

Awaiting Justice And Peace

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ كُنْ لَوْلِيَّكَ الْجُجَّةَ بْنَ الْحَسَنِ
الْعَسْكَرِيِّ صَلَوَاتِكَ عَلَيْهِ وَعَلَى
آبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ
سَاعَةٍ. وَلِيًّا وَحَافِظًا وَقَائِدًا
وَنَاصِرًا وَدَلِيلًا وَعَيْنًا. حَتَّى
تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ
فِيهَا طَوِيلًا.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ أَدْرِكُنَا

Awaiting Justice and Peace

The concept of justice and peace is not alike for the sacred religion of Islam and the people of the world. When the word of justice and peace is used in the world, it commonly denotes court judgments and the equitable distribution of the economic system. Peace is commonly used for peaceful cities safe from corruption and disruption, when lives are insulated from danger. Thus in other words, it can be said that the worldly concept of justice and peace consists of a few aspects of the social life of man. How should a man connect with his own inner self? What should be the nature of his relationship to his Creator? Little attention is given to such things.

While the concept of justice and peace in the sacred religion of Islam is very vast, it encapsulates everything in the universe. Before starting the discussion, we endeavor to explain the definition of justice and peace.

Justice

There are several meanings of justice. However we suffice with the description of the following two:

1. وَضَعُ كُلِّ شَيْءٍ فِي مَوْضِعِهِ to keep everything in its proper place.
2. إِعْطَاءُ كُلِّ ذِي حَقٍّ حَقَّهُ to give the entitled his due.

Its opposite is oppression, repression, atrocities.....

Peace

Calm and satisfaction, its opposite is fear, loss and anxiety.

It means that oppression conveys a lack of justice – fear, loss and anxiety conveys that there is no peace.

Keeping the above definition of justice in mind, everything that is not in its proper place or its rights have not been fulfilled is actually oppression. This definition is related to human belief, thought, morality, individual and social interactions, earth and heaven... to everything. Due to this reason, justice can be truly established only when injustice is completely destroyed. Everything is given its entitlement. Similarly, true peace will be established when fear and apprehension is completely annihilated and no one remains afraid. When there is a mention of Imam Mahdi (a.t.f.s.), such phrases, oft repeated, light up the heart.

“يَبْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا بَعْدَ مَا مَلَأَتْ ظُلْمًا وَجُورًا” he will fill the earth with justice and equity after it had been filled with injustice and oppression.

In the sacred religion of Islam, man is not a separate entity but a part of this universe. Every atom of this universe has been created and established on an equitable system.

وَبِالْعَدْلِ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ

Heavens and earth are established on the basis of justice.¹

يَا عَادِلُ is among the names of God of the Worlds, Allah (s.w.t.). In the light of the teachings of Ahle Bait (a.s.) justice encompasses human life in entirety. In an ordinary dispute, for the testimony of the new moon, in witness to divorce... in all cases, it is essential for the witnesses to be just. It is necessary for the Imam to be just for two units of prayer.

Hazrat Ali Ibn Abi Talib (a.s.) states:

الْعَدْلُ أَسَاسٌ بِهِ تَوَامَرُ الْعَالَمِ

Justice is the foundation on which the world is based.²

The construction and freedom of the world is due to justice. He (a.s.) says:

مَا عَمَّرَتِ الْبُلْدَانَ بِشَيْءٍ إِلَّا الْعَدْلُ

Nothing has sustained the countries like justice.³

Based on this, the problems, destruction, terrorism, inflation and confusion present in the world is due to the absence of justice. Since there is oppression and tyranny today, happiness and satisfaction has abandoned us.

Will the world created by the Just and Merciful Allah continue to be filled with injustice and cruelty and self-

¹ Awaali al-Loaali, vol. 4, p. 103

² Behaarul Anwaar, vol. 78, p. 82

³ Ghurarul Hikam, p. 407, H. 7778

destruction due to its inherent clashes or will its fate one day change and the rule of Justice and equity be established?

The efforts to establish justice and equity in every corner of the world are testament to the fact that human conscience and innate nature are not ready to accept the inability to establish justice in the world. The pure nature of man believes in the fact that one day justice will surely be established. Today these efforts to establish justice and equity have failed because the establishers of justice are unjust themselves. Their practices are cruel, their systems are hostile and their ways are oppressive.

