

Among the various Ziyaarats of Imam Husain (a.s.) compiled by the great traditionalist Shaikh Abbas Qummi (a.r.) in his book "Mafaatihul Jinaan", the first Ziyaarat of Imam Husain (a.s.) narrated by Imam Sadiq (a.s.) has been sourced from the book "Al-Kaafi". Regarding this Ziyaarat, Ayatullah Waheed Kurasani (may Allah prolong his life) considers the chain of narrators of this Ziyaarat to be reliable and trustworthy. In the beginning of this Ziyaarat, Imam Husain (a.s.) is addressed in singular form but in the latter part of this Ziyaarat, the plural form has been used which means that these virtues are shared by all the blessed Imams (a.s.). Today, all these perfections are manifested in the blessed personality of Imam-e-Zamana (a.t.f.s.).

If we consider the prevalent situation and are attentive towards the blessed existence of Imam-e-Zamana (a.t.f.s.), turning to him, beseeching him and asking him will resolve and remove all our difficulties and problems. Despite having strong refuge and a loving and affectionate Imam, if we still complain of our problems then, who is to be blamed? Is it appropriate to possess but not use the medicine more powerful than elixir and then complain of the illness? We should seek refuge in this impregnable refuge and experience the bestowals of the Almighty. We further read in Ziyaarat-e-Jaame'ah:

*"Due to your blessed presence, the earth gives growth to its trees, and due to you, the trees bear fruits. Due to your presence, the sky descends the rains and sustenance. Due to you,*

*Allah removes the agonies and due to you, Allah sends down the rains."*

Anything and everything that the universe is benefitting today is only and only due to Imam-e-Zamana (a.t.f.s.) and through his medium. And all these blessings are distributed by Imam-e-Zamana (a.s.) due to the power bestowed to him by Allah the Almighty. All blessings are due to the benevolence of the Imam (a.s.) of the time.

Imam-e-Zamana (a.t.f.s.) mentions in one of the Tauqee:

*"I am the seal of the successors, and through me, Allah removes the calamities from my family and my Shias."*

(Mikyaalul Makaarim, vol. 1, pg. 91)

Imam-e-Zamana (a.t.f.s.), in one of his letters to Shaikh Mufeed (a.r.), writes:

*"Surely, we are not negligent of your affairs and neither are we forgetful of your remembrance. Had it been so, then calamities would have descended upon you and your enemies would have overpowered you. Then you fear Allah, the Majestic, and help us in delivering you from this examination which has engulfed you. He whose time of death has arrived will perish. And he for whom there is hope will be helped. This action is an indication of the hastening of our reappearance and a cause for you to remain steadfast on our affair. And Allah will perfect His light even though the polytheists are averse to it."*

(Behaarul Anwaar, vol. 53, pg. 175)

Imam-e-Zamana (a.t.f.s.) has indicated

towards a very important point in this letter:

Imam (a.s.) has clearly indicated piety as the pre-requisite for deliverance from tribulations. Piety means to distance oneself from sins, it means that the more we distance ourselves from the filth of sins, the more eligible we become to receive His grace and salvation from troubles. In other words, the more we get engulfed in the vices of sins, the more devoid will we become from the blessings of Imam-e-Zamana (a.t.f.s.). Our sins are the cause of our troubles and examination and adopting piety is the way to save oneself from it. And if today, notwithstanding our sins, we are still safe from hardships then indeed it is due to the mercy and grace of Imam-e-Zamana (a.t.f.s.).

### **The Blessed Names of Allah are the keys to the system of Universe**

Allah, the Almighty has made His blessed names as keys to the functioning of the universe. Each name and title has a special significance and characteristic. We present below a few excerpts from Dua-e-Simaat.

This Dua is narrated by the second special deputy of Imam-e-Zamana (a.t.f.s.), Janab Mohammad bin Usmaan bin Saeed al-Amri (a.r.). It is narrated from Hazrat Imam Mohammad Baqir (a.s.) and Hazrat Imam Jafar Sadiq (a.s.). It is recommended to recite this supplication in the last hours of Friday. Those who regularly recite this supplication have seen its effect. We should bear in mind that the names of Allah are not Allah; rather they are His creation, His signs.

*“O Allah! I beseech You through Your Name, the most Great, the most*

*Majestic, the most Magnificent and the most Noble. The name through which if You are called to open the closed doors of the sky, they will be opened with Your mercy. If You are called, through it, to remove the narrowness of the doors of the heaven for relief, they will be opened wide. If You are called, through it, to ease the difficulties, they will be eased.”*

In this supplication, the system of the universe has been attributed to the names of Allah. When Allah is beseeched through these names to remove the difficulties, Allah removes them.

Allah, the Almighty says in the Holy Quran:

**“And for Allah are the best names, therefore call on Him through them.”**

(Surah A’araaf (7), verse 180)

Janab Muawiyah bin Ammaar has narrated the following tradition from Hazrat Imam Jafar Sadiq (a.s.) in which Imam (a.s.) has introduced himself as the “Best Names”. When he (a.s.) was asked about the above verse, he (a.s.) said:

*“By Allah! We are the best names (of Allah), the ones, Allah will not accept any action of the servants but through our recognition.”*

(Al-Kaafi, vol. 1, pg. 144)

The recognition of the Imam (a.s.) of the time is the best name of Allah through which Allah can be beseeched.

