



Al-Muntazar (ATFS)

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THE DAWN OF JUSTICE

IS THE REAPPEARANCE OF
HAZRAT MAHDI (a.s.)

Certainly, Injustice and Iniquity will be eliminated,
the Sun of Justice and Equity will indeed, dawn.

*Congratulations on the Birthday of
Imam MAHDI (a.s.)*

وصلی اللہ علیک یا ولی العصر ادرکنا

بسم اللہ الرحمن الرحیم

Why Pray For Hazrat Vali - E-Asr

Whenever supplications are made for the health and well-being of Hazrat Mahdi (A.S.) or charity is paid on his behalf then some people raise the question. It is because of his majestic self that the whole world is safe and secure, only because of his blissful presence this universe is thriving then what does praying for him imply? This whole Universe, earth and skies survive because of him, then why to give charity on his behalf? Let us examine this question in the following paragraphs

- 1) Our supplications for Imam (A.S.) could be likened to a humble gift offered by a needy destitute to a very great King. This gift implies that this humble mendicant needs the grace of the king and thus wants to draw his attention. It does not mean at all that the king is in need of this gift. It is only a humble memento presented by a slave to his noble master of
- 2) According to the traditions could be likened the reappearance of Hazrat falls in the category of those incidences in which 'Bada' is akin to occur. If we really pray from the depth of our hearts then perchance the appointed time of his reappearance may advance and his reappearance may take place earlier. "When sufferings and calamities were aggravated for Bani Israel and this period was prolonged, then Bani Israel pleaded with Allah, adjured Him and wept bitterly. Hence, Allah sent Hazrat Musa and Hazrat Haroon (Peace be upon them) for their salvation and in the process reduced 170 years from the stipulated time."

Thus Imam Jafar Sadiq (A.S.) concludes "If you all do the same way, as Bani Israel did, then Allah will ward off our difficulties and reappearance will take place earlier otherwise the matter has to finally reach on its destined end." (Behar, Vol. 52, pg. 131)

- 3) There is no doubt in it that our Imams (A.S.), since they too are humans, are afflicted with illness, infirmity, sorrow or happiness etc..... Also there is a popular incident of sickness of Imam Hasan (A.S.) and Imam Husain (A.S.) in their childhood. When the Holy Prophet (S.A.) visited them, he suggested the oath of fasts for an immediate recovery and consequently they both got well soon. In order to fulfil the oath, the whole family observed fasts for three days and whenever they sat for breakfast (Iftaar) some beggar came and they all gave their food to this beggar breaking fasts with mere salts. This continued for three days at a stretch. Then Allah revealed Surah 'Hal-Ata in their praise.

Same is possible with Hazrat Vali-e-Asr. So, a sincere devotee of Imam (A.S.) always wishes that he should never feel sick or sorrowful; hence he constantly keeps on praying for the health and well-being of Hazrat (A.S.). In this regard those supplications can also Be mentioned which are prescribed by Imams (A.S.) and are suggested for recitation in this period of occultation. Two

such supplications can be cited as examples

(A) Yunus bin Abdur Rehman relates from Imam Ali Reza (A.S.) that he recommended the following supplication to be recited for Hazrat Wali-e-Asr (A.S.) This supplication has been recorded by Sayyed bin Taoos and Shaikh Tusi in their respective books. Shaikh Abbas Qummi (A.R.) has recorded this supplication in his book "Mafatihul Jinaan" after "dua-e-Ahad" and it starts with these words: "O Allah! Remove all difficulties and rows from Your friend, Your deputy and Your proof upon Your creatures..... protect him from the harm of Your creatures. And protect him from all sides, from front, from rear, from right side, from above and from below....." This is a two page long supplication. The first deputy of Imam Asr (A.S.) Janab Usman bin Saeed asked Mohammad bin Hamam to write this supplication and recommended its recitation. Sayyed bin Taoos has said that Do not ignore this supplication as it has got great reward and prestige in front of Allah' Shaikh Abbas Qumi has recorded this supplication in his Mafateehul Jenan (Persian version pg 588, Urdu pg.588).

It is known as 'Dua-e-Ghaibat-e-Imam-e-Zaman' and it starts with the following invocation. "O Allah! Endow Your recognition to me because if I will not recognize You then I will never be able to recognize Your Apostle O Allah! Endow the recognition of Your Apostle on me because if You will not confer the recognition of Your Apostle then I will never be able to recognize Your proof. O Allah! Endow the recognition of Your proof upon me because if you will not bestow the recognition of Your proof I may deviate from my religion...." Apart from this, the Dua which is frequently recited on Dua-e-Qunoot viz 'Allahumma Kun le Waliyekal Hujjat ibnil Hasan and is better known as Dua Salaamati Imaam Zaman (A.S.) is recommended. All these sufficiently prove that praying for Imam Zaman (A.S.) is not unreasonable, rather it is a recommended and arewardable deed which is taught by Infallible Imams (A.S.). Perhaps one of the reasons for this is that when a believer is afflicted with some sickness himself he invokes Allah very earnestly for immediate recuperation. While Imam is dearer to him than his own life, children, clan and relatives. He is ready to sacrifice his life for him, then why will not he pray for him and without supplication his heart will not find peace.

4) We all are anxious to meet and visit Imam (AS) and we can never achieve this exalted and noble position unless all the obstacles in the way are not removed and supplications play a very important role in this regard. If we are praying for the removal of obstacles in the way, then infact we are praying for our own benefit. Imaam Zamana (A.S.) himself has emphasized that: **"Pray for the hastening in the reappearance because in it is your own benefit."**

(Behar, vol.53, pg. 18).

5) Now, it has become clear that praying for Imam (A.S) is a praiseworthy deed and a recommended action. Also Imams (A.S.) have told and taught us the mode of praying Following are some of the benefits of praying for Hazrat Wali- e-Asr (AS) - (1) It is beneficial for us. (2) Bounties are enhanced (3) It is an expression of 18 hidden love (4) It is a sign of awaiting (5) It refreshes the remembrance of our beloved Imam hin (A.S.). (6) It disappoints shaitan. (7) A source of salvation from the evils of last age (8) A source of fulfilling some of the rights of Imam (AS) (9) Away of paying respect to Allah and His religion (10) Obedience to the command of

Imam (AS). (11) A mode of obtaining his intercession on the Day Of Judgement (12) A mode of obtaining the intercession of the Holy Prophet (S.A.) on the Doomsday (13) Obedience to the command of Allah. (14) A source of acceptance of prayers (15) A source of fulfilling the reward of Prophethood (16) A source of warding off the calamities (17) Enhances sustenance (18) Obliterates sins. (19) A source of meeting Imam (A.S.). (20) After reappearance becomes a cause for coming to life after death (21) A source of becoming the companion of the Holy Prophet (SA) (22) Following the footsteps of the Holy Prophet (S.A.) and the Holy Imams (A.S.). (23) Way of fulfilling the covenant of Allah (24) A reward will be given to him who is gifted for praying for parents. (25) Cause of concession in the trusts (26) Enhances the love of Imam (AS) in the heart (27) A cause of long life (28) An assistance in the good deed and piety.(29) An aid for religion of Allah in overpowering the enemies. (30) A cause of benefiting from the light of guidance of Quran (31) A source of recognition among the companions of Araf. (32) A source of relief from the difficulties of the hereafter (33) A cause of glad tidings at the brink of death (34) Responding to the call of Allah and His prophets. (35) A cause of staying in the company of Hazrat Ali (A.S.) in his grade. (36) Gaining inclusion among the loved servants of Allah. (37) Becoming one of the dearest servants of Allah. (38) A cause of gaining entry into paradise (39) The source of inclusion in the supplications of the Holy Prophet (S.A).(40) A cause of getting help in the worship.(41) Through this supplication the calamities of the inhabitants of earth shall be removed. (42) The reward for helping the oppressed. (43) The reward for respecting the great man. (44) The reward for avenging the blood of Imam Hussain (A.S.). (45) The source of being included in the supplications of Imam Ali (AS) (46) The source of being protected from the thirst of Qiyamat. (47) The source of staying permanently in paradise (48) Humiliating Shaitan (49) Getting special gifts on the day of Judgement (50) Served by the servants in the heavens. (51) Remaining secured in the Mercy of Allah until he is supplicating (52) Angels descend where such supplications are made (53) Allah boasts through him who supplicates. (54) Angels seek forgiveness for him (55) Becomes one of the best men after infallible Imams (A.S.). (56) Obeying the command of Imams (A.S.). (57) A mode of pleasing Allah. (58) Pleasing the Holy Prophet (SA) (9) for Best of the deeds in front of Allah (60) God en willing achieving leadership in paradise. (61) Facilitates Reckoning. (62) The source of familiarity and acquaintance in Barzakh and Qiyamat. (63) Wipes off sorrows. (64) The best supplication in favour of the Imam of the time. (65) Angels pray for him.(66) Getting included in the prayers, of Imam Zainul Abedeen (A.S.). (67) Adherence 'two weighty things'. (68) Clinging to the Rope of Allah. (69) Perfection of faith (70) Getting reward of all men. (71) Respecting the signs of Allah. (72) Acquiring the reward of those who were martyred in the company of the Holy Prophet (S.A.). (73) The reward of those who were martyred under the flag of Hazrat Qaem (A.S.). (74) The reward of doing good to Imam (A.S.). (75) The reward of respecting a scholar (A.S.) (76) Respecting the generous (77) Counted among the companions of Imams (A.S.). (78) Increment of Grades in heaven (79) Attaining the highest grade of martyrs. (80) Obtaining the intercession of Hazrat-e-Zahra (S.A).

