



SPRING TIME

Spring Time

IMAM MAHDI(ATFS) IN THE WORDS
OF AYATULLAH BAHJAT



Author(s):

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Spring Time: Imam Mahdi (AJ) In The Words Of Ayatollah Al-Udhma Bahjat

This text is a collection of words of the great jurisprudent, philosopher and mystic Ayatollah al-Udhma Bahjat regarding Imam Mahdi (AJ). The book has been given the title "Spring time" because the re-appearance of Imam Mahdi (AJ) will be the spring time of mankind.

Translator's Introduction

● *In the Name of God, the Most Compassionate, the Most Merciful*

In order for the dear reader to draw the fullest benefit from this book, without any trace of doubt pertaining its sources and sayings; it is appropriate to give a little glimpse of the author and who he is, even though the beauty of this radiant sun could not possibly be described in merely a few lines. The translator has had the privilege to encounter the writer on a number of occasions and hence relates what he has seen and experienced with his own eyes, not what he has heard or read.

Ayatullah Sayyid Mahdi Shams al-Din (famous as Sayyid Shams) was born on 1958 in the holy city of Qom. At the age of 12 he started his theological studies in *Hawza* and simultaneously was entrusted by his noble father Sayyid Sadiq Shams (RA) to Ayatullah al-Udhma Behjat (HA) as his personal master, with whom he naturally developed a very intimate bond with.

At that time, he also started preaching and since then has spent over 30 years travelling around the globe spreading the True Islam of Muhammad (SAW). Despite his young age it is several years since he reached the level of *Ijtihad*, however as it is not his demeanour to pay attention to titles few know of his scholarly rank and hence, he is still referred to as "Hujjat ul-Islam". Instead, he continued with his studies, spreading True Islam and serving the people. He has written over one hundred books and articles not to mention the number of speeches he has delivered; in a total he is away half the year lecturing!

As a first-degree mystic (*Arif*), who has been trained and still is being trained under perhaps the

greatest mystic living today, Ayatullah al-Udhma Behjat (HA), it is not necessary to mention him being in constant state of remembrance (*dhikr*), his prayers and worship, his serving of people, his minimal amount of sleep and food, his God-consciousness and the like.

Instead, the translator on account of personal experience will try to narrate a few delicate points regarding Sayyid Shams (HA) which are the sweet fruits of his self-building and gnosis.

Imam Jafar as-Sadiq (A) says:

“Wisdom lays not in extensive knowledge but rather being able to convey that knowledge in as few words as possible.”

Sayyid Shams (HA) was truly a fountain of wisdom and the thirst of every questioner was quenched by the answers he gave. He always looked upon the level the questioner was on and answered according to his state, according to the prophetic saying:

“Talk to people on the level they understand.”

The translator himself was present several times when he was asked deep and complicated mystical (*irfani*) questions, which others either could not answer or did not answer satisfyingly. Every time Sayyid Shams (HA) thought for a second, usually gave a small foreword and then always said, *“In one sentence...”*, and then summed, tied up and put forth the answer of an entire ocean in just one sentence, which left the translator amazed and in thoughts until the day after!

Another of his features which everyone noticed, some more than others, was his breath-taking scent. When he sat in a room the fragrance of musk filled it. If you walked where he had been the minute earlier you would still smell his scent. At times it even happened that his aroma would precede him, in a way that you could feel his arrival before he had actually entered!

It is sufficient to say that no ordinary perfume can accomplish such a strong scent; rather it is the aroma that comes from the flower of God-consciousness. And considering that he has reformed his heart into a garden of roses it is quite naturally that such a heavenly scent would encompass him.

The mention of dreams, visions, unveilings and miracles pertaining to him would burn up the paper and break apart the pen in awe; hence they have been left out.

The Translation

As this is the translator's first major translation, he humbly asks the reader to have understanding and sympathy regarding possible errors or unclear translations in the text. As the aim has been to make most readers understand what has been said the Islamic terms have mainly been translated into English with the Arabic/Persian word written in italic after.

The clarification of three terms that comes through the text has are mentioned here:

Hazrat – It is a title of respect similar to “his eminence” and in this book normally used for Imam Mahdi (AJ). In order for the reader not to be confused as to who is meant with “his eminence”, that term has mostly been translated as “that master”, or at times as “Imam”.

Tawassul – The usual English translation of “*tawassul*” is “intercession”. However the way the word is used in the text differs, usually to describe the state when one turns to a saint and wants him/her to want from Allah what one has in mind, like an intermediate between the turner and Allah. Hence the term has been translated in a couple of ways like, “besought” or “turned to”.

Ziyarah – It literally means to visit someone, but this visitation must not necessarily be physical. Hence one can do a spiritual *Ziyarah* of for example the Prophet (S) by sending peace and greetings to him. A physical *Ziyarah* of the Prophet (S) would instead be to visit his grave in Medina. This term is either translated or not translated at all depending upon the context.

About “Den Vöntades Vänner”

“Den Vöntades Vänner” or “The friends of the Awaited” is an independent non-political group which began its activities in the year 2005. We are young Muslims from different cultural and national backgrounds gathered within the Swedish borders. We have made the choice to free ourselves from this state of defense in order to take the peaceful way – which by the way is promoted by our religion – and with God’s blessing and help take on the battle and through increased knowledge, shed light over the dark shadows of ignorance.

We see upon ourselves as our foremost goal and main duty to get to know the essence of Islam and its teachings and spread this knowledge to every truth seeking soul in order to raise and prepare our waiting souls and prepare the grounds for our Awaited Imam’s (AJ) promised return.

We intend to reach our goal by translating Islamic literature and through these efforts take part in books, religious and philosophical ideas, thoughts and interpretations. We intend to increase our own knowledge and also share what we have learned with other seekers who wish to learn more about Islam.

You can find out more on www.dvv.se [7] or contact us at info@dvv.se [8].

Last Word

We would like to thank everyone, without mentioning any particular one (they themselves and their Lord know who they are which is most important!), who has in any way given a helping hand in bringing this work to its present condition.

The last pages of translation and this introduction was written on the 13th of the month of Rajab, which

coincides with the birthday of the Leader of the Believers, the Master of the Mystics, the Lion of Allah and the Sword of His Prophet (S), Imam Ali (A). This was done intentionally with a hope that the divine rays of Imam Ali (A) will bless the pages, illuminate the words and enlighten the hearts.

Wa as-salam Alaykom, wa Rahmatullahi, wa Barakatuh

13th Rajab 1427 – 8th August 2006

Den Vântades Vänner / The friends of the Awaited

Section 1: Spring Time

The Divine Promise!

Whether I'll be or be not, spring is on the way

Spring, the soul of Dhul-Fiqar is on the way

The view of the waiters' love makes it sing

As the sunrise from the night of waiting is on the way

To the paths of weariness, to the roads of emptiness

Give the tidings of that the lonesome knight is on the way

Which Friday I did not know but its evident

That the divine promise is on the way

Spring Time!

The present book we have named "Spring time". The reason is because the re-appearance of the friend is the spring time of mankind. With the coming of the friend, we will behold the joyful spring time of the creation. A spring time of religion, knowledge, perfection, natural life and creation revived at the hands of the eminent friend.

As the command of realizing the creation from the Merciful's throne of Lordship was issued to the celestial beings, and the life-giving call off :

"I am going to place a khalif on the earth" (2:30),

tingled in the ears of the heavenly creatures; those who knew nothing but loftiness regretfully cried out and brought forth the dark side of mankind by exclaiming:

“What! Will You place in it such as shall make mischief in it and shed blood” (2:30)

and mentioned all their gracious interior saying:

“and we celebrate Thy praise and extol Thy holiness” (2:30).

But the All-Wise, who sits upon the Throne of the world of creation, revealed about the most sophisticated creature around Throne and on the carpet of the creation's foundation, which is elegantly flawless, naming it man and human, by giving a fine and deep answer and splendidly calmed their worry by stating:

“Surely I know what you do not know!” (2:30).

And when the first link in the chain of the bringers of the spring received the science of spring with the words:

“He taught Adam all the names” (2:31),

his intellect's capacity was shown like a shining shooting star for the unwitting in such a way that the gazes dazzled in amazement; the divine deputy was placed in his final station as ***“...a drop of seed...”*** (22:5) and so everyone honoured and praised the Eminent Friend and the Almighty Creator's pearl of creation and honestly confessed:

“Blessed be God, the best Creator!” (23: 14).

The climax and peak of this spring must be sought in the time of the re-appearance of the creation's spring. And when the re-appearance occurs the realization of the spring time of the Eminent Friend's wise creation will be clearly beheld for as far as the eye can see, as well as how the spring will blossom man's and the creation's heart and soul in the splendid unique civilization through the coming friend, Imam al-Mahdi (may Allah hasten his re-appearance).

And this spring, full of elegance, prosperity and light, will soon scatter the autumn's winter like coldness and frost, and the heavenly promise mediated by the revelations enlightened messenger will by a near future bring fruit; and how beautiful, celestial and divine the creation's final grandness will shine, and how overwhelming and enchanting it will make the soul and heart of the creation's pearl and its foremost purpose!

Beautiful are also those guiding statements and enlightening words of the wise sage, the leader towards the inn of love and the intellect's and soul's maturity, who grants the souls cold by the autumn a gnostical intoxication and enriches these aspirant seeker's preparation and ability in the classroom of spring, and promotes the light through his bright and learning deeds and words. Be it so!

That which is written in this book, which lays in the sight of hopeful eyes fixed upon the fortunate horizon

of the friend's return, are sublime thoughts of mind and reason and words by the contemporary 'Arif and gnostic, the jurisprudent, philosopher and ascetic, the God witnessing servant, the representative of the Eminent Friend's mercy, follower and righteous representative of the returning friend; Ayatollah Hajj Shaykh Muhammad Taqi Behjat Fomani, may God the Almighty protect and preserve him, and this is the smallest way to show gratitude and honour him whom with God's support have realized this work.

May it shine in your soul!

The Peak Of Ascension

'Ibad Ibn Basri narrates that he asked Imam Baqir (A): *"What is the right of the believer on Allah?"*

However, Imam turned away his face and did not answer. I repeated my question thrice until he answered: *"Among the rights of the believer on Allah is that if he tells that date tree, 'come!' the tree should come."*

'Ibad says: *"I swear on Allah that date tree which the Imam pointed at started moving towards him. In that moment Imam pointed at the date tree and said, 'Stay where you are as I did not mean you!'"*¹

In the explanation of this tradition there are a few points worth considering:

1) His eminence said: *"right of the believer"*, not *"right of the Imam"*, which means that this incident does not exclusively belong to the high station of Imamat and it includes whoever has faith in it.

2) The question of the narrator was a summarization: *"the right of the believer"*, that is, the right is upon Allah. However the answer of the Imam was: *"among the rights of the believer"*, as in a part of the rights of the believer upon Allah is this... which means that the right of the believer upon Allah is far higher than this and he has mentioned only a branch and fraction from among the rights of the believer, but as the level of understanding and spiritual capacity of the asker was not deeper than this, an answer like that was given. If a man like Salman al-Farsi or Kumayl Ibn Ziyad put forth such a question it would not be known what answer would be given!

3) The effect of words and the power of ruling upon nature, in mystical (*Irfani*) and philosophical terminology; the authority upon nature – which is among the gifts of a true gnostic ('Arif) – is not a divine gift to the believer so that debates regarding disparity and the like should be made, but is rather the fruit of pains, spiritual training, self-building, struggle (*jihad*) against the ego and resisting carnal desires.

God-consciousness (*taqwa*) is the most vital factor to reach such an elevated rank. That is why He said:

"Have fear for Allah and Allah will teach you" (2:282),

in other words develop God-consciousness (*taqwa*) so that Allah will make you aware of the mysteries of the world and the secrets of nature, which will result in having authority over the creation.

And the remarkable point in the continuation of this delicate divine verse is that He says:

“and He has knowledge of all things” (2:282).

So reflect and act!

4) When it is said that the right of the believer upon Allah is such and such, it doesn't mean that Allah is indebted to the believer! As He is the Creator and the Supreme Giver of blessings and all creatures are completely dependent upon Him. Rather it means that the bounties and generosity of His lordship demands that He bestows rewards upon every (good) deed, and through His wisdom He certainly bestows rewards generously. This is just as when He says:

“God has purchased the souls and property of the believers in exchange for Paradise” (9:111).

This is said despite the fact that the life and property of the entire humanity unconditionally belongs to the kingdom of Allah, and nobody has anything of his own:

“People, you are always in need of God and God is Self-sufficient and Praiseworthy” (35:15).

And in the words of the divine sage Mullah Sadra Shirazi, the poverty of man is not something accidental upon him; meaning it is not an accidental thing upon his essence but rather poverty is a part of man's essence.

*My heart I cut from the creations as all are in need
You are without need and I seek refuge with You
In our essence we are poor while You are wealthy
This weakness of mine makes me show repentance*

What is important is that if man feels wealthy and without need, proud, rebellious and ego-centred he will cross the borders of suffering. The Holy Quran says regarding this:

“Despite this, the human being still tends to rebel because he thinks that he is independent” (96:6-7)

5) Those that have reached this lofty spiritual station and have been blessed with such an astonishing power, would never reach there though their self-centredness and egoism. Because the meaning of *“have fear for Allah”*, which is the first step and station in this celestial wayfaring, is the killing of carnal desires and passing by self-centredness. These wayfarers give no importance to anything but Allah and His pleasure – such as disciplining the soul, rescuing those in calamity or the like – and are only concerned with tasting the sweetness of Allah's proximity.

My father (Sayyid Sadiq Shams), may Allah have mercy upon him, narrated the following story whose source I am unaware of:

There was a man who was in desperate search for learning Allah's greatest name (*Ism al-Adham*), which is the key that opens the gates of the entire universe. After years of research and seeking he found a sage of high rank who knew the Great Name (*Ism al-Adham*). He approached the sage and put forth and explained his desire to learn Allah's greatest name.

But sage did not accept to teach him. He however insisted for a long time until that sage told him to go to the city gate tomorrow at sunrise, observe anything he sees and then return and relate what he has seen.

The man did as was told and at sunrise stood at the city gate, busy watching as he saw an old man leave the city to collect some firewood in the desert, packing it on his back and returning to the city to sell it. By the entrance to the city, the old man met one of the oppressive bullies who imperiously told him to hand over the firewood. The old man said: *"My livelihood is from these firewoods, give me its worth in money and take them."*

In rage, the bully attacked the old man and with force took the firewoods from him as well as hitting and punching him – probably wounding the old man – and then left.

With sobs and moans the old man stood up, shook his clothes, wiped off the dust and went his way.

The man who was present, told himself that if that sage had taught him the Great Name (*Ism al-Adham*), he would have used it to uphold justice and defend the rights of that old man.

