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# اماں زمانہ

عجل اللہ تعالیٰ فرجہ لکشفہ اور ام

(حصہ دوم)

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بن عبدالمطلب

یا صاحب الزمان ادرکنی

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَ الْقُرْآنَ عَلٰی سَائِرِ الدِّیْنِ اَمْرًا مَّجِیْدًا وَجَعَلَ الْقُرْآنَ عَلٰی سَائِرِ الدِّیْنِ اَمْرًا مَّجِیْدًا وَجَعَلَ الْقُرْآنَ عَلٰی سَائِرِ الدِّیْنِ اَمْرًا مَّجِیْدًا



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## Foreword

Peace be upon you and may God's mercy and blessings be upon you.

Love of books and reading plays a crucial role in the development of nations. The manner in which this hobby has made its place in the nations of the world, our nation still has to work hard. However, it is also very important to state that various institutions have started working in this regard. This series of motivational studies under the name of "Gohar e Hikmat" which is being published since 2011, is one such humble effort so that Interest in study can be developed in the nation.

Green Island Youth Forum wishes to make every possible effort to promote the love of reading among children and young people. Continuing this initiative, the material for this booklet has once again been taken from the second part of the book "Wazifat ul Anaam Fi Zaman e Gaibat e Imam" (meaning: The Responsibilities of People during the Occultation of Imam-e-Zamana (atfs)). The author of this book is Ayatullah Al-Hajj Mirza Taqi Al-Mosavi Al-Isfahani. In this book, the author has explained in an excellent manner the duties and responsibilities of believers in relation to Imam-e-Zamana (atfs) during the period of occultation.

In order to maintain the element of reflection in the study, some questions are given in the form of short booklets so that the focus remains on getting the answers to these questions during the study.

Considering the interest of young people, boys and girls up to the age of 12 years have been declared eligible to join this program and at the same time men and women of all ages are eligible to participate in this program.

I am very grateful to the respected Qibla brothers Maulana Syed Hashim Abbas Zaidi and Maulana Qamar Ali Lilani who not only handled this project completely but with great elegance and finesse.

I pray to God Almighty to increase their ability to perform and include us all among the followers of the Imam (atfs).

Wassalam (Peace be upon you)

Maulana Ghulam Raza Roohani



## Preface

All praise is for Allah, the Lord of the Worlds, and blessings and peace be upon the Seal of the Prophets, the best of all creation, Muhammad (peace be upon him and his progeny), and upon his infallible Household (peace be upon them), especially upon our Imam of the Age, the Seal of the Successors (may Allah hasten his noble reappearance). May the curse of Allah be upon their enemies and oppressors until the Day of Judgment.

To proceed: Drowned in an ocean of sins and desires, Muhammad Taqi bin Abd al-Razzaq al-Musawi al-Isfahani may Allah the Exalted have mercy upon both of them (father and son) addresses his believing brothers:

This is the second part of the book *Wazifatul Anaam fi Zaman Ghaibatil Imam* ("The Duty of Mankind During the Occultation of the Imam"). In it, I have compiled those acts upon which the believers must consistently act during the era of the occultation of the Imam of the Age namely, al-Hujjah ibn al-Hasan al-Askari (may Allah hasten his noble reappearance) and which they must adopt as the guiding principles of their practical lives. What I have compiled thus far from reliable Imamiyah sources consists of more than fifty items. In the first part, I mentioned twenty-five duties (wazaif), and by the grace of Allah, the Exalted in Majesty, I am presenting the remainder in this part.

## The Twenty-Sixth Duty: For the Scholars of Religion to Manifest Their Knowledge and Guide the Ignorant

It is incumbent upon the scholars to manifest their knowledge, to guide the ignorant towards the path of guidance, and to protect them from misguidance by responding to the doubts raised by opponents. And if they (the believers) fall into any tribulation, they (the scholars) should deliver them from it, especially in this era when tribulations and innovations have become widespread. This obligation is extremely important.

Thus, it is narrated from Imam Muhammad al-Taqi (peace be upon him) in the Tafsir of Imam Hasan al-Askari (peace be upon him):

إِنَّ مَنْ تَكَلَّمَ بِأَيْتَامِ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، الْمُنْقَطِعِينَ عَنِ إِمَامِهِمْ، الْمُتَحَيِّرِينَ فِي جَهْلِهِمْ، الْأَسْرَاءِ فِي أَيْدِي شَيَاطِينِهِمْ، وَفِي أَيْدِي النَّوَاصِبِ مِنْ أَعْدَائِنَا، فَاسْتَنْقَذَهُمْ مِنْهُمْ، وَأَخْرَجَهُمْ مِنْ حَيْرَتِهِمْ، وَقَهَرَ الشَّيَاطِينَ بِرَدِّ وَسَائِسِهِمْ، وَقَهَرَ النَّاصِبِينَ بِحُجَجِ رَبِّهِمْ، وَدَلَّائِلِ أَيْمَانِهِمْ، لِيُفْضَلُونَ عِنْدَ اللَّهِ عَلَى الْعِبَادِ بِأَفْضَلِ الْمَرَاتِبِ، بِأَكْثَرِ مِنْ فَضْلِ السَّاءِ عَلَى الْأَرْضِ، وَالْعَرْشِ وَالْكَرْسِيِّ وَالْحُجُبِ، وَقَضِيهِمْ عَلَى هَذَا الْعَابِدِ كَفَضْلِ الْقَبْرِ لَيْلَةَ الْبُدْرِ عَلَى أَخِي كَوْكَبٍ فِي السَّاءِ-<sup>1</sup>

"The one who takes care of the orphans of the Household of Muhammad (peace be upon him and his progeny) those who are cut off from their Imam, bewildered in ignorance, and held captive by the devils and our enemies, the Nawasib by liberating them, guiding them, dispelling their doubts, and establishing decisive proof against the opponents, then such people will attain the highest station among the servants of Allah in His sight. And the superiority they possess is far

<sup>1</sup> تفسیر الامام العسکری علیہ السلام ص ۱۱۶۔

greater than the superiority of the heavens, the Throne, the Chair, and the Divine Veils over the earth. Their superiority over a devout worshipper is like that of the full moon over the hidden stars in the sky."

In a similar manner, it is narrated from Imam Ali al-Naqi (peace be upon him):

لَوْلَا مَنْ يَبْقَى بَعْدَ غَيْبَةِ قَائِمِكُمْ مِنَ الْعُلَمَاءِ الدَّاعِينَ إِلَيْهِ، وَالذَّالِّينَ عَلَيْهِ، وَالذَّالِّينَ عَنْ دِينِهِ بِحُجَجِ اللَّهِ، وَالْمُنْقِذِينَ لِضَعْفَاءِ عِبَادِ اللَّهِ مِنْ شِبَاكِ إِبْلِيسَ وَمَرَدَّتِهِ، وَمِنْ فِخَاخِ النَّوَاصِبِ، لَمَا بَقِيَ أَحَدٌ إِلَّا ارْتَدَّ عَنْ دِينِ اللَّهِ، وَلَكِنَّهُمْ الَّذِينَ يُنْسِكُونَ أَرْمَةَ قُلُوبِ ضَعْفَاءِ الشَّيْعَةِ، كَمَا يُنْسِكُ صَاحِبُ السَّفِينَةِ سَكَّانَهَا، أَوْلِيكَ هُمُ الْأَفْضَلُونَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ<sup>1</sup>

"If, after the occultation of the Imam al-Qa'im (peace be upon him), there remain no scholars who call towards him, guide to him, protect the religion, and save Allah's servants from the snares of Iblis and the Nawasib, then not a single person on earth would remain steadfast upon the religion. These very scholars hold the reins of hearts, just as a ship's captain holds the helm of the ship. They are the most virtuous people in the sight of Allah."

In Usul al-Kafi, it is narrated from Mu'awiyah ibn 'Ammar, who said:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ): رَجُلٌ رَأَوِيَةٌ لِحَدِيثِكُمْ، يَبِيْتُ ذَلِكَ فِي النَّاسِ، وَيُسَدِّدُكَ فِي قُلُوبِهِمْ وَقُلُوبِ شَيْعَتِكُمْ، وَلَعَلَّ عَابِدًا مِنْ شَيْعَتِكُمْ لَيْسَتْ لَهُ هَذِهِ الرَّوَايَةُ، أَيُّهَا أَفْضَلُ<sup>2</sup> قَالَ: الرَّوَايَةُ لِحَدِيثِنَا، يُسَدُّ بِه قُلُوبُ شَيْعَتِنَا، أَفْضَلُ مِنْ أَلْفِ عَابِدٍ<sup>2</sup>

"I said to Imam al-Sadiq (peace be upon him): 'If a person narrates your Hadith frequently, spreads them among the people, and fortifies the hearts of the people through your Hadith even to the point of

<sup>1</sup> تفسير الامام العسكري عليه السلام ص 116.

<sup>2</sup> الكافي: 33/1.

strengthening the hearts of your Shia while another person is a devout worshipper but does not do this, which of the two is superior?' He (peace be upon him) said: 'The one who narrates our Hadith and strengthens hearts with it is superior to a thousand worshippers.'"

Therefore, in light of these and other similar narrations, it is essential that every scholar, according to his ability, manifest his knowledge, especially in this era in which innovations have become widespread.

Thus, in Usul al-Kafi, it is narrated from the Messenger of Allah (peace be upon him and his progeny):

إِذَا ظَهَرَتِ الْبِدْعَةُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عَلَيْهِ، فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللَّهِ<sup>١</sup>

"When innovations appear among my Ummah, the scholar must manifest his knowledge. Upon the one who does not do so is the curse of Allah."

Also, in the book Al-Fitan (Bihar al-Anwar), the Messenger of Allah (peace be upon him and his progeny) said to Amir al-Mu'minin (peace be upon him):

يَا عَلِيُّ، لَوْ هَدَى اللَّهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ<sup>٢</sup>

"O Ali! If Allah, the Exalted, guides even one person through you, it is better for you than everything upon which the sun rises."

<sup>١</sup> الكافي: ٥٣ -

<sup>٢</sup> البحار: ٨ ط حجر - ٣٨٣ -

**The Twenty-Seventh Duty: To strive earnestly, to the best of one's ability, in fulfilling the rights of Imam al-Zaman (may Allah hasten his noble reappearance) and to avoid negligence in his service.**

In Bihar al-Anwar, it is narrated that Imam al-Sadiq (peace be upon him) was asked:

هَلْ وُلِدَ الْقَائِمُ؟

"Has the Qa'im (peace be upon him) been born?"

He (peace be upon him) replied:

لا، وَلَوْ أَذْرَكْتُهُ لَخَدَمْتُهُ أَيَّامَ حَيَاتِي -<sup>1</sup>

"No, and if I were to reach his time, I would serve him my entire life."

I say: O believer! Reflect upon the profound esteem with which Imam al-Sadiq (peace be upon him) speaks of the station of al-Qa'im (peace be upon him). Therefore, if you cannot become his direct servant, then at the very least ensure that you do not, day and night, grieve his (AS) noble heart with your sins. And if you cannot offer honey, then at least do not offer poison.

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<sup>1</sup> البحار: ۱۳۸/۲۲۵۱ عن غيبة النعماني: ۳۶۳۲۳۵.

## The Twenty-Eighth Duty: To begin supplication by praying for Imam al-Zaman (may Allah hasten his noble reappearance)

When the one who supplicates makes a supplication (dua), he should first beseech Allah the Exalted to hasten his reappearance, and then pray for himself. This is not only explicitly present in the Supplication of 'Arafah in al-Sahifah al-Sajjadiyyah, but it is also a demand of loving the Imam (ATFS) and fulfilling his rights. Furthermore, some narrations indicate that this procedure should be followed.

Moreover, there are numerous benefits of praying for the hastening of the reappearance (ta'jil al-zuhur) of Imam al-Zaman (peace be upon him), the number of worldly and otherworldly benefits exceeding eighty. These benefits, along with their proofs and sources, have been mentioned in Abwab al-Jannat, Mikyal al-Makarim, and indeed in this very book itself.

This point is also rationally clear: a wise person will prioritize obtaining these tremendous benefits rather than making a supplication for his personal needs whose acceptance is uncertain. Rather, praying for Imam al-Zaman (peace be upon him) itself becomes a means for the acceptance of one's own supplication. Just as sending blessings (salawat) upon Muhammad and the progeny of Muhammad (peace be upon them) in a supplication has been established as a means for its acceptance.<sup>1</sup>

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<sup>1</sup> علی بن محمد نے ابن جبور سے، انہوں نے اپنے والد سے، اور انہوں نے اپنے معتبر افراد سے نقل کیا کہ: امام جعفر صادق علیہ السلام نے فرمایا: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ حَاجَةٌ، فَلْيَبْدَأْ بِالسَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ، ثُمَّ يَسْأَلْ حَاجَتَهُ...

(الکافی، جلد ۲، صفحہ ۳۹۳، حدیث ۱۶)

جو شخص اللہ عز و جل سے کوئی حاجت رکھتا ہو، اُسے چاہئے کہ پہلے محمد صلی اللہ علیہ وسلم اور ان کے آل علیہم السلام پر درود بھیجے، پھر اپنی حاجت طلب کرے...

## The Twenty-Ninth Duty: To love Imam al-Zaman (may Allah hasten his noble reappearance) and to express loyalty (wila) to him.

In the Hadith of Mi'raj (according to the book Ghayat al-Maram), it is narrated from the Messenger of Allah (peace be upon him and his progeny) that he said: Allah the Exalted said to me:

يَا مُحَمَّدُ، أَتُحِبُّ أَنْ تَرَاهُمْ؟

"O Muhammad! Do you wish to see them?"

I submitted:

نَعَمْ، يَا رَبِّ-

"Yes, O my Lord!"

Allah said:

تَقَدَّمْ أَمَامَكَ-

Advance.

So I advanced, and I saw:

فَإِذَا عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَعَلِيُّ بْنُ الْحُسَيْنِ وَمُحَمَّدُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ وَمُوسَى بْنُ جَعْفَرٍ  
وَعَلِيُّ بْنُ مُوسَى وَمُحَمَّدُ بْنُ عَلِيٍّ وَعَلِيُّ بْنُ مُحَمَّدٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَالْحُجَّةُ الْقَائِمُ كَأَنَّهُ الْكَوْكَبُ  
الدُّرِّيُّ فِي وَسْطِهِمْ-

I saw Ali bin Abi Talib (peace be upon him), al-Hasan, al-Husayn, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali, and al-Hujjah al-Qa'im (may Allah hasten his noble reappearance). It was as if they were a shining star in their midst.