These were some of the benefits of praying for Imam (A.S.). These are only titles because details could not be accommodated in this article. Still, it could be noted that all such benefits could be found in the book of Al-Haj Mirza Mohammad Taqi-e-Moosavi Isfahani viz. Mikyalul Makarim Fi Fawaede Dua Lil Qaem. (This book was compiled in accordance with the command

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of Imam (A.S.) himself and it was named with his consent. This book was written in Arabic in two volumes and is also translated in Persian. This book is unparalleled in its subject). The author has discussed in detail each and every title and has supported them with the help of Quranic verses and traditions. Those who are desirous of details may refer to this book.

“The Lord of the world, for the sake of the am fourteen infallibles, help us to pray for Imam (A.S.) and include us in his humble slaves.” AMEN.

HAZRAT MAHDI (A.S.) AS PROTRAYED IN HADITH E QUDSI

Hadith-e-Qudsi are those concepts and ideas, which are although revealed to the prophets in the same manner as revelations are made but same are expressed in the words and phrases of the prophets and not of Allah. There is a difference between Hadith-e-Qudsi, Quranic verses and the traditions of Masumeen (AS). Often Hadith-e-Qudsi was revealed with different messages for different concepts. In this brief disquisition, we would like to ascertain about the various dimensions of the personality of Hazrat Mahdi (A.S.) but only in the light of Hadith-e-Qudsi :In the luminiscent sky of Imamate the position of Hazrat Mahdi (A.S.) is like a sparkling star. Allah, the Almighty has also remembered Hazrat Mahdi (A.S.) with the same agnomen. As said in Hadith-e-Qudsi:

"Amongst them Al-Qaem is like a sparkling star."

(Kamaluddin, pg. 252).

*As the Holy Quran has also confirmed that: **"THAT BEACON WAS ASIF A SPARKLING STAR."***
(Nur:35)

The position of Hazrat Mahdi (A.S.) could also be understood by the fact that Allah, the Exalted, loves him and holds him dear who endears him. He has made the love of Imam (A.S.) obligatory upon the people. As it can be found in Hadith-e-Qudsi that: "O Mohammad! Love him (Mahdi) because I love him and whosoever loves him, I love him too.

(Kitab-ul-Ghaibat Nomani, Chapter 4, pg. 96)

Same love is mentioned in the Holy Quran in these words :**"SOON ALLAH SHALL BRING FORTH A PEOPLE WHO ARE LOVED BY ALLAH AND THEY ARE LOVED BY HIM."**

(Maidah:45)

In this ayat Hazrat Mahdi (A.S.) and his companions are referred as a people'. Though the whole world may perish but certainly one day Allah will bring forth such people

1) Hazrat Mahdi (A.S.) is the true friend of Allah, veritable representative and a guided proof on His creatures –

"He would be My true friend and a veritable guided (representative) on My creatures."

(Muntakhabul-Asar, pg. 168)

2) There are some sentences in Hadith-e-Qudsi which point out at the pedigree of Hazrat Mahdi (A.S.). For instance, when Hazrat Musa (AS) - inquired about the chain of guidance after him, then he was replied as: **"O Musa! Verily he (Mahdi) would be from the lineage of Ahmed (the Holy Prophet (S.A.)) and his offsprings."**

(Behar, Vol. 36, pg: 370)

A PROLONGED OCCULTATION :

The occultation of Hazrat Mahdi (A.S) is mentioned in Hadith-e-Qudsi in these words - CIC "He will undergo a prolonged occultation."
(Jameul-Akhbar)

As it is known to all of us that Hazrat Mahdi (A.S) is in occultation since last one thousand one hundred and fifty three years, which is a very long period

3) The Divine Promise would be fulfilled through Hazrat Mahdi (A.S.). It includes many important aspects of the aims of creation encompassed by his affairs of guidance. The series of guidance for mankind is continued through various modes and means. The messages of God were conveyed to mankind through various sources. There was only one

aim behind it that man may be guided so that he may achieve success and prosperity in this world and hereafter.

Some of these aims were achieved by the earlier guides but it will culminate with the reappearance of Hazrat Mahdi (A.S.) because the series of guidance could attain perfection only through the station of Imam. Whatever promises are made by Allah shall be fulfilled after the reappearance of Imam-e-Zaman (A.S.), e.g. the earth will be cleansed from all the evil powers, the establishment of a Divine Order, revival of defunct nations, discovering the hidden treasure troves, dissemination of Divine Knowledges, nullifying the effects of all the cultures, the halal things will be declared permitted and the haram things will be made haram, the Almighty will aid and assist His religion and wreak vengeance on all the Satanic powers finally the Divine Kingdom will be established.

In the times of Hazrat Mahdi (A.S.), only Allah will be worshipped and none else. **“And whoever is Qaem from amongst you, I will inhabitate My earth through him. Through him only. I will eliminate My enemies from the earth. My friends will be made his successors.”**

(Amali-Saduq, pg. 505)

4) THE CONDITION OF SOCIETY AFTER THE REAPPEARANCE

One thing is very clear that all religious commands will be followed up during the rule of Hazrat Mahdi (A.S.). Apart from this there are also some other special characteristics of his rule which are mentioned in Hadith-e-Qudsi. Like in his rule the whole universe will eulogize and extol him and each and everything will be engaged in praise and approbation.

Only pious, upright and virtuous men will live on earth. The Divine destiny will be manifested and angels will support him. The kingdom and rulership will be only of Imam Zaman (A.S.) and the truthful men will enjoy position no wrong or injustice will be done to them nor will they be encumbered. The earth will be replete with the bounties of Allah. The flag of justice and equity will flutter on the whole world, whose fruition would be seen in his rule. "The treasure troves and wealth mines will be discovered by My orders He is the proof (of God) who will fill this earth with justice and equity."

Jawaharus Saaniya by Sheikh Hurre Ameli pg. 279

These were some of the facts which were mentioned in Hadith-e-Qudsi about the excellence of Hazrat Mahdi (AS) and it should be remembered that these are the sayings of Allah, which again prove the excellence and meritorious position of Hazrat Mahdi (A.S.) This goes a long way in enhancing our recognition of Imam (A.S.) Allah! Hasten his reappearance.

HAS HAZRAT MAHDI (A.S.) REAPPEARED?

Qadianism is the name of a sect which came into the existence at the outset of the twentieth century in the northern part of India with the help and connivance of imperialist Britain. The founder of this sect was a descendant of Mogul lineage viz. Ghulam Ahmed Qadiani (exp. 1908). He was an ordinary sunni who took undue advantage of the turmoil and chaotic conditions prevalent in the country and in the year 1891, he claimed that he himself is the promised Mahdi (A.S.) and Hazrat Isa (A.S.). Later in 1900 he also claimed prophethood.

The Muslim scholars and intellectuals have made successfully exposed and unearthed the falsehood of Qadianism and particularly the claim of prophethood because since the inception of Islam, all Muslims firmly believe that Hazrat Mohammad Mustafa (S.A.) is the last prophet of Islam. As a result, in 1336 A.H. the great savants and scholars of 25 cities in a reply to a question declared that this sect is infidel and out of the pale of Islam. Similarly in the international conference of Rabita-al-Alam-al Islami which was held in Rabi-ul-Awwal of 1394 (April 1974) in Mecca and which was attended by the learned scholars of 144 countries passed an unanimous verdict that Qadianism is not an Islamic sect and undoubtedly termed it as infidel.

Since a lot of books have been written in refutation of the claim of prophethood and which are also easily available hence in this article, we will confine our discussion to the claim of Mahdaviyat. so that these pseudo Mahdis could be unmasked.

The baseless claim of Ghulam Ahmed regarding Mahdaviyat could be briefly summarized in three points.

- 1) Hazrat Mahdi (A.S.) and Hazrat Isa (A.S.) are one and the same person.
- 2) It has been stated in the traditions that Hazrat Mahdi (A.S.) will reappear in the fourteenth century.
- 3) Ghulam Ahmed Qadiani himself is Hazrat cen- Mahdi (A.S) and he is himself Hazrat Isa (A.S.)

These things are not only against the holy Quran and reliable traditions but are also contrary to the viz.proven beliefs of all the sects and branches of as anAhle-Sunnat. These points shall be scrutinized in the following paragraphs and their hollowness will be explained in due course.

I- IS HAZRAT MAHDI HIMSELF HAZRAT ISA (A.S.)?

This belief regarding Hazrat Mahdi (A.S.) is made absolutely against the unanimous consensus of all Muslims. If someone will study those traditions pertinent to Hazrat Mahdi (A.S.) and are recorded by the great Sunni scholars in their reliable books like Abdur Rehman Suyuti's (exp.911 A.H.) book 'Arful wardi fi Akhbaril Mahdi' or Allama Muttaqi Hindi's(exp. 975 A.H.) book "Al Burhaan fi Alamaat Mahdiye Akheri Zaman' or Hafiz Ganji Shafei's (exp. 658 AH) book 'Al Bayan fi Akhbaare Saheb Zaman'or Hafiz Yusuf Salmi Shafei's (exp. 658 A.H.) book 'Eqdud Durar fi Akhbaril-Al Muntazar' or Allameh Ahmed ibn Hajar Asqalani's (exp. 974 A.H.) book 'Al Qaulul Muktasar fi Alamaatil Mahdi Al Muntazar' similar such scores of books can be quoted, wherein hundreds of traditions could be found which explicitly mentions that Hazrat Mahdi (A.S.) and Hazrat Isa (A.S.) are two entirely different persons because :

1) Hazrat Mahdi (A.S.) possesses the same name and same epithet as that of the Holy Prophet (S.A.). There are authentic traditions in this regard, for instance, Abdullah ibn Masud narrates regarding this tradition from the Holy Prophet (S.A.) that: "The Hour (Qiyamat) will not arrive unless a man from my Ahle Bait will not achieve rulership, whose name will be same as mine."

