



Special Issue

AL-QAEM AL-MUNTAZAR

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OAllah! Through him, establish the truth
and erase the falsehood.

(Dua-e-Nudbah)

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

Turmoil

Since the creation of this world, when the offspring of Hazrat Adam (a.s.) began inhabiting the earth under the light of intellect and guidance, and took measures to establish supremacy over others, the elements of turmoil and mischief became apparent in human life.

When human civilization took its first step, Haabeel was killed by Qaabeel and this created an upheaval on the earth. The wickedness of Qaabeel continued to find all its elements spanning for about four centuries after Haabeel was buried.

After passing through the tumultuous waves of time, the history of second Adam i.e. Hazrat Nuh (a.s.) was penned down. The result was the great deluge wherein the upheaval established its signs to the extent that his son denied the belief of his father in the divine religion saying that the deluge that comes from your Allah cannot reach the height of the mountain and thus, he sought protection from divine retribution by climbing the mountain. At last, Allah had to comfort His apostle saying that "He is your son but not your progeny". The far-reaching effects of this upheaval were underestimated till we realised that there are certain external factors that can separate a father from his son. Going ahead, we also saw that a son dissociated himself from the misdeeds of his father, Mohammad ibn Abu Bakr is a case in point.

Gradually, as the time advanced, the upheaval with all its brazenness continued to emerge in a way that it became evident in all the civilizations of the world. Here, it would be appropriate to mention a few of its innumerable methods and ideologies.

All the countries of this world since ages have followed either of the four patterns of rulership: Monarchy, Democracy, Socialism, and Dictatorship (of which Hitler and Mussolini are on top of the list).

At one time, such form of government was also found in Greece, Rome, and other countries. Several books have been written regarding this, but we do not find any such country where all the elements of mischief, right from the beginning till today, cannot be seen. Just by

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changing clothes, a person's temperament, behaviour, attitude, approach, ethics, etc. does not change because it is in his nature. But it is always the common masses that bore the distortion, exploitation, cruelty, and violence. The smoke of rebellion continued to rise in every era thereby creating disorder in the society. This anxiety never ended, and people struggled to find peace for themselves.

In the seventeenth century, the government was taken away from Church (i.e. religion), monarchy was limited to just represent the divine religion (i.e. limited to religious arena) and a new model of democracy was put into practice.

In a nutshell, the intellectuals of the world came forward to form a structured government, but none of them proved to be effective. Inequality, poverty, misappropriation, the ever-widening gap between the rich and poor is seen everywhere. The representative of the feudal lords, who hold the reins of the government, ruled as per their interests and any sort of emerging rebellion was suppressed with military power. Here, a question arises as to "Has Allah not arranged for a land free of corruption, oppression, and inequality and that which provides a dignified atmosphere, ruled by individuals of high intelligence and ethics? And is there a path where people can write their own history?"

The Creator, who created human beings and excelled them over other creatures, established a series of leaders and guides for them since their creation and provided all the necessary means and resources of guidance for them. He instilled capabilities in

their innate nature to resist this turmoil and avoid its traps. He established the rulership of such guides over the world, on whom blessings descend and they never go astray and established signs, in the light of which they continue to move on.

Holy Quran is the word of Allah, and it says:

"Certainly, We sent Our Messengers with clear arguments, and sent down with them the Book and the Scale, so that people may conduct themselves with equity."

(Surah Hadid (57), verse 25)

Were human beings to tread this path of the pleasure of Allah, this transient world would be a prologue and a source of divine rewards and pleasure in the hereafter. This path is known as the "right path", the travellers of which partake of great bounty without any fear or danger. This is the path where the turmoil often attacks but those with intellect quell and subject it to degradation and eternal punishment.

To complete the argument, it is necessary to mention the history of resistance of the virtuous ones to this turmoil.

Firstly, let us clarify that there is a difference between invasion and turmoil. In invasion, the two armies directly confront each other whereas turmoil disrupts the internal law and order of the nation. The foreign forces instigate a particular group against its government to make it weak. This is one form of turmoil. The oppressive rulers coerce the minorities, who continue to fail their sinister plans by continuing to tread the

goodness. This is that right path that Allah has paved for His Prophets and successors in every era. Allah establishes His supremacy through this small number of individuals who have always instilled fear in the hearts of the tyrants. Soon, a time will come when a person, an embodiment of divine power, would reappear and put an end to all the corruption and mischief on this earth and fill it with justice and equity.

The nation of Hazrat Nuh (a.s.) pelted stones at him so much that the zenith of human patience and forbearance came forth. However, after the deluge of revenge, only eighty humans survived. It is a matter of profound thought and concern as to how Holy Prophet (s.a.w.a.), with the ark of Hazrat Nuh (a.s.), set an example of salvation for his nation upon martyrdom of Imam Husain (a.s.). Undoubtedly, Karbala is an ark of salvation. Is not the oppression of Hurmula (l.a.) along with his three-pronged arrow obliterated? But even today, the elegy of Janab Ali Asghar (a.s.) melts the heart of even the most hard-hearted person.

For the sake of brevity, we mention that at the time of reappearance of Imam Mahdi (a.t.f.s.), the mischief of the oppressors would have increased greatly, when the inheritor of Zulfiqaar will put them under it while saying that this is just a beginning of their punishment. The annals of history are filled with innumerable turmoil and conspiracies of evil minded, at the same time, on the other hand, we also have the caravan of the righteous and virtuous. Their

leader guides them like the sun behind the clouds, providing them the much-needed courage, enthusiasm and intelligence.

O our Master! How many innocent people are being killed by these mischievous rebellions. We earnestly plead to you for the early reappearance of Imam Mahdi (a.s.). Imam (a.s.) has ordered us to patiently await his reappearance. As a nation, we have been awaiting our Imam (a.s.) for ages, enduring all the atrocities and have entrusted our lives to him.

Allah instructs us in Holy Qur'an to await and declares Himself among those who await. However, only those put to test by Allah shall be delivered in the end. It is the word 'awaiting' that brings us comfort during this intense trial though it is the most difficult thing to perform while being considered akin to death. Our salutations to our Imam (a.s.), who encourages us to await and gives us the opportunity to live a tranquil and peaceful life in this era of oppression and corruption.

O, the one who always keeps an eye over us like an affectionate father! When we feel the true sense of 'awaiting' in the depths of our hearts, we realize that the one we are awaiting, continues to bless us with numerous bounties every moment. O my master! When we say "Yaa Saahebaz Zamaan Adrikni" during hardships, the tears that roll down our cheeks are a witness to the fact that it is only through you, that we will get rid of these hardships.

Why this negligence? Until when?

The meaning of the word “negligence” has been reserved for the nation whose guidance lies in the tradition of Holy Prophet (s.a.w.a.) that there will be twelve caliphs after me and the last of them will rise to establish justice and equity in this world. With this distinction, we wish to address those who are associated with Ahle Bait (a.s.) since the beginning.

Negligence here, is based on the effects of the developments that happen, both internally and externally. There is no one in our community who is not attached to his Imam because no matter however misguided he be, as soon the name of our Imam (a.s.) is mentioned, he either stands in his reverence or places his hand on his head bowing. However, if we look closely at the global background of our nation, even though it believes in hereafter, it falls prey to the pomp and splendour of this world. The global background of today's external world, by the efforts of our writers, preachers, and translators through their compiled books, have been informed to us in the light of the teachings of Holy Prophet (s.a.w.a.) and actions of our true leaders. We want to draw the attention of our readers towards the relentless efforts of our scholars in awakening us from the above-mentioned negligence.

We firmly believe in the truth of religion, and we know that the religion is better for us in every aspect and our betterments are hidden in it.

Now a very important question here is, despite our profound belief, why do we not benefit from religion? Why do we not find

peace and satisfaction in religion instead face humiliation from society while overcoming our problems?

It has become our demeanour to consider ourselves innocent and shift the blame of our misdeeds and negligence to Shaitan.

The question here is “Is the Shaitan so dominant over us that we are helpless before him and we have no authority over ourselves, or do we by ourselves not want to be free from his clutches?”

We do not consider such issues seriously and pass by them too quickly, assuming that our inattentiveness will absolve us of our responsibilities.