Therefore, today, the belief of Imam and Wilayat of Hazrat Wali-e-Asr (a.t.f.s.), his

(continued on page no. 13....)

## Oppressions on Imam Mahdi (a.t.f.s.)

The human intellect is astounded by the Divine wisdom through which Allah, the Almighty has adorned this universe. The mortal man, when he sees the dazzling things in this world, becomes attentive towards the blessings of the Almighty to the extent that he bows down his head in prostration and engages himself in praising the Almighty Allah.

In spite of thanking Allah and humbly prostrating before Him, man is unable to comprehend the grace of the Almighty Allah. Despite our neglect and shortcomings in the worship, what is the reason that Allah the Almighty does not withhold the continuous descent of His bounties upon us, even though He has announced in the noble Quran:

**"If you are grateful, I would certainly give to you more..."**

(Surah Ibrahim (14), verse 7)

After all, who is that blessed person continuously thanking Allah the Almighty for His bounties and due to which, the heavens and the earth have become abode of the blessings of Allah? This showering of blessings is only from that door of mercy, the one whom we call upon in Dua-e-Nudbah in these words:

**"Where is the door of Allah, through which bestowals are done?"**

Allah has placed the solution of all our intellectual and practical problems in His words in such a manner that it is not difficult to ponder over the signs of Allah and it

enlightens our hearts with faith and certainty. Allah the Almighty, in the Holy Quran, announces that everything is mentioned in this Divine book, thus:

**"Who created death and life that He may try you - which of you is best in deeds."**

(Surah Mulk (67), verse 2)

While explaining the eloquence of Holy Quran, one great scholar writes that Allah first created death and then life. Under the light of this verse, the real life is after the life of this world i.e. a person enters into the life of eternity after passing through the various stages of death. The importance of good actions has also been mentioned here. Therefore, every believer dies the death of a martyr and Holy Quran declares that do not consider any martyr as dead as he is being sustained by his Lord!

At this stage, we implore the readers to read and know the complete details of the event of Karbala. Allah, the Almighty says in this context:

**"And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord."**

(Surah Aal-e-Imran (3), verse 169)

Summing up the context of the above verse, if we look at the life of man, we realize that every moment is blessed with His bounties which are the assurance of his survival. Further we also realize that, this personality is the source and means for all

bestowals and bounties for the inhabitants of the earth.

He is the only perfect slave of Allah, who is the source of innumerable bounties from Him. He is the distributor of bounties in whose authority; Allah has placed the entire system of universe. He is like that star in the sky that illuminates million other stars. He is the cause of survival of the earth. He is our last Imam (a.s.), the representative of the immaculate and pure household of revelation. The system of guidance continues due to him, the rising and setting of the sun is due to him, the vegetation on the earth, the crops in the farms and fruit laden trees are all due to his blessed presence. Every particle in the universe submits to him due to the command of Allah.

It is we, who are blessed with this noble personality, the master of the time, the representative of Allah - Hazrat Hujjat ibn al-Hasan al-Askari (a.t.f.s.). Our Imam (a.s.) has many titles, one of them is **'At-Tareed'** and **'Ash-Shareed'**, which Imam Baqir (a.s.) has explained in one tradition, thus:

*"Imam (a.s.) was asked concerning the time of reappearance. Imam (a.s.) replied:*

*The reappearance will be in the era of the one who will keep changing his place of dwelling due to fear of people, who would have been forgotten by the people (He will be amongst the people but they shall be ignorant of him). He will be the only one from his family who will have to avenge the blood of his grandfather. He will share his agnomen with his uncle, he will bear the standard, his*

*name will be that of the Holy Prophet (s.a.w.a.)."*

((Behaarul Anwaar, vol. 51, pg. 37))

This title of Imam-e-Zamana (a.t.f.s.) has been repeatedly mentioned by our Imams (a.s.). The meaning of this title is that the ungrateful creation did not value him, nor did they recognise him, nor did they respect his existence, nor did they fulfil the rights to serve him. Instead, due to their power and dominance, they intended to kill him. Just as they killed or poisoned his noble ancestors (a.s.) and, through their speeches and writings, tried to erase their remembrance from the hearts of the people; they established baseless arguments to deny his birth and existence so that people tend to forget him. Hence, he (a.s.) has been called as **'At-Tareed'** and **'Ash-Shareed'**.

Imam (a.t.f.s.) himself said to Ibrahim bin Ali that:

*"My father has willed to me to live in a secret and isolated place on the earth so that my condition is not revealed to anyone as the deviated ones are bent upon harming me. And my noble father (a.s.) said: O my son! It is necessary that you live in a hidden place on the earth far away from the people because, for every representative of Allah, there is an enemy."*

((Behaarul Anwaar, vol. 52, pg. 32, h. 28))

Generally, every Imam (a.s.) has suffered isolation in his lifetime however, a very long period of isolation can be seen in the life of Imam-e-Zamana (a.t.f.s.). But, leaving Imam (a.s.) alone does not mean that he (a.s.) is helpless, rather that he is

oppressed. There is a vast difference in being helpless and being oppressed.