Then I submitted:

يَا رَبِّ، مَنْ هَؤُلَاءِ؟

"O Lord! Who are these?"

Allah the Exalted said:

هَؤُلَاءِ أَئِنَّةُ الْحَقِّ، وَهَذَا الْقَائِمُ، مُحَلِّلُ حَلَائِلِ، وَمُحَرِّمُ حَرَامِي<sup>۱</sup>، وَيَنْتَقِمُ مِنْ أَعْدَائِي، يَا مُحَمَّدُ أَحِبُّهُ

فِيَّيْ أَحِبُّهُ، وَأَحِبِّبْ مَنْ يُحِبُّهُ<sup>۲</sup>

"These are all the Imams of Truth, and this is the Qa'im (may Allah hasten his noble reappearance). He will establish My lawful (halal) as lawful and My unlawful (haram) as unlawful, and he will take vengeance on My enemies. O Muhammad! Love him, for indeed I love him, and I also love those who love him."

I say: The fact that Allah specifically commanded love for the Qa'im (peace be upon him), despite the obligation of loving all the Imams (peace be upon them), indicates that in his love lies a special characteristic and a hidden secret, befitting the perfections and exalted stations of his sacred being.

## The Thirtieth Duty: To pray for the Imam's helpers (ansar) and servants (khuddam)

As is mentioned in the supplication of Yunus bin Abd al-Rahman, it is a recommended (mustahabb) and praiseworthy act to pray for his servants and helpers.

<sup>۱</sup> یعنی وہ تمام احکام دین کو ظاہر فرمائیں گے تاکہ ان پر بغیر تقیہ کے آزادانہ طور پر عمل کیا جاسکے۔ (مؤلف)

<sup>۲</sup> غایۃ المرام: ج ۱۰۵، ص ۲۵۶-۲۵۷، ۲۰۲۳۔

## **The Thirty-First Duty: To curse the enemies**

This practice is also clearly established in numerous narrations and supplications reported from the Imam (peace be upon him) that curses be sent upon his enemies<sup>1</sup>.

## **The Thirty-Second Duty: To beseech Allah to place us among the Imam's helpers.**

As is mentioned in Du'a al-Ahd (The Supplication of the Covenant) and other supplications, we should pray to Allah that He includes us among the sincere and loyal helpers of the Imam (peace be upon him).

## **The Thirty-Third Duty: To pray for the Imam (peace be upon him) aloud, especially in public gatherings and assemblies**

This is not only from the veneration of the symbols of Allah, but evidence for its recommendation (istihbab) is also derived from phrases in certain supplications, such as Du'a al-Nudbah (The Supplication of Lamentation), which is narrated from Imam al-Sadiq (peace be upon him).<sup>2</sup>

## **The Thirty-Fourth Duty: To send blessings (durud) upon the Imam's helpers and supporters**

This is also a form of supplication, and its mention is found in the Supplication of Arafah in al-Sahifah al-Sajjadiyyah and other

<sup>1</sup> الاحتجاج: ۳-۳۱

<sup>2</sup> اور عبارت یہ ہے: **يَا مَسْقِيَّ أَجَاؤُ فَيْدِكَ يَا مَوْلَايَ، وَيَا مَسْقِيَّ**۔ یعنی: اے میرے مولا! میں آپ کے بارے میں کب تک (پریشانی میں) پناہ مانگتا رہوں گا، اور یہ کب تک رہے گا؟۔۔۔ القاموس میں ہے: ”جار“ کا مطلب ہے دعا اور فریاد کے وقت آواز بلند کرنا۔ (مؤلف)

supplications, that it is recommended (mustahabb) to send blessings and prayers upon the Imam's helpers.

## **The Thirty-Fifth Duty: To perform the circumambulation (tawaf) of the Ka'bah as a deputy for Imam al-Zaman (may Allah hasten his noble reappearance)**

I have mentioned the evidence for this in my book Mikyal al-Makarim<sup>1</sup>. Therefore, to avoid lengthy detail here, I have refrained from quoting it.

## **The Thirty-Sixth Duty: To perform the Hajj on behalf of Imam al-Zaman (may Allah hasten his noble reappearance)**

This is also a highly meritorious act performed as a deputy for the Imam.

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<sup>1</sup> زندہ امام علیہ السلام کی نیابت میں طواف کا جواز  
موسیٰ بن قاسم کہتے ہیں: میں نے امام محمد تقی علیہ السلام سے عرض کیا: میں نے ارادہ کیا کہ آپ اور آپ کے والد کی طرف سے طواف کروں، تو مجھ سے  
کہا گیا کہ اوصیاء کی طرف سے طواف نہیں ہوتا۔ امام علیہ السلام نے فرمایا: نہیں، جہاں تک ممکن ہو طواف کرو، یہ جائز ہے۔ (الکافی، ج ۳، باب الطواف  
دار الحج عن الأئمة، ص ۳۱۳ مکمل الکلام، ج ۴، ص ۲۱۶)

## **The Thirty-Seventh Duty: To send a deputy on Hajj on behalf of Imam al-Zaman (may Allah hasten his noble reappearance)**

The evidence for this duty and the one preceding it is the narration reported in the book Al-Khara'ij<sup>1</sup>, which I have also mentioned in my book Mikyal al-Makarim<sup>2</sup>, and this narration is also found in Al-Najm al-Thaqib.

## **The Thirty-Eighth Duty: To renew the covenant (ahd) and pledge of allegiance (bay'ah) with Imam al-Zaman (may Allah hasten his noble reappearance) every day, or at every possible opportunity**

According to the statement of lexicologists, the meaning of bay'ah is a covenant and an agreement upon a matter. A covenant and pledge with the Imam (peace be upon him) means that a believer verbally affirms and resolves in his heart that he will completely obey the Imam (peace be upon him) in all circumstances and will be ready to assist him whenever he (atfs) reappears.

<sup>1</sup> الخَرَائِجُ وَالصَّوَائِمُ، ص ۷۳

<sup>2</sup> قطب راوندی رحمہ اللہ نے خراج میں روایت کیا: ابو محمد غلبي کے دو بیٹے تھے، ایک نیک راہ پر تھا، دوسرا فسق میں مبتلا تھا۔ انہوں نے امام زمانہ علیہ السلام کی طرف سے حج کی رقم دی، مگر اس میں سے کچھ اس فاسق بیٹے کو دے دیا۔ واپسی پر اس نے بیان کیا: میں عرفات میں تھا، ایک خوبصورت نوجوان، جو گندمی رنگ کا اور دونوں والا تھا، دعا اور مناجات میں مصروف تھا۔ لوگوں کے جانے کے بعد اس نے مجھ سے کہا: اے شیخ! کیا تمہیں شرم نہیں آتی؟ تمہیں حج کی ذمہ داری دی گئی اور تم نے اس مال میں سے شرابی فاسق کو دے دیا! عنقریب تمہاری آنکھ جاتی رہے گی۔ اس نے میری آنکھ کی طرف اشارہ کیا، اور چالیس دن کے اندر میری آنکھ میں قرحہ (پھوڑا) نکل آیا اور پینائی جاتی رہی۔ (کلیال المکارم، ج ۲، ص ۲۱۵ الخَرَائِجُ، ص ۷۳ النجم الثاقب، ج ۲، ص ۷۳، الباب العاشر)

As for placing one's hand in the hand of another person and presenting it as a pledge to the Imam (peace be upon him), this is a misguided innovation (bid'ah). It is not mentioned in the Qur'an, nor is there any proof for it in narrations. It is true that in the pre-Islamic era (Jahiliyyah) and among the Arabs, it was a known custom to shake hands to express the pledge, and some narrations prove that the Messenger of Allah (peace be upon him and his progeny) shook hands with men on the occasion of taking the pledge. Then, the Prophet (peace be upon him and his progeny) placed his blessed hand in water and commanded the women to place their hands in that water so that their pledge would be expressed.

However, such narrations cannot serve as proof that this action is permissible in every era, especially during the occultation.

Rather, some narrations indicate that when it is not possible to pledge allegiance directly to the Imam or Prophet (peace be upon them), verbal affirmation and heartfelt resolve are sufficient and necessary.

Further clarification of this is found in the narration from Imam Muhammad al-Baqir (peace be upon him), mentioned in Tafsir al-Burhan:

It is narrated from Imam Muhammad al-Baqir (peace be upon him) that:

إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَعْدَ أَنْ نَصَبَ الْأَمِيرَ خَلِيفَةً لَهُ، أَوْضَحَ جُبْلَةً مِنْ فُضَائِلِهِ، ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَيْفٍ وَاحِدَةٍ، وَأَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَخَذَ مِنْ أَلْسِنَتِكُمْ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِيِّ بِأَمْرَةِ الْمُؤْمِنِينَ، وَمَنْ جَاءَ بَعْدَهُ مِنَ الْأَيْتَةِ مِنِّي وَمِنْهُ، عَلَى مَا أَعْلَمْتُمْ، أَنْ ذُرِّيَّتِي مِنْ صُلْبِهِ - فَقُولُوا بِأَجْعَبِكُمْ: إِنَّا سَامِعُونَ، مُطِيعُونَ، رَاضُونَ، مُنْقَادُونَ، لِمَا بَلَغَتْ مِنْ أَمْرِ رَبِّنَا وَرَبِّكَ فِي أَمْرِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَأَمْرٍ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَيْتَةِ -<sup>1</sup>

<sup>1</sup> البرهان: 1- 332.

After appointing Amir al-Mu'minin (peace be upon him) as his successor, the Messenger of Allah (peace be upon him and his progeny) described his virtues and said: "O people! Your number is so large that you cannot all shake my hand. Therefore, Allah the Exalted has commanded me to take from you all a verbal affirmation (iqrar) that you accept the guardianship (wilayah) of Ali (peace be upon him) and obey the Imamate of the Imams (peace be upon them) who will come from his progeny. "So all of you say: 'We hear, we obey, we are pleased and compliant with that which our Lord and your Lord has conveyed to us from Him, concerning Ali Amir al-Mu'minin (peace be upon him) and the Imams (peace be upon them) from his progeny.'

Now, if it were permissible to take the pledge (bay'ah) for the Imam (peace be upon him) by placing a hand in the hand of someone else, then the Messenger of Allah (peace be upon him and his progeny) would have commanded senior Companions such as Salman (may Allah be pleased with him), Abu Dharr (may Allah be pleased with him), etc. to do so. But this was not done, which proves that this pledge is specifically and directly tied to the Prophet (peace be upon him and his progeny) or the Imam (peace be upon him) himself, like Jihad, which is specific to the time of the Imam's (ARFS) reappearance.

Furthermore, no reliable narration or book mentions that during the time of the Imams (peace be upon them), any Shia ever took a pledge by placing a hand in the hand of a Companion or narrator as a deputy for the Imam (peace be upon him).

## The Thirty-Ninth Duty: To visit the graves of the pure Imams (peace be upon them) as a deputy for Imam al-Zaman (may Allah hasten his noble reappearance)

Some jurists, such as the Muhaddith al-Hurr al-Amili (may Allah have mercy on him), have said: It is recommended (mustahabb) to visit the graves of the pure Imams (peace be upon them) as a deputy for Imam al-Zaman (may Allah hasten his noble reappearance).<sup>1</sup>

## The Fortieth Duty: To scrutinize the false claimant during the occultation of Imam al-Zaman (may Allah hasten his noble reappearance)

Al-Mufaddal bin Umar narrates:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَانِ، إِحْدَاهُمَا يَرْجِعُ مِنْهَا إِلَى أَهْلِيهِ، وَالْأُخْرَى يُقَالُ: هَلَكَ فِي أُمِّي وَادِ سَلَكَ؟! قُلْتُ: كَيْفَ نَصَنَعُ إِذَا كَانَ كَذَلِكَ؟! قَالَ: إِذَا ادَّعَاهَا مُدَّعٍ، فَاسْأَلُوهُ عَنِ أَشْيَاءٍ يُجِيبُ فِيهَا مِثْلَهُ.<sup>2</sup>

<sup>1</sup> داود صری کہتے ہیں:

قُلْتُ لَهُ: يَعْني أَمَا النَّسْنِ الْعَسْكَرِيَّ عَلَيْهِ السَّلَامُ، بِنِي زُهَيْتِ أَمَاكَ وَجَعَلْتُ ذَلِكَ لَكَ، فَقَالَ: لَكَ بِذَلِكَ مِنَ اللَّهِ ثَوَابٌ وَأَجْرٌ عَظِيمٌ وَمِنَّا الصَّحَابَةُ. میں نے امام حسن عسکری علیہ السلام سے عرض کیا: میں نے آپ علیہ السلام کے والد ماجد کی زیارت کی اور اس کا ثواب آپ علیہ السلام کے لئے بدیہ کیا۔ آپ علیہ السلام نے فرمایا: تمہیں اس پر اللہ کی طرف سے بڑا ثواب اور اجر حاصل ہو گا، اور ہماری طرف سے تمہیں تحسین و مدح بھی نصیب ہو گی۔

(وسائل الشیعة، ۱۰-۱۲، ۳۶۳)

<sup>2</sup> الکافی: ۱-۳۳۰

I heard Imam Ja'far al-Sadiq (peace be upon him) saying: "For this Master of the Affair, there will be two occultations. After the first occultation, he will return to his family. The second occultation will be such that people will say, 'He has perished, where has he gone?' I submitted: "What should we do when such a time comes?" He (peace be upon him) said: "When anyone makes a claim on his behalf, question him about matters that only a true Imam can answer."

That is, question him about matters beyond the knowledge of ordinary people, such as asking about the child in the womb: is it a boy or a girl, and when will it be born? Similarly, revealing the hidden secrets of hearts which none knows except Allah, and speaking with animals and inanimate objects, and their testimony to the truthfulness and legitimacy of this (claimant), as these matters have manifested many times with the pure Imams (peace be upon them) and are mentioned in detail in books.

## **The Forty-First Duty: To declare as false any claimant of specific deputyship (al-niyabah al-khassah) during the Major Occultation (al-ghaybah al-kubra)**

During the Major Occultation, it is obligatory to declare false anyone who claims specific deputyship on behalf of Imam al-Zaman (may Allah hasten his noble reappearance), as stated in the noble Tawqi' (edict) which is mentioned in reliable books such as Kamal al-Din<sup>1</sup> and Al-Ihtijaj<sup>2</sup>.

