

The Golden Era of Reappearance

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This text addresses topics discussed in an exhibition concerning the originality and belief in the Mahdawiyyat, establishment of justice and equity, and many other relevant topics.

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Preface

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

و صَلَّی اللّٰهُ عَلَیْكَ يَا وَلِيَّ الْعَصْرِ اُدْرِكُنَا

The booklet in your hands is based on discussions concerning the ‘Golden Era of Reappearance’ that took place at an exhibition held on the auspicious occasion of 15th Shaban, the birth of our master and the Divine Proof of our time, Imam Mahdi(a.t.f.s.).

In this exhibition, there were various sections. Each section discussed a particular facet of the golden era.

It was well lit up, well decorated and there was a subtle and touching explanation elaborating the facet. It had beautiful and apt pictures that complemented the explanation in a splendid and fabulous manner. All in all, it left the audience spell-bound and mesmerized.

They were seen expressing their desire to witness this “heaven on Earth”. They were fervently beseeching Almighty Allah to hasten the reappearance of Imam Mahdi (a.t.f.s.) so that they could see for themselves this marvelous, glorious and beautiful epoch.

Topics dealt in the exhibition were:

- Originality of Mahdaviyat.
- Belief in Imam Mahdi (a.t.f.s.)
- Establishment of justice and equity
- Harmony with nature
- Economic welfare
- A Happy society
- Unparalleled Universal government
- Ascendancy of Shiaism

- Widespread inclination towards religion
- Government of the righteous till resurrection
- Characteristics of the rulers
- Companions of Imam az-Zamana (a.t.f.s.)
- Advancement of knowledge
- General hygiene
- Safe world
- Excellent morality
- End of disputes and prevalence of love
- Universal contentment: hallmark of Imam Mahdi's (a.t.f.s.) government
- Invoking Imam az-Zamana (a.t.f.s.)

Thus the remembrance of Imam Mahdi (a.t.f.s.) , along with the subtitle ambience prevalent therein and the beautiful posters with Quranic verses and traditions imprinted on them left an indelible impression of the audience.

Since a majority of them earnestly requested a print copy of the matter discussed, it was decided to compile the same along with their sources and references for the visitors.

It is hoped that the lovers and awaiters of Hazrat Imam Mahdi (a.t.f.s.) will approve of this novel and creative method of discussing about our beloved Imam (a.t.f.s.). Moreover, they are expected to try and set up similar exhibitions in their own respective areas, which will make more and more Shias aware about their awaited Imam (a.t.f.s.).

It is expected that this small and humble offering finds acceptance in the honorable presence of Imam Mahdi (a.t.f.s.).

O Allah! Hasten the reappearance of our beloved master (a.t.f.s.) and enumerate us among his companions and helpers! Aameen!

السلام عليك يا سبيل الله الذي من سلك غيره هلك

1. The Pivot of Life

- Engulfed with darkness. In the quest of the center of light, we are searching for the sun¹.
- We are the travelers of midnight. To tread the path, we are gazing at the stars.²
- Thirst is killing us. Harried, we search for the elixir of life while only a few moments of life remains.³
- In the dark and chilly night, we are lost in the desert of calamity and misfortune, striding towards the luminous bonfire on the mountain peak.⁴
- In the barren salt desert, we are looking towards the dark clouds hovering over us and offering a cool shade.⁵
- During the occultation, we are the orphans of Imam (a.s). We are searching for the loving hand of the kind father.⁶
- We are insignificant particles but have heard about the sun. Although, with scarce recognition that we have about him, we are advancing towards it⁷. We are Muslims . To prevent the death of ignorance (i.e. a death of apostasy and hypocrisy), every moment we are in quest of words that will grant us further recognition of our Imam(a.t.f.s.).⁸
- The cold and killing winter of occultation has already set in our hearts. We beseech Allah to send the beautiful spring and invigorating breeze of Imam's (a.t.f.s.) reappearance.⁹
- We know that Imam az-Zamaan (a.t.f.s.) is like the Holy Ka'bah, around whom we must circumambulate¹⁰.

