

Excerpts from Mikyalul Makarim
Duties of Shias towards
Imam-e-Zamana (a.s.)

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In the name of Allah the Beneficent the Merciful

Indeed, the bounties of His guidance with which Allah has bestowed humanity are such that the head of humanity is always bowed down due to their greatness. They are so thankful that every moment they are in search of ways to compensate for this bounty by pleasing the last link of the chain of guidance. That is, Hazrat Baqiyatullah (a.t.f.s.). With their hearts brimming with his love and affection and willingness to obey him they are always trying to find ways to achieve his pleasure. May Allah have mercy on the great religious scholar Ayatullah Sayyid Muhammad Taqi Isfahani (r.a.) who has written a comprehensive book on the subject of Marefat (Recognition) of Imam-e-Zamana (a.s.). More than half of the latter portion of the second volume of

this book deals with the duties and responsibilities of the Shia and acts that can bring them nearer to their Imam (a.s.). The title of this book is *Mikyalul Makarim* and there are altogether eighty responsibilities of Shias with regard to Imam (a.s.) during the ghaibat (occultation). By fulfilling these duties the followers of Imam (a.s.) can prove their love and affection towards him.

Obviously, as the above book is lengthy and also in Arabic and Persian, it is difficult for the common people to derive any benefit from it directly. Therefore we decided to first summarize the 80 duties and then translate them into Urdu, so that later it can be translated into English and other modern languages. So that even those who are not conversant with Arabic and Persian languages may gain knowledge and improve their hereafter. The method followed in summarizing the 80 duties is that wherever the original writer has quoted multiple traditions and narrations to prove a particular point, we have selected only one or two comprehensive traditions from them to illustrate the particular duty. Or we have quoted the tradition that the author had considered more important.

Men of letters are aware that the task of summarizing is more difficult than translation. We have tried not to present this book as a literary work and have avoided flowery language. The language adopted by us is straightforward

and the style, simple. We hope that readers will study this book with special attention and offer their valuable suggestions so that we can incorporate them in the future editions and increase its usefulness.

We pray to the Almighty to enrich us by the wealth of the *Marefat* of His Rightful Guide. May He give us the *tawfeeq* to repay a lowly installment in recompense of the labour of Prophethood of the Holy Prophet (s.a.w.s.).

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Excerpts from Mikyalul Makarim

Duties of Shias towards Imam-e-Zamana (a.s.)

1

**To obtain knowledge about the special characteristics of
Imam (a.s.) and to have information about the 'certain'
signs of his reappearance**

This is obligatory according to texts (Quran and Hadith), and reason.

Rational Proof: Imam-e-Zamana (a.s.) is a guide and a leader whose obedience is compulsory and it is necessary to recognize correctly one whose obedience is compulsory. So that if someone lays a false claim to be that leader he can be exposed at once and we shall not be misguided by his false propaganda. Thus the *Marefat* of Imam-e-Zamana (a.s.) is *wajib* and it is also *wajib* to learn about his special characteristics so that if a false claimant of Mahdaviyat appears we can, at once, realize his falsehood.

Textual Proof: Shaykh Sadooq (r.a.) has recorded a tradition of Imam Musa Kazim (a.s.) that he said,

"One who doubts about four things has denied everything revealed by Allah. One of these being the Marefat of the Imam of age".

In addition to the above there are dozens of traditions that emphasize the necessity of having the *Marefat* of ones Imam (a.s.), because if one is unaware of his lineage and descent etc, there is a great risk of misunderstanding. Also if the actual characteristics and qualities of the Imam are not known how can one understand the scope of his Imamat? Therefore, knowledge of his lineage and personal qualities is very important.

2

To be respectful while mentioning him

A momin should always mention Imam (a.s.) with the best of the titles. For example, *Hujjat, Qaem, Mahdi, Sahibul Amr* and *Sahibuz-Zaman* etc. He should refrain from uttering his actual name, which is the name of Holy Prophet (s.a.w.s.): (M - H - M - D).

There are varying opinions among the scholars, as regards the pronouncing of the name of Imam (a.s.). Some have given unrestricted permission, some have prohibited it completely, some have allowed it except in Taqaiyya and some consider it *Makrooh* (detestable). Others maintain that

the prohibition of uttering his name was restricted to the period of lesser occultation (*Ghaibat-e-Sughra*). In spite of myriad opinions the following are accepted facts:

1. It is allowed to mention the name of Imam (a.s.) in books, in discussion connected with him. There is no doubt about it. The legality of this is proved from the practice of all past scholars and also the fact that none of them have ever objected against this practice.

2. No one have even prohibited the mention of Imam (a.s.) by indication or clue. Like saying that the name of Imam (a.s.) is the same as the name of the Holy Prophet (s.a.w.s.). The tradition of the Messenger of Allah (s.a.w.s.) narrated by the Shia as well as Sunni scholars through various chains of narrators says,

"Mahdi is from my progeny. His name is my name and his Kunniyat is my Kunniyat (agnomen)."

3. In the same way the mention of his name in supplications and salutations (*Ziarat*) is apparently permitted because it does not resemble the conditions mentioned in the traditions.

Thus, precaution demands that we avoid mentioning the real name of Imam (a.s.) in assemblies and gatherings and refer to him only by his well-known titles. However, we should only use the titles that are mentioned in the traditions so that we do not contravene the rules of Islam.

Secondly, the *hadith* prohibiting mention by name does not include other, not so famous names, i.e. Ahmad etc.

3

Loving Him

The necessary condition for the performance of this duty is that we fulfill all that which is the requirement for loving him.

We all know that loving the Ahle Bayt (a.s.) is obligatory. Affection for them is a part of our faith and a conditions for acceptance of our deeds. Many traditions have been recorded for this, but there is special emphasis for the love of Imam-e-Zamana (a.s.).

1. Rational Proof: Human nature is designed in such a way that the love for those who care for us goes deep into our hearts. As mentioned in a *hadith*: The Almighty Allah revealed upon Moosa (a.s.): *'Make Me loved among my creatures and make my creatures eligible for My love.'* Moosa (a.s.) asked Allah how it was possible? He said, *'Invite their attention towards My bounties, gifts, kindness and mercy, so that they begin to love Me.'*

A similar tradition of the Holy Prophet (s.a.w.s.) is reported about Hazrat Dawood (a.s.)

2. Textual Proof: Sayyid Muhaddith Bahrani has reported a tradition through Numani that the Holy Prophet (s.a.w.s.) said, *"The Almighty Allah revealed on me on the*

night of Me'raj (ascension): 'O Muhammad! If one of My slaves worships Me so much that he dies in it, but denies the Wilayat of your (Ahle Bayt), I would put him in Hell.' Then He said, 'O Muhammad! Do you want to see your successors whose wilayat is obligatory upon the people?' 'Yes', I said and I was ordered to stand up. As soon as I moved forward I saw Ali Ibne Abi Talib, Hasan, Husain, Ali Ibne Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Moosa Ibne Ja'far, Ali Ibne Moosa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Hujjat-e-Qaem (a.s.). Whose countenance was more brilliant among them. I asked Allah who they were? The Almighty said: These are the Imams (a.s.) and this is Qaem (a.s.), He would make My halaal as halaal and My haraam as haraam. He shall take revenge from My enemies. O Muhammad! You love him because I love those who love him.'"

This traditions lays special emphasis on the love of Imam-e-Zamana (a.s.) even though love of all Imams (a.s.) is *wajib* on the people. The special mention (*nass*) of his love indicates its significance. This is because of his special responsibilities vis-à-vis that of other Imams (a.s.).

4

Making him Popular among the People

The arguments that were applicable for the previous duty are also applicable here. Reason dictates that we propagate the love of one whose love is *wajib* and it is the best of deeds. This is what would be most like by Allah.

That is why the Almighty Allah said to Moosa: *Make Me loved among My creatures*. This clearly proves this fourth duty. There is a tradition in *Rawdatul Kafi* from Imam Sadiq (a.s.): *"May Allah have mercy upon the one who makes us loved among the people and does not do anything that would make people inimical to us and hate us. By Allah! If they had conveyed our meaningful sayings verbatim to the people they would have created love and affection in their hearts. And no one could have put any sort of tag on them."*

But the fact is that a person hears one thing and adds ten more from his own side.

(Rawdatul Kafi Vol. 8 Pg. 229, H. no. 293)

On another occasion Imam Sadiq (a.s.) said, *"May Allah have mercy on one who turns the love and affection of the people towards us and he speaks about those whom they know. And he leaves those who deny."*

(Majalis of Sadooq Pg. 61)

5

Awaiting his Reappearance

Our discussion on the duty for awaiting for the reappearance of Imam-e-Zamana (a.s.) consists of a number of arguments and for each argument there are numerous supporting traditions. However, keeping in mind the factor of brevity we have quoted only one of these for each argument.

Issue No. 1: The virtue of awaiting is evident from the traditions of the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.). An example of this is the praise for awaiters in the words of Imam Sajjad (a.s.) in his supplication on the day of Arafah.

There is a tradition of Imam Sadiq (a.s.) in *Kamaluddin*: "*One of you who dies awaiting for Imam Mahdi (a.s.) dies as if he was with him in his tent.*"

(Kamaluddin of Shaykh Sadooq Chapter 55, Tradition no. 1)

Issue No. 2: Awaiting for the reappearance of Imam Mahdi (a.s.) is obligatory for all: A tradition of *Al-Kafi* is sufficient to prove this point. Imam (a.s.) said to a person who came to him with a piece of paper, "*This is letter of a debater who has posed a question to the correct faith.*"

The newcomer said, "May Allah have mercy on you, you guessed correctly." Imam (a.s.) said, "*Confess to the creed that there is no diety except Allah, and that*

Muhammad is His slave and His Messenger. And testify to the veracity of all that is revealed by Allah. Imbibe the Wilayat of our household, have harbour enmity towards our enemies, submit to our command, cultivate piety and humility and await for our Qaem. There is a great kingdom in our fate. When Allah wills He will establish it."

(Usool al-Kafi Vol. 2: Pg 22)

Issue 3: The Real Meaning of *Intezar*:

Awaiting is a psychological condition of the person who is waiting for someone. The opposite of *Intezar* is usually expressed as despair etc. Thus the more hopeful you are for the arrival of a particular person, the more particular you shall be in making arrangements to receive him. And as the time of his arrival nears, you become more expectant and eager for him. So much so, that one ultimately starts spending sleepless nights.

The more a person is attached to the one who he's expecting, the more severe and painful his wait shall be. Therefore those are waiting for their Imam (a.s.) their waiting is proportionate to their love for him.

Issue 4: Is the intention of seeking Allah's nearness a necessary condition for *Intezar*?

The reply to this question is based on two arguments.

First argument: Divine commands are divided into three:

1. Acts of worship where we know that intention of seeking Allah's proximity is necessary, e.g. Prayers.

2. The action which is not a direct act of worship. Like the cleaning of ones dress from *Najasat* (impurity). Here our intention is just to complete a particular job.

3. Some acts about whom it is not known whether they are to be included in worship acts Allah.

In the first two types the command is crystal clear and as for the last type if a person performs that particular act with the intention of seeking Allah's nearness he would be rewarded for it and if he performs it without the said intention he will not qualify for any rewards. However, he shall not be liable for any punishment either.

Second Argument: To follow any command with the intention of Allah's obedience, whatever may be the cause. That is, for the love of Allah, for thanking Allah, for obtaining His nearness, desire for divine rewards, fear of divine chastisement.

From the above, we conclude that the *Intezar* we are commanded to practise is near to the third category. That is we can obtain divine rewards for acting upon it only if we have the intention for seeking Allah's nearness.

Issue 5: Intezar is the opposite of Despair or Hopelessness. Hopelessness is of two types:

1. To be absolutely hopeless of the reappearance of

Hazrat Qaem (a.s.) is definitely *haraam*. The belief in the reappearance of Imam (a.s.) is necessity of Shia Imamiya faith. To despair of Imam Mahdi's (a.s.) reappearance is to deny the Prophethood of Holy Prophet (s.a.w.s.).

1. On the basis of ones personal opinion or conjecture one has lost all hopes that reappearance will occur within fifty years. This hopelessness is also *haraam*, because a study of traditions shows that we are supposed to await for the reappearance of Imam (a.s.) day and night.

2. To lose hope that the time of reappearance and advent of Imam Mahdi (a.s.) is near. This type of hopelessness is also *haraam*. It is *haraam* because the time of reappearance is kept confidential so that believers expect it every moment. Any kind of hopelessness is not compatible with *Intezar* (awaiting)

6

Expressing an eagerness to see him

This is one of the distinguishing characteristics of the Imam's (a.s.) followers. There is no doubt regarding its praiseworthiness and preference. Numerous traditions and supplication make a mention of this quality. How beautifully it is expressed in a couplet:

The heart burns and tears flow in the eagerness to see you. The desire to see is burning us and the tears of separation are going to drown us.

Have you ever seen a drowning man in flames?

An ardent desire to see Imam (a.s.) is a meritorious deed because it is one of the necessary requirements of love and friendship. How can there be love when we are not eager to see our beloved?

7

Relating the Praiseworthy qualities of Imam (a.s.)

To remember Imam (a.s.) through the mention of his *Fazael* (special qualities). Proof for this is based on the general traditions that recommend the narration of the *Fazael* of other Purified Imams (a.s.).

Imam Ja'far as-Sadiq (a.s.) has been reported to have remarked, *"It is the duty of a group of heavenly angels to look at two or three people who are discussing the fazael of Aale Muhammad (a.s.). One of the angels says, 'Look at them! In spite of the fact that they are so few in number and in spite of having so many enemies they are still discussing the fazael of Aale Muhammad (a.s.).' The other group of angels says,*

"That is Allah's grace, He grants it to whom He pleases, and Allah is the Lord of mighty grace." (Surah Juma 62: 4)

(Rawdatul Kafi Vol. 8 Pg. 334)

8

Grief of a believer due to Imam's separation

One of the duties of a believer is to be sorrowful in the separation of Imam (a.s.). It is a sign of ones attachment to Imam (a.s.). In the poetic collection of Imam (a.s.) the following couplets are mentioned on the subject of 'true friendship':

One of its signs is that it makes one seem like a sick person due to the eagerness to meet his beloved. One of its signs is that he is much attached to his beloved that he dreads anything that will make him busy (in other things).