Anyhow, according to the agreement the man returned to the sage and as he was giving account of what he had seen, also complained: *"If you had taught me the Great Name (Ism al-Adham), I would have saved an oppressed!"*

That great sage smiled and replied; *"The old man who you saw is the same one who has taught me the Great Name! But he did not use it for his own prosperity! And you, who have little patience, how are you to store this great divine secret!"*

If we have heard that some of the friends of Allah (*Awliya*), apart from the Infallibles (A), have reached stations where they have access to "travelling through earth" (*Tay al-Ardh*) and "travelling through time" (*Tay al-Zaman*), it fits in the mentioned category.

The great Allamah Tabatabai, may Allah be pleased with him, said regarding his master: *"Sayyid Qazi (RA) always had the honour to travel from Najaf al-Ashraf to Karbala for Ziyarat. Never did anyone see him travel by or sit in a car! And how this could be no one knew! Except one person, a tradesman, who had travelled to Mashad al-Muqaddas and saw Sayyid Qazi in Mashad. The tradesman put forth a problem with his passport which he had whereupon Sayyid Qazi fixed it and solved his problem."*

*When the tradesman returned to Najaf, he revealed that he had seen Sayyid Qazi in Mashad. Sayyid Qazi became very angry upon hearing this and said: "Everybody knows that I have been in Najaf and have not travelled anywhere!"*²

Ayatollah Muhammad Husayn Tehrani, may Allah be pleased with him, said: *“In Najaf al–Ashraf I heard from an Arab who was a wayfarer in the way of Allah and truly a lover who said: In those times when I was contemplating on the fascinating worlds, there was at times when a month or even more was spent with barely any food to eat. And we never felt this as time passed by! I and my family were never aware that such a long time had passed and instead we lived through it with much joy and happiness!”*³

In any case, the proof for reality of the spiritual powers which shines forth from a true gnostic (‘Arif), is nothing but this luminous truth.

It is reported from one of the senior scholars (Ulema) and high ranked teachers of Najaf al–Ashraf that he said: *“I was in doubt regarding if the unveilings (kashf) and spiritual powers which was narrated regarding Ayatollah Hajj Mirza Ali Qazi Tabatabai (RA) was true or fabricated. Long periods I contemplated upon this and no one was aware of my thoughts.*

One day I went to Masjid Kufah for worship. Sayyid Qazi (RA) used to visit Masjid Kufah a lot and had a personal room there. He also had a special bond with Masjid Sahla where he used to spend many of his nights worshipping until dawn.

That day I met Sayyid Qazi (RA) on my way to the mosque. After greetings we proceeded together until we reached the backside of the mosque. Once there, we sat down on the ground in the direction of Qiblah while leaning upon the mosque walls for some rest before we would enter the mosque.

We entered a deep conversation where Sayyid Qazi (RA) spoke about divine secrets and signs, the station of Tawheed and that unity is the reason for the creation of man. In my heart I was saying to myself that if there truly is a reality and we have not reached there then woe upon us! However I was still in doubt as to whether there is a reality in this sense or not.

Suddenly a large snake (snakes were common in those areas) crept out of a hole and started to crawl beside the wall towards us. As it reached us I started to feel a tremendous fear in my heart. Sayyid Qazi (RA) pointed at the snake and said: “Die through the might of Allah!”, and the snake became lifeless on the spot!

Sayyid Qazi (RA) proceeded with the conversation as if nothing had happened, until we finally got up and entered the mosque.

He performed a two–unit prayer and then entered his personal room and I was occupied with my worship. Between my prayers the thought, whether what had happened was real or fake and mere magic, swiftly enter my mind and I decided its best to examine if the snake is dead or has been brought back to life and crept away!

With these thoughts I finished my worship and returned to the same spot outside the mosque and saw that the snake is laying on the ground lifeless! I kicked it but it didn’t move! Upon this I became very ashamed and all my doubts disappeared. I returned to the mosque and continued my worship. After concluding my worship I went to Masjid Sahla and once again met Sayyid Qazi (RA) there. He smiled at

me and said: "So dear fellow, did you examine as well?!"⁴

In The Friend's Orbit

Imam al-Asr (AJ) said: "We are aware of your situation and nothing from your affairs is hidden from us."⁵

He who has constant control over all our affairs, is "the watching eye of Allah" (*eyn Allah nadhira*) and is present among us, always sees us and witnesses our deeds. Now, how should we be?!

A Sayyid narrated the following to the scholar of Qom, Sayyid Murtadha Husayni: "*In the night of a Thursday in the winter, when the weather was very cold and it had snowed a lot, it suddenly came to my mind that it is the time when Shaykh Muhammad Taqi Bafqi goes to Masjid Jamkaran. I thought for myself that oh if only he could cancel his program for tonight and don't go to Jamkaran!*

My heart was really worried. At last I could not endure any longer and went to his home, but no one was there, so I proceeded headlong to Masjid Jamkaran. On the way there was a bakery. When the baker saw me he said: 'Why are you restless?' I replied: 'I am worried for the Shaykh!' He said: 'Hours ago I saw him proceed along this way, and you will certainly not reach him as he should be near Jamkaran by now!'

I returned home and was even more restless. I occupied myself with prayers and invocations and couldn't sleep until dawn. My eyelids could barely stay open so I closed them. I saw my master Wali al-Asr (AJ). He said to me: 'Murtadha! Why are you restless? Do you think I am unaware of the Shaykhs condition?! I was just in Masjid Jamkaran and prepared his resting place!'"

*The Friend's beauty has no veil and cover but
cast away the dust so you may see
O heart, if you open your eyes to the light of guidance
like a laughing candle you will abandon the head (Hafez)*

Any present-day industrial device and tool which works correctly and has its described usefulness and value and is in movement in its specified orbit will undoubtedly lose its efficacy and might even be harmful if it is moved out of its orbit.

If we want to be secure in our movement towards perfection, the purpose of the creation, and not walk astray or be harmful, then we must remain in "the Friend's orbit". He himself said,

*"We, the Ahl al-Bayt, are disciplined and polished by God and rest of people are trained and disciplined by us."*⁶

The disciple of God, in accordance with the divine wish and will, is in movement. Thus the disciple of Imam al-Asr (AJ) must move in his orbit so that he won't be lost or rendered harmful by going out of the orbit.

The only criteria and basis to be in the orbit is to stay inside the circle of humanity, period! This is so because it is the human who circles around the orbit of the perfect man of creation (*insan al-kamil*) and acts according to the will and satisfaction of him. It is the human who distances himself from egoism, carnal lusts, satanic desires and whatever is in conflict with the spirituality of his Imam az-Zaman (AJ).

As a result, he remains on the path of guidance and prosperity and continuously progresses on it to such heights that his potentiality completely connects to the peak of the orbit of guidance and reaches the climax of spiritual powers and perfections, and establishes a bond with the Occulted One (may Allah hasten his re-appearance) as well as attracts his complete satisfaction and is counted among the followers and friends or even counted as one of his close companions.

Thus one must find out his wants and move towards his satisfaction and will; so it could be said that one is successful and honoured in observing and adhering to the divine command, that very prosperous command which is:

“Believers, have fear of God and always be friends with the truthful ones.” (9: 119).

With the remark that in traditions it has been narrated that the correct meaning of “the truthful ones” (*sadiqin*) in this verse is the pure Imams (A).

Visual Manifestation

The skilled mystic (“*Arif*”), the arrived wayfarer, the philosopher and jurisprudent, the prominent master, the leader of the jurisprudents and mystics (*shaykh al-fuqaha wal urefa*), his eminence Ayatollah al-Udhma Hajj Shaykh Muhammad Taqi Behjat Fumani, may Allah prolong his life, is without any trace of doubt one of these purified persons, and it could even be said that he is among the leaders and pioneers of this group.

He was born 1334 A.H. (1915 A.D.) in the city of Fuman (in the province of Gilan – Iran). His father, Karbalai Mahmoud Behjat, was from among the trustworthy and reliable persons, and because of this feature people turned to him as an intermediate in their conflicts and problems. Apart from this he at times composed skilled and deep poetry which often was streamed forth from his intense love for Ahl al-Bayt (A) and showed the purity of his soul.

His eminence Ayatollah Behjat, may my soul be sacrificed for him, in the year of 1348 A.H. (1929 A.D.) emigrated to the holy city of Qom after having completed his primary studies in Arabic grammar and literature. But in Qom he only stayed for a while and thereafter continued his journey to Iraq where he settled in the holy city of Karbala. There he seriously proceeded with his studies and purifying of his soul for a period of four years.

In the year of 1352 A.H. (1933 A.D.) he moved to Najaf al-Ashraf where he for years studied under the renowned teachers of that theological school (*hawza*) such as Dhia ‘Iraqi, Mirza Na’eini, Muhammad

Husayn Gharvi Isfahani, whom he benefited from which made him reach high levels of knowledge.

His ethical and spiritual master, who had a deep influence on his soul and conduct, was none but the matchless mystic and the ocean of gnosis and Tawheed, his eminence Ayatollah Hajj Mirza Ali Qazi, may Allah be pleased with him.

His eminence Ayatollah al-Udhma Behjat, may my soul be sacrificed for him, apart from jurisprudence (*fiqh*) and principles of jurisprudence (*usool*), spent periods studying intellectual sciences and benefited from prominent scholars in this field. For example he studied Ibn Sina's "*Isharat*", Mullah Sadra's "*Asfar*" and similar works under the famous philosopher of that time, Sayyid Husayn Badkobei, and became an authority in this field.

In the year of 1364 A.H. (1344 A.D.) he returned to Iran and after a short stay in Fuman, which only lasted for a few months, he went to the holy city of Qom. Once there he reached the presence of the eminent divine sign and mountain of faith Hajj Husayn Burojerdi where completed his studies. Some are of the opinion that his attendance in the lectures of the theological school (*Hawza al-Ilmiyyah*) of Qom was mostly due to formalities. This is so because in Najaf he dived into some of the renowned scholars' ocean of knowledge and consequently many of those who had attained the same degree as he depended upon reaping the harvest of his gnosis, jurisprudence (*fiqh*), principles of jurisprudence (*usool*) and philosophy!

His eminence Ayatollah al-Udhma Behjat, may my soul be sacrificed for him, has been busy for nearly 70 years in teaching jurisprudence (*fiqh*) and principles of jurisprudence (*usool*). He has trained leading, renowned and prominent students who are shining stars on the bright sky of the theological schools (*Hawza al-Ilmiyyah*).

Guidance of disciples as well as polishing, reforming and preparing them, writings of deep and heavy works and helping those who are in material and spiritual difficulties are some of his other endeavours.

Worships such as recommended prayers (*nawafil*), daily prayers and Ziyarat, fasting, constant remembrance and chant (*dhikr*), prayers along with intense weeping and crying etc etc, and the like; worships which are well-known, general as well as specific, are all performed by him and are not needed to be mentioned.

Humbleness, modesty, avoidance of celebrity, restraint of desires and paying no attention the world and its vanities are from among his well-known characteristics.

The beautiful bird of his spiritual powers, unveilings and mystical visions (*kashf*) and heavenly miracles is so phenomenal that this short introduction does not bear to describe it. So leave this talk to another time!

May the munificent Lord prolong the blissful life of this extra-ordinary jurisprudent (*faqih*) and let him live for as long as the sun of creation shines, insha Allah.

Sayyid Mahdi Shams al-Din

Spring 1384 (2005 A.D.)

- [1.](#) "Al-Khara'ej wal Djara'h", p. 196, "Bihar al-Anwar", Vol. 46, p. 248.
- [2.](#) "Mehre Taban", p. 287.
- [3.](#) "Dastanhaje 'Ebaratangiz", p. 236.
- [4.](#) "Dastanhaje 'Ebaratangiz", p. 43
- [5.](#) "Ihtijaj at-Tabarsi", Vol. 2, p. 322
- [6.](#) "Ihtijaj at-Tabarsi", Vol. 2, p. 377.

Section 2: Occultation And Difficulties Of The Way

Imam Ali (A) said: My beloved Husayn! The ninth descendent of yours is someone who will arise for the Truth, expose the Religion of Truth, upright justice... but after a long occultation no one will stand firm in his faith due to perplexity; except those who sincere persons whose entire existence is dominated by certitude. It is those whom the Almighty Allah has taken the promise from regarding our guardianship (*wilayah*), filled their hearts with a firm belief and given guidance and assistance from Himself. [1](#)

Why Occultation?

The reason for the occultation of Imam az-Zaman (AJ) are we! If not then who will kill him if he reappears? Is it djinn who will kill that holy person? Or is man his assassin?! We have answered in advance how we are going to protect and obey Imam, or we will murder him! The lowliness and backwardness of man is to such extent that the people of Prophet Saleh (A) turned their backs to the camel of Saleh (A), despite the fact that it was a source of blessings and provision for them in a way which the Holy Quran describes in the following words:

"She will have her share of water as you have your share, each on a certain day" (26: 155).

Thus just in the way that they destroyed their own treasury of blessings and provisions by killing Saleh's (A) camel as it was descending from the mountain, the possibility exists that we intellectual humans also kill Imam az-Zaman (AJ) for our own personal interests; despite the fact that all bounties comes through him, who certainly is way higher in grace than the camel of Saleh (A). [2](#)

Problems With The Occultation

Remarkable are those who do not believe in the leadership (*imamat*) of the Imams (A) and says: “Why do you Shi’a have faith in the leadership of such individuals who are not present among you to enjoy good and forbid evil (*amr bil m’arouf wa nahy an al-munkar*)?!”.

We say: When the Imams (A) was among the people; their words and speeches had no esteem and validity amid your leaders!^{[3](#)}

Evidence Of The Occultation Of The Imam

The tradition of the two weighty things (*Hadith al-Thaqalayn*) is among the arguments for proving the occultation of Imam az-Zaman (AJ). As in that tradition it is said that the Quran and Ahl al-Bayt will not be separated from each other. That is – independent of whether they are present or absent!

The concept of occultation (*ghayba*) will become very clear if someone analyzes and studies the meaning of this tradition; since otherwise the prerequisite would be a separation of the Quran and Ahl al-Bayt (A).^{[4](#)}

The Calamity Of The Absence Of Imam

The meaning of calamity in faith – when it is said, “*Don’t put calamity in our religion*” – is the very same calamity we currently are afflicted with, that is the absence of Imam (AJ)! Which calamity is bigger than this?

God knows what bereavement we have due to this calamity. Especially considering that calamity in faith also causes worldly calamities – not vice versa!^{[5](#)}

The Difficulties Of The Way Of Imam

If we, like Imam Mahdi (AJ), to our outmost capabilities strive and work for the guidance of people; is it possible that we won’t receive the attention and favour of the watching eye of Allah (*Ein Allah Nadhira*) – Imam az-Zaman (AJ)?! If we are on the path of that holiness and get mocked and scorned due to this, we should not become sad and even so we should proceed on the way of Truth with firm steps and show endurance and patience towards the harshness that faces us.^{[6](#)}

The Patience And Enduring Of Imam Al-Asr (Aj)

Despite what great love we bear towards Imam az-Zaman (AJ) is his re-appearance not actualized by the talks of this servant or you (the reader)!

