بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَصَلَّی اللّٰہُ عَلَیۡکَ یَا وَلِیَّ الۡعَصۡرِ (عج) اَدۡرِکۡنَا

AL MUNTAZAR
ACADEMY



Imamat and Wilayat

of Ahle Bait (a.s.) from Ghadeer to Reappearance

Imamat and Wilayat of Ahle Bait (a.s.) from Ghadeer to Reappearance

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ وَصَلَّى اللهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ اَدْرِكْنَا

In Defense of Ghadeer

Hadith of al-Ghadeer is among the crucial of reports on the authority of Holy Prophet (s.a.w.a.) in the last year of his life. It serves to establish the Imamate of Ameerul Momineen - Ali Ibn Abi Talib (a.s.) and clarifies his guardianship and mastership over all the believers after the guardianship and mastership of God and his Messenger (s.a.w.a.) in an explicit manner.

The Ahle Tasannun and Shiite sources alike have transmitted Hadith al-Ghadeer in their books of Quran commentary, Ahadith, history, scholastic theology, etc in more than ten modes of expression, and in about one hundred authentic books.

As for the reporters of the Hadith whose names history could record, they are 110 Companions, 84 followers in the succeeding generation, and 370 traditionists and scholars of Hadith.

We have taken up some of the most pressing objections of the skeptics on the topic of Ghadeer and have furnished answers from the Quran, Sunnah and history.

First Objection

When the people had pledged allegiance to Ali (a.s.) in Ghadeer Khum… Why then is there no mention until the end (even in Shia Books) of the any statement of Ali (a.s.) saying: People have pledged allegiance to me in Ghadeer Khum?

Reply

This objection is nothing more than a falsehood or is proof of ignorance of history and narrations. Rather, Ali (a.s.) has implored (Munashadah) and debated on numerous occasions with the support of Hadith al-Ghadeer. Munashadah means to obtain an oath or to ask for a sworn testimony for establishment of proof. Noted below are a few examples from authentic Shia and Sunni sources:

1. Ahmed Ibn Hanbal[1] pens down through authentic chains of narration:

The companion Abu Tufail says: Ali (a.s.) gathered people at Rohba and announced:

I bind every Muslim to oath, whosever remembers the incident of Ghadeer Khum and has heard this tradition from the Holy Prophet (s.a.w.a.), should stand up from his place. So, thirty people rose to testify. Abu Naeem said that many people gave witness and declared that Holy Prophet (s.a.w.a.) at the event had raised the hand of Ali (a.s.) and addressed the

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[1] Musnad Ahmed, vol. 4, p. 370, trad. 19823

people: Of whomsoever I am the Master, He (Ali (a.s.)) is his Master. O God! Befriend the one who has befriended Ali (a.s.) and bear enmity with the one who considers him as his enemy.

Abu Taufail continued: I stood up from there with a doubt in my mind. Thus, I approached Zaid Ibn Arqam outside and asked: I have heard this from Ali (a.s.) and I did not like it. I am not happy about it. Zaid advised: Do not reject what you have heard, because what you have received, is what I have also heard from Holy Prophet (s.a.w.a.).

Testimonies and reports state that in addition to the sworn testimonies of the companions, this (report) has Tawatur Ma'nawi (this message is a common one amongst several reports). This incident took place probably after the battle of Jamal when there were questions whether Ali (a.s.) was the Imam (leader) whose obedience is obligatory. We find that the action of Ali (a.s.) eliciting sworn oaths, the testimony of the people and the doubt in the mind of the narrator (Abu Tufail) - all these prove that the tradition of Ghadeer points to the veracity of the station of Imamate. Otherwise, so many companions would not have testified to its authenticity.

2. Abu Bakr Bazzaz records: Abu Ishaq has narrated from Amr Ibn Zimarr, Saeed Ibn Wahab and Zaid Ibn Shabi' that all three had in concurrence said that Ali (a.s.) had sought sworn testimony at Rahba, which we heard and thirteen people had stood up and testified to hearing the

Prophet (sa.w.a.) narrate the Hadith of Ghadeer[1].

3. Khateeb (narrator) Khwarazmi has reported the Munashadah of Ameerul Momineen (a.s.) through two chains of narration to the day of Shura, which has also been penned by Ibn Abil Hadid Mutazali. The companion Abu Tufail Aamir Ibn Wasilah has elucidated:

   I was with Ali (a.s.) at the house on the day of Shura, who after affirmation of his excellence by the audience present said: I bind you to oath, tell me if there is any among you except me for whom the Holy Prophet (s.a.w.a.) has said:

   Of whomsoever I am a master, Ali is his master. My Lord! Befriend anyone who befriends Ali (a.s.) and be an enemy for one who takes him as enemy and help one who helps him.

   And then he (s.a.w.a.) impressed upon the gathering present to convey this to the absent ones? All of them (present on the day of Shura) witnessed that the tradition had been said for him (a.s.).[2]

4. Subsequent to the passing of seven days after the demise of the Prophet (s.a.w.a.), Ali (a.s.) addressed the people

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1 Al-Bahr Al-Zakhaar, Abu Bakr died, 292 AH vol 3 pg 35, trad 786. Publisher: Mu'sis Uloome Quran, Maktab al-Uloom wa al-hikam, Beirut. Al-Medina 1049, Altabe'at al-Ula, Tahqeeq: Mahfooz al Rahman Zainullah

2 Al-Ghadeer vol 1 pg 74, Urdu translation

at the mosque: The Messenger of Islam (s.a.w.a.) had set forth for the Hajj al-Wida (final pilgrimage of Holy Prophet (s.a.w.a.)). After which, he (s.a.w.a.) halted at Ghadeer Khum where a pulpit was constructed for him and he (s.a.w.a) ascended it. He (s.a.w.a.) then raised my hand so high that his armpit was visible, and he proclaimed in a loud voice – 'Of whomsoever I am the Master, then Ali too is his Master'. Allah, the Almighty, revealed the verse of Ikmaal that day.

5. Allamah Majlisi (r.a.) has recorded: When Ali (a.s.) was forcefully brought for obtaining allegiance with a rope upon his neck and a sword to his head, Umar demanded: Pay allegiance or be killed. Ali (a.s.) said:

O Muslims! O Muhajir and Ansars I implore you for the sake of Allah, have you heard the announcement of the Messenger of Allah (s.a.w.a.) on Ghadeer Khum? They all testified upon oath that they had heard.[1]

Allamah Majlisi (r.a.) has referred to this at numerous places in his magnum opus Bihar al-Anwar.[2]

Second Objection

Why was the name of Imam Ali (a.s.) not mentioned in the Quran in the context of caliph and successor? There should

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1 Al-Ghadeer vol 1 pg 74, Urdu translation

2 Behar al-Anwar vol 28 pg 31/38/41

have been at least one verse in the Quran in which there would have been the order – 'O Messenger! The determination of caliph and successor is your responsibility'. If you say that the name could not have been taken, then, at least its order should have been issued.

Reply

There are many answers to this. Let us take a brief look at them:

1. You are claimants of '*hasbonaa kitballah'* (The book of Allah is enough for us). Please inform us of at least one verse which mentions that only the Quran should be followed and that there is no need for the Sunnah and traditions of Holy Prophet (s.a.w.a.)?
2. Out of one lakh twenty-four thousand prophets, only twenty-six have been mentioned in the Quran. Please let us know how you will establish the names of the rest through Quran
3. If the issue is about the mention of Ali's (a.s.) name in the Quran, then please enlighten us to the verse which mentions the names of the three caliphs? The fact is that after feeling a sense of defeat in arguments and debates, such baseless points are raised and on being unable to provide answers, they argue that since we accept the Quran, therefore we shall accept arguments from the Quran. For this point, pay attention to the following

traditions from their own books:

Through traditions in Sihah Sittah and other reliable books of the Ahle Tasannun, we are aware that Holy Prophet (s.a.w.a.) had informed about such people. He (s.a.w.a.) said: After me, one person will be in authority in government; whenever a tradition from my traditions will be read out, he will say, 'We only follow the Quran![1]

4. It is interesting that the follower of the school of '*Hasbonaa kitaballah*', Nasir al-Deen Albani, who is highly respected amongst the Salafis, warns them and other Muslims as he declares: O Muslims! It is not possible for you to understand (*the meaning of*) Quran without the help of the traditions of Holy Prophet (s.a.w.a.), even if you are the Sibowayh (Arabic scholar) of the era.[2]
5. The issuance of the order regarding Imamate of Ameerul Momeneen (a.s.). features in the Quran, not just once, but in many verses.

   Surah Maedah verse 67, which the Shia claim is the

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1 Al'aam, volume 8, page 15, Chapter al-Mad'ei wal Mad'ei Alayh by Ibne Idrees Shafei, tradition 1393, Beirut, 2nd Edition; Sunan Ibne Dawood, volume 4, page 200, tradition 4604, Chapter 6; Sunan Ibne Majah volume 1, page 6, tradition 13, Daar al-Fikr, Beirut; al-Jaame al-Saheeh, Sunan Tirmizi, volume 5, page 37, tradition 2663, Daar Ahya al-Raat al-Arabi, Beirut

2 Sunnah Salat al-Nabi (s.a.w.a.) p 171, Albani, trad 1420, Maktab al-Maarif Li al-Nashr wa al-Tauzee, Riyadh

ascension of Ali (a.s.) to the position of Caliphate is famous as "Ayat-e-Balligh." You should study this in the exegesis of Quran and the books written by your scholars. There are those who have explained how Ayat-e-Balligh was revealed about Ali's (a.s.) Imamate at Ghadeer Khumm. We present here one narration from amongst countless others from the Ahle Tasannun on this topic.

