

The perpetual need for the Divine Authority (Hujjat-e-Khuda), Imam Mahdi (A.S)

Derived from:
Nizam-e-Hidayat wa Taqleed,
Bayan-Ul-Imamat, Toheed wa Al-Adal

Al-Faqih Al-Hakeem

Al-Syed Muhammad Ahsan Zaidi (Mujtahid)

Doctor of Religions and Science



www.insaaniyat.org

Sr.	Content	Page
	The perpetual need for the Divine Authority (Hujjat-e-Khuda), Imam Mahdi (A.S)	1
1	What is that concept that has led Muslims to their present condition?	4
2	An ancient concept of Islamic teachings	6
3	Divine teachings have not been disrupted, Imam-e-Zamana (A.S) is present at all times and is active	8
4	The ways to establish a connection with and to obtain benefit from Allah, the Prophet (A.S) and Imam-e-Zamana (A.S) are open	11
5	Are our so-called Shia scholars Mawalis of Ahl-e-Bait (A.S)?	12
6	Provision of guidance till the occurrence of Qayamat, is the very own responsibility of Allah, Prophets (A.S) and Imams (A.S)	13
7	Not obeying the Imams (A.S), and not seeking Their command and decision in every matter is Kufr and Shirk.	16
8	Imam-e-Zamana (A.S) will create not only Islamic oneness but equality among all the religions.	17
9	Imamat and Nayabat	19
10	The purposes and benefits of Zahoor (Re-appearance) and the Governance of Imam Akhir-ul-Zaman (A.S)	21

11	Imam-al-Asr-wa-Zaman (A.S) is the last representative of Allah and The Prophet (S.A.W.W)	28
12	Imam of Time (A.S) is the Authority of Allah, true religion, and absolute belief.	29
13	Obedience of The Existent Zikr (remembrance) (A.S) is actual worship and a guarantee of salvation, otherwise there is aberrance.	32
14	The productivity of actions	34
15	Qurbatan Ila-Allah	36
16	Jumma, Eids and Hajj	37
17	Mehdaviyat	37
18	Nusrat (Help for a cause) and Nasirin (Those helping the cause)	44
19	Imam-e-Zamana's (A.S) Nusrat is not only Wajib but is a MUST.	46
20	The standard of Nasirin of Imam (A.S)	47
21	Bai'at	48
22	The Contract for Imam-e-Zamana's (A.S) Nusrat	51
23	Highway for Nusrat, highway to humanity i.e. Azadari	54

In the name of Allah, the Beneficent, the Merciful

The perpetual need for the Divine Authority (Hujjat-e-Khuda), Imam Mahdi (A.S):

The Shia labelled system of *Ijtihad* has portrayed the 12th Imam, Imam-e-Zamana (A.S) ibn-e-Imam Hassan Askari (A.S) in such a manner that His presence or absence does not make any difference. In other words, His presence would not bring any noticeable benefits to mankind and His absence would not cause any significant harm. There is neither a need to establish a contact with Him, nor is it possible to meet and seek answers for questions and solutions for situations. Another sector belonging to the same group has written a lot of books to prove the need for a thirteenth Imam and they have made ways to become the Imam-e-Zamana themselves. By doing this, they have created a distinct centre of a devilish nature. This group controls the modern governments which were essential for the implementation of Islamic laws.

Now, the Islamic government and the execution of Islamic laws are in their control, what else would Allah and The Prophet (S.A.W.W) demand?

When self-proclaimed “Hussains and Imam-e-Zamanas of today” are in our midst, what need could possibly be there for the 12th Imam, Imam Al-Asr Wa Al-Zamaan (A.S)?

All kinds of materialistic needs as well as religious needs are being fulfilled and a solution to every issue is available from *Ijtihadi* factories.

The extract from *Hukumat-e-Islami* (By Imam Khomeini) notes:

“More than a thousand years have passed since the minor occultation (Ghaibat–e-Sughra), and possibly so could another hundred thousand years as per divine expedience, before the re-appearance of Imam-e-Zamana (A.S). Should the Islamic laws remain suspended until then? Should they not be implemented? Should everyone be allowed to do as they please? Is it not disadvantageous? The soul tormenting hardships that our Prophet (S.A.W.W) endured for 23 years to establish and implement these rules, was it only limited to that period of time? Were these orders to be carried out for only 200 years? And has Islam allowed everyone to do as they please after the minor occultation?”

Furthermore, Recently, the opinions and powers of Islamic jurists (*Faqih*) during the period of occultation (*Ghaibat*) have been recorded in some books.

Among the sources, the book (*Awa'id-ul-Ayyam*) written by Ayatollah Mulla Ahmad Naraqi (one of the scholars of the *Qajar* times) is the most comprehensive in this regard. The writer uses several instructions in the beginning, and he has proven the two aspects in which an *Faqih* has the authority (*Haq-e-Wilayat*) during *Ghaibat*:

1. All those circumstances where the Prophet (S.A.W.W) and Aaima Masumeen (A.S) had control and authority. However, this excludes those areas which are exempted by religious arguments (*Daleel-e- Shara'i*).
2. All the religious and secular tasks of people, which must be accomplished.” *Hukumat-e-Islami* (Imam Khomeini)

Readers, you have now read the ideas and practices of “*Islamic governance*” (*Hukumat-e-Islami*). Now the audacity has increased

in such a way that there are lengthy seminars being held in front of the Shia's and books are being published on the topic 'to promote the concept of Mehdaviyat by eliminating the concept of Imam-e-Zamana (A.S) among the Shia', which means that Imam Al-Asr Wa Al-Zamaan (A.S) is neither of any significance nor is He required. They want us to focus on *Imamat's* work for which they are here and are rightfully fulfilling it, but are they?

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

The *Ummah* have always been wholeheartedly accepting and practicing whatever has been told to them in the name of Islam and The Prophet's (S.A.W.W) Prophethood, governance and teachings and they will continue to do so until *Qayamat*. The *Ummah* have never been resistant to the teachings of Allah and The Prophet (S.A.W.W). It is regretful what the intellectuals of the *Ummah* did, their tactics and incentives are all documented in the Quran. Muslims would have done *Mairaj* and conquered the universe by the mid-century if they had not opposed the teachings of the Prophet (S.A.W.W) and if there had not been any civil wars, internal conflicts or massacres in the history of Islam. According to the program given by the Quran, The Muslim *Ummah* should have crossed *Sidrat-ul-Munteha* (heights of success) to reach *Arsh-e-Azam* itself or anywhere close to it. The concept of Islam that has been accepted by most of the intellectuals and is being practised up till now, for which the majority of people have been kept busy in its protection and are still striving to preserve this, has resulted in nothing more than a temporary governance over a small piece of land. Their concept of Islam has always been the source of conflict, not only among themselves but also among other nations of the world. Today, the Muslim *Ummah* is considered one of the inferior nations in the whole world, no matter where they reside.

All of us are aware of such extremely unfavourable outcomes as well as the fact that Muslims could never compare to non-Muslim nations as long as they follow their self-created ancient idea and the concept of self-understood success. Non-Muslims know that the Muslims religious concept has been beaten and defeated by their irreligious (*kafirana*) ideas repeatedly. Non-Muslims also know that Muslims will never surrender this idea because they consider it their religion. The non-Muslims belief in their godless system, intellect, prudence, nation, and harmony is so strong that providing financial assistance and weapons to them does not intimidate them.

1. What is that concept that has led Muslims to their present condition?

The concept upon which most of the intellectuals of the *Ummah* always agreed upon are:

1. After the Prophet's (S.A.W.W) departure, every decision made by the *Ummah's* intellectuals based on their own intelligence, Islamic knowledge and consultation would be considered the will and order of the Almighty as well as an Islamic decision.
2. It will be considered *Wajib* to follow for the Muslim *Ummah* and for the whole of mankind.
3. Anyone countering this decision will be considered an enemy of Allah and the Prophet (S.A.W.W) and will be excluded from Islam.
4. It will be *Wajib* to execute anyone standing in opposition.
5. Any individual or group belonging to the *Ummah* will not be authorized to oppose or alter the decision.

6. Otherwise, it would be *Wajib* to execute that individual or group.
7. Any person that has not been certified by the above-mentioned intellectual group would not be able to give any order, decision, or *Fatwa* even if he understands the Quran and *Hadith*.
8. There cannot be any individual among the above-mentioned intellectual group or the whole of mankind that does not make mistakes. Even the Prophet (S.A.W.W) had been making mistakes (*Maaz Allah*)
9. The Quran and *Hadith* of the Prophet (S.A.W.W) do not meet the needs nor the requirements of mankind until the day of judgment.
10. From consultation and their prudence, the above-mentioned group of intellectuals would produce a solution in every time period. This would be the verdict of Allah and the Prophet (S.A.W.W), following it would be *Wajib*. The opposition of this is as previously mentioned: *Haram*, punishable, and accursed. (*Subhan Allah Wa Behamdehi*)
11. Every interpretation, translation and narration of the Quran and *Hadith* without certification from the above-mentioned intellectual group or if it is against their interpretation, translation and narration would be unacceptable and damnable.
12. One to criticize or comment on the group of intellectuals discussed above would be excluded from Islam.

All the *Haram*, *Halal*, dissension, innovations, and changes etc. that came into Islamic teachings have been due to the concepts mentioned above (by the grace of the Devil). Today, we are inferior and deteriorated in front of the nations of the world. A real concept in opposition to this concept is in Islam.

2. An ancient concept of Islamic teachings

All the Holy books contain this concept, the Quran has also confirmed this concept in great detail that every Prophet prepares or suggests His successor by the Almighty's command. That successor is the bearer and legatee of all the teachings and skills of his Prophet. He is accountable to the *Ummah* for all the responsibilities mentioned in that Prophet's book. Therefore, because the Prophethood and the process of divine revelations concluded in Muhammad's (S.A.W.W) *Ummah*, the Successors of Muhammad Mustafa (S.A.W.W) is responsible to provide such solution to meet all the needs and demands of Muhammad's (S.A.W.W) *Ummah* as well as to educate them in such a way so that there is no likelihood of a shortcoming or mistake. Also, as Allah has pledged in the Quran that:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (المائدة: 44)
 وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (المائدة: 45)
 وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (المائدة: 47)

Note: Format of Quranic reference is as (surah#/Ayat#). i.e. (5/44) where 5 represents surah number and 44 is for ayah number.

In every matter a Divine sent order will be given;
 “And whosoever does not judge by what Allah has revealed, such are the disbelievers, wrongdoers and the rebellious.”