Imam Husain (a.s.) was oppressed in the land of Karbala, not helpless. Ameerul Momineen (a.s.), after the martyrdom of Holy Prophet (s.a.w.a.), was oppressed, not helpless. The oppressed is the one who inspite of possessing power and ability keeps the situation under control in a way that his life becomes ideal for others. Had Imam Husain (a.s.) wished, water would have gushed out from the lands of Karbala but his suffering was such that inspite of possessing the power, he did not complain. Moreover, the little daughter of Imam Husain (a.s.), Janab-e-Sakina (s.a.), despite being in the state of intense thirst, never said to her father to swear allegiance so that they get water.

It is clear that there is a difference between helpless and oppressed. Our Imam (a.s.) is not helpless. His isolation is an indication of his being oppressed but the universal system is in his authority. He is the grandson of the one, who split the moon and brought back the sun, but he has been forsaken. If we close our eyes to the sun, it does not mean that it will withheld its warmth from us. Similarly, if we forsake Imam (a.s.) and do not remember him, it is a misfortune and loss on our part. He (a.s.) has nothing to lose but still he continues to benefit us with his holy presence. Forgetting him, forsaking him and keeping our gatherings devoid of his remembrance are all clear indications of oppression on him.

An ideal situation, today, would be to arrange special gatherings to remember Imam-e-Zamana (a.t.f.s.) and his virtues. We should have written his name as blessings on

our papers. We should have named our businesses after him. His remembrance should be embedded in our lives to such an extent that wherever we go, people should refer to us as a true **"Muntazir"**. And the true state of awaiting is such that the one who is awaiting should, with his existence, make his surrounding environment such that the people should be able to guess as to who is been awaited. Today, the gatherings of Dua-e-Nudbah are empty, we see that people do not beseech Imam (a.s.) even in their most difficult times, we see that our children are not brought up on the love of Imam (a.s.). All of these situations are a mere interpretation of the titles **'At-Tareed'** and **'Ash-Shareed'**.

The event of Karbala teaches us the way of loving our Imam (a.s.). The eagerness in showing precedence to go to the battlefield testifies the love of the companions for their Imam (a.s.). When one companion was on the verge of martyrdom, he would instruct the other one to not leave the Imam (a.s.) alone till he is alive. The fact that Imam Husain (a.s.) called out after the martyrdom of all his companions and the near ones, 'Is there anyone who can help us', shows that those who preferred Imam (a.s.) over themselves were no more. Similarly, the grandson of Imam Husain (a.s.) calls out daily, 'Who is there to help me?' But we are heedless of it! We are devoid of his loving glance. Our eyes are filled with love of world which makes us unable to see that Imam (a.s.) who says:

*"They will see him but not recognize him."*

One does not need eyesight to see the Hujjat of Allah rather, our hearts should be

illuminated with his recognition. Had it not been so, Janab Abu Baseer (a.r.), the special companion of Imam (a.s.), who was blind though his heart was illuminated with the recognition of Imam (a.s.) thereby piercing through the darkness of disbelief and deviation.

How good it would have been, if we were also worthy of placing our heads at the feet of our Imam (a.s.) who is alone, but not negligent of those who love him. May we be blessed to understand the true meaning of *"Yaa laitani kunto ma'akum fa afuza fauzan a z e e m a h"* and get the opportunity to sacrifice ourselves, our parents, our wealth for this grandson of Imam Husain (a.s.).

O our master! O our leader, the successor of the Prophets (a.s.), we plead you to help us perform virtuous deeds so that every child of our community remembers you and prays for your early reappearance every moment of his life. O our master! We implore you by the loneliness of Imam Husain (a.s.) to grant opportunity to every believer to prepare himself to avenge the blood of Imam Husain (a.s.).

We beg Allah to not embarrass us in front of Hazrat Zahra (s.a.) on the Day of Judgment and give us the opportunity to serve this son of Hazrat Zahra (s.a.) every moment of our life. Ilaahi Aameen.

(..... continued from page no. 9)

recognition, is the blessed name of Allah through which actions are accepted and calamities are repelled.

Therefore, in today's troubled times, we should not get worried and restless, rather with his recognition, and through his channel we should beseech Allah, to remove all kinds of hardships, troubles and afflictions from us. The more a person is sincere in his supplications, the sooner his prayers will be answered and he will be relieved from his troubles.

To pray and seek help from Imam-e-Zamana (a.t.f.s.), Dua *"Ilaahi Azomal Balaa"*, *"Ziyaarat-e-Aal-e-Yaaseen"* and *"Isteghaasah bil Hujjah"*, are very beneficial and effective. This Isteghaasah is reported in Mafaatihul Jinaan by Shaikh Abbas Qummi (a.r.) before Munajaat-e-Khamsa Ashar (Fifteen Whispered Prayers) and starts with the words *"Salaamullahil Kaamiluttaam"*.