Negligence never justifies shortcomings

Is there anyone who is unaware that one day he has to die irrespective of his religion and belief, even the one who rejects all religions, is certain of his death. He knows that one day he has to depart from this world, but despite knowing this fact, he lives as if death will never approach him. He must have visited many tombs and graves and attended many funerals but continues to remain heedless. If people would have been even slightly attentive to it, the state of the world would be different from what it is now.

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

“I have not seen anyone sceptical about a certain event more than the man that every day slips from his hands and

brings him closer to death, yet he is deluded by the world. He is not willing to give up his desires and pleasures. Had the son of Adam not been surrounded by his sins, had death been the only event that scatters his very existence and separates him from others and mourns him, then also it was imperative for him to keep away from those things that are going to exhaust him. We are so oblivious to death as if we are never going to see it. We are so immersed in the world and its pleasures that we do not think of reckoning and the consequent punishment."

(Da'aaemul Islam, vol. 1, pg. 222, Al-Mau'ood, issue 12, pg. 6)

We continue to see the departures with our eyes every day and participate in the funerals of our loved ones, the sound of wailing is raised from their homes. We see the demise of all around us, be it children, the elderly, from all walks of life. Yet we behave as if we are never going to counter death.

Can we absolve ourselves from the reality of death by shifting the blame on Shaitan and free ourselves from our responsibilities?

Is Shaitan strong or weak?

One of our approaches is that we never take ourselves to task for our blemishes and always blame others for it, we present ourselves as if we were forced into and did it under coercion. In this way, we consider ourselves free from all kinds of accountabilities.

Due to this approach, we hold Shaitan responsible for all our faults. We render ourselves weak and powerless in front of

Shaitan and declare him to be too powerful.

This is also a kind of deception, a self-delusion, whereas the Holy Quran forbids us from worshiping Shaitan, thus:

"Do not worship Satan."

(Surah Maryam (19), verse 44)

Further, it says:

"Surely, the strategy of Shaitan is weak."

(Surah Nisa (4), verse 76)

The interesting point here is that Shaitan has absolved himself of taking responsibility of our sins. Shaitan himself states:

"And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment."

(Surah Ibrahim (14), verse 22)

Thus, the cause of our negligence is not Shaitan but we ourselves. It is we who bank on the false assurances of Shaitan and turn away from the true promises of Allah, the Almighty. Shaitan is not powerful, but it is we, who unnecessarily feign to be weak before him. We are powerful due to our faith in Allah, the Almighty and are negligent of our strength and faith and the cause of this negligence is the love of the world and its pleasures.

Strong Refuge

Allah, the Almighty says:

“Say: Then Allah’s is the conclusive argument.”

(Surah An’aam (6), verse 149)

Allah, the Almighty, on account of His infinite mercy, has made such arrangements that He has closed all the doors of excuses and pretexts on us. Allah, the Almighty has provided the best means to be safe from Shaitan and all other deceptions. Such exceptional possibilities have been bestowed upon us that can give us victory and dominion in every field. Hence, Allah, the Almighty has closed all the doors of excuses and justifications.

Allah, the Almighty has provided us with the best opportunities and great treasures, it is up to us whether to use them or not. Now, if someone, despite having the access to infinite treasures, does not partake of them and instead remains negligent and continues to express his poverty and destitution, who then is responsible for this poverty and misery? Allah, the Almighty has bestowed us with some exclusive treasures and sources of power, some of them are as follows:

- 1) **“Intellect”** – By which we can distinguish between good and evil.
- 2) **“Free will”** – Along with the distinction between good and evil, we have the “free will” to choose either of them.
- 3) **“Intention”** – After choosing, one can intend to act upon it.
- 4) **“Strength and power”** – Our limbs and intellect have been given enough strength and power to put our intentions into action. If eyes have been given the power to see, then the power to control the eyelids has also been given.

- 5) **“Prophets and Messengers (a.s.)”** – Allah, the Almighty has declared humans as the noblest of all creatures by blessing him with immense treasures of intellect, intention and free will. Allah, the Almighty wants man to tread the path of happiness and paradise and not be consumed by hell.

Allah, the Almighty also knew that the carnal desires of man and his love of the world are so enticing that despite being armed with such powerful weapons, he feels weak and becomes negligent of these treasures. Hence, Allah, the Almighty turned further merciful and graceful on man and to awaken him from his slumber of negligence and to make him realize the blessings bestowed upon him, He sent Prophets and Messengers (a.s.) who were divinely trained possessing divine knowledge so that they can guide man towards the path of salvation leading to the heaven and that man does not suffer divine punishment due to his negligence.

- 6) **“Imam-e-Asr (a.t.f.s.)”** – Along with all the above-mentioned blessings and abundant treasures, Allah, the most merciful and gracious, has provisioned a very stable fortress and an impregnable refuge in every era with the blessed existence of a holy infallible and in this era, it is the blessed existence of Imam Mahdi (a.s.).

In the traditions, this impregnable refuge is described as follows. For the sake of brevity, we quote six of them as follows:

(1) “Kahf al-Wara” (Refuge for the creation)

In Ziyaarat-e-Jaame-a-Kabeera, Ahle

Bait (a.s.) have been mentioned as “Kahf al-Wara”. “Kahf” means cave, hence “Ashaab-e-Kahf” means the “companions of the cave”. A cave is a place where man remains safe from external calamities. Imam (a.s.) is the universal representative of Allah and His refuge. Having a place of refuge is one thing and taking shelter in it is another.

Allah, the Almighty has declared the blessed existence of Hazrat Wali-e-Asr (a.s.) as the place of refuge for the entire universe. Now, it is our responsibility to enter into it by acknowledging his Imamate and Wilayat.

(2) Safety for the earth

Hazrat Imam Zainul Abideen (a.s.) says:

“We are the Imams of the Muslims, the proofs of Allah over the entire universe, the leaders of the believers, the guides for the people with illuminating forehead, the master of the believers.

We are the cause of security for the people of the earth just as the stars are for the inhabitants of the sky. We are the ones through whom Allah, the Almighty has prevented the sky from falling on to the earth by His permission. Due to us, the earth has embraced those who live on it. Due to us, rains and blessings descend, and earth unravels its bounties. If one of us is not present on this earth, then the earth will sink along with its inhabitants.

Then Imam (a.s.) said:

Ever since Allah, the Almighty created Adam (a.s.), this earth has never been devoid of the proof of Allah, be he visible and apparent or occult and concealed, and this will be so until the

Day of Judgment. Was it not for the proof of Allah, none would have worshipped Allah, the Almighty.”

(Kamaaluddin, vol. 1, pg. 207; Amaali Shaikh Saduq (a.r.), pg. 112 quoting from Mikyaalul Makaanim, vol. 1, pg. 93, h. 213)

Everything mentioned in the above tradition is the proof of the blessed existence of Hazrat Hujjat ibn al-Hasan al-Askari (a.s.). Today, he (a.s.) is the means of peace and harmony for all the inhabitants of the earth. The world subsists because of him, and all the blessings of the earth are because of his divine existence. Today, wherever Allah is worshiped in the world, it is because of him (a.s.).

Many more traditions on this topic have been narrated from Holy Prophet (s.a.w.a.) and the Holy Imams (a.s.). For the sake of brevity, we will not be mentioning them here.

(3) Protection from calamities

It is narrated by a servant named Nasr that:

“Once I was in the service of Hazrat Imam-e-Zamana (a.s.) when he (a.s.) was in the cradle. He (a.s.) said: Bring the red sandal. I presented it to him. He (a.s.) said: Do you know me? I said: Yes, you are my master and leader and the son of my master and leader. Imam (a.s.) said: I did not mean this. I said: Then please enlighten me. Imam (a.s.) said: I am the seal of the successors and due to me, Allah, the Almighty wards off the calamities from my family and my Shias.”

(Mikyaalul Makaanim, vol. 1, pg. 91, h. 207. The author of Misbahul Lughat has written on pg. 72 that here, calamity refers to that affliction that melts (ruins) the body.)

Thanks to the blessed existence of Hazrat Wali-e-Asr (a.s.), not only the minor calamities but the most severe catastrophes that endanger our very existence, are warded off.

