

Sayings of infallibles (peace be upon them) about Imam Mahdi (may Allah hasten his reappearance)

Abu Saeed Aqeesa narrates that when Imam Hasan al-Mujtaba (peace be upon him) signed the peace treaty with Muawiyah ibn Abi Sufiyan, people came to him and some of them condemned him for signing the peace treaty with Muawiyah. Imam (peace be upon him) replied:

"Woe unto you! Do you realize the merits of my act? By Allah the Almighty whatever I did for my Shias is better than on what the sun rises and sets. Do you not know that I am your Imam whose obedience has been made obligatory upon you and according to the tradition of Holy Prophet (peace be upon him and his progeny.) I am one of the leaders of the youths of the paradise?"

They said, "Yes".

Then Imam (peace be upon him) said:

"Do you not know that when Hazrat Khizr (peace be upon him) made a hole in the boat, killed the child and repaired the wall, on which Hazrat Musa ibn Imran (peace be upon him) objected as the wisdom behind his acts was hidden from him while there was purpose and aim behind this from the side of Allah the Almighty. Do you not know that apart from our Qaem (may Allah hasten his reappearance), behind whom the Spirit of Allah Hazrat Isa (peace be upon him) will establish prayers, all of us will be under the vigilance of the unjust rulers? Therefore, surely Allah the Almighty will conceal his (Imam Mahdi (may Allah hasten his reappearance)) birth and personality (from the people) so that when he (may Allah hasten his reappearance) reappears there shall not be anyone ruling over him. He will be the ninth son from the progeny of my brother Husain (peace be upon him), son of Janabe Narjis (s.a), whom Allah the Almighty will give long life in his occultation, then Allah the Almighty through his power will raise him like a young man of forty years so that people realise that Allah has power over all things."

(Behaar al-Anwaar, vol. 51, p. 132. H. 1 narrating from Kamaluddin, vol. 1, P. 312)

Asbagh narrates that I heard Imam Hasan al-Mujtaba (peace be upon him) saying: "After Holy Prophet (peace be upon him and his progeny), there will be twelve Imams, nine will be from the progeny of my brother Husain (Peace be upon him) and from amongst them will be the Mahdi of this nation."

(Kifaayatul Asar, Pg. 223)

Jabir ibn Yazid Jo'fi narrates from Imam Muhammad Baaqir (peace be upon him) who narrates from his father Imam Ali ibn Husain (peace be upon both) who narrates from Imam Hasan al-Mujtaba (peace be upon him) that:

"The number of Imams will be similar to that of chiefs of Bani Israel, and from amongst us will be Mahdi of this nation."

(Kifaayatul Asar, pe 224)

CONTEXT

1. The helplessness of Imam-e-Asr (peace be upon him)..

2. Imam Mahdi (peace be upon him) and the causes of enmities towards him...

3. Helping Imam-e-Zamana (peace be upon him)..

4. The government of Imam Mahdi (peace be upon him)
-viewpoint of other Imams (peace be upon them).

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The Helplessness Of Imam-e-Asr (p.b.u.h.)

The will of the Almighty Allah is the basis of 'Be and it is'. The will manifests itself with an objective, shines its light upon a complete and firm system, and emerges into visibility. Secrets and mysteries are revealed when man lights up the windows of his intellect and reasoning. This is the reason of man's superiority and nobility, due to which, a relationship is established between the Creator and the created. Man ponders over his creation, not perplexed, rather gaining the certainty of heart through recognition.

The knowledge and recognition of Imam (peace be upon him)

The word 'Imam' embraces the universe in its authority by its meaning and connotation, where 'Imamat' means leadership bestowed by Allah, the position conferred by the Omnipotent to an infallible. He is a human, a man like other men but with an overview of all the portions and sections of humanity and thus is placed on such a great rank where he is titled as the 'Representative and Caliph of Allah'. This introduction rests upon the reality that just as the cloud rains over the world making it fertile, so does he bring springtime to everything that comes under the cover of religion and society, without exception. Surely this is the divine system, which the pure divine essence has instituted among the followers of His beloved religion. But man, desirous of government, politics, and military, forgetting this great blessing of his Beloved Creator the Almighty God, despite being in the Islamic fold, is afflicted by a delusion in his ignorance. Rather, it is not completely true that he does not know the successor of this Leadership. A group is devoted to the door of Ahle Bait (peace be upon them) and the people of this group have been citing through the centuries that Holy Prophet (peace be upon him and his progeny) in his final moments had called for a pen and paper to write a document, so that the nation would not be deviated after him. The point was not to write the document or otherwise, but the completion of proof, the leadership that the Prophet (peace be upon him and his progeny) had reiterated continually from Ghadeer-e-Khum to his last breath. The foretelling spoke of the announcement from the beginning of Divine leadership to the last successor that would reach all the parts of the universe in the last age and it was finalized in 'the completion of my favors'.

The tragic consequence before us is that the foretelling of the Prophet (peace be upon him and his progeny) about the twelve successors, right down to the present Imam, who is in occultation while the people of this nation don't know him or know him but do not fulfill the rights of his recognition.

Is anyone who believes in mastership and is unaware of his Twelve Imams (peace be upon them)? It would be indeed rare to find a person who is unaware of the twelve successors. Centuries have progressed witnessing that we have twelve Imams and the twelfth is the one who will free the world from oppression and tyranny and fill it with justice and equity.

The perplexed human intellect should not be intrigued on how a single man will fill the entire world with justice after reappearance. For he, the heir to messengers, the center of guidance, has made the evidences of God reach their perfection and is adorned with the attributes of divine legacy. Hence, for him to fill the world with justice and equity is not impossible.

Scholars, guides, and preachers from thousands of pulpits give advices and guidance to the people of the nation regarding the morality of the Pure Household (peace be upon them). The people of this nation, under the context of an occult Imam (peace be upon him), have the opinion that due to their role (good actions), proximity is no longer in the circle of impossible. Is it not a question mark (that there is no proximity to the Imam)?

The need of our nation is to tread the meaningful and bright guiding path of Mastership of Ahle Bait (peace be upon them) with co-operation and attachment, a sympathetic approach to each other, psychologically, economically, socially, traditionally and on the milestones and signs fixed by our Imams (peace be upon them) for (guidance to) our last Imam (may Allah hasten his reappearance). If we follow it, our Imam (may Allah hasten his reappearance) need not say: 'we are not inattentive towards you, else the enemy would grind your bones to dust'. The wave of happiness would not traverse through our worn-out bones, had it not been for Imam's mercy (may Allah hasten his reappearance).