It is obvious that whichever command that is given in the words of revelations in the Quran, would be flawless and can have no chance of mistakes. This pledge proves the fact that the Holy Quran must

contain all the needs and circumstances pertinent to man. For this very reason Allah has completed and concluded the succession of Prophethood and Divine revelation and stated it in different ways that the Holy Quran contains within itself, the detail of everything. Also;

مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (يوسف: 12/111)

“It (the Quran) is not a forged statement but a confirmation of existing teachings of Allah and a detailed explanation of everything and a guide and mercy for the people who believe in the position of the Quran.”

It means that those who do not acknowledge the truth of this revelation do not believe that the Quran contains detailed explanation of everything. They would not even bother to seek the details in the Quran and that they would not be able to find it. Ignore all the relevant details and explain that this Islamic concept under discussion did not only want monocracy, but the natural and Quranic demand of it is also that the Prophet’s Successor must be aware of the details of the whole universe just as the Prophet (S.A.W.W); the scholar and teacher of the Quran. Against these two fundamental laws, the scholars of the *Ummah* followed their self-made concept on which they could build and run a democratic system by consultation among themselves and collective decisions from scholars, rather than from the Islamic system from the Quran.

After the Holy Prophet (S.A.W.W), the Islamic teachings continued through His Masoom (infallible) Successors (A.S). The process of Divine teachings has not been cut off in the presence of Aima (A.S)

and even in the concealment of the last, Imam Al-Asr Wa Al-Zamaan (A.S).

3. Divine teachings have not been disrupted, Imam-e-Zamana (A.S) is present at all times and is active

In the end of third century (*Hijri*), the self-made concept of the *Ummah's* scholars entered the Shia religion with all its details. The opponents closed the door of *Ijtihad* after the four Aaima. However, this thousand-year-old conspiracy is still young in the Shia religion. Whenever seized and asked about this 'the system of *Ijtihad*', *Mujtahids* say that the concealment of the Imam (A.S) has closed the door of Divine knowledge. The connection with Muhammad and His Household (S.A.W.W) has been cut off. Now the infallible guidance is beyond man's reach. Therefore, we contemplate putting the Quran and *Hadith* before us. With a great deal of virtuous intentions and religious sincerity, we contemplate on those issues and needs that the Muslims; Shia, Sunnis and other people will come across in all periods of time. If only they had said that whatever decisions or orders they give to people, following it would not be a must, and that whoever would find it useful could follow, we would not have objections on them as we do not have any objections with the matters of non-Muslim scholars. However, these so-called scholars say that it is *Wajib* to follow and obey their commands, and that disobedience is *Haram* and punishable. We could take the commands of the *Ijtihad* system in a similar way as Muslim citizens of non-Muslim governments following the non-Muslim rules and regulations. But this group stepped forward and said that their orders are Allah's and the Prophet's (S.A.W.W) orders and they must be obeyed in any case, regardless of whether

they sound right or wrong. One to disobey is a criminal and to be punished in this life here and the hereafter. Also, if the disobedience is deliberate and is insisted upon, the punishment in this world is murder and Hell in the hereafter. Also, if one does good deeds without doing *Taqlid* of a *Mujtahid*, before Allah his fasts, prayers, *Hajj*, *Zakat* etc would be *Haram* and accursed.

It has been mentioned in the *Hadith* that no one except Imam-e-Zamana (A.S) or a Masoom Imam (A.S) can bring reforms on the earth and the dwelling people. The existence of the earth and the people on it is a proof of Imam-e-Zamana's (A.S) presence, without Him nothing will exist.

As Imam Muhammad Baqir (A.S) said;

"The Earth cannot remain unless there is the presence of a visible or hidden Imam (A.S)?"

Do not think that before Hazrat Adam (A.S) there was no *Hujjatullah* or a Just Imam (A.S).

It has been said that;

"Ever since Allah created the Earth and the skies, this world has never been devoid of a Just Imam (A.S), until the arrival of Qayamat. For all His creation, the presence of a Hujjat (A.S) from Allah is essential." (Ilal al-Sharaye, Chapter 153)

The debate that Imam-e-Zamana (A.S) is absent is a deception and since He is not present, all matters are allowed to be turned upside down. Therefore, these ignorant and so-called scholars and *Mujtahids* are allowed to do as they please, become *Naaib-e-Imam*

(Successor of Imam A.S) or start calling themselves Imam even though Imam-e-Zamana (A.S) is present at all times.

However, *Mujtahids* have utilized and benefited from the word '*Ghaiyb*' (Hidden) as the Imam-e-Zamana (A.S) is '*Ghaiyb*' so they can give whatever *Fatwa* (decree), this is false. He cannot be hidden like this. The Almighty has made all the arrangements so that wherever He (Imam A.S) is, the whole universe is in His sight. He witnesses and hears everything we do and say. The only difference is that there is no direct and face to face connection with us. This is a punishment and suffering which we have to bear until we fulfil those conditions which are *Wajib* upon us for His *Zahoor* (re-appearance). Instead of fulfilling those conditions, they have made schemes to hide Him with tricks, and expelled Him from the religion completely. Every problem has been altered and distorted under the pretext of *Ghaibat*.

The public has been provided with satisfaction and facilities. Some remain in constant worry as to how the rest of His rights can be publicized so that the risk of establishment of *Wilayat* and the Almighty governance can be eliminated. And they as democrats remain the rulers of the established government and give commands in the place of Allah and the Prophet (S.A.W.W). This is an ancient wish. This is Iblis's wish, which he has solidified within the hearts of the rulers in his following, and this is the desire that has been emerging in different shapes and colours to obstruct the path to Allah. Sometimes the origins of Islamic Governance upon the path of *Nabuwat* are made and in another, the *Khilafat* of the Almighty is pretended. It is also said that until the *Zahoor* of Imam-e-Zamana (A.S) occurs, this world's situation cannot be corrected, and they are the only people who can correct those situations by

carrying out the tasks of *Imamat*. These people are the reason why the belief in Imam-e-Zamana (A.S) is being ridiculed.

4. The ways to establish a connection with and to obtain benefit from Allah, the Prophet (A.S) and Imam-e-Zamana (A.S) are open

See the position of Imam-e-Zamana (A.S) and the major occultation (*Ghaibat-e-Kubra*) from Imam Jafar Sadiq's (A.S) infallible *Hadith*:

"There are two periods of Ghaibat for Qaim-e-Aal-e-Muhammad (A.S). One of them is minor and the second one is major. During the first period of Ghaibat, no one except the elite amongst His Shias would be aware of His address. During the second period of Ghaibat, no one will be able to acknowledge His location except for His Mawalis (special believers)." (Kitaab-Al-Kafi, Ghaibat)

According to this *Hadith*, there is no hint of the whole human race being cut off from Imam (A.S), thus left helpless and leaderless. There is no such condition that has been mentioned that is supernatural or against the norms. Therefore, in both periods of *Ghaibat*, it is certain that the distinguished amongst the people can approach Imam-e-Zamana (A.S) without any hindrance. This distinction will be proposed by Imam-e-Asr wa Zamaan (A.S). It is not for a person to name himself Naib-e-Imam or like prophets of *Bani Isra'il* and put on a cloak. Such people have been rejected here. It is mandatory for a person to be a Mawali in the eyes of Imam (A.S) in order to meet Imam (A.S) in the Major Occultation. It means one who fully believes in the rule of Imam (A.S) and works towards the establishment of His rule on practical grounds (a

subordinate) and one who is always willing to accept and follow every order of the Imam (A.S).

5. Are our so-called Shia scholars Mawalis of Ahl-e-Bait (A.S)?

These scholars say they are the scholars whom The Prophet (A.S) mentioned that they are (*Mazallah*) similar to the Prophets of *Bani Isra'il*. To prove that their obedience and Taqlid is Wajib, they present a *Hadith*:

لنا لقاء الاصول ولكم التفريع

“It is mandatory for us to tell you the basic principles, and it is Wajib upon you to explain these basic principles.”

This *Hadith* proves that even in the system of *Ghaibat* (Occultation) the Masoom (A.S) himself will provide the utmost and basic guidance to those who seek. *“Alqa al Qol”* means *“To talk face to face or in person”*. Therefore, it is mandatory to show a saying of a Masoom (A.S) as a solution to every problem, and not to say anything from themselves. Also, if needed, they will give explanation. There is no saying to prove that the *Taqlid* of Imam Masoom (A.S) is not applicable to *Mujtahids*. Therefore, it is compulsory for them to present the sayings of Masoom (A.S) to support their own sayings and deeds, and to avoid anything based on their own misbeliefs.

Therefore, it is necessary that Imam-e-Zamana (A.S) remains in continuous contact with His own appointed *naibs* and successors,

that are comparable to those prophets, and explains the necessary solutions to them promptly.

Now this task is for the readers and the Shia nation to ask one of the so-called scholars and *Mujtahids* if they were told anything today or yesterday or this week or month or year, or even ever in their whole lives? Has Imam-e-Zamana (A.S) ever met them? Also, are they even believers or hopeful of meeting Imam-e-Zamana (A.S)? After all these questions, *Mujtahids* will be displeased with the readers in different ways. They will issue *Fatwa's*. However, they will never admit their expulsion from *niabat* or *shi'ite*. If they falsely claim about meeting Imam (A.S), it will destroy the basic framework of *Ijtihad*. If they do meet Imam (A.S) then there remains no need for problems requiring *Ijtihad*.

6. Provision of guidance till the occurrence of Qayamat, is the very own responsibility of Allah, Prophets (A.S) and Imams (A.S)

Allah has made the arrangements to guide every living being from the time of creation (*Ta-Ha* 20/50). Then announced about providing continuous and perpetual guidance (*Momin* 23/44, *Ta-Ha* 20/123) and explained in the Quran about conveyance of guidance in different ways and verified the hard work and sacrifice with which every Prophet has delivered guidance from Allah (18/6, *Shu'ra* 26/3). Through an organization of Occultation or a system of absolute Occultation, millions of years before the creation of Hazrat Adam (A.S) the provision of guidance was arranged for all that comes into existence and becomes of peace for Islam and those who embrace Islam (*Imran* 3/83). It was prepared to obey man and become his subject when the time comes (*Luqman*

31/20). And becomes a blessing and gives assistance to the code of life (Islam). The Head (Prophet (S.A.W.W)) of this organization of Occultation is spread across the universe as a mercy (*Anbiya* 21/107). And this hidden Leader (S.A.W.W) was given the power and authority over everything existing in the universe (*A'raf* 7/56).