Availability of medicines is one thing, and its proper use is a different thing. The existence of such a revered Imam is the great bounty of Allah. It is on us to benefit from his blessed existence. We encounter calamities because we do not turn towards to our Imam Hazrat Hujjat bin al-Hasan al-Askari (a.s.). We cannot absolve ourselves by placing the blame entirely on Shaitan. It is now time to wake up from the slumber of negligence if we have not done so far.

(4) Protection (from sins) and a place of refuge

Dua-e-Nudbah is one of the most prominent supplications in the era of occultation, and it is highly recommended to recite it every Friday. Our scholars have confirmed its authenticity. In the last part of this supplication, we read thus:

“O Allah, we are your servants who are desirous of Your representative (on this earth) who has been mentioned by You and Your Prophet.

Whom you have created as a guardian and a refuge for us.

You have appointed him as the source of our security and refuge.

And whom you have appointed as Imam for the believers amongst us.

So, convey our greetings and salutations to him.”

The five attributes of Hazrat Wali-e-Asr (a.s.) mentioned in the above sentences of Dua-e-Nudbah are those which Allah, the

Almighty has placed in his blessed existence for us. They are as follows:

- 1) **Ismat** – Ability to protect from sins, a means of staying away from sins.
- 2) **Malaaza** – Fortress, place of refuge.
- 3) **Qiwaama** – Life, support of life.
- 4) **Ma’aza** – Place of refuge.
- 5) **Imam** – Imam, guide, leader.

Allah the Almighty has declared Hazrat Wali-e-Asr (a.t.f.s) as the strongest fortress for the whole world to be safe from sins and all kinds of calamities. This fortress is so vast that the entire universe can take shelter in it. At present, the primary cause of all the problems in the world, rather the only cause, is neglect and distance from this firm refuge. We are taking shelter with those who are themselves are caught up in all kinds of difficulties and calamities. Until the world takes shelter in this strong fortress, not only will the difficulties not end, but they will continue to increase exponentially.

The only way to seek refuge in this fort is to turn towards him for guidance in every step of life along with the belief in his Imamamat and Wilayat.

(5) One who answers our pleas

One of our responsibilities in this era of occultation is to recite “Dua-e-Ahad” daily after the morning prayer. According to a tradition, one who recites this Dua continuously for forty days and dies before the reappearance of Imam (a.s.), will be brought back to life during the reappearance and included among the companions and helpers of Hazrat Hujjat (a.s.). For each word of this Dua, Allah, the Almighty will grant him one thousand good deeds and forgive his one thousand sins.

After mentioning about the sorry state

of this world and that it is the result of man's own actions, the only solution to all of them is the reappearance of the beloved son of Hazrat Fatema Zahra (s.a.). Let us ponder on this sentence:

“O Allah, make him a supporter and helper for those oppressed servants who have no supporter and helper other than You.”

It should be very specifically noted that Hazrat Wali-e-Asr (a.s.) is not amongst those who neglect to fulfil their responsibilities. Rather, he (a.s.) is among those responsible servants whose efforts are always worthy of praise in the presence of Allah, the Almighty. Moreover, he (a.s.) is from the progeny of the Holy Prophet Mohammad (s.a.w.a.) about whom Allah says in the Holy Quran as follows:

“We have not revealed the Quran to you that you may be unsuccessful.”

(Surah Ta-Ha (20), verse 2)

“Rise to prayer in the night except a little, Half of it, or lessen it a little.”

(Surah Muzzammil (73), verses 2-3)

There is absolutely no delay by Imam (a.s.) in responding to the supplications of the oppressed and the helpless ones, but all the shortcomings are from our side. Our example is like a person who has a luxurious house to live but instead of living in it, he wanders and chooses to live on the pavements and then, laments over his troubles. He can get rid of all his problems once he starts living in it.

(6) Continuous care and remembrance

Hazrat Wali-e-Asr (a.s.) wrote in one of his Tauqeeaat (letters) addressed to the great scholar of jurisprudence and trustworthy

Shaikh Mufid (a.r.) regarding his continuous care and remembrance in relation to solving the problems of the Shias:

“Surely, we are not negligent of your affairs nor are we heedless of your remembrance, were it not for our continuous protection, severe tribulations would have befallen you and the enemies would have destroyed you.”

(Al-Ehtejaaj, vol. 2, pg. 323, Mikyaalul Makaarim, vol. 1, pg. 47, h. 8)

Today, despite being caught in all kinds of problems, differences, ignorance, sins, immorality..., our continued existence as a nation with dignity is only due to the blessed existence of Hazrat Wali-e-Asr (a.s.).

Hazrat Wali-e-Asr (a.s.) always protects and supports us in every walk of life. We conclude this article with the following incident:

No one came to rescue

The eminent and reliable traditionalist Mirza Husain Noori (a.r.), in his book “Jannatul Maawaa” (pg. 292, incident no. 47), has narrated the following incident from the very reliable and authentic scholar Janab Ali Rashti (a.r.).

Shaikh Ali Rashti narrates:

“After being blessed with the Ziyaarat of Imam Husain (a.s.), I was returning to Najaf al-Ashraf passing through river Euphrates (Furaat). I embarked on a small boat to cross the river between Karbala and Tuwairij. The passengers in the boat were residents of Hilla and Tuwairij. I noticed that the passengers were engrossed in fun and amusement except for one person who looked very dignified, and signs of nobility were

clearly visible on his face. His fellow travellers made fun of his religion, but he shared his food and drink with them. Seeing all this, I was very astonished.

Our boat reached a place where the water was shallow, and we had to disembark. As we walked along the banks, I happened to accompany the same person. I asked him why he remained away from his fellow travellers and why did they criticize his religion. He said that they were his relatives from Ahle Sunnah, his father is a Sunni, and his mother a Shia and due to the favour of Imam Mahdi (a.s.), he became a Shia. I asked him the reason of converting to a Shia.

He said: My name is Yaaqut and I sell oil near the Hilla bridge. One year, I went out of Hilla to purchase oil from the surrounding villages. I travelled some distance, purchased the oil, loaded it on my mule, and was returning along with other people. We halted at one place, and I fell asleep. When I woke up, I found that all my fellow travellers had left, and I was alone. My route was through the desert full of wild animals and the nearest habitation was many kilometres away. I was very much afraid of the wild beasts and was also extremely thirsty.

I continuously pleaded my caliphs for help and through their intercession, begged Allah to save me. I cried a lot but to no avail. At that moment, I remembered that my mother had said that one of our Imams (a.s.) is alive whose agnomen is "Abaa Saalih", who helps the lost ones, the oppressed and

the weak. I promised to Allah that if he (a.s.) saves me, I will embrace the religion of my mother and become a Shia.

I called him for help and suddenly, I saw a man with a green turban walking along with me. He showed me the way and ordered me to adopt the religion of my mother and taught me a few things that I forgot. He said: Very soon you will reach a village where all the residents are Shias. I said: My master, will you not accompany me? He said: I cannot because many people are seeking my help and I need to go and help them. Saying this, he disappeared. After walking a few steps, I reached that village one day before my fellow travellers.

I returned to Hilla and went to meet the chief jurisprudent (Faqih), Sayyed Mahdi Qazwini. I narrated my story to him and learnt religion from him. I asked him what I should do to have the honour of meeting Imam (a.s.) again? He said: Go for Ziyaarat of Imam Husain (a.s.) on the eve of Thursdays for forty weeks.

I started going for Ziyaarat from Hilla every week until only the last week was left. I left Hilla on Thursday with the intention of Ziyaarat. When I reached the entrance of the city, I saw that the officials of the tyrannical and oppressive rulers were verifying every one's passport and visa. I neither had a passport nor any money to pay them, and I just stood there perplexed. There was a huge crowd at the entrance. I

continued on page no. 22....

Has Imam Mahdi (a.t.f.s) reappeared?

The universal government of Imam Mahdi (a.s.), establishment of justice and equity in the world, and the end of oppression and injustice, are amongst the fundamental beliefs in the religion of Islam. among the well accepted parts of Islam. To support this, we mention a famous tradition quoted by late Lutfullah Saafi Gulpaygaani (exp. 1443 A.H.) in his book "Muntakhabul Asar fi Imam al-Saani Ashar (a.s.)" in part 2, chp. 1 with reference to Sihaah-e-Sittah and other books, that Holy Prophet (s.a.w.a.) said:

"If there remains nothing of the life of this world except a day, Allah, the Almighty will send a person from my Ahle Bait, who will fill the earth with justice and equity as it would be filled with injustice and oppression."