Jalaluddin Suyuti records in Durr al-Manthoor:

Ibn Hatim, Ibn Mardawayh and Ibn Asaakir narrated from Abu Saeed Khudri that the Verse of Balligh was revealed about Imam Ali (a.s.) and it was revealed in this fashion:

> **O Messenger! Deliver what has been revealed to you from your Lord, and if you do it not, then you have not delivered His message. And Allah will protect you from the people. Surely Allah does not guide the unbelieving people.**[1]

Other than these, there are multiple verses in the Quran on the topic of the Ghadeer which are explicit about the Imamate of Ameerul Momineen (a.s.), according to the description of scholars of the Ahle Tasannun.

According to numerous narrations, there are about 300 verses which have been revealed in the praise of Ameerul Momineen (a.s.).[2]

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1 Al-Ghadeer, Urdu vol 1 pg 118

2 Tarikh Medina Dimishq, vol 42, pg 364, Beirut Edition, tradition 1995; Tarikh Baghdad vol 6 pg 221, Daar al-Kitab Beirut

6. The name of Imam Ali (a.s.) in Ayesha's Quran would have been eaten by the animals! Ayesha says, The verses of of adult breastfeeding were revealed in the time of Holy Prophet (s.a.w.a.). These verses were present in the Quran which was kept below my seat. But at the time of Holy Prophet's (s.a.w.a.) burial, the animals of the house accidently ate it.[1]
7. Abu Baseer says: I enquired from Imam Jafar Sadiq (a.s.) that people ask, why are the names of Imam Ali (a.s.) and the Ahle Bait (a.s.) not mentioned in the Quran? He (a.s.) replied: Tell them that Allah, the All Knowing, revealed salaat to the Prophet (s.a.w.a.) but He did not specify the number of units in the Quran. This was detailed by the Holy Prophet (s.a.w.a.).[2]

The Quran explains general concepts, not specifics. Verses revealed in Quran speak about the position of Imamate, on account of expediency, it has avoided specifics. Like other general concepts, explanation, and enlightenment of the concept of Imamate also became the responsibility of Holy Prophet (s.a.w.a.). The Holy Quran adopts various ways to pinpoint a personality. Sometimes it identifies them by name, sometimes it uses numbers and sometimes it highlight qualities.

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1 Sunan Ibn Majah v 1 p 625, trad 1,944, chap 36, Bab Reza al-Kabeer Daar al-Fikr, Beirut

2 Al-Kafi vol 1 pg 286

The presence of the name does not mean an end to all disputes. This is because in Arab culture, there could be many people who had the same name or agnomen. The sceptics (hypocrites) could have rejected him by likening his name to that of another person. Has it not happened, that those whose names have been taken in the Quran have been rejected? The Quran has specified the name of the Prophet (s.a.w.a.), but have people not opposed him (s.a.w.a.)?

The Shias hold the Noble Quran in high regard and do not subscribe to the view that it was altered (tahreef). Far from the Shias is the disrespect of Quran that would make one cringe in embarrassment. According to Sihah Sittah, Ayesha placed the Noble Quran below her seat, the most disgraceful position for the most Noble Book, so much so that the animal grazed on it, mistaking it for fodder. For all we know the name of Ali (a.s.) that the Muslims are so desperately seeking in the Noble Quran could have gone missing after the goat consumed it!

Third Objection

We accept the tradition of Ghadeer, but in this tradition Holy Prophet (s.a.w.a.) has not mentioned that Imam Ali (a.s.) is the immediate caliph after him (*be la-fasl*). This implies that we accept that Imam Ali (a.s.) is the successor of Holy Prophet (s.a.w.a.), but not as the first, rather the fourth. Therefore, by including other proofs, we accept him as the fourth caliph.

Reply

1. In the books of Ahle Tasannun, which are accepted even by those who raise objections, we find that Holy Prophet (s.a.w.a.), while returning from Hajjt al-Weda, raised the hand of Imam Ali Ibn Abi Talib (a.s.) and said: Do I not have more authority over you than yourselves? All the companions replied: Yes. He (s.a.w.a.) then said: Do I not have more authority on the souls of the believers than they themselves. They replied: Yes. Then he (s.a.w.a.) said: Then for whomsoever, I am the master, this Ali is his master. Albani has termed this tradition as a correct tradition in the Sahih of Sunan Ibne Majah.[1]

Apart this this tradition, we find several other traditions in which the word ''wali'' has been used to convey immediate successorship. In these traditions, Holy Prophet (s.a.w.a.) has explained the meaning of 'after me, Ali is your ''wali'' (*master*) to convey the meaning that he will be the immediate successor of Holy Prophet (s.a.w.a.).

All these traditions and the traditions narrated earlier are sufficient to conclusively establish that Ameerul Momineen (a.s.) is the master and the leader of all believers. Do they not consider Abu Bakr, Umar as believers? Do they suppose that Holy Prophet (s.a.w.a.) meant that Ali (a.s.) was the master of

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[1] Sahih Sunan Ibne Majah vol 1 pg 43 Albani trad 1420, Maktabah al-Marif, Riyadh

all believers except Abu Bakr and Umar – because of which they became the master of others?!!

From where did we conclude that '*mim ba'di' – after me* – does not mean that Imam Ali (a.s.) will not be the immediate successor of the Prophet (s.a.w.a.), but will be the fourth caliph? Rather the words '*mim ba'di*' means that he (a.s.) will be the immediate successor of Holy Prophet (s.a.w.a.) without any gap.

Let us also logically examine their faith – were they believers or not.

1. If they were believers, then it automatically implies that Imam Ali (a.s.) was their leader and master.
2. If they were not believers, then they were anyways incapable of holding the position of caliphate and successorship of the Holy Prophet (s.a.w.a.).

And if they are excluded from caliphate then the question of whether they were first, second or third does not arise at all! We have to find another position for them for they can neither precede Imam Ali (a.s.), nor can they succeed him. Therefore, the words '*mim ba'di*' establish the immediate caliphate of Imam Ali (a.s.) which is also endorsed by the Sahih.

2. What was the congratulations offered by Umar for? If Imam Ali (a.s.) was not the nominated, immediate successor of the Prophet (s.a.w.a.), then after hearing the tradition of Ghadeer from Holy Prophet (s.a.w.a.), why did Umar come to Ameerul Momeneen (a.s.) and

congratulate him? This has been reported with correct chain of narrators by several scholars of the Ahle Tasannun. These are accepted even by those who raise objections.

فقال عمر ابن خطاب هنيئا لك يابن ابي طالب اصبحت اليوم ولى كل مومن.[1]

It is noteworthy that even Umar Ibn Khattab took the meaning of the words 'wali' to imply the immediate successor and caliph of Holy Prophet (s.a.w.a.) because of which he came and congratulated Imam Ali (a.s.). Otherwise it would be meaningless to come and congratulate him if the word 'wali' meant friendship. This is another matter if we consider that prior to this announcement, Umar and other companions who congratulated Imam Ali (a.s.) were his enemies and now they were his friends!!?

3. Abu Bakr and Umar themselves understood the meaning of the word ''wali'' as master and immediate successor of Holy Prophet (s.a.w.a.). In their lifetime, whenever they have used the word 'wali', it was always in the context of leadership and Mastership. History has reported that after the death of Holy Prophet (s.a.w.a.), Abu Bakr said, I am the 'wali' and the successor of Holy

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1 Tarikh Dimishq Medina, vol 42 pg 220, Al-Bidaya wa al-Nihaya vol 7 pg 350, Beirut edition

Prophet (s.a.w.a.). After Abu Bakr, Umar said: I am the 'wali' and successor after Holy Prophet (s.a.w.a.) and Abu Bakr.[1]

So in their minds when these two used the word 'wali', did they mean the successorship after Holy Prophet (s.a.w.a.), or did they mean the successor of someone else? Or they meant that Abu Bakr was the immediate successor and caliph after Holy Prophet (s.a.w.a.) just as Abu Bakr had himself used his word to mean so.

4. There is no proof regarding the caliphate of any caliph before Ameerul Momineen Ali Ibn Abi Talib (a.s.). No verse of Quran or tradition of Holy Prophet (s.a.w.a.), nor any rationale nor any weak tradition from the companions which can be used as evidence to establish this point.
5. Some versions of the tradition of Ghadeer like the one narrated by Ibne Kathir from Bura Ibn Aazib state, for whomsoever I am the master, then surely, after me, Ali is his master. Is there any further explanation required to establish that 'wali' meant immediate successor and leader after Holy Prophet (s.a.w.a.)?
6. If we pay attention to all the apparent implications of the tradition of Ghadeer, the circumstances of the event and

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[1] Sahih Muslim vol 3 pg 1378, trad 1,757, Sahih Bukhari vol 5 pg 2,049, trad 5,043, book 72, Kitab al-Feqahat, chap 3, trad 1,407, third edition, Beirut

the corresponding verses of the Quran, the caliphate of Imam Ali (a.s.) after Holy Prophet (s.a.w.a.) is sufficiently established. Which intelligent person can accept that for the first 'caliph' after Holy Prophet (s.a.w.a.) there is no groundwork, but for the one who will be the fourth caliph, Holy Prophet (s.a.w.a.) raises his hand and makes a grand announcement?!

That for the others there is no order to pay allegiance, nor any arrangement to tie the amamah (turban) on their head, nor any handshakes for them nor any other order singling them for special treatment. Any person with average intelligence in this world will not organise his affairs that for the one who will immediately succeed him or for the one after him, he does not make any preparation, but for the fourth in the sequence, he makes all arrangements!

Rather, when an announcement is made in front of the people, especially, when one takes the name and says that after me this person will be your master and leader, then the attention of the people goes towards accepting that person as the caliph and successor. To conclude the opposite is to reject the decision of the intellect.