One of its proof is that he laughs among the people in such a way that his heart is full of grief in like a mother who has lost her grown up son.

This is one of the signs of the believers. In fact it is one of the most praiseworthy quality and numerous *ahadith* emphasize its significance. Here we quote one of such sayings narrated from Imam Reza (a.s.). He says, "*How devastated would be the believing women and men when the Imam will be hidden from them.*"

(Kamaluddin)

9

To be present in assemblies where the *Fazael* and *Manaqeb* of Imam (a.s.) are discussed

Another important duty of a believer is to participate in gatherings specially associated with Imam (a.s.) or where people discuss matters connected to Imam (a.s.). In addition of being a necessary sign of love it is also the implication of Allah's words: '*March towards good deeds*'. A tradition of Imam Reza (a.s.) also confirms this, "*One who sits an assembly where our affair is being enlivened (our fazael are discussed), his heart will not die on the day the hearts of people die (Qiyamat).*"

(Beharul Anwar Vol. 44 H. No. 1)

10

To organize gatherings where the *Fazael* of Imam (a.s.) shall be discussed

The next important duty is to organize programmes where the *fazael* of Imam (a.s.) are narrated. Where people will pray for Imam (a.s.). Even if one has to work very hard to organize such gatherings it is highly recommended because it is the propagation of the religion of Allah, it is the promotion of the word of Allah, it is a help in goodness in piety and it is a help to the signs of Allah and the friends of Allah. Although all the previously quoted traditions

prove this duty yet we shall quote a *hadith* of Imam Sadiq (a.s.) on this juncture, "*Meet each other because it enlivens your hearts and causes the remembrance of our affair (Wilayat), and our traditions will promote love amongst you. That if you take them you are successful and achieve salvation and if you leave them you shall be misguided and fall into perdition. Act on these traditions and I guarantee your salvation.*"

11-12

Composing and Reciting poems in Imam's Praise

One of the duties of Shias in *Ghaibat* is to compose poetry or couplets in praise of Imam (a.s.) and recite these poems etc. These two activities are ways to help Imam (a.s.) A traditions from Imam Sadiq (a.s.) is recorded in the chapter of *Almegar* in the book *Wasaelush Shia*. Imam Sadiq (a.s.) says, "Allah makes a house in Paradise for one who composes a couplet about us."

(Wasaelush Shia Vol. 10 Pg. 467)

13

To stand up with respect at the mention of Imam's name

Whenever one utters the name or title of Imam (a.s.) one should stand up in respect, as had been the practice of the Twelver Shias. The textual proof can be cited from the

report regarding Imam Sadiq (a.s.) as quoted in the book *Najmus Saaqib*. The report says that one day the name of Imam-e-Zamana (a.s.) was mentioned in gathering of Imam Sadiq (a.s.). When the name was uttered, Imam Sadiq (a.s.) stood up in respect. (*Beharul Anwar Vol. 44 Pg. 278*)

That standing up in respect is recommended (*Mustahab*) is proved from this above tradition, but there are some occasions when it is obligatory to do so. For example, when the name of Imam (a.s.) is uttered and all the people stand up. Anyone who continues to sit without any valid excuse has disrespected Imam (a.s.). And there is no doubt that disrespect towards Imam (a.s.) is *haraam*.

14-15-16

**Due to the sorrow of Imam separation one should weep,
make others weep and make a sorrowful face**

It is the duty of every *momin* to weep in the separation of Imam-e-Zamana (a.s.) and help others in weeping for the same. We must mourn the difficulties that befall Imam (a.s.). It is a duty of the Shias in Occultation of Imam (a.s.) Imam Reza (a.s.) said, "*One who remembers our calamities and weep on them or makes others weep, on the day of Judgement he shall be with us in our category. One who is reminded of our sorrows and weeps or makes other people weep, his eyes shall not weep on the day (Qiyamat) when all the eyes shall be weeping.*"

(Muntakhabul Athar)

In the same book Imam Sadiq (a.s.) is quoted, "*One who remembers us or our mention is made before him and a tear equal to a mosquito's wing appears in his eyes, the Almighty Allah forgives his sins even if they are equal to the foam of the sea.*"

(Beharul Anwar Vol. 44 Pg. 248)

17

To Pray to Allah that He bestows us with the Marefat (Recognition) of Imam (a.s.)

One of the responsibilities during *Ghaibat* is that we regularly supplicate Allah to grant us the correct *Marefat* of Imam-e-Zamana (a.s.). This is because gaining knowledge is not restricted to writing and reading. *Ilm* (knowledge) is a light and to whomsoever He desires he inculcates his heart with it. He guides whomsoever he wishes. Only those are guided - those who are guided by Allah.

Abu Baseer says that Imam Sadiq (a.s.) explained the ayat: "*And those who are bestowed wisdom they indeed are bestowed with exceeding goodness*" - '(Wisdom) Means the obedience of Allah and (exceeding goodness means) *Marefat* of Imam (a.s.)'

(Al-Kafi Vol. 1 Pg. 185).

18

Always Pray for Imam (a.s.)

To pray for the well being of Imam-e-Zamana (a.s.) is an important duty of the Shia Ithna Asharis. Various traditions have been recorded emphasizing this duty. The great scholar Shaykh Kulaini in *Al-Kafi*, Numani in his book *Ghaibat* and Shaykh Tusi in '*Ghaibat*' state that Imam Ja'far as-Sadiq (a.s.) said, '*This youth will have Ghaibat before the advent of Qiyamat.*' "Why?" asked the narrator.

"For the fear of his life", replied the Imam (a.s.) pointing towards his belly. Then said, *"O Zurarah! He is the awaited one (Muntazar), one whose birth will be doubted. Some will even say that his father departed from the world without leaving any heir. Others will say that he was not yet born when his father expired. Some will say that he was born two years prior to the martyrdom of his father. He is that very Awaited one. But the almighty shall test the Shias. Immediately after this begins the period of doubts of the deviated people. O Zurarah! If you are alive in such a time, recite the following Dua.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ
نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ

أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرَفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي
حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: O Allah! Grant me Your recognition, for if I do not recognize You I will not recognize your Messenger. O Allah grant me the recognition of Your Prophet I will not recognize Your Hujjat (Proof). O Allah! Grant me the recognition of Your Hujjat. For if I don't recognize Your Hujjat I will deviate from my religion.

19

Steadfastness in Praying for Imam (a.s.)

We have been commanded to recite this Dua regularly. Shayikh Sadooq narrates from Abdullah bin Sinan who says that Imam Sadiq (a.s.) said, "After this a time of such doubt will befall you that you will be without the visible signs and a guiding Imam. And no one shall be able to achieve salvation from this except those who recite "Dua-e-Ghareeq." (Supplication of the drowning man).

The narrator asked what this Dua was? Imam (a.s.) replied,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يا الله يا رحمن يا رحيم يا مقلب القلوب ثبت قلبي على دينك

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

"O Allah! O Beneficent! O Merciful. O One who changes the hearts (of people) Give me steadfastness upon Your religion"

After repeating 'Muqallebal Quloob' the narrator added the word, 'Wal absaar' (and the vision). When Imam (a.s.) heard this, he said, "Indeed Allah is the Who changes the hearts and vision, but you recite the Dua as I have said."

(Kamaluddin Vol. 2 Pg. 351)

20

Reciting Supplications During the Period of Ghaibat

It is a *dua* mentioned by Sayyid Ibne Tawoos in *Muhajjud Dawaat* and it is to be recited during the occultation of Imam Mahdi (a.s.). The narrator asked Imam (a.s.) what the Shias are supposed to do in the Ghaibat of Imam (a.s.)?

Imam (a.s.) replied, "In addition to reciting duas you must await for the reappearance." "What should we pray?" asked the narrator. Imam (a.s.) replied:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ أَنْتَ عَرَّفْتَنِي نَفْسَكَ وَعَرَّفْتَنِي رَسُولَكَ وَعَرَّفْتَنِي
مَلَائِكَتَكَ وَعَرَّفْتَنِي نَبِيَّكَ وَعَرَّفْتَنِي وِلَاةَ أَمْرِكَ: اللَّهُمَّ لَا آخِذُ
إِلَّا مَا أُعْطِيَتْ وَلَا أَوْقَى إِلَّا مَا وَقِيَتْ اللَّهُمَّ لَا تَغَيِّبْنِي عَنْ مَنَازِلِ

أَوْلِيَاءَ كَ وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي اللَّهُمَّ اهْدِنِي لَوْلَايَةِ مَنْ
فَرَضْتَ طَاعَتَهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: *O Allah! You have bestowed Your recognition (Marefat) to me and bestowed the recognition of your Messenger, and the angels and made me recognize your Prophet and made me recognize the guardians of Your affair. O Allah! I will not take anything except what you bestow. And except for you I have no protector. O Allah! Do not distance me from the grades of Your friends and do not neglect me from the grades of Your friends and do not neglect my heart after having guided it. O Allah. Guide me towards the wilayat of one who obedience is made incumbent on me."*

(Muhajjid Dawaat Pg. 332)

21

Knowledge of the Signs of Reappearance

It is *wajib* to learn about the signs of Reappearance that are taught to us by the Imams (a.s.) Especially the 'Certain' sign.

Rational Proof: We have already proved that *Marefat* of Imam-e-Zamana (a.s.) is *wajib*. And this *Marefat* includes knowing correctly the 'certain' signs of his reappearance.

Textual Proof: Imam Sadiq (a.s.) is quoted in the book *Al-Kafi* that he said, "*Recognise the signs (of reappearance). After knowing them correctly, the hastening or delay of this affair will not cause you any harm.*"

Umar Ibne Hanzala reports that Imam Sadiq (a.s.) also said, "*There are five certain signs for Qaem (a.s.): Sufyani, Yamani, Call from the Sky, Slaying of Nafs-e-Zakiyyah (The pure soul) and sinking of the ground at Baidah?*"

22

We must be Submissive as well as Impatient

Abdul Rahman Ibne Kathir is quoted in *Al-Kafi* that he was present in the assembly of Imam Sadiq (a.s.) when Muhzam entered and said, "May our lives be sacrificed on You! Please tell us when the affair that we await shall come to pass?"

Imam (a.s.) replied, "*O Muhzam! Those who fix a time are liars, those who were impatient were destroyed and those who resigned themselves to the situation got salvation.*"

(Al-Kafi Vol. 1 Pg. 368)

Any undue impatience in this matter and failure to maintain patience causes one to be misguided by deviant leaders. These false claimants take the opportunity to exploit those who are ignorant of the traditions of Imams (a.s.). By propagating false concepts these people create

doubts regarding the true reappearance and invite people towards indecencies and deviations. The same impatient people start following these false claimants, even though Imams (a.s.) have clearly informed the people of the signs that would precede the reappearance of Imam Mahdi (a.s.). They have made a special mention of the signs that are certain and commanded us to be steadfast on our beliefs. If we encounter a claimant of being the special emissary (*Naib-e-Khas*) of Imam (a.s.) or one who claims to be Imam Mahdi (a.s.); before the occurring of the certain signs, we must not pay any attention to him. We should beseech Allah to keep us safe from the deceit of that satan.

23

Giving *Sadaqah* on Behalf of Imam (a.s.)

Giving *Sadaqah* on behalf of Imam (a.s.) proves ones love and friendship for him. The correctness of this statement is based on whatever has been recorded concerning the giving of *Sadaqa* or praying on behalf of believers (*momineen*). As Imam (a.s.) is the Master of the believers he is the most deserving.

Apart from this, we have many traditions that recommend performing *Hajj*, *Tawaf*, *Ziarat* etc. on behalf of Imam (a.s.). Further research, however, throws up the evidence that if we sift through the huge collection of *hadith* we shall find that every kind of worship act on

behalf of Imam (a.s.) is highly rewarding. As mentioned by Allahmah Ali Ibne Tawoos in his book *Kashful Muhajja*, in which he has reminded his son about the acts that we should perform during the *Ghaibat* of Imam (a.s.), He finally says,

"You must care for his leadership, loyalty and attachment in a way that Allah, Prophet (s.a.) and the forefathers of Imam Mahdi (a.s.) expect from you. You must give preference of the needs of Imam (a.s.) over your own needs, when you are reciting the *Namaz-e-Hajat* (Prayer of having your need fulfilled). Before giving *Sadaqah* on behalf of your family members, give *Sadaqah* on behalf of Imam-e-Zamana (a.s.) and pray for him. In addition to this, give him preference in every good deed. All this things will invite Imam's (a.s.) attention and favours for you."

(*Kashful Muhajja Pg. 151-152*).

24

Giving *Sadaqah* for the safety of Imam-e-Zamana (a.s.)

Though there is nothing to say that this is a recommended action, it is a demand for the love of the kinsfolk of the Messenger of Allah (s.a.w.s.). Don't you give *Sadaqah* on behalf of your family members when you fear for their health and safety? Your Imam is more deserving of this. Besides, a special kind of attachment

develops between those who give *Sadaqah* on behalf of Imam (a.s.) and Imam (a.s.) himself.

Another thing that indicates the importance of this act is the tradition of the Messenger of Allah (s.a.w.s.). Shaykh Sadooq reports that the Holy Prophet (s.a.w.s.) said, "*The faith of a Slave is not complete till he does not consider me above himself and till he does not consider my family above his family, my honour over his honour, myself over his own self.*"

(*Majalis Sadooq Pg. 201*)

25-26

Performing *Hajj* on behalf of Imam (a.s.) or sending someone as a proxy for Imam (a.s.)

This is customary among the Shias from the past centuries. Many traditions have clearly stated the recommended nature of these good deeds. Also the traditions that speak of doing good to a believer, also apply in such a case and support this custom.