1. peace be on the sun of the darkness.”– Rabee’ al– Anaam, p. 364, 381)

2. يا أبن الانجم الزاهرة. “O son of the brilliant stars.”–Dua–e–Nudbah, Rabee’al–Abaan, p. 153)

3. (It is an indication towards the last verse of Surah Mulk. In the traditions, Imam Mahdi (a.s.) is referred to as ماء معين “flowing water.”)

4. “The Imam is a bonfire on the mountain, warm for the one who seeks warmth from him and a guide in places of destruction. Whoever separates from him is destroyed.”– Kamaal al – Deen, vol. 2, p.677, Tr. No.31)

5. (“The Imam is sweet water for the thirsty ones.” – Kamaal al–Deen, Vol. 2, p. 677. Tr.NO.31)

6. (Imam Hassan Askari (a.s) states, أشد من يتم البيتيم، يتيم أنقطع عن إمامه، لا يقدر على الوصول إليه، “The greatest orphan is he who is isolated from his Imam and does not have access to him...”–Munyah al–Mureed, p. 114, part 4.)

7. (Imam Reza (a.s) says الشمس المضيئة الامام. “The Imam...is like a brilliant sun.” – Kamaal al –Deen, vol. 2, p. 677, Tr. No.31.)

8. (This refers to the reliable and authentic tradition of the Messenger of Allah (s.a.w.a) “He who dies without recognizing the Imam of his age, dies the death of ignorance.)

9. "السلام عليك ياربىع الانام" Peace be on you. O Spring of Mankind. "Ziyaarat of Imam Mahdi (a.t.f.s.) in the Celler (Sardaab) at Saamarra.)

10. "مثل الامام كمثل الكعبة، إذ يؤتى ولا يأتي" The likeness of Imam is like that of the Ka'bah. He is approached and he does not approach. " – Behaar al – Anwaar, vol. 36, p. 358)

2. The Divine Sun

He is the sun, presently concealed behind the clouds. That is, we have relegated him behind the clouds... But the sun continues to shine and will continue to do so. Its brilliant rays rip apart the dense veils of the clouds, spreading throughout the universe. Have we ever reflected on it?

But for the light and warmth of the sun, pitch darkness would have enveloped the earth.

He is the sun, the sun of the entire universe. The sun of the solar system is a mere shadow of his resplendence.

The day of the earth's residents begins with the rising of the sun, even if it is hidden behind the clouds. Similarly, can the day of a spiritual and holy life commence without the illuminating rays of Allah's proof? Is it possible that one breathes in the world of spirituality, and is needless of Allah's representative..? No, it's impossible¹.

1. (This part has been extracted from the interpretation of Allamah Majlis (r.a.) vis-à-vis the tradition, "Sun behind the clouds," Behaar al-Anwaar, vol. 52, p. 93, 94)

3. The Hope Of All Ages

"He" will definitely arrive, sooner or later. He will positively come with the Prophet's (s.a.w.a.) standard on his shoulder and the sword of Ameer al-Momineen Ali Ibn Abi Taalib (a.s) in his hands. The caravan of joys and pleasures shall accompany him. He will be carrying an enormous burden of the light of guidance of human bliss, both in this world as well as the hereafter.

"He" will certainly come, a standard of virtue and nobility, a fountainhead of deliverance and mastership. He will infuse a fresh lease of life in the dead humans, the lone rider of the field of faith.

When “He” arrives, he will enliven the forgotten realities of the Holy Quran. In the age of excessive and vain talks, lacking substance and eloquence, he shall give life to the meaning of the words and revitalize spirituality.

“He” will come for sure. His advent is a divine promise. And Allah the Almighty never reneges on His Promise. 1

The promise of his reappearance is associated with the true assurance of the Messenger of Allah (s.a.w.a.). Even if a day remains from the life of the earth, Allah the Almighty would extend that day till this great personality emerges².

His reappearance is a divine promise, the guarantee of which is taken by none other than Allah Himself.³

His advent is sure and definite. He is Allah’s treasure, through whom He will honour His friends and disgrace His enemies⁴.