(Musnad Ahmed, Vol. 1, pg. 386, Sunane Tirmizi, Chap 52, tradition no. 2231). Hence the name of Hazrat Mahdi (A.S.) is Mohammad and not Isa.

2) Hazrat Mahdi (A.S.) is an Arab and from the clan of Quraish He is from the progeny of the Holy Prophet (S.A.) and a descendant of Hazrat Ali (A.S.) and Janab Fatema Zahra(S.A.). There are numerous authentic traditions even in this context. This narration is so widely known that a great Tabei, Qatada inquired from Janab Saeed ibn Musayyab, the companion of the Holy Prophet, that, "Is belief in Mahdi a factual truth?" When the reply was in affirmative, he further inquired: "From which tribe he will be?" The reply came from Quraish." He again asked, "From which branch of Quraish?" The reply was "from Bani Hashim." Again he asked: "From which branch of Bani Hashim?" He replied: "From Abdul Muttalib." Yet again he inquired: "From which branch of Abdul Muttalib?" The inevitable reply was: "From the offspring of Fatema."

(Eqdud-Durar Chapter 1, pg. 23)

Thus due to these characteristics Hazrat Mahdi (A.S.) can never be regarded as Hazrat Isa (A.S.) because the later belonged to Bani Israel and preceded the Holy Prophet (S.A.) and Hazrat Fatema Zahra(S.A.) by hundreds of years. Hazrat Mahdi(A.S.) descended from Hazrat Zahra(SA) while Hazrat Isa (A.S.) was the son of Janabe Maryam.

3) The reappearance of Hazrat Mahdi (A.S.) will be initiated from the Holy Kaabah, in the sacred city of Mecca. There are plenty of traditions in this regard too. While Hazrat Isa (A.S.) will descend from the sky in Eastern Damascus, Syria.

(Sahih-e-Muslim. chapter 20. tradition no. 2138, Sunane-Ibn-Majah, Vol. 33, tradition no. 4075).

4) After the descension from the sky Hazrat Isa (A.S.) will pledge allegiance on the hands of Hazrat Mahdi (A.S.) and will pray namaz behind him. They will converse with each other. Even here traditions are in abundance. The Holy Prophet (S.A.) expressed pride over Hazrat Mahdi (AS) on his being from his progeny in these words:

"The man behind whom Isa, the son of Maryam, will pray is from my progeny."

(Al Burhan fi Alamaat Mahdi Akheriz Zaman, chap. 9. tradition 1. Al Munar Al Munif, Sec. 50, tradition 337).

Keeping all these arguments and proofs in view which are accepted by all Muslims it becomes crystal clear that Hazrat Mahdi (A.S.) and Hazrat Isa (A.S.) are two different personalities and considering them as one is an abjectly illogical conclusion

The followers of Ghulam Ahmed instead of referring to such firm testimonies and reliable traditions are going after the ambiguous verses and fabricated traditions proving themselves to be among the condemned lot by Quran thus,

"WHOSE HEARTS ARE DEVIATED"

(Ale Imran: 7)

They quote a tradition from Ibn Majah,

"Mahdi is none but Isa", which is regarded as pure fabrication by all the traditionalists of Ahle Sunnah and hence it is ignored by all. The expert in the science of narrators, Hafiz Zahabi has declared it as dislikeable
(*Mizamul Etedaal, Vol 3, pg. 535*).

Ibn Khaldun in his Muqaddamah', pg. 255, has named it weak and uncomfortable'

The famous traditionalist Mohammad Siddia Qanauji opined about the tradition that: The traditionalists have regarded it as a weak tradition because its draft is unclear and the chain of narrators is not reliable."
(*Al-Izaah, pg. 135*)

The contemporary Sunni scholar Shafei states that: "This tradition is not only weak but it is false, fabricated, mendacious and baseless. It is not such a tradition which can be ascribed to the Holy Prophet (S.A.) or to any of his veteran companions." Then he discusses this tradition in detail and examines the narrators of this tradition

(*Ibraaz-Al Wahn Al Makmun, pg. 583-589*).

II. IS THE HOUR OF REAPPEARANCE APPOINTED?

The Oadiani's have deceptively tried to prove that the reappearance of Hazrat Mahdi (A.S.) will take place in the fourteenth century. Whereas no such date is stipulated regarding the reappearance in the traditions. Only this much is mentioned that he will reappear in the last era before Qiyamat, when this world would be fraught with injustice and oppression. A simile has been struck in the traditions between his advent and the arrival of doomsday referring to the abrupt nature of both. Also all those are declared to be vehement liars who stipulate the hour of his reappearance. An eminent Shafei traditionalist, Shaikh Al-Islam Hamuiee (exp. 730 A.H.) quotes De bal Khuzaiee who asked from Imam Ali Reza (A.S.) about the time of reappearance of Imam Mahdi (AS), Imam Reza (A.S.) replied

"This question pertains to the stipulation of a certain hour of his reappearance. While my father has narrated from the Holy Prophet (S.A.) that the reappearance of Imam Mahdi (A.S.) is exactly like Qiyamat which will come at once and all of a sudden."

(*Faraedus Simtain, Vol. 2, pg. 237-338, tradition no. 591*)

In another tradition the Holy Prophet (S.A.) stated that: "The advent of Mahdi (A.S.) is like Qiyamat, no one knows about its time. Its occurrence will be very difficult and calamitous for the heavens and the earth, it will strike suddenly."

(*Faraedus Simtain, Vol. 2, pg. 237-338*).

A narrator asked from Imam Baqir (A.S.), "Is the time of the reappearance ordained?" He remarked:

"Those who ordain a time for his reappearance are liars."

(*Al Kafi, Vol. 1, pg. 368, trad. no. 5, Ghaibat-e-Nomani, pg. 294, trad. no. 13*).

Imam Jafar As Sadiq (A.S.) said: **"Whosoever determines a time of Hazrat Mahdi's (AS) reappearance then belie him and do not be afraid of belying him because we have never determined the time of his reappearance."**

(*Ghaibat-e-Nomani, pg. 289, trad.no.3, Ghaibat-e-Tusi, pg. 326, trad. no. 414*).

Imam Jafar As Sadiq (A.S.) spoke on another occasion that: **"Those who appoint a particular time for his reappearance are nasty liars. Neither did we appoint a time in the past nor shall we do the same in the future."**

(Ghaibat-e-Tusi, pg.426, trad. no. 412).

The conclusion drawn from the above mentioned traditions is that no one is aware of the time of the reappearance of Imam Mahdi (A.S.). Also Imams (A.S.) never determined a particular time for his reappearance. Moreover whoever fixes a time is but a liar. His reappearance will be abrupt just like the occurrence of Qiyamat.

III - IS GHULAM AHMED, MAHDI AND ISA TOO?

Keeping the foregoing discussion in view it becomes clear that Hazrat Mahdi (A.S.) and Hazrat Isa (A.S.) are two separate and different persons. Hazrat Isa (A.S.) will pray namaz in the leader of ship of Hazrat Mahdi (A.S.) and swear allegiance to him. Hence it is definitely impossible that a Mahdi and Isa could be one and the same person or the most for the sake of supposition, he may either be Mahdi or Isa and not both. While Ahmed is none of them. He is neither the promised Mahdi of Islam nor the son of Maryam, Isa which is more evident because he never claimed that like Hazrat Isa he was born without a father. He cannot be Mahdi even because:-

a) Mahdi would be an Arab, Quraishi, Muttalibi, Fatemi and his name will be Mohammad. While Ghulam Ahmed is none of these, he was a Moghal and not a Quraishi, an Indian and not an Arab. His name was Ghulam Ahmed and not Mohammad

b) Hazrat Mahdi (A.S.) will reappear from Mecca, Masjidul Haram, between Hajare Aswad and Maqam-e-Ibraheem. While Ghulam Ahmed rose there from Qadian (presently in Punjab, a province in Pakistan)

c) Hazrat Mahdi (A.S.) will not be under the sway of anybody, he will combat with all the tyrants and oppressors, eliminating them in the process. He will avenge the blood of the oppressed and the helpless. While Ghulam Ahmed was extremely faithful to the Britishers and prohibited to fight with the tyrants

d) Hazrat Mahdi (A.S.) will rule over the whole world, will obviate injustice and inequity from each and every nook and corner of the world, while Ghulam Ahmed did not rule over even the entire Qadian and since his appearance injustice and tyranny have increased in this world day by day

e) When Hazrat Mahdi (A.S.) will reappear then the earth and skies will shower all their blessings, bounties will increase manifold, poverty and want will perish, no one will accept alms. While since the birth of Ghulam Ahmed Qadian blessings have haply reduced and poverty has multiplied to an end immeasurable extent.

g) When Hazrat Mahdi (A.S.) will come then whole world will become monotheistic and infidelity and polytheism will be doomed. The false religions will meet their end. The religion of Islam and its laws will reign supreme while with the coming of Ghulam Ahmed nothing as such has happened. Infidelity, polytheism and false religion are ruling the roost as ever and in fact have intensified their onslaughts.

h) The era of Hazrat Mahdi (AS) will be an era - of prestige for the Muslims. Muslims will remove their mutual differences and live like brethren among themselves. Peace and tranquility will prevail everywhere, law and order will be established in the world while since Ghulam Ahmed has appeared Muslims are mercilessly massacred, their differences are scaling new heights. The law and order has declined to cipher.