Scholars have recorded numerous traditions that praise the performance of good deeds on behalf of believers. A couple of such traditions are presented below:

1- Ibne Miskan narrates from Imam Sadiq (a.s.) in the book *Al-Kafi* that he asked Imam (a.s.): How much reward is earned by a person who performs a *Hajj* on behalf of someone else? Imam (a.s.) replied, "*The reward of ten Hajjs*

shall be given to the one who performs it on behalf of someone else."

(Furu Al-Kafi Vol. 4 Pg. 312)

2- Shaykh Sadooq (a.r.) writes in his book *Man La Yahzarul Faqih* that Imam Sadiq (a.s.) was queried regarding the person who performs *Hajj* on behalf of others. Would he earn any rewards? Imam (a.s.) said, "*One who performs Hajj on behalf of someone else gets rewarded for 10 Hajjs. (Also), the person (who has performed the Hajj on behalf of someone) his mother, father, sons and daughters, brothers and sisters, paternal uncles and aunts and maternal uncles and aunts, all of them receive salvation. The Mercy of Allah is spread wide and He is kind.*"

27-28

To perform *Tawaf* (circumambulation) on behalf of Imam (a.s.) or to send someone for performing *tawaf* on his behalf

When we have proved that *tawaf* on behalf of Imam (a.s.) is *Mustahab* (recommended) then it is understood that sending someone in lieu of Imam (a.s.) would also be *Mustahab*. Because this is a result of friendship and gratefulness. Therefore its merit and goodness is proved by reason. To send a person for *Hajj* as a proxy on behalf of Imam (a.s.) is naturally more rewarding than sending a

person to perform a *tawaf*.

However, there are some particular actions that are specially recommended (*Mustahab*) on behalf of the Living Imam (a.s.). The same are mentioned in the book of *Al-Kafi* in a tradition of Imam Taqi (a.s.) reported by Moosa bin al-Qasim. The narrator says that he asked Imam (a.s.), "I wanted to perform *tawaf* on behalf of you and your forefathers (a.s.) but people said that *tawaf* was not permitted on behalf of the successors (*awsiya*)?"

Imam (a.s.), "*Rather, you must do as many tawafs as possible.*"

The narrator says that after a period of three years, again he came to Imam (a.s.) and said, "I had previously obtained permission from you to perform *Tawaf* on behalf of you and your father. After this I performed as many *tawafs* as Allah willed for me on behalf of you and your respected father. After this I had an idea!"

"*What was it?*" asked Imam (a.s.),

"One day one I performed *tawaf* on behalf of the Messenger of Allah (s.a.w.s.)."

Imam (a.s.) recited *Salawat* on the Holy Prophet (s.a.w.s.) thrice. The narrator continued, "On the second day I performed *tawaf* in lieu of Amirul Momneen (a.s.), then for Imam Hasan al-Mujtaba (a.s.), Imam Husain (a.s.), Imam Sajjad (a.s.), Imam Baqir (a.s.), Imam Sadiq (a.s.), on

the eight day I performed it on behalf of your grandfather Imam Moosa al-Kazim (a.s.).

On the ninth day for your respected father Imam Reza (a.s.) and on the tenth day I had the fortune of performing *tawaf* of your respected self. (a.s.). I worship Allah through the *wilayat* of these personalities."

Imam (a.s.) said, "*By Allah! You are worshipping Allah through a religion (din) other than which Allah will not except any din.*"

The narrator said, "Often I have performed *tawaf* on behalf of your respected grandmother, Fatemah Zahra (s.a.) and sometimes I didn't do it."

Imam (a.s.) said, "*Do more tawaf! If Allah wills it will be the best action performed by you.*"

(Furu Al-Kafi Vol. 4 Pg. 316)

29

Ziarat of the Holy Prophet and Imams (a.s.) on behalf of Imam (a.s.)

This action towards Imam (a.s.) which is the best action of people proves that proxy *Ziarat* is *Mustahab*, and other factors also prove it.

1. For example the proof that giving *Sadaqah* on his behalf is *Mustahab*

2. The reason for the *Istehab* of proxy Hajj and *tawaf* also proves that proxy *Ziarat* is *Mustahab*.

3. Tradition that recommend the *Ziarat* on behalf of *momineen*.

4. The prevalence of this practice among the scholars and common people of the Shias.

5. Traditions that mention the *Istehab* of proxy *Hajj* and *tawaf* also apply to proxy *Ziarat*.

6. The traditions of Allamah Majlisi in *Beharul Anwaar* also proves our point: Imam Hasan al-Askari (a.s.) sent a *Zaer* (visitor) for the *Ziarat* of Imam Husain (a.s.) and said: *One of the places where Allah likes supplication and where he accepts supplication is the Haa-e-re-Husain.*

(Beharul Anwaar Vol. 102 Pg. 257)

30

To Send a Pilgrim for Ziarat on Behalf of Imam (a.s.)

It is Mustahab (recommended) to send a pilgrim on behalf of Imam-e-Zamana (a.s.). It is a highly rewarding act because it helps in goodness and piety and it is a gesture of love for the kinsfolk of the Prophet (s.a.). It is a goodwill gesture to Imam (a.s.). All the arguments that prove the recommended nature of sending proxy for Hajj and Tawaf are applicable for this also.

31

Striving for Imam (a.s.)

As much as possible, one should strive in the service of Imam (a.s.) because tradition says that the universe exists due to the *barakat* of Imam (a.s.). Secondly there are some angels who are specially appointed in the service of Imam (a.s.) and they do not even sit down in his presence without his permission. There are many types of these traditions however we are not relating them for prolonging the discussion but just as a proof we present herewith a tradition of Imam Sadiq (a.s.) wherein he says, "*If I could reach his time, I shall spend my life in his service.*"

This saying of Imam (a.s.) is not something unusual or astounding. It is the reality. It indicates the superiority of Imam-e-Zamana (a.s.) and it shows that if the service of Imam-e-Zamana (a.s.) had not been the best form of worship and obedience, Imam Sadiq (a.s.), whose each moment of his life was spent in worship, would not have expressed his desire to spend his valuable time in the service of Imam-e-Zamana (a.s.).

32

Organising help of Imam-e-Zamana (a.s.)

During the period of Ghaibat it is the duty to help Imam-e-Zamana (a.s.). Because one who has helped Imam (a.s.) has actually helped Allah. As Allah says, "*Indeed Allah helps those who help Allah. Certainly Allah is all powerful, the mighty.*"

Elsewhere, Allah says, ***"If you help Allah, He shall help you and make you firm-footed."***

Three points are worth noting here:

1. There is no doubt that Allah is All-Powerful and He does not have any kind of need because He is the absolute cause and Himself is Self-sufficient and all the creatures are in need of Him whereas He Himself says, ***"You all are poor in relation to Allah while Allah is the self-sufficient, the praised one."*** Commentators of Quran state that 'helping Allah' means helping the Holy Prophet and the Imams (a.s.).

2. Also, helping them means taking every step that is in compliance of their commands. Therefore the method of helping them depends upon the time and place. There is a difference between the help at the time of reappearance and help during his *ghaibat*. If he is present among us we help him by fighting *Jihad* in his company and when he is in *ghaibat* we help him by praying for his reappearance.

3. Now let us see how Allah helps his servant. As evident from traditions it is possible that Allah helps His creatures in ease and in difficulty, in trials and prosperity by keeping him safe from those things that distance him from His Mercy. However, in this life their success over their enemies depends upon the time and circumstances. Thus sometimes our friends are in power and sometimes they are

overpowered. The phrase, '*And makes them firm-footed*' may imply that in the end Allah would make them march on *Siraatul Mustaqeem* (the Right Path)

33

Having a firm Intention of Helping Imam (a.s.) in event of his reappearance

Apart from the fact that this intention is a necessary requirement of *Eimaan* (belief) and one of the signs of conviction (*Yaqeen*), many traditions have been recorded for intention, reward and performing of good deeds and the reward of every person depends upon his intention. This is also proved from the words of the Master of Pious, Ali Ibne Abi Talib (a.s.), who says, "*Halt! Be patient in calamities and difficulties. Do not move your hands and swords under the madness that you utter. And for those affairs where Allah has not made hasty you do not act hastily in them. One who dies sleeping on his bed with correct understanding of the rights of Allah, His Messenger (s.a.w.s.) and his family, dies a martyr and his reward is upon Allah. And he has received the reward of that which he intended to do. This intention of his will be considered as pulling out the sword. And there is no doubt that there is a fixed time for everything and a particular period.*"

34

**Renewal of Oath at the hands of Imam (a.s.) Every day
- Every Friday**

One of the duties during *Ghaibat* is to renew the oath fealty with Imam (a.s.). This can be accomplished after every obligatory prayer or on Friday.

There are two aspects of this discussion.

(1) In the meaning of *Bayat* (oath) (2) The command of Bayat.

Meaning of Bayat: Bayat means that a person gives oath of fealty to a person in all sincerity and with loyalty. That is, he shall help with his property and life one to whom he has given the oath. And in helping him he shall not be deficient in anything related to this oath.

In this like the oath mentioned in *Dua-e-Ahad*. There is special emphasis to recite it in the morning for forty days regularly. Also, the Messenger of Allah (s.a.w.s.) has commanded his nation to pay allegiance to the Purified Imams (a.s.). And there is no difference between the presence or absence (*Ghaibat*) of Imam (a.s.). This type of allegiance is a necessary requirement of *Eimaan*. Rather, you cannot imagine faith without allegiance. Thus the seller here, is the believer and the purchaser is the Almighty Allah. As mentioned in the Holy Quran, "***Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden.***"

(Surah Taubah 9:111)

The following allegiance should be renewed everyday and it should be recited everyday after morning prayers.

Dua-e-Ahad: One of the supplications for renewing the allegiance to Imam-e-Zamana (a.s.) is *Dua-e-Ahad*. Regarding this Dua Imam Sadiq (a.s.) says,

One who recites this *Dua* for forty days, will be included among the helpers of Hazrat Qaem (a.s.). If he dies before reappearance, the Almighty Allah will make him alive so that he can fight *Jihad* alongside him (Imam Mahdi a.f.t.s.) For every word of this *Dua* a thousand *Hasanat* (good deeds) are written in the scroll of his deeds and one thousand sins shall be erased. The *Dua* is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَرَبَّ الْكُرْسِيِّ الرَّفِيعِ وَرَبَّ الْبَحْرِ
الْمَسْجُورِ وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَرَبَّ الظِّلِّ وَالْحَرُورِ
وَمُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَرَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالْأَنْبِيَاءِ
وَالْمُرْسَلِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَبِنُورِ وَجْهِكَ
الْمُنِيرِ وَبِمُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ الَّذِي
أَشْرَقَتْ بِهِ السَّمَوَاتُ وَالْأَرْضُونَ وَبِاسْمِكَ الَّذِي يَصْلُحُ بِهِ
الْأَوْلُونَ وَالْآخِرُونَ يَا حَيًّا قَبْلَ كُلِّ حَيٍّ وَيَا حَيًّا بَعْدَ كُلِّ حَيٍّ وَيَا

حَيَّا حِينَ لَا حَيَّ يَا مُحْيِيَ الْمَوْتَى وَمُمِيتَ الْأَحْيَاءِ يَا حَيُّ لَا إِلَهَ إِلَّا
أَنْتَ اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأَمْرِكَ
صَلَوَاتِ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ عَنْ جَمِيعِ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا سَهْلِهَا وَجَبَلِهَا وَبَرِّهَا
وَبَحْرِهَا وَعَنْي وَعَنْ وَالِدَيَّ مِنَ الصَّلَوَاتِ زِنَةَ عَرْشِ اللَّهِ وَمِدَادَ
كَلِمَاتِهِ وَمَا أَحْصَاهُ عِلْمُهُ وَآحَاطَ بِهِ كِتَابُهُ اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي
صَبِيحَةِ يَوْمِي هَذَا وَمَا عَشْتُ مِنْ أَيَّامِي عَهْدًا وَعَقْدًا وَبَيْعَةً لَهُ فِي
عُنُقِي لَا أَحُولُ عَنْهَا وَلَا أَزُولُ أَبَدًا اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ
وَأَعْوَانِهِ وَالذَّائِبِينَ عَنْهُ وَالْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَائِجِهِ
وَالْمُمْتَثِلِينَ لِأَوَامِرِهِ وَالْمُحَامِلِينَ عَنْهُ وَالسَّابِقِينَ إِلَى إِرَادَتِهِ
وَالْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ اللَّهُمَّ إِنْ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ الَّذِي
جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا مَقْضِيًّا فَاخْرِجْنِي مِنْ قَبْرِي مُؤْتَزِرًا
كَفَنِي شَاهِرًا سَيْفِي مُجَرِّدًا فَنَاتِي مُلَبِّيًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ
وَالْبَادِي اللَّهُمَّ ارْنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْغُرَّةَ الْحَمِيدَةَ وَآكُحْلَ
نَاطِرِي بِنَظَرَةٍ مَنِيَّ إِلَيْهِ وَعَجِّلْ فَرَجَهُ وَسَهِّلْ مَخْرَجَهُ وَأَوْسِعْ
مَنْهَجَهُ وَاسْأَلْكَ بِى مَحَجَّتَهُ وَأَنْفِذْ أَمْرَهُ وَأَشْدُدْ أَرْزَهُ وَأَعْمِرِ اللَّهُمَّ
بِهِ بِلَادَكَ وَأَخِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ ظَهَرَ

الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ فَاطْهَرِ اللَّهُمَّ لَنَا
 وَليِّكَ وَابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ حَتَّى لَا يَظْفَرَ
 بِشَيْءٍ مِّنَ الْبَاطِلِ إِلَّا مَزَقَهُ وَيُحِقِّ الْحَقَّ وَيُحَقِّقَهُ وَاجْعَلْهُ اللَّهُمَّ
 مَفْرَعًا لِمَظْلُومِ عِبَادِكَ وَنَاصِرًا لِمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرَكَ
 وَمُجَدِّدًا لِمَا عَطَلَ مِنْ أَحْكَامِ كِتَابِكَ وَمُشِيدًا لِمَا وَرَدَ مِنْ أَعْلَامِ
 دِينِكَ وَسُنَنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاجْعَلْهُ اللَّهُمَّ مِمَّنْ
 حَصَّنْتَهُ مِنْ بَاسِ الْمُعْتَدِينَ اللَّهُمَّ وَسُرِّ نَبِيِّكَ مُحَمَّدًا صَلَّى اللَّهُ
 عَلَيْهِ وَآلِهِ بِرُؤْيَيْهِ وَمَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَارْحَمِ اسْتِكَانَتَنَا بَعْدَهُ
 اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنِ هَذِهِ الْأُمَّةِ بِحُضُورِهِ وَعَجِّلْ لَنَا
 ظُهُورَهُ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا بِرَحْمَتِكَ يَا أَرْحَمَ
 الرَّاحِمِينَ.

مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ صَلِّ عَلَى

In the Name of Allah the Beneficent the Merciful

O Allah ! Lord of the great light, Lord of the elevated throne, Lord of the tumultuous seas and the revealer of the Taurat, Injeel and Zaboor, Lord of the shadows and the warmths, and the revealer of the Great Quran. Lord of the proximate angels and Prophets and Messengers. O Allah I beseech thee, for the sake of your noble visage. And for the sake of Your enlightening visage, and Your ever existing

kingdom. O Everliving! O Controller! I beseech thee in Your name. Which lits the heavens and the Earths; and in Your name, by which the ancient and the latter ones become upright. O Everliving Who was before every living being. O Everliving Who shall (exist) after every living being. O ever living who existed when there was no life. O giver of life to dead. O one who causes death to the living one. O ever living. There is no god except Thou. O Allah send our master the leader, the Guide, the guided, the upriser with Your command. Blessings of Allah be on him and his pure forefathers. From all the believing men and believing women. In the easts of the earth and its wests, in its plains and its mountains, its lands and its seas, from me and my parents. Blessings which are the weight of Allah's throne and ink on his words, and whatever His knowledge enumerates and his book encompasses. O Allah renew for him my covenant, pledge and allegiance on my neck in the morning of this day of mine and whatever days (of my life) I live. I shall never turn away from it nor let it ever vanish. O Allah appoint me among his helpers, aides, and his protectors. Those who hasten to fulfill his commands and obey his orders. Those who are his supporters and compete with each other to (fulfill) his intention and seek martyrdom in his presence. O Allah! If death occurs between me and him (before the reappearance) (death which You have made

obligatory and decreed for Your servants, Then raise me from my grave, wrapped in my shroud, my sword unsheathed, my spear bared, answering the call of the caller in cities as well as deserts. O Allah! Show me the rightly guided face of (Imam a.s.), the praiseworthy moon and enlighten my vision by looking at him. Hasten his reappearance, make his arrival smooth, vasten his path, make me tread on his way and implement his authority and strengthen his back. O Allah inhabit Your cities through him, and give life to your servants due to him for surely You have said and Your word is truth, "Corruption will become rampant in land and on sea because of the evil which men's hand have earned." Then O Allah! Manifest for us Your slave and the son of Your Prophet's daughter, whose name is the same as that of Your Messenger. So that nothing from falsehood is victorious except that he tears them (falsehood) to pieces, establishes the truth and the truth confirms him. And O Allah! Appoint him as a refuge for Your oppressed servant and a helper for the one who does not find any helper for himself except You and the renewer of all the laws of Your book which have been tempered with and rebuilder of the signs of Your religion and of Your Prophet (peace of Allah be on him and his Progeny). And O Allah! Make him among those whom You have protected from the evils of the adversaries. O Allah! And provide joy

to your Prophet Muhammad (Peace be on him and his Progeny) By his vision and (the vision of) the one who follows him on his call. O Allah! Remove this sorrow (of occultation) from this nation with his presence and hasten for us his reappearance. They (the disbelievers) consider it to be distant while we consider it to be near. For the sake of Your mercy, O the most Merciful of all mercifuls. Hasten! Hasten! O my Master, O master of the era.

(Mafatihul Jinan pg. 988)

It is *Mustahab* (recommended) to renew the oath of allegiance with Imam-e-Zamana (a.s.) every Friday. According to traditions every Friday the angels gather at *Baitul Ma'moor* and renew the oath of allegiance to Imams (a.s.).

There is another *Dua* by Imam Sajjad (a.s.) expressing the same thoughts. This *Dua* is recorded in the book *Abwaabul Jannaat Fee Aadaabil Jamaat*. Moreover, Friday is the day when the Almighty Allah has obtained the oath of allegiance from mankind for the *Wilayat* of Imams (a.s.). One should try to perform as many virtuous acts as possible on this day, because the reward for deeds is double on Fridays and there is no doubt that this oath of allegiance is an exceedingly important and perfect act of worship.

Command for Bayat: In the second meaning is the command for *Bayat*. That is the command of putting ones

hand into the hand of one whom we pay allegiance. This is also of two types: (1) In the presence of Imam (a.s.) (2) In the *Ghaibat* of Imam (a.s.).

In the first case, once Imam issues a command there is nothing that can make the opposite valid because it is obligatory to obey the Imam (a.s.). If Imam (a.s.) demands allegiance from us we have to give him the oath of allegiance or in case he commands we have to give it to his special representative (*Naib-e-Khaas*). An example of this type of allegiance is the allegiance commanded by the Holy Prophet (s.a.w.s.) for Ali (a.s.) at Ghadeer-e-Khum.

However, in the presence of an Infallible Imam if a fallible person demands allegiance, is it allowed to obey him?

The Reply: If that person is specially appointed by Imam (a.s.) and Imam (a.s.) has commanded us to give him the oath of allegiance, giving him oath of allegiance is necessary. Because in these circumstances his *Bayat* shall be construed as the *Bayat* of Imam (a.s.) and it proved that it is obligatory.

However, if Imam (a.s.) has not appointed him specially and has not issued any command, it is not permitted to give him oath of allegiance. Whether that person calls people to himself or claims to be the special representative of Imam (a.s.), because the actual laws could

be ascertained from the one who frames the laws.

35

Helping Imam (a.s.) with one's property

It is the duty of a believer that he must set apart a share of his wealth and property in the service of Imam (a.s.). He should continue this every year. This is obligatory for all whether, rich or poor, whether lowly or exalted, woman or man. There is no difference with regard to social status. However, each has to contribute depending upon his capability. As Allah says, ***"Allah does not impose upon any soul a duty but to the extent of its ability."***

(Surah Baqarah 2: 286)

The traditions have mentioned the dedication of a part of our wealth to Imam-e-Zamana (a.s.) but there is no fixed amount for it because apparently it is a highly recommended act and the Holy Imams (a.s.) have likened it to a compulsory duty.

As mentioned in *Al-Kafi*, Imam Sadiq (a.s.) said, *"There is no better deed than earmarking a few Dirhams for Imam (a.s.). The Almighty Allah makes this Dirham equal to Mt. Uhud in Paradise for this donor."*

After this Imam (a.s.) said, *"The Almighty Allah says in His book, 'Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold.'"*

(Surah Baqarah 2: 245)

Imam says, "*By Allah this is a special gift to Imam (a.s.).*"

36

Monetary Assistance to the Pious Shias and Friends of Imam (a.s.)

This is mentioned separately in traditions and thus we have also given it as a separate duty. For example, in *Man La Yahzarul Faqih*, Imam Sadiq (a.s.) is reported to have said, "*One who could not do good to us, he should do good towards our righteous Shias and friends, he shall get the reward of helping us. And those who could not visit us should visit of righteous friends, he shall get the reward of our Ziarat (visitation).*"

37

Pleasing the Believers

Pleasing the believers during the time of *Ghaibat* makes the Imam (a.s.) very happy. Pleasing the believers is possible through monetary assistance and physical help. Sometimes their pleasure is obtained by solving their problems or recommending their case to some authorities or even by praying for them. At other times we could make them happy by giving them respite for the repayment of a debt. Thus while performing any of the above actions if the intention of the doer is that Imam (a.s.) will be pleased with

it, he will get the reward for it. Rather, there is more virtue in this than merely pleasing the believers. A tradition of Imam Sadiq (a.s.) in *Al-Kafi* says, *"Those of you who please a believer should not think that you have pleased only this believer. By Allah! He has pleased us! Rather by Allah! He has pleased the Messenger of Allah (s.a.w.s.)."*

(Al-Kafi Vol. 2 Pg. 189)

38

Being a well-wisher of Imam-e-Zamana (a.s.)

It is mentioned in *Al-Kafi* that Imam Baqir (a.s.) narrates from the Messenger of Allah (s.a.w.s.), that he said, *"Allah does not look at any of His friends who has borne difficulties in doing good for us except that, that person will be with us in an exalted friendship."*

In another place in the same book it is narrated that Imam Sadiq (a.s.) said, *"The Messenger of Allah (s.a.w.s.) delivered a discourse among the people in Masjide-e-Khaif and said: O Allah! Please the slave who listens to our words, gives them place in his heart and conveys them to those who have not heard them. He is mostly conversant with fiqh (jurisprudence) but he is not a fiqh (Jurisprudent) himself. Many a times a person with knowledge" of jurisprudence passes it to a more intelligent jurisprudent. A Muslim should not do Khayanat (defalcation) in three things: (1) He should perform deeds*

purely for Allah (2) He should be a well-wisher for the Imam (a.s.) and the religious leaders. (3) He should not distance himself from their congregation, because their invitation is for all those who like it. Muslims are brothers to each other and their blood is of equal value and even the weakest of them strives in the fulfillment of oath and vow.

(Al-Kafi Vol. 1 Pg. 403)

39

Ziarat of Imam (a.s.)

This is another duty of the Shias during *Ghaibat*. That is, they must address the Imam (a.s.) and say *salaam* to him in any way possible. More detailed instructions for reciting the *Ziarat* of Imam (a.s.) are given at the end of this book.

40

Meeting the righteous believers and socializing with them

In order to earn the rewards of performing the *Ziarat* of Imam (a.s.) we must meet the righteous and decent momineen. We must socialize with them as mentioned in the 36th duty.

Reciting Salawat and Salutations upon Imam (a.s.)

One of the duties during the period of *Ghaibat* is to recite *Salawat* and Salutations upon Imam (a.s.). Its merit and emphasis is evident from the following:

1- *Salawat* is a kind of prayer. Therefore whatever applies to *Dua* or praying for Imam (a.s.) is applicable here as well. The traditions exhorting as to pray for Imam (a.s.) also support the importance of this duty. Actually the aim of reciting *Salawat* is to pray to Allah to bestow Mercy upon Imam (a.s.). And as we all know, all the affairs of the world and the hereafter are accomplished with the help of Divine Mercy. Therefore whenever we recite *Salawat* for Imam (a.s.) and say, "*Allahumma Salle a'laa Maulana wa Sayyidina Saheb az-zamaan,*" etc (Translation: *O Allah! Bless our Master and our Chief, the Master of the Age.*). We mean to invoke Divine mercy for all the affairs connected with Imam (a.s.). That is, may Allah protect the Imam (a.s.) and his supporters from every type of sorrow and difficulty.

2- The arguments in favour of reciting the *Salawat* upon the Messenger of Allah (s.a.w.s.) and his holy progeny (Ahle Bayt [a.s.]) apply here as well.

3- In quite a few supplications of the Purified Imams (a.s.) we find the mention of *Salawat* upon Imam-e-Zamana

(a.s.). In addition to this Ali Ibne Tawoos and other Shia scholars have recorded a special *Salawat* for Imam (a.s.)..

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَابْنِ أَوْلِيَائِكَ الَّذِينَ فَرَضْتَ طَاعَتَهُمْ
وَ أَوْجَبْتَ حَقَّهُمْ وَأَذْهَبْتَ عَنْهُمْ الرَّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً اللَّهُمَّ
انصُرْهُ وَانصُرْ بِهِ لِدِينِكَ وَانصُرْ بِهِ أَوْلِيَاءَكَ وَأَوْلِيَاءَهُ وَشِيعَتَهُ
وَانصَارَهُ وَاجْعَلْنَا مِنْهُمْ. اللَّهُمَّ أعِذْهُ مِنْ شَرِّ كُلِّ طَاغٍ وَبَاغٍ وَ مِنْ
شَرِّ جَمِيعِ خَلْقِكَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَن يَمِينِهِ وَ
عَنْ شِمَالِهِ وَاحْرُسْهُ وَامْنَعْهُ مِنْ أَنْ يُوصَلَ إِلَيْهِ بِسُوءٍ وَاحْفَظْ
فِيهِ رَسُولَكَ وَآلَ رَسُولِكَ وَأَظْهِرْ بِهِ الْعَدْلَ وَأَيِّدْهُ بِالنَّصْرِ
وَانصُرْ ناصِرِيهِ وَاخْذُلْ خاذِلِيهِ وَاقْصِمْ بِهِ جَبَابِرَةَ الْكُفْرِ وَأَقْتُلْ بِهِ
الْكَفَّارَ وَالمُنَافِقِينَ وَجَمِيعَ المُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ
الْأَرْضِ وَمَغَارِبِهَا وَبَرِّهَا وَبَحْرِهَا وَ سَهْلِهَا وَجَبَلِهَا وَأَمْلَأْ بِهِ الْأَرْضَ
عَدْلًا وَأَظْهِرْ بِهِ دِينَ نَبِيِّكَ عَلَيْهِ وَآلِهِ السَّلَامُ وَاجْعَلْنِي اللَّهُمَّ مِنْ
أَنْصَارِهِ وَأَعْوَانِهِ وَاتَّبَاعِهِ وَشِيعَتِهِ وَ أَرْنِي فِي آلِ مُحَمَّدٍ عَلَيْهِمُ
السَّلَامُ مَا يَأْمُلُونَ وَ فِي عَدُوِّهِمْ مَا يَحْذَرُونَ إِلَهَ الْحَقِّ رَبَّ الْعَالَمِينَ
آمِينَ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

In the Name of Allah the Beneficent the Merciful

O Allah! Send blessings upon Your Wali and the son of Your Wali. One whose obedience you made incumbent and rights obligatory. You remove all impurities from him and purified him a thorough purification. O Allah! Help him and by it help your religion and thereby help your awaliya (friends) and his friends and by it help his Shias and his helpers and include us among them. O Allah! Take them in Your refuge from the mischief of every oppressor and transgressor, and from mischief of all Your creatures. And protect him from the front, the back, from right and left and protect him and grant security to him from every calamity that comes to him from every direction. And through him protect (the religion of) your Messenger and the Progeny of Your Messenger. And make evident through it justice through his hands and bestow him with special help. And help those who help him and degrade his opponents. And by through him destroy the oppressor infidels and annihilate the disbelievers, the hypocrites and all the apostates whether they are from the east or the west from the dry land or from the seas, from the plains or from hilly areas. And by him fill up the earth with justice and make apparent the religion of your Messenger (Peace be upon him and his progeny). O Allah! Include us among his helpers and assistants and followers and Shias. And make

apparent in my life all that the Aale Muhammad are eager for and fulfill their hopes as regards their enemies (degrade their enemies). O the rightful God the lord of the worlds! (accept my supplication).