Then, after the creation of man, the Leader (S.A.W.W) of the system of absolute occultation was appointed a supervisor and an instructor for all the Prophets and the people belonging to every *Ummah*, so that when the whole of mankind is held accountable, Prophet Muhammad (S.A.W.W) and every other Leader (A.S) of the system of occultation would approve or disprove every human being's thoughts, words and deeds as eyewitnesses (*Imran* 3/81, *Nisa* 4/41). They have remained a warning to the universe (*Furqan* 25/1). Even, in order to bestow final instructions and blessings upon the human division of the Prophet's (S.A.W.W) system of Occultation, He (S.A.W.W) was provided with a material form of evidences. A practical program pertaining to the knowledge of the universe, immortality, conquest of the universe, and provision of endless power was presented to mankind. However, the Prophet's (S.A.W.W) people rejected this program (*Furqan* 25/30), and established their personal, racial, national and *ijtihadi* way against the Prophet (S.A.W.W) (*Furqan* 25/27-28), and made *Iblis* their guide (*Furqan* 25/29), and spent three hundred years slowly eliminating the Prophet (S.A.W.W), His signs (A.S), His Successors (A.S), His Household (A.S) and His supporters (A.S). Every Successor (A.S) of The Prophet (S.A.W.W) was killed with either a sword or poison, even when They (A.S) remained peaceful. At last, the system of Occultation embraced its aforementioned totality. However, from the beginning to the end, the delivery of guidance became more and more extensive, quicker, and easier, so that the authority of the Almighty upon humans remains preserved.

Therefore, Qaim-e-Aal-e-Muhammad (A.S), the Guide of this world and the hereafter, the Leader of everything in the universe has been blessing the seekers of guidance continuously and is progressing by maintaining all the standards of Their Ancestor Imams (A.S).

Be it Minor or Major Occultation, in the system of guidance and *taqlid*; there have been no changes. There must not be any changes in the system and no changes can be proven. Instead, the Major Occultation eliminates all those material restraints that prevented the guidance seekers from meeting any Leader (A.S) of the system of guidance. This means that now, the guidance seekers do not need to go to Makkah, Madina or Samarah to meet and ask questions. Regardless of where and how they are, Imam Al-Asr Wa Al-Zamaan (A.S) is near them. Like previous Imams (A.S), He (A.S) is aware of even the thoughts that run in their hearts and minds. Therefore, if they are actually the absolute followers (*muqallid*) of Imam (A.S) and are in His waiting, He will guide them. Meetings of the guidance seekers with Imam-e-Zamana (A.S) have even been proven by written and verbal expressions of *Mujtahids* and are possible at any time. Those meetings were not held at any particular place or centre, instead The Imam (A.S) Himself arrived for the meetings.

Therefore, more facilities have been provided in the system of *Ghaibat*/Occultation than all other systems relating to humans. However, the provision of guidance even in the period of *Ghaibat* is the very own responsibility of Imam-e-Zamana (A.S) and His obedience is mandatory in all circumstances.

7. Not obeying the Imams (A.S), and not seeking Their command and decision in every matter is Kufr and Shirk.

The Beings, whose subordination, *taqlid* and following have been made *Farz* by Allah are the true Aalims (scholars) of all the universe. *He who is ignorant of anything in the universe, his subordination and taqlid is not Wajib* (Imam Jafar Al-Sadiq A.S). *We are the people, obedience of whom Allah has made Farz* (Imam Jafar Al-Sadiq A.S). *I say, all human beings are our men/servants when it comes to subordination* (Imam Raza A.S). Imam Jafar Al-Sadiq (A.S) said *it is Wajib upon all humans to acknowledge Us, to entrust every matter to Us for a resolution, and to accept every order and decision of Ours wholeheartedly*. Imam (A.S) mentioned further, *if these Muslims continue to fast, pray and express La Ilaha Illa Allah but decide upon dealing with their matters using their own perception instead of seeking Our orders and recommendations, then they will remain Mushrik even though they pray.* (Khatoot-ul-Balagh)

This is the period of our last Imam, Imam-e-Zamana (A.S). We must follow and obey Him absolutely. We must wear the harness of His obedience around our necks. We must obtain His recommendation and command in every situation, otherwise we will be committing *Kufr* and *Shirk*. Allah says:

“O you who believe! Obey Allah and obey the Messenger and those in authority among you. And if you dispute over anything, refer it to Allah and the Messenger. If you believe in Allah and the Last Day, the best practice is to take your conflicts to The Prophet (S.A.W.W).”
(Nisa 4/59)

All the ally and rival scholars have agreed that till the day of judgement, this verse is the bearer of a lawful course of action. Therefore, even after The Prophet's passing (S.A.W.W), this verse acknowledges the active existence of Muhammad (S.A.W.W). Otherwise

”فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ“

would not have been said. That functioning existence is the existence of Imam Ali (A.S) and Imams (A.S). In this verse, like Muhammad (S.A.W.W) substitutes Allah, Ali (A.S) substitutes Muhammad (S.A.W.W) and will settle disputes in place of Allah and Muhammad (S.A.W.W).

Therefore, till the day of Judgement, the Muslims of this time must make Imam-e-Zamana (A.S) their guide and turn to Him for the solutions for their conflicts. The decision that the Quran replaces Allah and *Hadith* substitutes The Prophet (S.A.W.W) is false. As the Quran does not support this judgement, meaning that it does not state in any Quranic verse that the Quran equals Allah and the *Hadith* equals The Prophet (S.A.W.W), and whatever decision is not certified by the Quran, is verily a non-Islamic decision. Therefore, we constantly need Authority (*Hujjat* A.S) of the Almighty in every situation.

8. Imam-e-Zamana (A.S) will create not only Islamic oneness but equality among all the religions.

The struggle for Islamic unity in the name of equality among Muslims is ongoing. These sects in Islam are an outcome of the

endeavours of these so-called scholars which have spread over centuries. It is beyond their capacity to eliminate the differences amongst these sects and unite them. Imam-e-Zamana (A.S) will be the only one to eradicate sectarianism. Not only this but He will also bring all the religions of the world together and eventually bring domination to Islam over all religions without any confrontation.

An extract from Imam Muhammad Baqir (A.S) *Hadith* from *Ilal Al-Sharaye* Page 161;

“When Our Qaim (A.S) will establish Our Islamic Government with His power, He will retrieve Torah and the rest of the Holy Books from a cave in Antakya. He will descend orders and instructions from Torah for the followers of Torah, from Zabur for those who follow Zabur, and from Injil for those who believe in Injil. Also, He will rule the believers of Furqan with Furqan.”

Imam Ali (A.S) also expressed this. The Quran has also verified the Holy Books numerous times. It has proven the existence and functioning of all the *Shariyats* (legalisms) and all the Books of previous Prophets (A.S). In our time, as well all the teachings of the Almighty are truthful and undeniable.

After the announcement of the Almighty rule, Imam-al-Asr-wa-Zaman (A.S) will apply all the previous *Shariyats* and Holy Books, and transform this world into a world that every Prophet (A.S) and human soul have yearned for. However, instead of respecting other religions and perceiving them practicable, our so-called scholars have deemed them obsolete and despicable. Consequently, all other nations began to presume Islam to be the religion of violence and terrorism. Now those scholars continue with their failing

attempts to at least unify all sects of Muslims on one platform, and in these efforts, they are enthusiastically participating in sacrificing religion and beliefs.

Today, for the sake of this so-called unity, those trumpeting Islamic unity and *Mehdaviyat* are excluding *Imamat* and *Wilayat* from *Azan*, *Aqamat* and *Namaz*. These days there are certain *Tauzih-ul-Masail* which clearly states that

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ

“*Ashhado anna Aliun Wali Ullah*”

is not included in *Azan*, *Aqamat* and *Tashhad*. In some areas in Lebanon, the third Shahadat has been excluded practically. For the sake of so-called Islamic unity, they are sacrificing *Wilayat*. The *Wilayat* which forms the foundation of Islam, unites all the religions, and guarantees this unity, and is the foundation of *Mehdaviyat*.

9. Imamat and Nayabat

The authority of Prophethood (S.A.W.W) is spread across the whole universe. All the jinns and the humans receive guidance from it. It is responsible for delivering to man, the knowledge of the Quran and the key to the conquest of the universe. The *nayabat* (assistance) of Prophethood (S.A.W.W) cannot be done by ignorance and it cannot not be dependent on man’s knowledge alone.

For this, the first requirement of the Prophet’s (S.A.W.W) *naib* or successor is to be rightfully knowledgeable of the Quran. The whole

universe must submit to him, like it submits to The Prophet (S.A.W.W). It is required of him to be able to provide guidance from the Quran to cater to the needs of people belonging to all the forthcoming periods of time till the day of judgement. He must be infallible (Masoom A.S) like The Prophet (S.A.W.W) on the basis of knowledge and *Ayn-ul-Yaqeen* (the vision of certainty). There must not be any possibility of error in his guidance, so that he cannot be proven ignorant like *Mujtahids* before the intellectuals of the world. He must be faultless, so that in the verification of every Quranic claim, using the knowledge of the universe, he could provide continuous guidance to the scholars of all the sciences including every philosopher, engineer, doctor and scientist, and would not refrain from evolutionary development like these present successors of The Prophet (S.A.W.W).

This is so that the leadership of Islam could prove as a favour upon the worldly nations, and Islamic *Namaz* could in fact help them achieve *Mairaj* (ascension). Also, all the stars and planets in the universe would await and welcome the Muslims, and the Muslims would not remain dependent on non-Muslims for any of their needs. So that all the nations would love Islam and the sciences of the Quran, learn from them, embrace Islam and benefit from the universe, so that the dignity of Islam remains uninjured from the World Church charity. This disgraceful situation of the present is the outcome of the leadership that is ignorant of the Quran. This outcome was planned by political *Mujtahids*.

Today, people of vision observe this self-made Islam and its claimers beg and bow to *Kufr*. This demeaning situation also demands to keep one's limited reason and insight under the Quran and to establish Quranic *Imamat*. It demands bidding farewell to all those concepts, beliefs and rituals that are against the Quran in any

way. It demands to make the Quran and its Possessor (S.A.W.W) one's Imam. Otherwise, it is to be understood that the collective insight, strength, and unity of the Muslims will fail. Readers must be noting that we have been proving that we need Masoom (A.S) leadership in every situation, at all times.

10. The purposes and benefits of Zahoor (Re-appearance) and the Governance of Imam Akhir-ul-Zaman (A.S)

Every step involved in the creation of the universe occurs before the actual and foremost Creation and the Representative of the Almighty (S.A.W.W). Therefore, the Foremost Representative (S.A.W.W) is aware of the whole universe. Before Him (S.A.W.W) all of the creation is embodied, wise and answerable. He (S.A.W.W) is a practical ruler of the universe. Allah has presented His statements and aims in clear words in the Quran. However, separation of the Quran from the Possessors (S.A.W.W) of the Quran has rendered it impractical. Quranic concepts and the Almighty's promises are being refuted. Justice is being ridiculed. Every promise of Allah is fulfilled whilst remaining in harmony with His laws. This is a manifestation of His power, wisdom, and knowledge. Every promise of His must be fulfilled. The result of living one's life according to the Islamic principles should be the conquest of the universe and a successful and prosperous life.