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<sup>1</sup> كمال الدين: ٢-٤١٦ ج ٢٣-

<sup>2</sup> الاحتجاج: ٢-٤٨٤-

## The Forty-Second Duty: Not to specify a time for the reappearance of Imam al-Zaman (may Allah hasten his noble reappearance) and to declare false those who set specific times

Imam Ja'far al-Sadiq (peace be upon him) said to Muhammad bin Muslim:

مَنْ وَقَّتَ لَكَ مِنَ النَّاسِ شَيْئًا، فَلَا تَهَابَنَّ أَنْ تُكْذِبَهُ، فَلَسْنَا نُوَقِّتُ لِأَحَدٍ وَقْتًا.<sup>١</sup>

"Do not hesitate to declare false anyone among the people who sets a time for you (i.e., for the reappearance). For we, the Ahl al-Bayt (peace be upon them), do not set a time for anyone."

In a narration, Fudayl bin Yasar says:

سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ): هَلْ لِهَذَا الْأَمْرِ وَقْتٌ؟ فَقَالَ: كَذَبَ الْوَقَّاتُونَ، كَذَبَ الْوَقَّاتُونَ، كَذَبَ الْوَقَّاتُونَ.<sup>٢</sup>

الْوَقَّاتُونَ.<sup>٢</sup>

"I asked Imam Muhammad al-Baqir (peace be upon him): 'Is there a set time for this matter (the reappearance)?' He (peace be upon him) said: 'Those who set times are liars, those who set times are liars, those who set times are liars.' (Imam (peace be upon him) repeated this sentence three times)."

In the book Kamal al-Din, it is narrated from Imam al-Rida (peace be upon him):

<sup>١</sup> الغيبة للشيخ الطوسي: ٢٦٢، وعنه في البحار: ١٠٣/٨٥٢

<sup>٢</sup> الغيبة للشيخ الطوسي: ٢٦٢

وَفِي كَمَالِ الدِّينِ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ آبَائِهِ، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، مَتَى يَخْرُجُ الْقَائِمُ مِنْ ذُرِّيَّتِكَ؟ فَقَالَ: مِثْلُهُ مِثْلُ السَّاعَةِ الَّتِي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ، ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ، لَا تَأْتِيكُمْ إِلَّا ابْغَتْةً<sup>۱</sup>

Imam al-Rida (peace be upon him) said: "My father narrated to me from his father, and he from his forefathers, and they from the Noble Prophet (peace be upon him and his progeny), that he (the Prophet) was asked: 'O Messenger of Allah! When will the Qa'im from your progeny arise?' He (peace be upon him and his progeny) said: 'His example is like that of the Qayamat. None will reveal its appointed time but Allah. It weighs heavily in the heavens and the earth. It will not come upon you except suddenly.'

Numerous narrations have been reported on this subject.

## The Forty-Third Duty: To practice Taqiyyah (dissimulation) towards enemies

The meaning of obligatory Taqiyyah is that a believer refrains from manifesting the truth when he rationally fears harm to his life, wealth, or honor. Therefore, in such a situation, it is permissible to outwardly conform with the people of falsehood, but it is necessary to oppose them inwardly. In Kamal al-Din, it is narrated from Imam al-Rida (peace be upon him):

لَا دِينَ لِمَنْ لَا وَرَعَ لَهُ، وَلَا إِيْمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَعْمَلُكُمْ بِالتَّقِيَّةِ۔

Imam al-Rida (peace be upon him) said: "He who has no piety has no religion, and he who has no Taqiyyah has no faith. The most honorable among you in the sight of Allah is he who practices Taqiyyah the most."

<sup>۱</sup> کمال الدین: ۳/۳۷۳ اور آیت سورہ الاعراف: ۱۸۷ کی ہے۔

قَقِيلَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ، إِلَى مَتَى؟ قَالَ: إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ، وَهُوَ يَوْمُ خُرُوجِ قَائِمِنَا أَهْلِ الْبَيْتِ،

فَمَنْ تَرَكَ التَّقِيَّةَ قَبْلَ خُرُوجِ قَائِمِنَا فَلَيْسَ مِنَّا<sup>1</sup>

It was submitted: "O son of the Messenger! Until when is it obligatory?" He (peace be upon him) said: "Until a known time, and that is the day of the reappearance of our Qa'im from the Ahl al-Bayt (peace be upon them). So, whoever abandons Taqiyyah before that day is not from us."

Numerous narrations have been reported on the obligation of Taqiyyah.

Moreover, the same emphasis is found in a hadith narrated from Amir al-Mu'minin (peace be upon him) in the book Al-Ihtijaj. In that hadith, he (AS) said thrice:

إِيَّاكُمْ وَتَرَكَ التَّقِيَّةَ، فَإِنَّ فِي ذَلِكَ إِذْلَاكَكُمْ وَسَفْكَ دِمَائِكُمْ وَدِمَاءِ الْمُؤْمِنِينَ...

"Beware! Do not abandon Taqiyyah, for in it lies your humiliation and the danger of your blood and the blood of the believers being spilled..."

Al-Shaykh al-Saduq (may Allah have mercy on him) narrated in Al-Khisal with a sound chain from Imam Muhammad al-Baqir (peace be upon him) that: Amir al-Mu'minin (peace be upon him) said:

تَوَامِرِ الدِّينِ بِأَرْبَعَةٍ: بِعَالِمٍ نَاطِقٍ مُسْتَعْبِلٍ لَهُ، وَبِعَيْنٍ لَا يَتَخَلُّ بِفَضْلِهِ عَلَى أَهْلِ دِينِ اللَّهِ، وَبِفَقِيرٍ لَا يَبِيحُ آخِرَتَهُ بِدُنْيَاةٍ، وَبِجَاهِلٍ لَا يَتَكَبَّرُ عَنْ طَلَبِ الْعِلْمِ، فَإِذَا كُنْتُمْ الْعَالِمُ عِلْمَهُ، وَبَخِلَ الْعَيْنِيُّ بِعَالِهِ، وَبَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاةٍ، وَاسْتَكْبَرَ الْجَاهِلُ عَنْ طَلَبِ الْعِلْمِ، رَجَعَتِ الدُّنْيَا إِلَى وَرَائِهَا الْقَهْقَرَى، فَلَا تَغُرُّكُمْ كَثْرَةُ الْمَسَاجِدِ وَأَجْسَادِ الْقَوْمِ مُخْتَلِفَةً<sup>2</sup>

"The religion stands upon four things<sup>2</sup>:

1. A scholar who acts according to his knowledge.

<sup>1</sup> كمال الدين: ۳/۳۷۱-۲

<sup>2</sup> لعيني دين اسلام کے احکام کا قیام ان چاروں (طباقوں) کے وجود پر موقوف ہے۔

2. A wealthy person who is not miserly in spending his wealth on the people of the religion.
3. A poor person who does not sell his Hereafter for the world.
4. And an ignorant person who is not arrogant about acquiring knowledge.

"So when the scholar hides his knowledge, the wealthy person withholds his wealth, the poor person sells his Hereafter for the world, and the ignorant person is arrogant about acquiring knowledge, then the world will revert backwards (i.e., will decline). Therefore, do not be deceived by the abundance of mosques and the presence of large numbers of people."

قِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ، كَيْفَ الْعَيْشُ فِي ذَلِكَ الزَّمَانِ؟ فَقَالَ: خَالِطُوهُمْ بِالْبَرِّانِيَّةِ، وَخَالِفُوهُمْ فِي  
الْبَاطِنِ، لِلْمَرْءِ مَا اكْتَسَبَ وَهُوَ مِمَّنْ أَحَبَّ، وَانْتَظِرُوا مَعَ ذَلِكَ الْفَرَجَ مِنْ اللَّهِ عَزَّ وَجَلَّ<sup>1</sup>

It was submitted: "O Amir al-Mu'minin! How should one live at that time?" He (peace be upon him) said: "Associate with them outwardly, and oppose them inwardly. For every person is what he has earned, and he will be with those whom he loves. And along with that, await relief (farj) from Allah, the Mighty and Majestic."

And there are many narrations on this subject, some of which I have mentioned in my book Mikyal al-Makarim<sup>2</sup>.

<sup>1</sup> الخصال: ٥١٩٤-

<sup>2</sup> ميكال الكارم: ٢-٢٨٣.

## The Forty-Fourth Duty: To make sincere repentance (tawbah) from sins.

Although repenting from sins is obligatory in every era, its importance is immense in this era of occultation, because our sins are the very cause of the occultation of Imam al-Zaman (may Allah hasten his noble reappearance) and its prolongation. Thus, it is reported in Bihar al-Anwar from Amir al-Mu'minin (peace be upon him), and in the noble Tawqif<sup>1</sup> which is narrated in Al-Ihtijaj:

فَمَا يَحْسُبُنَا عَنْهُمْ إِلَّا مَا يَتَّصِلُ بِنَا مِمَّا نَكْرَهُهُ وَلَا نُؤْتِرُهُ مِنْهُمْ -<sup>1</sup>

"Nothing restrains us from them (the believers) except that which reaches us from them which we dislike and do not approve of from them."

### The Meaning of Repentance:

Regret over past sins, a firm resolve to abstain from them in the future, making up missed obligatory acts, fulfilling the rights of people, melting away (through toil and struggle in worship) the flesh that has grown on the body due to sins, and being so engrossed in worship that the pleasure of sin is forgotten.

These six matters are signs of complete repentance, as is narrated from Amir al-Mu'minin (peace be upon him) in several books.

Therefore, be cautious and do not say: 'Even if I repent, others will not, so the Imam's (ATFS) occultation will remain and his reappearance will be delayed.'

I say: Even if the disobedience of everyone is a cause for the Imam's (ATFS) occultation, at the very least, you should not be among them, for fear that

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<sup>1</sup> الاحتجاج: ٣٢٥/٢ وعنه في البحار: ١٤٤/٥٣

your condition might become like that of Harun al-Rashid imprisoning Imam Musa al-Kazim (peace be upon him), Ma'mun confining Imam al-Rida (peace be upon him) in Sarakhs, or Mutawakkil imprisoning Imam Ali al-Naqi (peace be upon him) in Samarra.

## **The Forty-Fifth Duty: To pray for safety ('afiyah) when desiring the reappearance of the Qa'im (may Allah hasten his noble reappearance)**

In Rawdat al-Kafi, it is narrated from Imam Ja'far al-Sadiq (peace be upon him):

إِذَا تَمَنَّى أَحَدُكُمْ الْقَائِمَ (عَلَيْهِ السَّلَامُ) فَلْيَتَمَنَّهْ فِي عَافِيَةٍ، فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا رَحْمَةً، وَيَبْعَثُ الْقَائِمَ  
نَقْبَةً<sup>١</sup>

"When any of you desires the reappearance of the Qa'im (peace be upon him), let him desire it along with safety ('afiyah). For Allah, the Exalted, sent Muhammad (peace be upon him and his progeny) as a mercy, and He will send the Qa'im (peace be upon him) as one who exacts vengeance."

I say: That is, beseech Allah that you witness the reappearance of the Qa'im (peace be upon him) while being steadfast in faith and protected from the misguidances of the end times, so that you do not become a target of his vengeance.

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<sup>١</sup> الكافي: ٨-٢٣٣، ج ٢، ص ٣٠٦

## **The Forty-Sixth Duty: To invite people to love Imam al-Zaman (may Allah hasten his noble reappearance)**

A believer should invite people towards loving Imam al-Zaman (may Allah hasten his noble reappearance) and the blessings and bounties of his sacred existence. He should explain his (ATFS) favors and kindness to the Ummah, and he himself should perform acts that become a means of attracting his love.

## **The Forty-Seventh Duty: Not to let one's heart harden due to the lengthy period of the occultation**

Allah, the Lord of Might, has said in the Noble Qur'an:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ<sup>١</sup>

"Has the time not yet come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient."

In Tafsir al-Burhan, it is narrated that Imam Ja'far al-Sadiq (peace be upon him) said in the commentary of this verse:

<sup>١</sup> سورة الحديد: ١٦

تَزَكَّتْ هَذِهِ الْآيَةُ: (وَلَا تَتَّكِبُوا كَالَّذِينَ أُوتُوا الْكِتَابَ... وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ) فِي أَهْلِ زَمَانِ الْغَيْبَةِ، ثُمَّ قَالَ (عَلَيْهِ السَّلَامُ): اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا<sup>1</sup>

"This verse was revealed concerning the people of the era of occultation." Then he (AS) said: "Know that Allah will revive the earth after its death."

Imam Muhammad al-Baqir (peace be upon him) further clarified:

فِي مَعْنَى مَوْتِ الْأَرْضِ: كُفْرُ أَهْلِهَا، وَالْكَافِرُ مَيِّتٌ، يُحْيِيهَا اللَّهُ بِالْقَائِمِ (عَلَيْهِ السَّلَامُ)، فَيَعْدِلُ فِيهَا، فَيُحْيِي الْأَرْضَ وَيُحْيِي أَهْلَهَا بَعْدَ مَوْتِهِمْ<sup>2</sup>

"The earth's death means that its inhabitants fall into disbelief (kufr); and a disbeliever is dead. Allah, the Exalted, will revive the earth through the Qa'im (peace be upon him). He (ATFS) will establish justice, granting life to the earth and its dead inhabitants."

It is authentically narrated in Kamal al-Din that Amir al-Mu'minin Ali (peace be upon him) said:

لِلْقَائِمِ مِثْلًا غَيْبَةً أَمَدُهَا طَوِيلٌ، كَأَنِّي بِالشَّيْعَةِ يَجُولُونَ جَوْلَانَ النَّعَمِ فِي غَيْبَتِهِ، يَطْلُبُونَ الْمَرْعَى فَلَا يَجِدُونَهُ، أَلَا فَمَنْ ثَبَّتَ مِنْهُمْ عَلَى دِينِهِ، وَلَمْ يَقْسُ قَلْبُهُ لِطَوْلِ أَمَدِ غَيْبَةِ إِمَامِهِ، فَهُوَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ<sup>3</sup>

"Our Qa'im will have a long occultation. It is as if I see the Shia wandering like sheep, seeking pasture here and there, but finding nothing. Beware! He who remains steadfast upon his religion, and

<sup>1</sup> البرهان: 3/291 ح 1

<sup>2</sup> البرهان: 3/291 ح 2

<sup>3</sup> كمال الدين: 1/303 ح 13

whose heart does not harden due to the lengthy period of the Imam's occultation, will be with me in my station on the Day of Resurrection."