(Jamalus Suboo Pg. 493).

Gifting the *Thawab* of prayers to Imam (a.s.)

This is also included among the duties of Shias during *Ghaibat*. The proof is the tradition related by Sayyid Ibne Tawoos (r.a.) from Abu Muhammad Saimri that it is narrated from the holy Imam (a.s.): *"One who gifts the thawab of his prayers to the Messenger of Allah (s.a.w.s.), Amirul Momeneen and the Imams after him, Allah shall increase the reward of this prayer to such an extent that one becomes breathless while counting it. And before his soul is separated from his body he is told, O Man! Your gift has reached me! Since this is the day of recompense, may your heart gladden and eyes brighten through the recompense that Allah has fixed for you and this which you have reached. Congratulation for it."*

The narrator says that he asked Imam (a.s.) how they should gift the prayer and what they should recite to gift its thawab. Imam (a.s.) told him, *"Make an intention (niyaat) that the thawab of this prayer is for the Messenger of Allah (s.a.w.s.)...."*

(Jamalus Suboo Pg. 332)

43

Gift of a Special Prayer

This can be any special prayer that a *momin* recites for gifting its *thawab* to Imam-e-Zamana (a.s.) or any other Imam (a.s.). There is no fixed quantity of this prayer nor is there a prescribed time for it. It depends upon how much we love Imam (a.s.) and how much we can strive for him.

The proof of this virtuous act is the tradition which states that even if we recite two *rakat* prayer everyday we can gift its *thawab* to one of the Imams. The method of reciting this two *rakat* prayer is that we start it with seven or three *takbeers* (*Allaho Akbar*). Or one *takbeer* in every *rakat*. After *ruku* and two *Sajdahs* we recite the following dua.

صلى الله على محمد وآل محمد الطيبين الطاهرين.

Translation: May Allah bless Muhammad and the Progeny of Muhammad the chaste and the pure ones. After *tashahud* and *salam* recite the following *Dua*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ صَلِّ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارَ وَابْلُغْهُمْ أَفْضَلَ
التَّحِيَّةِ وَالسَّلَامِ اللَّهُمَّ إِنَّ هَذِهِ الرَّكَعَاتِ هَدِيَّةٌ مِنِّي إِلَى عَضْبِكَ

وَنَبِيِّكَ وَرَسُوكَ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ
الْمُرْسَلِينَ اللَّهُمَّ فَتَقَبَّلْهَا مِنِّي وَأَبْلِغْهُ إِيَّاهَا عَنِّي وَأَثْبِنِي عَلَيْهَا أَفْضَلَ
أَمَلِي وَ رَجَائِي فِيكَ وَفِي نَبِيِّكَ عَلَيْهِ السَّلَامُ، وَ وَصِي نَبِيِّكَ وَ
فَاطِمَةَ الزَّهْرَاءِ ابْنَةَ نَبِيِّكَ وَ الْحَسَنَ وَ الْحُسَيْنَ سِبْطِي نَبِيِّكَ
وَ أَوْلِيائِكَ مِنْ وُلْدِ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ يَا وَلِي الْمُؤْمِنِينَ يَا وَلِي
الْمُؤْمِنِينَ يَا وَلِي الْمُؤْمِنِينَ .

اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Prayer for Hadiya to Amirul Momineen Ali (a.s.).

After reciting two *rakat* prayer, recite the first *Dua* of this chapter fill *Afzalul Tahiyat was salaam'* and after that recite the following *Dua*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكَعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَوَلِيِّكَ وَأَبْنِ عَمِّ
نَبِيِّكَ وَ وَصِيِّهِ امِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ
اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا عَنِّي وَأَثْبِنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي
وَ رَجَائِي فِيكَ وَفِي نَبِيِّكَ وَ وَصِي نَبِيِّكَ وَ فَاطِمَةَ الزَّهْرَاءِ ابْنَةَ
نَبِيِّكَ وَ الْحَسَنَ وَ الْحُسَيْنَ سِبْطِي نَبِيِّكَ وَ أَوْلِيائِكَ مِنْ وُلْدِ
الْحُسَيْنِ يَا وَلِي الْمُؤْمِنِينَ يَا وَلِي الْمُؤْمِنِينَ يَا وَلِي الْمُؤْمِنِينَ .

اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Janabe Fatemah Zahra (s.a.)

After this prayer recite the following *Dua*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ ان هَاتين الرُّكْعَتين هدية مِنِّي الى الطَّاهِرةِ الْمُطَهَّرةِ
الطَّيِّبةِ الزَّكِيَّةِ فاطمة بنت نبيكَ اللهم فتقبلهما مِنِّي وابلغها
اباهما عني واثني عليهما افضل املني ورائي فيكَ وَ فِي نَبِيِّكَ
صَلَّواتِ اللَّهِ عليه وَآله وَوصى نبيكَ وَ الطَّيِّبَةِ الطَّاهِرةِ فاطمةَ بنتِ
نَبِيِّكَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْحُسَيْنِ سَبَطَى نَبِيِّكَ يَا وَلِيَّ
المُؤْمِنينَ يَا وَلِيَّ المُؤْمِنينَ يَا وَلِيَّ المُؤْمِنينَ .
اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Iman Hasan (a.s.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّ هَاتين الرُّكْعَتين هَدِيَّةٌ مِنِّي عَبْدِكَ وَابنِ عَبْدِكَ
وَابنِ وَلِيِّكَ الْحَسَنِ بنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي
وَأَبْلِغُهُمَا أَيَّاهُمَا عَنِّي وَاثْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَرَاجَائِي فِيكَ وَفِي

نَبِيِّكَ وَوَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Iman Husain (a.s.).

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَضِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ
عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سَبْطِ نَبِيِّكَ الطَّيِّبِ الطَّاهِرِ
الزَّكِيِّ الرَّضِيِّ الْحُسَيْنِ بْنِ عَلِيٍّ الْمُجْتَبَى يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ
الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Imam Sajjad (a.s.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ
وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سَبْطِ نَبِيِّكَ زَيْنِ الْعَابَشِدِينَ عَلِيٍّ بْنِ
الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَا وَلِيَّ الْمُؤْمِنِينَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Imam Baqir (a.s.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ
وَوَلِيِّكَ وَابْنِ وَوَلِيِّكَ سَبْطِ نَبِيِّكَ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَلَيْكَ
يَا وَلِيَّ الْمُؤْمِنِينَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Imam Ja'far as-Sadiq (a.s.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ
وَوَلِيِّكَ وَابْنِ وَوَلِيِّكَ سَبْطِ نَبِيِّكَ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ
عَلَيْهِمَا السَّلَامُ يَا وَلِيَّ الْمُؤْمِنِينَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Imam Musa Ibne Ja'far (a.s.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ
وَوَلِيِّكَ وَابْنِ وَوَلِيِّكَ سَبْطِ نَبِيِّكَ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا
السَّلَامُ وَارِثِ عِلْمِ النَّبِيِّينَ يَا وَلِيَّ الْمُؤْمِنِينَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

Prayer for Hadiya to Imam Ali Reza (a.s.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ
وَوَلِيِّكَ وَابْنِ وَوَلِيِّكَ سَبْطِ نَبِيِّكَ عَلِيِّ بْنِ مُوسَى الرِّضَا بْنِ
المَرَضِيِّينَ عَلَيْهِمُ السَّلَامُ يَا وَلِيَّ الْمُؤْمِنِينَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

**Prayer for Hadiya to Imam Muhammad Taqi,
Imam Ali Naqi and Imam Hasan Askari (a.s.)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ
وَوَلِيِّكَ وَابْنِ وَوَلِيِّكَ سَبَطِ نَبِيِّكَ فِي أَرْضِكَ وَحُجَّتِكَ عَلَى
خَلْقِكَ وَوَلِيِّ الْمُؤْمِنِينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation???

44

A Special Prayer in a particular time for *Hadiya* of Imam-e-Zamana (a.s.)

Sayyid Ibne Tawoos relates the following in his book *Jamalus Suboo*: It is *mustahab* (recommended) to recite eight *rakat* prayer on Friday. Four *rakats* may be presented as *hadiya* to the Holy Prophet (s.a.w.s.) and four *rakats* to Fatemah Zahra (s.a.). The four *rakats* should be recited on Saturday and the made *hadiya* to Amirul Momineen (a.s.). In this way every subsequent day recite prayer of four *rakats* and gift (*hadiya*) to each succeeding Imam (a.s.). Again the next Friday recite eight *rakat namaz* and gift *thawab* of four *rakats* to the Messenger of Allah (s.a.w.s.) and of four *rakats* to Fatemah Zahra (s.a.). Again on Saturday recite four *rakat* prayer and made *hadiya* to Imam Musa al-Kazim (a.s.) and till Thursday next continue to pray four *rakats* everyday and give *hadiya* to each Imam

(a.s.) in turn. Then a Friday recite a four *rakat* prayer for *hadiya* of Imam-e-Zamana (a.s.) and after two rakats recite the following *Dua*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ انت السَّلَام و منكَ السَّلَام و اليكَ يعود السَّلَام حِينَا رَبَّنَا
منكَ بالسَّلَام اللَّهُمَّ ان هذه الرَّكَعات هَدِيَّة مِنِّي الي فلان بن
فلان.

اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Translation???

In place of so and so son of so and so recite the name of the particular *Masoom* for whose *hadiya* we are reciting the prayer.

Then continue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
فصل علي محمد و ال محمد و بلغه آياها و اعطني املي و رجائي
فيك و في رسولك صلواتك عليه و آله
اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Translation???

45

Hadiya of Reciting Quran for Imam (a.s.)

Ali Ibne Mughira is quoted in *Al-Kafi* that he asked

Imam Kazim (a.s.), "My father had asked your respected grandfather regarding the complete recitation of Quran every night who told him, *"Yes it can he completed every night."* When my father asked about completion of Quran in the month of Ramadhan he received the same reply. So he used to finish reading the complete Quran forty times during the holy month of Ramadhan. After him I continued this practice. On the day of Eid I complete a Quran for the Holy Prophet (s.a.w.s.) and after him for Amirul momineen (a.s.) till I reach you. So tell me how is this act of our considered by your goodself. Imam (a.s.) said, *"Your reward is that you shall be in the company of those exalted personalities."*

The narrator said, "Such a high reward?"

Imam (a.s.) said three times, "Yes,"

46

Tawassul and seeking intercession through

Imam-e-Zamana (a.s.)

The proof for the above acts during the period of *Ghaibat* is that Imam-e-Zamana (a.s.) is the '*Babullah*' the door of Allah, through which people enter. Imam (a.s.) is the sole channel of achieving Allah's satisfaction. He is the one who will intercede for us with Allah. He is that same name of Allah whose *tawassul* is ordered for us. As mentioned in the traditions in the explanation of Quranic

Verse, "*And for Allah are the most beautiful names. So call Him by them.*"

(Beharul Anwaar Vol. 94 Pg. 22)

Numerous supplications have been recorded in this way and one of it is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ اِنِّي اسئلك بحق و ليك و حجتك صاحب الزمان الا
اعتنى به على جميع امورى و كفيتنى به مؤنة كل موز و طاغ و
باغ و اعتنى به فقد بلغ مجهودى و كفيتنى كل عدو و هم و عم و
دين و ولدى و جميع اهلى و اخوانى و من يعينى امره و خاصتى
امين رب العالمين .

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Translation???

47

To ask from Imam (a.s.) and address him in supplications

As mentioned in the *Ziarat* of Imam (a.s.) he is the one who fulfills the needs of the universe. He is the one from whom people seek justice as mentioned in the case of Abul Wafa and as recorded in *Beharul Anwaar* and other traditions.

He is the solid refuge of the *Ummah*, and the last resort

of the helpless, the backward, the shelterless people. He saves the people who are in terror. He is the guide of those who are in search of protection. The same thought is expressed in the supplication of Imam Zainul Abedeen (a.s.) for the month of Shaban, concerning his infallible forefathers. Also in *Ziarat-e-Jamea* we find the following words:

فَارَ مَنْ تَمَسَّكَ بِكُمْ وَآمِنَ لِحَا أَيْكُمْ

Translation: *One who attached himself to you was successful and he is safe from the misfortunes of both the worlds.*

Apart from this the following traditions of *Al-Kafi* testifies to this meaning: Imam (a.s.) was asked in a letter that a person desires to ask special favours from Imam (a.s.) and tell him some of his secret matters just as he does *Munajaat* (beseeches) to the Almighty. Imam (a.s.) replied, "If you need anything, just move your lips, you shall get response."