(Muntakhabul Asar, part 2, chp. 1, pg. 142 quoting from Sunan ibn Dawood (printed at Egypt by Lataziya, vol. 2 /207); Yanaabiul Mawaddah, 432; Tirmizi; ibn Majah; and Noorul Absaar, chp. 2, pg. 154)

Similarly, the Messenger of Allah (s.a.w.a.) said:

"Mahdi is from me.... he will fill the earth with justice and equity as it would have been filled with injustice and oppression. He will rule for seven years."

(Muntakhabul Asar, part2, chp. 1 pg. 144 quoting from Sahih Bukhari and Sahih Muslim)

Note: Kindly pay attention to the main topics of these traditions that the earth will be full of justice and equity in the government of Imam Mahdi (a.s.),

oppression will be obliterated, Imam Mahdi (a.s.) will be from the progeny of Holy Prophet (s.a.w.a.). However, it is clear from the traditions that Imam Mahdi (a.s.) is the son of eleventh Imam, Imam Hasan Askari (a.s.).

A characteristic of Imam Mahdi (a.s.)

According to a tradition, when Imam Mahdi (a.s.) will reappear, Hazrat Isa bin Maryam (a.s.) will descend from heaven. According to Shias and Ahle Sunnah sources, the Messenger of Allah (s.a.w.a.) said:

"What will be your condition when Isa bin Maryam will descend, and your Imam will be among you?"

(Muntakhabul Asar, part 2, chp. 1, pg. 144 quoting from Sahih Bukhari and Sahih Muslim)

Similarly, it has been mentioned in the famous tradition of Holy Prophet (s.a.w.a.):

"One who denies the reappearance of Mahdi, has indeed denied everything revealed to Mohammad, and one who denies the descent of Isa, has disbelieved."

(Muntakhabul Asar, part 2, chp. 1, pg. 149 quoting from Faraaedus Simtain and Al-Burhaan fi Alaamaate Aakheruz Zamaan, chp. 12)

(In part 7, chp. 8 of the book "Muntakhabul Asar", three traditions have been mentioned about the descent of Hazrat Isa (a.s.) and it is also mentioned that Hazrat Isa (a.s.) will pray in the leadership of Hazrat Imam Mahdi (a.s.). The author has written that there are thirty-nine traditions in this chapter.)

Note: In these traditions, the descent of Hazrat Isa (a.s.) is at the time of reappearance of Imam Mahdi (a.s.). Here, many false claimants of Mahdaviyat have been proved to be imposters. And those who are now claiming that Imam Mahdi (a.s.) has appeared and that there is no need to wait for him, are also liars and imposters.

Earth will flourish under the rule of Imam Mahdi (a.s.)

One of the features of the reappearance of Imam Mahdi (a.s.) is that the earth will flourish and revive. In the last part of a lengthy tradition by Ameerul Momineen (a.s.), it is mentioned:

“...through Mahdi, the earth will be inhabited, purified, rivers will flow therein, evil and corruption will be effaced, and there will be abundance of goodness and blessings.”

(Muntakhabul Asar, part 2, chp. 1, pg. 157 quoting from Yanaabiul Mawaddah)

Note: Today, the earth is neither completely pure of corruption and evils nor are rivers flowing everywhere. Mischief and disorder are rampant. There is no abundance of goodness and blessings. But the liars and imposters are claiming that the Imam has already appeared and there is no need to wait for his reappearance.

A very special characteristic

One of the characteristics of the reappearance of Imam Mahdi (a.s.) is that some people will return at the time of the appearance of Imam Mahdi (a.s.). For the details of Raj'at, readers may refer to "Al-Muntazar" magazine, special issue of Shabaan 1411 A.H, however, here we briefly explain the belief of Raj'at.

Raj'at is among the fundamental beliefs of Islam authenticated by Quranic verses and traditions. The meaning of Raj'at is "to turn", "to return". Terminologically, it refers to bringing back to life of some people again in this world before resurrection in Qiyaamat. Those who will be revived in this world will die again and then be resurrected.

Shia scholars have written books about Raj'at. Shaikh Hurr-e-Aamili (a.r.) (exp. 1104 A.H.) wrote a book named "Al-Iqaaz minal Haj'ate fil Burhaan alal Raj'at" which has been introduced in "Al-Muntazar" magazine. He has written about three centuries ago that many books have been penned on Raj'at, both detailed and concise.

Allamah Majlisi (a.r.) has also written a book called "Raj'at". This book consists of 144 pages, in which fourteen lengthy traditions have been quoted. Janab Abu Zar Bedaar has written the preface of this book and reviewed it. This book was published by "Inteshaaraat-e-Risaalat-e-Qalam" from Tehran in the year 1367 (Iranian calendar) i.e. about 35 years ago. From the eighth tradition of this book, we are presenting a summary about Raj'at as follows:

Mufazzal ibn Umar asked Hazrat Imam Sadiq (a.s.):

“Is the time of reappearance of the one whom people are waiting for and hoping for, i.e., the appearance of the Mahdi Saahib al-Zamaan (a.s), known and fixed?”

Imam (a.s.) said:

“Allah, the Almighty has forbidden to set a time for his reappearance.”

After that, Imam (a.s.) presented evidence from the Holy Quran that the

religion of Holy Prophet (s.a.w.a.) will prevail over all other religions, even if the polytheists be averse to it. Then Imam (a.s.) mentioned about the believers from among the angels and the Jinn, then the arrival of Imam (a.s.) in Makkah and the descend of angels and the allegiance of people at the hands of Imam (a.s.).

One important aspect of this tradition is that the angels and Jinn will appear before people at the time of reappearance of Imam Mahdi (a.s.) and converse with people.

(Raj'at, pg. 63)

In this detailed tradition, Imam Sadiq (a.s.) has explained Raj'at and stated that all the Imams (a.s.) will return and so also Holy Prophet (s.a.w.a.) and Hazrat Fatima Zahra (s.a.) will also return. Each Imam (a.s.) will complain to Holy Prophet (s.a.w.a.) about the injustice done to him and Hazrat Mahdi (a.s.) will take avenge it.

Return of Imam Husain (a.s.)

In the tradition, Imam Sadiq (a.s.) said to Mufazzal ibn Umar:

"Hazrat Imam Husain (a.s.) will appear accompanied by twelve thousand truthful ones and seventy martyrs of Karbala. There will be no better and pleasing return than this. A dome will be erected for Siddeeq-e-Akbar Ameerul Momineen Ali ibn Abi Talib (a.s.) in Najaf whose one pillar will be in Najaf, one in Bahrain, one is Sana'a (Yemen) and one in Madinah."

Then, Imam Sadiq (a.s.) says:

"As if I see the lamps and lanterns that illuminate the heavens and the earth are brighter than the light of

the moon and the sun."

(Raj'at, pg. 57-78, h. 8)

In short, this is a lengthy tradition running into 22 pages.

Note: It is also mentioned in this tradition that some of the Shias of Imam Sadiq (a.s.) also denied Raj'at, while it has been mentioned in the Holy Quran. The Raj'at of all Imams (a.s.) is certain. Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.), Hazrat Fatema Zahra (s.a.), the believers and the oppressors will certainly return, and revenge will also be taken.

In this last part of the article, we will discuss this matter from the twenty-fifth chapter of the book "Muntakhabul Asar". This chapter mentions one hundred twenty-three traditions concerning that Imam Mahdi (a.s.) will fill the earth with justice and equity in the same way that it will be filled with injustice and oppression. And at the same time, in other chapters of the same book, this tradition has been quoted with references. As an example, we quote one tradition:

Imam Husain bin Ali (a.s.) says:

"If there remains only one day for the world to end, then indeed Allah will prolong it to such an extent that a person from my progeny will reappear and he will fill the earth with justice and equity and justice just as it was filled with injustice."

(Muntakhabul Asar, vol. 2, chp. 25, h. 1)

This tradition has been quoted by the author from the book "Kamaaluddin" and the last narrator in the chain in Abdullah ibn Umar, who says that he heard this tradition from Holy Prophet (s.a.w.a.).

Worth noting

If we ponder upon these traditions and their meanings, it becomes evident that there are certain characteristics and signs of reappearance of Imam Mahdi (a.s.), without which the reappearance of Imam Mahdi (a.s.) cannot be acknowledged.