His reappearance is certain. He is Allah’s Light that the apostates desire to extinguish. But Allah, the subduer will perfect His light, notwithstanding the displeasure and discontent of the disbelievers and the infidels.⁵

1. (Imam Muhammad Taqi (a.s) says, *أن القائم من الميعاد و الله لا يخلف الميعاد*, “ Surely the Qaim is from Allah’s promise and Allah does not violate His promise.”–Al Ghaibah by No’mani, p. 303, Ch. 18, Tr. No. 10; Behaar al–Anwaar, vol. 52, p. 250.)

2. *The Messenger of Allah (s.a.w.a.) prophesied, “ (I swear) بالحق نبياً، لو لم يبق من الدنيا إلا يوم واحدة لطول الله عزّ و جل ذلك اليوم حتى يخرج فيه ولدي المهدي ()* “ I swear by the One who raised me as a Prophet with the truth ! Even if one day remains for the earth’s destruction, Allah the Almighty will prolong that day, until He brings my son Mahdi.”– Behaar al–Anwaar, vol. 51, p.71)

3. *السلام عليك يا وعد الله الذي ضمنه* “ Peace be on you. O the Promise of Allah, for whom He has taken guarantee.” Ziyaarat Aal–e–Yaasin.)

4. *المدخر لكرامة أولياء الله و بوار أعدائه* “The stored one for honoring the friends of Allah and destroying His enemies.” Rabee’ al– Anaam, p.377

5. *النور الذي أراد أهل الكفر إطفائه، فأبى الله* “ The light which the infidels wish to extinguish but Allah thwarts (their attempts).”– Rabee’ al–Anaam, p.377, 378.)

4. Paradise Of The Inhabitants Of The Earth

When the light of this reappearance will emerge, it will be a different world. Then the earth will be a kind of paradox. Dead with oppression and apostasy of its inhabitants, it will get a new lease of life. The glorification and exaltation of Allah on earth will be with recognition. At that time, the earth will come alive due to the presence of Imam az–Zamaan (a.t.f.s¹

His reappearance is a sign of the Major Resurrection (Qayamat- e- Kubra), the day on which the earth shall transform to a condition very different from that of today²

Imam Sajjad(a.a) informs us,

“ The earth , which will not be tainted with the sins of the creatures, will be a different earth. This earth will be distinct from the earth prior to the reappearance³. “

Some commentators and interpreters have explained the above concept thus:

و من نسل علي (ع) القائم المهدي (ع) الذي يبذل الارض غير الارض

“ And from the progeny of Hazrath Ali(a.s.) will be the Qaem, the Mahdi, who will change the earth with a different one.” (Al-Ghaibah by No'mani, p. 146, Chapter 10, Tr. No.4)

For the infants in the cradles to the corpses buried in the graves, everybody will get a new life. And all of them will desire to take a step in the direction of their master.⁴

The Sincere followers of the Messenger of Allah(s.a.w.a) and the Imams (a.s) In this nation will hasten towards their master just as the bees take shelter in its leader and the beehive⁵.”

Such things are not improbable or unlikely for Allah Who has absolute power over all things. ⁶

The same Allah, Who destroys His enemies with His Might and Subjugation, confers His boundless marvels and bounties on His friends. At that moment, He will convert this world into a completely different one. Simply listening to its characteristics and traits gives a new light to the mind and the soul.

1. “ With the Qaem (a.t.f.s.) amongst you, I will fill the earth with My glorification, My exalting and My extolling. “ – Al-Amaali of Shaigh Saduq (r.a), P. 504, Session 92; Behaar al-Anwaar, vol. 23, p.504, Session 92; Behaar al-Anwaar, vol. 23, p. 128. If we pay attention to this tradition, we find that the words, *بالقائم منكم*, has come before the verb *أُغمر*. In Arabic grammar, this denotes confinement i.e. it is only and only through Hazrat Mahdi (a.t.f.s.) that Allah, the Almighty will inhabit this earth with His glorification, exaltation and extolling.

2. “ يوم تبدل الارض غير الارض) (Surah Ibraheem(14): verse 48)

3. (Under the Quranic verse, Imam Sajjad(a.s) explains, *يعني بأرض لم تكسب عليها الذنوب*, “ It means that He will change it with an earth on which there will be no sins. “ – Behaar al-Anwaar, vol. 7 , p. 110.)