There are several people who have been deprived of recompense in their lives and have now passed away. For such people, *Haqooq-ul-Ibad* (fulfilment of duties towards mankind) and *Makafat-e-amal* (reward or punishment for one's actions), which have been mentioned in the Quran, could not function due to *Mashiyat*. For

those who remained deprived of recompense, it is essential and *Wajib* to re-populate the world and provide them with recompense. It is important for all this to happen before *Qayamat* or the final decision. Our Imam Akhir-ul-Zaman (A.S) will make this happen. If this practical and testified policy of *Raja'at ila Allah* (reversion to Allah) is overlooked, then it does not prove Allah as being absolute just, all-knowing, all-wise and all-powerful. It is a principle that:

كل شيء يرجع الى اصله

Everything returns to its origin.

The fact that everything is to return to its origin, proves that currently everything in the universe is not in its original state, but is a part of somethings origin. This return follows the laws of nature and creation, and that thing does not have any influence over not returning to its origin or returning to something other than its origin. Allah is the virtual *Marja* (point of return) for every existence in the universe. He is definitely not an actual *Marja* otherwise one will have to accept that every creation is part of Allah. Allah has referred to the body of Hell-fire (*Jahim*) as returning point of the merciless and denied Himself of being a *Marja* (37/62-69). Every being in the universe has been created with the *Noor* of Muhammad (S.A.W.W). Everything is a collection of ingredients of Muhammad (S.A.W.W) in some scientific way. The Prophet (S.A.W.W) is the cause of existence for everything and He is the true *Marja* (point of return) and *Masdar* (point of origin) for all creation.

Be it *Raja'at* or *Qayamat*, Imam Muhammad bin Hasan Askari (A.S) is the last Heir to the Prophet's (S.A.W.W) *Noor*, and He is Allah's

Hujjat (authority) amongst the creation, the Sustainer of the Earth and the skies, the returning point for the creation, and the Establisher of *Qayamat*. Peace be upon Him and His Ancestors.

In the Quran, Allah has repeatedly given assurance that such a system will come that will provide prevalence to those who embrace “Islam” over all aspects of religion or practices of life (9/32-33, 48/28, 61/7-9). Since the time of The Prophet (S.A.W.W), Islam has never prevailed over all religions or life practices. Instead, governmental Islam disintegrated into hundreds of sects. The promise, declaration, and the prediction of “*Youm Al Deen*” “The day when *Deen* (religion) will prevail” that Allah made on three occasions will be fulfilled to the letter. This very day is neither the day of reward for all the Prophets (A.S) for their endeavours and sacrifices, nor of entering Heaven or Hell, but when virtues will come to the virtuous and evil will come to those who committed evil. It is the day of fulfilment of all those promises which The Almighty promised to fulfil in this world, but this could not happen simultaneously due to time and *Mashiyat*. Therefore, it is the day of recompense for those who remained deprived of it. On this day, not all of mankind but only those will be resurrected, gathered, and given recompense who were deprived of it (27/83-86). This process is also a responsibility of Imam-e-Zamana (A.S).

Imam Al-Asr Wa Al-Zaman (A.S) is not only the one who will establish *Qayamat*, but He is the leader and guide for humanity. Height of development is the purpose of His designation. Completion of *Deen* and dominion of Islam is the ultimate aim of Imam Al-Asr Wa Al-Zaman’s (A.S) re-appearance. The completion of *Deen* means that mankind would not face any hindrance in the way of progress. For example, there would be availability of a certain ingredient required to solve a certain problem which was

causing obstruction in the progression. This means there will be an abundance of guidance and there will be no flaws. This also means there will be availability of plentiful guidance on every occasion to overcome all the problems, obstacles, and confusions. The dominion of Deen means absolute dominion in any situation of those who follow the *Deen* completely; so that they never face failure or defeat. The Quran will be presented in a practical manner as a versatile code of life. Imam (A.S) will reveal before the world, the system He prepared and direct them to *Sirat-e-Mustaqeem* so it would become impossible for them to go astray. It would not be possible for anyone to suggest any better or easier ways than this to progress and achieve the objectives. The misleading forces will be obstructed, and there will be a fool-proof i.e infallible management for infinite progress. This management will be in accordance with human nature and instinct. It will be impossible to act against it. It will become hard, if not impossible, to make a mistake under this management. Justice and submission will rule the world. Opposition, aberration, sin, enemies, and the devil will experience downfall and elimination. There will be an outpouring of the Almighty's blessings.

Imam Jafar Al-Sadiq (A.S) has explained the purposes and benefits of The *Zahoor* and Governance of Imam Akhir-ul-Zaman (A.S). An extract from a *Hadith*:

“Glory be to Allah! Do you not cherish for Allah to make obvious and dominant the absolute Haq and the absolute justice? And to unite the whole of mankind on the grounds of one kalima and religion. To create affection within unstable and torn hearts? To eliminate Allah’s opposition and insubordination from the world? For Allah’s commitment regarding predetermination of laws and recompense to be fulfilled? That the rights of people and the right to rule reach

those entitled? That no aspect of Haq remains hidden due to anyone's fear? By God, O Ammar! In the period of Zahoor, people will not die like those amongst you now. However, the allies of Muhammad (S.A.W.W) and His Descendants (A.S), like the martyrs of Badr and Ohd, will die as martyrs. Therefore, rejoice at the life and death of that period." (Kafi Kitab Alhujjat)

Imam Jafar Al-Sadiq (A.S) explains in another *Hadith*:

"Verily, when Our Qaim (A.S) emerges, the earth will shine with the Light of its Lord (Zumr 39/69). People of God will become indifferent to the light of the sun and the moon. Day and night will become one. Every kind of darkness will leave the world. During His rule, people will live for thousands of years. They will have a boy every year. Daughters will not be born. The clothes they will put on their sons will grow with them and increase in size and shape to suit their size and shape. The colour of their outfit will change as they please. Also, in His time, nothing harmful will remain in existence. Nothing amongst vice and discord will remain. Poisonous things will become non-existent. There would not be any practice or doubt in existence for Satan to spread among people. Jealousy and discord will end...". (Kitab Al-Ismat Wa Al-Rajat)

Explaining the objectives of the presence of the Almighty's *Hujjat* (A.S) Imam Muhammad Baqir (A.S) said (narrated by Jabar bin Yazid Jafi), *"Prophets (A.S) and Imam (A.S) are needed because the survival of the universe depends on the reforms They bring. This is because as long as a Prophet (A.S) or Imam (A.S) remains on earth:*

1. *Allah keeps torments away from the earth.*

2. *Torments would befall people on the earth if Our Ahlulbayt (A.S) did not live on earth.*
3. *Through Them the Almighty provides sustenance to His people.*
4. *Populates the villages.*
5. *It rains from the skies for the sake of Them (A.S)*
6. *Blessings sprout from the earth for the sake of Them (A.S)*
7. *Because of Them (A.S), sinners are granted intermission for repentance and torments are not descended swiftly.*
8. *Rooh-ul-Quds (Holy Spirit) never parts from Them (A.S) and They (A.S) do not part from it.*
9. *They (A.S) do not part from the Quran and the Quran does not part from Them (A.S).
(Peace be upon Them all A.S)”*

To make the position of Muslim *Ummah's* Leaders (A.S) evident, let us go through another point from *Ilal Al-Sharaye* chapter 182, page 253-254.

If someone says why the Leaders (A.S) of the *Ummah* have been appointed? And why it has been ordered to obey Them (A.S)? The answer will be that it has several reasons. One of them is that when the creation is stopped and forbidden from crossing an established limit as they would come across discord if they did, then the reason for forbiddance would not be completely proven or established if a guardian was not appointed amongst them for this matter. He stops them and informs them of the lawful things. He prohibits them from crossing the forbidden confines. If this were not the case, then nobody would abandon the forbidden and be concerned

about the disputes of others. Therefore, a maintainer was appointed, who forbids, disputes, and maintains limits among them. He applies the Almighty's orders. Another reason amongst these is that we do not find any sect or nation deprived of independence and success. Also, they have not succeeded without a chief to maintain for them. Hence, it is imperative for mankind to have a maintainer for their worldly and religious matters. Therefore, it is not admissible in Allah's philosophy that He deprives His creation of this compulsory management on purpose. Therefore, the presence of a maintainer is obligatory. A maintainer who will train people, and under whose order people would participate in *Jihad* to fight their enemies, secure, and distribute *Faye*, establish *Jumma* prayers, and protect the oppressed from oppressors. In addition to these, another reason for the presence of Imam-e-Zamana (A.S) is that if Allah had not recommended for His creation an Imam (A.S) who is a guardian, protector and maintainer of the universe, then the nations would have been destroyed, religion would not have survived, law and order would have changed, and there would have been an abundance of saboteurs. In addition, fault finders would have rendered the religion imperfect putting all Muslims in doubt. Verily, we would have found the Almighty's creation to be flawed and imperfect, and the Muslims' disputes and troubles would have been on the rise. Had the foremost thing to arrive along with the Prophet (S.A.W.W) not been a protector and maintainer Imam (A.S), they would have fallen into disputes in the same way as discussed before, and all *Shariyats*, laws, orders and beliefs would have changed. Therefore, following this wrong method, the creation would have become flawed.

These were extracts from *Hadith*. Forthcoming topics will mention these purposes, benefits, rights and duties, and the readers are requested to memorise them.

11. Imam-al-Asr-wa-Zaman (A.S) is the last representative of Allah and The Prophet (S.A.W.W)

Allah is one, and no one partners with Him in terms of His Being, power, and management. He is unparalleled and does not possess a body or a face. Personification of Allah is a false belief. He cannot be imagined. Allah has given His place to The Prophet (S.A.W.W). On several occasions in Quran, He has used a singular pronoun, allocated His parts and given His place to The Prophet (S.A.W.W) (4/59, 5/55, 8/24, 8/20, 24/48-49, 67/1-4, 2/115, 28/88, 68/42, 75/29-30, 39/69, 75/23-24 etc)

Now Imam-e-Zamana (A.S) is the last and true representative of Allah and The Prophet (S.A.W.W). He is *Yad-ullah* (Hand of Allah) and *Wajh-ullah* (Face of Allah) that exists in East and West and everywhere (2/115) and is to remain forever (55/27). This fundamental reality will be unveiled and prostrated before (68/42, 75/29-30). Allah does not possess a body or form and is limitless. He can neither be in one direction that He could be prostrated before nor does He undergo changes that He could remain veiled and then emerge. Prostrating to Him means prostrating under His orders, such as prostration in the direction of the Ka'aba or Adam (A.S). In the beginning of guidance, the creation was asked to prostrate before Allah's first Authority (Adam A.S). This proves that in the end Allah's last Authority Muhammad-o-Aal-e-Muhammad (S.A.W.W) will be prostrated before, which, under the Almighty's

orders, will be a prostration before The Almighty Himself. Ka'aba is an apparel, and The Prophet and His Household (S.A.W.W) are the soul of the Ka'aba. Adam (A.S) is also an apparel and Muhammad-o-Aal-e-Muhammad (S.A.W.W) are the soul of His guidance. Imam-e-Zamana (A.S) *is the Sustainer of the earth* (Imam Jafar Al-Sadiq A.S) *with whose light the earth will shine* (39/69) *and people will be looking at Him* (75/23-24). They (A.S) are The Almighty's eyes (*Ain-ullah*), His ears (*Uzn-ullah*), His side (*Janb-ullah*) and The Almighty's rope (*Habl-ullah*) which is a means of connection with the whole universe. It is connected with Allah on one end and with the creation on the other. Connection with it is the foundation of guidance (3/103) (Imam Muhammad Baqir A.S). They (A.S) are Allah's *Nafs* (self), They (A.S) are the embodiment of Allah's *Mashiyat* (Divine Laws), They (A.S) are Allah's *Rooh* (soul) due to which Adam (A.S) was prostrated before. They (A.S) are Allah's *Noor* (light), His *Hujjat* (Authority) upon His creation, His *Zikr* (remembrance) and even all of The Almighty's Names and all the best examples (16/60) are related to Them (A.S). The Prophet and His Household (A.S) are the introduction of Allah.