Divine Unity

When the conversation turns to injustice, the concept of social, economic, familial and mutual oppression arises whereas the source of all oppression and tyranny is human thought and deliberation. The true reformation of man's action and his being just, is impossible without rectification of his thinking, since the parts of the body which perform oppression have the status of an implement and resource. Reformation is required of the core which is misusing the parts. The hand and its power is not in itself injustice. Their wrongful use is the reason for oppression and tyranny. The hand does not automatically persecute an orphan. There is someone who is troubling the orphan through the hand. Handcuffing the hand

will imprison the tool and resource of oppression, limit its utility. But injustice is completely free in this situation. Hence, if injustice is eliminated from the thoughts, the thinking of the oppressor will change. The implements and means will automatically become resources of justice and equity.

In the light of the mentioned definition of justice: to keep a thing in its proper place or to give the entitled his right, the acceptance of the belief in Divine Unity is to keep views in their proper place and to fulfill their true rights. Maybe due to this, the noble Quran has said that polytheism is a great injustice.

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ¹

Since ostentation moots the idea of someone other than God, so traditions have described ostentation as hidden polytheism.

Other than this, the gravity of injustice is not only connected to its quantity but is also connected to the recipient of the injustice. There is surely a difference between striking a common man and slapping a six month old infant. Therefore, the greater the personality upon which the injustice is perpetrated, the more grievous is the injustice itself. Polytheism is great injustice because absolute destitution is compared to complete sufficiency. The abased is equalled with the Great Allah.

¹ Surah Luqman (31): 13

Nothing except the belief in Divine Unity can remove oppression and tyranny from human thought. If man submits to the belief of Divine Unity in its true sense, injustice will be eradicated from his thinking and when his view gains equanimity then the bodily parts will no more be means of oppression and tyranny.

Among the verses revealed regarding the Wali-e-Asr of the last era, Imam Mahdi (a.t.f.s.), Sura Noor: verse 55 is very comprehensive. The divine words speak:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَ لَيُبَدِّلَنَّهُمْ
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ
فَأُولَئِكَ هُمُ الْفَاسِقُونَ

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

Me; and whoever is ungrateful after this, these it is who are the transgressors.

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا (They shall serve Me, not associating aught with Me). It means when Imam Mahdi (a.s.) will reappear, polytheism will depart the earth completely. The source of all injustice will run dry and when oppression and tyranny will be eradicated from human thought, there will be justice and equity everywhere.

When the Holy Prophet (s.a.w.a.) ascended to the heavens, the God of the Worlds, Allah (s.w.t.) introduced his successors and mentioned his last successor Imam Mahdi (a.t.f.s.) thus:

وَبِالْقَائِمِ مِنْكُمْ أَعْمُرُ أَرْضِي بِتَسْبِيحِي وَتَقْدِيسِي وَتَهْلِيلِي وَ
تَكْبِيرِي وَتَسْجِيدِي وَبِهِ أَطَهَّرُ الْأَرْضَ مِنْ أَعْدَائِي وَأُورِثُهَا
أَوْلِيَائِي وَبِهِ أَجْعَلُ كَلِمَةَ الَّذِينَ كَفَرُوا بِي السُّفْلَى وَكَلِمَتِي
الْعُلْيَا

And through Qaem (a.t.f.s.) from you, I will inhabit My earth with My glorification, praise, veneration, deification, exaltation and magnification. And through him I will purify My earth from My enemies and make My friends the inheritors and through him I will make the words of those who

*reject Me abased and elevate My words.*¹

Ponder over the sentences of this Hadith-e-Qudsi. How all of earth will be devoted to the eulogy of Divine Unity through the reappearance of Imam Mahdi (a.s.)! As the world prospers to the litany of Divine Unity, so will it be progressively purified from polytheism and injustice. These are the major obstacles in the way of justice. As the barriers move away, the world will prosper with justice.

One definition of justice is: giving the entitled his due / to put everything in its proper place. Clearly, none is worthy of worship except Allah (s.w.t.). If someone other than Allah (s.w.t.) is being worshipped today, that is, we are not giving Allah (s.w.t.) His due and placing others (who are creatures themselves) in His position, which is clearly not their place. What is this, if not injustice? When Imam Mahdi (a.s.) reappears, then the true Allah (s.w.t.) will be worshipped. The right of servitude will be fulfilled and all the remaining things will find their proper place. This is called justice.