They gave the advised Imam Ali (A) to get on friendly terms with Muawiyah. If it was meant that he should listen to those talks, he would have done so right from the start. They told him to make peace and continue the war once his governance is firmly fixed, but Imam did not listen to them.

What patience Allah has given to the Occulted One (AJ)! Thousand years has passed where day upon day he witnesses what calamities befalls the Muslims and what calamities the Muslims cast upon each other. And he endures it all![7](#)

Imam Al-Asr (Aj) In House Arrest

How low our belief is and how high the belief of Imam az-Zaman (AJ) is! That is, if we are not counted as infidels in his eyes!

Why have we tied his hands, put him under house arrest and won't even allow him to show himself?!

Someone said: why do you pray for hastening of the re-appearance? Is it that you want him to come so you can kill him?! Because most certainly he will be a hindrance in the way of your governments and rulings! Those who killed the rest of the Imams (A) were not crazy; rather it was due to their ungodliness. Has the situation today supposedly changed?!

The Shaykhs of Islam said: the support for the caliph is not necessary! I seek refuge in Allah from this but it means that the Messenger of Allah (S) spoke meaninglessly! With this method they shut his mouth and didn't allow him to say a word, and then they exclaimed, "*The Messenger of Allah (S) left the world and did not appoint a succeeding caliph!*".[8](#)

The Lineage Of Sufiyani

Recently I saw in one of Ahl al-Sunnah's (*aammah*) books that the lineage of Sufiyani does not reach Abu Sufiyani through Yazeed and Muawiyah, but rather through one of the brothers of Muawiyah. Likewise in that book it was written that when Sufiyani comes he will kill everyone who is named Muhammad, Ali, Hassan, Husayn, Zaynab and Umm Kulthum as well as a great number of pregnant women.[9](#)

The Mischief Of Sufiyani

Do we really have the strength to endure the killings of every Ali, Zaynab and the like at five places where Sufiyani will reign; considering that they will say: why are we to be blamed when it is our parents fault who named us Hassan and Ali?! And this condition will continue for eight months.[10](#)

Sufiyani Exist

The late Muqaddas Mashhadi during a Ziyarah wanted from Allah to know whether Sufiyani exists or not. At Kadhimayn in a transport vehicle an Arab was sitting beside him. When the Arab stepped out of the car he told him: yes, Sufiyani exists!

This happened for five–six years ago. [11](#)

The Events Of Sufiyani

I hope these hardships, sufferings and afflictions for the Shi'a will reach an end. A multitude of narrations (*ahadith*) report what oppression and tyranny Sufiyani will spread. The narrations are from Imam Ali (A).

In a narration it from Shi'a sources it has come that the reign of Sufiyani won't last for more then about eight months; but during this short period he will waste important resources and kill whoever is named Muhammad, Ali, Hassan, Husayn, 'Atekeh and Umm Kulthum. Then a number will tell him: our parents where sinners who named us Muhammad, Ali and the like, we are not to be blamed! So he will give the order to kill just those who are named Hassan and Husayn while releasing the others.

The late Hajj Nouri narrates: Sufiyani will be taken to his eminence Wali al-Asr (AJ) in a state where his turban is wrapped around his neck. He will say to Imam: *"O Son of the Messenger of Allah! Don't kill me!"*

According to this narration the bystanders will say: *"Will you release someone who has killed so many from the descendants of the Messenger of Allah (S)?"*

Anyhow, they will pressure Imam to such extents that he will tell them: do whatever you find is fit, you selves choose – do whatever you wish. In this way Imam will give the permission for his death where they conclusively will execute him. [12](#)

Freedom Or Islam?

In the time when it was tumult in Iran, Mansour said openly in the parliament (*majlis*): We want to remove Islam as the official religion. The representatives in the parliament remained silent and when he saw that they didn't support his statement he said: I mean that it should be freedom, with or without Islam!

A long time didn't elapse until they killed that wicked person.

Genocide Before The Re-Appearance!

Some think that genocide will become a fact when Imam re-appears! But it won't be such; rather the killings will happen before the merge of Imam. In a narration it has come that Sufiyani will kill 170'000

persons in such and such a place in Iraq. [13](#)

Delay In Re-Appearance!

At the time when the wearing the veil (*hijab*) was prohibited (in Iran), a person went into seclusion for the overthrow of Pahlavi. Passed away scholars (*Ulema*) came one after another to him and said: “*Mister! Don’t continue this; the re-appearance will be postponed!!*”

This continued until two persons brought a third person as an intermediate to him, lifted him by the shoulders and brought him with them. In a worldly perspective it seems that the rank of those two persons was higher than the third one (the intermediate) who was also under the authority of those two persons, but in that (unseen) world the situation was opposite. [14](#)

Do Not Revolt!

Even if Imam al-Hujjah, may Allah hasten his re-appearance or wants to re-appear we will oppose him for as long as we can!

In narrations it has come that the scholars (*Ulema*) of Kufa will write letters to Imam and advise him not to rise: “We will take the responsibility to perform your obligations!” [15](#)

The Meaning Of “Those Vested In Authority” (Ul Al-Amr)

Considering the narration, “*The best of deeds are awaiting the relief (faraj)*”, which has also been verified in Sunni (*aammah*) sources; how could it be that the leadership of the Islamic countries should be for “those vested in authority” (*Ul al-Amr*)?

If it is so; the relief (*faraj*) exists and is present! Why wait any longer for relief (*faraj*)?

With the existence of so much relief (*faraj*), we still want relief (*faraj*)? Then what is the meaning of awaiting the relief (*faraj*)? [16](#)

Mischief At The End Of Time

May Allah not let us walk astray from the path of people of Truth (*Ahl al-Haqq*) and Ahl al-Bayt (A); even if we must follow it with in secrecy (*taqiyyah*). The taking away of belief from the believers is worse than them being put to death.

In narrations it has come that the mischief (*fitnah*) which will afflict the believers “is as dark as the layers of night”.

We see all this information and still say wonder “the mischief will be as dark as the layers of night” is true or not! Or whether the verses regarding the way of Ahl al-Bayt (A) is true or false (I seek refuge in Allah from this)! With all these happenings that we see and which has been foretold for us, we still have

doubts! [17](#)

The Sweet Fruits Of The Coming Of Imam

This year there is much coldness. May Allah make it a mercy, and may He make the fruits of all the followers (*Shi'a*) sweet with the re-appearance of the Occulted One (AJ)!

Usually, sweetness is something extra in addition to the usual and necessary, like a bonus; but the sweetness of Imam al-Mahdi's (Aj) re-appearance is of highest vitality!

Allah knows what calamities which will befall the Muslims are worse during the occultation of that eminent one. During a short period, Germany managed to defeat 14 European countries. Among those Greece was the biggest which only took 25 days to overcome!

Having that in mind the Islamic countries are but a mouthpiece for them! But rapid advancement requires negligence of the enemy behind, where Allah has made all the powers of East and West a rival and torment to His enemies. And apparently it is such that only the name of Islam will remain until the uprising of Imam al-Hujjah (AJ): *"From Islam only its name will remain!"*. [18](#)

Demolish And Rebuild!

In the time of Reza Khan Pahlavi they went to a person in Tehran and requested him to visit Shaykh Abd al-Kareem Haeri (RA) in Qom and through unveiling/vision (*kashf*) be given the answer what the current obligation is.

The person went and asked. The first day he (Ayatollah Haeri) said that the people must persist until they are killed!

But the second day, when the person again went to confirm the command given the day earlier, he said: *"It has nothing to do with me! This is a great calamity which will afflict the believers and Shi'a, that in the era of occultation they are killed without there being any rescue. Accordingly they must demolish and rebuild!"* [19](#)

The Condition During The Occultation

If two groups have faced each other and are in a state of war, and a person from one of these groups kidnap the other groups' leader, that group then has two alternatives; either they surrender to their opponents or they continue the strife without any leader.

Now we Muslims are almost in the same state with the infidels. The Muslims don't really have a leader which can be their flag bearer and spokesman; as the Sunnis don't believe in Imamatus and Leadership at all, and the Shi'a – despite believing in Imam (AJ) – in practice and obligations are just like the Sunnis

and don't differ from them.

Hence now that the Muslims, whether Shi'a or Sunni, in belief or practice don't have a leader, shouldn't they sit together and contemplate upon why?!

Shouldn't we protect and defend ourselves? Shouldn't we gather and find the way to how we can protect our religion, faith and worldly welfare from the enemies?

For example one of the ways of protection and guard is firstly that we don't fall into the trap of the enemy; secondly that we don't accept their gifts which they give to make us feel affection towards them and through this gain control over us Muslims and our interests and oppress us.

The closest of all heavenly religions to the Truth and reality are the Muslims, and from among the Muslims those closest to Truth are the Shi'a, who are seen as backward, low, downtrodden and infidels.[20](#)

The Trial Of The Occultation

In past times when the mausoleum of her eminence M'asumah (A) was crowded during Ziyarah and the women didn't observe proper veiling (*hijab*) Ayatollah Burojerdi (RA) said: *"It is not suitable for the people of knowledge to enter the mausoleum without urge among the heavy crowd. It is better if they are vigilant!"*

We hope that Allah soon will emerge the Master for this handful of oppressed Shias; as in this world there is no such record of a leader being absent from his army for such a long time.

What can be said? It is not known when! In all of the previous communities (*ummah*) the length of occultation has been prescribed, but in no community has such an occultation (as ours) occurred where no time has been set.

We Muslims have given our exams during the time of the Prophet (S) and eleven Imams (A) in their presence! If this one also appeared we would probably "come to his rescue" as well!!

Where those who, during the time of the Imams (A), were drawn towards Bani Umayyah and Bani Abbas mad?! Rather among two ways; faith or the world (*dunya*), chose the world opposite to the lasting abode! We haven't seen the worldly sweetness, wealth and abundance which they enjoyed; if we did it isn't certain if we would pass our exams or not (and instead become like them).

Mystical (Irfani) Climaxes During The Occultation

Everyone isn't Salman or Abu Dharr so they can endure the greatest calamities! Or like Ammar who was even ready to be killed!

The ranks which they reached are closed. The entire world and all it contains are not worth one night prayer of Salman, may Allah have mercy on him. He sat on a cow skin and had an astonishing place for prayer!

In narrations it has come that once they counted his household items, which was one skin, a bag of wheat and a few other things; but still he cried that his burden will be heavy tomorrow!

What rank did Salman have? And what rank did his opposite, Muawiyah, have?!

However, it has been said, *“Worship during the occultation has more merit than worship during presence”*. From this one can understand that higher ranks are possible for us. I mean that if we lived during the time of the Messenger (S) and saw what ranks those around him possessed, such as Salman, we would be incredibly encouraged to reach such high stations. But one who has not seen them is excused from not knowing about their states and also doubts will rise whether he also can reach such ranks or not.

But we also have seen the spiritual powers of scholars (*Ulema*); astounding and miraculous which can not be described! And we were amazed at why others see and don't mention names! But we don't know why we are immovable in reaching such ranks![21](#)

- [1.](#) “M’ajam Ahadith al-Imam al-Mahdi (AJ)”, Vol. 3, p. 402.
- [2.](#) “Nuktehaje Nab”, p. 41.
- [3.](#) “Dar Mahzare Ayatollah al-Udhma Behjat” Vol. 1, p. 79.
- [4.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 69.
- [5.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 217.
- [6.](#) “Nuktehaje Nab”, p. 43.
- [7.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol 1, p. 123.
- [8.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 205.
- [9.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 186.
- [10.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 63.
- [11.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 421.
- [12.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 84.
- [13.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 101.
- [14.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 347.
- [15.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 253.
- [16.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 61.
- [17.](#) “Nuktehaje Nab”, p. 63.
- [18.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 18.
- [19.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 298.
- [20.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 88.
- [21.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 38

Section 3: The Duty Of The Waiters

Imam Sajjad (A) said: “One who remains steadfast in his belief regarding our guardianship (*Wilayah*) during the occultation of al-Qa'im will be prescribed by Allah the reward of a thousand martyrs who has fought in the wars of Badr and Hunayn (alongside the Prophet (S))”^{[1](#)}

The Prophet (S) said: “Ask Allah for His blessings and bounties as He loves when His servants ask (from Him). And know that the best of worships is awaiting the re-appearance.”^{[2](#)}

Duties During The Era Of Occultation

May Allah guide us and help oss to find the way to open and expand our hearts and mind, so that we with their help may liberate ourselves from the chain of inner ignorance and doubt.

The re-appearance (*faraj*), even if it lasts for only an hour, will bring enlightenment after it.

Enlightenment is also relief (*faraj*).

Have we really thought of a way to reach this event?

At times our Imams (A) have made this the completion of the proof (*itminaan al-hujjah*) upon us, and hence have said: “*Pray ardently for the re-appearance*”, however not just by mere utterance with the tongue!

They have also said that we should act and behave like the initial acts of behaviour. In other words, to act in new situations in the same way as we have acted in the past.

Our Imams (A) have taught us to act with certitude and at cases when we don't have certitude we should halt and act with precaution.^{[3](#)}

The Office Of Imam Al-Asr (Aj)

God knows what sort of person we are counted as in the notebook of Imam az-Zaman (AJ), a person who is told the deeds of the servants twice a week (Monday and Thursday)! All we know is that the way we should be, we are not.^{[4](#)}

Preparedness For The Appearance

If the Imam's (AJ) awaited return, peace be upon him, is close then every person ought to and should prepare himself that that day.

An example of one of the ways for preparedness is to make repentance (*tawbah*). This repentance will

ward off all the calamities which have befallen the Shias, which really are without likeness, and other calamities which will come before the re-appearance of Imam.[5](#)

Are We Truly Waiters?

For a thousand years ago our Imams (A) reported that the calamities which will afflict the people of faith (*ahl al-iman*) will be so severe that a large number of them will lose their faith!

Does really walking away from faith result in walking away from calamities?

Are we truly among the waiters of Imam az-Zaman (AJ)?

Do we also want that Imam az-Zaman (AJ) should re-appear?

Are we satisfied with his re-appearance?

Is that eminent one pleased with our actions?

Is the Imam (AJ) pleased that we are spending his resources and property in an unfitting way as if it is not even his property?

Is the Imam (AJ) pleased with our neglectfulness regarding following his and his fathers' path, opinions, commands and love, peace be upon them? Or that we entire abandon it?!