4. (The meaning of this statement in all books is ‘universal harmony after the reappearance of Imam Mahdi (a.t.f.s.) about the establishment of his government.’)

5. (Al-Malaahem wa al-Fetan, p. 70; Muntakhab al-Asar, p. 488, Part 7, Chapter 7, Tr. No.2)

6. “ أن الله على كل شيء قدير) (Surah Baqarah (2): Verse 148

5. Fervor and Supplication

After the reappearance, the world will be a new and amazing place.

- The Messenger of Allah(s.a.w.a) will be joyous and glad on seeing him (a.t.f.s).1
- Ameerul Momineen Ali Ib Abi Taalib (a.s) displayed eagerness to him.

شوقاً الى رؤيته

“How I desire to see him2.”

- The beloved daughter of the Messenger of Allah (s.a.w.a), Hazrat Fatemah al-Batul (s.a) , while remembering that golden era, used to say, “It will be a time when no two people would dispute over a matter because the right of the oppressed will be restored to him.”3
- When the people objected to the peace treaty of Imam Hasan al-Mujtaba (a.s), he (a.s.) gave them the glad tidings of the illustrious era of reappearance.4
- On the eve of Aashoora, the Chief of the Martyrs, Imam Husain (a.s) prophesied to his self-sacrificing and loyal companions that they would be among the helpers and companions of Imam Mahdi (a.t.f.s.). (Shaikh Ja’far Shustari (r.a.) has narrated this tradition in Fawaaed al- Mushaahed.)
- On the day of Arafah, Imam Zain al-Abedeen (a.s) used to supplicate for the companions of Imam Mahdi (a.t.f.s). (Al-Sahaefah al-Sajjadiyyah, Supplication No. 47.
- Imam Muhammad al-Baqer (a.s) informed Umm Hani, “If you attain his era, your eyes will be cooled.”5
- Imam Ja’far al-Sadeq (a.s) used to beseech Allah after the Zohr prayers of hastening the reappearance.6
- Imam Moosa al-Kaazem (a.s) , after the Asr prayers, invoked for his early reappearance.7
- Imam Ali al-Reza (a.s) has recommended a supplication to be recited in the Qunoot of the Friday prayers for the reappearance of Imam Mahdi (a.t.f.s.).8
- Imam Muhammad Taqi al-Jawaad (a.s) suggested praying for the reappearance of Imam Mahdi (a.t.f.s) after Namaz and considered it as a comfort for his heart and cure for the hearts of the believers.9

- Imam Ali al-Naqi al-Hadi (a.s) taught Ziyaarat-e-Jaameah in which he (a.s) narrates, “My eyes are fixed in the way of your reign. I am always ready to help you till Allah grants you authority and sovereignty over the earth.”¹⁰
- Imam Hasan al-Askari (a.s) foretold that the only way of deliverance from disputes and destruction during the occultation is steadfastness on the Imamat of Imam Mahdi (a.t.f.s) and praying for his early reappearance.¹¹
- Imam Mahdi (a.t.f.s) , in his first speech after his birth, prayed for his reappearance ¹²

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1. اللهم و سر نبيك محمداً (ص) برؤيته) “O Allah! Grant joy to your Prophet Muhammad (s.a.w.a) by his vision.” – Dua-e-Ahad.
 2. (Behaar al – Anwaar, vol. 51, p.115)
 3. (Kefaayah al-Asar, p. 199; Behaar al-Anwaar, vol. 36, p. 353)
 4. (Kamaal al-Deen, vol. 1 , P.316, ch.29, Tr. No. 2)
 5. فإن أدركت زمانه قرأت عينك) Al-Kaafi, vol. 1, p. 276)
 6. (Rabee’ al-Anaam, p. 127)
 7. (Rabee’ al-Anaam, p. 128)
 8. (Jamaal al-Usboo, part 30 : Mo’jam al-ahaadees al-Imam al- Mahdi (a. s), vol.4 , p. 171)
 9. (Mo’jam al-Ahaadees al-Imam al-Mahdi (a.s) , vol. 4, p. 189)
 10. (Ziyaarat-e-Jaameah-e-Kabeerah, Behaar al-Anwaar, vol.102,p.129.)
 11. (Mo’jam al-Ahaadees al-Imama al-Mahdi (a.s), vol. 4, P. 267, Tr. No. 1299)
 12. (Sahifa-e-Mahdiyyah compiled by Sayyed Murtuzaa Mujtahidi.)