7. The following tradition ends the possibility of the caliphate of Abu Bakr and Umar in the lifetime of the Holy Prophet (s.a.w.a.). Ibn Masood reported that Holy Prophet (s.a.w.a.) said: My death is near. I said that will you not appoint Abu Bakr as your caliph? Holy Prophet

(s.a.w.a.) was displeased with my question and turned his face away from me. Then I said, will you not choose Umar as your successor. Again, he (s.a.w.a.) was displeased and turned his face in another direction. Then I said, will you not appoint Ali (a.s.) your successor? He (s.a.w.a.) replied: Yes. I swear by Allah! If you all pay allegiance to him and obey him, he will guide you to Paradise.

After this tradition, there can remain no doubt that Imam Ali (a.s.) is the immediate caliph after Holy Prophet (s.a.w.a.). This is because those who are accepted as the caliphs, their caliphate was rejected by Holy Prophet (s.a.w.a.) in his lifetime. He was displeased by it and expressed it as such. Perhaps Ibne Masood asked the question also in this manner so that there would be no ambiguity on this matter. Those who will be destroyed, will be by their own proofs and those guided, by their own.

The Responsibilities associated with the Mastership of the Ahle Bait (a.s.)

The best and most reliable source of divine recognition are the supplications narrated by Ahle Bait (a.s.). These supplications are not only psalms, but there are also conversation and requests. Since the addressee of these supplications is Allah Himself, hence only those things are mentioned in these supplications which conform to divine position and status. These supplications are the source of seeking divine recognition and its upgradation.

The best, most reliable and authentic source of the recognition of the Ahle Bait (a.s.) are their Ziyaraat that have been narrated by them. These Ziyaraat contain references to their greatness, their merits, their authority, the importance their friendship and accepting their mastership, its effects and demands and the disassociation from their enemies and its importance.

Unfortunately, we habitually recite these supplications and Ziyaraat for their rewards and do not pay attention to the concepts mentioned in them. Had we paid attention to the concepts mentioned in these supplications and Ziyaraat, there would not have been differences of opinions among ourselves with respect to the Mastership of the Ahle Bait (a.s.). Some open minded researchers and scholars reject these Ziyaraat stating that their chain of narrators are weak. We would like to

point out one thing to these skeptics that a chain of narrators being weak is completely different from a tradition being false and fabricated. These Ziyaraat are not fabricated and the concepts mentioned in these are affirmed by similar concepts in other Ziyaraat.

Ziyarat-e-Jameah-Kabeerah

Among the Ziyaraat, the Ziyarat-e-Jameah Kabeerah is one such Ziyarat whose chain of narrators is so authentic that great scholars and jurists have used its phrases in their arguments. The great scholar Allamah Majlisi (a.r.) has called this Ziyarat as one of the best and says that he pays visitation to the Holy Imams (a.s.) through this Ziyarat. Great scholars have also written the exegesis of this great Ziyarat. Some of the great scholars of the recent era have also written the exegesis of this great Ziyarat and have endorsed this Ziyarat for its authentic chain of narrators. If someone has a problem in digesting the merits and superiority of the Ahle Bait (a.s.) then he must self-introspect rather than falsifying genuine words of infallibles (a.s.). One must not reject the chain of narrators of this Ziyarat as no scholar has considered this Ziyarat as fake or fabricated.

The Responsibilities associated with the Mastership of the Ahle Bait (a.s.)

At the beginning of the Ziyarat, along with salutations

upon the Ahle Bait (a.s.), there is mention of their merits, superiority, excellence and powers which is not our topic of discussion at the moment. Post this, it contain around 40-45 responsibilities which we carry with respect to them. This number is between 40 and 45 as a single responsibility has been divided into multiple responsibilities while at another place multiple responsibilities have been clubbed into one responsibility. The series of responsibilities starts at the phrase

بابی انتم و امی و اهلی و مالی و اسرتی اشهد الله و اشهدکم الی مومن بکم

and ends at

و من الائمة الذین یدعون الی النار

It starts with acceptance of their mastership and ends at dissociation with their enemies. Then the following phrases consists of small sentences praying for us to be steadfast on their mastership. This is not the place to mention all these responsibilities in details and it deserves a complete book dedicated to it. For the sake of brevity, we would only present the translation of the following sentences from the Ziyarat.

بِأَبِي أَنْتُمْ وَ أُمِّي وَ أَهْلِي وَ مَالِي وَ أُسْرَتِي أُشْهِدُ اللَّهَ وَ أُشْهِدُكُمْ (١) أَنِّي مُؤْمِنٌ بِكُمْ (٢) وَ بِمَا آمَنْتُمْ بِهِ (٣) كَافِرٌ بِعَدُوِّكُمْ (٤) وَ بِمَا كَفَرْتُمْ (٥) بِهِ مُسْتَبْصِرٌ بِشَأْنِكُمْ (٦) وَ

بِضَلالَةِ مَنْ خَالَفَكُمْ(٧) مُوَالٍ لَكُمْ وَ لِأَوْلِيَائِكُمْ (٨)مُبْغِضٌ لِأَعْدَائِكُمْ وَ مُعَادٍ لَهُمْ(٩) سِلْمٌ لِمَنْ سَالَمَكُمْ (١٠) وَ حَرْبٌ لِمَنْ حَارَبَكُمْ(١١) مُحَقِّقٌ لِمَا حَقَّقْتُمْ (١٢)مُبْطِلٌ لِمَا أَبْطَلْتُمْ(١٣) مُطِيعٌ لَكُمْ (١٤)عَارِفٌ بِحَقِّكُمْ(١٥) مُقِرٌّ بِفَضْلِكُمْ(١٦) مُحْتَمِلٌ لِعِلْمِكُمْ (١٧)مُحْتَجِبٌ بِذِمَّتِكُمْ(١٨) مُعْتَرِفٌ بِكُمْ (١٩) مُؤْمِنٌ بِإِيَابِكُمْ(٢٠) مُصَدِّقٌ بِرَجْعَتِكُمْ(٢١) مُنْتَظِرٌ لِأَمْرِكُمْ (٢٢) مُرْتَقِبٌ لِدَوْلَتِكُمْ(٢٣) آخِذٌ بِقَوْلِكُمْ(٢٤) عَامِلٌ بِأَمْرِكُمْ (٢٥) مُسْتَجِيرٌ بِكُمْ (٢٦) زَائِرٌ لَكُمْ(٢٧) لائِذٌ عَائِذٌ بِقُبُورِكُمْ(٢٨) مُسْتَشْفِعٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِكُمْ (٢٩) وَ مُتَقَرِّبٌ بِكُمْ إِلَيْهِ(٣٠) وَ مُقَدِّمُكُمْ أَمَامَ طَلِبَتِي وَ حَوَائِجِي وَ إِرَادَتِي فِي كُلِّ أَحْوَالِي وَ أُمُورِي(٣١) مُؤْمِنٌ بِسِرِّكُمْ وَ عَلانِيَتِكُمْ وَ شَاهِدِكُمْ وَ غَائِبِكُمْ وَ أَوَّلِكُمْ وَ آخِرِكُمْ (٣٢) وَ قَلْبِي لَكُمْ مُسَلِّمٌ (٣٣) وَ رَأْيِي لَكُمْ تَبَعٌ (٣٤) وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يُحْيِيَ اللَّهُ تَعَالَى دِينَهُ بِكُمْ (٣٥) وَ يَرُدَّكُمْ فِي أَيَّامِهِ(٣٦) وَ يُظْهِرَكُمْ لِعَدْلِهِ(٣٧) وَ يُمَكِّنَكُمْ فِي أَرْضِهِ (٣٨) فَمَعَكُمْ مَعَكُمْ لا مَعَ غَيْرِكُمْ (٣٩)

آمَنْتُ بِكُمْ وَ تَوَلَّيْتُ آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَكُمْ (۴۰)
وَ بَرِئْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ (الف) مِنْ أَعْدَائِكُمْ (ب) وَ مِنَ
الْجِبْتِ (ج) وَ الطَّاغُوتِ (د) وَ الشَّيَاطِينِ (ه) وَ حِزْبِهِمُ
الظَّالِمِينَ لَكُمْ (و) وَ الْجَاحِدِينَ لِحَقِّكُمْ (ز) وَ الْمَارِقِينَ
مِنْ وِلَايَتِكُمْ (ح) وَ الْغَاصِبِينَ لِإِرْثِكُمْ (ط) الشَّاكِّينَ
فِيكُمْ (ى) الْمُنْحَرِفِينَ عَنْكُمْ (ك) وَ مِنْ كُلِّ وَلِيجَةٍ
دُونَكُمْ (ل) وَ كُلِّ مُطَاعٍ سِوَاكُمْ (م) وَ مِنَ الْأَئِمَّةِ
الَّذِينَ يَدْعُونَ إِلَى النَّارِ "

May my parents, by family and my relatives be sacrificed for you! I make Allah and you as a witness that I have brought faith upon you and on all those things on which you have brought faith. I reject and dissociate with your enemies and whatever you reject and dissociate from. I accept your greatness and believe that your opponents are deviated. I love you and those who love you and bear enmity with your enemies and hate them. I am at peace with the one who is at peace with you and at war with the one who is at war with you. I endorse whatever you endorse and reject whatever you reject. I obey you and recognize your right and I accept your superiority. I carry your knowledge and I seek protection in your shelter. I accept you and believe in your return and testify in your return. I await your orders and desire your kingdom. I

carefully listen to your words and act upon your orders. I seek refuge only in you. I am the one who visits you and am attached to your shrines. I consider you as my intercessor near Allah and I seek His nearness through you. I give preference to you over my needs, wishes, desires and all other matters. I believe in your apparent and concealed, present and hidden and first and last. I hand over all my affairs to you. I submit to you and am ready to help you so that Allah re-enlivens His religion through you and return you in this His rule. May Allah establish you through His justice and establishes you in this kingdom! I am with you and not with anyone other than you. I believe in you and accept the mastership of the last of you just as I accept the mastership of the first of you. I dissociate myself towards Allah from your enemies, and from Jibt and Taghut, and Satans, and the group which oppressed you, the ones who disputed your right, and those who reject your mastership, those who deviated from you and those who usurped your inheritance, those who doubt regarding you and I announce my hatred and dissociation from them and those who other than you (claim) to be the bearers of secrets, and everyone who is obeyed other than you, and those leaders who call people towards fire.