O our master! You are witnessing the rise of smoke from every corner of the world and flames of fire have engulfed the helpless. It reminds us of the tradition of your holy grandfather (s.a.w.a.), that "when the earth will be filled with injustice and oppression...", poisonous winds have started blowing, the believers are anticipating that your reappearance is near. The nation of your grandfather (s.a.w.a.) does not have any wish except that you bestow us the good fortune to be among your helpers after reappearance. We ask you for the sake of tears that roll down our cheeks, that you honour our eyes with the opportunity to glance at your luminous blessed face.

May the Almighty forever, bestow upon us the good fortune to seek help and beseech the Imam of our time, Hazrat Hujjat ibn al-Hasan al-Askari (a.s.) – Aameen Yaa Rabbal Aalameen.

## False Claimants of the Deputyship of Imam Mahdi (a.t.f.s.)

The genesis of Shia society, like every society, had to pass through the vicissitudes of time and place. In spite of that, the centrality and uniformity of the Shia society not only remained intact but it also flourished. The Shia society, while passing through difficult times comprising various situations like lust for leadership, adoption of wealthy and luxurious lifestyle, was emerging out victorious thereby breaking all the conspiracies, politics and abominations.

The element of leadership in these people had two aspects; one of rejection and other of confirmation. Amongst the two, the aspect of rejection was overshadowed by the solid defence of our scholars who fulfilled their responsibilities of protecting and developing our faith and keeping the path of truth always enlightened. This is because our nation has always treaded the path of truth withstanding floods of deviation, storms of satanic insinuations and polluted beliefs. We will now mention as to how a few people, amongst the storms of misguidance, started making false claims of leadership just to achieve their deceitful goals.

The Holy Infallibles (a.s.) offered sacrifices to entrench the slogan of "*La a Ilaaha Illallah*" (There is no God but Allah) in the foundation of beliefs thus saving the Shia society. With regards to the aspect of rejection, history is replete with incidences right from our first Imam (a.s.) however, for the sake of brevity, we will limit our discussion to period of our last Imam (a.s.). We will analyse the conditions prevailing at

that time and discuss about those self-interested people who portrayed themselves as leaders to achieve their false aims.

Our last Leader (a.s.) is the one with two occultation; a minor occultation and a major occultation. During minor occultation itself we see abominable conspiracies were at play and certain individuals falsely claimed themselves as emissaries of the blessed Imam (a.s.) and misguided the people. It was due to the blessings of Imam (a.s.) and the learned scholars that the mask of hypocrisy was removed from the faces of such disgusting individuals.

We would like to draw the attention of our esteemed readers towards those individuals who falsely claimed themselves as emissaries to Imam Mahdi (a.s.) due to their lust for power and thus traded off their world for an everlasting hell in the hereafter.

In this article, our objective is to establish three things:

1. The existence of these false claimants, by itself is the strongest argument of the existence of Imam Mahdi (a.s.) because these claimants have expressly claimed to be in contact with Imam Mahdi (a.s.).
2. Before claiming themselves as emissaries of Imam (a.s.), these false claimants held a high position in the society. Such a deviation after being guided is a warning for us that we should constantly recite the following

verse of Holy Quran:

**"Our Lord! Make not our hearts to deviate after You have guided us, and grant us from You Mercy; surely You are the most liberal Giver."**

(Surah Aal-e-Imran (3), verse 8)

And as per the recommendation of Imam Jafar Sadiq (a.s.), we must habituate ourselves to regularly recite "*Dua-e-Ghareeq*":

*"O Allah! O All Beneficent! O All Merciful! O the Transformer of the hearts! Make my heart firm on Your religion."*

(Mikyaalul Makaarim, vol. 2, pg. 260, 607)

3. During the major occultation, it is our responsibility that we be aware of such group of false claimants and Imam-e-Zamana (a.t.f.s.) has himself emphasized that we distance ourselves from them and make every possible effort to reject them.

The rightful emissaries of Imam-e-Zamana (a.t.f.s.), known as "*Nawwaab-e-Arbaa*" (*The Four Deputies*), lived such a secret life that they were, apparently, seen as oil traders but had a strong hold on the rope of faith. They worked arduously to establish the link between the people and Imam (a.s.). They were trustworthy individuals who, due to their belief, piety, sacrifice and worship, had earned proximity to Imam (a.s.).

Ameerul Momineen, Imam Ali ibn Abi Talib (a.s.) says:

*"An Imam, whether apparent or hidden, discharges the duty of guidance in the best possible manner."*

(Nahjul Balagha)

Imam-e-Zamana (a.t.f.s.) says:

*"If you seek guidance, you will be guided."*

Let us consider a great example of faith and submission. During the last moments of Janab Husain ibn Rauh (a.r.), the third deputy of Imam Mahdi (a.s.), a person Ahmad ibn Matteel was seated near his head and Janab Ali ibn Mohammad Saimuri (a.r.), the fourth and last deputy of Imam Mahdi (a.s.), was seated near his feet. This was due to the fact that amongst these two trustworthy people, Ahmad ibn Matteel was known to be more pious and very close to Imam Mahdi (a.s.). However, when the blessed 'Tauqee' was received mentioning about the deputyship of Janab Ali ibn Mohammad Saimuri (a.r.), it was the high morals of Ahmad ibn Matteel that he stood up from his place and made Janab Ali ibn Mohammad Saimuri (a.r.) sit in his place and himself sat near his feet. Such personalities were free from jealousy, greed and avarice.