- 1) When Imam (a.s.) will reappear, the earth will be filled with justice and equity while injustice and oppression will end. But justice is not yet fully established in this earth.
- 2) Imam Mahdi (a.s.) is the only son of Imam Hasan Askari (a.s.), who will reappear.
- 3) When Imam Mahdi (a.s.) will reappear, Hazrat Isa (a.s.) will descend from the heaven to this earth and pray Namaaz under the leadership of Imam Mahdi (a.s.). Nothing as such has been seen yet.
- 4) When Imam Mahdi (a.s.) will reappear, the earth will flourish, it will be purified, evil and corruption will end. But, today, the earth is full of evil and corruption.
- 5) At the time of reappearance of Imam Mahdi (a.s.), certain people will be returned i.e. brought back to life including Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.), Hazrat Zahra (s.a.), all the Imams (a.s.), the good and righteous people, and the evil oppressors. Those who claim that Imam (a.s.) has reappeared, tell us if any of the above people has returned on this earth?

Apart from the above-mentioned

characteristics, there are many other signs and characteristics such as the long life of Imam Mahdi (a.s.). Imam Mahdi (a.s.) was born in 255 A.H. and today in 1445 A.H., his age is 1190 years.

Note: The Shias of Aale Mohammad (a.s.) are not waiting for the signs but for the actual reappearance of Imam Mahdi (a.s.). Until the reappearance, they will wait with sincerity, devotion, enthusiasm and continuously pray for the reappearance.

We would like to draw attention of our readers to a specific point that, in history, there have been many false claimants of being Imam Mahdi or were attributed to Imam Mahdi. Various reasons besides these fraudulent claims were either to gain political prowess or rising to power or create discord among Muslims or create sects due to hatred and enmity towards Islam.

Allah, the Almighty is aware of everyone's actions. The reappearance of Imam Mahdi (a.s.) is among the fundamental beliefs of Islam and the characteristics of reappearance have been clearly described by Holy Prophet (s.a.w.a.), his immediate successor Hazrat Ameerul Momineen (a.s.) and by his eleven successors (a.s.). The followers and Shias of Ahle Bait (a.s.) are awaiting the reappearance of Imam Mahdi (a.s.) in the light of such characteristics.

“O Allah! Show us the bright and illuminated face (of Imam Mahdi (a.s.)).”

The darkness would have intensified, had it not been for the approaching morning.

A brief review of the book “Kamaaluddin wa Tamaam Al-Ne’mah”

After the martyrdom of Holy Prophet (s.a.w.a.), at the hands of those vying for power, the religion that was sent to the earth, gradually began to change, and with the passage of time, the traditions and their erroneous comprehension began to emerge, the principles of religion were distorted and also the elements of the tendency to alter religion as per one’s convenience, the historian’s too fell prey to corruption. Those who pretended to oppose forged traditions, were appointed as courtiers. From Abu Hurairah till Yahya ibn Aksam, and many such agents of government came to fore wearing the religious garb. But the religion that Allah is pleased with, and which was revealed as an unexpected blessing for the mankind on this earth, He provided all means to protect it. If, on one hand, the self-imposed rules of the opponents came to fore thereby putting the religion in the mould of kingdom, then, on the other hand, Allah, the Almighty send such holy personalities who preserved the sanctity and sublimity of religion. With this preface, in this issue of “Al-Muntazar”, we will mention about the services of those important personalities who left such precious gems in the service of religion that exposed the evil faces of the hypocrites and brought to fore the immaculate form of religion. Earlier, we had the opportunity to write an article about the introduction of Martyr Allamah Noorullah Shustari (a.r.) and now we will mention about the book “Kamaaluddin wa Tamaam al-Ne’mah”.

It is enough to say about the

importance and greatness of this precious book that the author of this book is Abu Jafar Mohammad bin Ali bin Husain Baabwayh Qummi, commonly known as Shaikh Saduq (a.r.), who hailed from a scholarly family from the city of Qum in Iran. He was born by the prayers of Hazrat Imam Mahdi (a.s.) in 306 A.H. and expired at the age of 75 years in the year 381 A.H.

He was a great Shia leader, the pillar of religion, a genius of high calibre, and even before his birth, Hazrat Imam Mahdi (a.s.) mentioned him in one of his Tauqeeaat as truthful, virtuous, and authentic.

(Kamaaluddin (Urdu), pg. 15)

He enlightened the world with his writings. He possessed wide authority in religious verdicts. Questions related to various topics were sent to him from all corners of the Islamic and academic circles, that were answered by him. In this regard, Najjaashi has mentioned a book named “Al-Masaael” containing the answers to these questions. He says that there is also another book on the answers to the questions that came from Qazvin, Egypt, Madaaen, Basra and Nishapur. Apart from this, Shaikh Saduq (a.r.) also replied to various letters. In the context of his books, Najjaashi has mentioned the debates held in the court of Rukn-ud-Daula that comprises of the first debate, the second debate, the third debate, the fourth debate and the fifth debate. Affirming the veracity of the Imamia beliefs in all these debates, especially the

topic of occultation, is an excellent example of his relentless efforts, and his proximity and love towards Imam Mahdi (a.s.).

(Kamaaluddin (Urdu), pg. 6-7)

On the other hand, the sects of Zaidiyah, Kaysaniyah, Ismailiyah, and the Waaqifiyah, who did not believe in the Imamate of Hazrat Imam Ali Reza (a.s.), joined hands to attack the Imamia beliefs, especially the occultation of Imam Mahdi (a.s.), and created doubts among the masses, were quelled very confidently by Sheikh Saduq (a.r.) with aid from Allah, the Almighty and the holy infallible Imams (a.s.), especially Imam Mahdi (a.s.). On page 20, Shaikh Saduq (a.r.) himself mentions the reason for writing this book, as follows:

“One night, while I was pondering over my family and the blessings of Allah, I was overcome by sleep and dreamt that I was in Makkah circumambulating the Holy Ka’bah and near the black stone, in the seventh round, kissing it and saying: I have fulfilled my trust and covenant so that you may be a witness. At this time, I saw Imam Mahdi (a.s.) at the door of the Holy Ka’bah. My heart pounded and Imam (a.s.) understood my condition by just looking at me. I greeted him, and he responded to me and then said, “Why don’t you write a book about occultation so that your grief and sadness is overcome?” I said, “O son of the Messenger of Allah, I have written many books about occultation”. He (a.s.) said: “Not in the manner that you have written so far. I command you to write a book about occultation and mention therein the occultations of the previous

Prophets.” Saying this, Imam (a.s.) departed. I wept until sunrise and in the morning, I complied to the order of Imam Mahdi (a.s.) and began working on this book, while seeking forgiveness for my shortcoming, and as soon as I began writing this book, my problems began to vanish.”

The above-mentioned discussions prove the following things and hence, we chose to present a brief review of this book:

- 1) The stature and blessed personality of the author, his yearning for Hazrat Imam Mahdi (a.s.) and his desire to serve him, and all of these being possible only by the grace of Allah and help from Imam (a.s.), is a great lesson for all of us that begging the door of Allah and His representatives is the only source of success in the world and the hereafter.
- 2) In this period of occultation, Imam Mahdi (a.s.) is not negligent about us, instead he (a.s.) has arrangements to protect his adherents from every danger. We should present our every problem to him and seek solutions.
- 3) Shaikh Saduq (a.r.) has penned more than three hundred books, but only twenty books are available to us. Amongst all, this book enjoys a special significance as it has been written according to the orders and instructions of Imam Mahdi (a.s.).
- 4) Obeying the orders of holy infallible Imams (a.s.) is the only means of solving the problems of this world and the hereafter.

This book is in two volumes comprising of fifty-eight chapters. The first volume

comprises of thirty-two chapters and the second volume comprises of twenty-six chapters.

In this book, the holy personality of Imam Mahdi (a.s.), his existence, his occultation, has been discussed with analysis in the light of Quranic verses and the traditions of holy infallibles (a.s.). Imams (a.s.). In it, while confronting the opponents and deniers of Imam Mahdi (a.s.), their doubts have been invalidated through strong and clear arguments. In order to acquaint our readers with this book, we will present a few such arguments before them. This book is available in Arabic, Persian, Urdu, and English languages. For the adherents of Imam Mahdi (a.s.), it is not just important to read this book, but to preserve a copy at home, encourage others to read it and publish it to the extent possible.