بأبي انتم وامي۔

May my father, my mother, my property and my family be sacrificed for you! This sentence is recited even by those

who have lost their parents. Here, the term sacrifice implies that we hold the Ahle Bait (a.s.) to such high stature that we are ready to sacrifice all we have for them. Nothing that I possess is more valuable than you and your safety. When my heart will be illuminated with your love, you will not find anyone other than you in it.

اشهدالله واشهدکم الی مومن بکم

I make Allah as a witness and make you as a witness. What is the meaning of this witness? Is there a witness greater than Allah and the Ahle Bait (a.s.)? Before uttering these words one should take stock of one's heart. Does our heart really possess that thing for which we are making Allah and the Ahle Bait (a.s.) as our witnesses and is it really what we believe? We should be careful that Allah and the Ahle Bait (a.s.) are aware of what is in our hearts.

Here, six of the realties for which we make Allah and the Ahle Bait (a.s.) as our witnesses are as follows:

1. We believe in them
2. We believe in all those things in which they believe
3. We do not submit to your enemies and consider them as disbelievers
4. We reject what they have rejected and do not submit to them
5. We accept your lofty position
6. We believe in the deviation of your opponents

الایمان هو الاقرار باللسان و عقد فی القلب و عمل بالارکان

'Faith is accepting by the tongue, believing in the heart and acting through the limbs.'[1]

Similarly, faith is related to our existence. The tongue's role is to testify the rightfulness of the Ahle Bait (a.s.). We must accept the rightfulness of the Ahle Bait (a.s.) in our hearts and act upon their teachings through our limbs.

We must remember that there is only one truth and cannot be cut into two. For example, something is 100% true and another thing is 80% true.

The meaning of believing in the Ahle Bait (a.s.) is that we be certain and accept verbally that they are the truth.

The Rightfulness of Ahle Bait (a.s.)

No one, until today, has ever rejected the rightfulness of the Ahle Bait (a.s.) including those who were their staunch enemies. Therefore when their opponents have opposed and oppressed them, their supporters have either sought excuse or justified their actions. Their simply say that 'they acted as per their understanding and erred in their understanding'. If we analyze this statement, we reach two conclusions:

1. They oppressed the Ahle Bait (a.s.)

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[1] Al-Kafi: v 2 p 27

2. They did not do this knowingly but erringly

If they would not have committed this error of oppression, they would not have required the excuse of acting as per their understanding.

Shaikh Mufid (a.r.) has mentioned a very important point in this aspect:

> *'Those who acted against the Imam of the time, they erred and oppressed and thereby they went out of the realms of religion. Now that their error is proven and as clear as daylight, if someone says that these people sought forgiveness, then this needs to be proved.'*[1]

The oppression is proved but the repentance is not. Those who are trying to defend such people and are undermining their oppression should know that all these justifications prove that the Ahle Bait (a.s.) were oppressed by these people. And every member of the Ahle Bait (a.s.) is the Imam of his time and the Divine Proof. Then can a person who oppresses the Imam of his time remain a Muslim? And just as they oppressed them in the open, have they even repented in the open?

Is Silence Appropriate?

When we believe in the Ahle Bait (a.s.) and what they have brought and accept them from the depth of our hearts, can

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1 Ba Peeshwan-e-Hidayat Gar v 3 p 243

we remain silent with respect to their oppressors or can we have a neutral stand towards them? Maintaining such neutrality will mean that we believe Allah and Satan both. It is as if one believes in the Holy Prophet (s.a.w.a.) and reveres Abu Jahl at the same time. Can we consider the mistakes of Satan and Abu Jahl as acting as per their understanding?

In Surah Saad, verses 77-78, Allah says regarding Satan,

قال فخرج منها فانك رجيم وان عليك لعنتي الى يوم الدين

Allah said: Get out from here, for surely you are accursed and surely My curse is upon you until the day of judgement

In Arabic literature, the word *Rajeem* means accursed. Here, in this verse, Allah has mentioned accursed and then in the latter portion mentioned His own curse which means double curse.

Question

Satan is still alive. It is possible that he may repent. Allah should have sent curse only after he would have died. What if he repent before dying?

Reply

The power to rebel and commit a crime takes away the

inclination to seek repentance. Allah very well knows that Satan's rebellion and crime are so grave that he will never get the inclination to seek forgiveness. Therefore, he is eligible for curse from the time he has committed the crime. Isn't the oppression upon the Ahle Bait (a.s.) not an oppression upon Allah's greatest servants? Is the killing of the Ahle Bait (a.s.) a crime less grave than Satan's rebellion? Despite such gross oppressions against the Ahle Bait (a.s.), people still hope for repentance and forgiveness. The grave nature of the oppression shows that the oppressors will never feel inclined to repent. Just as Allah has considered Satan eligible for curse from the day of the crime, similarly, we too consider the oppressors of Ahle Bait (a.s.) eligible for curse from the day of their oppression. Now assuming if Satan repents, then the status of our curse will be the same as the status of the curse of Allah upon Satan.

To summarize, believing in the Ahle Bait (a.s.) means we believe in their rightfulness and this belief cannot be completed until we do not disassociate ourselves from all those people who opposed them and continue to do so.

كافر بعدوكم

I reject your enemies and consider them disbelievers.

وبما كفرتم به

And (I reject) whatever you reject

All those who were enemies of the Ahle Bait (a.s.) and the manner in which they bore animosity with them, whether from near or far, whatever their level or position, or reverence, whether we recognize them or not, whether they have expressed their enmity or no, if they are enemies of the Ahle Bait (a.s.) then we are their enemies and dissociate ourselves from them. Enmity with the Ahle Bait (a.s.) is enmity with Allah and we consider such a person as a disbeliever.

This is one side of the coin. The other side is that all those things which the Ahle Bait (a.s.) have not accepted and have rejected them, be it people, words, actions and characteristics, we too do not accept them and reject them out rightly.

We do not keep a neutral stand towards such people and matters. Rather we oppose them, are against them and do not accept any of them because if there was any goodness in them, the Ahle Bait (a.s.) would not have rejected it. The rejection from Ahle Bait (a.s.) means that these are not acceptable under any circumstances. When the Ahle Bait (a.s.) who possess the most accommodating heart have rejected them, then who are we to accept them. If after the rejection and curse from Ahle Bait (a.s.), if anyone possesses an iota of soft corner for them then it means that he considers himself to be wiser than them or has a more accommodating heart than them. God forbid, if someone has such a belief then he does not believe in the Ahle

Bait (a.s.)

Allah has mentioned two things in order to stay attached to his Strong Rope.

و من یکفر بالطاغوت و یؤمن باللہ فقد استمسك بالعروہ الوثقی

'And the one who rejects the evils and believes in Allah then he has certainly attached to the Firm Handle.'[1]

Based on the above, in order to remain attached to the Strong Rope of Allah, only belief in Allah is not sufficient and also requires rejection of the evil. One cannot have a neutral stand or observe silence with respect to the evil but outright rejection is necessary similar to the explicit belief in Allah.

Belief in Ahle Bait (a.s.) will not be complete until one does not reject their enemies and dissociate ourselves from them. Having a neutral view and observing silence is not permitted under any circumstances.

Allah says in Surah Mujadilah, verse 22

لا تجد قوما یؤمنون باللہ و الیوم الآخر یوادون من حاد اللہ و رسولہ و لو کانوا اباءھم او اخوانھم او عشیرتھم اولئك کتب فی قلوبھم الایمان

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1 Surah Baqarah (2): 256

You will not find a nation believing in Allah and the Day of Judgement befriending the enemies of Allah and His Messenger even (the enemies) if they are their forefathers their brothers or their relatives. These are those in whose hearts belief has been written.

You will not find – means it is not possible that one has faith in Allah and His Messenger but also befriends their enemies even if they are their closest relatives. Faith will be written only for those who while maintaining faith in Allah and His Messenger, express enmity with their enemies, i.e. their faith will be firm.

مستبصر بشانكم

I seek enlightenment through your light

وبضلالة من خالفكم

And I bear witness of the deviation of your opponents

It is one thing to accept the Imamate and Mastership of the Ahle Bait (a.s.) and another thing to accept the position and status which Allah has endowed them with. There are some people who do not accept the knowledge of the unseen and the supernatural mastership of the Ahle Bait (a.s.).

Istibsaar means to seek enlightenment, means I seek enlightenment by believing in all your positions and statuses

and am not just accepting your greatness on the basis of following someone but accepting with full understanding and research. When it is established that all the merits and superiorities are with the Ahle Bait (a.s.), then it is clear that their opponents will possess nothing but deviation.

We believe that all those who follow people other than the Ahle Bait (a.s.) are silently opposing them and are deviated. We believe in your rightfulness and the deviation of your opponents based on research.

Allah has made just one door to reach His presence and that the Mastership and Imamate of the Ahle Bait (a.s.). No other path other than this reaches to Allah and any path which does not lead one to his destination is deviated.

موالی لکم و لاولیائکم مبغض لاعدائکم و معادلهم

I am your friend and a friend of your friends and I bear malice and enmity against your enemies.

The demand of accepting the Mastership of the Ahle Bait (a.s.) is not limited to accepting their greatness and superiority and the deviation of their opponents. It also demands that we love those who love them and accept their mastership and bear enmity and malice against their enemies.