## **Causes of the heart's softness and hardness, and emphasis on their remedies**

I say: O believers! O those who await the Imam (ATFS) of your time! Glad tidings to your hearts, and coolness to your eyes, from this great good news which is the greatest of all good news. And strive so that your hearts remain soft and free from hardness during the era of the occultation of Imam al-Zaman (may Allah hasten his noble reappearance).

If you say, 'The softness and hardness of the heart are not within our control,' I would say: Yes, you are correct, but their causes and prerequisites are within your control. That is, you can perform actions that purify and soften your hearts, and you can also perform actions that harden them. Therefore, if you fear the hardness of the heart, then avoid the matters that cause it, and firmly hold onto those acts that soften the heart.

As mentioned under the aforementioned verse in Majma' al-Bayan from the statement of the infallible (peace be upon him):

فَعَلَّظَتْ قُلُوبَهُمْ وَرَأَى حُشُوعَهَا وَمَرِنُوا عَلَى الْمَعَاصِي<sup>1</sup> -

"So their hearts hardened, humility vanished, and they persisted in sins."

Also, it is narrated from Imam Muhammad al-Baqir (peace be upon him):

إِنَّ اللَّهَ تَعَالَى لَا يُعَاقِبُ عَلَى ذَنْبٍ كَمَا يُعَاقِبُ عَلَى قِسْوَةِ الْقَلْبِ -

<sup>1</sup> مجمع البيان: ۹-۲۳۸ -

"Verily, Allah, the Exalted, does not punish for any sin as severely as He punishes for the hardness of the heart."

Now, I will point out here some of the matters I have found in the books of Hadith, mentioning them for my own self and for my religious brothers. I seek success from Allah, the Exalted.

### **Matters that soften and purify the heart:**

1. Attending gatherings (majalis) for the remembrance of Imam al-Zaman (may Allah hasten his noble reappearance); listening to his (ATFS) virtues, attributes, and stations; and participating in assemblies of admonition containing the counsels of the Ahl al-Bayt (peace be upon them). Also, reflecting and pondering during the recitation of the Noble Qur'an.
2. Keeping the company of divine scholars ('ulama rabbaniyyun) and the righteous; sitting in the gatherings of those whose sight reminds one of God and whose words and actions turn one towards the Hereafter and create an inclination for good deeds.
3. Visiting graves.
4. Remembering death frequently.
5. Placing a hand of kindness on the heads of orphans; loving them and treating them with good conduct.

### **Causes of the Heart's Hardness:**

And among the matters that harden the heart are the following:

1. Abandoning the remembrance of Allah, the Exalted.
2. Consuming forbidden (haram) food.
3. Keeping the company of worldly people and meeting with them excessively.
4. Eating after being full.
5. Excessive loud laughter.
6. Thinking excessively about food and drink.

7. Occupying oneself with useless talk that yields no benefit in the Hereafter.
8. Having long hopes (for worldly life).
9. Not performing prayers at their earliest prescribed time.
10. Associating with sinners and the wicked (fasiqun).
11. Listening to speech that is useless from the perspective of the Hereafter.
12. Going hunting merely for sport and amusement.
13. Seeking leadership and positions in worldly affairs.
14. Going to lowly and vile places.
15. Excessive socializing with women.
16. Abundance of worldly wealth.
17. Abandoning repentance (tawbah).
18. Listening to music.
19. Drinking intoxicants and every forbidden thing.
20. Not attending the gatherings of the people of knowledge.

That is, not participating in those assemblies where topics are discussed that soften hearts and purify them, such as religious rulings, narrations, the counsels of the pure Imams (peace be upon them), the circumstances of Imam al-Zaman (may Allah hasten his noble reappearance), and the verses of the Qur'an especially when the speaker is one whose actions correspond with his words. For at that time, his speech has a profound effect on the hearts of the listeners.

Thus, Imam Ali al-Rida (peace be upon him) said:

مَنْ جَلَسَ مَجْلِسًا يُحْيِي فِيهِ أَمْرَنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ<sup>١</sup>

"Whosoever sits in a gathering where our cause (the religion) is revived, his heart will not be dead on the Day when all hearts are dead."

<sup>١</sup> أمالي الصدوق: ٦٨-١ المجلس ١٤٧ ح ٣، وعن أبي الجار: ٣٣-١٢٤٨.



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## Summary

Make your hearts soft and guard against the hardness of the heart; for if the heart becomes hard, admonition has no effect upon it, and man becomes deprived of the mercy of Allah, the Exalted.

### **The Forty-Eighth Duty: Consensus and unity regarding supporting Imam al-Zaman (may Allah hasten his noble reappearance)**

It is necessary for the hearts of the believers to be united and in harmony with one another, and to pledge loyalty (ahd) for the support of Imam al-Zaman (peace be upon him) and for fidelity to his covenant. Regarding this, it was stated in the noble Tawqi' (edict) issued from his Eminence al-Hujjah (may Allah hasten his noble reappearance) to al-Shaykh al-Mufid (may Allah have mercy on him) and narrated by the great religious scholar, al-Shaykh Ahmad ibn Abi Talib al-Tabarsi (may Allah have mercy on him) in the book Al-Ihtijaj:

وَلَوْ أَنَّ أَشْيَاعَنَا وَقَفَّهُمُ اللَّهُ لَطَاعَتِهِ عَلَى اجْتِمَاعٍ مِنَ الْقُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ عَلَيْهِمْ لَمَا تَأَخَّرَ عَنْهُمْ  
الْيُسْنُ بِلِقَائِنَا، وَكَتَعَجَّلَتْ لَهُمُ السَّعَادَةُ بِمُشَاهَدَتِنَا.<sup>1</sup>

"If our followers were to unite their hearts for fidelity to our covenant, with obedience to Allah the Exalted, the felicity of meeting us would not be delayed for them, and they would soon attain the good fortune of our visitation."

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<sup>1</sup> الاحتجاج: ٢/٣٢٥.

## The Forty-Ninth Duty: To diligently fulfill financial obligations.

The timely fulfillment of financial rights such as Zakat, Khums, and the Imam's (ATFS) share is essential, and although this is obligatory in every era, it has particular importance during the era of occultation. In the very same noble Tawqi', Imam al-Zaman (may Allah hasten his noble reappearance) instructed:

وَدَحْنُ نَعْمَدُ الْيَتِيكَ... إِنَّهُ مَنْ اتَّقَى رَبَّهُ مِنْ إِخْوَانِكَ فِي الدِّينِ وَأَخْرَجَ وَمَا عَلَيْهِ إِلَى مُسْتَحِقِّهِ كَانَ آمِنًا  
مِنَ الْفِتْنَةِ الْمُبْطَلَةِ وَمَخْنِهَا الْمُبْطَلَةِ الْمُضَلَّةِ، وَمَنْ بَخِلَ مِنْهُمْ بِمَا أَعَارَكَ اللَّهُ مِنْ نِعْمَتِهِ عَلَى مَنْ  
أَمْرَهُ بِصِلَتِهِ، فَإِنَّهُ يُكُونُ خَاسِرًا أَبَدًا لِأَوْلَادِهِ وَأَخْرَجَتْهُ -<sup>1</sup>

"And we enjoy you... Whoever among your religious brothers fears Allah and delivers what is obligatory upon him to the one who deserves it, he will be protected from tribulations and misguided trials. And whoever acts miserly and does not deliver the bounty Allah has given him to those whom he has been commanded to deliver it to, he will be a loser in this world and the Hereafter."

### Note

It is necessary to know that among the financial rights is also the duty that every person, once a year, presents some wealth as a gift (hadiyyah) in the service of Imam al-Zaman (may Allah hasten his noble reappearance). This is a separate, established practice apart from the obligatory Khums of the Imam; because Khums has specific conditions and expenditures, whereas this act, i.e., giving a gift, is general. Whether the giver is poor or rich, it is incumbent upon him in all circumstances to present something

<sup>1</sup> الاحتجاج: ٢/٣٢٥-٣

annually for Imam al-Zaman (may Allah hasten his noble reappearance), expressing his love and allegiance.

The narration from Imam Ja'far al-Sadiq (peace be upon him) through al-Mufaddal ibn Umar (reported in Bihar al-Anwar and al-Burhan) states: Al-Mufaddal ibn Umar says:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَوْمًا وَمَعِيَ شَيْءٌ، فَوَضَعْتُهُ بَيْنَ يَدَيْهِ، فَقَالَ: مَا هَذَا؟

One day, I was present in the service of Imam Ja'far al-Sadiq (peace be upon him). I had some wealth with me, and I placed it before him.

فَقُلْتُ: هَذِهِ صِلَةٌ مَوَالِيكَ وَعَبِيدِكَ.

I submitted: 'This is a gift (tuhfah) from your loyal followers and servants (mawali).'

فَقَالَ لِي: يَا مَفْضَلُ، إِنِّي لَا أَتَقَبَّلُ ذَلِكَ وَمَا أَتَقَبَّلُ مِنْ حَاجَةٍ بِي إِلَيْهِ، وَمَا أَتَقَبَّلُهُ إِلَّا لِيَبْرُكُوا بِهِ.

The Imam (peace be upon him) said: 'O Mufaddal! I do not accept this wealth because I have a need for it, but I accept it so that the givers may attain purification through it.'

ثُمَّ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَنْ مَضَتْ لَهُ سَنَةٌ وَلَمْ يَصِلْنَا مِنْ مَالِهِ، قَلَّ أَوْ كَثُرَ، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ

الْقِيَامَةِ، إِلَّا أَنْ يَغْفِرَ اللَّهُ عَنْهُ.

Then he (peace be upon him) said: 'I heard my father (Imam al-Baqir, peace be upon him) saying: "He for whom a year passes without him sending us something from his wealth, be it little or much, Allah, the Exalted, will not look upon him with mercy on the Day of Resurrection—unless Allah Himself forgives him."

Then he (peace be upon him) recited the noble verse:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ<sup>۱</sup>

'Never will you attain the good (reward) until you spend [in the way of Allah] from that which you love...'

Second Narration: On another occasion, regarding the verse, Imam Ja'far al-Sadiq (peace be upon him) said:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ...

"Those who join that which Allah has commanded to be joined..."

Then he (peace be upon him) said:

هُوَ صِلَةٌ الْإِمَامِ فِي كُلِّ سَنَةٍ مِمَّا قَلَّ أَوْ كَثُرَ.

"This refers to the annual financial gift for the Imam (peace be upon him), be it little or much."

Then he said:

وَمَا أُرِيدُ بِذَلِكَ إِلَّا تَزْكِيَتَكُمْ<sup>۲</sup>.

"I desire all this for your purification."

Third Narration: Imam Ja'far al-Sadiq (peace be upon him) said:

لَا تَدْعُوا صِلَةَ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ أَمْوَالِكُمْ.

Do not abandon maintaining ties (silah) with the Progeny of Muhammad (peace be upon them) through your wealth.

مَنْ كَانَ غَنِيًّا فَعَلَى قَدْرِ غِنَاةِهِ، وَمَنْ كَانَ فَقِيرًا فَعَلَى قَدْرِ فَقْرِهِ.

Let the rich give according to his capacity, and the poor also give according to his capacity.

<sup>۱</sup> روایت کا ماخذ البخار: ۲۱۶/۹۶۔ البرہان: ۱/۲۹۷۔ اور آیت کا نشان آل عمران: ۹۲ ہے۔

<sup>۲</sup> روایت کا ماخذ البخار: ۲۱۶/۹۶۔ البرہان: ۱/۲۹۷۔ اور آیت کا نشان رعد: ۲۱ ہے۔

وَمَنْ أَرَادَ أَنْ يَقْضِيَ اللَّهُ الْحَوَائِجَ إِلَيْهِ، فَلْيَصِلْ آلَ مُحَمَّدٍ وَشِيعَتَهُمْ بِأَحْوَجِ مَا يَكُونُ إِلَيْهِ مِنْ مَالِهِ-<sup>1</sup>

And whoever desires that Allah fulfill his needs, let him give from his wealth to the Progeny of Muhammad (peace be upon them) and their Shia at the time of their greatest need.

Fourth Narration: As reported in the book al-Faqih: Imam Ja'far al-Sadiq (peace be upon him) said:

دُرْهَمٌ يُوصَلُ بِهِ الْإِمَامَ أَفْضَلُ مِنْ أَلْفِ أَلْفٍ دِرْهَمٍ فِي غَيْرِهِ فِي سَبِيلِ اللَّهِ-<sup>2</sup>

"A dirham that reaches the Imam is superior to one thousand dirhams (i.e., one million) spent in the way of Allah."

I say: I saw in a dream a noble personality saying:

الْمَوْءُونُ الَّذِي يُخْرِجُ شَيْئاً مِنْ مَالِهِ صِلَةً لِلْإِمَامِ فِي زَمَانِ غَيْبَتِهِ ثَوَابُهُ أَلْفَ مَرَّةٍ وَمَرَّةٍ وَمَنْ يَقْدِمُهُ إِلَى الْإِمَامِ فِي زَمَانِ ظُهُورِهِ وَحُضُورِهِ-

"The reward of a believer who gives something as a gift to the Imam (peace be upon him) during the era of occultation is a thousand times greater than what one gives in the era of the Imam's reappearance."

A narration in the fifty-first duty will be mentioned, which supports this dream.

It is no secret that in this era, while our Imam (peace be upon him) is behind the veil of occultation, the wealth presented to his service by a believer should be spent in a manner that would earn his (ATFS) pleasure. For example: Such wealth should be spent on printing books related to the Imam (peace be upon him), or on holding assemblies and gatherings where his virtues and character are mentioned, or it should be presented

<sup>1</sup> البحار: ٢١٦/٩٦

<sup>2</sup> الفقيه: ٤٢/٣

as a gift to his lovers. Similarly, it is better to spend this wealth by prioritizing the most important matters. And Allah knows best.

Another important financial right: Maintaining ties of kinship (Silah Rahem): This encompasses keeping good relations with relatives, helping one's neighbor, even lending them household necessities such as utensils, lamps, etc., or gifting them inexpensive items if they are in need, such as salt, spices, and the like.

## The Fiftieth Duty: Murabatah (Guarding the Frontiers)

Know that Murabatah is of two types:

The First Type: This is what the jurists have mentioned in the book of Jihad. It means that a believer resides in the frontier regions (thughur), tying his mount near the disbelievers, so that if the disbelievers intend to attack the Muslims, he can warn them or defend against their attack. This act, whether in the time of the Imam's (ATFS) presence or the era of occultation, is considered a strongly recommended (mustahabb mu'akkad) act, as mentioned by the eminent scholar (may his soul be sanctified) in Al-Irshad, and by "Shaheed e Thani" (the Second Martyr, may his soul be sanctified) in Al-Rawdah.