48

Inviting people towards Imam (a.s.)

This is one of the most important and obligatory duty. The validity of this is evident from traditions that speak of the duty of *Amr bil Ma'roof* (Enjoining Good). In addition to this, it is an established fact that after the Imam (a.s.) the

best creatures in the world are the followers of Imams (a.s.) who invite other people towards the Imamate of Imam (a.s.).

This is also proved from the traditions as follows: *Indeed! The religious scholar who teaches people their religious subjects and invites them towards their Imam is better than 70,000 worshippers.*

In another tradition from Sulaiman bin Khalid it is reported he asked Imam Sadiq (a.s.) that there was a family who was perceptive to his advice, so should he invite them to Imamate? Imam (a.s.) replied, *"Yes! The Almighty Allah says, 'O you who believe! Save yourselves and your families from a fire whose fuel is men and stones.'"*

(Surah Tahrir 66: 6)

There are sayings to this effect from other Imams (a.s.) also.

Imam (a.s.) says, *"The worst kind of orphan is one who is separated from his Imam (a.s.) and could not reach him. Who could not obtain the solution to their most pressing problems. Then of our Shias who are cognizant of our sciences and who teach these deprived people are like one who has adopted an orphan. Know well! One who guides him, shows him the right path and makes them conversant with our Shariat shall with us in the exalted grade of heavenly abode. The above was conveyed to me by my*

father from his forefathers who had received it from the Messenger of Allah (s.a.w.s.)."

49

To take care of the rights and duties towards Imam

(a.s.)

The rights of the Holy Prophet (s.a.w.s.) and after him the Imams (a.s.) have precedence over the rights of all other people in the world. And Allah has bestowed them this high station. He has selected them among all the people and made them the medium of bestowing the mankind with every kind of benefit.

The Holy Imams (a.s.) have said regarding their rights,
"The right of the Almighty Allah is for us."

Thus observing the rights of Imam (a.s.) is a medium of gaining Allah's proximity. And to consider his right unimportant is distancing oneself from Allah and earns His anger, as mentioned by Imam Sajjad (a.s.) in *Dua Abu Hamza Thumali*:

اولعلک رایتنی مستخفاً بحقک فاقصیتنی

Or may be you found me considering your right less important and distanced me from you.

(Iqbal of Sayyid Ibne Tawoos Pg. 71)

50

Humility and soft-heartedness while remembering

Imam (a.s.)

It is very important to soften ones heart while remembering Imam (a.s.) we should be particular in attending the assemblies of his Shias so that our heart is further softened and to remember the rights and the calamities of Hazrat (a.s.). We must also keep away from all such acts which cause hardening of the heart and to distance ourselves from everything that cause regret and wistfulness, as mentioned by Almighty Allah, "***Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.***"

(Surah Hadid 57: 16)

According to traditions that above verse was revealed with regard to Imam-e-Zamana (a.s.) and its interpretation points towards *Ghaibat*. Here the phrase "***But the time became prolonged to them***" refers to the period of *Ghaibat*.

51

The Scholars should make their knowledge Evident

The Messenger of Allah (s.a.w.s.) has said, "*When innovations appear in my nation the scholar must make his*

knowledge apparent. Allah's curse be upon the one who doesn't follow this."

(Al-Kafi, Chapter of Innovation).

In the same book of *Al-Kafi* narrated through a reliable chain of narrators a tradition of Imam Sadiq (a.s.) says, *The Messenger of Allah (s.a.w.s.) said, "If after me you see innovators you must express your disdain and criticize them and do not leave any stone unturned in maligning their name so that the desire to spread mischief and corruption may not take root in their hearts. That people may be careful of them and do not learn innovative practices from them. The Almighty Allah writes good deeds (Hasanat) for this action of yours and due to this raises your grades in the hereafter."*

(Al-Kafi)

52

To practice Taqaiyya with mischief-makers and to maintain secrecy with people of other faiths

Explaining the ayat, *'These shall be granted their reward twice, because they are patient and they repel evil with good and spend out of what we have given them.'* (Surah Qasas 28: 54) Imam Sadiq (a.s.) says, *"(They shall be granted their reward) for their patience in practicing taqaiyyah."*

Regarding "and they repel evil with good", Imam (a.s.)

says that 'good' refers to taqaiyyah and 'evil' refers to the revealing of confidential matters.

(Al-Kafi Vol. 2 Pg. 217)

Again in Al-Kafi Imam Sadiq (a.s.) says, "Taqaiyyah is the shield of a believer and a protection for him. One who does not believe in Taqaiyyah does not have faith. Indeed our tradition does not reach a person but that he fulfills religiousness between himself and his Lord.

That thing brings him respect in the world and light (Nur) in the hereafter. And our tradition reaches another person and he exposes it (to opponents) and it causes him insult and the Almighty Allah takes away the Nur from him."

(Al-Kafi Vol. 2 Pg. 221).

53

To bear hardships, denials and other testing circumstances for the sake of Imam (a.s.)

There is no doubt that the Almighty Allah subjects us to all kinds of examinations regarding the *Ghaibat* of his *Wali*, in order to distinguish the righteous ones from the sinful. So that He may reward the righteous slaves and gather the wrong doers with other evil creatures and dispatch them to Hell.

The Almighty Allah says, ***"On no account will Allah leave the believers in the condition which you are in until***

He separates the evil from the good."

(Surah Aale Imraan 3: 179)

Now this is not something new because before this Allah has taken the examination of all the previous nations and those who would come in the future.

Allah also says, ***"Do men think that they will be left alone on saying, We believe, and not be tried?"***

And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars."

(Surah Ankaboot 29: 2-3)

Hazrat Ali (a.s.) says, *"O Men! The Almighty Allah has kept you away from oppression but He has not given you exemption from trials because Allah says, **"Most surely there are signs in this, and most surely We are ever trying (men)."***

(Surah Momenoon 23: 30 - Nahjul Balagha)

One of the greatest examinations for a believer is when he sees that vicious and evil people are living in style and splendour while the righteous have to undergo untold difficulties and penury, and no one pays any attention to them. No one even lends ear to their pleading and they are oppressed by the tyrants of this world. They are made the butt of ridicule and make fun of their belief with regard to *Ghaibat* of Imam-e-Zamana (a.s.). This causes a

contradiction of reason and desire. The carnal desires command us to follow falsehood and spend our lives in enjoyment while reason advises us to patient in the difficulties and to bear their falsification. That it is necessary to follow the truth in order to achieve everlasting life in the hereafter in addition to the rightful kingdom. Thus the best people are those who strives for good consequences and remains patient in calamities.

Pray to Allah for patience in Imam's separation

It is a duty for the believers to ask Allah for *tawfeeq* of being patient in the *ghaibat* of Imam (a.s.) this is evident from the words of the supplication of Amri (r.a.) regarding Imam-e-Zamana (a.s.): "Bestow me patience in this."

In another instance it is stated that *momin* should pray to Allah to improve his worldly conditions and the hereafter because Allah has the key to everything.

The Messenger of Allah (s.a.w.s.) was told, "*And be patient and your patience is not possible except by Allah.*"

The word 'by' in the above indicates causing or helping. Thus when patience is not possible without Allah's help the *momin* is obliged to beseech Allah to help him in being patient where patience is suitable.

The Messenger of Allah (s.a.w.s.) said, "*Ask Allah for whatever you may need, even if it be a shoe lace. Because if Allah does not make its acquisition easy it would never be easy to acquire it.*"

In another tradition he (s.a.w.s.) says, "*Each one of you should pray to Allah for whatever you may need, even if your shoelace break, you ask Allah for it.*"

Numerous traditions have been recorded to this effect as also the verses of the Holy Quran. All this proves the efficacy of *Dua* for patience wherever it is required.

Because there are many instances where patience is required but man is impatient. While on other occasions it is not desirable so in order the best option is to pray to Allah that He grant us patience wherever it is appropriate.

55

Enjoining Patience During Ghaibat

It is one of the most important duties and has been greatly emphasized. All the proofs in favour of *Amr bil Maroof* apply to this as well. Secondly, we must follow the example of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) as is evident from the study of their traditions. The third proof is the sermon of Ghadeer quoted by Ali Ibne Tawoos in his book *Iqbal*. He says that *Surah Asr* was revealed in connection with Hazrat Ali (a.s.). Its interpretation is as follows:

"I swear by the time (Qiyamat),

Most surely man (enemies of Aale Muhammad) is in loss, Except those who believe (in their Wilayat) and do good (towards their brothers), and enjoin on each other truth (during the Ghaibat of their Imam) and enjoin on each other patience (in these times)."

Enjoining patience means that we should explain to our near and dear ones the virtues of being patient in bearing the difficulties during the *Ghaibat* of Imam-e-Zamana (a.s.), so that they may not despair due to its prolongation. That by

seeing the prosperity of their enemies they do not fall pray to doubts. We must also remind them that the affluence of the wicked was foretold by the truthful Imams (a.s.) and similarly they had also predicted the establishment of a just government. Thus when the first prophecy has been fulfilled the second one shall also be certainly fulfilled, Insha Allah.

Ali Ibne Yaqteen has narrated from Imam Kazim (a.s.) that he said, "*The Shias are being trained through hope for the past 200 years.*"

The narrator says that Yaqteen asked his son, Ali, "How is it that whatever had been said about us (the kingdom of Abbasides) has come to pass but whatever was said regarding your just government hasn't?" Ali replied, "The source of both the prophecies is the same. The only thing is that the time for whatever was said about you had arrived, so everything happened exactly as predicated. While the time for whatever was said about us is not yet ripe. So we are subsisting on hope. If had been informed at the outset that this will happen after 200 or 300 years that hearts of the people would have hardened the common people and of weak faith would have renegaded from Islam. Thus it was said to them that soon they shall be relieved and that the appointed hour is near, So that they may not despair till the actual event."

56

We should not sit in the Assembly where disrespect is caused to Imam (a.s.)

The believer is obliged to keep aloof from the gatherings of deviated people where ridicule is directed towards Imam (a.s.) or where he is being criticized. Where people raise objections against him and denying his existence, or even if they are ignoring his remembrance. It even applies to situations where a believer is being ridiculed. The Almighty Allah says regarding such matters, "***And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.***"

(Surah Nisa 4: 140)

According to a traditional report of *Al-Kafi* Imam (a.s.) was asked regarding the above Quranic Verse. He (a.s.) said, "*When we have learnt that such and such person denies the truth and utters unsuitable things about Imam (a.s.), we must get up from there at once, no matter whoever that person is.*"

(Al-Kafi Vol. 2 Pg. 377)

The above quote verse and other traditions clearly

forbid sitting in the company of misguided and deviated people of any sect or creed whatsoever.

57

To Feign support to tyrant rulers

A tradition related through Sunni chain of narrators is recorded in *Beharul Anwaar* wherein Huzaifa says that he heard the Messenger of Allah saying, *"Woe upon the tyrant rulers of this nation. How they commit massacres leaving alone those obedient ones who are apparently obedient to them. They terrify all the people, therefore the believers and pious ones meet them pretending solidarity with them while actually they want to run away from them."*

So when the Almighty Allah desires to honour this believer, He destroys every type of oppressor and unjust persons."

(Beharaul Anwaar Vol. 51, Pg. 83)

Imam Sadiq (a.s.) advised Momin al-Taq, *"O Son of Noman! When you are compelled to spend your life under a tyrant government, you must behave nicely with those whom you fear most. Because one who tries to overcome the government has agreed to get himself killed. The Almighty Allah says, **"and cast not yourselves to perdition."***

(Surah Baqarah 2: 195)

Avoiding Fame

This is so because fame is an avoidable evil and salvation lies in remaining unknown. There is a tradition from Imam Sadiq (a.s.) in *Al-Kafi*. Imam (a.s.) says, "*If possible lead such a life that people do not recognize you.*" That is you do not become a well-known personality.

Imam Muhammad Baqir (a.s.) is quoted through a correct chain of narrators in *Kamaluddin*, that he said, "*A time will come upon the people when their Imam will be ghaib (in occultation). Fortunate are those who remain steadfast on our Imamat. The least thawab they would receive at that time is that Allah would address them: O My slaves! Believe in Our secret and testify to our unseen. Good news to you for My good rewards O My slaves! I shall accept your deeds and forgive your sins. I shall quench your thirst with rain and remove calamities from you. And if you people hadn't been there I would sent chastisement upon them. (The world).*"

Jabir says that he asked Imam (a.s.) regarding the most preferable act of a believer during such times.

Imam (a.s.) replied, "*Controlling his tongue and sitting at home.*"

(Kamaluddin of Shaykh Sadooq Vol. 1 Pg. 330)

Amirul Momineen (a.s.) says in a sermon of *Nahjul*

Balagha: There would be a time wherein only a sleeping (inactive) believer would be safe (such that) if he is present he is not recognized but if he is absent he is not sought after. These are the lamps of guidance and banners of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allah would open the doors of His mercy and keep off from them the hardships of His chastisement.

O People! A time will come to you when Islam would be capsized as a pot is capsized with all its contents."

(Nahjul Balagha, Sermon 103)

59

Self Improvement (Development)

The next duty is to get rid of dirty habits and evil traits and to embellish our personality with good morals. This is obligatory at all times but it is especially emphasized for the period of Ghaibat because it is a necessary qualification to entitle one for being included among his companions.

Nomani (r.a.) has recorded a tradition from Imam Sadiq (a.s.) that says: *"One who desires to be included among the companions of Imam-e-Zamana (a.s.) must be a Montazir (one who awaits), and he should be pious and of good behaviour. So even if he dies before the reappearance of Imam (a.s.) he would get the same reward as if he had been with the Imam (a.s.). Strive and await! If you want to be*

bestowed with Divine Mercy."