*"O Lord! If evil tendencies are found amongst us, then for the sake of the Master of our Time (a.s.), please rectify them so that our Shia society can keep progressing under the leadership of Imam-e-Zamana (a.t.f.s.)."*

Sheikh Tusi (a.r.) and other scholars have stated the following reasons for the absence of any such false claimants during the era of the first deputy Janab Usmaan ibn Saeed al-Amri (a.r.):

1. The political situation during that era was such that as soon as the government got the news of anyone claiming deputyship, he would be ordered to be killed. Hence, out of fear,



no one dared to make a false claim.

2. The personality of Janab Usmaan ibn Saeed al-Amri (a.r.) was so exalted and noble amongst the Shias that anyone who would challenge him would face nothing but humiliation. This was due to the fact that he (a.r.) was also the representative of Imam Mohammad Taqi (a.s.), Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.).
3. People of that time were not accustomed to the concept of communicating with Imam through his deputies. This trend started after the era of the first deputy.

(Taareekh-e-Ghaibat-e-Sughra, Shaikh Tusi (a.r.))

Below, we will mention a few of those false claimants of the deputyship of Imam-e-Zamana (a.s.) that our scholars have cited from the period of the second deputy in minor occultation. For further details in this regard, one can refer to the book "*Behaarul Anwaar*" and its Persian translation named "*Mahdi Mau'ood*" by Ali Dawaani Chp. 22, pg. 697-718.

### **(1) Abu Mohammad Hasan Sharee'i**

Abu Mohammad Hasan Sharee'i tops the list of false claimants. He is commonly known as Sharee'i as mentioned by Shaikh Tusi (a.s.), in his book 'Al-Ghaibah'. Some scholars like Abu Mohammad Tal'akbari and Abu Ali Mohammad ibn Hammaam have included him amongst the companions and adherents of Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.). Abu Mohammad Tal'akbari narrates that it was after the manifestation of disbelief and atheism of Hasan Sharae'i that all the false claimants started fabricating lies to Imam (a.s.) and

claimed that they were his deputy.

And in this way, he could successfully trap a few people with weak beliefs in the society. His corrupt beliefs like "*Wahdatul Wujood*", based on the beliefs of Mansoor Hallaaj and Shalmaghaani, came to the fore. He has been cursed in one of the letters (*Tauqee*) of Imam Mahdi (a.t.f.s.).

(Mahdi Mau'ood, pg. 697-698)

### **(2) Mohammad ibn Naseer Numairi**

Ibn Nuh narrates that Abu Nasr Hebatullah ibn Mohammad said to me that Mohammad ibn Naseer Numairi was amongst the companions of Imam Hasan Askari (a.s.). As soon as Janab Usmaan ibn Saeed al-Amri (a.r.) left for the heavenly abode, he claimed that "*I am the deputy of Imam of the time*". Abu Talib says that as soon as Janab Mohammad ibn Usmaan ibn Saeed al-Amri (a.r.) was apprised of the corrupt belief of Mohammad ibn Naseer Numairi, he cursed him and distanced himself from him to such an extent that when Numairi expressed his desire to meet him, he kept himself hidden from him.

Saad ibn Abdullah Ashari narrates that Numairi believed in reincarnation. He considered Imam Ali Naqi (a.s.) as God (God forbid) and himself as His messenger. He considered relations with the ladies of the house (sister and mother) and homosexuality as permissible. Mohammad ibn Musa ibn Hasan ibn Furat, a minister of high rank of Muqtadir Billah Abbasi, says that Numairi used to say that God has not prohibited these acts on any of his servants. Saeed ibn Abdullah says that at the time of his death, he named Ahmad as his successor and thereafter the society was divided into three

factions.

(Mahdi Mau'ood, pg. 698-699)

Dear Readers! Have you noticed that if Allah leaves us on our own condition then we would never know in which abyss of deviation we would fall into. The founder of this organization *Hujjatul Islam wal Muslimeen Al-Hajj Shaikh Ismail Rajabi* (may Allah elevate his status) often mentioned that as and when a person scales new heights, he requires stronger support because there is higher risk of falling down thereby leading to severe injuries.

### (3) Ahmad ibn Hilaal Karkhi

Abu Ali ibn Hammaam narrates that Ahmad ibn Hilaal Karkhi was amongst the companions of Imam Hasan Askari (a.s.). Till the era of Imam Hasan Askari (a.s.), all the Shias believed that after the demise of Janab Usmaan ibn Saeed al-Amri (a.r.), his son Janab Mohammad ibn Usmaan ibn Saeed al-Amri (a.r.) would be the deputy of Imam Mahdi (a.t.f.s.). However, after the demise of Janab Usmaan ibn Saeed al-Amri (a.r.), Ahmad ibn Hilaal Karkhi claimed to be the deputy and proclaimed that I have not heard anything from Imam Hasan Askari (a.s.) regarding the appointment of Mohammad ibn Usmaan (a.r.) as a deputy. The people said that many trustworthy people have heard about it but Ahmad refused and said "Those who have heard can believe but I do not believe". Through the medium of Janab Husain ibn Rauh Nawbakhti (a.r.), a "Tauqee" was received from Imam-e-Zamana (a.t.f.s.) in which Imam (a.s.) cursed him and admonished people to distance themselves from him.