It is narrated from the Messenger of Allah (peace be upon him and his progeny):

كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الْمُرَابِطَ فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يُنْمَوُ لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَأْمَنُ مِنْ فَتْنَانِ الْقَبْرِ<sup>١</sup>

"The deeds of every deceased person are sealed, except for the one who is a guard (murabit) in the way of Allah. His deeds continue to increase

<sup>١</sup> المنتهى: ٢/٩٠٢-

until the Day of Resurrection, and he is protected from the trial of the grave."

Another hadith, narrated in Al-Jawahir with reference to Al-Muntaha, states:

رَبَاطُ الْخَيْلِ لَيْلَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ<sup>1</sup>

"Spending one night guarding a horse in the way of Allah is better than a month of fasting and praying at night."

For the first type of Murabatah (guarding the frontiers), there are two conditions:

1. Residing in the frontier region: This residence is for the purpose of protecting the Islamic lands and the law (Shari'ah) of the Best of Creation (peace be upon him and his progeny) from the attacks and transgressions of the enemies. For this reason, the scholars have stated that if a person cannot personally reside in that place, it is obligatory for him to appoint someone else in his stead.
2. Duration of residence: As mentioned in Al-Irshad and other books, the minimum period for Murabatah is three days, and the maximum is forty days. If someone resides for longer than this period, he will be counted among the Mujahideen (those who struggle) and will receive the reward of one who wages Jihad in the way of Allah.

The Second Type: Murabatah for Awaiting the Reappearance of the Imam (peace be upon him).

This is the Murabatah in which a believer keeps his horse and weapons prepared for assisting the Imam (peace be upon him) at the time of his reappearance. This Murabatah is not dependent on a specific time or place; rather, it is permanent and constant. Regarding its virtue, it is

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<sup>1</sup> جواهر الكلام مجلد الحج والجهاد ص ۵۵۵. دا لنتهي: ۹۰۲

narrated in Rawdat al-Kafi from Abu Abdullah al-Ju'fi (may Allah be pleased with him) that he said:

قَالَ لِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: كَيْفَ الرِّبَاطِ عِنْدَكُمْ؟ قُلْتُ: أَرْبَعُونَ. فَقَالَ: لَكِنَّ رِبَاطَنَا رِبَاطَ الدَّهْرِ، وَمَنْ رَبَطَ فِينَا دَابَّةً كَانَ لَهُ وَرْثُهَا وَوَرْدُنُهَا مَا كَانَتْ عِنْدَهُ، وَمَنْ رَبَطَ فِينَا سِلَاحًا كَانَ لَهُ وَرْثُهُ مَا كَانَ عِنْدَهُ، لَا تَجْرَعُوا مِنْ مَرَّةٍ وَلَا مِنْ مَرَّتَيْنِ وَلَا مِنْ ثَلَاثٍ وَلَا مِنْ أَرْبَعٍ، فَإِنَّمَا مَشَلْنَا وَمَشَلَّكُمْ مِثْلُ نَبِيِّ كَانَ فِي بَنِي إِسْرَائِيلَ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ اذْمُقْ قَوْمَكَ إِلَى الْقِتَالِ فَإِنِّي سَأَنْصُرُكَ، فَجَبَعَهُمْ مِنْ رُعُوسِ الْجِبَالِ وَمِنْ غَيْرِ ذَلِكَ، ثُمَّ تَوَجَّهَ بِهِمْ فَمَا خَرَبُوا بِسَيْفٍ وَلَا طَعَنُوا بِرُمْحٍ حَتَّى انْتَهَوْا، ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ اذْمُقْ قَوْمَكَ إِلَى الْقِتَالِ فَإِنِّي سَأَنْصُرُكَ، فَدَعَا قَقَالُوا: وَعَدَّتْنَا النَّصْرَ فَمَا نَصَرْنَا، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: إِمَّا أَنْ يَخْتَارُوا الْقِتَالَ أَوْ النَّارَ، فَقَالَ: يَا رَبِّ، الْقِتَالُ أَحَبُّ إِلَيَّ مِنَ النَّارِ، فَدَعَاهُمْ فَأَجَابَهُ مِنْهُمْ ثَلَاثِيئَةً وَثَلَاثَةَ عَشَرَ، عِدَّةُ أَهْلِ بَدْرٍ، فَتَوَجَّهَ بِهِمْ، فَمَا خَرَبُوا بِسَيْفٍ وَلَا طَعَنُوا بِرُمْحٍ حَتَّى فَتَحَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ<sup>1</sup>

Abu Ja'far Muhammad ibn Ali al-Baqir (peace be upon him) asked me: "For how many days is Murabatah observed in your region?" I submitted: "Forty days."

He (peace be upon him) said: "But our Murabatah is perpetual. Whoever keeps his mount prepared for us, the Ahl al-Bayt (peace be upon them), he will have a reward equal to its (mount) weight and double its weight, for as long as it remains with him. And whoever keeps weapons ready for us, the Ahl al-Bayt (peace be upon them), he will also have this reward for as long as it remains with him."

Then he (peace be upon him) said: "Do not despair, not once, not twice, not three, and not four times.

<sup>1</sup> روضة الكافي: ص ٣٨١ وكمال الكلام ج ٢ ص ٢٢٣ و٢٢٤ -٠

Our and your example is like that of a Prophet (peace be upon him) among the Children of Israel, whom Allah, the Exalted, commanded to call his people to fight, and gave glad tidings of victory. He called the people, they gathered, but they retreated without fighting. Then they were commanded again, they called again, but the situation remained the same. Then Allah, the Exalted, said: 'Either fight, or the fire (i.e., Hell).' So, the Prophet (peace be upon him) submitted: 'O Lord! Fighting is more beloved to me than the fire.'

So, he called, and three hundred and thirteen individuals, equivalent to the companions of Badr, answered the call and set out, and Allah granted them victory, even though they neither struck with a sword nor threw a spear."

In explaining the statement "Our Murabatah is perpetual (Ribat al-Dahr)," Allamah Majlisi (may his soul be sanctified) said:

That is, it is obligatory upon the Shia to bind themselves in obedience to the rightful Imam (peace be upon him) and in awaiting his reappearance, and to remain ready at all times to assist him.

Furthermore, regarding the statement "He will have a reward equal to its weight...," he (Allama Majlisi) said:

This means that the person daily becomes deserving of a reward equivalent to the charity (sadaqah) of double the weight of that mount in gold and silver... or that he receives double the reward. And Allah knows best.

Other narrations have also been reported on this subject, which I have mentioned at the end of the second part of my book Mikyal al-Makarim<sup>1</sup>.

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<sup>1</sup>مكيال الكارم: ج ٢- ص ٣٢٣ و ٣٢٤- روضة الكافية: ص ٣٨١- صفحة ٣٢٣ و ٣٢٤.

## The Fifty-First (51<sup>st</sup>) Duty

This is to pay special attention to adopting noble qualities, choosing virtuous character, fulfilling acts of obedience and prescribed worship, and avoiding those sins and transgressions from which the sacred Law (Shari'ah) has prohibited. For observing these matters during the era of the Imam's (ATFS) occultation is far more difficult than during the era of his reappearance. This is because tribulations have greatly increased, and those who spread misguidance the atheists and those who cast doubt among the believers have become numerous. In relation to this, a noble prophetic hadith states that the Messenger of Allah (peace be upon him and his progeny) said to Amir al-Mu'minin Ali (peace be upon him):

يَا عَلِيُّ، وَاعْلَمْ أَنَّ أَعْجَبَ النَّاسِ إِيَّانَا وَأَعْظَمَهُمُ يَقِينَانَا قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ، لَمْ يُدْرِكُوا  
النَّبِيَّ ﷺ وَحُجِبَ عَنْهُمْ، فَأَمَنُوا بِسَوَادٍ عَلَى بَيَاضٍ<sup>1</sup>

"O Ali! Know that the people with the most astonishing faith and the highest degree of certitude will be those who live in the end times. They will not have seen the Prophet (peace be upon him and his progeny), and he will be veiled from them, yet they will believe in black writing on white paper (i.e., the Qur'an and hadith)."

In Bihar al-Anwar, it is narrated from Imam al-Sadiq (peace be upon him) that he (AS) said:

مَنْ سَرَّاهُ أَنْ يَكُونَ مِنْ أَصْحَابِ الْقَائِمِ فَلْيَنْتَظِرْ، وَلْيَعْمَلْ بِالنُّورِ وَمَحَاسِنِ الْأَخْلَاقِ وَهُوَ مُنْتَظَرٌ، فَإِنْ  
مَاتَ وَقَامَ الْقَائِمُ بَعْدَهُ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِ مَنْ أَدْرَكَهُ<sup>2</sup>

"Whoever wishes to be among the companions of the Qa'im (peace be upon him) must be a Muntazir (one who awaits), adopt piety, and live with good character while he is in a state of awaiting. So, if he dies in

<sup>1</sup>كمال الدين: ج 1- ص 288- ح 8.

<sup>2</sup>البحار: 13052

this state and the Qa'im (peace be upon him) arises after him, he will be given the same reward as the one who will be with the Qa'im (peace be upon him) at the time of his reappearance."

Furthermore, in Al-Kafi, it is narrated from Imam al-Sadiq (peace be upon him) that he (AS) said:

وَمَنْ صَلَّى مِنْكُمْ صَلَاةً فَرِيضَةً وَحَدَاةً مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَاتَّهَمَهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ حَسْبًا وَعِشْرِينَ صَلَاةً فَرِيضَةً وَحَدَايَةً، وَمَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً لِيُوقِتَهَا فَاتَّهَمَهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ، وَمَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا عِشْرِينَ حَسَنَةً، وَيُضَاعِفُ اللَّهُ عَزَّ وَجَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَدَانَ بِالتَّقِيَّةِ عَلَى دِينِهِ وَإِمَامِهِ وَنَفْسِهِ وَأَمْسَكَ مِنْ لِسَانِهِ أَضْعَافًا مُضَاعَفَةً، إِنَّ اللَّهَ عَزَّ وَجَلَّ كَرِيمٌ<sup>1</sup>

"Whoever among you performs an obligatory prayer on time, completely, while hiding from his enemy in seclusion, Allah, the Mighty and Majestic, records for him the reward of twenty-five obligatory prayers. And whoever among you performs a recommended (nafilah) prayer on time and completes it, Allah, the Exalted, records for him the reward of ten nafilah prayers. And whoever among you does a good deed, Allah, the Mighty and Majestic, records for him twenty good deeds. Moreover, Allah, the Exalted, multiplies the good deeds of a believer when he perfects his deeds, practices Taqiyyah to protect his religion, his Imam (AS), and his life, and controls his tongue by many times. Verily, Allah, the Exalted is Most Generous."

Allah, the Highest, says in the Noble Qur'an:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ -<sup>2</sup>

<sup>1</sup> الكافي: 1/333

<sup>2</sup> الأنعام: 108

"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge."

If someone says, 'In this era when our Imam (peace be upon him) is in occultation, how do we protect him through Taqiyyah?'

The answer is that most of the time, Taqiyyah is not observed where it should be. Consequently, insulting speech about the Imam (peace be upon him) occurs in front of enemies, they utter inappropriate words, and repeating these words becomes possible for them, which leads to a lack of protection for the Imam (peace be upon him). Therefore, abandoning Taqiyyah is, in reality, equivalent to not protecting his (AS) sanctity. Just as Allah, the Exalted, commanded in the Qur'an not to insult the enemies' objects of worship, lest they insult Allah, the Exalted. Numerous narrations have been reported on this subject.

## The Fifty-Second (52<sup>nd</sup>) Duty

This is to recite the Supplication of Lamentation (Du'a al-Nudbah), which is related to Imam al-Zaman (may Allah hasten his noble reappearance). This act is to be performed on Fridays, the days of Eid al-Ghadir, Eid al-Fitr, and Eid al-Adha, with attention, humility, and weeping, as mentioned in Zad al-Ma'ad.

## The Fifty-Third (53<sup>rd</sup>) Duty

This is to consider oneself, during the days of Friday which are specifically associated with the Imam (peace be upon him) as his guest, and to recite for his visitation (ziyarah) the words mentioned by Sayyid Ibn Tawus (may his soul be sanctified) in his book Jamal al-Ushbu':

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ، السَّلَامُ عَلَيْكَ يَا عَيْنَ اللَّهِ فِي خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ الَّذِي يَهْتَدِي بِهِ الْمُهْتَدُونَ وَيُفَرِّجُ بِهِ عَنِ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ أَيُّهَا الْمُهْدَبُ الْخَائِفُ، السَّلَامُ عَلَيْكَ

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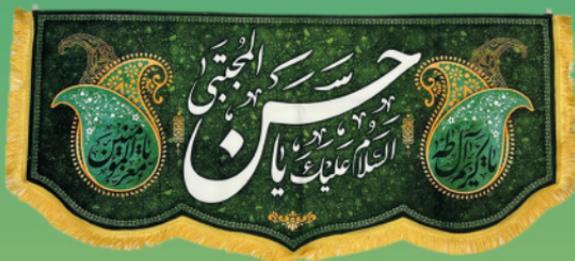
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أَيُّهَا الْوَلِيُّ النَّاصِحُ، السَّلَامُ عَلَيْكَ يَا سَفِينَةَ النَّجَاةِ، السَّلَامُ عَلَيْكَ يَا عَيْنَ الْحَيَاةِ، السَّلَامُ عَلَيْكَ صَلَّى  
 اللَّهُ عَلَيْكَ وَعَلَى آلِ بَيْتِكَ الطَّيِّبِينَ الطَّاهِرِينَ، السَّلَامُ عَلَيْكَ عَجَلًا اللَّهُ لَكَ مَا وَعَدَكَ مِنَ النَّصْرِ  
 وَظُهُورِ الْأَمْرِ، السَّلَامُ عَلَيْكَ يَا مَوْلَايَ، أَنَا مَوْلَاكَ، عَارِفٌ بِأَوْلَاكَ وَآخِرِكَ، أَتَقَرَّبُ إِلَى اللَّهِ تَعَالَى بِكَ  
 وَبِآلِ بَيْتِكَ، وَأَتَنْتِظِرُ ظُهُورَكَ وَظُهُورَ الْحَقِّ عَلَى يَدَيْكَ، وَأَسْأَلُ اللَّهَ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلَ مُحَمَّدٍ،  
 وَأَنْ يَجْعَلَنِي مِنَ الْمُتَنْظِرِينَ لَكَ وَالسَّابِعِينَ وَالنَّاصِرِينَ لَكَ عَلَى أَعْدَائِكَ وَالْمُسْتَشْهِدِينَ بَيْنَ يَدَيْكَ  
 فِي جُمْلَةِ أَوْلِيَائِكَ، يَا مَوْلَايَ يَا صَاحِبَ الرَّمَانِ، صَلَوَاتُ اللَّهِ عَلَيْكَ وَعَلَى آلِ بَيْتِكَ، هَذَا يَوْمُ الْجُمُعَةِ  
 وَهُوَ يَوْمُكَ الْمَسْتُوقُّمْ فِيهِ ظُهُورُكَ وَالْفَرَجُ فِيهِ لِلْمُؤْمِنِينَ عَلَى يَدَيْكَ، وَقَتْلُ الْكَافِرِينَ بِسَيْفِكَ، وَأَنَا يَا  
 مَوْلَايَ فِيهِ ضَيْفُكَ وَجَارُكَ، وَأَنْتَ يَا مَوْلَايَ كَرِيمٌ مِنْ أَوْلَادِ الْكَرَامِ، وَمَأْمُورٌ بِالضِّيَافَةِ وَالْإِجَارَةِ،  
 فَأَضِغْنِي وَأَجِرْنِي، صَلَوَاتُ اللَّهِ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ<sup>1</sup>۔