Believing On The Imam

Doubts in the existence of Imam al-Asr (AJ) and opposition of him comes from a group of people who lack belief in the leadership (*Imamat*) of his eminent father Imam Hassan Ibn Ali al-Askari (A). Those who have faith in the leadership (*Imamat*) of Imam al-Askari (A) also believe in his successor, his beloved son Mahdi (AJ), and his being alive until the re-appearance.

Famous narrations that are quoted from his eminent father as well as his testament to his successor and beloved son are definite documents and there are no doubts in their validity.

Also, his existence and life are among religious requirements, hence all the Muslims believe in long life for certain individuals.

Moreover, the visions of the righteous (*salihin*), the general scholars (*Ulema*) and other then them, as well as the encounters with Imam from those who have been healed and sought help in the east and west are of such huge number that one finds them truthful. And I will guarantee such certitude!

I will another point to what has already been said, namely that in the tradition of two weighty things (*Hadith al-Thaqalayn*), which is authentic (*mutawatir*) among both Sunni and Shi'a, it has been reported from the great Prophet of Islam (S) that the Quran, Imam and the family (*itrat*) won't be separated from each other until Judgement Day.

The conclusion is that in every era that one has the Quran one must also have an Imam alongside with it, and faith in one of them is equivalent to faith in the other.[6](#)

Faith In The Imam!

Man afflicts himself with that which even his enemy doesn't do to him! Namely to dry and wipe out the source of prosperity and peace! Consequently, it isn't certain at all if everyone will have a true inner faith and conviction to the Imam (AJ) at the time of his re-appearance. Some profess faith only out of constraint!

Perfect Belief!

If we are in a room with a shut door and know that a big power, such as USA or the former Soviet Union, is standing behind the door and listening to our talk for or against them and recording it, and later will use it against us, we will become so frightened and careful what we say! Even though we can't see them we know they are behind the door.

Then why do we not behave like this when it comes to Imam az-Zaman (AJ), acting for or against issues concern with him?! And there is no difference between us and Ahl al-Sunnah that don't have such a belief?!

Complete Presence Of The Imam

Some think that the Imams (A) don't hear or are just like us ordinary men. One from the followers of the Sunni school passed the holy cellar of Samara (*sirdab Samara*) and heard a person inside the cellar repeatedly say, "*Ya Sahib al-Zaman!*".

That passer-by said in a mocking tone, "*Ya Sahib al-Zaman! Ya Sahib al-Zaman! Say so much until he answers you!!*".

They don't understand! They are entirely unreasonable! The Imams (peace be upon them) are the all-seeing eye and all hearing ear of Allah, whom if something is uttered knows and hears it even before all those in the gathering hear it!

Complete Following

The one who has faith in and conviction of the Creator and the creation, has belief in and a bond with the Prophets and their successors (peace be upon them), turns to them (*tawassul*) in his belief and deeds, walks and halts according to their commands, in worship empties his heart from all other than Allah and wholeheartedly performs the prayer (which everything depends upon), in doubtful situations follows Imam al-Asr (AJ) – in other words distances himself from all that which is against the Imam and approaches everything which is with the Imam, curse the one whom the Imam curses and is compassionate towards the one whom the Imam is compassionate to – a person who possesses all these characteristics and attributes will not lack any perfection and won't have any trouble.

Perfect Nobility Of Imam Al-Asr (Aj)

Imam az-Zaman (AJ) during the era occultation has complete control and has the first saying in all affairs, and hence also is active.

He sent a multitude of letters and orders to Mirza Bozorg Shirazi.

For example, once a person brought an order to Mirza who took it, read it and gave a small amount of money, which equals perhaps two dinar today, to the person who then left.

Another person who was present there saw that at the end of the order was the stamp and signature of Imam az-Zaman (AJ)! He asked, *“Is the order from Imam al-Asr?”* Mirza answered, *“Yes!”* The person then said, *“Then why did you give so little money considering that the master sent the order and hence you should be more generous?”* Whereupon Mirza said, *“You have only seen this one order from him and not all the other ones!!”*⁷

The Ways Of Communion

The ways to communion with Allah is through obedience to Allah and Imam az-Zaman (AJ); and the criteria for this is by acting according to the notebook of Sharia, that is *“ar-Risalat al-Amaliyyaht as-Sahihah”*.⁸

A Strong Bond With Imam

We must know that our remedy lays in self-building in all aspects; and without this we are incapable and our works won't have an end.

Admitting that actions come from ourselves which we have thought and think of; if we don't improve our selves and establish a bond with Allah and His representatives our task won't be accomplished; neither today, nor tomorrow nor the day after tomorrow – what accomplishment is this!

Will our conduct really be correct if we don't establish a strong bond with Wali al-Amr, Imam al-Zaman, peace be upon him, and build our Selves?

As we are now will our task truly be accomplished if we don't improve our conduct?!

⁹

The Way To Establishment, Love And Communion

The way to establish a bond with Ahl al-Bayt (A) and particularly his eminence Wali al-Asr (AJ) consists of:

- 1) Knowledge and insight (*marifah*) of the Almighty Allah
- 2) Complete obedience to Allah

These two will develop a love to Allah and towards all those whom Allah love, such as the Prophets, the Apostles, and it will especially create a attachment and bond to Muhammad (S) and Ale Muhammad (A) whom among those Sahib al-Amr (AJ) are closest to us. [10](#)

A Seeing Eye And A Hearing Ear

Something that will cause our embarrassment and shame is the fact that Imam knows all things and hear all things, they are *“Ein Allah an-Nadhira, Adhn Allah as-Same’ah”* – Allah’s seeing eye and hearing ear.

What have we done to achieve proximity and closeness to them? You who are seekers of presence and re-appearance, why don’t you do something so you always see yourselves beside that master?! He sees us and we don’t see him! Then why are we so far away? [11](#)

Closeness To Sahib Az-Zaman (Aj)

In our solitude with Allah, in our invocations, repentance, prayers and worships, we should read especially the noble invocation of *“Adham al-bala wa barih al-khifah”* and want from Allah that he sends Sahib az-Zaman (AJ)!

We should be with him and, whether he now comes or not, don’t walk away from him or his satisfaction. He sees and he knows what we say to each other!

He is Allah’s seeing eye and hearing ear (*Ein Allah an-Nadhira, Adhn Allah al-Wa’eah*), and hears our words before our selves! When we utter a word the sound from it comes from our mouths toward our ears; there is a distance between the mouth and the ear and He is preceding this distance and hears what we say before we hear it! Considering this can we really do something without him not being aware? Can we do something without him knowing? [12](#)

Maintaining Communion With The Imam

If we know that we are in the presence of *“Ein Allah an-Nadhira”*, Allah’s seeing eye, do we really have the nerve to ask for an encounter with the Occulted One (AJ) bearing in mind that we act opposite to his satisfaction?

We let go of prayers and fasting and replace it with backbiting and slander!

Do we want that he tells us that, *“I have made the forbidden lawful for you and removed the obligations from you”*?

What is meant is that what would have happened if we maintained our bond with that master through divine servitude?

Others didn't let us, even if we also are to be blamed for not wanting the bond between us and Imam (AJ) to be maintained. Otherwise, every person would find, have a bond and a conviction, and (consequently) a day would come when each person would improve himself, become his follower and have a happy ending as a result.

Necessaries Of The Waiting

Mere waiting for the re-appearance is not enough! Support, or rather obedience and servitude are also required. This is especially significant considering what events will happen prior to the emerge of Imam az-Zaman (AJ), to such extents that the saying "the earth will be filled with injustice" will become realized. God knows what afflicts persons through their lack of faith! May Allah make the emerge of that master prosperity to the fullest extents for the people of faith and hasten his re-appearance.

Is it really possible that absolute prosperity may come about without faith, obedience and servitude?! May Allah grant success to the people of faith from being lead astray.

The Method Of Concealing Ones Faith (Taqiyya)

The Shi'a Imamiyyah school of thought has stayed alive through concealing ones faith (*taqiyyah*). Considering this, is it really correct to not recognize concealing the faith (*taqiyyah*) as a part of the religion and separate it from religion?!

They asked Husayn Ibn Ruh (RA) about the successor of the Prophet (S) in a public gathering where both Shi'a and Sunni were present. In reply he said, "*In our opinion it is correct that Abu Bakr was the caliph after the Messenger of Allah (S)!*"

After this the Sunnis (*aammah*) said regarding him, "*Until when will they lie about this Shaykh?*"

The elected representative of Imam (AJ) practiced concealing of the faith (*taqiyyah*).

Similarly after the uprising of Imam Husayn (A) no other of the Imams (A) have thought of uprising, to such degrees that Imam Hadi (A) and Imam Askari (A) even were prisoned (without uprising).

Requirement Of The Waiting!

The Quran is a book filled with light and a guidance towards the Imam (AJ). It is not possible that the proof of Allah (*hujjat*) won't be among us or the people be without Imam (AJ). What is within our reach is to act so as to bring about the re-appearance.

Waiting for the re-appearance of Imam az-Zaman (AJ) is not compatible with hurting his friends. It is years now that the friends of that master from both parts of this war are killed which draws sorrow upon him, but outwardly his hands are tied and he can't do a thing!

But how loving and kind that master is towards those who mention his name, call upon him and turn to him for help! His is more loving towards them than their own fathers.

If we fall into negligence, don't pray and supplicate and shut our eyes to all these calamities we must either not count them as Muslims or ourselves! And if we are not merciful towards them no one will be merciful towards us.^{[13](#)}

The Friend Of The Prince

We love Imam az-Zaman (AJ) because he is the bee prince; our affairs reach us completely through him and the Prophet (S) has appointed him as our leader.

And we love the Prophet (S) since Allah has made him the bond between us and Himself.

And we love Allah because He is the source of all blessings and it is from His bounties that all potentialities come to existence.

Hence if we want ourselves and our own perfections we must be Allah's friend, and if we are Allah's friend we must be the friends of His blessed bonds, the Prophet (S) and his successor. Otherwise, we are either not friends to ourselves, to the generous Giver (Allah) or to the link of blessings (the Prophet (S) and the Imams (A)).

The Consent Of Imam Al-Asr (Aj)

If we act upon those articles of faith which there is no doubt regarding, we will realize in our sleep and at the time of giving account which of our deeds definitely pleases Imam az-Zaman (AJ) and which ones sadden him.

A person who acts according to the certain commands of the religion and at times of doubts regarding the following of a creating religious leader (*taqlid*) acts with caution, won't feel regret even if for example it would later turn out that the person's religious leader (*marj'a taqlid*) didn't fulfil the criterion to be followed. This is so since such a person (through his caution) has acted according to all religious leaders' (*maraj'e*) directions and all religious commands (*fatwa*).

Achieving The Satisfaction Of Imam Al-Asr (Aj)

In social affairs we should not look upon others and follow this one or that one as they are not infallible persons, no matter how great or noble they are! Rather we must look and see if we would act such a way if we were alone and no one was present.

We shouldn't look upon others. We shouldn't compare ourselves with Ahl al-Sunnah. Rather we must achieve the satisfaction of Imam az-Zaman (AJ) in our actions, in spending the part of Imam (AJ) (*in Khums*) as well as other social affairs.^{[14](#)}

In The Way Of Imam

Some animals, such as the honeybee or animals who give milk, is profitable for the people. Man, also can be profitable for religion and people.

Accordingly, if we work to our best efforts for guidance of the people, is it possible that we won't have the favour of "Allah's watching eye" (*Ein Allah an-Nadhirah*), Imam az-Zaman (AJ)?!

If we are in the way of Imam we shouldn't be sad no matter how bad they speak of us or mock us. Rather we should proceed on that path of Truth with firm steps and endure the difficulties we may face. [15](#)

The Dissatisfaction Of Imam Az-Zaman (Aj)

Woe upon the one about whom Imam al-Hujjah (AJ) knows that he is indifferent and nonchalant when it comes to achieving the Imam's satisfaction or distancing himself from that which the Imam disapproves with.

In material affairs he tells the people his hand is Imam's hand and he is Imam's representative, while in other affairs this is not the case!

God save us from being like that! Especially considering that we want that in the end of our life and at our deathbed he comes to our rescue and through his intercession our calamities may be lifted. Is it possible that we be distant from him at the beginning and then at the end have the inclination for his help?!

A doctor near his death greeted all the illuminated Infallibles (A) paid homage to them, but no one among those present saw any person!

We should not act in a way so those great ones which we are in need of tell us at our last breath, "*We don't know this person!*"

The difference in rank of faith, God-consciousness (*taqwa*) and certitude between us and past scholars (*Ulema*) is huge! A hundred years of span between us and them is like a thousand years! The supplicated and were answered fast, it was something usual for them. But nowadays it's very rare that someone says, "I prayed and my prayer was answered".

It has been narrated that a person, whose death had the span of a week with Shaykh Abd al-Karim Haeri (RA), was in Mashhad and his family was in Iraq. He visited the mausoleum of Imam ar-Ridha (A) where he said, "*My family!*"

Without any delay a person passed by him and gave him an amount of money, but he turned towards Imam and said, "*This is not in measure with your generosity!*"

Another amount reached him but he said again, *"It is to little!"*

After this one from among the scholars (*Ulema*) of Mashhad, who was present, approaches him and says, *"It is apparent that your trade with Imam is good!"*, then stretched into his pocket and gave the same amount of money which that person desired. [16](#)

Neglecting The Present Imam

Every person must think upon himself and find a way to develop a bond with Imam al-Hujjah (AJ) and bring relief to himself whether that master's re-appearance is close or not!

There has been group whom the Occulted One (AJ) has been present and apparent for at times, as if they have connected to him without any wire and have been answered on his behalf!

The late Muqaddas Ardabili (RA) and Sayyid Bahr al-Uloom (RA), about whom the probability of lies coming from them is none, didn't approve with the expression *"fa alayhi l'anat Allah"* which means "may the curse of Allah upon him". They said that such expressions are associated with *Bahaism* and those who falsely claim to be al-Mahdi.

As developing a bond and connecting to Imam and bringing about personal relief (*faraj*) is an affair concerned with ourselves contrary to general relief (*faraj*). Thus, why don't we pay attention on how to establish a bond with that master and neglect such a thing? And at the same time, we focus on the general re-appearance and encounter with Imam! If we don't commit ourselves to personal relief through self-building there is a fear that at the time of re-appearance we will flee from that master! Because the path we walk upon is a path for those who don't pay attention to important matters.

The task of the sun is to shine no matter how thick and many the clouds are. Sahib az-Zaman (AJ) is also like this, no matter how thick the veil of occultation is!

In accordance with what our holy Prophet (S) has said (regarding the most of us); our eyes don't see but there is and has been a handful who sees, and if they don't see they have a bond with the Imam (AJ)!