The Earth and Sky

The Noble Quran narrates the incidents of two people in Sura Kahf, one of them possessed gardens and fields.

كَلَّمَا الْجَنَّتَيْنِ آتَتْهُمَا وَلَمَّا تَطَّلِمُ مِنْهُ شَيْئًا

¹ Amaali-e-Saduq, p. 731

Both these gardens yielded their fruits, and failed (zulm) not aught thereof.¹

It means that if the complete crop is not achieved from the earth, injustice has been perpetrated. Famine in the land, the failure of crop, the non-ripening of fruits, the lack of grains... this is because the land is not yielding its complete crop and the reason for this is the injustice committed by the people of the land, the oppression of men who walk the earth. It is obvious that when the earth is unhappy with those who traverse upon it and is being watered not with pure water but with the blood of the innocents, why then would the earth exert its full efforts for a maximum yield. But with the appearance of Imam Mahdi (a.s.) and the establishment of his just regime, the face of the earth will change. Abu Saeed Khudri has narrated a tradition from the Holy Prophet (s.a.w.a.):

A man will appear from the people of my house who will act upon my sunnat. Allah (s.w.t.) will send His grace from the heavens and the earth will manifest its blessings. The land will be filled with justice and equity due to him as it was filled with injustice and oppression before...²

Amirul Momineen Hazrat Ali Ibn Abi Talib (a.s.) says:
When our Qa'im makes his advent, the skies will send down their rain; the Earth will bring forth its

¹ Surah Kahf (18): 33

² Behaarul Anwaar, vol. 51, p. 82

produce; enmity will be removed from the hearts of the servants; wild animals and beasts will live [in peace] with one another and will not stampede each other; if a woman wanted to walk from 'Iraq to Sham (Syria), then every step that she took will be on luscious, green grass and she will be able to display her adornments, no animal will attack her, nor will she be fearful."¹

There will be justice and equity in the earth and heavens due to the illuminated reappearance of Imam Mahdi (a.t.f.s.). If the world wishes to enjoy the blessings of the heavens and the earth, it should pave the way for the emergence of Imam Mahdi (a.s.). These traditions also indicate the fact that until wrong and injustice prevails in this world, the earth will remain bereft of the advent of Imam Mahdi (a.s.). If so, insufficient rain will descend from the sky, the earth will not manifest its blessings, the treasures will remain buried under the earth. All of this resulting in hyper inflation. The prices will be sky high. The disparity between the rich and the poor will widen. The incidents of corruption and disruption will increase and this situation will change only on the appearance of Hazrat Mahdi (a.t.f.s.).

¹ Muntakhabul Asar, p. 592

Economic Justice

Newspapers and other mass media regularly publish news regarding scams of some kind. The convergence of such wealth at a focal point is testament to the fact that most surely some entitlements have been usurped. There are definitely some people who are deprived of their fundamental rights. It is evident from the quantum and number of scams and cons which have come to the fore (the actual quantum is known only to Allah (s.w.t.)). These are merely cons which could not be covered) that a great many people have been denied their rights. A multitude is under oppression. The surprising thing is that these are the very people who are entrusted with upkeep of justice and equity and responsible for peace and security. All this destruction, inflation and black marketing, terrorism and fear are due to the root cause that the system of the world is not equitable. Whoever other than Allah (s.w.t.) formulating a system, is incapable of encapsulating the pure nature and true requirements of all the aspects of human life – be it carnal, spiritual, social, individual, worldly, hereafter... when the law is incorrect, its result is injustice. The God of the Worlds, Allah (s.w.t.), has drawn attention to this fact in the Noble Quran:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

And whoever did not judge by what Allah

revealed, those are they that are the unjust. ¹

The government regulations in force at present are not in accordance with divine laws. The implementation of these laws only fuels the increase in injustice. If you see any apparent peace and security, the hidden disbelief and polytheism cry out towards a great injustice. If such people get freedom anywhere and the grasp of law lessens, the inherent oppressive mindset, the approach of disbelief and polytheism will be the cause of massive destruction.

In short, economic justice depends upon equitable law and impartial distribution.

Regarding Imam Mahdi (a.t.f.s.), Amirul Momineen Ali Ibn Abi Talib (a.s.) states:

Hazrat Mahdi (a.t.f.s.) will make desires act upon guidance and revelation, whereas before this guidance and revelation followed desires. When different views will be loaded upon Quran, he will make the beliefs act according to Quranic teachings.