These firm reasons make it absolutely evident that Ghulam Ahmed could never-never-never never be the promised Mahdi of Islam.

Now the obvious question is that, "Then what was he?" The answer to this question could be provided by the following tradition of the Holy Prophet (S.A.): "Such liars will appear in my nation who will narrate new (fabricated) traditions to you. Such novel traditions which you may not have heard of, even your forefathers would not have heard of those traditions. Beware of such fabricators lest they may mislead you."

(Tafsir-e-Durrul-Mansur, Vol. 6, pg. 51, Sahihe-Muslim, Vol. 1, pg. 12, tradition no. 7).

THE CAUSES OF DIVINE PRACTICE

THE CAUSES OF OCCULTATION OR DIVINE PRACTICE

The occultation of Hazrat Imam Mahdi (A.S) was an abrupt affair which was absolutely unexpected and hence people were not prepared for the same. If we study those traditions which are related to Hazrat Imam Mahdi (A.S), then it becomes crystal clear that from the very beginning whenever his attributes were described, then even his occultation was mentioned along with his characteristics. It has been repeated so often that the personality of Hazrat Mahdi (A.S.) becomes inconceivable without the occultation, that it was reiterated so much that the companions of the Holy Prophet (S.A.) many a times inquired of him that "When the Imam will go into the occultation, then how will the people be benefitted from his existence?" To which he was replying that "They will benefit from him as they were benefitting from the sun behind the clouds."

OCCULTATION NOT PARTICULAR WITH IMAM-ZAMANA (A.S.)

Time and again this question has been raised that why from amongst the Prophets (A.S.) and the Imams (A.S.), Hazrat Mahdi (A.S.) was singled out for the occultation

Since we are feeling his absence to the core, hence we are thinking that the occultation is particular with Imam Mahdi (A.S.) only otherwise even Prophets (A.S.) have gone into occultation. The names of Hazrat Ibrahim, Hazrat Idris and Hazrat Musa (A.S.) can be mentioned. Even our Holy Prophet (S.A.) has gone into occultation. eg. While he was in 'Shobe-Abi Talib' where practically he was away from the society. Similarly, when he migrated from Mecca to Medina on his way, he had to stay in a cave for days at a stretch and thus was hidden from the eyes of the people. From our Imams, Imam Musa Kazim (A.S.) passed his life incessantly under imprisonment. As a poet expressed it, "(Our) Master had to pass through endless miseries, Alas! In prison his youth and old age came to pass." While he was in the prison, he was far off from the eyes of people and access to him was not possible. Apart from him Imam Ali Naqi (A.S.) and Imam Hasan Askari (A.S.) led a major part of their lives under strict surveillance and no one could gain an easy access to them. These things make it abundantly clear that the occultation was not particularly meant for Hazrat Mahdi (A.S.).

THE CAUSE OF OCCULTATION

It is admitted that in regard with the occultation, Imam Mahdi (A.S.) is not alone. But then the pertinent question arises, "what is the cause of his occultation?" In this regard, whatever could be explained in the light of traditions, we are explaining it here so that the heart may become complacent and the belief may increase.

THE DIVINE SECRET

In some of the traditions, the occultation of Imame-Asr (A.S.) is pronounced as a 'Divine Secret

"Abdullah bin Fazl Al-Hashmi heard Imam Jafar Sadiq(A.S.) as saying: "Certainly occultation is essential for Sahebe-Amr during which every man of wicked belief will fall into doubt and skepticism."

I asked: "Why will he go into occultation?"

Imam (A.S.) replied: "For such a reason which is not permitted to be divulged. "O Fazl! This occultation is one of the commands of Allah, one of the closely guarded secrets of Allah, it is one of the hidden things with Allah. And when we know that the Almighty is All-Wise and often we have testified that all of His actions are based on wisdom though we may not be aware of the reasons behind His actions." (Elalush Sharaye, Vol 1, pg. 234, tradition. No. 8)

When the occultation of Imam (A.S.) is a secret and if the actual reason is known to everybody then how will it remain a secret anymore? If someone insists that he will not admit unless the real cause and wisdom is known to him then it is exactly similar to the situation that someone says that he will not pray unless the real cause behind the number of rakaats in namaz does not become clear to him

AFTER THE REAPPEARANCE

The real cause of occultation will be disclosed only after the reappearance During the journey of Hazrat Musa (A.S.) and Hazrat Khizr (A.S.), on the way whatever inscrutable acts were committed by Hazrat Khiz (AS) the cause of the acts were not divulged to Hazrat Musa (A.S.) until they were on the verge of parting their ways. (Beharul Anwar, Vol. 52, pg. 91).

THE FEAR OF GETTING KILLED

In several traditions one of the causes of occultation as explained by various Imams (A.S.) is the fear of getting killed If Imam Mahdi (A.S.) would have appeared in such circumstances, there was every possibility of his assassination. Since he is the final sequel to the series of guidance, he has to live upto the dawn of Qiyamat. Such traditions are quoted from the Holy Prophet (S.A.), Imam Baqir (A.S.), Imam Jafar Sadiq (AS), Imam Musa Kazim (A.S.), Imam Reza (A.S.), Imam Hasan Askari (A.S.) and Hazrat Hujjat (A.S.) himself. The exact words quoted from them are: "If he would be recognized then he would be reduced to bits and pieces."

(Ghaibat e Tusi, pg. 333; Beharul Anwar, Vol.52, pg. 98).

It is according to the norms of intelligence to adopt seclusion or escape from the habitation when there is the virtual apprehension of one's murder. It was for this reason that when the conspiracy to eliminate Hazrat Musa (A.S.) was at the upsurge, then he left his city and migrated to Madayen where he remained secluded from his people for a very long time. Similarly, when the infidels of Mecca joined hands to assassinate the Holy Prophet (S.A.) and surrounded his house to execute their macabre intention, the Holy Prophet (S.A.) escaped from Mecca and hid himself in a cave. If he would not have gone into hiding at that moment, then perhaps he would have been killed. THE Saving oneself from murder is neither cowardice nor shunning the bliss of martyrdom. Rather, it is the protection of life for achieving a great aim, which was the propagation and dissemination of the religion of Allah

For similar reasons Hazrat Hujjat (A.S.) himself had gone into occultation. Several attempts on his life were made. So many times his house was besieged, the well-armed contingent of soldiers repeatedly attacked his house..... Allah, the Almighty had protected him from assassination for accomplishing an unparalleled feat in the history of mankind. That is establishing justice and equity and uprooting injustice, oppression, tyranny and despotism

THE TURBULENT TEST

The obstacles in the tasks of the prophets (A.S.) and Imams (A.S.) were always those men who apparently were very close but they were devoid of noble characteristics like courage, determination, fortitude and valour. These men were more interested in their selfish motives rather than keeping their aims at fore. The inevitable consequences of such an attitude were that just at the moment of victory they used to desert was their leaders and announce the fulfillment of their nasty selfish designs. Such men were there with Hazrat Musa (A.S.) who used to say, "You and your Lord may fight, we shall sit over here." The Holy Prophet (S.A.) also had such faithless companions who despite repeated emphasis of Quran disobeyed him. The battle of Ohad and the army of Osamah are two glaring examples. Even Hazrat Ali (A.S.) had such companions who converted a certain victory into the impasse of arbitration. Keeping these things in mind, the test has been explained as one of the chief causes of occultation. As Imam Musa bin Jafar (A.S.) puts it: "For the sake of God, take care of your religion. Be on guard lest someone may make you away from the on religion. The occultation is inevitable for Sahebe Amr ...*This is also a trial through which Allah, the Almighty tests His servants.*"

(Ref. Mikyalul-Makarim, Vol. 1, pg. 126-127)

This is the era of trial, of one who remains steadfast in the occultation of Imam (A.S.), who practically serves his religion, who makes the circumstances favourable for his reappearance, Who enlivens the hearts with his remembrance and makes them the true partisans and awaitees of Imam (A.S.).