(Ghaibat of Nomani Pg. 106)

60

Unity and Co-operation in Imam's help

There is great strength in unity even though each one of us are personally obliged to help Imam (a.s.). The Almighty Allah says, ***"And hold fast by the covenant of Allah all together and be not disunited."***

(Surah Aale Imraan 3:103)

This is so because Imam (a.s.) is the connection between Allah and his creatures in all times and this connection cannot be beneficial without following Imam (a.s.) and helping him.

Amirul Momineen (a.s.) remarked in a Sermon: *"O People! If you had not been deficient in supporting the truth and lazy in deflecting the falsehood, those unlike you wouldn't have overcome you. Those who have overpowered you would not have got the power to do so. Because like the Bani Israel you have lost your way. And by my life! Your straying away will intensify because you have discarded the truth."*

Imam-e-Zamana (a.s.) says in the *Tawqee* to Shaykh Mufid (a.r.), *"If our Shias (May Allah help them in His obedience!) had been united in fulfillment of their covenant (regarding us) our meeting them would not have delayed,*

and they would have soon met us with true and perfect Marefat."

(Beharul Anwaar Vol. 53 Pg. 177)

61

Sincere Repentance and fulfillment of Rights

As mentioned above, our sins and disobedience of *Shariah* plays a great part in prolonging the *Ghaibat* of Imam (a.s.). The *Tawqee* of Imam (a.s.) further says, "*That which keep us away from them are the unpleasant things that we hear about them and do not like and those we never expected from them. And Allah is He Whose help is sought and He is sufficient for us and most excellent is the Protector.*"

(Beharul Anwaar Vol. 53 pg. 177)

62-63

To Remember Imam (a.s.) and act upon his Teachings

The traditions of Imams (a.s.) are clear as regards the fact that Imam (a.s.) is a witness of our deeds and he is informed of all our activities. Wherever we might be and in whichever condition, we are within the vision of Imam (a.s.). He is the watchful eye and the alert ear of Almighty Allah. Once you are convinced of this you shall see him with the inner eye and his vision shall always exist in your thoughts. Then it is incumbent for you to feel yourself in his presence. Everyone should have this perception unless

he is blind in the heart.

Once a person is convinced of this he would act in a way befitting this situation. Like the visually handicapped person who himself cannot see anything. But when he is in the presence of a ruler he will act with utmost respect, just like those who are not blind. This is so, because he is certain that he is in the presence of the ruler, even though he might not see it with his eyes. The situation of a Momin is same during the period of occultation. On the basis of his faith he is sure that Imam (a.s.) sees him and he behaves accordingly. This matter is mentioned in the tradition of *Kamaluddin* by Shaykh Sadooq. Imam Sadiq (a.s.) narrates from his forefathers from Ali (a.s.) that one day he (Ali a.s.) was on the pulpit of Kufa. He (a.s.) said, "*O Allah! The existence of Your Proof (Hujjat) upon Your creatures is certain. So that they may guide the people towards You. Teach them Your sciences so that Your Proof is not falsified and after Your guidance Your followers are not led astray. That Proof is either clear and it is disobeyed, or it is hidden or awaited. Even if at the time of guidance the Imam is not present among the people even then his knowledge and code of conduct is engraved on the hearts of believers, upon who the believers act.*"

(*Kamaluddin Vol. 1 Pg. 302*)

This well-known tradition has also been recorded in

Al-Kafi and *Ghaibat* of Nomani with minor differences. It mentions knowledge, recognition (*Marefat*), attention and remembrance. Therefore, we must ponder upon it carefully in order to achieve the aim.

64

Praying to Allah that we do not lose the remembrance of Imam (a.s.)

We should pray to Allah that we never forgo the remembrance of Imam (a.s.). This is so, because Allah has prescribed a code of conduct for us with regard to Imam (a.s.) and it is subject to the fact that we remember Imam (a.s.) constantly. A sentence of Shaykh Amri is quoted in *Kamaluddin*: "*Do not erase the remembrance of Hazrat (a.s.) from our hearts.*" (*Kamaluddin Vol. 2 Pg. 513*)

Please ponder upon these words How it an important component of *dua* and how the Shias are advised to include such words in their invocations. We should never ignore this important point. We must keep them in mind especially when we have high hopes of having our invocations accepted. We must beseech Allah and request Him not to make us negligent of Imam's remembrance. We must not delay this so much that one is afflicted with the malady of unawareness before he starts praying. According to the traditions of the Holy Imams (a.s.) it is necessary for the *momin* to pray before the descent of calamities.

One should avoid all such sins that deprive one of the Imam's remembrances because it is a great misfortune as mentioned in supplications of Imams (a.s.): "*O Allah! Forgive us those of our sins that cause the descent of misfortune (and wretchedness).*"

Indeed, the wretchedness of forgetting the remembrance of Imam (a.s.) is such an unfortunate thing that makes one liable for calamities and misfortune in this life as well as the hereafter.

65

Humbling our body for Imam (a.s.)

The believer is duty-bound to humble himself before Imam (a.s.) as mentioned in the tradition recorded by Ali Ibne Tawoos in his book *Jamalus Suboo*. He has narrated it from Imam Sadiq (a.s.) through his chains of narrators in the supplication of Friday. We have quoted it from the book *Abwaabul Jannat Fee Aadaals al-Jamaat*:

"O Allah! I come to your door with a submissive heart and a humble and lowly body towards the guiding Imams with a respectful heart I seek Your nearness."

The Imam referred to in this prayer is Imam-e-Zamana (a.s.).

**Giving precedence to the wish of Imam-e-Zamana (a.s.)
to our wishes**

This means that when we intend to take a step we should ponder upon it whether Imam-e-Zamana (a.s.) shall be pleased with it or not. We should do it only if it is as per his wishes and not if it is going to cause his displeasure. In such situations we should overcome our personal desires and achieve the Imam's pleasure. You shall become his loved one and remembered in good words by Imam (a.s.) and his forefathers. This is mentioned in the tradition recorded by Fazil Muhaddis Noori quoting from *Amali* of Shaykh Tusi that the narrator asked Imam Sadiq (a.s.), "Why do we hear so much about Salman the Persian from you?" Imam (a.s.) said, "*Do not call him Salman the Persian, say Salman the Muhammadan. Do you know why I remember him so much.*"

"I don't know," said the narrator.

"It is due to three things", said the Imam (a.s.), "He gave preference to the desire of Amirul Momineen (a.s.) over his personal wishes. Befriending the poor and preferring them over affluent people and his attachment to knowledge and scholars. Indeed Salman was a righteous Muslim and not of the polytheists."

(Beharul Anwaar Vol. 22 Pg. 327)

67

Respecting all those who are near to Imam (a.s.) or those who are associated with him

Whether those who are close to Imam (a.s.) by relation, like the *Alawis Sadaat* or spiritually near ones like the scholars and religious personalities. This is so because respecting them is respecting Imam (a.s.) and it is usually observed by the intelligent people. They accord respect and honour to the children, brothers and near ones or great personalities and thus they are respectful to all the persons associated with Imam (a.s.). They also consider any kind of failure in according respect to them an act of audacity against Imam (a.s.). They also consider any kind of failure in according respect to them an act of audacity against Imam (a.s.).

68

Venerating the Places visited by Imam (a.s.)

For example the Masjid Sahla, the great Kufa Mosque, the cellar in Samarrah and the Masjid Jamkaran etc, where some pious people had met Imam (a.s.) or the places mentioned in traditions to be places where Imam (a.s.) had stayed for sometime-or like the Masjidul Haraam etc; and all other things associated with Imam-e-Zamana (a.s.). Like the names and titles, the words of his tawqees and books

about Imam-e-Zamana (a.s.) etc.

Here we should note that firstly it is the *mustahab* nature of these above acts and secondly it is about the kind of respect accorded to them.

1. The proof of their being *mustahab* acts is based on the Quranic verse: "***And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.***"

(*Surah Hajj 22: 32*)

2. The proof from tradition can be the saying of Amirul Momineen (a.s.) who said, "*We are the signs (of Allah) and the companions.*"

(1) As for the method of veneration (*Ihteram*), first of all the entering and staying in the holy places and tombs of Imams (a.s.) in a state of ritual impurity (*Janabat*) are considered *haraam* according to some scholars.

(2) To do anything that is in contravention to respect of the holy Imam (a.s.). Like taking *Ain-e-Najasaat* (impurities) inside these places, which is *haraam* if the intention is to cause disrespect.

(3) We must restrain all those who are committing such acts.

(4) A person who occupies a place in these spots he is more deserving of it than other people.

69-70

Not to fix the time of reappearance and to falsify those who fix the time

The Divine wisdom dictates that the time of the reappearance of Imam (a.s.) remains a secret because its effect is connected to Allah which He has kept confidential. As mentioned in the supplication of Imam (a.s.) related by Shaykh Amri: *"O Allah! You know the time of Your Wali's reform (reappearance) without being taught. So issue the command that he may reappear lifting the curtain of Ghaibat. Bestow me the tawfeeq of patience with regard to Intezar. So that I do not prefer advancement while you had postponed it. And that I do not incline towards delay on matters that You expedite. And that I do not prefer the exposing of all things that You have hidden. And that I do not strive to find the things You have concealed. And that I do not oppose You regarding the decrees of the universe whose hidden wisdom is known to you."*

Mufaddal asked Imam Sadiq (a.s.) regarding the ayat, *"Allah it is who revealed the Book with truth, and the balance, and what shall make you know that perhaps the hour is near? Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great*

error."

(Surah Shura 42: 17-18)

Mufaddal asked the meaning of 'dispute' in the above.

Imam (a.s.) said, *"They say when was Qaem born? Who has seen him? Where he is at present? Where shall he be in the future? And when shall he reappear? All these are acts of impatience with Divine affairs due to, doubts with regard to the Divine decrees. They have suffered loss in the world and the hereafter and the infidels have evil consequences."*

Mufaddal asked Imam (a.s.) whether he would not appoint a time for it? Imam (a.s.) said, *"O Mufaddal! Never predict a time for all this because one who does it has claimed partnership in the knowledge of Allah and he has falsely claimed that Allah has informed of His secrets."*

Muhammad Ibne Muslim is quoted in *Ghaibat Nomani* that Imam Sadiq (a.s.) said, *"O Muhammad! If anyone quotes us with regard to the prediction of the time (of reappearance), falsify him at once because we do not inform anyone of the appointed hour."*

(Ghaibat Nomani Pg. 155)

**Falsifying all those who claim special Deputyship
during the Greater Occultation**

It is the unanimous belief of the Shias that the system of special deputyship came to an end with the passing away of the great Shaykh, Ali Ibne Muhammad Seymoori (r.a.) He was the last of the four special deputies of Imam (a.s.) during the lesser occultation (*Ghaibat-e-Sughra*). After the passing away of Ali Ibne Muhammad Seymoori (r.a.) the period of Greater occultation started and during this period the point of reference for Shias are the scholars of religion well-versed in jurisprudence and on the pinnacle of piety. Thus anyone who claims to be a special deputy of Imam (a.s.) during this period is a liar and a renegade. Rather, it is indispensable tenet of Imamiyah faith and none of our scholars have disputed it. This is the best proof. Moreover, the good prophecy of Imam (a.s.) with regard to the birth of Shaykh Sadooq also proves this.

The book *Kamaluddin* has a narration from Abu Muhammad Hasan bin Ahmad Maktab who says that in the year of Ali Ibne Muhammad Saymoori's death he visited Baghdad. He went to meet Ali Ibne Muhammad Saymoori a few days before his demise. Ali Ibne Muhammad Saymoori showed the people a letter from Imam (a.s.) (*Tawqee*). It was as follows: "*In the Name of Allah the*

Beneficent the Merciful. O Ali Ibne Muhammad Saymoori: May Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs and do not appoint anyone to take your place after your death. For the second occultation has now occurred and there can be no appearance until, after a long time when Allah gives this permission, hearts become hardened and the world becomes filled with injustice. And someone will come to my partisans (Shia) claiming that he has seen me, beware of anyone claiming to have seen me before the rise of al-Sufyani and the outcry from the sky, for he shall be a slanderous liar. And there is no strength and Might except Allah, the high and the Mighty."

Maktab says that he copied the *tawqee* and went away from there and when he returned on the sixth day he found Ali Ibne Muhammad Saymoori in a dying condition. When he was asked regarding his successor he said: "The Almighty Allah shall Himself take the affair to its completion."

(Kamaluddin Vol. 2 Pg. 516)

In the above tradition 'meeting' implies special deputyship because the *Ziarat* of Imam (a.s.) is possible in *Ghaibat-e-Kubra* (greater occultation) also.

To pray for seeing the Imam (a.s.) with forgiveness and faith

We must pray to the Almighty that He grant us the distinction of seeing Imam (a.s.) with forgiveness and faith. Two points are worth noting in this regard. One is that having a desire of seeing Imam (a.s.) is a *mustahab* (recommended) act. Secondly a prayer for seeing him with faith and forgiveness.

The proof for the first point lies in the supplications of Ghaibat taught by the Holy Imams (a.s.). For example in Dua Ahad, quoted from Imam Sadiq (a.s.).

اللَّهُمَّ ارْنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْغُرَّةَ الْحَمِيدَةَ

Translation: *O Allah! Let me see his brilliant countenance and praiseworthy face.*

Similarly in *Dua-e-Amri* it is mentioned,

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرِيَنِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِذًا أَمْرًا

Translation: *"O Allah! I beseech You make me see Your Wali in the condition when his command is running." (He is in power).*

Secondly, supporting this point is the tradition of Ahmad bin Ibrahim quoted in the Bab-ul-Mazar of *Beharul Anwaar*:

The narrator says that he told Abu Ja'far Muhammad

ibne Uthman regarding his desire to see Imam (a.s.). "He asked me if I was seriously desirous of it and I replied in the affirmative. He said, *'May Allah reward you for your desire. May he easily show you the blessed face of Hazrat (a.s.) while you are eligible for salvation. O Abu Abdillah. Do not insist on seeing him because this is a period of occultation. Do not persist for seeking his company because it a very serious divine affair and in such circumstances it is better to submit to Allah's will. But you must address him by reciting his Ziarats.'*"

(Beharul Anwaar Vol. 102 Pg. 97)

73

Following Imam (a.s.) in Moral behavior and deeds

It is our duty to follow Imam (a.s.) in good deeds and moral behaviour. We must consider Imam (a.s.) as our ideal in this regard, because that is the actual meaning of partisanship and following. The perfection of faith lies in performing the deeds as he does, being with him in Qiyamat and residing near him in the Paradise.