12. Imam of Time (A.S) is the Authority of Allah, true religion, and absolute belief.

The Prophet (S.A.W.W) said:

قال رسول الله صلى الله عليه وآله وسلم

من مات ولم يعرف امام (ص) زمانه مات ميتة جاهلية -

"Whoever dies without knowledge of The Imam (A.S) of his time, dies ignorant and religion less"

This means that the Imam-e-Zamana (A.S) (of any time) is Allah's *Hujjat*, His Representative, and a Guide from Allah for religion and belief. His (A.S) knowledge is the knowledge of everything in existence. If one has an opportunity to know such an Imam (A.S) but still does not establish a contact with Him (A.S) or obtain instructions regarding the religion and dies, then he would be counted amongst the misguided, religion less and those who remained non-Muslims deliberately.

In reality, without Imam-e-Zamana (A.S), guidance, faith and good cannot exist in their actual forms. For example, without the sun, the concept of light cannot be accepted and only names and words remain. One cannot be warm by only saying sunlight. One cannot be full by merely saying bread. Similarly, without Imam-e-Zamana (A.S) or a True Leader (A.S) one can offer a number of prayers and bear the inconvenience of fasting, but neither are their prayers counted as prayers nor the fasting has any effect.

Practically, prayers are being offered, fasts are being kept but as per the above-mentioned *Hadith* all the forms of worship remain futile. This is because our worships are not related to Imam-e-Zamana (A.S). Therefore, just by saying or offering prayers, guidance and worship will have no effect.

Shaitan (Devil) alone sees people everywhere from East to West and from North to South. Not only him, but his clan sees people as well (7/27). He possesses all the godsend equipment to misguide people and is the embodiment of all the misguidance, religion lessness, infidelity and dispute. In the absence of a connection with The Guide of Religion (A.S) or The Authority (A.S) of Allah, there is no concept of guidance, good deeds and worship, and similarly, the concept of religion lessness and infidelity cannot exist separately.

Without a connection with the *Shaitan* or his representatives, aberrance remains ineffective. His appointed representatives are spread everywhere. Following the deeds fabricated by or heard from them is a proof of aberrance. It depends on their existence. It remains null and void, and uncounted if there is no connection with them. Here, one can understand that if there is a link with Imam-e-Zamana (A.S), no bad deed can harm, otherwise every sin or even its imagination can cause damage. This is because these would be against the wishes of Imam-e-Zamana (A.S), the embodiment of religion and belief, and will be a cause of pleasing Shaitan.

Imam-e-Zamana (A.S) does not only observe people dwelling on earth from North to South and East to West, but He also observes all the creations in all the universes and all the galaxies. He (A.S) witnesses their inside and outside alike. He (A.S) is aware of their intentions and consciences. He (A.S) has the power to provide guidance to those who believe in Him (A.S) and know Him (A.S). He (A.S) defends them against *Shaitan*, and Allah too has great mercy and graciousness on them. Therefore, if Iblis did not exist, then there would be no base and existence of aberrance, sins, and religion lessness. Similarly, if the Embodiment of Belief (A.S), Imam (A.S) or a Guide (A.S) manifested by Allah is not there, then the guidance and virtues along with their foundation would come to an end. The enthusiasm for virtues and the spirit of care would disappear from the hearts which exist due to the presence of Imam-e-Zamana (A.S).

Therefore, self-made, stolen deeds or worships based on rumours cannot salvage anyone. As it has been mentioned previously that saying “bread” will not fill a stomach or consuming stolen bread will not be useful, but it will add to interrogation. Salvation can only be achieved when there is a link with Imam-e-Zamana (A.S). One can

achieve Imam-e-Zamana's (A.S) happiness and proximity by putting His instructions into effect and one can only achieve forgiveness with His affection and recommendation. Actions will prove obedience and subordination to The Leader (A.S) and become a means of approach to Him. However, salvation can only be achieved with beneficence and recommendation of Imam (A.S), that is Manifested by the Almighty. Therefore, it is imperative to establish a connection with and to obtain knowledge of Qaim-e-Aal-e-Muhammad (A.S) who is The Foundation of guidance.

13. Obedience of The Existent Zikr (remembrance) (A.S) is actual worship and a guarantee of salvation, otherwise there is aberrance.

One of The Prophet's (S.A.W.W) companions, Abi bin Kaab was busy offering prayers when The Prophet (S.A.W.W) called him. He continued to pray and when he reported to The Prophet (S.A.W.W) after finishing his prayers, he found Him unhappy. He enquired about the reason. The Prophet (S.A.W.W) then said I called you, but you ignored it. He made an excuse of offering prayers. The Prophet (S.A.W.W) asked him who taught him to read *Namaz*. You, he replied. Then The Prophet (S.A.W.W) said, you did not obey the orders of The Existent *Zikr*, but followed vocal *Zikr*. Therefore, such obedience is useless, that makes one disobey The Existing Belief (A.S) - The Actual Belief (A.S). This means that it is essential to follow the orders of The Prophet (S.A.W.W) or Imam-e-Zamana (A.S) even if one has to break their *Namaz* or abandon any other virtue. This is because a deed remains a virtue as long as it involves Imam-e-Zamana's (A.S) happiness, otherwise performing those actions will become idolatry. Actions are in one's control, they will happen when one performs them and vice versa. Idols are in one's

control or made by one. Therefore, worshipping idols made by one's own self is similar to performing actions adopted by one. Even if those deeds have been advised by The Prophet (S.A.W.W), their observance and insubordination to Imam-e-Zamana (A.S) is nothing but idolatry. If Imam-e-Zamana (A.S) has ordered not to break *Namaz* even if He calls, then it is likely that not breaking the *Namaz* will be following Imam's (A.S) command. However, the way we remember that Imam-e-Zamana (A.S) advised not to break the *Namaz* even if He called, similarly Imam-e-Zamana (A.S) cannot forget His orders regarding not breaking the *Namaz*, but He is still calling us. Therefore, upon hearing His voice the first thing we will do is to abandon *Namaz* or *Tawaf* of *Hajj* immediately and report to Imam (A.S). Therefore, we will obey every recent order and prioritise the order stated in Quran i.e. Allah has said

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ (8/24)

“O you who believe! Answer Allah and His Messenger (S.A.W.W) immediately when he calls you to give you life and know that Allah comes in between a person and his heart and verily to Him you shall all be gathered” (8/24)

Here Allah's intervention is Imam's (A.S) intervention because the gathering will occur at one given place, and Allah cannot be in one place, He is everywhere. Therefore, we will follow each one of Imam's (A.S) latest orders and will not prioritise *Namaz* or any other worship over Imam (A.S). Instead, if He tells us not to offer *Namaz*, then we will not do our own *Ijtihad*.

Our deeds are synonymous with achieving the proximity of Allah's Authorities (A.S) on practical grounds and supporting Them by following Them. With Their means we can be deserving of recommendation by The Authorities (A.S) of Allah. It is impossible for our actions alone to be enough for salvation, as they are dependent on us and are our creation. People who are sure of deliverance only by means of their deeds (without recommendation from Allah's Authorities (A.S)), they are convinced regarding recommendation from their man-made objects (like idolatry). Instead of the Almighty's Authorities (A.S) (Caliph), they accept their artificial deeds (idols) which in a way equivalent with The Almighty.

14. The productivity of actions

The basic concept should be that it is *Wajib* to obey Imam-e-Zamana (A.S) all the time and in every situation. No good deed becomes a virtue without His approval, as the virtues lie in Imam's (A.S) approval. Good deeds in themselves are not virtues. Since some good deeds have been perpetuated by the Prophets (A.S), every Prophet (A.S) has followed them and directed us to continue to do the same. This continuous happening has made those deeds virtues. Therefore, whether ordered or not, those deeds will constantly remain virtues. This concept is idolatry. Idolatry is to permanently regard some action to be worship, which is occurring in every sect now-a-days. This is idolatry because this concept and practice makes Imam-e-Zamana (A.S) purposeless. The need of Him is not felt. Therefore, people are offering prayers five times a day, fasting in Ramadan, offering Zakat, paying *Khums*, performing *Hajj*, and following *Tuhfatul awam* and *Tauzeeh ul Masail* if they come across a problem. Now, where will Imam-e-Zamana (A.S) be needed? This whole program becomes idolatry only because it has

made Imam-e-Zamana (A.S) purposeless. Therefore, neither *Namaz* nor any other worship will provide any benefit. Imam's (A.S) happiness is the only useful thing. The aforementioned program also proves that when this program is adhered to then Allah and Imam-e-Zamana (A.S) will have to be pleased with it. It means that this program makes Allah, The Prophet (S.A.W.W) and Imam-e-Zamana (A.S) helpless.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Readers please read this paragraph repeatedly and observe the actions and concepts of Muslims everywhere and our statement will become verified. One will witness that Muslims (both Shia and Sunni) are following the aforementioned program with satisfaction. They believe that those who adhere to this program will have achieved Jannat and salvation, and none of them realises the absence or need for Imam-e-Zamana (A.S). Shias also say that,

“Imam-e-Zamana (A.S) is hidden with Allah's orders. It is impossible for us to approach Him. We are helpless, therefore disabled. A disabled person is innocent; therefore, we are faultless.”

Means that either Allah or Imam (A.S) are, *Maaz Allah*, guilty.

We declare our vindication from this constant idolatry of Muslims, and state that any kind of worship, whether new or old, whether mentioned in the Quran or from *Hadith* of The Infallible (A.S), is not a fixed virtue, worship or a means of salvation.