THE TRIUMPH OF TRUTH Hitherto the events took place in more or less the same way, where falsehood always gained upper hand and the truth was subdued. Like Namrud catapulted Hazrat Ibrahim (A.S.) to the holocaust, Pharaoh exiled Hazrat Musa (A.S.) from Egypt, the Jews (in their opinion) crucified Hazrat Isa (A.S.), the pagans forced the Holy Prophet (S.A.) to migrate from Mecca, the Muslim masses deprived Hazrat Ali (A.S.) of his proven right, usurped the property of Hazrat Fatema Zahra (S.A.), Imam Hussain (A.S.) was ruthlessly martyred, Imam Musa Kazim (A.S.) was imprisoned and a strict surveillance was imposed upon Imam Ali Naqi (A.S.) and Imam Hasan Askari (A.S.) which means falsehood always superseded the truth and its followers were deprived of their just right. As a result, the truth can never be disseminated freely. None of the Prophets or Imams (A.S.) could preach the tenets of religion with utmost freedom. The certain fallout of this way was that truth and justice can never be established and tyranny, injustice and oppression can never be undone, while these hold sway even to this day. If our last Imam Hazrat Hujjat (A.S.) was to remain present, then perhaps he would have been deprived of freedom like his forefathers were in their times. Almighty Allah may have kept him in occultation so that no despotic ruler could overrule him and he might preach and propagate Islam with complete freedom, and establish all the tenets and precepts of Islam. The truth and Justice could be established and every nook and corner would be purged from tyranny and oppression. This necessitates that he should vanquish all while none could overpower him. These words can be often found in the traditions of Hazrat Ali (A.S.), Imam Hasan (A.S.), Imam Zainul Abedein (A.S.) and Imam Jafar Sadiq (A.S.) that: "When our Qaem will reappear then none can overcome him."

(Elaamul-Wara, pg. 400, Beharul Anwar, Vol.51, pg. 122, 279)

For these things, it is imperative that his helpers and assistants should be so courageous and gallant that they are not scared of any falsehood, are not in awe of any ruler, are not affected by the glamour of this world and are needless of all such things which can hinder the aid of truth.

OUR DEEDS

One of the causes of the occultation of Hazrat Imam Mahdi (A.S.) is our own misdeed, detestable actions, bad mannerisms, misdemeanours, mutual relationship, love of this world, disregard for the religion..... following incarnal cravings... being more prompt and regular in regard of customs and rites than the command of Allah..... interest in base literatures and distances from the teachings of Ahlebait.....

These are those things which have increased the distance between us and Imam (A.S.). Hazrat Ali (A.S.) has said: "Know that this earth will never remain devoid of the proof of Allah. But Allah conceals His proof because of the continuous sins, injustice and oppression of His creatures."

(Beharul Anwar, Vol. 51, pg. 112; Mikyalul Makarim, Vol. 1. pg. 132)

Hazrat Hujjat (A.S.) himself had explained the of same thing in his Epistle (Tawqee) which he despatched to Shaikh Mufid (R.A.) inter alia replying to other questions. He wrote: "If our partisans (May Allah help them in His obedience) would have fulfilled their covenant with united hearts then there would have been no delay in our meeting and they would have been blessed with our visitation at the earliest along with the recognition of truth and confirmation of our rights. Those things which have increased the distance between them and us are those detestable reports (about their deeds) which are not expected of them. And Allah is the best helper."

(Ehtejaaj Tabarsi, Vol. 2, pg. 325; Mikyalul Makarim, Vol. 1, pg. 132)

These words from Imam (A.S.) himself prove that our sinful deeds are the cause and consequence of his occultation. That means it is bee cause of us that Imam is in occultation. If yet we have realized it then we must strive for his reappearance and must shun all those vices because of which Imam (A.S.) is forced to be away from us.

THE HIDDEN TRUSTS

One of the causes of occultation is the generation of those believers who are in the loins of disbelievers and are yet to take birth. When it was inquired of Imam Jafar Sadiq (A.S.) that, "Why did not Hazrat Ali (A.S.) wage war in the initial period of his times?" Imam (A.S.) replied that: "It was because of one ayat of Quran, viz. "IT IS THEY WHO DISBELIEVED AND TURNED YOU AWAY FROM THE SACRED MOSQUE AND(TURNED OFF) THE OFFERING WITHHELD FROM ARRIVING AT ITS DESTINED PLACE, AND WERE IT NOT FOR THE BELIEVING MEN AND THE BELIEVING WOMEN, WHOM, NOT HAVING KNOWN, YOU MIGHT HAVE TRODDENDOWN, AND THUS SOMETHING HATEFUL MIGHT HAVE AFFLICTED YOU ON THEIR ACCOUNT WITHOUTKNOWLEDGE-SO THAT ALLAH MAY CAUSE TO ENTER INTO HIS MERCYWHOMSOEVER HE PLEASES, HAD THEY BEEN WIDELY SEPARATED ONE FROM ANOTHER, WE WOULD SURELY HAVE PUNISHED THOSE WHO DISBELIEVED FROM AMONG THEM WITH PAINFUL PUNISHMENT."

(Sura Fath: Ayat 25)

The narrator asked what does the separation mean? He said, "It presages about those trusts of believers which are reposed in the loins of disbelievers. Similarly Hazrat Qaem (A.S.) will not reappear unless these trusts are not delivered..."

(Elalush Sharae, pg. 147; Kamalud-Deen, pg.641, Beharul Anwar, Vol. 52, pg. 97)

THE DISCLOSURE OF SECRETS

Some naive simpletons divulge such things out of their simplicity that it proves quite detrimental. Today, every devotee of Hazrat Hujjat (A.S.) wants to see him and everyone is waiting for him earnestly. If, at such a time they learnt about his whereabouts, then naturally, these naive men will disclose every thing to others. Probably it may result in the termination of Imam (A.S.)'s precious life... As Imam Mohammad Baqir (A.S.) has said: "Do not be in petulant haste. By Allah the reappearance was drawn nigh but when people divulged these secrets then Allah caused delay in it.. "

(Beharul Anwar, Vol. 52, pg. 389)

After the martyrdom of Imam Hasan Askari (A.S.) people asked about his name and place, The reply was: "If you will name the name then they will spread it and if they will learn of the place then they will tell others."

(Al-Kafi, Vol. 1, pg. 333)

THE DIVINE COMMAND

It is an accepted reality that most of the commands or decisions of God would be devoid of any wisdom. Each and every command of Allah is a reflection of wisdom hidden in its fold; whether we understand it or not, is a different matter. The occultation of Hazrat Hujjat (A.S.) is also due to the command of Allah. Once it is clear that it is a Divine decree, then there remains no room for us to dig and delve into the cause of such a decree because our minds are not so firm as yet to understand the rationality of each and every command of Allah, with every precise detail. Imam Jafar Sadiq (A.S.) said that: "When we are aware and we believe in the wisdom of Allah and we confirm that all His actions are based on wisdom, then it does not matter if we do not understand the rationale behind it."

(Behar vol.52, pg.91)

We have mentioned it earlier that the actual cause of Occultation will be known only after the reappearance, as Occultation is due to Divine command. Of course, our invocations and good deeds can advance the hour of reappearance.

OCCULTATION, FROM OUR SIDE

The occultation does not imply the absen any contact or communication from the city side. Rather, it means that we cannot see Imam (A.S.) face to face, neither we can talk to him directly nor we can meet him at will. As far Imam (A.S.) is concerned he is maintaining a close watch on all of us, keeping an eye on our deeds, protecting us, helping us, listening to our requests. As he himself has said in his epistle which he addressed to Shaikh Mufid (R.A.) that "We do not shun your remembrance and protection and also do not neglect you." At another place he said. "Had we not looked after you then your enemies would have overpowered you, and suppressed you." It is explained under the topic

Our Deeds' that our sinful actions are causing delay in his reappearance. Hence we must make ourselves worthy of looking at the brilliant face of Imam (A.S.) and make ourselves capable enough to have a direct meeting with him Hazrat Ali (A.S.) said "By the Lord of Ali, the Proof (of God) will remain on the earth, he will walk on the paths on the earth's surface, He will frequent the houses and palaces of the people, will keep on moving between the east and the west, will hear the chatter of the people, will greet the congregation, he will see everybody but none would see him. Finally the appointed Hour will usher and the celestial call will be heard." (Al-Ghaibal-Numani pg. 82-83, Yaumul Khalaas, pg. 139)

May our greetings and wishes and the greetings of the whole universe be upon the holy personality of Hazrat Ali (A.S.) who predicted the events to come, hundreds of years in advance. Today this saying is proved true verbatim. Such traditions are the incontrovertible proofs of the veracity of our Imams and our religion.

Imam Jafar-e-Sadiq (A.S.) said: "The Imam will disappear from among the people. Every year he will perform Hajj He will see them but they will not see him." (Kafi Vol. I pg. 339)

When the condition is such then we must always think while acting that our Imam is looking at us.

THE FORTUNATE ONES

Finally let us cast a glance on this aspect too before we conclude. It is not that Hazrat Hujjat (A.S.) is all alone and absolutely forlorn in this gloomy era of Ghaibat-e-Kubra. Although precise details are not known about such matters but whatever has been mentioned in the traditions is as follows:

Imam Zainul Abedeen (A.S.) said : "None will know about his whereabouts, neither a Wali (friend of God) nor any commoner....but that person who serves him and carries out his orders." (Behar Vol. 52, pg. 153, Ibid 53/324)

Imam Mohammad Baqir (A.S.) said : "...There is a house of Saheb-e-Amr, which is named as 'Baitul Hamd. A lamp is lit since his birth and will remain so until his reappearance."

(Ghaibat-e-Sughra, Tusi, pg. 280, Behar Vol. 52, pg. 158, Yaumul Khalaas, pg. 140)

Imam Jafar Sadiq (A.S.) said: "... There are two occultations for our Qaem, one of them is brief while the other would be prolonged. In the former occultation, his whereabouts will be known to his especially privileged Shias. While in the latter occultation only they will know his place who are his best of friends and servants in religion."