... Rulers who are different from the ruling families of today will be born at that time. They will punish the government servants for their evil deeds.

Then the earth will reveal its treasures for them and entrust its keys to them. They will present the equitable system of the true government for you.

¹ Surah Maidah (5): 45

*They will enliven the things from the book of Allah (s.w.t.) and the sunnat of the Prophet (s.a.w.a.) which have hitherto been ignored.*¹

In the rule of Imam Mahdi (a.s.), all beliefs and viewpoints will hold fast to Quranic verses and the Prophetic teachings. Once the divine revealed laws will be implemented in this world in their true form, all the people will abide completely by its rules and people in government will rule according to the divine laws. Criminals will be truly punished and injustice and oppression will be eliminated from the world and there will be justice and equity everywhere. When the dwellers of the lands stop their oppression, treasures of the earth will reveal themselves. These treasures are not only in the form of fruits and grain but in the words of the vice chancellor of Jame' Azhar University of Egypt, Sheikh Muhammad Abdoh: the earth will reveal its treasure of gold and silver, diamonds and gemstones. When such valuables are within common reach, there will be no inflation because inflation comes to being due to shortage of things and their hoarding. In the time of Imam Mahdi (a.s.), there will be neither shortage nor hoarding.

Equitable Distribution

A major cause of economic injustice in the world today

¹ Nahjul Balaagha, Subha Salih, p. 195

is unjust distribution. There is decrease in crop yield due to human oppression. The sky does not send down its complete quota of rain. And the difficulty on top of this is that the produce is not equitably distributed. The grain is rotting in warehouses while the poor starve to death. This is probably due to the reason that everyone desires kingship but who feels pain for the poor. Only the Creator of the poor feels it.

It is a fact that the poor will not stay in this condition forever. One day Divine Mercy will overflow. The Messiah of the poor, Imam Mahdi (a.s.) will appear. There will be equal and proper distribution in his government. There is a narration from Imam Muhammad Baqir (a.s.):

... When our Qaem will appear, he will distribute equitably. He will behave justly with the servants of the Beneficent God and will deal with good doers and sinners with justice. One who obeys him, has obeyed God and one who disobeys him, has disobeyed God.

He will judge among the people of Torah (Jews) with the Torah, among the people of the Injeel (Christians) with Injeel and among the people of Furqaan (Muslims) with Furqaan. All the treasures above and below the earth will gather near him. Then he will articulate to the people!

'Come and take the thing for which you have broken off relations, shed each other's blood and

*committed the prohibited acts.’ Then he will give the people as had never been given before.*¹

The economic conditions in the rule of Imam Mahdi (a.s.) will improve and things will be readily available and plentiful at an unlimited scope. The Holy Prophet (s.a.w.a.) has described it thus:

*A person will come to Imam Mahdi (a.s.) and say: Please help, please aid me. He will be given a sheet and said: take as much as you want...*²

Another tradition narrates that Imam Mahdi (a.s.) grants the people without any limit.³

Everyone will enjoy unimaginable prosperity in the government of Imam Mahdi (a.s.).

An Exemplary Life

The progress in science has made travel easy. Regardless, however, of the ease – travel remains travel. The preparation towards travel is ever a quandary. During a lengthy travel the requisite things need to be procured so that the traveller does not encounter any difficulty or trouble. The style of travel during the time of Imam Mahdi (a.t.f.s.) will be different. It is the narration of Imam Muhammad Baqir (a.s.):

¹ Muntakhabul Asar, p. 383

² Muntakhabul Asar, p. 384, H. 3

³ Muntakhabul Asar, p. 384, H. 4

When the Qaem (a.t.f.s.) appears, he will bring the Flag of the Holy Prophet (s.a.w.a.), the ring of Sulaiman (a.s.), the stone and staff of Musa (a.s.) with him. He will order a person who will announce!

None of you should bring along food nor water nor feed for your livestock.

*The companions will start to say: he wants to murder us and our cattle through hunger and thirst. He will travel along with his companions. When they arrive at the first destination, he will strike the stone. Food, water and feed will emerge from it. Everyone including the animals will be satiated and they will travel on till they reach the rear of the city of Kufa, i.e. Najaf.*¹

When an infallible leadership is travelling along, the companions should not worry about anything. Our duty is to follow their orders. They will take care of all our needs in an improved manner. This is the grace of an infallible leadership that companions could partake of miraculous sustenance. The taste and effect of such food will be extraordinary.