Considering these factors, if our negligence, divisions, differences, politics and groupism had not separated us, the Lord had (already) merited the people under the rule of His Caliph with wisdom, consciousness, courage and patience more than any other nation. In the words of a scholar, we have not created an empire, nor a government, were no good at politics, nor attacked a nation with any army, yet today we exist all over the world. This strength, this support, this motivation, is destined due to the Son of Janabe Zahra (s.a). All of it is from the Master of Wilayat, from the Caliph of God.

Oppressions upon Imam-e-Asr (may Allah hasten his reappearance)

This is a divine law that opens the path of wisdom and intellect that Divinity is a Necessary Being, otherwise it is an incontrovertible fact that the oppressor is a coward, weak, stupid and dull. The oppressed is powerful, patient, steadfast and courageous. The person who gifted ultimate credence to this truth is the personality of Imam Husain (peace be upon him). Shimr (1.a) happily announced after Husain's (peace be upon him) killing, that I have beheaded Husain (peace be upon him), I have killed him. The helplessness was like the silence and the darkness that the poet has thus described:

The silence is like the stillness of the desert The darkness is such that sight has lodged a grievance It was thus after the killing of Husain (peace be upon him) but Oppression is oppression, it chokes when it increases Blood is blood, it congeals when it falls.

The power of the oppressed shone forth like a sun and turned the darkness to light and the silence of the desert broke out in form of narrations across the world with even the enemies chanting - Husain, Husain. The oppressed mirrors his power after taking a brief break and with patience over time. The darkness is done away with and the oppressor is subdued. Today we are surprised, amazed and wonder where our Imam (peace be upon him) is? Where is his tent? How is he? How much has he suffered? When we realize the oppression he has suffered, in the form of a ray of light in our thoughts and mind, we see that our Imam (peace be upon him) is so powerful that after his birth till his appointment to Imamate, until today, he has decimated the great mountains of oppression, shattered the centuries and has lead his nation while saying that 'we are not inattentive about you'. This is the power of his helplessness.

How beautiful is your morning that the heart says

That this light is something remarkable.

I wish every person of our nation would think about the oppression upon Imam-e-Zamana (may Allah hasten his reappearance). It began from his birth until the minor occultation and then to the major occultation wherein he has guided us while oppression also has increased with time. None except the Almighty knows its measure.

After your birth, until the age of five, you spent your life with your esteemed father in such critical conditions. You could not even meet your people. It was a house-arrest, in a military cantonment, Ja'far Kazzab always entering the house as a spy, a plot of conspiracy by the government against Imam. Readers may refer Kamaaluddin for details. When you were appointed to Imam and the manner in which you performed the funeral rites of your esteemed father, and after the burial, the way you answered the queries in the letters brought by Ahmad bin Ishaq that have been penned down as narratives, so that history does not remain silent and no disobedient Muslim can deny your pure existence.

God's Proof is the source of existence of the heavens and earth. Therefore, and so it is necessary for strong and reliable traditions about him to be available in history. The government in its full glory was ready to counter him. The pens of selfish and corrupt historians were with them. Wittingly or unwittingly, the mole in the house supported the rulers. In this period, we call the 'minor occultation', Imam (peace be upon him) was passing through a difficult transition. The special deputies, the links between the Imam and the people, passed themselves off as oil traders. The history was anyhow recorded, the ray of veracity bearing the message of truth covered the world and tore apart the curtain of darkness. History recorded all the events of the 'minor occultation'. Till 'Tawqee' reached the last special deputy, Ali ibn Muhammad Seymouri (mercy of Allah upon him) with the message that the 'major occultation' was beginning. Moreover, Ali ibn Muhammad Seymouri (mercy of Allah upon him) was given only six days' respite to conclude his affairs, a pause here to elucidate a point that our Imam (peace be upon him) is aware of both (time of) death and life. How is such a powerful Imam so beleaguered?

The Completion of Minor Occultation and the beginning of Major Occultation

On one hand, the government's heavy majority, its conspiracy, its scheming and plots, its unethical scholars, its crooked scribes and historians were trying their utmost to cover up the birth of the Twelfth Imam (may Allah hasten his reappearance). But, could it happen? The reality and truth came forth like daylight. Great scholars like Shaykh Murtaza Ansari, Allamah Hilli, Ibn Taoos (mercy of Allah upon them), are some of the many examples who, also as historians, tore apart the veils of false beliefs covering reality. For evidence, it is narrated by Iqbal the sentence 'when Mahdi reappears', to which bigoted ones like Israr Ahmad claimed - it is a Shia belief that we are quoting from the opposing faith.

So many difficulties encountered in the passing of nearly twelve hundred years. So many opponents to face, the pen of the erudite, the sword of royalty, plotting of devious minds, immorality of western powers. With all these innumerable factors considered, the oppressed Imam has clashed with them, has broken the backs of these persecutions and is continuing to

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fight the ever newer corruptions (which include both our people and others). In the end of this era of Major Occultation, an event of evolution lead to the increasing propagation of untruth. Nevertheless, when blood dripped from the jugular vein of Islamic enmity, a voice cried out: O Mahdi! A group said - our troubles would end were he born, another group voiced "May Allah hasten his noble reappearance.

Times are changing; the voices professing the advent of the Son of Zahra (s.a) are being raised. Each person should pause and consider with impartiality, who are we calling? Why are we calling? What has happened? Are we calling him whose eyes have darkened due to weeping? Are we calling him who laments his ancestor day and night, and whose eyes shed drops of blood instead of tears? The one who is placating Zulfiqar? The restless Zulfiqar, the impatient Zulfiqar waiting for revenge? The one who is consoling his people that the promise of God will be fulfilled? However, if not for the unexpected news that reach us regarding you there would have been no delay in our arrival.

Imam Mahdi (a.t.f.s.) And The Causes Of Enmities Towards Him

From the very day when Holy Prophet (peace be upon him and his progeny) gave glad tidings about the reappearance of Imam Mahdi (may Allah hasten his reappearance), filling of this world with justice and equity, and putting an end to oppression, oppressors and tyrants began enmity towards him. Even today this animosity is prevalent in some form or the other and is intensifying and appearing in different ways as reappearance draws near. In today's era, it is our duty to recognise this animosity and its patterns and be prepared in every way to safeguard ourselves from its assaults. Here are the causes of this animosity.