1. Happiness of Imam (A.S) of every period of time is a virtue, worship and means of salvation.
2. These reside in obeying Their (A.S) recent orders.

Every single argument that invalidates the existence and requirement of Imam-e-Zamana (A.S) is false. It is false to say that all the Prophets (A.S) and all the Imams (A.S) gave orders regarding *Namaz*, and they Themselves have been offering *Namaz*, which is why offering *Namaz* is *Wajib* and compulsory.

15. Qurbatan Ila-Allah

Amongst the Shias, the *Niyat* of ***Qurbatan Ila-Allah*** (قربةً الى الله) is done for every kind of worship, which means that worships bring one close to Allah. This is what idolaters had said.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ----- (الزمر: 39/3)

“Surely the pure religion is for Allah. Those who take guardians besides Him say we worship them only that they may bring us near to Allah” (Az-Zumar 39/3)

Allah’s Qurbat: There are two forms of *Qurbat*. One is less distance and the other is a high rank. Since Allah is everywhere in the universe, therefore being near to or far from Him is a polytheistic concept. However, our *Qurbat* or closeness is possible with the Imam (A.S) of our time. According to the principles of *Tawheed*, only closeness to Imam-e-Zamana (A.S) can be called the true closeness to Allah, and we can achieve both forms of *Qurbat*. However, our *Niyat* does not involve a decrease in distance but closeness to Imam (A.S) or His happiness. All the Shias do the same *Niyat* but believe that adherence to the mentioned program will

compel Imam-e-Zamana (A.S) to grant them with His closeness and happiness. We want recent happiness and latest orders of Imam-e-Zamana (A.S). All the orders and commands of the religion are under Him. For every order and our beliefs and actions, we wish to have Imam's (A.S) verification and instructions. We consider blindly following the ancient orders to be *Haram*.

16. Jumma, Eids and Hajj

Hajj is *Wajib* on those who are financially capable of performing it, *Jumma* and *Eids* are *Wajib* on everyone. The requirement, purposes and benefits of these inessentials is related to The Divine Rule of Imam-e-Zamana (A.S). No one except the Masumeen (A.S) can meet this criterion. *Juma* and *Eids* on a national level and *Hajj* on an international scale are a means of mass communication, so that the latest orders from Imam (A.S) could be delivered across the world, and ignorance, poverty, helplessness and demise could be eliminated from the world. This is also so that the terrestrial and celestial calamities can be prevented and escaped, legal boundaries can be maintained, and mankind can be helped in advancements in health, knowledge, wellbeing and the highest of progress.

(Consult "*Al-Jumatul Wajiba*" for details)

17. Mehdaviyat

Some time ago, after the hard work of hundreds of students from Qom and scholars that shared the same belief, they organised a seminar that stretched over days. The fundamental purpose of this seminar was on how to remove the concept of Mehdi (A.S) and keep "the concept of *Mehdaviyat*" alive amongst the Shia. This means that some strategy should be planned and adopted so that

the Shia nation would forget that Imam Al-Asr Wa Al-Zamaan (A.S), The Imam (A.S) of our time exists. As with Allah's orders He is hidden, and this Occultation could last millions of years. Therefore, His presence or absence does not mean anything to the nation. No benefit can be obtained from Him to one's advantage, and there is no requirement for this. Whatever activities can be expected from Imam (A.S), all of them will be carried out by those scholars. This means that Imam-e-Zamana's (A.S) Being carries no status, only His attributes, duties and actions hold significance, which those scholars are carrying out rightfully. Similar gatherings and seminars have been held in Karachi and Islamabad. *Wilayat-e-Faqih* is being merged with the concept of Imam-e-Zamana (A.S). The naïve public with weak beliefs are being asked to bow down to a man-made leader as if he is an authority of Allah for this time, and his orders are Allah's, The Prophet's (S.A.W.W) and Imam's (A.S) orders. This concept is evident from a quatrain presented by Nasiran-e-Imam Foundation on the occasion of *Eid-e-Ghadeer*. Read the words carefully;

*A wali is calling again from Ghadeer-e-Khom
Al-Qaim is reaching for someone's hand and calling
To whom I am the master Syed Ali Al-Khamenei is the master
Every follower is congratulating, Fatima's son is calling*

Name, qualities and being itself

Every knowledgeable person knows and understands that without being itself, the name and qualities do not exist. The names and qualities will only exist with the being itself. A concept of the name and qualities without the being itself is a concept of ignorance. To learn the importance of the difference between the name and the

being, read Imam Jafar Al-Sadiq's (A.S) *Hadith* from *Asool-e-Kafi Kitab Al-Tawhid*.

“The word Allah is derived from Ilaha (إله), for Ilaha it is important that someone is there to worship Him. The name is different to the named. Hence, whoever has worshipped the name instead of the being Himself has committed infidelity and did not worship at all. Whoever worshipped both the name and the being, committed Shirk and worshipped two. Whoever worshipped just the being Himself, this is Tawhid, which is Allah’s worship.”

“O Hasham, suppose bread is the name for something to eat. Name and bread are different things. Saying or writing bread does not fill a stomach, instead eating bread (being) fills a stomach. Hence the name and the being itself are separate things. Name is a reference to the being....”

Preferring the name and the qualities referring to the actions over the being itself is a concept of that *Mushrik* and mixed society where the system of intimate relationship with their descendants was customary. This concept became stronger after the incident of Hurra when hundreds of thousands of *Tabi'een* were born, whereas the teachings of Prophets (A.S) and the Quran have ordered to maintain *Halal* and *Haram*, and the identity of descents. In any case, the name, actions, qualities, rights, and duties are related to the being itself. Not only for us, but for the whole universe, Imam's (A.S) Being, every Imam-e-Zamana's (A.S) exalted Being is the visible entity of Allah. They are the absolute *Zikr*, absolute *Noor*, absolute belief, Allah's Authority, absolute *Deen*, total belief, Trustees of the Almighty's actions, absolute *Salaat*, absolute *Zakat* (Ones to cleanse of polytheism, infidelity and hypocrisy), existing *Hajj*, existing *Jihad*, Caliphs of The Merciful,

Allah's *Mashiyat* and intention. In addition to above, the Imam (A.S) of our time is also The Avenger, *Qaim-e-Qayamat* - One who will establish *Qayamat*, *Al-Daa'* - One who invites, *Al-Munaad* - One who announces, *Marja'* - One to make return towards Allah, *Mazhar Al-Eman* - The manifestation of belief, *Sharik Al-Quran* - The Companion of the Quran, *Dafe Al-Zulm Wa-Al-Adwan* - One to ward off oppression and enemies and *Baqiyatullah* - What remains with Allah.

Allah and all of His forces involved in the creation, organisation and nurture of the universe, the basic manifestation of those forces are Muhammad (S.A.W.W), Ali (A.S), Fatima (A.S) and Eleven Infallible Imams (A.S), and all these forces are assembled and centralised in *Qaim-e-Qayamat* - Imam-e-Zamana (A.S). His one glance at someone can illuminate the layers of the earth and the sky before them, and they become an embodiment of knowledge and laws. He has been given all the powers necessary to be the true representative of Allah. Imam (A.S) is that Vicegerent, Authority and Caliph of The Almighty, who is responsible for helping dominate everything in the universe. He will make man dominate the universe, life and death, and present them before The Almighty so that they are sent into *Jannat* without interrogation, and they will be those unaffected by The Trumpet. (*Al-Zumar* 39/68)

Imam's (A.S) hands will bring completion and dominion to Islam. Perpetuity of the universe, protection from the calamities on the earth, availability of all kinds of sustenance for the creation, safety of villages, rainfalls and the earth pouring out blessings, a respite for repentance for the sinners, a delay in descent of affliction, are all due to Imam's (A.S) merciful self. The productivity of every action of ours is also related to Imam (A.S). Imam (A.S) is in fact *Qurbatan Ila-Allah*. **قربةً الى الله**

Moreover, His tasks include being aware of the whole universe and planning in it, being the ruler of the universe on practical grounds, the answerability before Imam (A.S) of all the creation in the universe, being knowledgeable and an entity, the fulfilment of Quranic concepts and commitments, the establishment of justice, making those devoid of recompense return to Allah for this, proving The Almighty to be hundred percent Just, The All Wise, The All Knowing and The All Powerful. His designation involves Allah's *Hujjat* among the creation, The Sustainer of the earth and the skies, Guide and Leader of humanity and the utmost progress of humanity. To reveal and give dominion to complete *Haq* and Justice, to make mankind agree on one *Kalma* and religion, to eliminate insubordination and opposition to Allah from the world, to produce affection among broken and altered hearts, to deliver the right to government and *Haqooq-ul-Ibad* to the entitled, to not let any aspect of *Haq* remain hidden for fear of anyone are all included in the tasks of *Wilayat*.

In Imam's (A.S) time, Divine orders will apply and under His orders, there will be *Jihad* against the enemies of Islam, there will be fair achievement and distribution of *Maal-e-Faye* and the determined results and benefits of *Eids*, *Hajj*, *Jumma* and gatherings will be achieved. In that period, the companions of Muhammad-o-Aal-e-Muhammad (A.S) will die as martyrs like those of *Badr* and *Ohd*. The earth will illuminate with the light of its Sustainer. People will be able to contact angels and get assistance from them. People will live for thousands of years. Sons or daughters will be born as per parents' wishes. The size and colour of one's apparel will change as per their wishes. Violence and dispute will become non-existent. Nothing poisonous will remain. *Shaitan* will become helpless. Even controversies and jealousy will end.

Our Imam (A.S) is an infallible and pure Being. There cannot even be the slightest doubt of any mistake or error from Him. He does not speak unless there is Divine Revelation. His orders will be pure *Shariyat*. If the Prophet (S.A.W.W) was present at this occasion, His orders and actions would have been like Imam-e-Zamana's (A.S). It is absolutely wrong to think that in Karbala, Imam Hussain's (A.S) (who was the Imam (A.S) of that time) *Shariyat* was different. The Prophet (S.A.W.W) would have done what Imam Hussain (A.S) did. Imam's (A.S) every latest order will be Allah's final order. Our Imam (A.S) is issuing plans and orders to run the system of the universe, and actions on behalf of The Almighty. It is not possible for man to document all of these. After denying *Wilayat-e-Ali* (A.S) the *Nasibis* closed the doors of knowledge with their own hands which limited our knowledge of the universe as well. Now our Imam (A.S) will be the one to open these doors and conquer the universe with the hands of man. This is the briefest and as much needed account of Mehdi (A.S) and *Mehdaviyat*.