A person from the Zaydi school of thought said, *"Every Imam whose body is not seen has not the worth of even a grain!"* In reply a Sunni person said, *"12 Imami Shi'a say that the Imam is occulted, but you, who also are Zaydi, say that an Imam who can't be seen has not even the worth of a grain. Hence it is apparent that both of you are on the wrong side!"*

We have seen persons who seem to have communication with Imam, whatever they said or wanted happened!

One person in the desert said three times, *"Ya Imam al-Zaman! Send me a vehicle!"* Instantly a vehicle became apparent which he could travel with.

Yes, that master is so close to us and aware of our state, but it we who do not see, neglect him and imagine that we are far away!

It's a pity that we don't grasp the blessing of leadership (*Wilayah*)! [17](#)

It Is Not Required That The Imam Comes!

Anyhow – for the hasten of re-appearance, lifting of affliction and calamities, rescue and improvement of the believers' state – we must say, *“O Allah! Put an end to the sufferings of the people by his re-appearance”* (*Du'a 'Ahd*).

As oppression, tyranny, calamities and pressure has truly befallen Islam and the Muslims, especially the people of faith (*ahl al-iman*), the knife has reached the bone.

Not once or twice but many times it has been heard that some persons say, *“When others where leaders and sources of emulation (Marja') Imam didn't come, now that the leadership and guidance has reached us he is going to appear?!”*

The talks of these persons is like the talks of some persons who, according to narrations (*ahadith*), at the time of re-appearance write a letter to the Occulted One (AJ) saying, *“We are responsible for all the work and efforts, you don't need for you to come and intervene!”*

Oppressing The Imam

What a marvellous thing the Quran is which in all the different times of revelation tells us about what can be seen and heard.

The peer of the Quran (Ahl al-Bayt (A)) also narrates to us about the blessings of the world. But we don't know the worth of our sympathizers, guides, defenders and patrons but instead kill them just like the community of Prophet Saleh (A) who killed the sent camel which was a source of blessings for them.

We can not see our Imams (A) who are the custodian of our blessings (*wali al-n'umah*) and the bond between us and Allah.

If Imam az-Zaman (AJ) comes we will make the same deal with him as we did with his pure forefathers!

Is it possible that Imam az-Zaman (AJ) has 400 million followers and doesn't re-appear?! [18](#)

We Have Tied The Hands Of Imam!

What should we do to our inner and outer problems? What have we done so we are afflicted with these problems? We must ponder upon what we have done so we are left without any guardian.

The problem is that we don't, haven't and won't build ourselves! We are not ready to build ourselves!

The noble Prophet (S) said, *“Are you not aware of your pain and cure? Your pain is sin and your cure is repentance.”*

We want to do whatever we desire but other are not allowed hurting us in anyway. We ourselves do whatever we want towards our dear ones and friends but others, the enemies, are not allowed to hurt us!

If we build ourselves Allah is enough, Allah is the guider. But we don't want to build ourselves and at the same time we don't want to be pained by others.

The evil ones will continue doing their deeds unless an appropriate and sufficient patron stops them.

If we were on the path, we would walk it. Who killed the Leader of the believers (Amir al-Momenin (A))? Who killed Husayn Ibn Ali (A)?

Who has tied the one who is now (Imam az-Zaman (AJ)) for a thousand years?

We are not prepared to build ourselves. If we build ourselves slowly the entire humanity will be built. [19](#)

The Watching Eye Of Allah

Is it possible that a person works for the guidance of people to the best of his efforts and be like Imam Mahdi (AJ) and then don't have the favour of the Watching Eye of Allah (*Ein Allah an-Nadhirah*)?

Woe upon the state of a person who considers the assistance of oppression or defending oppression to be good!

Oh, if we only realized this world's emptiness and nothingness, didn't give so much value to nothing and didn't dispute and quarrel so much over nothing!

Shooting The Imam!

May Allah have mercy upon the late Kohestani [20](#). The custom which he laid in (the province of) Mazandaran (Iran) can not be found elsewhere. Even though the cities of Mazandaran lay close to each other he built a religious school (*Madrassah*) for the religious students in every city.

One of the fellow students said, *“In the time of Muhammad Reza Pahlavi they come on behalf of the regime to give him some money, but he didn't accept.”*

He didn't accept money from Hajj Borujerdi as well and said, *“If I accept this I can not continue to give the advice to the scholars (Ulema) that I am giving currently!”*

May Allah grant us the success to not shoot arrows at Imam (AJ)! [21](#)

The Signature Of Imam Az-Zaman (Aj)

We students must think upon how we can receive the support and signature of our master Wali al-Asr (AJ). That is, how we should study and act so our master assists us and signs our deeds.

A student's thoughts, focus and sorrow should always, whether in the during of his studies or after, be upon how he should behave, act and talk so his master approves of him.

If a student always is in these thoughts and walk on this path, on how to receive the signature of approval from his master, he won't be lead astray – neither in his works, talks or behaviour.

Neither will he act in contradiction with his master. Such a disciple will never walk astray or feel regret.

Present Among The Mystics ('Urafa)

We want from Allah, with the Prophets (S), the Apostles (A) (*Awsiyah*) and the current Apostle (AJ), who is present among the mystics ('*Urafa*), as an intermediate, that we don't be deviated from being godly, be with the godly and God's intermediates. That He makes us see, know ourselves and the godly ones. Then their opposites will also be known.^{[22](#)}

The Effects From Du'a Al-Faraj

If Du'a Al-Faraj don't bring about general relief (*faraj*) till will at least bring relief to the supplicating one, insha Allah.

Just as it has been narrated in some traditions, "*Pray, for in it lays your relief (faraj).*"^{[23](#)}

The Sorrows Of Imam Al-Asr (Aj)

Now that a handful of Shias – whom among those are scholars (*Ulema*), women and children, who neither have any sanctuary nor any refuge, are afflicted with problems, shouldn't we pray to Allah with a weeping eye and a broken heart that He lifts the calamities?

Is it right that we sit comfortable and just watch while our brothers and sisters in faith are in difficulties due to oppressors?!

If we don't show sympathy towards them and pray for their rescue today and tomorrow we face similar calamities, others won't pray or show sympathy towards us neither.

Should our leader and master Wali al-Asr (AJ) be in sorrow and we be happy?!

While he cries at what effects calamities leave upon his friends we should be in a laughing and joyful state?!

And at the same time consider ourselves his followers?![24](#)

Shelter For The Believers

If the people of faith (*ahl al-iman*) come to know their real shelter – that is Sahib az-Zaman (AJ) – and seek refuge with him, is it then possible in this aspect that his favour upon them may not be realized?![25](#)

Ardent Attentiveness And Turning (To Him)

That which has reached us through inheritance is the Book and the Family (A) and we must make use of them more than others.

Some people turned to the late Shaykh Hassanali Tehrani as an intermediate and also saw the effects of this intercession, but they are not aware of Imam al-Asr (AJ)!

We must turn to Imam al-Asr (AJ) more than these persons so we may see the effects. Certainly, Imam al-Asr (AJ) leaves better effects than anyone else.[26](#)

Fearful Heart In Prayer

To have a fearful heart during prayer, truly turning (*tawassul*) to Imam az-Zaman (AJ) prior to the prayer will make you perform the prayer with absolute completeness.[27](#)

The Perfection Of Man

The perfection of man lays in servitude, and servitude is abandonment of sin in belief and deeds.

The perfect person is the guide, and in this era that is Wali al-Asr (AJ). And the path to receive his guidance is to continuously with sincerity, honesty and without doubt perform known supplications (*tawassul*), such as Ziyarat Ma'thora, and the prayers of the Imam (AJ).

Peace and salutations be upon Allah and all His friends!

Public Invocations

Problems and calamities which the Shi'a are afflicted with are many today. Diverse diseases, cancer, accidents; hence we must at holy places humbly pray and supplicate for an ending of all these misfortunes.

The late Imam Khumayni said, "*Sayyid Abd al-Hadi Shirazi came to Iran for medical treatment and then went to the holy city of Mashhad. I went to see him. He had lost his eyesight and asked all those around him to pray for him.*"

The misfortunes and calamities which the Shi'a are troubled with today are considerably more than those which Sayyid Abd al-Hadi had to endure. We must wish from all too deeply pray, beg and supplicate so perhaps the door of relief is opened.

Reforming The Self Is The Symbol Of Communion

We must know that self-building is our cure in all aspects, without which we will be incapable and our problems will be endless. We must admit that as long as we don't reform our selves and don't be in touch with Allah and His representatives our problems will not be solved, nor if we postpone it until tomorrow or the day after.

Until we don't have a strong bond with Wali al-Amr Imam az-Zaman (AJ) our problems won't be solved. And the strength of our bond with Wali al-Amr (AJ) also lays in self-building.[28](#)

Continuous Presence

We must act as if Imam az-Zaman (AJ) is present. Where he goes, we should go, what he does we should do and what he abandons we must abandon!

And if we don't know, we at least know and can act upon precaution!

But sometimes we don't want to be on the path of that master's satisfaction, not that we don't know what his satisfaction lays in or can not reach it.[29](#)

The Veils Of Seeing

Where did those go who have a tie with Imam az-Zaman (AJ)?! We have rendered ourselves helpless and sometimes don't have a thing by cutting relations with him! Where they poorer than us?

If you say: our hands do not reach that master! Your answer is that why where you not hard upon yourselves in performing the obligatory and abandoning the forbidden?

With just this he is satisfied with us as, *"The most virtuous of people is one who abstains from the forbidden."*

Abandoning the obligatory and committing the forbidden are the veils and curtains covering our sight from that master.[30](#)

The Most Vital Invocation With Outcome

The most vital invocation is Imam al-Zaman's (AJ) Du'a Al-Faraj. All the problems of the people and the governments stream from the occultation of that master. We must pray for the lifting of social calamities

and the fulfilment of peoples wishes to the same extent that we pray for the solve of our personal difficulties.

Sayyid Ibn Tawus went to the holy mausoleum of Amir al-Momenin (A), cursed the local judge and thereafter said, *"It will cause your destruction in three days!"*. And that is what happened.

Sayyid Ibn Tawus stated in the book "Iqbal" that he has divine inspiration (*ilham*) and mentioned some examples. He was among those regarding whom it has been said that he did not since once in his entire life!^{[31](#)}

Praying For Imam

The Occulted One (AJ) has the most extensive knowledge and possess the Great Name (*ism al-Adham*) most then all. He has told so many who has seen him in dreams or awake to pray for him!

Even though he can bring the dead to life he himself is jailed in a big prison. He gives special attentiveness to others, especially in individual affairs. But when it comes to social affairs concerning the Imam himself he has no right to do so!

May Allah strengthen the bond between Imam az-Zaman (AJ) and the Shias and people of faith (*ahl al-iman*) so when patience is needed we may be patient and endure.

This narration (*hadith*) is reported from the Sunnis (*aammah*) where the eminent Messenger (S) said, *"The best of deeds for my community (Ummah) is awaiting the relief (faraj)"*^{[32](#)}

Du'a Al-Faraj – The Invocation For Humanity

If a person prays from the bottom of the heart for the believing men and women while he doesn't pray for himself, the angels instead will pray for him.

If someone prays for himself it is possible that due to not fulfilling the conditions of invocation or some other obstacle his prayer may not be granted. But when angels pray there are no obstacles or lack of attention and their prayers are surely heard.

Prayers for the people of faith (*ahl al-iman*) and those who are counted as people of faith is prayers for the Great Leader (AJ), the absolute guardian and saviour of this time. And prayers for him is prayers for the entire humanity.^{[33](#)}

Du'a Al-Faraj – The Invocation For Afflictions

The prayer for hastening the relief (*faraj*) is our prayer of greetings.

In narrations it has come that at the end of time everyone will be ruined except those who prayer for the

relief (*faraj*).

With these words our Imams (A) has granted a lot of favour to the people of faith (*ahl al-iman*) and the Shi'a so they may come to know themselves. It is a sign for them, that is; by praying for the relief (*faraj*) is a sign of one's faith still being firm.

They have given other remarkable commands as well, as at the end of time the difficulties for the people of faith (*ahl al-iman*) will be very hard to such extents that it is said, *"...after which the earth will be filled with injustice and oppression."* Possibly it also has come in narrations that *"most of those who believe in the leadership (Imamat) of that master will deny him."*

They has also commanded that at the end of time we should read this invocation of relief (*faraj*), which is an invocation to stay firm in our religion: *"O Allah, O the Beneficent (Rahman), O the Merciful (Rahim), O the Turner of hearts; firm my heart in your religion"*³⁴. In other words; preserve that degree of faith which You have granted me – not being a Muslim and be kept as a Muslim because that is not firmness in religion.

These turnings for intercession (*tawassul*), mourning ceremonies (*azadari*) and visiting the graves of Ahl al-Bayt (A) (*ziyarah*) is a sign that the people of faith (*ahl al-iman*) are connected and close to them and has not yet walked astray from them. That is why the infidels and their servants wanted to separate Muslims from the Quran, let alone mosques and mourning ceremonies, as these where all against the desires of the tyrannical powers. Consequently, they commanded the ruining of graves and shutting down of mourning ceremonies as well.

The 8th of the month of Shawwal, which is the day the graves of Imams of Baqi (A) where demolished, was as per custom a day off in the theological schools (*Hawza al-Ilmiyyah*) in Najaf, but we slowly became used to it and eventually it was something normal for us!³⁵

Relief From Calamities Through Du'a Al-Faraj

In difficulties and calamities Du'a Al-Faraj must be read a great deal as Du'a Al-Faraj is the invocation of personal relief (*faraj*)! That is why during severe times one must be attached to that invocation.

When they were going to whip the son of Hassan Ibn Ali (A), the son-in-law of Husayn Ibn Ali (A), 500 times according to the order of Walid, Imam Sajjad (A) told him, *"My cousin! Don't forget Du'a Al-Faraj!"* He replied, *"My cousin! What is Du'a Al-Faraj?"*

Imam Sajjad (A) taught him the prayer whereupon the son of Hassan Ibn Ali (A) started reciting it.

Someone who was appointed as his assassin stepped down from the pulpit and said, *"I see (in him) a person who has endured a lot of oppression! I will postpone his death until I have spoken with the leader (Walid) regarding this."*

And it was postponed until Walid was consulted who gave the order that he should be released.³⁶

Certain Outcome From Du'a Al-Faraj

The Muslims are weak in the hands of the infidels and the infidels have power and authority over the Muslims through the Muslims' own wealth and resources!

Isn't it negligence and conceit on our behalf to go on living happily (ignoring) all this contempt and oppression (directed at us)?!

How should a group of sheep who have no guardian, leader or shepherd and are attacked by bloodthirsty wolves from all sides be?!

God knows how the infidels sit and draw schemes on how to render the Islamic countries weak, low and enslaved!