(Kafi, Vol. 1, pg. 340, Ilzaamun Nasib, pg: 81, Behar, Vol. 52, pg. 155)

These traditions evidently state that Hazrat Hujjat (A.S.) is passing his life on this very earth along with his trusted servants and loyal aides. He scrutinizes our deeds and is awaiting the order of Allah to reappear. We wish if only we were enough sincere, pure-hearted and firm believers then we could have been included in his slaves and servants.

THE EXEGESIS OF DUA -E- ALLAHUMMA KUN LE VALIYEKA

The dua of Allahumma - kun le valiyeka' is such a splendid dua which is continuously recited by the ardent devotees of Infallible Imams (A.S.), since their times. They are fulfilling their responsibility towards the master of the age and in turn are receiving spiritual and moral bliss. By the infinite grace of Almighty, this custom is prevalent among the Shias of the whole world. The spiritual and transcendent effects of this Dua could be enhanced manifold if only we are aware of its meaning and interpretation. Keeping this purpose in view this article was written so that the devotees of Ahle-bayt, Shias and awaitees of Imam (A.S.), the world over may be benefitted from it. This article is based on seven topics. They are as follows

1. The authenticity of Dua :

The eminent Shia traditionalist Siqatul Islam Shaikh Abu Jaafer Mohammed bin Yaqub Kulaini (Exp. 329 A.H.) has recorded this Dua in his magnificent book 'Al-Kafi' in the chapter on fasting' under the section of The Duas of last ten days of Ramazan' the fourth tradition being narrated by the reliable companion of Imam Ali Naqi (A.S.) viz Mohammed bin Esa bin Ubaid (AlKafi, Vol. 4, pg. 162). The great scholar Janab Sayed bin Tawoos (Exp. 664 A.H.) in his book 'Mizmarus Sabaq' (which is a complement to the book of Shaikh Abu Jaafer Tusi's work 'Misbahul Mutahajjid') quoted from the book "Amale Shahre Ramzan' compiled by the erudite Abul Faraj Mohammed bin Ali alias Ibn Abi Qurrah, (a renowned traditionalist of fifth century hijri) who through his chain of narrations quoted from Ali bin Hasan bin Fazzaal who related from Mohammed bin Esa bin Ubaid and he narrated from the Infallible Imams (A.S.).

Based on this, in most of the references this Dua is quoted from the reliable companion of Imam Ali Naqi (A.S.) viz Mohammed bin Esa who narrated from Infallible Imams (A.S.).

2- The contents of Dua :

The content matter of Shaikh Abu Jaafer Kulaini is different than that of Sayed bin Tawoos and Shaikh Kaf'ami. Following are the versions of each of the traditionalists:

A - Shaikh Kulaini wrote that this dua should be recited in the blissful night of shabe-Qadr on the 23rd night of Ramzan in the state of prostration, standing, genuflecting or in any condition. Rather in whole of Ramzan whenever it is possible, whenever it comes to mind it should be recited after praises to Allah and salwaat on the Holy Prophet (S.A.) and his holy progeny. "Allahumma kun-le waliyeka Fulan bin Fulan fi hazehis Sa'ate wa fi kulle sa'ah waliyan wa hafezan wa naseran wa daleelan wa qaedan wa aina (ainan) Hatta Tuskenahu arzaka Tauan wa tomatte ahu fiha Tawilan".

B - Janab Sayed Tawoos after writing the said period of recitation and its mode relates the content as follows:-Allahummakun-le waliyeka!Qaem be Amrek al-Hujjat ibinile Hasanil-Mahdi Alaihe wa ala abaaehi Afzalahus-Salaate-was Salaam fi Hazehis-Sa'atewafikulle Sa'ah Waliyan wa Hafezan wa Qa'edan wa naseran wa dalilan wa muayyedat Hatta Tuskenahu arzaka Tau'an wa tomatte'ahu fiha Tulan wa arzan wa Tajalahu wa zurriyatahu minal aimmatil warethenaAllaumman surho wantasir behi waj alin nasra minka lahu wa ala yadehi wajalin nasra lahu wal fatha ala wajhehi walea tuwajjehil amra ela ghairehi Allahummazhir behi deeneka wasunnato nabiyeke hatta la yastakhfiya beshaiim-minal haqge makhafata ahadim

minal khalke. Allahumma inni arghabo elaika fi daulatin karima toizzo behal Islama wa ahlahu wa to zillo behan nifaqa wa ahlahn watajalna fiha minaddoate ila taateka wal qadate ila sabeeleka wa atena fidduniya hasanatan wa fil akherate hasanataun wa qena azaban naar wajmaa lana khairad-daraine waqze annajameea matohibbo fihema wajallana fi zalekal khiyarata berehmateka wa manneka fi afeyatin Ameen Rabbal Alameenawa zidnamin Fazleka wa yadekal milaa fa inna kulla moatin yankoso min mulkehi wa ataoka yazeedo fi mulkika.

C - Shaikh Taqyuddeen Kaf'ami has also written the above mentioned preface and manner of recitation for this dua and has quoted the dua as follow Allahumma kulewaliyeka Mohammad abmal Hasan Al Mahdiyye i hadissante wa Kulle Na'ah waliyan wa haferan wa gaedan wa naeran wa dalilan wa aynan hatta tuskinahu arvaka ta'an wa tumattiahu fiha tawila"

3. The explanation Nowadays the dua which is frequently recited by the Shias is closer to the narration of Shaikh Kafami Hence we are explaining this particular version so that majority of people should be ! benefitted from it

'Allahumma' infact was 'Ya Allah' and accord- f ing to the tradition the word Allah is formed by the Al' and 'Ilah' and word 'Ilah' is derived from "walah' which implies amazement. In short it means 'Allah is that God in whose recognition all are amazed and astonished. But due to God-gifted recognition everyone recognises Him instinctively and affirms his existence.

"Kun': It is an imperative verb of Kaana-Yakuno' which means master of "Be". With the help of this word we are invoking Allah to provide Imam age and Mahdi (A.S.) with six things.

"Le-Waliyeka': 'Laam' (Le) means for and Waliye' is 'similarizing adjective' (Sifate-Mushabbeh). Which means 'Guardian' and 'Leader'. Ka is addressed to Allah. Waliyeka' means that Guardian' and 'Leader' who is appointed by You. It purports that the 'Leadership' and 'Mastership' of Imam Mahdi (A.S.) is conferred by Allah and He has made him Imam.

"Al-Hujjat-Ibnil-Hasan': According to the version of 'Al-Kafi', which is the most ancient version at this place the name of Hazrat Imam to Mahdi (A.S.) is not particularly mentioned, merely 'Fulan Ibn Fulan' is stated. So that Shias of every hands age could pray for the Imam of their times, preceding Imam Zaman (A.S.) and thus fulfill (A.S.) their responsibility towards the Imam of their times. But in the narration of Sayed Ibn Taoos it is narrated as 'Hujjat Bin Al-Hasan Al-Mahdi' and in the version of Shaikh Kaf'ami it is related as Mohammad Ibn Al-Hasan-Al-Mahdi. It can be inferred that this version is narrated by the scholars and they have replaced 'Fulan bin Fulan' by the name of Imam Hujjat ibn Al-Hasan is the title of Imam (A.S.) and Mohammad ibn-Al-Hasan is his name. Since in some traditions mentioning the name of Imam (A.S.) is prohibited hence it is better to remember him by his title of Hujjat ibn Al-Hasan.'

Salwatoka Salwaat is derived from the word 'Salwa' which means invocations for mercy of Allah. The infinite mercy and grace of Allah is sought.

'Alaihe Wa-Ala-Abaeh' Ala means upon and 'he' is a pronoun, in both the places it refers to Hazrat Mahdi (A.S.).

'Aaba' is a plural of 'Ab' which means the forefathers of Hazrat Mahdi (A.S.). From the Holy Prophet (S.A.) upto Imam Hasan Askari (A.S.) all infallible predecessors of Imam (A.S.) are included in this word.

'Fee-Hazehis-Sa'ate-Wa-Fi-Kulle-Sa'ah':Sa'ah' is derived from the word Sau', which hints at time, hour are fulfilling or age. Hence the phrase implies 'at this hour and every time.'

Waliyan': As it was said that it means 'Guardian' and 'Master'. By this it is intended that 'O God You be the Guardian and Master' of Imam (A.S.) and handle his affairs.

Wa Hafezan': The word 'Hafiz is a derivative of word 'Hifz', which means protection from every danger, calamity and hardship. This word points toward the recognition of Allah. Since all the Prophets and Imams (Peace be upon them all) were role-model for the mankind hence despite all their powers, knowledge and wisdom they were humans. They were eating food, marrying, falling sick and aft flicted by other worldly difficulties. Even they had to pass through childhood, youth, old age and finally embraced death... or were killed at the hands of the enemies.... In this dua we are supplicating with Allah to protect our beloved Imam (A.S.) from all sorts of difficulties and hardships.

'Wa-Qaedan': 'Qaed' is a derivative of word Qud', which means 'Leadership and Guide'. According to the dictionary it refers to the person who holds the reins of horse and walks in the forefront'. Since 'leader' also leads the people hence he is called 'Qaed'.

'Wa-Naseran' : Nasir is derived from the word "Nasr", which means 'help' and 'assistance'

"Wa Daleelan' : 'Daleel' is from the roots of 'Dalla-yadullo', which means 'Guidance. It is for this reason that Guide is called 'Daleel'.

'Wa-Aynan': It means 'Protector'.