1. Ignorance

One of the restless elements of life in man is that he is enemy of what he is unaware of and instinctively opposes it. When people of Mecca opposed and bore enmity with Holy Prophet (peace be upon him and his progeny), he prayed in the following manner:

O Allah! Guide my nation for they do not recognise me. (reference)

They are opposing and fighting me as they do not recognise the Prophethood and the Prophet. Had they recognised me and my message, they would not have been hostile towards me.

Or in a Syrian market, the elderly man's attitude towards the prisoners of Karbala was due to his ignorance regarding them. When Imam Sajjad (peace be upon him) introduced himself and made him aware of the reality, the Syrian repented and enmity turned into reverence.

Today, certain people bear enmity with Hazrat Wali-e-Asr (may Allah hasten his reappearance) only due to their ignorance of his status and virtue.

2. Personal Interests

At times, personal interests, love of the world, fame, and power distances man from the right path. It prevents him from accepting the matters of truth. It was the love of world and power that brought Talha and Zubair as antagonists to Ameerul Momeneen (peace be upon him) even though they had heard his virtues from the Messenger of Allah (peace be upon him and his progeny) and were well aware that the truth rests only with Ameerul Momeneen Ali (peace be upon him). The love of world and power had seized them completely and they did not accept the truth even on being fully aware of it. For such people, Imam Husain (peace be upon him) has said:

Surely people are slaves of this world and religion is only a taste on their tongues, they talk about religion till it earns them their livelihood but when calamities surround them, very few are religious. (Tohaful Uqool pg. 245)

This means religion and religiousness exist till personal interests are fulfilled. If worldly benefits are at stake, religion is done away with.

Imam Jafar Sadiq (peace be upon him) says:

i. Certain people love us and await our Qaem for worldly benefits. They talk about us and mention our traditions but are lazy in putting them into practice, Allah will send them to hell fire.

ii. Certain people love us, listen to our narrations and act on them to obtain wealth from the people. Allah will fill their stomachs with fire and impose thirst and hunger on them.

iii. And certain people love us, protect our narrations and act on them. They carry out our orders and do not disobey us. They are from us and we are from them.

(Tohaful Uqool pg. 622)

Love of world hinders people from serving the Imam of the time as he deserves. Those who wish and attempt to serve him are ridiculed. We should be happy at their efforts if we really love Imam (peace be upon him). They may be our enemies but are remembering Imam (peace be upon him). Our evil self takes the personal grudge to Imam (peace be upon him). How will he, who tramples the rights of people for his personal benefits and does not behave well with his brothers in faith, rise against oppression and tyranny? Leaving aside the unity among the Muslims, the unity and harmony between the believers has also been sacrificed due to improper favoritism, politics and personal interests. We are being invited to unite at a common point and institute of Marjaeyyat acts as a guiding torch for us. When we witness the strengthening influence of the evil self on the people the traditions of Imams (peace be upon them) enlighten our souls and explain how harmful personal interests can be.

3. Ego and Self Admiration

The enemies of the faith in Imam Mahdi (may Allah hasten his reappearance) are the worst oppressors and tyrants and have, from the day of his blessed birth, opposed him. Bani Abbas left no stone unturned to kill Imam Mahdi (may Allah hasten his reappearance). The oppressors of today also are attacking the belief in Imam Mahdi (may Allah hasten his reappearance) in different ways. Those Muslims, particularly Shia, who believe in Mahdaviyyat have always been the target of these oppressors. Sometimes they deny the birth of Imam Mahdi (may Allah hasten his reappearance) and at times laugh at his prolonged life. At times, they question the benefit of Imam Mahdi (may Allah hasten his reappearance) in occultation and sometimes term the belief in Imam Mahdi (may Allah hasten his reappearance) itself as un-Islamic. They use all the possible means and sources to weaken this belief in the hearts of the believers and to make them negligent of their Imam. They try to distort the belief in Mahdaviyyat posing as friends and interpret differently the reforming belief of awaiting Imam Mahdi (may Allah hasten his reappearance).

4. Distortion of Facts

One of the fatal ways of enmity which only the insightful people can see through is to keep the basic belief intact and propagate it but completely change its meaning and relevance. For example, they propagate that Imam Mahdi (may Allah hasten his reappearance) will rise and fill this world with justice, but till then we have no duties and responsibilities and Imam will carry out all the tasks himself. This is also a way of enmity as awaiting Imam Mahdi (may Allah hasten his reappearance) reforms our character at every step. To prepare the ground for re-appearance, to encourage the people for piety, bravery, and readiness for serving Imam always is our religious duty. To portray the image of Imam Mahdi (may Allah hasten his reappearance) which makes the people negligent and unaccountable is enmity to Imam Mahdi and not in his

favor. Traditions have, at several places, mentioned that he who awaits Imam Mahdi (may Allah hasten his reappearance) must be pious and religious

To disappoint people, to make them insensitive to injustice and ignorance, weakening the institution of Marjaeyyat are all distortions.

The belief of Mahdaviyyat is a reforming belief, a hope, an opposition to injustice, a reform of individual and society. We have to trust and respect the honored representatives of Imam Mahdi (may Allah hasten his reappearance) i.e. the Maraaje.

We hereunder present some of the ways that distance us from belief in Mahdaviyyat

- a. Mass printing of books, booklets and articles that oppose this belief in different ways.
- b. Arranging discussion and inviting such people on radio, television and social media who cannot provide logical answers to questions about this belief.
- c. Useless activities Yesterday, the venues of sports and other such activities were known, and people would go there to waste time. Nowadays, technology and mobile phone have brought them to every house, rather every pocket. They not only waste precious time, but also implant doubts about the beliefs in a dangerous way. These are silent diseases that are difficult to diagnose, and enemies use it effectively and inject doubts in our mind and distract us from our duties. They have specially targeted the youth and have removed them from the real world and pushed them to an imaginary world. This plague of the west has also brought with it its complexities. shamelessness, lack of self-respect, immature beliefs, cult following are its consequences. The personality of the youth is not reflected by manners, civilization, knowledge, and character, but by blind following of some imaginary character, torn clothes, anger, violence, impatience, abusive language, and outbursts. These consequences of the western civilization have occupied every house.
- d. Internet - Notwithstanding its benefits of helping in research and information, speeding up communication and easing many difficult tasks, Internet has inflicted the greatest harm. The arena of Internet is wider than other social media. The enemy has used it specially to invent and propagate doubts about our beliefs. Everyone is its victim, rather they are fond of it.

Hence it is the need of the time to be vigilant on this media and prevent youth from its harmful effects. We cannot altogether cut the new generation from this media but must teach them its proper and positive use.