How much we must think upon the Occulted One (AJ) and pray for the hastening of his re-appearance! Devoted invocations for the hastening of re-appearance do have an effect, but not mere movements of the tongue, like dryly and emptily saying "hasten the re-appearance!" (*Adjal Faradja*) at the end of sermons just to make the people rise!

Du'a for the hastening of relief (*faraj*) is like supererogatory prayer (*nafilah*) a recommended deed. That is, we truly and sincerely with sorrow should want from Allah that the span of a thousand and some years which has fallen between the people and divine link comes to an end.

No prayers and supplications are performed in a state of sorrow, sadness and inner engagement by people; if it had been then the situation wouldn't be as it currently is. The re-appearance is at a certain and chosen time and at that time the Imam (AJ) will come.

Du'a Al-Faraj

The best of deeds to not be ruined at the end of time is the Faraj of Imam az-Zaman (AJ). Of course, a Du'a Al-Faraj which leaves an effect upon all our actions!^{[37](#)}

Invocation During The Pilgrimage

When you go for the pilgrimage (*hajj*) want from Allah to most important of wishes, that is the coming of his eminence Wali al-Asr (AJ) which also is the relief (*faraj*) of humanity. And after that pray for the removal of corrupt and tyrannical regimes.^{[38](#)}

Conditions And Results Of Du'a Al-Faraj

What calamities befall Imam az-Zaman (AJ), who is the king of the entire earth and around whom all affairs circulate! In what state is that master and in what state are we? While he is in prison and has no comfort or joy, we are totally negligent and unmindful of this!

Those who have had the honour to meet that master in dreams or awake has heard from him that he has said, *“Pray ardently for my coming (faraj).”*

God knows how many these prayers must be so the re-appearance will be appropriate! If some are serious and sincere in their invocations as well as share the joy and grief of Ahl al-Bayt (A) they will undoubtedly have visions and certainly not be blind as us.

Invocations must be done with observing the conditions pertaining to it. Repentance among others is one of the conditions for a proper invocation according to the saying, *“The prayer of one who has repented is granted.”*

We shouldn't act in a way that we pray for the hastening of re-appearance and at the same time act in a way which we postpone the coming of that master![39](#)

True Invocation

Those who are truthful in their invocations, are happy at the joy and sad at the sorrow of Ahl al-Bayt (A) see things and have visions, without any doubt they have, and indeed they are not blindfolded as us.

God forbid that we pray for the hastening of Imam al-Zaman's (AJ) re-appearance while our actions postpone his coming![40](#)

The Paths To The Re-Appearance

The path to end of sufferings is confined to praying for the hastening of the re-appearance of Wali al-Asr (AJ) in solitude, not mere rolling of tongue and empty saying of *“hasten the re-appearance!”* (*Adjal Faradja*). Rather what is important and gives result is an honest invocation with a sincere intention along with repentance.[41](#)

Du'a Al-Faraj

With the reciting of Du'a Al-Faraj in the time of occultation every invocation for the hastening of re-appearance is meant, such as for example “O Allah! Great was the calamity...” (*Allahumma Adham al-Bala'...*).[42](#) [43](#)

Repentance And Invocation For The Re-Appearance

We seek refuge in Allah from treading upon a path whose condition is to step upon the truth!

We seek refuge in Allah from treading upon a path we can not return from!

May Allah make that if we knew that we can't walk upon this path and must return, we return! Otherwise, God knows how much we must lie and make excuses for our faults!

We hope that these events that are happening are tidings that the coming of Imam az-Zaman (AJ) is close.

Sahib al-Amr Imam az-Zaman (AJ) is more grieved than us that two groups of Muslims have strife among themselves!

History hasn't before witnessed all this dispute and conflict that exists between Muslims today, which shows that it (the sectarianism) is connected to the coming of the Imam (AJ).

Invocations During The Era Of Occultation

They said that in the mausoleum of Sayyid ash-Shohada' (A) a person was sitting beside a luminous Sayyid who spoke about the re-appearance of Imam az-Zaman (AJ). Shaykh with an empty mind and without attention said, *"Some are deniers!"* He said, *"Yes, by God he will come and take revenge from them."*

Shaykh said, *"Will I experience the re-appearance?"*

The veins of the Sayyid turned red and he said, *"If Allah gives you the lifetime!"*

Apparently there is a secret behind the order to recite "O Allah teach me to know You..." (*Allahumma arrafni nafsak*) during the time of occultation!

It has also been commanded to read the following invocation, "O Allah, O the Beneficent, O the Merciful, O the Turner of hearts; firm my heart in your religion" [44](#) (*Ya Allah, ya Rahman, ya Rahim, ya Muqallab al-qulob, thab-bat qulobi 'ala dinik*).[45](#)

Results Of Du'a Al-Faraj For Those Who Have Wandered Astray

We assumed that supplications for the hastening of re-appearance was dependent upon the righteousness of the supplicant, but this is not the case. Even a sinful person should supplicate since the prayers affect and motivate him to leave his sins. But one who continues with his sins won't likely leave them even after the re-appearance of the Imam (AJ)!

The re-appearance of that master will be a relief for the believers (not for the evil ones).

If man is drowned in water and mud, how could he then be rescued if the world is filled with water?!

When his eminence re-appears he will ask, *"Why did you perform this open deed?"*

It is not certain if he will inquire into hidden deeds.[46](#)

The Way To Recovery

The perfection of man lays in servitude, and servitude is abandonment of sin in belief and deeds.

The perfect person is the guide, and in this era that is Wali al-Asr (AJ). And the path to receive his guidance is to continuously with sincerity, honesty and without doubt perform known supplications (*tawassul*), such as Ziyarat Ma'thura, and the prayers of the Imam (AJ).

Peace and salutations be upon Allah and all His friends!

Weeping In Rank

Sayyid Ahmad Karbalai spent a lot of time in the mosque of Kufah and Sahla. A person said, *"I saw Sayyid Ahmad Karbalai in the position (maqam) of Imam Mahdi (AJ) worshipping until dawn with tears and cries."*⁴⁷

Complete Bond With The Imam!

Obedience and surrender to Allah after knowing Him results in love for Him as well as those who love Him, such as the Prophets (S) and the Apostles (A) (*Awsiyah*). Among those Muhammad (S) and the Family of Muhammad (S) are the most loved ones by Allah and the closest of them to us is his eminence Sahib al-Asr (AJ).⁴⁸

- ^{1.} "M'ajam Ahadith al-Imam al-Mahdi (AJ)", Vol. 3, p. 197.
- ^{2.} "M'ajam Ahadith al-Imam al-Mahdi (AJ)", Vol. 1, p. 248.
- ^{3.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 23.
- ^{4.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 120.
- ^{5.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 109.
- ^{6.} "Be Soje Mahbob", p. 60.
- ^{7.} During a lesson in Kharij al-Fiqh (Wednesday 9-8-1382 (2003)).
- ^{8.} "Be Soje Mahbob", p. 62.
- ^{9.} "Be Soje Mahbob", p. 104.
- ^{10.} "Be Soje Mahbob", p. 61.
- ^{11.} "Az Veraje Sokot", p. 228.
- ^{12.} "Be Soje Mahbob", p. 109.
- ^{13.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 366.
- ^{14.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 101.
- ^{15.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 103.
- ^{16.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 101.
- ^{17.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 133-135.
- ^{18.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 12.
- ^{19.} "Be Soje Mahbob", p. 101-102.
- ^{20.} He was born in the year of 1303 A.H (1884 A.D) in Kosan (famous as "Kohestan" today). He finished his primary education in Bushehr and moved to Najaf al-Ahsraf in the year of 1340 A.H (1921 A.D). After staying 10 years in Najaf he returned to Kohestan. He left this world in the year of 1392 A.H (1973 A.D), at the age of 84. He spent his life in asceticism, God-consciousness (taqwa) and self-building. His encounters with Wali al-Asr, may our souls be sacrificed for him, are well known.
- ^{21.} "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 253.
- ^{22.} "Feiz Az Veraje Sokot", p. 81.
- ^{23.} "Roz Nahai Az Alam-e-Ghayb", p. 55.

- [24.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 181.
- [25.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 254.
- [26.](#) "Roz Nahai Az Alam-e-Ghayb", p. 55.
- [27.](#) "Be Soje Mahbob", p. 63.
- [28.](#) "Feiz Az Veraje Sokot", p. 65.
- [29.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 386.
- [30.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 361
- [31.](#) "Roz Nahai Az Alam-e-Ghayb", p. 363
- [32.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 299
- [33.](#) "Feiz Az Veraje Sokot", p. 83.
- [34.](#) "Bihar al-Anwar", Vol. 52, p. 148.
- [35.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 363.
- [36.](#) "Tahzib", Vol. 3, p. 294.
- [37.](#) "Nuktehaje Nab", p. 72.
- [38.](#) "Roz Nahai Az Alam-e-Ghayb", p. 53.
- [39.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 118.
- [40.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 230.
- [41.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 347.
- [42.](#) "Bihar al-Anwar", Vol. 82, p. 206.
- [43.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 306.
- [44.](#) "Bihar al-Anwar", Vol. 2, p. 148.
- [45.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 124.
- [46.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 361
- [47.](#) "Roz Nahai Az Alam-e-Ghayb", p. 372
- [48.](#) "Bargi Az Daftare Aftab", p. 155

Section 4: Special Attentiveness

Imam as-Sadiq (A) said: "One who has knowledge of the Occulted One and that which concerns him and passes away before his re-appearance and uprising, will receive the reward the like of someone who has become martyr in the army of Imam." ¹

The Attentiveness Of Imam Az-Zaman (Aj) Towards The Shi'a

A religious doctor, Shi'a and believing in the guardianship (*ahl al-wilayah*) whom they found in the neighbourhood was from among the friends of Imam al-Hujjah (AJ), wanted to know the names of the companions! One day in he sat alone in his surgery, which was in his own house. A person entered, greeted, sat down and said, "*Best mister, the companions of Imam al-Hujjah (AJ) are...*" and then started hastily going through all their names, one of which he remembered was "Behram".

Anyhow in a couple of minutes he had mentioned all the 313 persons and then said, "*These are the companions of al-Mahdi (AJ).*" And then he stood up, took farewell and went!

The doctor says, *"When he left I started wondering who he was. Was I awake or asleep? I asked my wife who was in the other room, 'Has anyone had any business with me? Has anyone visited me?' She said, 'A person came and spoke swiftly with you!'"*

The doctor says, *"A just realized that I wasn't asleep and that he was not any ordinary person."*²

The Island Of "Khidhra"

Is the island of Khidhra a known place? Or is the island of Khidhra every place where the master is?!

In the favour of the second viewpoint is that wherever his eminence Khidr (A), who drank from the water of life, goes it becomes green! Further it has been stated regarding Khidr (A) that he is present wherever he is remembered and his name is mentioned! Whenever you remember him greet him as well.

Is it possible then that this is not the case with Imam al-Hujjah (AJ), who is higher than him?!

The heart of the believers (*ahl al-iman*) is the green fresh garden and base of Imam al-Hujjah (AJ).³

Those Thirsty For A Bond

Yes; indeed, those thirsty (after the Imam) will be given a cup of union and those intoxicated by (his) beauty will be given the water of life and wisdom. Considering that the Imam's job is to look after all the needy in the world, is it then possible that we, who are thirsty for wisdom and seek vision and union, won't be given the water we seek?!

Special Attentiveness Of Imam

In these times this kind of happenings (special attentiveness of Imam) seldom occurs, if they occur at all!

Put the proper is that in a time very close to the re-appearance, when cruelty will be widespread and *"filled with oppression and tyranny"*⁴, it is assumed or even higher than assumption, that some persons, who remained steady in their faith and took firm steps before the re-appearance, will receive special attentiveness so as to not walk astray from the religion!

Thus, Wali al-Asr (AJ) is the support for the people and the one who has him as his support is a mountain of faith!

It looks like as the time for the re-appearance approaches the people will be filtered and separated (the good from the bad) in accordance with the tradition, *"The Imam will come at a time when the majority of those who believed in his leadership (imamat) will have walked astray."*

On the other side those who are victorious in their divine trials will then obviously be embraced with special blessings and attentiveness from the Imam (AJ).

The Support Of Imam Al-Asr (AJ)

If you are busy in the service of Imam az-Zaman (AJ) is it really possible that his eminence won't think upon you?!^{[5](#)}

Imam In The Heart

How many times must we say that Imam (AJ) has a mosque in the heart of every believer?!^{[6](#)}

Pure Heart

Wherever Imam (AJ) is, whether in the island of Khidhra or elsewhere, with him is greenness (*khidhra*). And the heart of the believer is the island of Khidhra. Wherever he (the believer) is, that eminence is as well.

The hearts are dried up from faith and the light of insight (*marifah*). Plant and grow faith and divinity in your hearts so that we may testify that Imam az-Zaman (AJ) is there.^{[7](#)}

The Length Of Mahdi's (Aj) Government

Perhaps it could be understood from some narrations that the lifetime of Imam al-Hujjah (AJ) after the re-appearance won't be long. Hence some who are awaiting him are sad on account of this!

But they don't think that one day with that master is better than years! Depending upon the yearning of his friends a thousand years is little still, but they don't realize that one day with that master is has the value of several years for them.^{[8](#)}

The Books Of Sayyid

It is not good that the people of knowledge (*ahl al-ilm*) don't have the books of Sayyid Ibn Tawus (RA). All of his books are good.

Haji Noori (RA) has written the following about Sayyid Ibn Tawus (RA): "*The door of encounter with the Occulted One (AJ) was open for him.*"^{[9](#)}

- ^{[1](#)}. M'ajam Ahadith al-Imam al-Mahdi (AJ)", Vol. 3, p. 402.
- ^{[2](#)}. "Bargi Az Daftare Aftab", p. 210.
- ^{[3](#)}. "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 308.
- ^{[4](#)}. "Usul al-Kafi", Vol. 1, p. 341.
- ^{[5](#)}. "Behjate Arefan", p. 146
- ^{[6](#)}. "Nuktehaje Nab", p. 90
- ^{[7](#)}. "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 179
- ^{[8](#)}. "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 415

Section 5: Nearing The Re-Appearance

The Prophet (S) said: "al-Mahdi is from us, the Ahl al-Bayt, and Allah will on an appointed night give the order that the obstacles for his re-appearance are instantly removed."¹

Imam as-Sadiq (A) said: "Near the 'Throne of God' (*Arsh*) there is a house called 'the House of Praise' (*Bayt al-Hamd*). When Imam al-Asr was born they lit a candle in that house which will continue to shine upon everything and everyone until the day he will rise and come forth with the sword in his hand."²

Near The Re-Appearance

One of the people of knowledge (*ahl al-ilm*) said, "*I have an insight in the knowledge of letters. I have used from a verse (ayah) that the re-appearance is close and that master will come after the year of 1402 A.H (1983 A.D).*"

He even said from which verse he has drawn this conclusion. He also said, "*In my dreams I saw Sahib az-Zaman (AJ) say, 'In this war – the imposed war of Iraq upon Iran – more bloodshed will be but don't grieve, I will come myself and sort it out.'*"

It seems like among all groups and schools the Shi'a are those who are mostly afflicted with trials and hardships.