Imam Reza (a.s.) gave the following note to the camel rider who accompanied him to Khurasan:

كن محبا لآل محمد عليهم السلام وان كنت فاسقا و
محبا لمحبهم وان كانوا فاسقين

Be a lover of the Progeny of Muhammad (a.s.) even if you are a sinner and love their lovers even if they are sinners.

The love of Muhammad and his progeny (a.s.) is such a great goodness which cannot be overlooked on account of sins. While the lovers of the Ahle Bait (a.s.) are sinners but the love that they have in their hearts for the Ahle Bait (a.s.) orders them to cling to them. Therefore, the criteria for love and hate for those who believe in the Mastership of the Ahle Bait (a.s.) is not their personal likes or dislikes. Rather the criterion is the love of the Ahle Bait (a.s.). Unfortunately, in today's world, the criterion for loving someone is not the love of the Ahle Bait (a.s.) but one's own personal views.

سلم لمن سالمكم وحرب لمن حاربكم

The question is not just of love and hatred but extends to peace and war. I am at peace with the one who is at peace with you and I am at war with the one who is at war with you. This concept has been mentioned in Ziyarat-e-Ashura in the following words

يا ابا عبد الله انى سلم لمن سالمكم وحرب لمن
حاربكم الى يوم القيامه

"O Aba Abdillah, I am at peace with the one who is at peace with you and I am at war with the one who is at war with you, until the Day of Judgement"

This war and peace is not limited to the battlefield and weapons, rather the most critical war is the war of ideology and it requires ideological methods. Just as the answer to swords and spears are swords and spears, the answer to ideological attacks are proof and arguments. When the opponents of the Ahle Bait (a.s.) raise doubts concerning their Mastership and Imamate and aspects related to it, the above sentence of Ziyarat-e-Ashura demands that we do not remain silent but fiercely fight back through proofs and argument in a manner in which Imam Ali (a.s.) attacked the enemies such that the enemy had no life left in them. It is our responsibility to propagate and defend the Mastership and Imamate of the Ahle Bait (a.s.). History is witness that whenever people have objected the Ahle Bait (a.s.), our scholars have fought back by replying to them multifold.

Just as, despite repeated defeats in the battlefield, the disbelievers do not submit and remain on their oppression and enmity, similarly, despite convincing replies from our scholars some people refuse to submit to the Ahle Bait (a.s.). However, it is due to the persistent replies from our scholars that most of the opponents have accepted Shiaism along with the aspects of *Tawalla* and *Tabarra.*

محقق لما حققتم مبطل لما البطلتم

I consider whatever you have termed right as right and I consider whatever you have termed wrong as wrong.

The keystone of right and wrong are the Ahle Bait (a.s.). We find the below words in Ziyarat-e-Aal-e-Yasin

فالحق ما رضيتموه والباطل ما اسخنطموه۔

"Truth is whatever you are satisfied with and falsehood is whatever you are angry with."

The Ahle Bait (a.s.) have prohibited speculation in the matter of religious laws. Therefore, any religious ruling which is based in speculation is wrong and wrong cannot be a mode of nearness to Allah. There have also been people in in history with whom the Ahle Bait (a.s.) were angry.

The Mastership of the Ahle Bait (a.s.) demands that we consider all those affairs and people as wrong who have been termed as wrong by the Ahle Bait (a.s.) and were angry with them. One should not try to cover up their misdeeds by justifying them with political reasons. Apart from this, there are many traditions of the Holy Prophet (s.a.w.a.) in which he says,

علی مع الحق والحق مع العلی یدور معه حیث دار

"Ali is with the truth and truth is with Ali. Turn with him wherever he turns"

It has been mentioned multiple times that the meaning of believing in the rightfulness of the Ahle Bait (a.s.) is to consider their opponents on wrong despite their position and status and not to have any position feeling for them. This situation calls for a critical approach instead of broadmindedness.

مطیع لکم

Now that we have brought faith upon the Ahle Bait (a.s.) and whatever they have brought, and have expressed our hatred towards their enemies, admitted their merits and superiority, accepted the deviation of their opponents, loved those who love them and hated those who hate them, considered their peace and war as our peace and war, accepted their satisfaction as right and their dissatisfaction as wrong, then this recognition demands that we completely submit to them and obey and follow them in an absolute manner.

Belief in the Imamate and Mastership of the Ahle Bait (a.s.) is nothing but this absolute obedience. Imam itself means then one who is followed and the congregational prayers are a classic example of the same which the follower absolutely follows the action of the Imam. Since the Imamate of the Ahle Bait (a.s.) encompasses all the aspects of life, their absolute obedience is necessary in every aspect of our lives. This has been mentioned in the Holy Quran in the following verse,

اطیعوا اللہ و اطیعوا الرسول و اولی الامر منکم

"Obey Allah and obey His Messenger and the people of authority"

The demand of the Mastership of the Ahle Bait (a.s.) is their absolute obedience and their disobedience is not acceptable under any circumstances. The meaning of Shia is the one who follows. Therefore in literature, the Shias of Ali (a.s.) are the ones who obey him.

Now it is our responsibility that we in every matter of our lives, be it faith, actions, morals, personal, social, political and economic, etc, we tread the path of the Ahle Bait (a.s.) and in such a manner that the Ahle Bait (a.s.) themselves endorse our obedience.

Every man who submits to the announcement of Ghadeer and believes in the Mastership of Ali b. Abi Talib (a.s.) must be particular about all these things. This is not exaggeration but the demand of the Mastership and Imamate of the Ahle Bait (a.s.).

We end this discussion here on account of brevity and we shall resume our analysis of the phrases of Ziyarat-e-Jameah in another article.

The plain of Ghadeer, the declaration of Wilayat and Imamat, the last of Imams – Imam Mahdi (a.t.f.s.)

At the plain of Ghadeer, the Holy Prophet (s.a.w.a.) has proclaimed not only about the Imamat, Wilayat, caliphate, successorship, obligation of obedience (towards Imam) of hazrat Ali ibn Abi Talib (a.s.), but has also proclaimed about the Imamat of 12 Imams (a.s.). However, Holy Prophet (s.a.w.a.) has mentioned Hazrat Ali ibn Abi Talib (a.s.) and Imam Mahdi (a.t.f.s) peculiarly.

In this article, we are delighted to present characteristics and hallmarks that are peculiar to Imam Mahdi (a.t.f.s.); though on account of maintaining brevity, we would keep the article concise.

Mentioned the name three times

In the sermon of Ghadeer, the Holy Prophet (s.a.w.a.) has mentioned Imam Mahdi (a.t.f.s) thrice:

1. "…O people, the light of Allah flows in me, then in Ali Ibn Abi Talib, then in his progeny until Qaem-e-Mahdi – he is the one who would claim Allah's and ours' rights" – In this part, special characteristics of Imam's have been mentioned: he (a.t.f.s) would reclaim the Allah's and Ahle Bait (a.s.)'s rights that were deceitfully assumed.

2. "…O people, I am surely a messenger, Ali is an Imam: my successor after me, …and from the chain of Imamat, Qaem-e-Mahdi (a.t.f.s) is the last Imam and is from amongst us" – From this, it is inferred how marvelous the status of Imam Mahdi (a.t.f.s.) is: the pride of ultimate existence, the leader of the prophets and messengers taking pride in him (a.t.f.s.).
3. "The creator of the worlds has commanded me that you all must promise allegiance to me. You all place your hands on my hand, pledge, and accept all the commands, which I have brought to you from Allah, that are related to Ali – Ameerul momineen – and his successors. They are from me and I am from them. Imamat would remain amongst them. Imam Mahdi is the last Imam. This is Allah's ultimate decision that would remain till the day of judgement."

Here, as well, the Holy Prophet (s.a.w.a.) has pointed us toward this reality that Imam Mahdi (a.t.f.s.) is the last Imam in the chain of Imamat, and that his (a.t.f.s.) Imamat would remain till the day of judgement. We narrate these points from the collection "Imamat Pazuhi, publication number 35, a composition by Janab Amin Khushraftar."

Ayatollah Sayed Ali Sistani has established an organization in Qum – 'Bunyaad-e-Farhangi-e-Imamat-e-Ahle Bait (a.s.)', where several research activities are undertaken on Imamat. In addition, several reputable researchers are joining

in for training. There was a time when India was in the forefront in defending the Imamat of Ahle Bait (a.s.). Efforts are underway to revive the trend in India. We pray that Allah grants Ayatollah Sayed Ali Sistani a long and healthy life and help him to propagate the Imamat of Ahle Bait (a.s.) – Ameen.

اَلَا اِنَّ خَاتَمَ الْاَئِمَّةِ مِنَّا الْقَائِمَ الْمِهْدِی

Know that the last from the chain of Imamat – Qaem e Mahdi – is from us.

Here, Holy Prophet (s.a.w.a.) has referred to Hazrat Imam Mahdi (a.t.f.s.) through two titles – Qaem and Mahdi. When Arabs wish to mention a person with respect, they would mention the person by titles. The utterance of Imam's titles through the blessed lips of Holy Prophet (s.a.w.a.) portrays the high stature of Imam Mahdi (a.t.f.s.), even though the name and agnomen of Holy Prophet (s.a.w.a) and Imam Mahdi (a.t.f.s.) are same. According to a few traditions, one must not utter the name of Imam Mahdi (a.t.f.s.) before Imam's reappearance.

Following are the reason behind the two aforementioned titles:

The "Qaem" title has been mentioned so that people realize that Islam is the religion of uprising – prolonged occultation must not make people oblivious to the idea of uprising – Hazrat Imam Baqir (a.s.) has explained the rationale around the "Qaem" title in the following manner:

"When my great grandfather, Hussain (a.s.), was martyred, angels lamented and beseeched: O Lord, our Chief and our Leader, would you spare the killers of the son of your chosen one and best servant (would you not take revenge)?