The Treatment

1) Ignorance

We should use all the available resources to present the real image of Mahdaviyyat to the people, explain Imam Mahdi (may Allah hasten his reappearance) in the manner as explained by his forefathers. This will remove ignorance about him from their minds and will instill his love in their hearts. Ignorance leads to enmity and recognition leads to love. This requires efforts at all levels and not from any one individual. The recognition of Imam is an important aspect of insight in religion. Imam Ali ibn Musa al-Reza (peace be upon both) said:

May Allah have mercy on the one who enlivens our affairs. I asked: How are your affairs enlivened? He (peace be upon him) said: Learn our sciences and teach them to the people for when people realize the beauty of our narrations, they will follow us.

(Wasaael al-Shia vol. 14 pg 587)

2. Personal Interests

In this matter, we must forego some worldly benefits in favor of the hereafter. A little sacrifice in this world will bring great rewards and virtues in the hereafter.

Nay! You prefer the life of this world. While the hereafter is better and more lasting

(Surah A'ala (87): 16-17)

3. Pride and Ego

Here we must tell those attempting to prevent the rising of Imam Mahdi (may Allah hasten his reappearance) that they cannot succeed in their evil plans; no matter how big the power they employ. Imam will arrive for sure and it is in their betterment to leave the animosity and be obedient to him.

4. Distortion of Facts

The solution is to convey right information and facts to the people. This will take a lot of time and involves lot of hindrances but will surely be successful.

And say: The truth has come, and the falsehood has vanished; surely falsehood is a vanishing (thing).

(Surah Al-Isra (17):81)

Here we must analyze all the doubts and questions being circulated on the social media. If our enemies can succeed based on weak and illogical beliefs, why can we not succeed on firm and logical beliefs? We must always remember that if our enemy is strong, our protector is the strongest. For this, we must publish books and booklets, write essays, and organize seminars and discussions. We must draw from the reliable books and be sure that the beliefs of Ahle Bait (peace be upon them) have great effect, and no falsehood can counter it and the impartial people will not be unaffected from it.

Every step taken in support of Imam Zamana (may Allah hasten his reappearance) will not be devoid of divine help and the prayers of Ahle Bait (peace be upon them) will always be with us.

We can conclude our discussion on this tradition from Imam Jafar Sadiq (peace be upon him):

Amongst our Shias are those whose voices do not cross ears. If they dislike someone, they do not harm others. They do not talk openly about us in the gatherings of other people. They do not meet those who try to find faults in us and do not debate with our opponents. They respect the believer on meeting him and keep at bay from the ignorant.

(Sharh-e-Usul e-Kafi, Vol 9, 163-164)

This tradition points out to an important advice of serving Imam anonymously. May Allah include us among these people. Ameen.

Helping Imam-e-Zamana (p.b.u.h)

The human tongue does not possess the strength and capacity to fulfill the rights of praising and glorifying Allah. It is His grace that He preferred human beings over other creatures with condition that 'O Messenger, give glad tidings to our servants who listen to our word and act upon it to the fullest. Through this glad tidings, the Lord of the worlds has also mentioned his words of favor so that the heart of the human being should always be illuminated, and he must not be among those untrustworthy and negligent of the creator. Allah the Almighty says in the Holy Quran:

"The Beneficent Allah. Taught the Quran. He created man, Taught him the mode of expression."

(Surah Rahman (55):1-4)

Our intellects would have remained bewildered, had Allah the Almighty not sent a teacher from His side to explain us the meaning of the verse along with its concepts and guide us through his character.

The life of a human being is a journey from cradle to grave. During this journey, we are unaware of the tragedies that will occur. No part of the earth is saved from the storm of sins and continuous attacks on human beings. There is no place where conspiracies of trampling honor are not hatched. Satan is hell bent on throwing these creatures of God into deviation. Satan has made firm intention to instill enmity amongst some of them and prevent them from prayers using intoxications and gambling as tools. Divine words have made this intention of Satan clear to our hearts, minds, and intellect. Moreover, He bestowed leaderships of the infallible leaders (peace be upon them). They are those upon whom Allah has bestowed his bounties.

It is a huge task for an infallible leader to overcome the obstacles and hindrances in guiding his nation. We have invited the attention of readers towards the strong relation between the leader and the nation at the beginning. The pre-requisite of this relation is that we should be at the beck and call of our leader and be the best of helpers. We present some traditions of the infallibles so that we fulfil some rights of helping the Imam.

In the book Al-Mahasin. Al-Barqi documents that the Holy Prophet (peace be upon him and his progeny) said to Ameerul Momineen (peace be upon him):

"Your example is like that of Surah Tawheed. One who recites it once is like the one who reads one third of Quran and one who recites it twice is like the one who has read two thirds of it and one who recites it thrice is like the one who has read whole of the Quran. In the same way, one who loves you by heart is like one who has earned one third of the rewards of the servants of Allah, and one who loves you by heart and helps you by tongue is like the one who has earned two thirds of the rewards of the servants of Allah. And the one who loves you by heart and helps you by tongue and hand will have reward equal to the good deeds performed by all the servants of Allah."

(Mahasin, vol. 1, pg, 153, Behaar al-Anwaar, vol. 27, Pg. 94)

In another tradition, Holy Prophet (peace be upon him and his progeny) says:

"There are three grades in paradise and three levels in hell. The highest grade of paradise is for the one who loves us by his heart and helps us by his tongue and by his hand. And in the second grade will be the one who loves us by his heart and helps us by his tongue and in the third grade will be the one who loves us by his heart. The Lowest level in Hell is for those who bear our enmity in their hearts and through their tongue and hands, help our enemies. The second level in Hell is for those who bear our enmity in their hearts and through their tongue, help our enemies. the third level in Hell is for those who bear our enmity in their hearts"

(Mahaasin, vol. 1, pg. 153, Behaar al-Anwaar, vol. 27, PB.93)

Ways of helping Imam (peace be upon him)

1. Helping by heart: How can an owner of faith call himself as believer when his heart does not have aspiration to help his Imam? Every second there should be an inner voice from his heart to help Imam. The heart of a believer is the possessor of such a strong feeling of helping Imam regarding which a poet has said:

Among the friends he is as soft as silk In combat between truth and falsehood, he is as strong as iron

2. Helping by tongue: Piety, purification, and precautions create a strange effect on tongue. The words of the helper of Imam make the opponent shiver, else when Imam Husain (peace be upon him) said to Janabe Hur (mercy of Allah upon him) 'May your mother weep over you' Janab Hur (mercy of Allah upon him) with his fumbling tongue said 'O son of messenger of Allah, I cannot utter even a single word against the position of your mother. As mentioned before, the knowledge and action of an Imam is required to create such an effect.