(1) Chapters 1 to 4 – The first four chapters are about the introduction of the author, the objections of the enemies, and responses to them.

While arguing in favour of the excellence of holy infallibles (a.s.), the author says:

“If a king appoints a tyrant as his successor, people will affirm to the oppression of the king by looking at the atrocities of his successor. On the contrary, if the successor is a just person, it proves the righteousness of the one who appointed him. Therefore, it is known the caliph appointed by Allah must be an infallible else people will attribute (God forbid) the errors and evils of the caliph, towards Allah.”

Only Allah, the Almighty reserves the

right to appoint the caliph on earth and not His creatures. In this regard, the author says that when Allah, the Almighty appointed Hazrat Adam (a.s.) as the caliph on the earth and made obedience to him obligatory on those in the heavens, the same will apply to the inhabitants of the earth.

When Allah appointed Hazrat Adam (a.s.) as the caliph on the earth and ordered the angels to prostrate before him and declared a Jinn to be accursed till the Day of Judgment due to his refusal to prostrate, it is a lesson for us that disobeying the one appointed by Allah is a cause of eternal humiliation.

When Allah appointed His first caliph on the earth, He made the angels to witness it. Hence, the angels will testify against anyone who appoints the caliph by himself till the Day of Judgment.

By appointing the Caliph, He exposed the hypocrisy of the hypocrites. Hence, until the Day of Judgment, whoever denies the Caliph appointed by Allah cannot be a believer.

Therefore, the example of the person who believed in the occultation of Hazrat Qaem (a.s.) is akin to those angels who acknowledged the occultation of Hazrat Adam (a.s.) seven hundred years before his creation, and those who deny it are like Shaitan.

An argument for the belief in occultation is the saying of the second caliph at the time of the departure of Holy Prophet (s.a.w.a.) from this world:

“By Allah, you are not dead, it is nothing except that you have gone into occultation like Hazrat Musa (a.s.) and you will reappear after

occultation.”

(2) Chapters 5 to 11 – The occultation of the previous Prophets (a.s.) have been mentioned in these chapters. We mention few of them as follows:

Hazrat Idris (a.s.) remained away for twenty years from his nation due to the fear of being killed by the people of Azraqa and returned to his nation after twenty years.

Hazrat Nuh (a.s.) pleading to his nation, his advice falling on deaf ears, his supplicating to Allah, the informing by Jibrael (a.s.) about the acceptance of his prayers after nine hundred years, his building of an ark, and informing about the occultation of Hazrat Hud (a.s.) on his departure.

Imam Jafar Sadiq (a.s.) says that when Hazrat Salih (a.s.) went into occultation, he was middle-aged, and when he returned, neither his followers nor enemies recognized him.

The three occultations of Hazrat Ibrahim (a.s.) are mentioned including the mention of the person who longed to meet Hazrat Ibrahim (a.s.) for thirty years.

The occultation of Hazrat Yusuf (a.s.) has been mentioned wherein the occultation has been explained such that people will see Hazrat Imam Zamana (a.s.) but not recognize him like the brothers of Hazrat Yusuf (a.s.), as they had oppressed him.

Occultations of Hazrat Musa (a.s.) are mentioned, the court of Firaun and his journey to Madaaen.

Hazrat Imam Mohammad Baqir (a.s.) said that fifty impostors appeared before Hazrat Musa (a.s.) reappeared. Hazrat Imam Jafar Sadiq (a.s.) said that Hazrat Musa (a.s.) was away from his people for twenty-eight

years.

After Janab Yusha ibn Nun (a.s.) till Hazrat Dawood (a.s.), eleven representatives of Allah remained in occultation for four hundred years.

Hazrat Sulaiman (a.s.) remained hidden from his nation.

Hazrat Daniyal (a.s.) spent ninety years in the prison of Bakht al-Nasr, away from his nation, after which he was put in a wide well with a lioness in it where she ate grass and Hazrat Daniyal (a.s.) drank her milk.

(3) Chapters 12 to 21 – These chapters mention about the successors and their reaching to the Prophets (a.s.)

(4) Chapter 22 – In this chapter, sixty-five traditions concerning the proofs of Allah from Hazrat Adam (a.s.) till the Day of Resurrection, have been mentioned.

(5) Chapter 23 – About the blessed existence of Imam Zamana (a.s.) and his appointment by Allah.

(6) Chapters 24 to 38 – Sayings of holy infallibles (a.s.) beginning with Holy Prophet (s.a.w.a.) until Imam Hasan Askari (a.s.) concerning Imam Mahdi (a.s.) have been mentioned.

(7) Chapters 39 to 58 – Various topics about Imam Mahdi (a.s.) have been discussed in these chapters such as birth, occultation, causes of occultation, longevity, Dajjal, signs of reappearance, etc.

For the sake of brevity, we quote a few traditions that are excerpts from all the above chapters, as follows:

(1) Hazrat Imam Jafar Sadiq (a.s.) said:

“The system of Imamat cannot be discontinued even if night and day

discontinue to alter. Thus, there is a possibility of a gap between the Messengers (a.s.), but a gap between Prophets (a.s.) and Imams (a.s.) is not possible. Several Prophets (a.s.) were sent during the time between Hazrat Isa (a.s.) and Holy Prophet (s.a.w.a.) who remained hidden due to fear. Among them was Khalid bin Sinan Abasi, who was a Prophet, and his daughter saw the time of Holy Prophet (s.a.w.a.), her name was Muhiyya bint Khalid bin Sinan Abasi."

(Kamaaluddin, pg. 622-624)

(2) While meeting Ibrahim bin Mahziyar, Imam Zamana (a.s.) said:

"The fact is that my holy father has bequeathed me that I should not make any place on this earth as my permanent residence, instead should settle in remote, hidden places."

(Kamaaluddin, pg. 431)

Therefore, no place should be declared as the permanent residence of Imam Mahdi (a.s.).

(3) Explaining the causes of occultation, Imam Jafar Sadiq (a.s.) said:

"O Sudair! It is inevitable and incumbent that Imam Mahdi (a.s.) will be in occultation for the entire period of the occultation of all the Prophets (a.s.) put together."

(Kamaaluddin, pg. 456)

(4) Hazrat Imam Jafar Sadiq (a.s.) mentioned the occultation of Imam Zamana (a.s.) and said:

"He will pass by the people in the markets and sit along with them but people will not recognize him unless

Allah allows him to identify himself."

(Kamaaluddin, pg. 349)

(5) Longevity is mentioned in this book at various places as follows:

- The age of the Indian king Kirbang was 935 years (pg. 609).
- The king of Egypt lived for 700 years (pg. 539).
- Dumag, the grandfather of the king of Egypt lived for 3000 years.
- The story of the long life of Muammar Maghribi (pg. 511-513).
- The age of Hazrat Luqman (who lived in the era of Hazrat Dawood (a.s.)) was 3500 years (pg. 528).
- Zabaan bin Dumag (father of the king of Egypt) lived for 1700 years (pg. 529).

Apart from them, the long lives of many people have been mentioned to prove the longevity of Imam Mahdi (a.s.).

Dear readers, we pray to Allah that He elevates the status of Shaikh Saduq (a.r.), grants us the opportunity to benefit from this book, grant us the opportunity to serve Imam Mahdi (a.s.) in this period of occultation, hasten the reappearance of Imam Zamana (a.s.) and include us amongst his sincere servants.

We appeal the youths to take interest in reading and be familiar with the compilations of our great scholars. It is a fact that when our youth advances a single step towards Imam Zamana (a.s.), his proximity to Imam (a.s.) increases manifold. It is much needed in this era that the youth of our nation collectively develop interest in reading religious books, especially concerning Imam Zamana (a.s.).

Universe and the Proof of Allah

This earth is rotating on its axis and the creator of the universe pours out His blessings every moment on the earth. Holy infallibles (a.s.) have said: “Yaa Baasetal Yadain (O the Open Handed)”, the One who is generous in His favours every moment. Man is inquisitive, inclined to research and pursuit. His intellect draws him to his Creator and the answer to his quest is Allah, Who has set up bright beacons of guidance in his endeavours and in the end, sent His last Prophet Hazrat Mohammad Mustafa (s.a.w.a.) as a guide and leader with the book and the scale.