Then the Lord of the worlds revealed unto the angels: O My angels, stay calm. By My might and honor, I would most surely take revenge from them, even though after a period of time.

Then, Allah removed the veil that was over the Imams from the progeny of Imam Husain (a.s.). The angels became happy by this sight. One of those Imams was standing in prayers. That time Allah the glorious and exalted said:

بِذٰلِكَ الْقَائِمَ اِنْتَقِمْ مِنْهُمْ

"By this Qaem, I will take revenge of all of them."

The title "Mahdi" points to this reality that he (Imam a.t.f.s) is guided by Allah and he (a.t.f.s.) would guide people. People would seek guidance through him (a.t.f.s.). Holy Prophet (s.a.w.a.) has made this point prominent for everybody through these titles.

Never dare assume that you do not accept the Imamat of Hazrat Ali (a.s.), while there would be no consequence. Allah will bring forth an Imam who would arise and would establish truth.

Be mindful that I am mentioning Ahle Bait (a.s.) so that

the matter is conveyed. They only are the path of guidance. If you transgress from Ahle Bait (a.s.) in any manner, and you accept the Imamat and caliphate of someone else, the outcome is nothing but deviation. Allah would bring forth a person from this Ahle Bait (a.s.) who would invite people towards real Islam.

اَلا اِنَّه اَلظَّاهِرُ عَلَى الدِّيْنِ

"He would overpower all religions."

This sentence does not point the subjugation and dominance over devotion and worship. It is the dominance over religions. This dominance would not be through battles and warfare. It would be through wisdom and logic. His (a.t.f.s.) teachings would be so distinct and rational, that the followers of other religions would themselves recognize the fallacy of their faiths. People would accept their defeat in front of him (a.t.f.s). Allah has promised the dominance and excellence of Islam by His messenger (s.a.w.a.).

> **It is He Who has sent His Messenger with Guidance and the Religion of Truth, that He make it prevail over all religion, even though the Pagans may detest (it).**[1]

The promise of the Lord of worlds would be accomplished through Imam Mahdi (a.t.f.s.). In the sermon of Ghadeer, the Holy Prophet (s.a.w.a.) has referred to this

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1 Surah Saff, ayat 9

dominance. The promise will be surely accomplished after the reappearance. This promise of Allah is not just with the Holy Prophet (s.a.w.a.); it is with all the prophets (a.s.). On Allah's earth, Allah's servants would rule. This promise has illuminated a ray of hope in the hearts of the lovers of Ahle Bait (a.s.). A day would arrive when the inheritors of Ghadeer would establish Ghadeeri rule across the globe only through Hazrat Wali-e-Asr (a.t.f.s.).

اَلَا اِنَّه الْمُنْتَقِمُ مِنَ الظَّالِمِيْنَ

اَلَا اِنَّه فَاتِحُ الْحُصُوْنِ وَهَادِمُهَا

"Know that he would take revenge from all the oppressors.

Know that he only would conquer and demolish all forts."

Both these sentences denote that before reappearance, oppressors would rule, and they would own formidable fortifications.

Oppression not just includes usurpation of poor's rights. Quran refers shirk as a serious oppression. Adl (justice) is defined in the following manner: "Keeping everything to its appropriate place or giving everyone their deserving rights." On this basis, oppression can be defined in the following manner: "Not keeping things to their appropriate places or not giving the rightful owner his deserving rights."

Allah's rights include His oneness, while shirk is oppression. The rights of Ahle Bait (a.s.) include Wilayat, Imamat, caliphate, governance, and so on. Any person who usurps any of these rights is an oppressor. Rights of Namaz could be fulfilled only when a person prays Namaz the way Holy Prophet (s.a.w.a.) used to pray. Transgressing from this method (as Holy Prophet (s.a.w.a.) would recite) is oppression on Namaz. Likewise, there are several examples.

When Hazrat Wali-e-Asr (a.t.f.s.) would reappear, he (a.t.f.s.) would not only return the rights to the oppressed but would also establish justice and equity in the social and global arenas. He (a.t.f.s.) would also establish justice and equity in the arena of faith, beliefs, rulings, morals, and so on.

In this manner, he (a.t.f.s.) would take revenge from those, as well, who had misguided and transgressed people. He (a.t.f.s.) would destroy the forts, whether they would be haven for the unlawful kingdom and governance or would be center for false faiths and disbeliefs; this is precisely because the oppressive thoughts are the causes of oppression.

اَلَا اِنَّهٗ غَالِبُ كُلِّ قَبِيْلَةٍ مِنْ اَهْلِ الشِّرْكِ وَهَادِيْهَا

"*He would dominate all the tribes of disbelievers and would guide them.*"

Here, Holy Prophet (s.a.w.a.) has mentioned two points: one – overcoming the tribes of disbelievers – second – guiding them. The friends (wali) of Allah own special characteristics.

They (a.s.) are so brave; as if, they do not have soft heart. On the other hand, they (a.s.) are touched by the orphan's' wails. This is because their bravery and kindness are in accordance with the wishes of Allah. An instance where Allah expects bravery, they (a.s.) would demonstrate extreme bravery and fearlessness. While at other instance where Allah expects mercy and benevolence, they (a.s.) would deal with utmost compassion and sympathy. They have control over their morals. They have complete control over their existence.

The conquest over the tribes of disbelievers exhibits courage. Their (a.s.) guidance talks about their mercy. This conquest would not be just to expand the kingdom. It would be for the guidance of people. Hazrat Wali-e-Asr (a.t.f.s.) has been referred to by the "Al Ghaus War-Rahmat-ul-Wasea" salutation. It means deliverance of help and expansive mercy. The Lord of the worlds has admired his last messenger (s.a.w.a.) by the "Mercy for the worlds" title. Likewise, the last Imam (a.t.f.s.) has been revered through the "Expansive mercy" title. The Holy Prophet (s.a.w.a.) was extremely stern on the enemies of Islam. Similarly, he (s.a.w.a.) was highly merciful for the believers and always wished for their guidance. In the same manner, his (s.a.w.a.) last successor is extremely stern on the enemies of religion and Tauheed. However, for guidance, he (a.t.f.s.) is very compassionate. The Lord of the worlds, in surah Noor, ayat 55, has promised the believers: "they would worship only Me and they would not

attribute (any one as my) partner while worshipping me." This means that after the reappearance of Imam (a.t.f.s.), all types of polytheism would cease to exist.

That time, no one would ascribe partners to one God while worshipping Him, and would not consider Imamat, Wilayat, and caliphate for anyone other than Ahle Bait (a.s.). That time, on the land, which belongs to only Allah, only Allah will be worshipped. And only Allah's servant will own the governance and rule. On all facets, there will be reign of Tauheed and there will be no polytheism. That time, the real purpose of the creation of men and jinns will be accomplished; because Allah has created the men and jinns for His worship…not for only a few men and jinns, but for all men and jinns who ought to worship Allah. This purpose of worship will be accomplished only during the reign and time of Hazrat Wali-e-Asr (a.t.f.s.).

"*Know that he would avenge the blood of all friends of Allah*"

"Saar" is called as uprising. "Saar" is also called as blood. Bloodshed of the innocents generates agitation in the hearts of people. It jolts them. It is in Ziyaarat-e-Aashura, "O blood of Allah, son of His blood…" Everyone knows that Allah does not have body or blood. The attack on holy Kaaba is the attack on Allah. The attacker would be none other the person who bears enmity with Allah. People have killed Imam Hussain (a.s.) and his father, Hazrat Ameerul Momineen (a.s.)

because they (a.s.) were guarding Tauheed and religion of Allah. The enmity was not with a personality; it was an enmity with Allah and with the religion of Allah. They wanted to annihilate the religion of Allah. Therefore, this attack was, in reality, an attack on Allah. Because their (a.s.) every breath was for the sake of Allah and every drop of their blood was for the sake of Allah's worship and obedience, the enemies have not killed them (a.s.), they resorted to attack Allah. Therefore, they are "saar-Allah (blood of Allah)". One of the other expositions for "saar-Allah" could also be this: Because these personalities (a.s.) have sacrificed their lives for the sake Allah, Allah will take the revenge. As if a person is indebted, and the other person promises that he would take over that debt on himself. Now I am indebted to you. I will repay this debt. As if, after the martyrdoms of Aal-e-Muhammad (a.s.), Allah has said to Ahle Bait (a.s.), "This sacrifice is made for my sake. Therefore, this is My blood and I would avenge it."

Holy Prophet (s.a.w.a.) has meant that Imam-e-Zaman (a.t.f.s.) would avenge the blood of all the innocent friends of Allah who were killed.

Here, the question is that those people who have killed the friends of Allah have all died, then from whom Imam-e-Zamana (at.f.s.) would take revenge? Those who are present during the time of reappearance have not killed the friends of Allah.

Answer 1: The noble Quran has addressed the Jews, who

were present during the time of Holy Prophet (s.a.w.a.), in the following manner: As if it is the time of Hazrat Musa (a.s.) and Holy Prophet (s.a.w.a.) is referring to those people, "You did this, you did that, you opposed hazrat Musa (a.s.), you worshipped the cow", while those Jews did not provide an argument saying, "We were not present during that time; we must not be bothered." It means that the Jews and Christians, who were present during the time of Holy Prophet (s.a.w.a.), were pleased with the actions of their forefathers. They were walking on the footsteps of their forefathers. On this basis, those Jews were also responsible for all the actions that their forefathers have performed. No one objects to this course and approach of holy Quran. Is the current regime of England not held responsible for the atrocities committed on Indians? If this was not true, then the current Government would not have been seeking apologies on the atrocities committed in the Jallianwala Bagh.