3. Helping by hand: A Poet has nicely said: You are very proud of the dignity of the sword You are unaware of the complaint of a pen

The empire of Jahangir is ruined but the book "Ehqaqul Haqq" written by Shaheed-e-Saalis (mercy of Allah upon him) is inviting the scholars to truth even today.

We have heard that today the hands of our Imam of time (may Allah hasten his reappearance) are on the Zulfiqar for which we recite the following couplet daily in Dua-e-Ahad.

O Allah! when our Imam reappears while we are not alive, raise us from our grave with shroud on our shoulders, spear in our hands attacking enemies.

Allamah Majlisi (mercy him) narrates that Hisham, w youth, went into the gathering (peace be upon him) while companions were seated. Im upon him) respected Hisha Hisham to sit close to him. sensed that this action was companions, he (peace be upon

"He is our helper and through his heart, tongue and

Hisham deserved this always defended Imam and Wilayat.

4. Helping by actions: 1 actions with faith and love is The love will prove the dept through actions. Actions will with hesitation and wavering. steadfastness, related to know which a person recognizes hir recognizes himself has recogn (peace be upon him) and recognized his

Imam has inde Allah the Almighty and His pro upon him and his progeny). cautious at every step lest any in line with Imam's pleasure.

Action adorns a personality. It illuminates our being from the light emanated from Imamat. Apparently, from the aspect of benefit, a person might compromise. However, if a person's deeds enlightened the feelings, then Allah the Almighty gives him that period in which he will not be despair.

However, he should not persist on sins after repentance. Self-introspection for people is necessary. But "do not despair from the mercy of Allah" pre-requisite is that we must not become despair of Allah's mercy.

Actions give meaning to life. Through actions only a person can earn paradise and hell. Therefore, we should always be cautious and have an eye on our actions. If our actions are accompanied with belief in Imamat and are attached to his love, then he will, with manifestation of his leadership, forgive our mistakes and save us from deviation. Allah the Almighty gave us the opportunity of good deeds.

The helper is the one who helps his Imam through his actions. The most important source of proximity to Imam is to feel his presence in our ethical life and all our individual and social affairs.

The true propagation of Imam-e-Asr (may Allah hasten his reappearance) is not limited to teachings and writing books, but to all actions that make the people recognize the Imam (may Allah hasten his reappearance) and is the cause of his pleasure. If anyone propagates through writing and his actions, but do not correspond to his writings, it will bear a negative effect. Therefore, in religious propagation, actions are more influential than words. People will be more attentive if actions reflect one's words. Imam Sadiq (peace be upon him) says:

"Call people towards goodness without your tongue. People should witness striving, truthfulness and piety in you."

(Behaar al-Anwaar, vol. 68, pg.7)

A person with true faith and attachment to Ahle Bait (peace be upon them) will do such actions that please Allah the Almighty else he is not devout. The pleasure of Imam is per the wish of Allah the Almighty.

Imam Sadiq (peace be upon him) said: **"Never do such actions by which we are reproached because the evil offspring becomes a cause of dishonor for his father. Be a source of adornment to the one you are associated with and not a cause of disgrace for him."**

(Al-Kafi, vol. 2, pp. 219)

If a son does an improper action, his father is blamed, and his upbringing is questioned. Imams (peace be upon them) consider their Shias very close to them, and like a sympathetic father, pays attention to the actions of their children. Our bad actions sadden our Imam. He considers our bad actions as a cause of disgrace for him and expects our behavior to be a source of his honor.

Shias can introduce Imam-e-Zamana (may Allah hasten his reappearance) through their character

Ameerul Momeneen Ali (peace be upon him) says:

"Every follower has an Imam whom he follows and takes light from his Knowledge. Beware that your Imam is sufficed with two old tattered garments and two loaves of bread from the world. Surely you cannot be like this but help us by piety, striving, chastity, and steadfastness."

(Behaar al-Anwaar, vol. 33, pg. 474)

We cannot achieve the level of Ameerul Momeneen (peace be upon him) but can follow him and try to be an immaterialist. This world is very attractive and distracts us from our aim

Sayyed ibn Tacos (mercy of Allah upon him) said to his son:

"Many people believe in Imam-e-Zamana (may Allah hasten his reappearance) but their actions are not proper. They believe in his existence and reappearance but have forgotten his remembrance and his reappearance through their actions."

Imam-e-Zamana (may Allah hasten his reappearance) says in a Tauqee:

"Surely we are neither negligent about your affairs nor forgetful in remembering you. Had it not been so, calamities would have surrounded you and enemies would have crushed you. Then fear Allah and help us so that we save you from the trials that have surrounded you."

(al-Ehtejaaj, vol. 2, pg.497)

One of the scholarly friends of Haj Shaikh Habibullah said:

In a journey by bus from Tehran to Mashhad, one youth dressed beautifully like a European was sitting by my side. When it was time for prayer, this youth insisted to the driver that he wishes to pray in the prime time (ie. Awwal-e-Waqt). I was very much surprised because his appearance did not correspond to his actions. I asked him:

What is the reason for your insistence? He said, "I recently came from Europe where! was studying. While there, in short time, it was necessary for me to appear for two exams in two different cities. I was going by car from one city to another when my car broke down and as much as I tried, I could not fix it.

I felt disappointed that if I do not reach the examination hall, a years' efforts will go waste. I then remembered my mother who often said: "Seek help from Imam-e-Zamana (may Allah hasten his reappearance) as he surely bestows." I sought help from Imam-e-Zamana (may Allah hasten his reappearance) and made a covenant with myself that if Imam (may Allah hasten his reappearance) helps me in reaching the examination hall, I shall always offer prayers at the prime time. Suddenly a person arrived, raised the bonnet, and did something after which the vehicle was fixed. He also accompanied me for some distance. When he was about to alight, he looked at me and said: "Fulfill the covenant that you made with your Imam (may Allah hasten his reappearance) and disappeared from sight. Hence, I am duty bound to offer prayers at the prime time.

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Every person, from east or west, is helpless and is complaining about his worldly conditions. Bad characters have taken the garb of law. Evil actions are taken as goodness. Society is leaping towards obedience to carnal desires. The path for righteous has straitened. Everything is correct, but our Imam is in occultation and present, as well. May Allah the Almighty help us to follow his path so that people interrupting the path of righteousness are kept at bay and the path towards the tent of our Imam (may Allah hasten his reappearance) is cleared.