Allah, the Almighty declares in the Holy Quran:

“Certainly, We sent Our apostles with clear arguments, and sent down with them the book and the balance that men may conduct themselves with equity...”

(Surah Hadid (57), verse 25)

If, in the light of this verse, we want to traverse the journey of life with equity, we realise that after the demise of Holy Prophet (s.a.w.a.), his twelfth successor is favouring this earth with his blessed existence. Hence, we prostrate and thank Allah for including us in this nation and favouring us with such parents. This necessitates that we thank Allah as much as possible, every breath we take is a means of our survival.

The devilish onslaughts and machinations are so rampant and frequent everywhere that the world appears engulfed

by it. It seems that the whole universe is racing against ticking time bomb. Violent winds are all around us and sky is sending down flames of fire. A large number of nuclear warheads is piled up. Despite all these destructive elements, it is only our nation that is moving towards the reappearance of our Imams (a.s.) with great tranquillity. All destructive elements fear to approach us because our Imam (a.s.) controls the strings of the time. For this reason, after every prayer, when we bow our heads and recite “Ya Saahebaz Zamaan yabnal Hasan al-Askari Ajil Alaa Zuhoorek”, we feel we are ready to welcome him.

Don’t know what the effect in this name is that when it is heard, the heads bow down in honour and the hand is placed on the head in his respect as if the whole being witnesses him except the eyes and is respecting him.

A pure and clean wave of love and affection enters the heart. One becomes anxious that the one being searched for, is near. If not convinced, introspect yourself to find out due to whose holy being is the existence of this creation.

If a person standing under a densely shaded tree is asked about the scorching heat of the sun, he will be clueless as to why should he be concerned about it. Our existence is akin to such a person. Our Imam (a.s.), is the holy tree of love and mercy that gives shade to our existence and protects us from the hot winds of troubles. Were it not for his grace, we would have been unable to

distinguish between shade and scorching heat.

Many incidents continue to surface around us every day. The effects of scarcity of wealth and rising inflation are known to all. But all this is for those whose rulers are transient. We are in the sanctuary of that blessed holy being, who can save us from the storm whose magnitude is as big as that of Hazrat Nuh (a.s.). It is the prayers of our Imam (a.s.) that we are safe from unknown calamities that await us when we leave our homes.

It is an established fact that parents protect and pamper their children in all circumstances. They pray for the safety of their children as they leave home and are concerned if they don't return in their expected time. They struggle to provide for the basic needs and comfort of their children. When our biological parents are like this, then what can be said about the one for whom Ali Raza (a.s.) says:

"Imam is a caring friend, a compassionate father, a kind brother and a loving mother towards her infant child."

(Al-Kaafi, vol. 1, pg. 200)

Just as these biological parents are so kind to their children, the spiritual father too is always concerned about his children and does not deprive them of his affection. I wish I could smell his fragrance and refresh my faith by witnessing his noble visage. If only I could touch the dust of the feet of, he who holds the highest level of morality so that the reflection of his love can be seen in my demeanour. I wish I had the fortune to look at your divine countenance on my birth and be refreshed in the way as the flowers by the

first rays of the morning sun. If only I could eat from your blessed hands and be raised under your care. I wish I had learned the first lesson of my life from you. When you teach the Holy Quran, supports the tone of your immaculate forefathers. The way a flower is recognized by its fragrance, water by thirst and the sun by heat, I wish I was recognized with you.

This was my search, my pursuit, but when I looked at myself, I felt that the one I was longing for is right here, so proximate that none other is so close, else the ups and downs of life would always have worried me. When, notwithstanding the insinuations of the devil and the open enemy, I mention him, I learn that he is protecting me from his traps and is present even though not visible to my eyes. Someone surely is making it easy for me to traverse through the vicissitudes of life. People say that he is unseen, but just as the existence of a breathing human being is the proof of the existence of oxygen, so does my existence prove the existence of my Imam (a.s.).

These things are witnessed by the heart, but the well-known incidents of his kindness in Ghaibat-e-Sughra (minor occultation) and Ghaibat-e-Kubra (major occultation) prove that he comes to rescue as and when called for. We narrate an incident from the book "Mikyaalul Makaanim".

This incident is about the author of the book, Allama Mohammad Taqi Isfahani (a.r.). He says that before authoring this book I had incurred huge debt. Hence in one of the nights of the month of Ramazaan, I pleaded before Imam Mahdi (a.s.) and his ancestors. After sunrise, I went to the mosque and slept

there. Imam (a.s.), in a dream, said to me, "Be patient, I will gather wealth from my special friends and give it to you." I was happy and thanked Allah. After a while, a man arrived and gave me some money and said that it is the share of Imam (a.s.). I was delighted to know that this is the realization of my dream which Allah has made come true.

We cannot see him, but we are certain that he sees us. Our kind Imam (a.s.), due to whom sweetness exists in the honey, so does the fragrance in the flower. Was it not for his blessed existence, the stars would have stopped rotating on their axis. There is one holy being who has encompassed the entire universe. He (a.s.) is the sincere servant of Allah on this earth who guides and takes care of His creation.

Today, everywhere, the enemies of religion have lined up, but is there not a feeling that says that there is someone, who is not letting this heart die out of fear and moreover, the following tradition gives conviction to our minds and hearts:

"We are not negligent of your affairs, nor have we forgotten you."

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

These words are inseparable from our lives. It is the fountain of the grace of Allah that pours down mercy on our existence.

Occultation is for us, otherwise Imam (a.s.) is always present like an affectionate father caring for his children. It is unfortunate that his children are unable to recognize him.

The son of Janab Narjis (s.a.), we always feel his proximity. While our eyes cannot see him, our hearts always perceive and testify his presence. He is the son of Ameerul Momineen (a.s), the one who rescues all the grief-stricken in twinkling of an eye. At present, we have just felt his existence what would be our state when he reappears with all his greatness and splendour.

O Allah, we beseech you to purify our eyes so that we can behold the noble visage of our Imam, our saviour.

....continued from page no. 10....

wanted to sneak out and enter the city somehow but there was no possibility of it. Meanwhile, I saw Hazrat Saahib al-Amr (a.s.) appearing as a student with a white turban on his head. On seeing him, I called him for help. He took me with himself and made me enter the city while none of them saw me. On entering the city, I looked for him among the people, but could not find him. I stood there in amazement while looking around for him."

(Mikyaalul Makaarim, vol. 1, pg. 47-49, h. 59)

Let us plead before our Imam Hazrat Hujjat ibn al-Hasan al-Askari (a.s.) in every difficulty and trouble, involve him in the affairs of our lives, present all our problems to him after the daily morning prayer, and ask him for guidance and help. Be certain that he listens to us, not a single aspect of our life is hidden from him.

We must wake up from the slumber of negligence and present ourselves in his blessed service. We should be certain that we are neither orphans nor heirless instead, we have an Imam (a.s.) who is an affectionate father, a guardian and a strong refuge.

“Mahdaviyat” in Nahjul Balagha

Since the beginning of creation, Allah, the Almighty, the all-powerful and the absolute creator, granted excellence to human beings on this earth, but with this dignity, did not leave them to wander without guidance. Therefore, He bestowed human beings with intellects and guided it. He also put human beings under examination and to make them successful, He established a chain of guidance that ended with the last Prophet Hazrat Mohammad Mustafa (s.a.w.a.).

When the word “trial” comes to mind, it becomes clear that there exists innumerable elements of mischief and deviation that push human beings and jinn in the whirlpool of temptation. Therefore, we must beseech Allah to save us from their insinuations.

Moreover, Allah, the Almighty mentions in the Holy Quran:

“Those who listen to the word (of Allah), then follow the best of it; those are they whom Allah has guided, and those are the men of understanding.”

(Surah Zumar (39), verse 18)

And thus, He left no room for man to feel dejected or disappointed or be disobedient. In the context of this preface, the author wishes to draw the attention of the readers towards the topic under discussion “Mahdaviyat in Nahjul Balagha”.