(Mahdi Mau'ood, pg. 699)

### (4) Abu Tahir Mohammad ibn Ali ibn Bilaal

He is also included among the false claimants of deputyship of Imam Mahdi (a.t.f.s.). After his false claim, he started collecting religious dues of Khums and Zakaat from an adherent of Imam (a.s.) and said that Imam (a.s.) has permitted him to do so. Abul Hasan Mohammad ibn Mohammad ibn Yahya Ma'azi, popularly known as Abu Ghalib Zuraari, has narrated his story in detail and has proved that in spite of the order of Imam-e-Zamana (a.t.f.s.), he did not handover the collected money to Janab Mohammad ibn Usmaan (a.r.).

(Mahdi Mau'ood, pg. 699-701)

### (5) Husain ibn Mansoor Hallaaj

Shaikh Tusi (a.r.) has narrated that when Allah intended to humiliate Husain ibn Mansoor Hallaaj, He exposed his corrupt beliefs. He wrote a letter to Abu Sahl, a well-known and respected person in Baghdad from the family Nawbakht, stating that "I am the deputy of Imam-e-Zamana (a.t.f.s.). Do not think that I need any favour from you but I am writing to you just to inform you about it. Do not deny me." On receipt of the letter, Abu Sahl gave him a humorous reply:

*"I will not deny you but you miraculously solve a problem of mine. The problem is that my hair and beard have turned white and I have to frequently dye it. Since I have many bondmaids, it takes a lot of time to hide my white hair in order to fulfil their needs. Therefore, you turn my hair permanently black."*

As soon as he read this reply, Hallaaj

understood that he had made a mockery of his claim.

A group of scholars have narrated from the brother of Shaikh Saduq (a.r.) that the son of Hallaaj brought a letter to my father in Qum. As soon as he received the letter, he tore it into pieces in front of the messenger and asked his servants to lead him outside the house.

(Mahdi Mau'ood, pg. 701-704)

### (6) Mohammad ibn Ali Shalmaghaani

Mohammad ibn Ali Shalmaghaani is one of the most nefarious names amongst the false claimant of deputyship of Imam-e-Zamana (a.t.f.s.). He is also known as 'ibne Abi Azaaqir'. His detailed account has been narrated by ibne Aseer Jazari in the 2nd volume of his book "*Al-Kaamil fi al-Taarikh*" as follows:

Shaikh Tusi (a.r.) narrates from Janab Umme Kulsum, daughter of Janab Mohammad ibn Usmaan (a.r.) and a very noble and a pious lady, who narrates that Shalmaghaani was very respected amongst the tribe of Bustaam because Janab Husain ibn Rauh (a.r.) used to accord him a lot of respect. Shalmaghaani took undue advantage of this and slandered Janab Husain ibn Rauh (a.r.) in the tribe of Bustaam by saying that he (a.r.) has asked him to hide all his shortcomings and hence, he accords him so much respect. The tribesmen also accepted his argument. When this news reached Janab Husain ibn Rauh (a.r.), not only did he deny such claims but also cursed him and advised people to distance themselves from him because it was during these times that Shalmaghaani started propagating ideas of "*Ghuluw*" (Exaggeration) and "*Hulool*" (Manifestation of God in humans). However, the tribesmen did not believe in it. Janab

Husain ibn Rauh (a.r.) wrote a letter to the Shias informing them about the evils of Shalmaghaani, cursed him and urged on distancing themselves from him. Thereafter, a "*Tauqee*" was received from Imam Mahdi (a.t.f.s.) in which he (a.s.) clearly cursed him, those who followed him, those who were pleased with him and moreover, those who maintained friendship and relations with him even after the receipt of this "*Tauqee*". And he (a.s.) ordered all these people to stay away from him.

The scholars have also called him a "*Sufi*". In the year 322-323 A.H., he was executed by the Abbasid caliph "*Ar-Raazi Billah*" and hence Shias were saved from his evil.

(Mahdi Mau'ood, pg. 704-714)

Besides above, there are a few more names in the list of false claimants of deputyship of Imam Mahdi (a.t.f.s.). But for the sake of brevity, we are just quoting two more names as follows:

- a. Abu Bakr Baghdadi also known as Abu Dalaf Majnoon and believed in "*Ghuluw*" (Exaggeration) and "*Mukhammasan*" (Sufism).
- b. Mohammad ibn Ali Bilaal Bilaali.

In the end, it is necessary to reiterate that these false claimants are not only a proof of the existence of Imam Mahdi (a.t.f.s.) but also their false claims emphasize on the importance of the position of deputyship of Imam (a.s.).