Re-Appearance In A Few Steps

Signs (certain as well as possible ones) have been mentioned for the re-appearance of that master; but it is not improbable if they would announce that he will come tomorrow (without all of the signs having taken place).

The reason for this is that the will of Allah can be changed concerning the possible signs (so they don't occur) while the certain signs might occur at the same time along with the re-appearance of the Imam (AJ).

The Re-Appearance Is Close

Until now we have given glad tidings to the youths that they will experience the re-appearance of Baqiyyat Allah al-Adham (AJ); but now we give glad tidings to the elders as well that they will live to see

the re-appearance!³

Hardening Of Hearts A Sign Of The Re-Appearance

Considering that the sorrow and joy of a believer transmits to other believers, how come we are unaffected by all these calamities and difficulties? Either we don't have faith or they! Or that our hearts have hardened!

In narrations it has come that the re-appearance of Qa'im Ale Muhammad (AJ) will happen "*after the hardening of hearts.*"^{4 5}

The Time For Re-Appearance?

Dreams per se are not proof, but along with the Quran and strong proofs one can trust in them. A person in the world of dreams saw the Prophet (S) sitting in a gathering (*majlis*) surrounded by a group of laymen and clerics.

One of them, who was a cleric, asked, "*When is the re-appearance of your son al-Mahdi (AJ)?*" His eminence answered, "*When your mosques will become like the mosques of Syria (Shaam).*" The cleric asked, "*How are the mosques of Syria?*" He answered, "*Their doors are made of gold!*"⁶

From The Signs Of Re-Appearance

One of the signs of the end of time and the rise of al-Mahdi (AJ) is that the heart of people will harden and become like stones!

Anyhow they have completed the proof (*itmaam al-hujjah*) upon us so that if we know and act upon our obligations in this time, we must throw our hats up in the sky out of joy!

And in issues where "innocent until the opposite is proven" is applied; such as accusations pertaining murder, taking possession of peoples' property, honour, Islam and (performing) the obligations of the religion, we must act with precaution (*ihitiyaat*) (i.e. and not judge or accuse someone headlong).

Fixing The Time Of The Re-Appearance

In the footnote of the noble verse "***Alif Lam Mim Sad***" (33: 1), in Sayyid Hashem Bahrani's (RA) "Tafseer al-Burhan" as well as in "Ghayat al-Meram"⁷ a problematic narration is narrated regarding the time and signs of the re-appearance through the counting of letters, which must be analysed through an intellectual viewpoint. At the end of the note it is written, "*So understand this and hide it from all but those have an understanding for it.*"

If this narration (considering chain of narrators) is authentic one can derive that the tradition which says, *"those who appoint a time for the re-appearance are liars"*, doesn't apply in its absolute sense (in other words there can be certain situations and conditions where such an appointment doesn't need to be rejected).

This narration relates the month, year, place and time of the re-appearance. This servant has not seen any similar narration where there the year, month, day and time of the re-appearance has been counted and given.

It also tells the narrator about an estimated time from the fall of Bani Abbas to the time of the re-appearance, which demands great efforts if one wants to deduce a desirable conclusion from it. It says that at such and such a year the reign of Bani Umayyah will come to an end.

The narrator says: *"I realized the truth in these words..."*

If someone strains himself to interpret this narration he can even derive the year, month, day and time. But it demands accuracy, reflection and logical conclusions.

According to the calculations which I have gained I give the probability that it is expected to be between year 1414, 1415 or 1416 in the moon calendar. It could also be that these years mark the start of the preparations of the re-appearance. Similarly to the narration which stated the year of the end of Bani Umayyah's reign; the stated year in reality marked the beginning of the fall while the actual end was 30 years later.

It has been narrated that one of the scholars, which has passed away many years ago, has said: *"The re-appearance of the Imam is two 14 next to each other (1414)!"*

Preparing For The Re-Appearance

Sufiyani is among the certain conditions for the re-appearance and a couple of hours after the appearance of Sufiyani, Imam will come.

Now if they announced that both Sufiyani and Imam have appeared, what will we do? How prepared are we?

There was a scholar in Najaf who had a disciple who was very knowledgeable in the science of arithmancy (*jafr*). He gave reported events which happened just as he had said. For example, in those days it was a custom that the kings gave titles to the scholars (*Ulema*). To one of the scholars, who secretly had given an amount of lump sugar to the sultan as a gift so as to be given a title, he said in a private meeting, *"The efforts with the sugar bits were useless!"* while no one was aware of this event! And exactly that happened and that person did not receive any title.

Anyhow in one of the lessons he waited until after class and all other students had gone and then told his master, *“With the science of arithmancy I can recount the time of the re-appearance of Imam! But if I do you all will rise, run out and cry out Oh! Oh! Because you can not bear it!”*⁸

The Knowledge Of Imam Regarding The Time Of Re-Appearance

In a narration it has come that Imam as-Sadiq (A) says, *“Our followers (Shi’a) are more patient than us...as we are patient upon what we know while they show patience to what they don’t know.”*

It’s amazing what patience the Occulted One (AJ) has! Considering that he is aware all that we know and know not, and is conscious of all our affairs, difficulties and problems.

That master himself is waiting for the appointed day! And he himself knows when he will arise! What is said regarding that he does not know the time of re-appearance is not correct!⁹

The Time Of Re-Appearance

They asked from a noble man from Kermanshah (Iran) regarding the time of Imam al-Zaman’s (AJ) re-appearance. He replied, *“God is the Guide and the Generous One. After the earth has been filled with oppression and tyranny...”*

We can not fix what limit of oppression and injustice is meant with *“the earth has been filled with oppression and tyranny”*! But what is apparent is that when the oppression is widespread the time is up and that master will come, because it was not said *“oppression was filled and stayed that way!”* but rather *“filled”*. And this decree, that is *“the earth has been filled with oppression and tyranny”*, has been realized in these times, in a way that there is no inch on the earth which is empty of oppression and injustice.

But we can not set the limit of how much is meant with *“filled”*; hence all the distinctions of the re-appearance have not been realized and all the signs has not been fulfilled. Thus, we understand that the limit meant with *“filled”* has not yet been reached.

What tribulations we Muslims have brought upon ourselves, even when the Prophet (S) was alive! In that time when the Prophet (S) asked for a pen and paper to write his will our elders said, *“this man is hallucinating!”*¹⁰

The Year Of Re-Appearance!

A person said, *“I saw the second caliph in my dreams and asked him, ‘in what year will al-Mahdi (AJ) re-appear?’”*

What a question! On to what a person!!

He answered, *"This matter has been mentioned in Surah Anbiyah!"*

That person says, *"We searched through the relevant verses to see whether such a thing can be found. We didn't find anything but in the verse '**Nay, it shall come on them all of a sudden'** (21:40)."*

We counted the word "sudden" (*baghtatan*) with the science of counting letters (*Abjadiyyah*). The result was 1408 A.H which already has passed according to the moon calendar.

And if the word, that is "ba, ghayn, ta, ha" (the Arabic letters in the word) is counted with another system of counting letters (*Zobor and Bayyenat*), the result is either just above 1460 or 1470! Even though their difference with the first year (1407) isn't that big we won't even remember the Imam if it will take until 1460 or 1470! We don't have so much endurance!

(It is obvious when it comes to narrated sayings like this that the occurrence of probabilities must be kept in mind, as his eminence (Ayatollah Behjat (HA)) has pointed out on a couple of times – among other under the chapter "Fixing the time of the re-appearance" earlier in this book).

Do You Know

Is it possible that our master is unaware of us? Or that he will abandon us in our condition?! If the students (of religion) act upon their obligations they should not be worried, the master himself will be careful of them. It is not so that he will turn away his sight from us.

Traditions On The Era Of Re-Appearance

All our narrations as well as the sayings of our scholars (*Ulema*) will remain until the re-appearance and even during the days of the re-appearance. As that which occurs afterwards explains and is a confirmation to what was said before, not a contradiction to it (in other words what Imam az-Zaman (AJ) says and does at the time of re-appearance is a explanation to and a confirmation of the previous Imams' (A) words and he doesn't contradict them).

Hence this matter will remain during the re-appearance and be of use. [11](#)

The Method Of Victory

In the time of Wali al-Asr's (AJ) re-appearance it is not certain if everyone will have faith in him out of sincerity, as a great portion will believe in him out of fear for his sword.

He will kill a large number in such a way that a group will say, *"What! Does the son of the Prophet also kill so many people and spill so much blood?!"* [12](#)

[1.](#) M'ajam Ahadith al-Imam al-Mahdi (AJ)", Vol. 1, p. 380.

[2.](#) "M'ajam Ahadith al-Imam al-Mahdi (AJ)", Vol. 3, p. 402.

[3.](#) "Hadithe Vesal", p. 123.

- [4.](#) "Bihar al-Anwar", Vol. 51, p. 360.
- [5.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 211.
- [6.](#) During a lesson in Kharij al-Fiqh (Wednesday 28-3-1383 (2004)).
- [7.](#) "Bihar al-Anwar", Vol. 52, p. 106.
- [8.](#) During a lesson in Kharij al-Fiqh (Sunday 6-7-1382 (2003)).
- [9.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 1, p. 210.
- [10.](#) "Dar Mahzare Ayatollah al-Udhma Behjat", Vol. 2, p. 154-155.
- [11.](#) During a lesson in Kharij al-Fiqh (8-11-1382 (2003)).
- [12.](#) During a lesson in Kharij al-Fiqh (Sunday 25-2-1384 / 6 Rabi ath-Thani 1426 (2005)).

Section 6: Encounters

Imam Mahdi (AJ) said: "If our followers (*Shi'a*), whom Allah has given the success in serving Him, had agreement and unity in good faith regarding the divine allegiance and message as well as kept it honoured, they would be granted the joy of meeting us in a state where they had real insight and complete sincerity."[1](#)

Announcing Encounter

Repeatedly informing people about a vision of or a meeting with Imam al-Mahdi (AJ) is the work of a pretender. And such a claim (will create the illusion) of a pivotal certainty.

[Translator's note: What the writer means here is that repeatedly describing a visitation, will turn said visitation into an accepted fact amongst the people, which could lead to people accepting unconfirmed and unverified/unverifiable events as being true.]

Claiming Encounter

The narration, "*The one who claims to have seen me...*", certainly don't include hearing, sound and correspondence. That is, if someone claims to have heard the voice of Imam al-Asr (AJ) or receiving a letter from that master he shouldn't be discarded. And even if someone has the honour of meeting that master and after he has gone realizes it was Imam whom he had met he shouldn't be rejected. [2](#)

Seeing The Friend

The late Shaykh Ali Zahed (RA), who used to go to Masjid Sahla on Tuesday nights, was asked, "*Until now, considering all these times you have gone to Masjid Sahla, have you seen anything so far? Have you had the honour of encountering with Sahib al-Amr (AJ)?*"

In reply he said, "*I haven't even seen someone who I might consider to be him!*"

In this state he still had such persistence in going (there)!^{[3](#)}

Better than Encounter!

It is not necessary for a person to be after and seek an encounter with Wali al-Asr (AJ). Rather perhaps a 2-unit (*rakah*) prayer after having turned (*tawassul*) to the Imams (A) is better than an encounter! As wherever we are that master sees and hears, and worship during occultation is better than worship during presence!

And also visiting (*Ziyarah*) of all the pure Imams (A) is the same as visiting Imam al-Hujjah (AJ) himself.^{[4](#)}

Oblivion From His Eminence

Mere finding and seeing that master is not important; hence seeing that master in Arafah or elsewhere does not always occur. A person said, *“Perhaps you also have encountered with that master!”* And many have had the honour of encounter. If you meet that master, don’t tell him to want from Allah that you are given a wife, a house, healed from this or that personal disease or the like! As these things don’t have such an importance.

Another person said, *“During a seclusion (‘itikaf) in Masjid Kufah I saw that master in my dreams where he said to me, ‘These persons who come here (Masjid Kufah) are good believers but all have personal wishes, such as wanting a home, a child etc etc, and have come for the fulfilment of that wish. But no one has come for me!’”*

Actually, no dreams are needed to realize this. It is true that we all are thinking of our own wishes and desires and think not upon that master whose benefit returns to and affects everyone which is most important!^{[5](#)}

The Way To Encounter

For visiting (*Ziyarah*) the Occulted One (AJ) send a lot of blessings upon Muhammad (S) and his family (A) (*salawat*) and give it as a gift to his holiness together with praying for the hastening of his re-appearance (*Du’a Al-Faraj*). Also go much to Masjid Jamkaran along with performing its prayers.^{[6](#)}

Improving Oneself, The Mark Of Encounter

The late Qazi taught a seclusion to Hajj Shaykh Muhammad Taqi Ameli (the writer of the notes for Sabwari’s *“Shar’h Mandhome”*) so that he will meet Imam.

He started his seclusion in Wadi as-Salam or Masjid Sahla; but the seclusion was not completed,

instead his fright overtook him and he fled!

Sayyid Qazi tells him, *“Don’t fear! And why run away?”*

It was apparent that he was aware of the situation!⁷

Reform, The Condition Of Encounter

In Tehran there was a scholar who taught the book of jurisprudence *Lum’ah*. From one of his disciples, which was not very good in his studies, he heard and saw remarkable things. One day a knife of the scholar which he was very attached to and used for sharpening new pens was lost, and as much as he sought he couldn’t find it. Thinking that his children had taken the knife and lost it he treated his children and family very harshly and with anger.

A time passes like this and the knife is not found nor does the anger of the scholar settle!

One day after class that disciple came forth and without any foreword said, *“Mister! You have put your knife in the pocket of your old vest and have forgotten it there! What harm have the children done?”*

The scholar remembers and is surprised how that disciple could have known this! From that point on he is certain that his disciple has some bond with Allah’s friends (*Awliyah*).

One day he tells his disciple, *“After class I want to speak with you.”* Once class is over and all have gone he says, *“Dear one, it is apparent that you have are connected somewhere, tell me, do you have the honour to meet Imam az-Zaman (AJ)?”*

He insists and the disciple has no way but to tell the story of his encounter with Imam. The scholar then says, *“My dear one! Next time when you encounter upon him send my greetings and ask if it is appropriate that he grants this lowly one the honour of a couple of minutes of encounter.”*

Some time passes without the disciple saying mentioning anything and the scholar, afraid of the answer being negative, does not dare to ask. But because of the long duration of time passed the patience of the scholar runs out and one day he tills the disciple, *“Dear one! Are there any news regarding what I asked?”*

The disciple turns from one side to the other and does not know what to say. His scholar says, *“My dear, don’t be shy and narrate what has been said to this lowly servant, because you are only the messenger and ‘there is nothing upon the messenger but to deliver the message’.”*

That disciple with great sorrow said, *“The master said, ‘It is not necessary that we give a few minutes of meeting. Polish yourself and I will come myself to you!’”*⁸

The Youthful Face Of Imam

Those who have had the honour to encounter with Imam al-Hujjah (AJ), in reality or in dreams, usually have seen him as in a youthful state with a face aging 30–40 years!