When Imam-e-Zamana (a.t.f.s.) would reappear, he (a.t.f.s.) would take revenge from all those people who would be pleased with the actions of those people who had kill the innocent friends of Allah, because the people would be satisfied with such oppressions committed in the past.

2. According to a few traditions, it is clear that Imam-e-Zamana (a.t.f.s.) would pull the oppressors from their graves, would make them alive, and would take revenge

from them.[1]

3. The intensity of killing is not just based on the act of assassination; it is based on the grandeur of the person who was killed. The high status of the person who was killed intensifies and augments the crime of assassination. Those people, who had used a sword or some other weapon to kill an illustrious, esteemed, and high stature person, are not the only responsible entities for the killing. Those who had prepared the grounds in the way of assassination are also the partners in crime.

Through chain, countless hands did the feral knife hold
In the killing of Shabbir, Ibn Marjana was not alone

فَلَعَنَ اللَّهُ أُمَّةً أَسَّسَتْ أَسَاسَ الظُّلْمِ وَ الْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ

وَلَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ

وَأَزَالَتْكُمْ عَنْ مَرَاتِبِكُمُ الَّتِي رَتَّبَكُمُ اللَّهُ فِيهَا

وَلَعَنَ اللهُ أُمَّةً قَتَلَتْكُمْ

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[1] Behar al Anwar, 35/21

وَلَعَنَ اللّٰهُ الْمُمَهِّدِينَ لَهُمْ بِالتَّمْكِينِ مِنْ قِتَالِكُم

Curse of Allah be on those who have originated the oppression and tyranny on Ahle Bait (a.s.).

Curse of Allah be on those who have kept you away from your position and stature.

And also, the curse be on those who have made you devoid of your high rank and designation.

Curse of Allah be on those who have killed and martyred you.

Curse be on those who have prepared the grounds and possibilities towards your assassination.

Ponder over this over this point – the outright curses are for those who have prepared the grounds for the oppressions and tyranny on Hazrat-e-Ahle Bait (a.s.). Then on those who have kept Ahle Bait (a.s.) away from their (a.s.) position and authority. Then on those who have killed them (a.s.). Then on those, as well, who have prepared the grounds.

In this way, in the killing of the friends of Allah, several groups participated. Perhaps, people who are attempting to lighten the crimes of oppression and killing are involved in the aforementioned crimes. Insha'Allah, Imam-e-Zamana (at.f.s.) would take revenge from such people in accordance with the intensity of their crimes. On this basis, if 100 people were involved in the killing, then revenge from all these people would not be unfair; it would be justice.

اَلَا اِنَّهُ النَّاصِرُ لِدِيْنِ اللهِ

Know that only he would help the religion of Allah.

The fact that he (a.t.f.s.) would provide dominance to Allah's religion has already been mentioned in this article. Dominance denotes the help and assistance to religion. All prophets (a.s.) and Imams (a.s.) are the helpers of religion. The prophets (a.s.) and other Imams, as well, have conclusively propagated the religion of Allah and have not left any aspect unattended. However, there is a special emphasis to Imam Zamana (a.t.f.s). This is precisely because Imam Zamana (a.t.f.s) would establish the religious teachings and artefacts in such a manner that not even an iota of polytheism and disbelief would subsist.

اَلَا اِنَّهُ الْغُرَّافُ مِنْ بَحْرٍ عَمِيْقٍ

Know that he would comprehend the deep ocean of knowledge and recognition.

Ocean itself is deep. "Bahr-e-Ameeq" – Extremely deep ocean refers to an ocean whose depth is unfathomable. "Gurfah" means scale. "Gharraf" means one who immensely benefits from a very large scale. Here, ocean does not denote the usual oceans on earth. It denotes the ocean of knowledge and recognition. In the noble Quran, Imam-e-Zamana (a.t.f.s) has been referred to as a special water. It means if the knowledge of Allah drifts from one's possession, then who can really bring back that knowledge? Gharraf here means that he

(a.t.f.s.) would not meagerly distribute amongst the people from the knowledge of Allah; rather, he (a.t.f.s.) would deliver generously. It is mentioned in a tradition from Hazrat Imam Jafar Sadiq (a.s.):

> *There are 27 words of knowledge. Till now, the prophets (a.s.) have delivered only 2 words. When our Qaem would reappear, the remaining 25 words would become common amongst masses and those words would also be collated. In this way, 27 words would be disbursed to people.*[1]

From the aforementioned tradition, let us analyze the specific characteristic that Holy Prophet (s.a.w.a.) has narrated – because Hazrat Wali-e-Asr (a.t.f.s.) has been appointed to generously deliver from the deep ocean of knowledge and recognition, the elegance of deliverance after reappearance would be exceptional. It is noteworthy that deliverance is ongoing during occultation as well. However, we must demonstrate the correct method in seeking it.

> *Know that he would designate every owner of merits according to the virtue and status of the owner's merits. And he would provide every ignorant a place according to that person's ignorance.*
>
> In the noble Quran:

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1 Behar al Anwar, 336/52

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

"…and bestow His grace on every one endowed with grace…"

This sentence clearly depicts that the period of deceitful glory and fake supremacy will be over. Hazrat e Wali-e-Asr (a.t.f.s.) will be aware of everyone's reality. A person of adequate knowledge and merits will be granted his appropriate status. That time, merits and superiority would not be based on the worldly and materialistic pomp and glory. It would be based on knowledge, virtue, piety, and Allah's fear. Any person who aspires to be honored and acclaimed, he must acquire knowledge, piety, virtues, and fear of Allah.

أَلَا إِنَّهُ يَسِمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ وَ كُلَّ ذِي جَهْلٍ بِجَهْلِهِ

Know that he will identify every person of merit with his merit and every ignorant one with his ignorance.

Imagine the magnificence of a choice that has been ascribed to the choice of Allah. Who can measure the merits and virtues of a person who is chosen from the chosen servants of Allah?! It is only the elegance of Imam's (a.t.f.s.) charisma that he (a.t.f.s.) appears most illuminated and lustrous when in Qiyam. Imam Zamana (a.t.f.s.) is the chosen and nominated from all aspects. Does anyone have better lineage and pedigree than what Imam (a.t.f.s.) has? Is anyone better than him (a.t.f.s.) with respect to faith and morals? Who owns as many

virtues and merits as the Imam (a.t.f.s.) owns? That person has to be highly esteemed and meritorious behind whom an ulul-azm messenger would pray Namaz. Because he (a.t.f.s.) is better than everyone and is most superior, he is the best of an example.

أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَ الْمُحِيطُ بِكُلِّ فَهْمٍ

Know that he is the inheritor of all the knowledge, and he encompasses all intellect and understanding.

It has been already mentioned that Imam (a.t.f.s.) will provide a knowledge and recognition that none, from the time of Hazrat Adam (a.s.) till date, have ever done. He (a.t.f.s.) would give all 27 words of knowledge to people. A person who would bestow such types of knowledges to people would surely be inheritor of knowledges and would comprehend all intellect and understanding. The noble Quran has mentioned this: *We have recorded everything in an Evident Imam (Imam-e-mubin)* – Yasin, ayat 12. Here, "everything" is not humans; it is the words of Allah. It means everything and that would bear an essence of being a thing is present with the Imam. There is "*nothing"* against this "*thing"*. On this basis, knowledge, of everything that has existence, is with Imam. At this time, all this knowledge is with Imam. Imam-e-Zamana (a.t.f.s.) possesses all the miracles that all prophets (a.s.), right from Hazrat Adam (a.s.) to the last prophet (s.a.w.a.), possessed.

أَلَا إِنَّهُ خِيَرَةُ اللَّهِ وَ مُخْتَارُهُ

Know that he is the giver of news from Allah and he provides strength to Allah's signs.

A few signs of Allah are takweeni, for example, this world, creatures, and so on. These are Allah's takweeni signs; means that they are created signs. A few signs are tadweeni, for example, Quran, hadees, books of the prophets (a.s.).

Some takweeni signs are aafaaqi (horizons) – signs that are outside of ourselves – earth, skies, trees, sun, moon. Some signs are anfosi (within self) – signs that are within our existence.

Imam-e-Zamana (a.t.f.s.) will provide strength to such signs. During that time, the real exegesis Quranic ayats and hadees of Ahle Bait (a.s.) will be clear. In Ziyarat Aal-e-Yaseen, it is mentioned, "salutation upon you the one who is the reciter of the holy Quran and its translator" Imam-e-Zamana (a.t.f.s.) would recite the holy Quran as it was revealed by Allah. The manner of recitation would itself convey the meaning. All the existing exegesis till now are based on the understanding of the illustrious scholars. However, Imam-e-Zamana (a.t.f.s.) would impart those meanings and understanding for which Allah has actually revealed the holy Quran. Undoubtedly, anything that is presented in its real and intended form has a striking influence. Numerous people used to recite Zabur; however, when Hazrat Dawud (a.s.) used to recite Zabur, birds would recite it as well and they would be

touched by the recitation. When the pride of Dawud, Hazrat Wali-e-Asr (a.t.f.s), would recite the noble Quran, then only Allah knows the intensity of favorable benefits the universe would reap. In Ziyarat Aal-e-Yaseen, salutations have been submitted to numerous facets that are associated with Imam-e-Zamana (a.t.f.s.):

اَلسَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ

اَلسَّلَامُ عَلَيْكَ حِينَ تَقُومُ

اَلسَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ

اَلسَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتَقْنُتُ

اَلسَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَتَسْجُدُ

اَلسَّلَامُ عَلَيْكَ حِينَ تُكَبِّرُ وَتُهَلِّلُ

اَلسَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ.....

Peace be upon you while you are standing

Peace be upon you while you are sitting.

Peace be upon you when you are reading and explaining

Peace be upon you when you are praying and supplicating.

Peace be upon you when you are bowing and

prostrating.

Peace be upon you when you are saying "There is no God except Allah' and (when) you are saying 'Allah is greater (than what He is described).