The Government of Imam Mahdi (a.t.f.s.) – Viewpoint Of Other Imams (p.b.u.h.)

The ancient history of the rulers and the ruled ones helps us to have a deep insight into the historical aspect of kingdom and rulership. It also prepares a record of the various incidents that have occurred in the corresponding eras. In short, such eras have imbibed oppression and tyranny as one of the essential aspects to establish a strong rule.

In all such ages, the oppressed ones kept on enduring the oppressions inflicted by the rulers and eventually got used to it. History refers to such people as 'the people of the third world!'

Question: Has Allah the Almighty not ordained any kind of provision for justice and guidance for the people of the third world?

Answer: The history of the chain of Prophets (peace be upon them) is enough to enlighten us on this aspect. One of the finest examples is that of Bani Israel.

Oppression and tyranny are widespread all around the world since ages but the promise of Allah, in the form of His book still gives us hope for the establishment of divine justice. Holy Prophet (peace be upon him and his progeny) says:

"After me, I shall have twelve caliphs and the last one of them would be the one who will fill this earth with justice and equity just as it would be fraught with oppression and injustice."

This tradition is considered as authentic and free of any doubts and vices by all schools of thoughts of Islam. Despite its wide acceptance, Allah the Almighty continuously reminds us about His promise to complete the argument on the day of resurrection.

We would like to draw attention of our esteemed readers towards the eloquent sayings of the Holy Infallibles (peace be upon them). As informed by the Holy Prophet (peace be upon him and his progeny), his eleven successors enlightened the world with the promise of Allah the Almighty. The establishment of divine rule is certain, and the last era will be the one filled with justice and equality. This will be achieved by our twelfth Imam, Imam Mahdi (may Allah hasten his reappearance) whose signs of mastership are as visible as a bright day.

Let us see how the Holy Prophet (peace be upon him and his progeny) and other Imams (peace be upon them) have highlighted the authenticity of this promise of Allah the Almighty with their narrations. These narrations do not allow the ignorant souls to dwell in ignorance.

Saeed Ibn Jubair narrates from Ibn Abbas that Holy Prophet (peace be upon him and his progeny) said:

"Surely Ali ibn Abi Talib (peace be upon both) is my caliph and my successor over my nation. From his lineage will be the Qaem (may Allah hasten his reappearance) who would be awaited. He will fill the world with justice and equity in a manner as it would be filled with injustice and tyranny. By the one who sent me as a warner and as a conveyer of glad tidings, surely during his occultation, those who stay firm on the belief of his Imammat would be amongst the most honored people."

Jabir ibn Abdullah (mercy of Allah upon him) asked Holy Prophet (peace be upon him and his progeny) whether there would be occultation for Qaem, to which the Holy Prophet (peace be upon him and his progeny) replied:

"Yes, by Allah, so that He separates the believers and destroys the non-believers."

Holy Prophet (peace be upon him and his progeny) then continued:

"O Jabir! Surely this is one of the decrees from the decrees of Allah and one of His secrets. Beware, never doubt about it for most surely doubting the decree of Allah is infidelity."

(Ithbaat al-Hudat vol. 5, pg. 272)

If we ponder on this tradition of the Holy Prophet (peace be upon him and his progeny), we realize that he (peace be upon him and his progeny) has pointed out to a number of important aspects. Some of them are as follows:

1. Imam Ali (peace be upon him) is the caliph and the righteous Imam after the Holy Prophet (peace be upon him and his progeny). So, if anyone does not accept Ali (peace be upon him) to be the immediate successor of the Holy Prophet (peace be upon him and his progeny), then he has disobeyed Holy Prophet (peace be upon him and his progeny). Rather he has disobeyed Allah since He has commanded the Holy Prophet (peace be upon him and his progeny) to convey the mastership of Imam Ali (peace be upon him).
2. Imam Mahdi (may Allah hasten his reappearance) is from the progeny of Imam Ali (peace be upon him), for him there will be occultation and he will be awaited. Like in the present era, the Shias of Ali ibn Abi Talib (peace be upon both) believe in the occultation of Imam Mahdi (may Allah hasten his reappearance) and await his reappearance.
3. Those who are firm in belief of occultation of Imam Mahdi (may Allah hasten his reappearance) are the noble ones.
4. During the occultation of Imam Mahdi (may Allah hasten his reappearance), people would go through difficult and testing times. The successful ones would only be those who stay firm in their belief of Imamah of Imam Mahdi (may Allah hasten his reappearance).
5. The occultation of Imam Mahdi (may Allah hasten his reappearance) is a decree and from the affairs of Allah, hence anyone rejects it is a disbeliever.

To strengthen the emphasis, the Holy Prophet (peace be upon him and his progeny) said:

"I am giving you glad tidings about

Imam Mahdi (may Allah hasten his reappearance), who will rise from my progeny when people would be in excessive conflict and disagreement. He will fill the earth with justice and equity just as it would be filled with oppression and injustice."

(Ghaibah of Shaikh Tusi (ra, pg 178)

This era brings forth several instances where the shadow of conflicts seems to be looming over the aim of creation.

An invitation from the palace where Multitudes of listeners present there

The last son of the Holy Prophet (peace be upon him and his progeny), Imam Mahdi (may Allah hasten his reappearance), is aware of the eagerness of the Shias. Hence, it is important that we stay cautious of our actions. We must avoid those words that might cause displeasure of our Imam (peace be upon him).

Keeping brevity in mind, let us draw attention of our readers to the traditions of other Imams (peace be upon them).

Ameerul Momineen Ali ibn Abi Talib (peace be upon both) said to Imam Husain (peace be upon him):

"O Husain! The ninth from your progeny will stand with the truth and make Islam overpower (all other religions) and will spread justice in this world."

Imam Husain (peace be upon him) says that he asked:

"O Ameerul Momeneen! Will this happen for sure?"

Ameerul Momeneen (peace be upon him) replied:

"Yes. By the one who raised Muhammad with prophethood and appointed him over all his creations. But only after his occultation, during which people will be distressed and anxious. During this period of occultation nobody will be steadfast on their religion except those who are true believers and from whom Allah has taken the pledge of our mastership and has inscribed faith on their hearts and has helped them through His special mercy."