The claimants of *Mehdaviyat* should do some introspection, understand the boundaries of their knowledge and reflect on their moral values. It is imperative for the claimants of leadership, *Niyabat* and *Mehdaviyat* to be completely aware of *Al-Haq* and *Al-Huda* at the level of *Haq-ul-Yaqeen* (certainty as supreme truth). Their every decision for problems should be based on truth and guidance. Also, it is *Wajib* for them to be in direct contact with Allah and Imam (A.S). After a decision they should not need to say *Wallahu Alam Bissawab* – Allah knows what is right. These people cannot even save the *Ummah* from harm and going astray. Instead of protecting the *Ummah* from division, they have made hundreds of centres by causing disagreement in problems and are therefore responsible for creating division among them. Only one example of

Shahadat-e-Salisa (The Third Shahadat) is enough, and the mosques and cemeteries have been separated because of this.

Readers are to reflect whether a sinful man can be a trustee of these briefly mentioned actions: rights and duties? It is true that following the orders of Allah, the Prophet (S.A.W.W) and Imam (A.S) is compulsory, and to act upon *Amr-bil Maroof wa Nahi Anil Munkar* – encouraging the good and forbidding the evil is mandatory. However, the issuance of these orders and commands is within Imam-e-Zamana's (A.S) power. These rights and duties only belong to an Infallible Being (A.S) and are absolutely not in a sinful man's capacity. Using Imam's (A.S) Occultation, they have made Imam (A.S) disappear, and have presented Imam-e-Zamana's (A.S) pious self before the public in such a way that His need is not felt, and He neither brings any benefit nor any harm. They are now seeking to forcefully seize Imam's rights and duties. They wish to suspend Imam-e-Zamana (A.S) completely. They wish to suspend *Rahmani* System and propagate *Shaitani* system by the name of *Rahmani* system.

Readers are requested to read the above paragraph from start to the end repeatedly. Be vigilant of such thoughts and mentality, that in order to gain and perpetuate governance are acting upon *Shaitani* whispers. They are kidnapping the naïve public. For such people Imam Jafar Al-Sadiq (A.S) has said;

“Imam-e-Zamana's (A.S) enemies will be those Fuqaha who will be being followed in Taqleed. They will be people of Ijtehad. When they see Imam-e-Zamana (A.S) is ordering against their Fatwa's, not only will these Fuqaha become Imam's (A.S) enemies but also they would have issued a Fatwa for Imam's (A.S) murder if Imam (A.S) did not carry a sword. Since Allah will emerge Imam (A.S) with a

cutting sword and noble disposition, they will obey Imam (A.S), hide His enmity in their hearts and express belief all due to the fear of Imam (A.S) and greed for rank. Nobody except these Fuqaha will be Imam's (A.S) open enemies when He emerges."

(*Majma Al-Nurayn* page 345, *Mustadarrak* vol 3 page 142-143, *Asr-e-Zahoor* page 371, *Kitab-ul-Arbaeen* page 230)

18. Nusrat (Help for a cause) and Nasirin (Those helping the cause)

Readers must have observed that a lot of our scholars, *Fuqaha* and *Mujtahidin* have been neglecting Imam-e-Zamana (A.S) for the sake of their personal benefits and to achieve power and rule. They are busy in seizing the purposes and position of *Imamat*, and seeking to extend the rule once obtained, this is all done by puzzling the naïve public in *Mehdaviyat*. What they should have done was to pave the way for The Almighty's rule, prepare *Nasirin* for Imam's (A.S) *Nusrat*, terminate the scarcity of helpers, and be involved in a collective and organised toil for the Emergence of Imam-e-Zamana (A.S). However, despite acknowledging the Imam (A.S), The Guide and The Companion of Quran, the one who accompanies Quran, they have hidden Imam (A.S) such that neither a contact can be established with Him nor any guidance can be obtained. His absence and requirement are not felt. They themselves are enough from every point of view. Like the *Nasibis*, in place of The Almighty's Rule, establishing their personal and national rule and *Wilayat* in the name of Imam-e-Zamana (A.S), they are striving to make the naïve public admit that it is The Almighty's Rule and *Wilayat*.

Help and Nusrat

Help is the cooperation that is done for a powerless being. Whereas cooperation for a purpose or a mission like the completion of tasks of *Nabuwat* and *Imamat* is called *Nusrat*. This *Nusrat* is called Allah's *Nusrat* (*As-Saff* 61/14). Allah has promised those who help Him in His cause of their support and strengthening their foothold (*Muhammad* 47/7). Like the *Wilayat* of Muhammad-o-Aal-e-Muhammad (S.A.W.W), it is such a duty that no one, under any circumstances and belonging to any age and gender, is exempted from. One can be exempted from *Namaz*, *Roza*, *Hajj*, *Zakat*, *Khums* and *Jihad* under certain circumstances, but *Nusrat* of *Nabuwat* (S.A.W.W) and *Imamat* (A.S) is always *Wajib* and obligatory.

On several occasions Allah has ordered us to become *Ansar-Ullah* (Those who do Allah's *Nusrat*). In fact, Allah entrusts Prophets (A.S) and Imams (A.S) with the mission for implementation and completion of His Religion. They (A.S) seek *Nusrat* from humans which is directly Allah's *Nusrat*. It does not mean that Allah has got some sort of weakness (we seek refuge in Allah) or that His intentions have weakened. In fact, this seeking of *Nusrat* is a test for man, so that those who say *Labbaik* (I am at your service) and become successful could be exalted to The Almighty's ultimate bounties selected for man. One who dies carrying out *Nusrat* for Ahl-e-Bait (A.S) dies a martyr. On the contrary, one who displays unconcern for this *Nusrat* or opposes it earns eternal curses. All their deeds, worships and virtues will go to waste. There is no middle way in this matter. On the one hand there is an exalted place in Jannat and on the other, there are abysses of Hell.

The Prophet Muhammad (S.A.W.W) said, whoever hears Muhammad-o-Aal-e-Muhammad's (A.S) call for *Nusrat* but still

does not do Their *Nusrat* in obtaining Their rights, Allah sends that person face-first into Hell. Imam Hussain's (A.S) call for *Nusrat* "*Hal min Nasir*" in Karbala was a test for people and a decision among them. This call will remain in effect till *Qayamat* and will continue to separate pure *Momins* from impure ones (separate *Nasirin*, enemies and those who remain neutral).

19. Imam-e-Zamana's (A.S) Nusrat is not only Wajib but is a MUST.

The Masumeen's (A.S) *Nusrat* is a duty of vital importance. *Nusrat* is the identification of faith and an introduction to a dignified form of affection "*Al-Mawaddat*". One can be exempted from *Wajib* commands in certain times and situations, but nobody is exempt from this duty in any given time and any given situation. Imam-e-Zamana's (A.S) *Nusrat* is a must for everyone including children, the young, the elderly, men, women, the rich, the poor, the needy, the disabled and the sick. No worship, deed or excuse pertaining to Shariyat against Imam's (A.S) *Nusrat* is acceptable. Imam-e-Zamana's (A.S) *Nusrat* is the key to genuine success, prosperity and salvation. People of Karbala have proven this reality at every step and their characters will continue to illuminate our paths eternally.

At the time of need upon being called for *Nusrat*, one can be in three situations:

- (i) One who says *Labbaik* "*Nasir*"
- (ii) Enemy who opposes "*Opponent*"
- (iii) One who withdraws from Imam's *Nusrat* and becomes neutral and unconcerned "*Khazil*". Aima (A.S) have included the *khazil* with the enemy and called them

accursed and infernal. Imam Jafar Al-Sadiq (A.S) read Imam Hussain's (A.S) ziarat and said;

“O my oppressed and martyred Master! May Allah curse every person who killed you, or withdrew from your Nusrat and became impartial, or who joined your enemies, or agreed on this worst deed of theirs and did not detach from them. We testify that they are all infidels and Mushrik. Allah and His Prophet (S.A.W.W) disavow them.”

(Behar-ul-Anwar, Mafatih-ul-Jinan)

20. The standard of *Nasirin* of Imam (A.S)

Karbala is the only sacred institute where one can find an eternal and divine standard of every aspect of humanity. The individual characters of the devotees and *Ansar* of Imam Hussain (A.S) are discussed in Majlis. We just want to say that like them, we should present ourselves for sacrifice of any kind without any hesitation for Imam-e-Zamana's (A.S) *Nusrat*. In Imam's (A.S) *Nusrat*, women bid farewell to their homes, mothers prepared their sons with their own hands for sacrifice, mothers took pride in their sons' corpses, sisters happily presented their innocent and young brothers, women prepared their husbands for Imam's (A.S) *Nusrat*. Above all, women accepted the indignity of being marched city to city while unveiled and chained. (Our salam be on those women)

The ill, Imam Zain-ul-Abideen (A.S) died on every street and bazaars for the religion's *Nusrat*. He was marched chained through the streets, *bazaars* and courts. Children, adults and the elderly, in short, every character has done justice in *Nusrat*, sacrifice and

remaining loyal to *Bai'at* and fulfilling it rightfully. The people in Karbala have made it evident that no excuse is acceptable in the field of *Nusrat*. There is no set time for *Nusrat* so one should waste any opportunity of *Nusrat* at any time. One should do it justice more than their management, power and capacity. One must enhance it on a daily basis and to have it accepted, one must request Imam Al-Asr wa-Al-Zaman (A.S) for his graciousness.

21. Bai'at

To give something in exchange for money is called "*Bai'*". In Quranic words, the pledge to sell one's life and assets to Allah is called "*Bai'at*". Imam Ali (A.S) says:

"The one and only cost of your life is Jannat. Therefore, do not sell your life for anything other than Jannat."

Therefore, *Bai'at* can only happen on those hands that guarantee *Jannat* and Allah's approval. Only Muhammad-o-Aal-e-Muhammad (A.S) are Allah's Hands, The Possessors of His will, and the Masters of *Jannat*. *Bai'at* with Them is *Wajib* and a must. A man no longer has control over himself after having sold himself. One puts all his rights into the hands of those he has done *Bai'at* off.

Abdullah Bin Umar narrates, The Prophet (S.A.W.W) said;

"Whoever has not done Imam's (A.S) Bai'at or is not under Imam's (A.S) solemn oath, has died ignorant."

On the occasion of *Hajjat-ul-Widaa* in *Ghadeer*, The Prophet (S.A.W.W) mentioned His Successors (A.S) seven times in His sermon. The Prophet (S.A.W.W) said Their names four times. He

not only obtained *Bai'at* of Imam Ali (A.S), but of all Twelve Imams (A.S). This means that He gave the Muslim *Ummah* in possession of The Twelve Imams (A.S). This announcement and *Bai'at* completed the religion. Therefore, one's religion and belief cannot become whole and none of his worships can be accepted until he puts himself in possession of Imam (A.S). We must prove this practically that we have sold ourselves to Imam-e-Zamana (A.S) and are His possession. Those who do this will achieve their purpose and this is the first step to Imam's (A.S) *Nusrat*.