*"We supplicate to the Lord of the Worlds that He brings this occultation to an end, blesses us with his service and in the era of occultation, give us the good fortune to defend these Holy personalities from their enemies. Aameen."*

## Aid from the Unseen

The Islamic society is a society which has been instituted and propagated since Hazrat Adam (a.s.). All the Divine leaders endeavoured towards the aim that the servants of God keep moving swiftly on "*Siraat-e-Mustaqeem*" (Right Path). For the fulfilment of this Divine aim, a transcendental personality like Holy Prophet Mohammad Mustafa (s.a.w.a.) stepped into this world in an assumed human form. The Almighty Allah revealed on him a complete treasure of teachings in the form of Holy Quran and determined the "faith in the unseen" as an important teaching and thus mentioned:

**"This Book, there is no doubt in it, is a guide to those who guard (against evil), those who believe in the unseen and keep up the prayer and spend out of what We have given them."**

(Surah Baqarah (2), verse 2-3)

In this verse, by associating "Piety" with "Unseen", a principle is being stated that unseen cannot be understood without piety and piety cannot be understood without unseen.

Another conclusion we can draw is that we should have belief in the hereafter. The hereafter cannot be seen before death and therefore, it is necessary that we mould the way of our life towards good deeds. If we follow the right path, our hereafter will be successful. While this approach has been emphasized, there is an indication that man will try to deceive the Almighty. But no one

can deceive the Almighty. In reality, man is deceiving himself.

Let us now direct our attention towards good deeds in such a manner that we remind ourselves about those Divine verses that have come to us with the message of 'aid' in it. There are many means to this i.e. through people, through knowledge, through leaders, through angels, through Prophets and Messengers (a.s.) and through their vicegerents. It is astonishing to see this controversial debate in our society that if the vicegerent of Holy Prophet (s.a.w.a.) is in occultation, why doesn't he appear? The Holy Quran has merely reflected a glimpse of the unseen otherwise unseen Divine aid is there with every person, sometimes ordinary and at times exceptional.

On this basis, a part of this belief is related to the Divine unseen help. It is this unseen Divine aid that has, from the very beginning, protected man in the best possible manner and saved him from annihilation.

From the Quranic verses, it is clear that Almighty Allah has always showered His mercy on the truth and has always defended it against falsehood. This defence was often in the form of hidden powers and unseen aid. And it is very evident that this practise of the Almighty will be manifested in a much greater degree than ever during the reappearance of Imam Mahdi (a.t.f.s.) which will be the fulfilment of the goals of Prophets (a.s.) in this universe. Though the rising of Imam Mahdi (a.s.) will be based on natural

affairs however due to the high scale and greatness of this rising, Allah the Almighty will bestow some hidden and supernatural powers to Imam Mahdi (a.s.) so that he (a.s.) emerges victorious.

We present a few examples of unseen aid:

## (1) Divine Help

Divine help from the Almighty is one of the best examples towards the believers to promulgate the truth. Regarding this, the Holy Quran states:

**“And Allah will surely help him who helps Him. Indeed Allah is Strong, Mighty.”**

(Surah Hajj (22), verse 40)

This help was not just restricted to Prophets (a.s.) but there are numerous traditions that mention this aid as an important cause for the victory of Imam Mahdi (a.t.f.s.). Holy Prophet (s.a.w.a.) narrates in this context:

*“The Qaem (a.t.f.s.) from my progeny....will be assisted with Divine help.”*

(Kamaaluddin, vol. 1, pg. 257, h. 2)

## (2) Angels

Another source of aid that Allah the Almighty has arranged for the believers, are the Angels. In the Holy Quran, Allah the Almighty has mentioned about the aid by angels on various occasions as follows:

### (a) Angels who assisted Prophet Lut (a.s.)

**“He said: What is your affair then, O Apostles! They said: We have been**

**sent towards guilty people that we may send down upon them stones of clay, sent forth from your Lord for the extravagant. Then we brought forth those who were in it of the faithful.”**

(Surah Zaariyaat (51), verse 31-35)

### (b) Angels of the Battle of Badr

**“When you sought aid from your Lord, so He answered you: I will assist you with a thousand angels following one another.”**

(Surah Anfaal (8), verse 9)

### (c) Angels of the Battle of Ahzaab

**“O you who believe! Remember the favour of Allah upon you when there came down hosts upon you, so We sent against them a strong wind and hosts whom you did not see and Allah sees what you do.”**

(Surah Ahzaab (33), verse 9)

In one tradition, Holy Prophet (s.a.w.a.), associating Divine help with the unseen aid in the uprising of Imam Mahdi (a.t.f.s.), narrates as follows:

*“...And Allah will assist through the angels...”*

(Kamaaluddin, vol. 1, pg. 258, h. 2)

From the study of traditions, it becomes clear that there will be three groups of angels who will assist Imam Mahdi (a.t.f.s.):

### (a) The Proximate Angels

We have many numerous traditions concerning the descent of the angels of revelation and proximate angels at the time

of reappearance. From this, we can ascertain the greatness of the uprising of Imam Mahdi (a.s.).

Janab Abu Hamza Sumali narrates from Imam Mohammad Baqir (a.s.):

*"Whenever the Qaem of the progeny of Mohammad (s.a.w.a.) will reappear, Allah will certainly aid him through the noble and high ranked angels. Jibraeel will be present in front of him, Mikaaeel on his right and Israafeel on his left."*

(Kitaab al-Ghaibah, pg. 234, h. 22)

### **(b) Angels present in the Battle of Badr**

Some traditions have been narrated about the help of Imam Mahdi (a.t.f.s.) through the angels present in the battle of Badr.