(Kashf al-Ghumma, vol. 2, pg. 521)

When Imam Hasan (peace be upon him) entered in a peace treaty with Muawiyah, some of his followers came to him and expressed their dissent and agony, to which Imam Hasan (peace be upon him) said:

"How would you know what I have done! By Allah whatever I did is best for our Shias and better than anything on which the sun rises and sets. Do you not know that I am your Imam and my obedience is obligatory upon you? According to the Holy Prophet (peace be upon him and his progeny), I am one of the two youths of paradise." And then everyone said: "Yes."

Then Imam Hasan (peace be upon him) narrated the incident of Janabe Moosa (peace be upon him) and Janabe Khizr (peace be upon him) and explained that the acts of Janabe Khizr (peace be upon him) apparently appeared unacceptable to Janabe Moosa (peace be upon him) due to the hidden wisdom. Then Imam (peace be upon him) discussed about Imam Mahdi (may Allah hasten his reappearance) and said:

"He will not be under the rule of any tyrant, Prophet Isa (peace be upon him) will pray behind him. His birth would be a secret affair and he will have occultation. Allah will grant him a long life and when Allah will command him to reappear, he will look like a forty-year old man of honor."

(Kifayat al-Asar, pe 225)

On similar lines, Imam Husain (peace be upon him) mentions in one of the traditions from Kamaluddin, the famous book of Shaykh Sadooq (r.a.), in volume 1, page 318, that Imam (peace be upon him) said:

"If there remains only a day for this world to end, Allah will prolong that day to an extent that a person from my progeny will rise and will fill the earth with justice and equality just like it would be filled with injustice and inequality. I have heard thus from Holy Prophet (peace be upon him and his progeny)."

The aforementioned tradition clearly explains that the reappearance of Imam Mahdi (may Allah hasten his reappearance) and his act of establishing justice and equality are most certain events. While referring to 'if there remains only a day for this world to end', it is implied that if there remains only a day for the arrival of judgment, then it would not occur unless Imam Mahdi (may Allah hasten his reappearance) reappears and fills this world with complete justice and equity.

Imam Zainul Abideen (peace be upon him) remembers the era of reappearance of Imam Mahdi (may Allah hasten his reappearance) with the following words:

"When our Qaem (may Allah hasten his reappearance) will reappear, Allah will remove the agonies of the people through his blessings and will strengthen their hearts. Each of them will possess the strength of forty men."

To conclude this discussion, let us refer the tradition of Imam Sadiq (peace be upon him):

"When Imam Husain (peace be upon him) was martyred, the angels pleaded to Allah: O Lord! Imam Husain (peace be upon him) was killed with such cruelty while he is your appointed servant and the son of your messenger (peace be upon him and his progeny). Allah showed the effulgence of Imam Mahdi (may Allah hasten his reappearance) to the angels and told them that the blood of Imam Husain (peace be upon him) would be avenged by him (Imam Mahdi (may Allah hasten his reappearance))."

(Behar al-Anwaar, vol. 45, pg.221)

Imam Mahdi (may Allah hasten his reappearance) will avenge the blood of Imam Husain (peace be upon him) and will burn those accursed people who burned the door of Janabe Fatema Zahra (s.a) which led to her martyrdom.

O Allah! We beg to you with the right of Muhammad (peace be upon him and his progeny) and his Holy Progeny (peace be upon them), to hasten the reappearance of your last proof and include us amongst his faithful servants.

Kashf Al Astar An Wajh A-Ghaeb An Al-Absaar Unveiling The Hidden Face

(Continued from the special edition of Shabaan 1439A.H)

We mentioned in the previous edition that in 1317 A.H., a poem written by Mahmood Shukri Aalusi reached Najaf. The poem became famous by the name Qasida-e-Baghdadiya'. Following is a couplet from that poem:

O scholars of the time, for whom it is known That their intellect is always baffled in (solving) delicate issues.

Alusi in this poem of twenty five couplets has doubted about the occultation of Imam Mahdi (may Allah hasten his reappearance), his longevity, existence, and so on. Muhaddis-e-Noori (May Allah sanctify his grave) kept all his ongoing assignments on hold and replied to this poem in the form of "Kashful astar an Wajhe Ghaaib anil Absaar." In this article, we present glimpses of some of the objections that Alusi raised and the replies of Marhum Muhaddis-e-Noori (May Allah sanctify his grave).

Muhaddis-e-Noori (May Allah sanctify his grave) proved the existence of Imam Mahdi (may Allah hasten his reappearance) in the light of both the tradition concerning the Twelve Imams and the tradition of Saqalain i.e. the traditions that the chain of Imamatus will continue till Qiyamat, because the truthful Prophet (peace be upon him and his progeny) has foretold:

"This religion will never end until twelve Caliphs pass."

In addition, Muhaddis-e-Noori (May Allah sanctify his grave) has proved through traditions, narrated from more than forty scholars of Ahle Tasannun that Imam Mahdi (may Allah hasten his reappearance) is already born and is alive. He mentioned about the reliability and authenticity of these forty scholars of Ahle Tasannun amongst the Sunni school of thought along with the narrations from the books.

(Kashful Astar Pg. 39-154)

(we will narrate the sayings from those scholars in our subsequent editions, Insha'Allah)

In the second part, Muhaddis-e-Noori (May Allah sanctify his grave) negated the poem of Baghdadiya. He mentioned that synopsis of Alusi's original writing is based on only two subjects. The remaining ones are only the extensions. Subsequently, Muhaddis-e-Noori (May Allah sanctify his grave) replied to both these doubts.

The first doubt

Aalusi says: "If the condition for reappearance of Mahdi is on spreading of injustice and oppression in the world and he is alive, then he should have already reappeared. His non-reappearance therefore proves his non-existence (of his life)". (Muhaddis-e-Noori (May Allah sanctify his grave) has brought two lines of the poem for reply.)

Explanation and reply:

Muhaddis-e-Noori (May Allah sanctify his grave) says:

Spreading of injustice and oppression in the world is one of the conditions for the reappearance of his eminence, not the only prerequisite.

Marhum Noori narrates from Sihaah (six authentic Sunni books) that Holy Prophet (peace be upon him and his progeny) has said: "He will reappear and will fill the earth with peace and justice as it would be filled with injustice and oppression."

We can summarize as - one of the conditions of reappearance is the world being full of injustice and oppression, but this condition is not exclusive, or it can be said that reappearance is not exclusively based on this condition.