Except for one person, who is a seeker, who has seen him in the age of a thousand and something years (that is in his real age).⁹

Letter On The Command Of Imam

The late Sayyid Qazi, who was the friend of the late Sayyid Hassan as-Sadr, said that he (as-Sadr) wrote letters on the command of Wali al-Asr (AJ)!

The late Sayyid Hassan as-Sadr had extensive knowledge in jurisprudence (fiqh).¹⁰

My Coming Is Close!

Should we not want a person, whom Allah has laid the reform of society in, emerges?

He himself in Masjid Sahla, Jamkaran, in sleep and wake, has whispered in the ears of his friends without them seeing him, *"My coming is close, pray!"*

Or according to a saying, *"My coming is close, pray that Allah's will isn't changed!"*¹¹

Experience The Time Of Re-Appearance

A person who is connected to Wali al-Asr (AJ) informed me that Imam has said that the re-appearance is close. When the person asked him how close he answered, *"(Mister) Behjat will experience the re-appearance."*¹²

The Attendance Of Imam At (Religious) Gatherings

Many times, it has been seen and said: Imam al-Hujjah (AJ) is present during gatherings of intercession (*tawassul*) or reciting the Event of the Cloak (*Hadith al-Kisa*); as well as his noble forefather the Prophet (S), Ali (A), Fatimah (A), Hassan (A) and Husayn (A) are present. The people of the cloak (*ahl al-kisa*) have a higher rank than that master but that master has some virtues and characteristics which they don't have, such as longevity, and that Allah's light and bounties currently reach him.

[Translator's note: What the writer means with "Allah's light and bounties currently reach him" is that the Imam of each era receives the light and bounties of Allah which he spreads (to the creation). This characteristic is passed on to the succeeding Imam. Since the Imam of our time is Imam Mahdi (AJ) this characteristic has reached him and it is now his duty to spread Allah's light and bounties. That is, he currently has the characteristic that "Allah's light and bounties reach him", but this characteristic isn't specifically dedicated to him, as the previous Imams (A) also had it during their time.]

Definite Encounter

The late Shaykh Hajj Taha Najaf (*one of the sources of emulation (Marja')* and contemporary of Hassan Shirazi) had encounters with Imam al-Asr (AJ). [13](#)

His Eminence In The Gathering Of Hadith Al-Kisa

A person narrated that he found a copy of Hadith al-Kisa which had as a condition that incense should be lit when reading it!

Whoever reads it fulfilling that condition, Imam al-Hujjah (AJ) and the light of the five pure ones will be present in that gathering.

It has not gone a year since that person passed away.

Shouldn't we in our attention on Allah be connected to His minister and friend?! [14](#)

Kufi Encounter

I have seen Shaykh Muhammad Kufi who had two well-known encounters that do not need any source.

One of these has the following story:

Above his house he had his own residence. He hears a voice from below that the master is in Masjid Sahla, go there.

Shaykh Muhammad is afraid of going to the mosque at night, hence he doesn't pay any attention. Again he hears the voice and consequently his wife tells him to go! Shaykh Muhammad with shiver and quiver proceeds towards the mosque. Near the mosque he sees a young Arab with a dagger and is frightened! But the youth smiles at him and they approach the mosque together. That Arab calls from behind the gate and the gate opens! They both enter the mosque and each sits in a corner engages himself in worship. After some time Shaykh Muhammad suddenly realizes that they just have unlocked and opened the gates of the mosque! [15](#)

The Blessings Of Re-Appearance

They have written: a person in Karbala by the shrine of Sayyid ash-Shohada' (A) wanted to pray and didn't know if it's the night of the 1st of the month of Rajab, which is the night of Ziyarat Sayyid ash-Shohada' (A), or not, hence he asks, "*Is it the night of the 1st of the month of Rajab tonight or not?*" Another person who has going to engage in prayers answered, "*Yes, tonight is the night of Ziyarah!*" What he meant was that it is the night of the 1st of the month of Rajab.

God knows how we would be enriched by and in what ways we would benefit from Imam az-Zaman's (AJ) presence among us, even in affairs such as finding out the start of the month or when the pure Imams' (A) birthdays and death anniversaries will occur.

Encounter In Sleep

A Sayyid, who has encountered with the Occulted One (AJ) a number of times, said, *"My three-month-old baby became sick and the doctor said that serum must be given to her. I refused and instead went to the mosque of Jamkaran and sought intercession (tawassul). I dreamt of that master sitting in the altar (mihrab) encompassing everyone in his compassion. I stepped forth and said my wish, 'My baby is sick and until you don't heal her I won't leave, also I want a house as well as go to Karbala!'*

That master said, 'Your baby is healed; when you return home your family will say she is better and at afternoon her illness will be gone. A house will also be arranged and you will go to Karbala!'

*I returned home and saw that my baby was better and at afternoon her illness was gone. A house was arranged; a person gave me a piece of land, another person a building, another person something else in this manner until the house was completed. And also I met an builder from Karbala and finally went to Karbala!"*¹⁶

The Control Of Imam Al-Asr (Aj)

Shouldn't we become conscious that we have a leader who sees our states?! Woe upon us if we don't see him as a witness of our deeds and don't view him as a bystander in every place!

Personal sins that are committed in privacy and don't affect the society deserves hell, *"except if purified with repentance."*

How will then the end of social sins which causes changes and disorder in the society, such as forbidding the permissible or abandoning the obligatory, taking property, tearing apart reverence, killing of pure souls, spilling the blood of Muslims, judging unjustly etc. etc., be?!

With the faith of a leader who is "Allah's seeing eye" (*Ein Allah an-Nadhira*) can we really flee and hide from the divine chastisement and do whatever we desire?! What answer will we give?

We are given all the tools and seasonings by him and use it for the benefit of the enemy! And we become puppets in the hands of infidels and strangers and help them! How hard it will be for us if it is not a habit for us to first consider the pleasure and displeasure of that master in every action we want to perform and don't act in a way to attract his satisfaction and happiness!

Albeit the satisfy and discontent of that master is obvious in all matters; actually it returns to self-evident matters, and in matters that are not evident and doubt pertains, precaution (*ihtiyat*) must be made.

In recent times it happened that a person had doubts as to which scholar he should chose as his source

of emulation (*Marja'*). In his dreams the face of a renowned person was presented for him. He went to Najaf and after searching found that scholar.

Similarly, it has happened for some, regarding if they should remain in their following (*taqlid*) of a deceased scholar or choose a living one, that they have heard from the graves of the Infallibles, *"Remain!"*¹⁷

Encounter In Medina

In our time also many persons have encountered with that master. One of the Sayyids of Isfahan went to Madinat al-Munawwarah where he in a letter wanted from the Prophet (S) to be granted the honour of an encounter with Imam al-Asr (AJ).

That noble Sayyid said, "There was no encounter until the last day when I was going to leave Madinah. In the last hour when I was making Ziyarah and was going to exit from the shrine through the gate, I saw an illuminated man enter the shrine and in no way being affected by the crowding!

He entered easily. When he reached me he greeted me and said, 'I am his son!'; that is; I am the son of the Prophet.

*Afterwards I started pondering who he was that was not affected the least by the crowding! And what was it with his greeting and saying? I understood that it was that dignified one I wanted to encounter!"*¹⁸

Imam Al-Asr (Aj) In The Viewpoint Of Ahl Al-Sunnah

Many from the scholars of Ahl al-Sunnah, especially the mystics (*'Urafa*) among them, confesses to the Seal of Apostles (AJ). Even Sadrudin al-Qunawi, the disciple of Muhayadin Ibn 'Arabi, writes in his testament, *"If you experience Imam Mahdi (AJ), get your knowledge from him, don't go ahead of him and don't listen to anyone else."*

Muhayadin Ibn 'Arabi himself says, *"During circulating the house of Allah (Kabah) I saw Muhammada al-Mahdi (AJ)!"*¹⁹

Du'a Al-Faraj At Its Right Time!

One of the Sayyids, who don't wear the Prophet's (S) clothes, signs eulogies (*rouze*) and answers religious questions, who recently bought a house near the mosque of Jamkaran and now lives there, has a number of times seen that master going into occultation after coming out from the mosque of Jamkaran. But once when they met while they were speaking with each other that master went into occultation.

Anyhow that master told him to tell those who recite Du'a Al-Faraj to recite it at its right time!²⁰

The Mosque Of Jamkaran

Some of the pure and good ones has Q&A sessions with Sahib al-Amr (AJ), requests for wishes and are answered, and hear the voice of that master in the mosque of Jamkaran!

A person whom I had seen in reality, told me in my dreams, *“Why don’t you go to the mosque of Jamkaran?!”*²¹

Attachment To Imam

A person named Shaykh Ghulamreza Kesa’i was the caretaker of a theological school in Tabriz. He had great morals towards the student and was a pure man who sincerely served the soldiers of Imam al-Asr (AJ).

One of the students said, *“One night I came out of my room and saw the little room of this caretaker being illuminated with such a light which can not be compared to ordinary lights! I step forth and realized that he is talking with someone! I heard the voice of the caretaker but not any sound from the other person. After a while the illumination went out! I went forth and knocked on the door. The caretaker asked what I wanted. I asked who had been here, but he didn’t say anything. I said, ‘Either you tell me or I will scream and inform all students!’ He thought for a while and even though he talked very little he said, ‘I will tell you if you promise not to narrate to anyone until Friday.’ I promised. He then said, ‘On Friday one of the servants (of Imam) will die and Wali al-Asr (AJ) has told me that he wants me to replace him! Be prepared on Friday!’*

This student said, *“That night was Tuesday night. I observed him during Wednesday and Thursday and saw him acting ordinary until Friday came. When the sun had risen I started observing him seriously. At 10 in the morning, he watched his clothes and shoes then made ablution (wudhu) and near noon he was suddenly was gone!*

*I screamed abruptly and all the students gathered. I said, ‘What happened to Shaykh Ghulamreza?’ They said, ‘He probably has gone out and will return soon!’ I said, ‘No! He went without coming back!’ And then I narrated the entire story.”*²²

Imam’s Plea For Supplication!

A person who goes to the mosque of Jamkaran a good deal said, *“I saw the master in the mosque of Jamkaran. He told me, ‘Tell those whose hearts’ burn for us to pray for us!’ Then he suddenly disappeared from my sight, not walking away and slowly disappearing!”*

The same person a week before this dreamt of that master.

But alas that everyone goes to the mosque of Jamkaran for the fulfilment of their own wishes without

knowing how that master wants from them to pray for the hastening of his re-appearance!

Similarly, like when he said to that person, *“These who have come here are our good friends, and all of them have a wish; a house, a wife, children, wealth, religious payments, but no one thinks of me!”*

Yes, it is a thousand years now that he is imprisoned. Hence everyone who goes to a holy place, such as the mosque of Jamkaran, for the fulfilment of his wishes should want the greatest of wishes from Allah; namely the blessed bond and his re-appearance.[23](#)

The Instruction Of Taqlid

The following story prevailed among the followers of Sayyid Qazi:

A person from India went to Najaf and in Masjid Sahla besought (*tawassul*) Wali al-Asr (AJ) to ask him which scholar he should imitate (*taqlid*).

When the encounter happens, that master shows him a scholar and says, *“Follow (taqlid) this person.”*

Hence the Indian stays in Najaf to identify that scholar. One day he encounters with Sayyid Qazi and realizes that it is the same scholar that Imam had showed him!

But he is not satisfied with this and says to himself, *“I must see if he is aware of this himself or not!”*

Sayyid Qazi tells him, *“If you have (religious) questions, ask so you may be given its answer!”*

The Indian says, *“In India they have asked that a person wants to marry a non-Muslim. The non-Muslim says, ‘I will accept Islam’. Now is this marriage legitimate or not?”*

(Usually it is sufficient to proclaim belief in Islam outwardly in order for a marriage to be legitimate, but his view was that a marriage is illegitimate if the person isn't convinced of Islam in his heart.)

In reply he mentioned the name of a newspaper in India and said, *“Let him marry her if she proclaimed faith in Islam in that paper!”*

She was however not prepared to do this and it was discovered that she wasn't serious in accepting Islam!

It is really strange! Sayyid Qazi, wasn't even aware of the domestic newspapers, how then could he know about a newspaper in India and mentioned it?![24](#)

Waiters Of The Re-Appearence!

Every minute that passes is not replaceable; it has passed away, been lost and will never come back. Oh if we didn't know the house or the door of the house, at least we knew about the street (leading to the house)!

Hajj Muhammad Ali Fashandi (RA) during an encounter with Sahib al-Amr (AJ) says, *“People recite Du’a Tawassul, are waiting for you and want you, and your friends are sad!”*

That master said, *“Our friends are not sad!!”*

Oh if we at least sat down and spoke about when the Occulted One (AJ) will come so at least we be among the waiters. They want persons who are only for that master. Those are waiters of the re-appearance who await that master for Allah and in the way of Allah, not for their own personal desires and wishes!

Why don’t we at least develop a bond with that master like the Christians who in times of hardship have a bond with the Bible?![25](#)

Identity Crisis

Imam al-Hujjah (AJ) has said to some who have met him, *“These public schools (during the reign of Shah) are sufficient to lead the children astray from the religion.”*[26](#)

- [1.](#) “Ihtijaj at-Tabarsi”, Vol. 2, p. 498.
- [2.](#) During a lesson in Kharij al-Fiqh (Wednesday 16-7-1382 (2003))
- [3.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 127
- [4.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 187
- [5.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 26
- [6.](#) “Be Soje Mahbob”, p. 59.
- [7.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 365.
- [8.](#) “Behjate Arefan”, p. 180.
- [9.](#) “Behjate Arefan”, p. 180.
- [10.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 371.
- [11.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 108.
- [12.](#) “Hadithe Vesal”, p. 124.
- [13.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 49.
- [14.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 365.
- [15.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 54.
- [16.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 53.
- [17.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 1, p. 89.
- [18.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 52.
- [19.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 309.
- [20.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 53.
- [21.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 86.
- [22.](#) “Hadithe Vesal”, p. 120.
- [23.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 118.
- [24.](#) “Roz Nahai Az Alam-e-Ghayb”, p. 374.
- [25.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 187.
- [26.](#) “Dar Mahzare Ayatollah al-Udhma Behjat”, Vol. 2, p. 83.

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