Imam Mohammad Baqir (a.s.) says:

*"O Saabit! Verily I see that the Qaem (a.t.f.s.) from our progeny is near Najaf. And he is pointing towards Kufa with his hands. And when he approaches Najaf, he will wish to raise the flag of Holy Prophet (s.a.w.a.). As soon as he will raise the flag, the angels of the battle of Badr will gather under it."*

(Kitaab al-Ghaibah, pg. 307, h. 2)

Imam Jafar Sadiq (a.s.) says:

*"During the rising of Qaem (a.s.), the angels of the battle of Badr (those angels who had helped Holy Prophet (s.a.w.a.) in the battle of Badr) will be with him and they will be five thousand in number."*

(Kitaab al-Ghaibah, pg. 244, h. 44)

### **(c) Angels who came to help Imam Husain (a.s.)**

From narrations, it is established that on the day of Ashura, angels had descended for aiding Imam Husain (a.s.). However, due to Divine destiny, they reached Karbala when the battle was over. Due to this, Allah ordered them to stay on the earth till the Qaem (a.t.f.s.) reappears to avenge the blood of Imam Husain (a.s.). And when he (a.t.f.s.) reappears, they should assist him and avenge the blood of Imam Husain (a.s.). Their slogan will be *"Yaa Lasaaratil Husain"* (O the Avengers of the brutal martyrdom of Husain).

(Uyoon-e-Akhbaar al-Reza (a.s.), vol. 1, pg. 399, h. 58)

### **(3) Instil fear in the hearts of enemies**

At the time of rising of Imam Mahdi (a.t.f.s.), Allah the Almighty will instil fear and panic in the hearts of disbelievers, polytheists and oppressors in a manner that they will lose the power to oppose him. However, instilling such fear was prevalent even in the time of Prophets (a.s.). The Holy Quran has pointed out this fact in many verses:

**"We will cast terror into the hearts of those who disbelieve..."**

(Surah Aal-e-Imran (3), verse 151)

When Allah the Almighty will instil fear and awe in the hearts of the enemies of Imam Mahdi (a.s.) in an unseen manner, there will be no impediments in the rising of Qaem (a.t.f.s.).

A tradition from Imam Mohammad Baqir (a.s.) is as follows:

*"Our Qaem (a.t.f.s.) will be aided with awe (one who will be helped by instilling fear and awe in the hearts of*

*the enemies)."*

(Kamaaluddin, vol. 1, pg. 330, h. 16)

#### **(4) Natural Forces**

At the time of reappearance, one aspect of unseen aid will be the natural forces with which the Almighty assisted His Prophets (a.s.) such as air, storms, clouds etc.

Some of these were made subservient for Hazrat Sulaiman (a.s.) which the Holy Quran mentions as follows:

**"And (We made subservient) to Sulaiman the wind blowing violent pursuing its force by his command to the land which We had blessed, and We are Knower of all things."**

(Surah Ambiya (21), verse 81)

Similarly Holy Prophet (s.a.w.a.) was aided by strong winds in the battle of Ahzaab, which the Holy Quran narrates as follows:

**"O you who believe! Remember the favour of Allah upon you when there came down hosts upon you, so We sent against them a strong wind and hosts whom you did not see and Allah sees what you do."**

(Surah Ahzaab (33), verse 9)

Numerous traditions indicate that unseen aid will be given to Imam Mahdi (a.t.f.s.) through natural factors. Holy Prophet (s.a.w.a.) in "Hadith-e-Me'raaj" narrates from Allah that:

**"And I will make the wind subservient to him and will annihilate the most disobedient rebels before him."**

(Kamaaluddin, vol. 1, pg. 254, h. 4)

At this juncture, we would like to draw

the attention of our esteemed reader to an important of the previous discussion. The point is that if we ponder on our surroundings then we will find many instances in our day-to-day life wherein we say '*God helped me otherwise this unpleasant incident would have happened*'. However when we introduce this point in our religion, we are unable to decide that we need a leader to guide us and it reminds us of the fact that just as the angels helped Prophets (a.s.), the righteous people can be also be helped from the unseen.

Nowadays, a voice is sprouting in various corners that if Imam (a.s.) is unseen then why he does not appear? The Holy Quran says that "*piety*" and "*belief in unseen*" go hand in hand, complement each other and are two sides of the same coin. Adopt piety and you will experience the aid from the unseen.

O my Master! Enlighten the intellect of those who are inclined towards falsehood and have doubts regarding your occultation. We are calling to you, O my Master, who is covered by the cloud of occultation like the sun is covered by the clouds, one who does not deny anyone of his blessings, do not forsake us! You bestow us with all that is required to adopt piety so that we may complete faith in the unseen.

Since the time of minor occultation till the present day, the system of the universe indicates that someone is receiving unseen aid and is protecting this world from drifting into the pits of darkness.



**Hazrat Hujjat ibnil Hasan (a.t.f.s.) says:**

**If our Shias**

**(may God grant them success in His obedience)**

**had fulfilled the promise with their hearts united,**

**our blessed meeting would not have been delayed and the  
fortune of seeing us would have been granted to them soon.**

**(Al-Ehtejaaj, Al-Tabarsi, vol. 2, pg. 499)**

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