The actions of, worships of, and explanation and exegesis of verses by Imam-e-Zamana (a.t.f.s.) provide strength to the religion. Imam-e-Zamana (a.t.f.s.) is the pinnacle of religion; one who accepts and follows him follows religion.

أَلَا إِنَّهُ الرَّشِيدُ السَّدِيد

Know that he is on straight path and the guided one. He bestows guidance and righteousness.

It is in noble Quran: **"…truly the right way has become clearly distinct from error…"**.[1] Imam-e-Zamana (a.t.f.s.) has been referred to as "Rasheed". Imam (a.t.f.s.) is guidance. One who does not accept him (a.t.f.s.) is deviated. In the sermon of Ghadeer, the Holy Prophet (s.a.w.a.) has said, *"I am Allah's straight path, of whose adherence, you all have been commanded, Then after me, Ali (a.s.), after him (a.s.), Imams (a.s.) who would be my sons (a.s.), would be from his (a.s.) progeny. They (a.s.) would guide towards truth (guidance)."* Currently, Hazrat Wali-e-Asr (a.t.f.s.) is Allah's straight path, which is only one. Other that this path, anything is deviation. One who accepts the Wilayat and Imamat of hazrat Wali-e-Asr

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[1] Baqarah, ayat 256

(a.t.f.s.) is on the straight path. One who does not accept Imam-e-Asr (a.s.) has transgressed from the straight path.

أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ

Know that affairs have been handed over to him.

Lord of the worlds has handed over the complete responsibility for establishment of religion to Imam (a.t.f.s). Though this does not mean that Allah has disowned it and now He cannot do anything. On the contrary, Allah has, out of His will, bestowed the authority of establishment of religion.

Abu Ishaq-e-Nahvy narrates that he was present in the esteemed presence of Hazrat Imam Jafar Sadiq (a.s.). Imam (a.s.) said, "Allah had taught morals to Holy Prophet through love and respect. Holy Prophet is the best of creations. Then in the following manner, He handed the affairs: whatever the messenger gives you, take it (act on it) and whatever he prohibits, stay away from it. And has also said, "Whoever has obeyed the messenger has obeyed Allah.""

Then Imam (a.s.) said,

"The messenger of Allah has handed over this responsibility to Hazrat Ali (a.s.) and has made him (a.s.) its custodian. You people (Shias) have accepted this, while people denied. By Allah, we love you. Our affection is for you. You must speak when we speak. You must be silent when we are silent. We are the medium between you and God.

Allah has not placed any goodness for anyone who opposes us."[1]

Therefore, the words and actions of Imam-e-Zamana (a.t.f.s.) are in reality the words and actions of Allah. To completely submit to him (a.t.f.s.) is the evidence of being firm on the straight path. His (a.t.f.s.) opposition is nothing but transgression and deviation.

Know that all people of preceding times have given glad tidings.

This is an absolute reality that in addition to all revealed religions, people who do not ascribe to any religion or faith, and even those who oppose religion give such glad tiding to their followers that a kingdom of peace and justice will be established. Oppression and tyranny will cease to exist. It means humans who have been subjected to thousands of years of oppression and torture are still hopeful of the establishment of justice and equity. This ray of hope towards justice and equity prove the reality of that the day would surely arrive and would bring the reign of justice. The noble Quran has given such glad tiding several times. It is indicated in the 105th ayat of Surah Anbiya, **"And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it."** The glad tidings of Imam Mahdi (a.t.f.s.) are mentioned in Torah, Injeel (Bible), Zartosht, and the holy scriptures of Hindus.

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1 Kafi, Vol 1, page 265

أَلَا إِنَّهُ الْبَاقِي حُجَّةً وَلَا حُجَّةَ بَعْدَهُ

Know that he is the last hujjat (proof of Allah). After him, there would be no hujjat.

Hujjat is that entity through which an argument and proof can be established. Evidence can be provided. Aimma Masoomeen (a.s.) are also referred to as Hujjat. Currently, this title is specifically associated with Hazrat Imam-e-Zamana (a.t.f.s.). In the current time, Imam (a.t.f.s.) is that Hujjat that is alive. Through whom, the entire universe is seeking benefits. Janab Isa (a.s.) was the Hujjat of his (a.s.) time. However, when Hazrat-e-Hujjat (a.t.f.s.) would reappear, Hazrat Isa (a.s.) would pray behind him (a.t.f.s.). Imam-e-Zamana (a.t.f.s.) is Allah's last Hujjat. After him (a.t.f.s.), there is no Hujjat of Allah. After him (a.t.f.s.), is reckoning.

وَلَا حَقَّ إِلَّا مَعَهُ وَلَا نُورَ إِلَّا عِنْدَهُ

There is no truth (haq) except that it is with him. There is no noor (light) except that it is with him.

According to the Arabic parlance, both words – *truth (haq) and noor (light)* – have been made conditional and innate with Hazrat Imam-e-Zamana (a.t.f.s.). Whatever is truth (haq) is only and absolutely with Imam-e-Zamana (a.t.f.s.). Whatever is the noor (light) is only with Imam-e-Zamana (a.t.f.s.). From Tauheed to Qiyamat, only those artefacts of Aqaed are correct and truthful that Imam-e-Zamana (a.t.f.s.) certifies. Only those Ahkam is correct that Imam-e-Zamana

(a.t.f.s.) substantiates.

He (a.t.f.s.) is the noor (light) of Allah; it means that only he (a.t.f.s.) would bestow Allah's guidance to the inmates of the earth and skies.

أَلَا إِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ وَ حَكَمُهُ فِي خَلْقِهِ وَ أَمِينُهُ فِي سِرِّهِ وَ عَلَانِيَتِهِ

Know that he is Allah's Regent on His Earth, His Judge among His Creatures, His Trustee of His Concealed and Open affairs

Lord of the worlds would bestow Hazrat Wali-e-Asr (a.t.f.s.) that power and strength and those factors and phenomenon that only he (a.t.f.s.) would gain dominance over everyone. It is mentioned in the traditions that Allah will assist him (a.t.f.s.) through his awe. Before his (a.t.f.s.) army, the awe would dominate the enemies and their power of retaliation will be shattered. In this manner, several enemies would submit even before the battle. One of the implications of "La mansoor (no victor over him)" is that no attempts of consonance would be fruitful against him. It means other enemies would fail to join forces against him (a.t.f.s.).

أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَ لَا مَنْصُورَ عَلَيْهِ

Know that there is no victor over him and no opponent against him.

Imam-e-Zamana (a.t.f.s.) is the friend (wali) of Allah on

earth. Responsible for all the affairs on this earth. There is no oversight of responsibilities whether he (a.t.f.s.) is hidden or apparent.

Hazrat Allama Taba Tabai has explained the meaning of wali (friend) in the following manner:

> *"When it is said that a servant is Allah's wali (friend), it means that Allah is so close to that servant, he is so immensely responsible for Allah's affairs, that none other than him is so close to Him. He guides His servants to the straight path. Commands and prohibits him. Persuades what is appropriate. Prohibits from what is inappropriate. Helps him in the affairs of this world and the hereafter.*
>
> *In this manner, a believer is the Allah's wali (friend). He is so close to Allah that he exceptionally obeys in the matters of commands and prohibitions of Allah. In every affair, he obtains guidance and help from Allah. In the end, he achieves paradise, and achieves pleasure and satisfaction of his Lord"*[1]

There are two aspects of a true wali (friend) of Allah: firstly, he is completely near Allah – every breath in his life is in accordance to the pleasure of Allah – secondly, amongst all the creations, he is the guardian of all the affairs from the side

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1 Mizan, 88/10

of Allah. "Ali-yun-wali-yu-Allah" means that Hazrat Ali (a.s.) is extremely close to Allah; every breath of Imam (a.s.) is based on the pleasure of Allah. From the other aspect, Imam (a.s.) is commander and custodian of all the affairs of people from the side of Allah. In the current time, Hazrat Wali-e-Asr (a.t.f.s.) holds this Wilayat."

Verdict amongst the creation: A judge amongst the creations from the side of Allah.

Creations do not include only the earth and its inmates. They also include inmates of the skies, animals, vegetation, and inanimate objects. Anything that exists is included. Imam-e-Zaman (a.t.f.s.) is Hujjat over all the aforementioned things from the side of Allah. His (a.t.f.s.) reign is not confined only to this earth. Rather, it encompasses all the worlds.

امینہ ھی فی سرہ وعلانیتہ

Trustee of His Concealed and Open affairs

The way Allah is creator and sustainer of everyone, Imam-e-Zamana (a.t.f.s.) is emissary and custodian from the side of Allah over everyone. The key to all the treasures of Allah is in the blessed hands of Imam-e-Zamana (a.t.f.s.). There is no virtue except that is in Imam-e-Zamana (a.t.f.s.). Therefore, anyone who desires to obtain virtues, must turn to Imam-e-Zamana (a.t.f.s.).

This is a short exposition of whatever Holy Prophet (s.a.w.a.) has narrated about Imam-e-Zamana (a.t.f.s.) in the

sermon of Ghadeer.

The absolute subject of the sermon of Ghadeer was the proclamation of Wilayat and Imamat of hazrat Ali (a.s.). The blessed account of other Imams (a.s.) and Imam-e-Zamana (a.t.f.s.) in the sermon of Ghadeer signify that the Holy Prophet (s.a.w.a.), in this sermon, has explained about the institution of guidance that stands true till the dawn of judgment day. This is the only rope and institution that can continue to guide people till the day of judgment. Anyone who transgresses from this path and fails to hold this strong rope does not achieve anything expect for deviation and destruction. In this era, the only way for guidance and salvation is being attached to the Wilayat and Imamat of Imam-e-Zamana (a.t.f.s.).

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