"Peace be upon you, O Proof of Allah on His earth! Peace be upon you, O Eye of Allah among His creation. Peace be upon you, O Light of Allah by which the guided find their way and the believers attain ease. Peace be upon you, O the Pious and God-fearing. Peace be upon you, O the Guardian and Well-wisher. Peace be upon you, O Ark of Salvation. Peace be upon you, O Fountain of Life. Peace be upon you, blessings be upon you, and upon your pure and good Ahl al-Bayt (peace be upon them). Peace be upon you; may Allah soon bring about for you that victory and matter of reappearance which He has promised. Peace be upon you, O my Master. I am your servant, I acknowledge your beginning and your end; I seek nearness to Allah through you and your Ahl al-Bayt (peace be upon them), and I await your reappearance and the manifestation of truth at your hands. I beseech Allah to send blessings upon Muhammad and the progeny of Muhammad (SAWW), and to place me among those who await you, follow you, assist you, and are martyred against your enemies; to include me among the company of your friends. O my

<sup>1</sup> جمال الاسبوع: ۲۷۔

Master, O the Master of the Age (peace be upon him)! Allah's blessings be upon you and your Ahl al-Bayt (peace be upon them). This is Friday, which is your day; on this day your reappearance is hoped for, ease for the believers through you is anticipated, and the killing of the disbelievers by your sword is desired. I, O my Master, am today your guest and under your protection, and you are generous, from the offspring of the generous, and you are appointed for hospitality and granting sanctuary. So, bestow hospitality upon me and grant me security. Blessings be upon you and upon your pure Ahl al-Bayt (peace be upon them)."

### **The Fifty-Fourth (54<sup>th</sup>) Duty**

This is [to recite the supplication] that is narrated in Kamal al-Din and Jamal al-Uсбу' with reliable and sound chains of transmission from the noble, trustworthy Shaykh, Uthman ibn Sa'id al-Amri (may Allah be pleased with him). He ordered the recitation of this supplication and said that it is obligatory upon the Shia to recite it during the era of occultation.

I say that this venerable Shaykh was the First Deputy during the era of the Minor Occultation, and all his commands were issued on behalf of the Master of the Affair (peace be upon him) may my soul be his ransom. Therefore, whenever the opportunity and attention are available, this supplication must be recited, especially after the Asr prayer on Fridays. As the noble Sayyid Ali ibn Tawus (may his soul be sanctified) said in Jamal al-Uсбу': 'If you are unable to perform the other remembrances after Asr due to some excuse, still do not abandon this supplication at all; for we have recognized its virtue through Allah's special grace. So, rely on it.'

From this statement, it can be understood that this supplication reached Sayyid Ali ibn Tawus (may his soul be sanctified) from his Eminence the Master of the Affair (may Allah hasten his noble reappearance), and this

is not improbable considering the elevated status of the Sayyid. This supplication is as follows:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ وَلَمْ أَعْرِفْ رَسُولَكَ-

اللَّهُمَّ عَرِّفْنِي رَسُولَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ-

اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي-

اللَّهُمَّ لَا تُبَشِّرْنِي مَيِّتَةً جَاهِلِيَّةً، وَلَا تُزِعْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي-

اللَّهُمَّ فَكَمَا هَدَيْتَنِي بِوِلَايَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وِلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ،

حَتَّى وَالْيَتِّ وَوِلَاةِ أَمْرِكَ، أَمِيرِ الْمُؤْمِنِينَ، وَالْحَسَنِ، وَالْحُسَيْنِ، وَعَلِيًّا، وَمُحَمَّدًا، وَجَعْفَرَ، وَمُوسَى،

وَعَلِيًّا، وَمُحَمَّدًا، وَعَلِيًّا، وَالْحَسَنَ، وَالْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ-

O Allah! Grant me knowledge of You, for if You do not grant me knowledge of You, I will not know Your Messenger (peace be upon him and his progeny).

O Allah! Grant me knowledge of Your Messenger (peace be upon him and his progeny); for if You do not grant me knowledge of Your Messenger, I will not know Your Proof (peace be upon him).

O Allah! Grant me knowledge of Your Proof; for if You do not grant me knowledge of Your Proof, I will go astray from my religion.

O Allah! Do not cause me to die the death of ignorance, and do not turn my heart away after guidance.

O Allah! Just as You guided me to the guardianship (wilayah) of Your saints, whose obedience You made obligatory upon me after Your Messenger (peace be upon him and his progeny) o the extent that I accepted the guardianship of Your saints namely, Amir al-Mu'minin (peace be upon him), al-Hasan, al-Husayn, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, al-Hasan, and the Proof, the Qa'im al-Mahdi (may

the blessings of Allah be upon them all). So, grant me steadfastness and knowledge.

اللَّهُمَّ فَحَبِّتْنِي عَلَى دِينِكَ وَاسْتَعْلِمْنِي بِطَاعَتِكَ وَلَيِّنْ قَلْبِي لِوَلِيِّ أَمْرِكَ وَعَافِنِي مِمَّا امْتَحَنْتَ بِهِ خَلْقَكَ وَثَبِّتْنِي عَلَى طَاعَةٍ وَلِيٍّ أَمْرِكَ الَّذِي سَتَرْتَهُ عَن خَلْقِكَ، فَيَا ذِيكَ غَابَ عَن بَرِيَّتِكَ، وَأَمْرِكَ يَنْتَظِرُ، وَأَنْتَ الْعَالِمُ غَيْرُ مُعَلِّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرٍ وَلِيَّتِكَ فِي الْإِذْنِ لَهُ يَأْظَهَرُ أَمْرُهُ وَكُشِفَ سِتْرُهُ، فَصَبِّرْني عَلَى ذَلِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا عَجَّلْتَ، وَلَا أَكْشِفَ عَمَّا سَتَرْتَ، وَلَا أَبْحَثَ عَمَّا كَتَمْتَ، وَلَا أَنْزِعَكَ فِي تَذْبِيرِكَ، وَلَا أَقُولَ لِمَ وَكَيْفَ وَمَا بَالَ وَلِيٍّ الْأَمْرُ لَا يَظْهَرُ وَقَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ، وَأَفْوضُ أُمُورِي كُلَّهَا إِلَيْكَ۔

O Allah! Keep me steadfast upon Your religion, make use of me in Your obedience, soften my heart for Your Guardian of the Affair (peace be upon him), and keep me safe from those trials with which You have tested Your creation. Keep me steadfast in obeying Your Guardian of the Affair (peace be upon him) that Guardian whom You have concealed from Your creation. So, he (ATFS) is in concealment by Your command, and he (ATFS) awaits Your command. You alone know the time in which lies the expediency for the reappearance of Your Guardian (ATFS) and the lifting of the veil. So, grant me patience until I neither desire the hastening of that which You have delayed, nor dislike the delay of that which You have hastened. Nor do I question about that which You have concealed, nor do I search for that which You have kept secret. Nor do I dispute about Your decree, nor say 'Why?' and 'How?' and 'Why is the Guardian of the Affair not appearing while the earth is filled with injustice and oppression?' Rather, I entrust all my affairs to You.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرَبِّبَنِي وَلِيٍّ أَمْرِكَ ظَاهِرًا نَافِذًا الْأَمْرِ مَعَهُ عَلَيَّ بِأَنَّ لَكَ السُّلْطَانَ وَالْقُدْرَةَ وَالْبُرْهَانَ وَالْحُجَّةَ وَالنَّبِيَّةَ وَالْحَوْلَ وَالْقُوَّةَ، فَافْعَلْ ذَلِكَ بِي وَبِحَبِيبِ الْمُؤْمِنِينَ، حَتَّى تَنْظُرَ إِلَى وَلِيِّتِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، ظَاهِرًا بِنِقَالَةِ، وَاضِحًا دَلَالَةِ، هَادِيًا مِنَ الضَّلَالَةِ، شَافِيًا مِنَ الْجَهَالَةِ، وَأَبْرِرُ يَا رَبِّ

مُشَاهَدَتُهُ، وَثَبَّتْ قَوَاعِدَهُ، وَاجْعَلْنَا مِنْ تَقَرُّعَيْهِ بِرُؤْيَيْهِ، وَأَقْبِنَا بِخِدْمَتِهِ، وَتَوَفَّنَا عَلَى مِلَّتِهِ،  
وَاحْشُرْنَا فِي رُؤْيَيْهِ-

O Allah! I beseech You to show us Your Guardian of the Affair (peace be upon him) in a manifest and ruling form, while I know that sovereignty, power, proof, decisive argument, will, decree, and strength are all in Your grasp. So, bestow this favor upon me and upon all the believers, that we may see Your Guardian he who possesses clear speech, manifest proof, guides from misguidance, and heals from ignorance and O Lord! Make his visitation possible for us, make his feet firm, and include us among those whose eyes are cooled by his sight. Grant us to stand in his service, cause us to die upon his creed, and gather us in his group on the Day of Resurrection.

اللَّهُمَّ أَعِدْهُ مِنْ شَرِّ جَبِيحٍ مَا خَلَقْتَ وَبَرَأْتَ وَذَرَأْتَ وَأَنْشَأْتَ وَصَوَّرْتَ، وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ، بِحِفْظِكَ الَّذِي لَا يَضِيْعُ مِنْ حِفْظَتِهِ بِهِ، وَاحْفَظْ فِيهِ رَسُولَكَ وَوَصِيَّ رَسُولِكَ عَلَيْهِمُ السَّلَامُ-

O Allah! Protect Your Guardian (peace be upon him) from the evil of everything You have created, brought into being, originated, and given form. And protect him from every direction front, back, right, left, above, and below with a protection from You that is never lost. And in Your Guardian, also protect the distinctive characteristics of Your Messenger (peace be upon him and his progeny) and the successor of the Messenger (peace be upon him).

اللَّهُمَّ وَمُدَّنِي عُزْرَةَ وَزِدْنِي أَجَلِهِ وَأَعِنُّهُ عَلَى مَا وَلَّيْتَهُ وَاسْتَرْعَيْتَهُ وَزِدْنِي كِرَامَتِكَ لَهُ، فَإِنَّهُ الْهَادِي الْمَهْتَدِي، وَالْقَائِمُ الْمَهْدِيُّ، الطَّاهِرُ التَّقِيُّ، الزَّكِيُّ النَّقِيُّ، الرَّضِيُّ الْمَرْضِيُّ، الصَّابِرُ الشَّكُورُ، الْمُجْتَهِدُ-

O Allah! Increase him in age, prolong his life, assist him in the affairs entrusted to him, and raise his honor and station even higher. For he is the Guide, the Guided, the Upholding Mahdi (peace be upon him), the

Pure, the God-fearing, the Flawless, the Pleasing, the Patient, the Grateful, and the Striver.

اللَّهُمَّ وَلَا تَسْلُبْنَا الْيَقِينَ لِطَوْلِ الْأَمْدِ فِي غَيْبَتِهِ وَالنَّقْطَاءِ خَبْرَهُ عَنَّا، وَلَا تُنَسِنَا ذِكْرَهُ وَانْتِظَارَهُ  
وَإِيْيَانِ بِهِ وَقُوَّةَ الْيَقِينِ فِي ظُهُورِهِ، وَالِدُعَاءَ لَهُ وَالصَّلَاةَ عَلَيْهِ، حَتَّى لَا تَقْنَطُنَا طَوْلَ غَيْبَتِهِ مِنْ ظُهُورِهِ  
وَقِيَامِهِ، وَيَكُونَ يَقِينُنَا كَيْقِينِنَا فِي قِيَامِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَا جَاءَ بِهِ مِنْ وَحْيِكَ  
وَتَنْزِيلِكَ-

O Allah! Do not take away our certainty from us due to the prolongation of his occultation and the cessation of news, and do not make us heedless of his remembrance, awaiting, faith, belief in his reappearance, supplication, and blessings to the extent that his lengthy occultation does not cause us to despair of his reappearance and rising. And let our certainty in him remain firm, just as it is in Your Messenger's (peace be upon him and his progeny) mission and the revelation and scripture he brought.

وَقَوْلُ بِنَا عَلَى الْإِيْيَانِ بِهِ، حَتَّى تَسْأَلَ بِنَا عَلَى يَدَيْهِ مِنْهَاجِ الْهُدَى وَالْمَحَجَّةِ الْعُظْمَى وَالطَّرِيقَةَ  
الْوَسْطَى، وَقُوَّةَ عَلَى طَاعَتِهِ وَثَبَّتْنَا عَلَى مُتَابَعَتِهِ، وَاجْعَلْنَا فِي حِزْبِهِ وَأَعْوَانِهِ وَأَنْصَارِهِ وَالرَّاضِينَ  
بِفِعْلِهِ-

Furthermore, make our hearts firm in faith in him, until You, by his hands, guide us to the path of guidance, the great highway, and the path of moderation. Keep us strong in obeying him, steadfast in following him. And place us among his party, his helpers, his supporters, and those pleased with all his actions.

وَلَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَلَا عِنْدَ وِفَاتِنَا، حَتَّى تَتَوَقَّأْنَا وَنَحْنُ عَلَى ذَلِكَ، لَا شَاكِيْنَ وَلَا نَاكِسِيْنَ وَلَا  
مُرْتَابِيْنَ وَلَا مُكَذَّبِيْنَ-

Also, do not strip us of this blessing at the time of our life or our death, until You take us from this world in a state where we are never plunged

into doubt, breaking covenants, influenced by suspicions, or disbelieving.