In the final days of his blessed life, by the order of Allah, in the plains of Ghadeer,

Holy Prophet (s.a.w.a.) appointed Ameerul Momineen Ali ibn Abi Talib (a.s.) as our Imam and leader, and at the same time, also declared that the series of Imamatus will continue till the Day of Judgment, it will comprise of twelve Imams of which the first will be Imam Ali (a.s.) and the last of them will be Imam Mahdi (a.s.).

Just as the Holy Prophet (s.a.w.a.) is the guide, so is Ameerul Momineen (a.s.). This applies to his sayings too that undoubtedly explain the Holy Quran and there is absolutely no scope of any doubt in it.

All that Ameerul Momineen (a.s.) has mentioned regarding the guidance of this nation, is preserved in the books. Among these books is “Nahjul Balagha”, a book considered to be second only to Holy Quran, compiled by Sayyid Razi (a.r.), that contains sermons, letters, and concise words of wisdom. In this book, Ameerul Momineen (a.s.) has discussed various topics and there is hardly any aspect left on which he (a.s.) has not shed light upon.

One of the most important topics in it is the series of Imams (a.s.) that has been appointed by Allah to guide the nation. Imam (a.s.) has also mentioned its importance and the fate of those who neglect it. For those who oppressed Ameerul Momineen (a.s.) and created hindrances in the efforts of his guidance, for them, he (a.s.) said that a day will come when everyone else will lose their authority and the reign of Imam Mahdi (a.s.), the last one from Ahlul Bait (a.s.), will be established. Ameerul

Momineen (a.s.) has remembered Imam Mahdi (a.s.) at various places. It is our privilege to compile and present it to our esteemed readers.

Letter No. 45

In Nahjul Balagha, Ameerul Momineen (a.s.) has, in general, addressed the subject of leadership but particularly, the leadership of Holy Prophet (s.a.w.a.) and his descendants (a.s.). In Letter No. 45, Ameerul Momineen (a.s.) has mentioned the importance of leadership as follows:

“Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge, he takes light.”

He then explained his own leadership with the following words:

“Realize that your Imam has contented himself with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so but at least support me in piety, exertion, chastity, and uprightness.”

Sermon No. 100

This sermon begins with Imam (a.s.) testifying to the oneness of Allah and the prophethood of Holy Prophet (s.a.w.a.) and then proceeds with very profound statements about Ahle Bait (a.s.) and twelfth Imam (a.s.):

“He left among us the standard of right. Whoever goes further from it goes out of faith, whoever lags behind it is ruined. Whoever sticks to it would join (the right). Its guide is short of speech, slow of steps, and

quick when he rises. When you have bent your necks before him and pointed towards him with your fingers, his death would occur and would take him away. They would live after him as long as Allah wills, till Allah brings out for you one who would collect you together and fuse you after diffusion. Do not place expectations in one who does not come forward and do not lose hope in one who is veiled, because it is possible that one of the two feet of the veiled one may slip while the other may remain sticking, till both return to position and stick. Beware! The example of the descendants of Mohammad (s.a.w.a.) is like that of stars in the sky. When one star sets another one rises. So you are in a position that Allah's blessings on you have been perfected and He has shown you what you used to wish for.”

Sermon No. 138

In this sermon, Ameerul Momineen (a.s.) has mentioned some of the events after the appearance of his last son (a.s.), as follows:

“He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Quran while the people will have turned the Quran to their views.

Before this Enjoiner of Good, matters will deteriorate till war will rage among you with full force, showing

forth its teeth, with udders full of sweet milk but with a sour tip. Beware, it will be tomorrow, and the morrow will come soon with things which you do not know. The Man in power, not from this crowd, will take to task all those were formerly appointed for their ill deeds and the earth will pour forth its eternal treasures and fling before him easily her keys. He will show you the just way of behaviour and revive the Quran and Sunnah which have become lifeless (among people)."

Sermon No. 150

In this sermon, Imam (a.s.) has mentioned the progeny of Holy Prophet (s.a.w.a.) as a lamp in the age of darkness and hardships and has clearly pointed out the reappearance of Imam Mahdi (a.s.):

"They took to the right and the left piercing through to the ways of evil and leaving the paths of guidance. Do not make haste for a matter which is to happen and is awaited, and do not wish for delay in what the morrow is to bring for you. For, how many people make haste for a matter, but when they get it they begin to wish they had not got it. How near is today to the dawning of tomorrow. O my people, this is the time for the occurrence of every promised event and the approach of things which you do not know.

Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the

virtuous, in order to unfasten knots, to free slaves, to divide the united and to unite the divided. He will be in concealment from people. The stalker will not find his footprints even though he pursues with his eye. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the (delicacies of) commentary will be put in their ears and they will be given drinks of wisdom, morning and evening."

Sermon No. 182

This is the last sermon of the life of Ameerul Momineen (a.s.), which was narrated by Nawf al-Bakaali. In this blessed sermon, he (a.s.) has mentioned about the qualities of his son (Imam Mahdi (a.s.)) and the justice and fairness of his reign:

"He will be wearing the armour of wisdom, which he will have secured with all its conditions, such as full attention towards it, its (complete) knowledge and exclusive devotion to it. For him it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfil. If Islam is in trouble he will feel forlorn like a traveller and like a (tired) camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allah's proofs and one of the vicegerents of His prophets."

Saying No. 147

This statement is a part of the

conversation of Ameerul Momeneen (a.s) with his ardent companion Kumail Ibn Ziyad, in which he mentioned the Imam (a.s) while clarifying the importance of the Imam of the time (a.s):

"O My God! Yes; but the earth is never devoid of those who maintain Allah's plea either openly and reputedly or, being afraid, as hidden in order that Allah's pleas and proofs should not be rebutted. How many are they and where are they? By Allah, they are few in number, but they are great in esteem before Allah. Through them Allah guards His pleas and proofs till they entrust them to others like themselves and sow the seeds thereof in the hearts of those who are similar to them.

Knowledge has led them to real understanding and so they have associated themselves with the spirit of conviction. They take easy what the easy-going regard as hard. They endear what the ignorant take as strange. They live in this world with their bodies here but their spirits resting in the high above. They are the vicegerents of Allah on His earth and callers to His religion.

Oh, oh, how I yearn to see them!"

Saying No. 209

Hazrat Amirul Momineen (a.s.), while narrating the events after the reappearance of Hazrat Imam Mahdi (a.s.), says:

"The world will bend towards us after having been refractory as the biting she-camel bends towards its young."

Then he (a.s.) recited the following verse:

"And We desired to bestow a favour upon to those who were deemed weak in the land, and to make them the Imams, and to make them the heirs."

(Surah Qasas (28), verse 5)

These narrations are related to the awaited Imam of the time, Imam Mahdi (a.s.), who is the last one in the series of Imamah. After his reappearance, all the kingdoms and governments will end, and the religion of Islam will prevail over all other religions.

The oppressed is more powerful than the oppressor. The oppression of the oppressor ends with the passage of time, but the sigh of the oppressed continues to move towards its proper time and place for its revenge. Under this divine system, Ameerul Momineen (a.s) established an institution for the oppressed ones during his caliphate, and according to the Holy Quran, this is consistent with the fact that Allah is all-powerful, and He will surely avenge the oppressors with severe punishment in this world and in the hereafter. Hence Ameerul Momineen Ali (a.s), in his sermons, gave the glad tidings (Do not fear as the dawn is fast-approaching). We tried our best to present a few extracts from Nahjul Balagha related to Imam Mahdi (a.s.). We pray every moment for the early reappearance of our Imam (a.s):

"O our Master! Please do come. The intensity of oppression is increasing."



Jafar ibn Wahab al-Baghdadi heard
Hazrat Imam Hasan al-Askari (a.s.) saying:

“As if I see, after me, you people will be in disagreement regarding my successor. As for the one who accepts the Holy Imams (a.s.) after the Holy Prophet (s.a.w.a.) but denies my son is like the one who accepted all the Prophets and the Messengers (a.s.) of Allah but denied the Prophethood of Holy Prophet (s.a.w.a.). And the one who denied the (Prophethood of) Holy Prophet (s.a.w.a.) is like the one who denied (Prophethood of) all the Prophets (a.s.) of Allah because the obedience of our last one is like the obedience of our first one and the denial of our last one is like the denial of our first one. Know that there will be occultation for my son about which people will doubt except those whom Allah protects (from deviation).”

(Kamaaluddin, vol. 2, pg. 409)



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