'Hatta Tuskinahu-arzaka-Tau'an': 'Hatta' means 'until', 'Tuskin' is from Sukoon'. Tau'aa' means obedience', 'Arzaka' means your earth'. Hence it means that 'Until he remains on earth (the inhabitants) should be obedient to him. After the reappearance of Imam (A.S.), the whole earth will be ruled and governed by Imam (A.S.).

Wa Tumattiahu-Fiha-Tawila : Tumattio' is from 'Mata', which means to be 'favoured'. 'Fiha' is pointing towards the earth', Tawlia' means 'prolonged', this means that the duration of his rule should prolong. This sentence clearly be shows that 'Bada' can occur in the duration of the rule of Imam (A.S.) and the stipulated period (7 years, 9 years, 40 years or 70 years) could be the increased. No duration is the final word.

Through these sentences of Dua we are asking for eight things for Imam (A.S.) from Allah. The concluding phrases of dua are the actual spirit of Dua and infact the virtual aim of the Dua.

These eight things are:

1) The Guardianship of Allah for Imam (A.S.). 2) The protection of Allah. 3) The Leadership of Allah for him. 4) The aid and assistance of Allah. 5) The Guidance of Allah. 6) The vigilance and security of Allah. 7) The dominion of Imam (A.S.) on earth. 8) The elongation of his rule.

This is absolutely evident that seeking these things for Imam (A.S.) from Allah does not mean that, God-forbid he has been forsaken by God. Or he is needy of our supplication. The purpose

of this does dua is that the bounties and graces of Allah are infinite and unlimited hence by constant supplication it may be enhanced because these favours may be unlimited according to our thinking but for Allah they are limited. As in the case of Salwaat on Mohammad (S.A.) and his holy progeny, we are seeking enhanced blessings and mercy of Allah on them through Salwaat and this Salwaat is that Dua which is never rejected.

These invocations are real application of monotheism. Man may attain the highest peak of glory and achieve the exalted grades but will always remain in need of his Creator. At no stage he can ever become independent of Allah. As Allah, Himself has said:

"O Yemen! You are all destitute towards Allah and Allah is affluent the Praised One."

(Fatir:15)

Hence these supplication never imply that the heavens and Holy Prophet (S.A.) and his holy progeny (A.S.) are in need of our dua, rather it purports that they are in need of the blessings of Allah and this is monotheism in true sense. Hence, through this dua not only are we asking for increased blessings of Allah for our Imam (A.S.) but we are also expressing our affection and adherence towards this holy family through this dua.

4 - The Literal translation of dua.

O Allah! This time and every time for your friend, Hazrat Hujjat Ibn Al Hasan (peace be upon them), be a Guardian, a Protector, a Leader, a Helper, a Guide and a Securer until you confer upon him the dominion on this earth and all the inhabitants of the earth become obedient to him and favour him for a very prolonged duration

5- The Occasion of Dua.

It was mentioned earlier that this dua is a part of a particular Aamal of the 23rd night of Ramazan. But it can be recited anytime in the whole of Ramazan or wherever it is remembered. Although it is included in the Aamal-Shabe-Qadr, it is not particular with this night alone. It can be recited anytime round the year. Keeping this thing in view, it can be recited in standing, sitting or prostrating positions at any time. Hence this auspicious dua should be recited in Qunoot, Taakibate-Namaz, Nawafil or whenever we get an opportunity for the same. Our responsibility does not cease with recitation for once, rather it should be constantly recited.

6- The Manner of Recitation.

No particular manner or mode has been suggested in the traditions in context with the recitation of this Dua. Only this much is said that after praises to Allah and salwaat on the Holy Prophet (S.A.) and his holy progeny this dua should be recited, Hence at least this much should be observed by us.

7- The Effects of Dua.

This dua is full of invocations seeking favour of Imam Mahdi (A.S.) and it also has many spiritual effects:

a) It increases contact, love and hearty attachment with Imam (A.S.) and as much it is recited that much love is increased. Also, love towards Ahle Bayt increases which results in moral reformation in this world and salvation in the hereafter. Imam Ali Reza (A.S.) relates from the Holy Prophet (S.A.) that: “The one who desires to meet Allah in such state where his belief is perfect and his Islam is complete must love Hazrat Hujjat Sahebuzaman, (A.S.).”

(Behar, Vol. 36, pg. 296, tradition no. 125).

b) The recitation of this dua reminds of Imam Mahdi (A.S.) and it is one of the duties of a Muslim of every age to remember the Imam of his time regularly and not to forget him even for a second. Thus we can fulfill our responsibility by reciting this dua. It is said in dua-e-Nudbah that:- “May my life be sacrificed for you! Though you are away from our eyes, no gathering is devoid of your remembrance. May I be your ransom. Though you may be far away from us, your remembrance is not.”

c) This dua is for the safety and well being of Imam Mahdi (A.S.) because it is in the Power of Allah to accept the dua, change the circumstances, destiny, Bada etc. Hence we are asking for enhanced protection and security from Allah.....

We are always praying and wishing that Hazrat Wali-e-Asr(A.S.) should remain safe and secure from all sorts of calamities and hardships. No grief or sorrow should strike him. This is the least which a friend desires for his beloved. While the same desire is intense for the Ahle bayt (A.S.).

d) If we will pray regularly for Imam (A.S.) then certainly he too will respond and reciprocate to our feelings and remember us in his duas because he is a generous master, the son of a generous father. What else can be imagined as a greater bounty or blessing than the dua of Imam (A.S.)? The conclusion is that it is imperative upon all of us to regularly recite this dua . Through the medium of this dua we must ask from Allah for the best of bounties and favours of Imam (A.S.). Also, we should desire that Hazrat should remain safe and secure under the impregnable tutelage of Allah, and ask Allah to enlighten our spirit and gladden our heart by the remembrance of Imam (A.S.) and invoking salwaat on him.

In 1398 A.H. Late Ayatullah Agae Sayyed Abul Qasim Khui (A.M.) said in Najaf to a scholar from Tehran that “For the last 50 years I am reciting this dua regularly in the Qunoot of all my daily obligatory prayers.”

The False Claimants Of Deputyship of Imam Mahdi (A.S.)

Hitherto we have read about the false claimants of Mahdaviyat in various articles and more or less we are aware of their lives and times. In the history of Islam some men were such who claimed the 'Special Deputyship' of Imam-e-Zamana (A.S.) but the divine chastisement descended on them in such a way that their names disappeared into the oblivion. But history has neatly preserved their names in its indelible annals, only to expose their mischief for the common masses, so that they may become aware, learn a lesson and may not commit the formidable mistake of claiming the deputyship for themselves. In Islamic parlance deputyship means 'representation and deputy means "representative and plenipotentiary'. Hence the deputy of Imam (A.S.) means that he is an intermediary between the people and Imam (A.S.). This implies that he conveys the message of Imam (A.S.) to the people, refers the questions and problems of the people to Imam (A.S.) and in turn delivers the replies and solutions given by Imam (A.S.) to the people. He is known as 'the Deputy of Imam (A.S.)'.

The Types Of Deputyship

There are two types of Deputyship: (1) Special Deputyship and (2) General Deputyship. Special Deputyship purports that some person is appointed as a deputy of Imam (A.S.), directly by Imam (A.S.) himself with his name. Then this person is the special deputy of Imam (A.S.). He is given the right to contact Imam (A.S.) directly whenever he deems fit or whenever they were faced with an unsolvable problem or some calamity befell them. The series of special deputyship continued upto 329 A.H. This era, where special deputies met Imam-e-Zamana (A.S.) directly is known as Minor Occultation (Ghaibat-e-Sughra). The period since 329 A.H. upto this date and uptill the reappearance of Imam Mahdi (A.S.) is called The Major Occultation (Ghaibat-e-Kubra). Those scholars who are executing their tasks as deputies of Imam-e-Zamana (AS), in this era, are known as 'General Deputies of Imam (AS) Particularly those highly learned jurists (Marjae Taqleed) are 'General Deputies' of Imam (A.S.) then whosoever claims special deputyship in Ghaibat-e-Kubra is a blatant liar. Although the special deputyship was assigned by Imam (A.S.), but of course it was approved by Allah and since this status was regarded as very sublime and high and hence some wayward, greedy, wanton, power crazy and naive persons who wanted to enjoy the privileges of this position claimed special deputyship. Allah disgraced and defamed them by unmasking their true faces. In this article we shall briefly mention the life-sketch of such imposters, who mendaciously claimed the special deputyship and were declared as apostates forever. As the list of false claimants of Mahdaviyat is longin history, so is the list of false claimants of special deputyship.

The Special Deputies and Intermediaries

Since the special deputies were an intermediary between the common populace and Imam (A.S.) and conveyed the messages and solutions to the problems from Imam (A.S.) to the people. Hence even these false claimants also claimed to be intermediaries and consequently a whole lot of naive people rallied around them. Shaikh Mufid (A.R.) and Shaikh Tusi (A.R.) in their respective books 'Al-Ghaibat, Sayed Mohsin Jabal Aameli in his book "Ayanush Shia' and

Allama Majlisi in his book 'Beharul Anwar' have recorded the life history of some of the false claimants of special deputyship. A few of those imposters are mentioned over here:-

1 - Abu Mohammed Hasan Shariee: He was the first person to claim the special deputyship. He was regarded as the companion of Imam Ali Naqi(A.S.) and Imam Hasan Askari (A.S.) during their respective times. Though he claimed the most coveted post but was not benefitted to the least because he desired for such a position which was already decided by Allah and His Prophet. This infamy and ignominy became his lot. Imam (A.S.) cursed him in his Epistle and Shias were told to keep aloof from him thus his infidelity was disclosed and his fate was sealed. (Ayanush-Shia, Persian Translation Vol. 4 pg. 59, Beharul-Anwar Vol. 5 pg. 367) There is also a sect named after Shariee by the name of Shuraiyye. They are considered as Ghulaat (extremists) and Hululiye (believers in incarnation).