اللَّهُمَّ عَجِّلْ فَرَجَهُ وَأَيِّدْكَ بِالنَّصْرِ وَالنُّصْرَةَ نَاصِرِيهِ وَاخْذُلْ خَاذِلِيهِ وَدَمِدْ مِرْعَى مَنْ نَصَبَ لَهُ وَكَذَّبَ بِهِ،  
وَاطْهَرِ بِهِ الْحَقَّ وَأَمِتْ بِهِ الْجَوْرَ، وَاسْتَنْتَقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الدُّلِّ، وَانْعَشْ بِهِ الْبِلَادَ،  
وَاقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ، وَأَقْصِمْ بِهِ رُؤُوسَ الضَّلَالَةِ، وَذَلِّلْ بِهِ الْجَبَّارِينَ وَالْكَافِرِينَ، وَأَبْرِ بِهِ  
الْمُنَافِقِينَ وَالنَّكَاسِيَةَ وَجَمِيعَ الْمُخَالِفِينَ وَالْمُتَحَدِّينَ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا وَبَرِّهَا وَبَحْرِهَا  
وَسَهْلِهَا وَجَبَلِهَا، حَتَّى لَا تَدَعَ مِنْهُمْ دِيَارًا وَلَا تُبْقِيَ لَهُمْ أَثَارًا، وَطَهِّرْ مِنْهُمْ بِلَادَكَ، وَأَشْفِ مِنْهُمْ  
صُدُورَ عِبَادِكَ، وَجُدْ بِهِ فِيمَا ائْتَمَى مِنْ دِينِكَ، وَأَصْلِحْ بِهِ مَا بَدَّلَ مِنْ حُكْمِكَ وَغَيْرَ مَنْ سُنَّتِكَ، حَتَّى  
يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ غَضًّا جَدِيدًا، صَحِيحًا لَا عِوَجَ فِيهِ وَلَا بِدْعَةَ مَعَهُ، حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ  
الْكَافِرِينَ-

O Allah! Hasten his reappearance, strengthen him with Your help, aid his helpers, and disgrace those who oppose him. And punish those who stand against him and deny him. Through his reappearance, make the truth manifest and abolish falsehood. Deliver Your believing servants from humiliation, revive the earth through him, kill the rebellious disbelievers, and shatter the heads of the leaders of misguidance. Humiliate the tyrants and disbelievers, annihilate through him the hypocrites, covenant-breakers, opponents, and enemies of Your religion in all corners of the world, until not a single one of them remains. Leave no trace of them, purify Your earth of them, and cool the hearts of Your servants from their evil. Through him, restore the lost symbols of Your religion, rectify Your altered rulings and changed traditions, until You return Your religion through his hands fresh, new, and correct, with no crookedness or innovation, so that even the fire of the disbelievers is extinguished by his justice. For he is Your servant whom You have chosen for Yourself, favored for the support of Your religion, and selected with Your knowledge.

وَعَصَمْتَهُ مِنَ الدُّنُوبِ، وَبَرَّأْتَهُ مِنَ الْعُيُوبِ، وَاطَّلَعْتَهُ عَلَى الْغُيُوبِ، وَأَنْعَمْتَ عَلَيْهِ، وَطَهَّرْتَهُ مِنْ  
الرِّجْسِ، وَنَقَيْتَهُ مِنَ الدَّنَسِ-

You have made them infallible from sins, purified them from defects, granted them access to the knowledge of the unseen, bestowed upon them countless favors, cleansed them of every impurity, and made them pure and free from all kinds of filth.

اللَّهُمَّ فَصِّلْ عَلَيْهِ وَعَلَى آبَائِهِ الْأَنْبِيَاءِ الطَّاهِرِينَ وَعَلَى شَيْعَتِهِ الْمُتَنَجِّبِينَ، وَبَلِّغْهُمْ مِنْ آمَالِهِمْ مَا  
يَأْمُلُونَ، وَاجْعَلْ ذَلِكَ مِنَّا خَالِصًا مِنْ كُلِّ شَيْءٍ وَسُوءَةٍ وَرِيَاءٍ وَسُمْعَةٍ، حَتَّى لَا نُرِيدُ بِهِ غَيْرَكَ وَلَا نَطْلُبُ  
بِهِ إِلَّا وَجْهَكَ-

O Allah! Send blessings upon him and upon his pure and infallible ancestors, and upon his chosen Shia, and fulfill their hopes. And purify this deed of ours from every doubt, suspicion, ostentation, and hypocrisy, until we desire through it none but You, and seek nearness to none but You through anything.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنَا، وَغَيْبَةَ وَلِيِّنَا، وَشِدَّةَ الرِّمَانِ عَلَيْنَا، وَوُقُوعَ الْفِتَنِ بِنَا، وَتَنَاهُرُ  
الْأَعْدَاءِ عَلَيْنَا، وَكَثْرَةَ عَدُوِّنَا وَقِلَّةَ عَدَدِنَا-

O Allah! We complain to You of the separation from our Prophet (peace be upon him and his progeny), the occultation of our Guardian (peace be upon him), the harshness of the times, the overwhelming of tribulations, the dominance of enemies over us, their great numbers, and our own small number.

اللَّهُمَّ فَفَرِّجْ ذَلِكَ بِفَتْحِكَ مِنْكَ تَعَجُّلَهُ، وَنَصْرِ مِنْكَ تُعَزُّهُ، وَإِمَامِ عَدْلٍ تُظَهِّرُهُ، إِلَهَ الْحَقِّ رَبِّ  
الْعَالَمِينَ-

O Allah! Remove this state through that victory of Yours which You will soon grant, and through that help of Yours by which You elevate, and

through the just Imam whom You will manifest, O True God, O Lord of the Worlds!

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذَنَ لِرَبِّكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ وَقَتْلِ أَعْدَائِكَ فِي بِلَادِكَ، حَتَّى لَا تَدَعَّ لِلْجُورِ يَا رَبِّ دِعَامَةً إِلَّا قَضَيْتَهَا، وَلَا بَقِيَّةً إِلَّا أَفْنَيْتَهَا، وَلَا قُوَّةً إِلَّا أَوْهَنْتَهَا، وَلَا رُكْنًا إِلَّا هَدَمْتَهُ، وَلَا حَدًّا إِلَّا قَلَلْتَهُ، وَلَا سِلَاحًا إِلَّا أَكَلْتَهُ، وَلَا رَايَةً إِلَّا نَكَسْتَهَا، وَلَا شُجَاعًا إِلَّا قَتَلْتَهُ، وَلَا جَيْشًا إِلَّا خَذَلْتَهُ۔

O Allah! We beseech You to grant Your Guardian (peace be upon him) permission to manifest justice among Your servants and to eradicate Your enemies in Your land, until no foundation of oppression remains that he does not demolish, no remaining existence is left that he does not annihilate, no power remains that he does not weaken, no fortress remains that he does not raze, no boundary remains that he does not obliterate, no weapon remains that he does not render useless, no flag remains that he does not lower, no brave one remains that he does not slay, and no army remains that he does not defeat.

وَأَرْمِهِمْ يَا رَبِّ بِحَجَرِكَ الدَّامِغِ، وَاضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ، وَبِأَسْكَ الذِّي لَا تُرَدُّ لَهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ، وَعَذِّبْ أَعْدَاءَكَ وَأَعْدَاءَ دِينِكَ وَأَعْدَاءَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ بِيَدِ وَلِيِّكَ وَأَيْدِي عِبَادِكَ الْمُؤْمِنِينَ۔

O Lord! Rain down upon them Your destructive stones, strike them with Your sharp sword, and unleash upon them that might of Yours from which no sinful nation can be saved. Subject Your enemies, the enemies of Your religion, and the enemies of Your Messenger (peace be upon him and his progeny) to punishment at the hands of Your Guardian and Your believing servants.

اللَّهُمَّ كَفِّ وَلِيِّكَ وَحُجَّتَكَ فِي أَرْضِكَ هَوْلَ عَدُوِّهِ وَكَيْدَ مَنْ كَادَهُ، وَأَمْكُرْ بَيْنَ مَكْرِهِ، وَاجْعَلْ دَائِرَتَهُ السَّوْءَ عَلَى مَنْ أَرَادَ بِهِ سُوءًا۔

O Allah! Protect Your Guardian and Your Proof from the terror and plots of their enemies. And whoever schemes against them, scheme against him, and whoever intends to harm him, impose evil upon him.

وَاقْطَعْ عَنْهُ مَا دَتَّتْهُمْ، وَارْعِبْ لَهُ قُلُوبَهُمْ، وَزَلْزِلْ أَقْدَامَهُمْ، وَخُذْهُمْ جَهْرَةً، وَشَدِّدْ عَلَيْهِمْ عَذَابَكَ،  
وَأَخْرِجْهُمْ مِنْ بَيْنِ عِبَادِكَ، وَالْعَنْهُمْ فِي بِلَادِكَ، وَأَسْكِنْهُمْ أَسْفَلَ نَارِكَ، وَأَحِطْهُمْ بِأَشَدِّ عَذَابِكَ،  
وَاصْلِهِمْ نَارًا، وَاحْشِ قُبُورَ مَوْتَاهُمْ نَارًا، وَاصْلِهِمْ حَرَّ نَارِكَ، فَإِنَّهُمْ ضَلُّوا وَأَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا  
السَّهْوَاتِ وَأَضَلُّوا عِبَادَكَ۔

Cut off from them any access to help, cast terror into their hearts, make their steps falter, seize them openly, impose Your severest punishment upon them, expel them from among Your servants, curse them in Your land, place them in the lowest depths of Hell, encompass them in Your severest chastisement, cast them into Hellfire, fill their graves with fire, and subject them to the intensity of Your Fire; for they went astray, neglected the prayer, followed their desires, and led Your servants astray.

اللَّهُمَّ وَأَحْيِ بِوَلِيِّكَ الْقُرْآنَ، وَأَرِنَا نُورَهُ سَمًّا مَدًّا لَا ظُلْمَةَ فِيهِ، وَأَحْيِ بِهِ الْقُلُوبَ الْبَيَّتَةَ، وَاشْفِ بِهِ  
الضُّدُورَ الْوَعْرَةَ، وَاجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ، وَأَقِمَّ بِهِ الْحُدُودَ الْمُعْطَلَةَ وَالْأَحْكَامَ  
الْمُهْمَلَةَ، حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَلَا عَدْلٌ إِلَّا ذَهَرَ۔

O Allah! Revive the Qur'an through Your Guardian (peace be upon him), and show us his light that is ever-bright, with no darkness left in it. Give life to dead-hearts through it, heal the hardened and fallen chests through it, gather the diverse desires and paths upon the truth through it, and enforce the suspended penalties and neglected rulings through it, until no truth remains hidden and no justice remains concealed, but all becomes manifest.

وَأَجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَمُقَوِّتِيهِ سُلْطَانِهِ، وَالْمُؤْتَمِرِينَ لِأَمْرِهِ، وَالرَّاضِينَ بِفِعْلِهِ، وَالْمُسْلِمِينَ  
لِإِحْكَامِهِ، وَمِمَّنْ لَا حَاجَةَ بِهِ إِلَى التَّقِيَّةِ مِنْ خَلْقِكَ۔

O Lord! Include us among his helpers, those who strengthen his rule, those who submit to his command, those who are pleased with his actions, and those who bow their heads before his decrees. Also, make us such that we have no need for Taqiyyah before Your creation.

أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ الضَّرَّ وَتُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَتُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ، فَاكْشِفِ الضَّرَّ  
عَنْ وَلِيِّكَ، وَاجْعَلْهُ خَلِيفَتَكَ فِي أَرْضِكَ كَمَا ضَمِنْتَ لَهُ۔

O my Lord! You are the One who removes distress, accepts the supplication of the helpless, and grants deliverance from great calamities. So, remove the distress from Your Guardian, and establish him as Your vicegerent in Your land, as You have promised.

اللَّهُمَّ وَلَا تَجْعَلْنِي مِنْ خُصَمَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، وَلَا تَجْعَلْنِي مِنْ أَعْدَائِهِمْ، وَلَا تَجْعَلْنِي مِنْ  
أَهْلِ الْحَتَقِ وَالْغَيْظِ عَلَيْهِمْ، فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ، فَأَعِدْنِي وَأَجِرْنِي۔

O Allah! Do not place me among the enemies of the Progeny of Muhammad (peace be upon them), nor among their adversaries, nor among those who harbor hatred and rage against them (AS). I seek refuge in You from that (evil end). So, take me under Your protection and keep me safe.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْنِي بِهِمْ فَائِزًا عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ، وَمِنَ الْمُبْقَرِّينَ،  
أَمِينَ رَبِّ الْعَالَمِينَ۔<sup>1</sup>

O Allah! Send blessings upon Muhammad and the Progeny of Muhammad, and through their intercession, make me successful in this

<sup>1</sup> جمال الاسبوع: ٥٢٢۔

world and the next, and include me among those close to You. Amen, O Lord of the Worlds.

## Chapter 1

Know that recognizing the attributes and characteristics of his Eminence, the Master of the Affair (may Allah hasten his noble reappearance), is among the most important matters which, in light of rational and textual proofs, is obligatory and essential to attain in this era.

Although it is not possible to detail all these characteristics in this brief treatise, I will mention here, in summary, twenty attributes from reliable books such as Al-Kafi, Kamal ad-Din, Al-Mahajjah, Bihar al-Anwar, and Al-Najm al-Thaqib, so that the matter of recognizing his Eminence, the Master of the Age (peace be upon him), becomes clear for every person.

First Characteristic:

His Eminence, the Master of the Affair (may Allah hasten his noble reappearance), will appear and rise for Jihad from the sanctified Mecca (Makkah al-Mukarramah). This appearance will be open and manifest, to the extent that every individual will become aware of it.

Second Characteristic:

At the time of his reappearance, a caller from the heavens will call out with his blessed name, the name of his noble father, the names of his pure ancestors (peace be upon them), and the name of the Master of the Martyrs (peace be upon him). All creatures will hear it in their own languages. This call will be so awe-inspiring and impactful that every sleeper will awaken, every standing person will sit down, and every seated person will stand up. This proclamation will be from Gabriel (peace be upon him).