With passage of time, world is seeing greater injustice and oppression, while according to the traditions from Ahle Tasannun, the conditions match with the conditions that prevailed during the time of Muslims of first decade. In addition to this condition, one of the conditions is the congregation of helpers who would execute the lofty mission - a congregation that prophets and righteous wished to be a part of. From one of the perspectives, the reappearance of Imam Mahdi (may Allah hasten his reappearance) is like the advent and declaration of prophethood of Holy Prophet (peace be upon him and his progeny). Example, widespread deviation before reappearance reminds one of the deviations before prophet's (peace be upon him and his progeny) advent. There was an evident and a prolonged period of disbelief. Despite being a Prophet and apostle, Holy Prophet (peace be upon him and his progeny) lived amongst the environment of disbelief and never invited the people of Mecca (to Islam). There is a perspective of anticipation. It remains like this till the Creator of the worlds does not command - O messenger, now declare your prophethood. He (peace be upon him and his progeny) continued to demonstrate his prophethood through his actions. The second perspective was that the acceptance for the code of prophethood amongst people of Mecca was not established.

Based on these two perspectives only, Allah's ordinance must be established. It means one perspective is anticipation for which the holy Quran declares, **"...wait then, I too will be of those who wait with you."**

For the second perspective, as well, the holy Quran bestowed tranquility to the restless thoughts in this manner: **"My righteous servants shall inherit the earth."**

While Imam Mahdi (may Allah hasten his reappearance) himself is awaiting the command of Allah, the earth itself is restless for the completion of congregation of righteous and noble servants. The helpers of Mahdi (may Allah hasten his reappearance) are required and the earth must be prepared for the ordinance, which will be established under the rule of Imam Mahdi (may Allah hasten his reappearance) across the worlds.

In this part, Muhaddis-e-Noori (May Allah sanctify his grave), in the light of numerous traditions of Ahle Tasannun, used logic and narrations beautifully to establish the proof.

The second doubt

Alusi has raised another doubt: "What is the benefit of an Imam who cannot pass the verdict and has no role in the affairs.

(Kashful Astaar, pg.209)

Muhaddis-e-Noori (May Allah sanctify his grave) has provided a very detailed reply that cannot be presented in toto over here. A summary of the response is as follows:

There are numerous benefits associated with the existence of Ahle Bait (peace be upon them), such as the following:

- Ahle Bait (peace be upon them) are the source of welfare for creatures between Allah and creatures.

Through Ahle Bait (peace be upon them), punishments on the people of earth is withheld.

- Through Ahle Bait (peace be upon them), the religion is saved from fallacious outcomings. Non-believers avail these benefits as well.

We will present these discussions in the subsequent editions, Insha Allah.

At the end of the book, Muhaddis -eNoori (May Allah sanctify his grave) has replied to the two lines of the poem. In these two lines, Aalusi falsely made allegations against Shias. In short, he mentioned that Shias deem Sardab-e-Samarra (the cellar) better than Mecca and deem this place as the place of hiding of Imam Mahdi (may Allah hasten his reappearance) during the occultation

The author has responded very strongly to Aalusi's allegation of Sardab of Samarra, as the "Sardab-e-Ghaibat" as the place where,

Evidently, this part of the book is the brighter part, because Aalusi wrongly assumed that Shias would not reply to his poem that was rooted in myths and allegations.

(It requires a different discussion. We will present it at some other time, Insha'Allah)

Muhaddis-e-Noori (May Allah sanctify his grave) has presented the narrations from Shia scholars and traditionalists such as Shaykh Saduq (mercy of Allah upon him), Shaykh Tusi (mercy of Allah upon him), Shaykh Mufid (mercy of Allah upon him), Sayyid Murtaza (mercy of Allah upon him), and Shaykh-e-Kulaini (mercy of Allah upon him) and has proved Aalusi's allegations as mere defamation and established that Mecca is the place of reappearance.

On the last page of this book, the author has presented the following two points:

1. He has commented about the rational arguments about Imam Mahdi (may Allah hasten his reappearance) and some sources of Ahle Tasannun traditions.
2. There has always been an effort from the prejudiced and jealous people to conceal historical evidence that proves the existence and occultation of Imam Mahdi (may Allah hasten his reappearance).

These scenarios have become bigger hurdles for the premise and anticipation for Imam's reappearance and have led to the delay. From among those forefront writers, objection raisers,

and stubborn people, who are hiding the clear reality of Imam, are Alusi, Abdul Aziz Dehlavi (writer of Tuhfa Isna Ashar), and Mulla Nasrullah Kabuli (writer of al Sawaag).

As duty towards Allah, our scholars have responded strongly and have made the subject of occultation absolutely clear. They have not spared any area against which the enemies can speak. However, people are adamant on their personal views, as a poet points out:

They are hell-bent to see (through the eyes) the pain in the heart.

Causes and premises - in every parts of the world from the side of creatures - are busy fulfilling the conditions of the reappearance. Muhaddis-e-Noori (May Allah sanctify his grave) states that the Indian scholars have written negation of such books. And such books that provide the negation comprises of more than 40 volumes.

(Kashful Astaar, pg.239)

Appendices of the book

In the book Kashful Astaar, eight rhymed replies have been presented through renowned Shia scholars. In this book, the following three poems of replies have been included:

1. Qaseeda-e-Shaikh Muhammad Husain Kashiful Ghita (exp 1373 A.H.). Shaykh Kashiful Ghita was the student of Muhaddis-e-Noori (May Allah sanctify his grave). At the age of 22, he covered the book kashful Astar in 242 couplets.

(Kashful Astaar, appendix of the book, pp. 241-258)

2. Qaseeda-e-Shaykh Muhammad Jawad Balaghi (exp 1353 A.H.). This poem is based on 110 couplets. These couplets, from the aspect of comprehensiveness and cognizance in variety, have a special pioneering position.

Kashful Astaar, Pg. 263-268

3. Qaseeda-e-Sayyed Mohsin Aameen Aalami (exp 1371 A.H.). Based on 311 couplets, this poem has replied to Alusi's poem after segregating his poem in subjects.

(Kashful Astaar, Pg. 273-288)

Oh Allah! Those who deny the existence of Imam Zaman (may Allah hasten his reappearance), while their blackened hearts deserve guidance, grant light to such hearts. However, if their hearts do not deserve guidance, humiliate them. Hasten the reappearance of Imam (may Allah hasten his reappearance) and include us in his (may Allah hasten his reappearance) helpers.

Always keep us under the support of our Maraje and scholars. Under the supervision of Imam Zaman (may Allah hasten his reappearance), grant us fortune to obey them.