(Khandaane-Naubakhti by Abbas Iqbal pg: 235)

2 - Mohammed bin Naseer Numairi: He claimed deputyship in the tenure of the second special deputy Mohammed bin Usman. In short, he claimed for the position of Janab Mohammed bin Usman Amri but because of his apostasy and paganistic claim Allah the Almighty disgraced him. Mohammed bin Usman Amri also cursed him. When he learnt of this he went to the house of Amri for apology but was not allowed to enter the house. He not only claimed the deputyship but also claimed for prophethood. He was also one of the extremists, was convinced of the divinity of Imam Hadi (A.S.) and posed as a Prophet sent by him. Unfortunately some persons gathered around him too and a new sect came into existence by the name of Numairiyyah'. He opined that marriage was permitted with 'Mahram' (those ladies with whom Islam has forbidden the marriage viz. mother, sister, daughter, grandmother, granddaughters, nieces, aunts, etc.) also considered homosexuality as permissible. Mohammed bin Musa Hasan bin Furaat promoted his religion. When he grew old, his tongue was literally tied and hardly he could speak anything. When people inquired of him about his successor. He grumbled: "Ahmed". Nobody could understand anything and as a result his followers were divided into three groups. A group followed his son Ahmed, while another went after Ahmed bin Mohammed bin Musa Hasan bin Faraat and the third group made Ahmed bin Abil Husain bin Bashr their leader

(Awamesh Shia Persian translation, pg: 959-60, Behar, vol 37. pg: 367)

3 - Abu Tahir Mohammed bin Ali bin Hilal: Abu Tahir was enumerated among the companion of Imam Hasan Askari(A.S.). But he denied the deputyship of Mohammed bin Usman Amri and claimed the same for himself. It is reported that he was having some 'Sahme Imam' with his himself which he did not give to Mohammed bin om Usman Amri and claimed the deputyship for ate himself. The Shias rebuked and lambasted him on and later an Epistle came foreboding his fate of destruction.

(Al Ghaibat-Tusi, pg. 260)

4 - Husain bin Mansure Hallaj: He was al Bezai Sufi and wanted to preach his ideals in the centres of Shias like Qum and Baghdad, which were prominent in the time of Ghaibate-Sughra. Thus to achieve his end he extensively travelled in Shia cities and made some followers. When he reached Qum and while during the course of meeting with Shia Scholars he introduced himself as a special deputy, he was condemned severely and had to flee from Qum. Infact Hallaj harboured animosity towards the clan of Naubakhti and when in the year 305 A.H., Janab Abul

Qasim Husain bin Rauh Naubakhti became the third special deputy then in order to give vent to his enmity he claimed the deputyship of Imam (A.S.). Hallaj was very cunning and crafty. He planned to win over Abu Sahl Ismaile-Naubakhti who was himself an honoured elder, a pragmatic scholar and an influential statesman. He wielded a tremendous clout among the masses and in the court. Hallaj knew that if he would convert then a big chunk of people will come under his command. Thus he wrote to Abu Sahl: "I am a deputy of Sahebuz Zaman (A.S.) and am instructed by his honoured self to write to you and whatever Imam (A.S.) has decided. I should aid and assist you so that you may believe in him and may not grope into doubt and scepticism." Abu Sahl was intelligent enough to read between the lines. Hence he gave a quixotic reply. "I have heard a lot about your miraculous abilities and hence I seek a solution from you for a minor problem of mine. I am in love with my maid and many of her clan-men are under my influence. But the problem is that I cannot express my love to her because on any Friday if I miss to dye my mane then perchance my old age will be revealed and she will dump me for good. This is the only problem which is constantly harassing me, I wish if I could get rid of this problem. If you could turn my grey hair into black then I will accept your invitation wholeheartedly. I will be convinced of your beliefs and moreover I will preach your ideology." When Hallaj read this shrewd reply of Abu Sahl, he understood that he could not achieve his aim and thus was disappointed from Abu Sahl. Abu Sahl scoffed at his apostasy and disbelief and castigated him to an immeasurable extent.

(Khandane-Naubakhti by Abbas Iqbal, pg. 111 to 114 quoted from Ghaibat, pg. 261 & 262, Shaikh Tusi and Fehriste Tusi, pg, 233)

5 - Abu Jafar Mohammad bin Ali Shalmaghani: He was popularly known as Ibn Abil Azaqir. He was very much revered among Bani Bastaam for Hussain bin Rauh Naubakhti, the third deputy himself has accorded honour to him, because initially Shalmaghani was a genuine believer and had written a lot many books based on Shia beliefs. The books were accumulated and approved by Hussain bin Rauh Naubakhti. He was astrayed from the right path when Hussain bin Rauh Naubakhti went in reclusion for a while. In this period Hussain bin Rauh made him his deputy so that he may serve as a link between the masses and Hussain bin Ruh. His aberrations began in Zilhajj of 312 A.H. and in the same year an Epistle was received from Imam (A.S.) cursing him to the core. (Khandane-Naubakhti pg. 418) Whatever paganistic ideas and falsehood he was spreading among Bani Bastaan he was ascribing the same towards Hussain bin Ruh. When Hussain bin Rauh got this intelligence, he immediately wrote to Bani Bastaan to curse Shalmaghani and drive him off. But Bani Bastaan did not react because somehow Shalmaghani convinced them that because he had exposed Hussain bin Rauh hence he has written such a letter against me. He also added that it is such a closely-guarded secret that its truth will not be grasped except by the Ulul-Azm Prophets of Great Angels or those believers whose faith has been tested: When Hussain bin Ruh learnt of such mendacious statements of Shalmaghani he again wrote to Bani Bastaan to curse him and remain aleef from him: When Bani Bastaan showed this letter to Shalmaghani, he started weeping and wailing and said, "The meaning of Hussain bin Ruh's words are profound the depth of which could not be understood. As he had written curse (La'nat) bin upon me which implies distancing from the wrath (A. of Allah' and not from mercy of Allah. Now I have been recognized my actual position." But when this his

crocodile tears could not affect Bani Bastaan then he started dabbing his face with sand and started expressing remorse over himself in these words:

"Alas! If only you would have kept this secret." When the people did not trust him anymore. He maintained a stiff silence for a while and then declared that the spirit of Holy Prophet (S.A.) had incarnated into Mohammad bin Usman Amri, the 233rd spirit of Hazrat Ali (A.S.) has entered into Hussain Ali bin Ruh and the spirit of Fatema Zahra (S.A.) has incarnated into Umme Kulsum, the daughter of Mohammad bin Usman Amri. When Hussain bin Ruh heard of this he remarked that: "All such talks of Shalmaghani are pure infidelity and apostasy. He wants to attract the people towards himself so that next he can claim of Divinity and say that Allah, he Almighty has entered into his body." The Epistle which was received from Imam-e-Zamana (A.S.) in 312 AH, stated that: "May Allah bestow on you recognition of goodnesses, prolong your life, make you aware of all his goodnesses. May you end be on righteousness and your intentions be sincere. May Allah provide your all brethren with desire of doing good. Well, Mohammad bin Ali known as Shalmaghani has turned apostate and deserted Islam. He is heretic who ascribed falsehood to Allah. He has committed a major sin of calumny."

(Ghaibat, Shaikh Tusi, pg. 253 and Beharul Anwar, Vol.51/380)

No sooner this Epistle was received the Imamiyyah Scholars of Baghdad dumped and Shalmaghani. He was cursed and condemned in every gathering. When he saw this, he approached some Shia veteran scholars and implored them from arranging a meeting with Hussain bin Ruh. He proposed that if fire descended from the skies and it does not engulf Hussain bin Ruh in itself then he is on the right path otherwise my claim is genuine. When the Abbaside Caliph Razi Billah heard this proposition he passed the orders for Shalmaghani. Thus in 323 A.H. he met his end.

(Ayanush Shia (Persian), Kitab al Imam Mahdi al Muntazar, pg. 63)

6 - Abu Bakr Mohammad bin Ahmad bin be Usman Baghdadi: He was a nephew of Mohammad bin Usman Amri, the second deputy of Imam (A.S.). He claimed the special deputyship and he was consequently cursed by Imam (A.S.) through his Epistle.

7 – Ahmed bin Helal Karkhi: He was enumerated amongst the companions of Imam Hasan Askari (a.s.). He rejected the deputyship of Mohammad bin Usman. Imam (a.s.) has cursed his epistle.

The Conclusion: When the lives of these false claimants are observed closely then it can be inferred that the majority of these imposters were once among the companions of Imam (a.s.) but at the last moments of their life they were deprived of the love of Ahle bait (a.s.).

By Why? Only because they yearned for power, and position and their craziness so increased that they turned away from righteous representatives of Imam-e-Zamana (a.s.) and claimed the special deputyship for themselves. It was here that their intellect deserted them and their yearning for position sealed their fates eternally.