### Third Characteristic:

Wherever His Eminence will go, a white cloud will cast its shadow over him, and from it a voice will call out:

هَذَا هُوَ الْمَهْدِيُّ خَلِيفَةُ اللَّهِ قَاتِلِ عَوَا

"This is the Mahdi, the Caliph of Allah; therefore, follow him."

This narration has also been mentioned by Sunni scholars.

### Fourth Characteristic:

People will benefit so greatly from the light of his radiant countenance that they will no longer need the light of the sun and the moon. Rather, his beauty will illuminate the world.

### Fifth Characteristic:

Accompanying His Eminence, the Master of the Affair (may Allah hasten his noble reappearance), will be the same stone that was with Prophet Musa (peace be upon him), from which twelve springs gushed forth when he (AS) struck it with his staff. When His Eminence departs from Makkah al-Mukarramah with his companions, his herald will announce:

أَلَا لَا يَخْضِلَنَّ رَجُلٌ مِنْكُمْ طَعَامًا وَلَا شَرَابًا وَلَا عَلْفًا۔

"Beware! Let none of you carry food, water, or fodder."

That stone will be loaded onto a camel, and wherever they camp, it will be placed there, and springs will gush forth from it. Whoever is hungry will be satiated, whoever is thirsty will be quenched, and the same water will be given to their animals as drink and will also serve as their nourishment.

### Sixth Characteristic:

The Staff of Musa (peace be upon him) will also be with His Eminence. He will use it to terrify the enemies; their horses (mount) and equipment will

be swallowed up by it. And everything that Prophet Musa (peace be upon him) accomplished with his staff, the Master of the Affair (may Allah hasten his noble reappearance) will also accomplish.

Seventh Characteristic:

On the morning of the very night when His Eminence appears in Makkah, any believer in any region of the world will awaken and find a note at his bedside with words of obedience written on it, which will be known and clear.

Eighth Characteristic:

The believers will see His Eminence while he is at his station far from them, yet it will feel as if he is present before them.

Ninth Characteristic:

At the time of His Eminence's reappearance, no illness or defect will remain in any male or female believer; all ailments will be removed.

Tenth Characteristic:

During the era of His Eminence, the poor among the believers will become self-sufficient. No needy person will remain in any region of the earth; even all the debts of the Shia of Ali (peace be upon him) will be paid off.

Eleventh Characteristic:

In the era of the reappearance, all male and female believers will be so well-acquainted with the rulings of the religion that they will have no need to refer to one another in these matters; all will themselves be learned in the religion.

#### Twelfth Characteristic:

In the era of the reappearance, people's lifespans will become so long that a person will see a thousand (1000) descendants born from his lineage. Some narrations mention that when those children grow, their clothes will also grow with them, and they will automatically become dyed in whatever color of clothing they desire.

#### Thirteenth Characteristic:

Complete peace will be established on all roads and in all countries; no place will remain with fear or terror.

#### Fourteenth Characteristic:

It is unanimously reported in the narrations of both Shia and Sunni that in his era, justice will spread completely on the earth, to the extent that no one will oppress another.

#### Fifteenth Characteristic:

His Eminence (may Allah hasten his noble reappearance) will judge according to the inner knowledge ('ilm al-batin) and will kill all the disbelievers and hypocrites, even if they outwardly present themselves as his companions. He (ATFS) will establish the religion of Islam throughout the entire earth. Then, neither will jizyah be accepted nor will anyone who withholds zakat be pardoned; rather, those who do not pay zakat will be killed.

#### Sixteenth Characteristic:

He (ATFS) will achieve victory over all kings, and his dominion will expand to every region of the world.

#### Seventeenth Characteristic:

All animals, even wild beasts, will live together in affection and love; harm and injury will be removed from one another.

### Eighteenth Characteristic:

If a disbeliever or polytheist hides inside a rock, that rock itself will call out to a believer:

يَا مُؤْمِنُ، فِي بَطْنِي كَافِرٌ أَوْ مُشْرِكٌ فَاقْتُلْهُ۔

"O believer! Inside me is a disbeliever or polytheist hiding; so, kill him."

Thus, the believer will kill him.

### Nineteenth Characteristic:

Some narrations state that the army of Sufyani, consisting of three hundred thousand (300,000) soldiers, will be sent from Madinah Munawwarah towards Makkah Mukarramah with the intention of killing the Imam (peace be upon him). When that army will reach the desert between Makkah and Madinah, Gabriel (peace be upon him) will call out:

يَا أَيُّهَا الْأَرْضُ اخْسِئِي بِهِمْ۔

"O earth! Swallow them all."

Thus, the entire earth will swallow them, and only two or three men will remain.

### Twentieth Characteristic:

By the miracle of Allah, the Exalted, His Eminence (may Allah hasten his noble reappearance) will revive many enemies so that retribution may be taken from them. The details of all these matters have been mentioned in the book Mikyal al-Makarim in light of narrations.

## Chapter 2

In the book Zad al-Ma'ad and other books, it is narrated from Imam al-Sadiq (peace be upon him) that whoever recites the Supplication of the Covenant (Du'a al-Ahd) for forty mornings will be counted among the helpers of his Eminence the Qa'im (may Allah hasten his noble reappearance). And if he dies before the reappearance, Allah, the Exalted, will raise him from his grave to assist him (ATFS). Moreover, for every word, Allah will record a thousand good deeds for him and forgive a thousand of his sins. It is such a great supplication:

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَالْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، وَرَبَّ الْمَلَكُوتِ وَالْمَلَأْتِ الْفُجُورِ، وَرَبَّ الْبَحْرِ الْمَسْجُورِ، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ  
وَالزَّبُورِ، وَرَبَّ الطَّلِّ وَالْحَمُورِ، وَمُنزِلَ الْقُرْآنِ الْعَظِيمِ، وَرَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالرُّسُلِ  
وَالْمُرْسَلِينَ۔

O Allah! O Lord of the Great Light, Owner of the Lofty Throne, Lord of the Surging Sea, Revealer of the Torah, the Gospel, and the Psalms, Lord of the cool and hot airs, Revealer of the Great Qur'an, Lord of the angels brought near (muqarrabeen), the Prophets, and the Messengers!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ، وَبِنُورِ وَجْهِكَ الْمُبِينِ، وَمُلْكِكَ الْقَدِيمِ، يَا حَيُّ يَا قَيُّوْمُ، أَسْأَلُكَ  
بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَالْأَرْضُونَ، وَبِاسْمِكَ الَّذِي يَصْلُحُ بِهِ الْأَوْلُونَ وَالْآخِرُونَ، يَا حَيُّ  
قَبْلَ كُلِّ حَيٍّ، وَيَا حَيُّ بَعْدَ كُلِّ حَيٍّ، وَيَا حَيُّ حِينَ لَا حَيَّ، يَا مُجِيبَ الْمُتَوَقِّعِ وَمُجِيبَ الْأَحْيَاءِ، يَا حَيُّ، لَا إِلَهَ إِلَّا  
أَنْتَ۔

O Allah! I beseech You by the means of Your honored Countenance, by the means of Your luminous Countenance, by the means of Your ancient Sovereignty. O Ever-Living, O Self-Subsisting! I beseech You by the means of that Name of Yours by which the heavens and the earth were illuminated, and by that Name through which the reformation of the former and latter peoples occurred. O You Who were Living before every living thing, and will remain Living after every living thing, and will be

Living when no living thing remains. O Giver of life to the dead, and  
Giver of death to the living! There is no god but You.

اللَّهُمَّ بَدِّعْ مَوْلَانَا الْإِمَامَ الْهَادِيَ السَّهْدِيَّ الْقَائِمَ بِأَمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ عَنْ  
جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، سَهْلِهَا وَجَبَلِهَا وَبَرِّهَا وَبَحْرِهَا، وَعَنْ  
وَعَنْ وَالِدَيَّْ وَوُلْدِي وَإِخْوَانِي، مِنْ الصَّلَوَاتِ زِينَةَ عَرْشِ اللَّهِ وَمِدَادَ كَلِمَاتِهِ وَمَا أَحْصَاهُ كِتَابُكَ وَأَحَاطَ بِهِ  
عِلْمُكَ۔

O Allah! Bestow Your mercy upon Your Guardian, our Master, the Imam,  
the Guide, the Mahdi, the Qa'im (may Allah hasten his noble  
reappearance). Send blessings upon his pure ancestors (peace be upon  
them), and from all the believing men and women who are in the east  
and west of the earth, in the plains and mountains, on land and sea, and  
also from me, my parents, my children, and my brothers, send such  
blessings that equal the weight of Your Throne, the ink of Your words,  
and all that is within Your knowledge.

اللَّهُمَّ إِنِّي أَجِدُّ دُلْعَمِي فِي صَبِيحَةِ يَوْمِي هَذَا وَمَا عَشْتُ مِنْ أَيَّامِي عَهْدَ أَوْ عَقْدَ أَوْ بَيْعَةَ لَهُ فِي عُنُقِي، لَا أَحُولُ  
عَنْهَا وَلَا أَزُولُ أَبَدًا۔

O Allah! I renew this morning and for all the days of my life a covenant, a  
pact, and a pledge for him (peace be upon him), placing it as a collar  
upon my neck. I will never turn away from it, nor will I ever renege.

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَأَعْوَانِهِ وَالذَّائِبِينَ عَنْهُ، وَالْمُسَارِعِينَ فِي قَضَائِ حَوَائِجِهِ، وَالْمُسْتَشِيرِينَ  
لِأَمْرِهِ وَتَوَاهِيهِ، وَالشَّابِعِينَ لِأَرَادَتِهِ، وَالْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ۔

O Allah! Include me among his helpers, supporters, those who defend  
him, those who hasten to fulfill his needs, those who carry out his  
commands and prohibitions, those who are subservient to his will, and  
those who are martyred before him.

اللَّهُمَّ إِنَّ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْباً مَقْضِيّاً، فَاحْرِجْنِي مِنْ قَبْرِى مُؤْتِزِراً  
 كَفَيْ، شَاهِراً سَيِّغِي، مُجَرِّداً قَتَاتِي، مُلَبِّياً دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي -

O Allah! If death, which is a decree ordained for Your servants, intervenes between me and him, then raise me from my grave with my shroud upon my shoulders, my sword drawn, my spear ready, answering the call of the Caller to the present and the absent.

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْعُرَّةَ الْحَبِيدَةَ، وَأَقْرَأَ تَاظِرِي بِنَظْرَةِ مَتَى إِلَيْهِ، وَعَجِّلْ فَرَجَهُ، وَسَهِّلْ  
 مَخْرَجَهُ، وَأَوْسِعْ مِنْهُجَهُ، وَأَسْلِكْ بِي مَحَاجَّتَهُ، وَأَنْفِذْ أَمْرَهُ، وَأَشْدُدْ أَرْزَاقَهُ، وَقَوِّ ظَهْرَهُ، وَعَبِّرْ بِهِ اللَّهُمَّ  
 بِلَادَكَ، وَأَحْيِي بِهِ عِبَادَكَ، فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ (ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي  
 النَّاسِ) -

O Allah! Grant me the visitation of his luminous and righteous countenance, and cool my eyes with the sight of him. Hasten his reappearance, ease his emergence, widen his path, set me upon his path, establish his command, strengthen his back, make his spine firm, populate Your earth through him, and give life to Your servants through him. For You have said, and Your word is true: Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned.

فَاطِمَةُ اللَّهُمَّ لَنَا وَلِيَّتِكَ وَأَبْنُ وَلِيِّكَ، وَابْنُ بِنْتِ نَبِيِّكَ، الْمُسَمَّى بِاسْمِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فِي  
 الدُّنْيَا وَالْآخِرَةِ، حَتَّى لَا يُظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرَقَهُ، وَيُحَقِّقُ الْحَقَّ وَيُحَقِّقُهُ -

O Allah! Manifest for us in this world and the Hereafter Your Guardian, the son of Your Guardian, and the son of the daughter of Your Prophet (peace be upon him and his progeny) he who is named after Your Messenger (peace be upon him and his progeny) until he leaves no trace of falsehood but annihilates it, and firmly establishes the truth.

وَاجْعَلْهُ اللَّهُمَّ مَفْرَعًا لِبُظُلْمِ عِبَادِكَ، وَنَاصِرًا لِبَنِّ لَآئِحِدِلَّةِ نَاصِرِ أَغْيَبِكَ، وَمُجَدِّدًا لِبَاعْطِلٍ مِنْ  
أَحْكَامِ كِتَابِكَ، وَمُشَيِّدًا لِبَاوَرَدٍ مِنْ أَعْلَامِ دِينِكَ وَسَنَنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَاجْعَلْهُ اللَّهُمَّ  
مِمَّنْ حَصَّنْتَهُ مِنْ بَأْسِ الْمُعْتَدِينَ-

O Allah! Make him a sanctuary for Your oppressed servants, a helper for the helpless, a reviver for Your suspended rulings, a preserver and supporter for the symbols of Your religion and the traditions of Your Prophet (peace be upon him and his progeny). And protect him from the oppression of the oppressors and the attacks of enemies.

اللَّهُمَّ وَسِّرْ نَبِيِّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرُؤْيَيْهِ، وَمَنْ تَبِعَهُ عَلَى دَعْوَتِهِ، وَارْحَمِ اسْتِكَانَتَنَا  
بَعْدَكَ-

O Allah! Gladden Your Prophet Muhammad (peace be upon him and his progeny) and his Ahl al-Bayt (peace be upon them) with the sight of him (His Eminence the Qa'im, may Allah hasten his noble reappearance), and also all those who have answered the call of his religion. And O Lord! Have mercy upon us, who are in a state of helplessness, weakness, and agitation after Your Prophet (peace be upon him and his progeny).

اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِحُضُورِهِ، وَعَجِّلْ لَنَا ظُهُورَهُ، إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَكِرَاهًا قَرِيبًا،  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah! Through his reappearance, remove from this Ummah this great distress and tribulation, and hasten his reappearance for us. Indeed, people consider it distant, but through Your mercy, we know it to be near, O Most Merciful of the merciful!

Then, strike your right thigh three times, saying each time:

العَجَل، يَا مَوْلَايَ، يَا صَاحِبَ الرِّمَانِ-<sup>1</sup>

<sup>1</sup> زاد المعاد ص ۲۲۳-

"Hasten, O my Master! O the Master of the Age (peace be upon him)!"

In conclusion, I request all esteemed readers to pray for me, hoping from Allah, the Exalted in Majesty, that He may include me and my religious brothers among the helpers and supporters of the Master of the Age (may Allah hasten his noble reappearance).

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