¹ Muntakhabul Asar, p. 386, H. 1

Justice Personified

With the advent of Imam Mahdi (a.s.), there will be justice and justice alone. Injustice will cease to exist. The justice established will abide in astonishing prestige and splendor. It is not merely judicial and economic justice, rather the entire humanity will bask in its glory. Justice will be inculcated in human conscience, intellect, thoughts and beliefs. There will be no deviation at any stage. The deviation in beliefs and action is obvious but the deviation of the soul and intellect is so profound that man himself is inattentive towards it. With the advent of Imam Mahdi (a.t.f.s.), deviation will be removed from all aspects of humanity and nothing will remain in opposition to justice.

Imam Zainul Abideen (a.s.) and Imam Muhammad Baqir (a.s.) state:

When the Qaem (a.t.f.s.) will emerge, Allah (s.w.t.) will grant the religion of Islam precedence over all religions.¹

Ameerul Momineen (a.s.) predicts:

When our Qaem (a.t.f.s.) reappears, hatred and dissension will be removed from the hearts of people. Carnivores and cattle will exist together

¹ Muntakhabul Asar, p. 362

with peace and conformity.¹

Justice and equity will be prevalent in the time of Imam Mahdi (a.s.) until even the world of hearts will be free from oppression and tyranny. Far from expressing it through words, even the hearts will bear nothing but good for each other and this matter will be so pervasive that not only men themselves but carnivores and herbivores who have been eternal enemies will turn friends.

In another narration the leader of the pious, the conquering lion of Allah (a.s.) guides us:

(The situation of justice and equity, peace and security in his time will be such that) children will play with snakes and scorpions while they do no harm to the children.

Evil will be completely eradicated and there will be goodness alone. Man will sow one “mudd” (مد)² of seed and get back seven times.

Wantonness and alcoholism will be eliminated. There will be no mention of usury.

People will turn to prayer, worship and the shariah with sincerity. The namaz will be prayed in congregation. Lives will be prolonged. Trusts will be fulfilled. The trees will be laden with fruit. The blessings will continue increasing.

¹ Muntakhabul Asar, p. 592, H. 3

² Approximately 750 gms.

*The evil minded elements will be destroyed. The good doers will remain. And there will be none with hatred for Ahle Bait (a.s.).*¹

This means that those who hold hatred and enmity for the Ahle Bait (a.s.) have limited time at their disposal and will cease to exist after the reappearance.

These traditions in the holy narrations of the infallible Imams (a.s.) clearly indicate extraordinary blessings in the perfect rule and leadership. If man had never deviated from the infallible rule and leadership and isolated them from society, the world would never have had to witness this day and oppression and tyranny would not have escalated. The world would not have been devastated thus.

Janab Salman (r.a.) gave a discourse to the companions three days after the burial of the Holy Prophet (s.a.w.a.). Pay attention to each word and see how the terminology of the venerated companion trained in the school of Ahle Bait (a.s.) and illuminated by their knowledge, interprets reality. He said:

By Allah! If you had accepted Ali (a.s.) as your master, the sky and the earth would have provided you sustenance. If you would call the bird he would answer coming to you. If you would call the fishes of the ocean they would come to you. Allah (s.w.t.) would never have made you indigent and needy. There would have been no deviation from divine

¹ Ibid, H. 4

laws. None would have disputed regarding the divine laws.

*But you rejected him and appointed another as your master. Now be ready for tribulations. Be disheartened from ease and plenty. You have become his enemy. You have isolated him. What had been a relation of infallibility between you and us is now broken.*¹

As the world refrains from infallible leadership, it will remain victim to oppression and tyranny. If we are truly fed up of injustice and really wish for justice and equity, peace and security, then we should pray to Allah (s.w.t.) with pure intentions and truthful hearts, uncontaminated tongues and sincerity: O Allah (s.w.t.)! Hasten the illuminated advent of the last link of infallible rule and leadership, Hazrat Hujjat Ibnil Hasan al-Askari (a.t.f.s.) for the sake of Janabe Zahra (s.a.) and her purified progeny (a.s.). Today instead of tomorrow, now instead of today, issue the decree for the reappearance of the Imam of the era (a.t.f.s.) and include us among his sincere servants. Ameen.

¹ Ehtejaaj-e-Tabresi, vol. 1, p. 111