Readers should remember that *Bai'at* is in fact a vow and a kind of trade where we are being sold. A sale is only completed when a person is buying it. Surely the buyer would have some conditions. Nobody would buy useless or *Haram* goods. The Prophet's (S.A.W.W) conditions for *Bai'at* are there in the *Surah Mumtahina* in the Quran. Similarly, Imam Ali (A.S) has explained the conditions for Imam-e-Zamana's (A.S) *Bai'at*. The instructions based on which *Bai'at* is held have been listed as follows:

1. You will not do *Shirk*
2. You will not kill your children
3. You will not falsely accuse what is between your hands and feet.
4. You will not disobey Imam (A.S) in any situation.
5. You will not steal
6. You will not commit adultery
7. You will not swear at another Muslim
8. You will not kill a person whose bloodshed has been declared *Haram* by Imam (A.S)
9. You will not destroy the dignity of someone's household

10. You will not demolish anyone's house without their approval
11. You will not beat anyone without any reason
12. You will not collect heaps of gold and silver
13. You will not hoard wheat and barley etc.
14. You will not seize belongings of the orphans
15. You will not testify falsely against anyone
16. You will not desolate mosques
17. You will not use intoxicant of any kind
18. You will not wear clothes made of silk or some other material mixed with silk
19. You will not wear cummerbunds decorated with gold
20. You will not obstruct anyone's path
21. You will not frighten any traveller
22. You will not be involved in homosexual activities
23. You will not stop anyone's meals whether it is of wheat or barley
24. You will not abandon contentment
25. You will not remain ritually unclean (*Najis*)
26. You will not abandon the use of clean scents
27. You will encourage the virtues
28. You will forbid the evil
29. You will make dust your pillow
30. You will not abandon *Jihad*. This means that you will do *Jihad* as ordered, whether it is *Jihad* against one's self or *Jihad* against *Kufr*, you will do it under Imam's (A.S) *Bai'at*.

For Momin and Muslim men and women in the time of *Ghaibat*, Imam Jafar Al-Sadiq (A.S) has said *“It is Wajib to renew Bai’at with Imam-e-Zamana (A.S) after every duty among one’s daily duties, especially on Fridays, rather it is Mustahab to revive Bai’at after fulfilling every duty of Shariyat.”*

22. The Contract for Imam-e-Zamana’s (A.S) Nusrat

اللَّهُمَّ إِنِّي أُجَدِّدُكَ فِي هَذَا الْيَوْمِ وَفِي كُلِّ يَوْمٍ عَهْدًا وَعَقْدًا وَبَيْعَةً فِي رَقَبَتِي (2) اللَّهُمَّ كَمَا شَرَّفْتَنِي بِهَذِهِ التَّشْرِيفِ وَفَضَّلْتَنِي بِهَذِهِ الْفَضِيلَةِ وَخَصَّصْتَنِي بِهَذِهِ النِّعْمَةِ فَصَلِّ عَلَى مَوْلَايَ وَسَيِّدِي صَاحِبِ الزَّمَانِ وَاجْعَلْنِي مِنْ أَنْصَارِهِ وَأَشْيَاعِهِ وَالدَّابِّينَ عَنْهُ وَاجْعَلْنِي مِنَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ طَائِعًا غَيْرَ مُكْرَهٍ فِي الصَّفِّ الَّذِي نَعَتَ فِي كِتَابِكَ فَقُلْتَ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُوصٌ عَلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ وَآلِهِ عَلَيْهِمُ السَّلَامُ - (3) اللَّهُمَّ هَذِهِ بَيْعَةٌ لَكَ فِي عُقْبِي إِلَى يَوْمِ الْقِيَامَةِ - (4) اللَّهُمَّ إِنِّي أُجَدِّدُكَ فِي صَبِيحَةِ يَوْمِي هَذَا وَمَاعِشَتِي مِنْ أَيَّامِي عَهْدًا وَعَقْدًا وَبَيْعَةً لَكَ فِي عُقْبِي لَا أَحُولُ عَنْهَا وَلَا أَزُولُ أَبَدًا (5) اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَاعْوَانِهِ وَالدَّابِّينَ عَنْهُ وَالْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَائِجِهِ وَالْمُتَمَثِّلِينَ لِأَوَامِرِهِ وَالْمُحَامِلِينَ عَنْهُ وَالسَّابِقِينَ إِلَى إِرَادَتِهِ (6) اللَّهُمَّ إِنْ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى

عِبَادِكَ حَتَّمَا مُقْتَضِيًّا فَأَخْرِجْنِي مِنْ قَبْرِى مُؤْتَرًّا كَفَيْتُنِي شَاهِرًا سَيْفِي
 مُجَرِّدًا قَنَاتِي مُلَبِّيًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي (7) اَللّٰهُمَّ ارِنِي
 الطَّلْعَةَ الرَّشِيْدَةَ وَالْعُرَّةَ الْحَمِيْدَةَ وَاكْحُلْ نَاطِرِي بِنَظْرَةِ مَنِّي اِلَيْهِ وَ
 عَجِّلْ فُرْجَهُ وَسَهِّلْ مَخْرَجَهُ وَاَوْسِعْ مِنْهَجَهُ وَاَسْئَلُكَ رَبِّي مُحِجَّتَهُ
 وَاَنْفِذْ اَمْرَهُ وَاَشْدُدْ اَزْرَهُ وَاَعْمُرْ بِهِ بِلَادِكَ وَاَحْيِ بِهِ عِبَادِكَ -
 (آمین بحق معصومین) اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ -

“O Allah, reality is that for Qaim-e-Aal-e-Muhammad (A.S), even today like every day I renew that contract and agreement of mine involving selling myself to Him, the fulfilment of which is my responsibility. (2) Therefore, O Allah, the way You have honoured me with this vow and Bai’at, and exalted me magnificently, and specified me for this greatest blessing. In the same way, I request You to continue to send Darood and the safety and security of my Master (A.S), my Ruler (A.S) and The Master (A.S) of this time. I also request You to make me among those who do His Nusrat, propagate His mission, and among those who defend Him. Also, make me among those who remain present before Imam (A.S) independently and wholeheartedly, so that I am included in the row of those You have praised, regarding whom You have mentioned in Your Book that their row has been consolidated for the obedience of Allah, The Prophet (S.A.W.W) and His Progeny (A.S) as though strengthened on lead filled foundations. (3) O Allah, since the responsibility of Imam’s (A.S) Bai’at is on me until Qayamat. (4) Therefore, this morning as well as every morning as previous days, I renew that oath and Bai’at again, the fulfilment of which is my

responsibility. Until Qayamat I will not abandon this responsibility, and my steps will never shake whilst fulfilling this responsibility. (5) Therefore, O Allah, I need Your help. Make me among those top-tier people who do His Nusrat, who help Him, who defend Him from His enemies, who advance readily/swiftly towards Him, who fulfil His requirements, who carry out His orders genuinely, who advocate Him and who are His devotees. (6) O Allah, if death becomes an obstruction between me and Imam (A.S), the death which You have established as a final and as per routine, a mandatory decision for Your men. Then, O Allah, raise me from my grave, so that I present myself upon Imam's (A.S) call whilst having adorned my shroud for battle, raising my sword, exposing the tip of my spear and saying Labbaik, Labbaik, along with all the Ansar from near and far. (7) O Allah, put such a kohl/antimony in my watchful eyes so that my hopeful vision is able to see Him. Give me an opportunity to benefit from Ziarat of His graceful, admiration worthy, luminous and guidance radiating face. Reveal the favours from Him as soon as possible. Make His arrival easy upon us. Increase the expanse of His governance and include us in it. O our Sustainer, I request You to establish His position of Hujjat and His system publicly. Bestow a strong support on Him and help the construction of Your world at His hands and help confer life on Your people. "

(Ameen be-haq-e-Masumeen (A.S) Allahumma Salle ala Muhammad-o-Aal-e-Muhammad (A.S)

It is *Wajib* upon everyone who claims to believe in the system of Ahl-e-Bait (A.S) to perceive himself responsible before Hazrat-e-Hujjat (A.S) all the time, to renew this contract daily and fulfil the responsibilities mentioned in it, and fulfil the duties towards mankind so that such an organised team is prepared that is ever ready to establish Imam-e-Zamana's (A.S) system and for His

Nusrat, and the evil remain terrified of this team's existence, strength and harmony.

23. Highway for Nusrat, highway to humanity i.e. Azadari

Imam's (A.S) *Zahoor* is not possible without organised, collective, and extreme efforts. The establishment of Muhammad-o-Aal-e-Muhammad's (A.S) *Wilayat* is the only means of completion of religion and dominion of Islam. There will also be abundance of Imam-e-Zamana's (A.S) blessings and beneficence with it. Prolongation of the period of *Ghaibat* shows that there is still scarcity of sincere, confident, full of character and well organised Ansar, and there is still distance from centralisation.

In this world, Karbala is the only and matchless institution, and Imam Hussain's (A.S) *Azadari* is doubtlessly the only department which can and have been organising, uniting and harmonising people belonging to every domain, every age group and both genders without any discrimination of race, colour, nation, country and religion. This is the only training department that builds every human's character while remaining in harmony with nature. Only this chain of *Azadari* can and has been connecting all mankind, without any discrimination, with the Masoom (A.S) centre and leadership. Moreover, it guarantees approval of Allah and Imam (A.S).

Imam Hussain's (A.S) *Azadari* is the easiest and practical means of Imam-e-Zamana's (A.S) *Nusrat*. *Azadari* is the nurse of *Ansars*. Through this, sincere, confident and full of character *Ansars* can be organised and brought closer to the centre. Here it is sad to say that our so-called scholars have deprived *Azadari* of its soul and made

it distant from its purpose. The ultimate purpose of Imam Hussain's (A.S) *Azadari* is the establishment of the *Wilayat* of The Authority of Allah, Imam-Al-Asr Wa-Zaman (A.S). Not 'so-called' *wilayats*, only and only *Wilayat* and governance of Imam-e-Zamana (A.S) is the surety of humanity's infinite prosperity and well-being. We have to advance beyond *Qurbatan Ila-Allah* (قرباً إلى الله). Allah and Imam's (A.S) approval is the ultimate destination for man. In order to achieve Allah and Imam's (A.S) approval, Imam-e-Zamana's (A.S) corroborative command on all religious instructions is necessary. Imam-e-Zamana's (A.S) verification upon our faith, deeds and beliefs is also necessary for this. (Read "*Markaz-e-Insaaniat*" "*Maqsad-e-Shahadat-o-Azadari-e-Hussain (A.S)*" for more details).

May Allah and Imam (A.S) help us enter among Their *Ansars* and achieve Their approval. Ameen be-Haq-e-Masumeen (A.S).