Hazrat Ali's (a.s.) letter to Uthman bin Hunaif the Governor of Basra mentions: *"Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light."*

(Nahjul Balagha)

Imam Zainul Aabedeen (a.s.) is reported to have said,

"There is no superiority for Qurayshite or an Arab regarding his descent except his humility there is no Virtue, except for his piety there is no good deed other than intention and no worship act is possible without considering it correct. Beware! One to whom Allah is most angry is one who is an Imamite by faith and who does not follow (his Imam) in deeds."

It is mentioned in the traditions that it is possible that Allah may befriend a slave but He does not like his deeds and it is also possible that He does not like a slave likes his actions. This is also accepted by reason because in the view of Allah love and hate depends on the legality or the illegality of that action according to Divine law. If the person has faith according to it since he is a believer but he fails to act upon it Allah will be angry with regard to his actions.

After this introduction it becomes evident that the aim of Imam's (a.s.) statement that the most hated person from the aspect of his deeds is one who accepts the way and religion of Imam (a.s.) from the aspect of belief only. That is he believes in his Imamate and *Wilayat* but opposes him by his actions and behaviour. The consequence of this is that when a momin opposes his Imam by his deeds and behaviour the opponents get an opportunity to ridicule and this is a greater sin. When the believer treads in the

footsteps of Imams (a.s.) it is as if the honour of the Waliullah (Imam) Has increased and people are more attracted towards him. In this way the aim of the institution of Imamatus is achieved.

As mentioned by Imam Sadiq (a.s.), "*Become an ornament for us, do not be a disgrace for us.*"

(Al-Kafi Vol. 2 Pg. 77)

74

Restraining our tongue except for Allah's

Remembrance

Although this is a meritorious act in all times, it is specially emphasized for the period of *Ghaibat* because his in the thick of perils during this time.

Shaykh Sadooq (a.r.) has quoted Imam Sadiq (a.s.) and he narrates through his purified forefathers from the Holy Prophet (s.a.w.s.) that he said, "*Those who recognizes Allah and are humble to Him, they restrains their tongues and avoids unlawful foods, fast in the day and pray the whole night.*"

The companions said, "O Messenger of Allah (s.a.w.s.), may our parents be sacrificed on you who are these *awliya* of Allah (Friends of Allah)?"

He (s.a.w.s.) replied, "*When the awliya were silent, their silence was meditation. When they spoke it was Allah's remembrance. When they looked it was a lesson and*

when they uttered something it was wisdom. When they walked it was a bounty. If Allah has not destined death for them their souls would have still been intact in their bodies for the desire of performing good deeds in anticipation of heavenly rewards and in the terror of divine chastisement."

(Majalis of Shaykh Sadooq)

Imam Muhammad Baqir (a.s.) says, "*Our partisans are mute.*"

(Al-Kafi Vol. 2 Pg. 113)

That is, they are not used to utter anything other than Allah's remembrance.

75

The Prayer of Imam-e-Zamana (a.s.)

Numerous authentic books have quoted the correct tradition of *Jamulus Suboo* where Sayyid Ibne Tavoos says.

The Prayer for Imam-e-Zamana (a.s.) consists of two *rakats* and in each *rakat* one should recite the *Surah al-Hamd* till *Iyyaaka Na'budo wa iyyaaka Nastae'en*. Then repeat this sentence a hundred times and then complete the *Surah*. After *al-Hamd* recite *Surah Ikhlaas (Qul Huwallaaho Ah'ad)*. On completing this prayer we should recite the following Dua:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِلَهِي عَظُمَ الْبَلَاءُ وَبَرِحَ الْخَفَاءُ وَانْكَشَفَ الْغِطَاءُ وَانْقَطَعَ

الرَّجَاءُ وَضَاقَتِ الْأَرْضُ وَ مُنِعَتِ السَّمَاءُ وَأَنْتَ الْمُسْتَعَانُ وَ
 إِلَيْكَ الْمَشْتَكَى وَ عَلَيْكَ الْمَعْوَلُ فِي الشَّدَةِ وَ الرَّخَاءِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أُولَى الْأَمْرِ الَّذِينَ فَرَضْتَ عَلَيْنَا
 طَاعَتَهُمْ وَ عَرَفْتَنَا بِذَلِكَ مَنْزِلَتَهُمْ فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجًا عَاجِلًا
 قَرِيبًا كَلِمَحِ الْبَصْرِ أَوْهُوَ أَقْرَبُ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ
 اكْفِيَانِي فَإِنَّكُمَا كَافِيَانِ وَانصُرَانِ فَإِنَّكُمَا نَاصِرَانِ يَا مَوْلَانَا
 يَا صَاحِبَ الزَّمَانِ الْغَوْتِ الْغَوْتِ الْغَوْتِ أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي
 السَّاعَةَ السَّاعَةَ السَّاعَةَ الْعَجَلَ الْعَجَلَ الْعَجَلَ يَا أَرْحَمَ الرَّاحِمِينَ
 بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ .

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation:

My God, terrible was the calamity, and its evil consequences are visible, the covering has been removed, (all) hopes have been cut off, the (plentiful) earth has shrunk (with very little to spare), the heavenly blessings have been withheld. Thou alone can help, we refer our grief and sorrow to Thee, we have full faith in Thee, in the time of distress, as well as in good fortune. O Allah send blessings on Muhammad and on the progeny of Muhammad, whom we must obey as per Thy command, through which we become aware of their rank and status,

and let there be joy after sorrow for us, for their sake, right away, in the twinkle of an eye, more rapidly than that. O Muhammad! O Ali! O Ali! O Muhammad! Suffice me! Because both of you provide sufficiently. And help me! For both of you help and protect. O our master! O the living Imam! Refuge! Refuge! Refuge! Reach me! Reach me! Reach me! This hour! This hour! This hour! Do hurry! Do hurry! Do hurry! O the Most Merciful. For the sake of Muhammad and his purified Progeny.

(Jamalus Suboo Pg. 280)

Many other books have also mentioned this supplication.

76

Weeping for Imam Husain (a.s.)

It is an action by which we can fulfill the rights of Imam-e-Zamana (a.s.) and there is no doubt that fulfillment of the rights of Imam-e-Zamana (a.s.) is a medium of achieving the nearness of Allah. Ja'far ibne Muhammad ibne Qooloolay (r.a.) narrates from Imam Sadiq (a.s.) a lengthy tradition on the merits of weeping upon Imam Husain (a.s.): *"No eye or tear is more liked by Allah than the eye that weeps on him (Imam Husain a.s.). No one weeps for him except that he has recompensed Janabe Fatimah Zahra (s.a.) and helped her the mourning. He has presented a gift to the Messenger of Allah (s.a.w.s.) and*

fulfilled my right. Everyone shall raised in Qiyamant weeping except those who weep on my oppressed forefather Imam Husain (a.s.). Because their eyes will be shining. He would be given the good news and his joy will be apparent from his facial expression. All the creatures would be dreading their consequences except those who had wept on Imam Husain (a.s.). They shall be in absolute security. All the people will gather on the plains of Mahshar but these people shall be standing under the shade of the Arsh (throne) conversing with Imam Husain (a.s.). They shall not be fearful of the rigorous strictness of the day of accounting. They would be told to enter Paradise but would not do so. They would prefer the company of Imam Husain (a.s.) to Paradise. The Houries of Paradise would be sending messages to them that they are waiting for these people, however, they would be so enchanted by the conversation of Imam Husain (a.s.) that would not pay heed to the Houries."

(Kamil-uz-Ziyaraat Pg. 81)

The phrase "fulfilled my right" indicates that weeping for Imam Husain (a.s.) is an act that fulfills the rights of Imam-e-Zamana (a.s.) and the other holy Imams (a.s.). The reason for this is probably participation in their grief implies the fulfillment of mutual rights of believers.

Visiting the tomb of Imam Husain (a.s.)

It is an act of goodwill towards Imam-e-Zamana (a.s.) and other Purified Imams (a.s.). By performing this we can please the pure heart of Imam (a.s.). Imam (a.s.) prays for the visitor of Imam Husain (a.s.), day and night. Ibne Qoolooya has quoted Imam Sadiq (a.s.) in *Kamiluz Ziaaraat*: *"One who visits the tomb of my (great grand) father (Imam Husain a.s.), he has performed an act of goodwill towards the Messenger of Allah (s.a.w.s.) and has respected our relationship. The back-biting of such a person is haraam and his flesh is haraam for hell-fire."*

Imam Sadiq (a.s.) says in another tradition: *"The deed loved most by Allah is the visitation (Ziarat) of the tomb of Imam Husain (a.s.). The deed of a believer loved most by Allah making the momineen happy and the condition loved most by Allah is that a person weeps in prostration."*

(Kamil-uz-Ziaaraat Pg. 127)

78

Excessively Cursing the Umayyads, openly and secretly

If there is no occasion for *Taqaiyyah*, fear or personal or social constraint it is recommended to narrate the evil deeds of Bani Umayyah and curse them from the pulpits and in gatherings. It is one of those acts that make one eligible for Allah's proximity.

Shaykh Sadooq writes in *Khisaal* that the Messenger of Allah (s.a.w.s.) told Ali (a.s.), "*O Ali! Bani Umayyah will curse you and for each of their curse an angel will curse them a thousand times. After his reappearance Qaem (a.s.) will curse them for forty years.*"

It means that Imam-e-Zamana (a.s.) will command his followers to curse the Bani Umayyah from every pulpit and in every gathering through out the world. The period so mentioned is in retaliation of the hatred propaganda unleashed by Bani Umayyah to malign the name of Ali (a.s.). It is the worldly punishment of the evil deeds of Bani Umayyah.

79

Active involvement in the fulfillment of rights of brothers in faith

One of the actions that can earn the Imam's (a.s.) pleasure is active involvement in fulfillment of mutual

rights. Considering this duty unimportant tantamounts to consider the right of Imam (a.s.) insignificant because traditions state that the relationship of momineen with Imam (a.s.) is that of father and sons and since friendship and goodness to children is friendship and goodness to their parents the same shall apply with regard to the rights of *momineen*.

Mualla Ibne Khanees relates that he asked Imam Sadiq (a.s.) regarding the rights of believers. Imam (a.s.) said, *"The momin has seventy rights but I shall inform of only seven of them because I fear you would not be able to bear it and I love you much."*

The narrator said, "Insha Allah I shall be able to bear it."

Imam (a.s.) started, *"Do not eat to satiation if your momin brother is hungry, do not dress up if he is unclothed, guide him in every matter, and prefer for him what you prefer for yourself. If you have a maidservant send her to him that she may do his household chores. Always remain busy in fulfilling the needs of the momin brother. If you do this, you have connected your wilayat to our wilayat and our wilayat to the wilayat of Allah."*

In another tradition Mufaddal Ibne Umar narrates from Imam Sadiq (a.s.) that he said, *"Those of you who pleases a momin should not think that he has pleased that momin alone. By Allah! They have made us (Imams) happy, rather*

by Allah they have made the Messenger of Allah (s.a.w.s.) happy."

(Al-Kafi Vol. 2 Pg. 174)

80

Awaiting for the Reappearance (Zuhoor) and making Preparation for it

We should be eager for the Imam's *Zuhoor* so that we get a chance to serve him. There are two points in this regard (1) Virtue of obtaining weapons (2) Arranging for troops etc.

(1) Regarding the obtaining of arms and weapons, Imam Sadiq (a.s.) says in a tradition, *"If one of you prepares for the Zuhoor of Hazrat Qaem (a.s.) even with a weapon as little as an arrow, when Allah sees the intention, I am sure, He would prolong your life."*

(Ghaibat-e-Nomani Pg. 137)

The above traditions indicates that Allah shall prolong the life of such a person, but he may live long enough to be physically present during the Imam's *Zuhoor* or not.

(2) The second point indicating the virtue of military preparation can be illustrated from the following Verse of Holy Quran: *"O you who believe! Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful."*

(Surah Aale Imraan 3: 200).

The Arabic word for "remain steadfast" is "Rabe too" Rabetoo is derived from R-B-T'. It means to bind, tie up and make fast etc. The *fuqaha* (jurisprudents) have mentioned in the Book of Jihad that staying in a populated center where there is a risk of the resurgence of infidels and danger to Islam, is *Marabata*, (Refer to Concise Oxford Dictionary, *marabout*=frontier station, where he [Muslim holy man] acquired merit by combat against the infidel.)

Marabata is for three days or more with a maximum limit of forty days. If it exceeds 40 days the rewards equals to that of the warriors (*Mujahideen*). There is also no difference in its permissibility whether the Imam is present or in *Ghaibat*.

The Messenger of Allah (s.a.w.s.) says, "*One night spent in Marabata is better than a month of fasting during the days and praying during the nights. If that person dies, that action of his shall continue and so will his sustenance. He shall be safe from the interrogating angels of the grave.*"

Another tradition on this subject says, "*The scroll of deeds of all those who die is rolled up and sealed. Except for those who perform Marabata in the way of Allah. His deeds shall continue to multiply till Qiyamat and while in his grave he shall be secure from the interrogating angels.*"

It is necessary to point out here that in such cases the

Marabata referred to is that which is performed on behalf of the departed souls. Secondly *Marabata* is *mustahab* when there is no actual risk of attack from the enemy infidels. Because if there is actual need it would be *Wajib-e-Kifai* (One of us is dutybound to fulfill it).

May Allah hasten the reappearance of His last Hujjat, the Qaem of the Progeny of Muhammad (s.a.w.s.).

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