6. A Magnificent Sight

The distance between the current social order and the promised one is extremely vast but at the same time, it is also very short.

The distance is wide like the duration of the long night of negligence for those unmindful of the light, so much so that their hearts were numbed and they felt needless of the Imam of their time (a.t.f.s). We ignore the source of life and our hearts are content with the thirst of ignorance.

Caged in unawareness, we think darkness to be light and even brag about it arrogantly!

We have distanced ourselves from the fountainhead of guidance and are passing our lives in the ocean of perplexity and amazement and are even happy about it!

How vast is this distance! This is the distance from darkness to light.

But from another aspect, this distance is very less.

Those who have submitted their hearts to the pivot of faith and the center of life;

Those who always feel the necessity to maintain contact with their Imam az-Zamaan (a.t.f.s) and realize him (a.t.f.s) with their entire existence;

Those who believe that life without the remembrance of the essence of life (a.t.f.s.) is tantamount to a barbaric and useless existence;

Those who have experienced the thirst with their entire being are searching for the elixir of life in this world's dry salt-pan;

It is for such people that the distance between these two societies is very little. Despite living in this society, their hearts are firmly ensconced in that world. They actually live in and for that world.

Talking about such people, Imam Sajjad (a.s) says,

لأن الله تبارك و تعالی أعطاهم من العقول و الافهام و المعرفة ما صارت به
الغیبة عندهم بمنزلة الشهادة

“This is because Allah has granted them such intellect, understand and recognition that for them occultation is the same as witnessing.”¹

It is our duty to strive our utmost to reduce this distance to the maximum possible extent and to be unhappy with the prevalent circumstances; we must look forward to the divine, golden and bright future and wait for it with our entire being.

1. (Kamaal al- Deen, vol. 1, p. 320, Chapter 31, Tr. No.2)

7. The Image of Reappearance

In this booklet, a picture of the divine government that will be led by Imam Mahdi (a.t.f.s.) is outlined. All Prophets (a.s) and their successors are keenly awaiting his reappearance, from the beginning of creation till date.

- Imam az-Zamaan's (a.t.f.s.) justice is a striking aspect of his government that will be complemented by a sense of justice and equity even among his subjects.
- The entire creation shall be in perfect harmony and compatibility with man.
- Economic and social welfare of man will be the order of the day.
- The boundaries of Imam-e. Zamaan's (a.t.f.s.) government will extend across the length and breadth of the world.
- It will be a universal government, the likeness of which cannot be found in human history.
- Shiism will be widely practiced among the people of the world.
- The followers of other religions and schools of thought will also turn towards Islam with their own free will after seeing its truthfulness.
- This government shall endure and rule the entire world.
- The peculiarities of this government (from the aspects of Imam and the nation) have rendered it as the unparalleled regime of the world.

Some of the prominent features of Imam Mahdi's (a.t.f.s.) government include rapid development of knowledge and sciences, universal hygiene and safety, excellent ethics and high standards of morality, non-existence of disputes, perfection of intellect, dispelling of difficulties and calamities. ¹

Everything that we have outlined above is derived directly from reliable traditions from the infallible progeny of the Messenger of Allah (s.q.w.a.) without any interpretation or analogies.

1. (The details of these concepts have been discussed later in the book.)

8. Divine Proof

It is necessary that we pay attention to the following:

Whatever we have highlighted here is just one dimension from the innumerable aspects of Imam az-Zamaan (a.t.f.s.), that is, a glimpse of his universal government after his reappearance.

Imam Mahdi (a.t.f.s.) is the last link in the sequence of guidance and light. He is the inheritor of the

perfections of the past Prophets(a.s), the Holy Prophet (s.a.w), Janabe Fatema (s.a) . This aspect has been mentioned in Dua an–Nudba and other reliable supplications. In dua an–Nudba we address Imam (a.s) thus:

يابن الهداة المهديين، يابن البدور المنيرة، يابن السبل الواضحة، يابن الدلائل
المشهودة، يابن الصراط المستقيم

“ O son of the divinely guided leaders, O son of the illuminating moons, O son of the clear paths, O son of the witnessed proofs, O son of the straight path.”

Tens of such modes of addressing Imam (a.t.f.s.) can be seen in supplications and ziyaraat. These terms not only underline the personal inheritance but also highlight the spiritual and religious legacy of Imam (a.t.f.s.).

Imam Mahdi (a.t.f.s.) is the heir of the perfections of the preceding infallibles (a.s). Perfections of the preceding infallibles (a.s) Virtues and merits ascribed to these exalted personalities are equally applicable for Imam az–Asr (a.t.f.s.).

Allah, the Almighty, has conferred a boundless ocean of perfections and virtues, which has wrecked the ship of human intellects and thoughts. (That is, to fathom their virtues and station is beyond human understanding).

Who is the Divine Proof?

Indeed, this is a critical question that needs to be addressed. The (innumerable) traits of sunlight (that is, Allah’s proof) cannot be described by a particle. There is only one way and that is to seek its description from the sun itself.

- The Imam (a.t.f.s.) is a human being with celestial qualities, heavenly physique, divine command, holy soul and a great secret of Allah. His essence is angelic and his attributes are divine. His characteristics are endowed by Allah and he has been selected by the Messenger of Allah (s.a.w.a.). He is aware of the unseen. All these traits are specific to the holy Ahlul Bayt (a.s). None can equal the progeny of Muhammad (s.a.w.a) in these qualities and perfection. 1
- From our (Ahlul Bayt (a.s)) virtues and excellence, nothing has been related to you but a single alphabet from all the alphabets.2
- (O Ahlul Bayt (a.s))! Indeed, Allah, the Almighty, has placed you at a station inaccessible to others. Your virtues are unprecedented and none can overwhelm you in them. None can scale the heights that

you have scaled and none can hope to rise to the rank that you have ascended. (Imam Ali Naqwi (a.s) in the Ziyaarat –e – Jaamea’h Surely, man’s power of comprehension and conception are simply incapable of perceiving their exalted status. Therefore, let us bow our heads before the Ahlul Bayt (a.s) (in submission and expression of our helplessness) and enrich our hearts with the words of Imam Sadeq (a.s):

“ One who desire that his faith attains perfection, must sincerely confess, ‘My belief in all instances and under all circumstances is in conformity with the teachings of th Ahlul Bayt (a.s), explicit or otherwise. I acknowledge absolute faith in all those things that have reached and that which have not reached unto me from them (a.s).³

From the garden of Light and Knowledge of the Pure Ahlul Bayt (a.s), we present a bouquet of fragrant flowers to their lovers. It should be borne in mind that the dimensions and facets of Imam’s (a.t.f.s.) government are too diverse for man to grasp. The things that have reached unto us in the form of reliable and authentic tradition are just a few from among the thousands.

We beseech the Almighty Allah to increase our faith and certitude in our master, Imam Zamaan (a.t.f.s.), every moment. Light up the eyes of the believing friends with the sight of his (a.t.f.s.) government. Accept their supplications. Let the invocation taught by the Imam (a.t.f.s.), who is concealed from the eyes but close to the heart, flow on their tongues:

اللهم إنا نرغب إليك في دولة كريمة، تعزز بها الاسلام و أهله، وتذل بها النفاق و أهله، و تجعلنا فيها من الدعاة الى طاعتك، و القادة الى سبيلك، و ترزقنا بها كرامة الدنيا و الآخرة، آمين رب العالمين.

“O Allah! Surely we are inclined to you concerning the noble government (of Imam Mahdi (a.t.f.s.)).

Though which you will honour Islam and its followers.

And though which you will degrade hypocrisy and its followers.

And make us in it among those who invite (others) towards your obedience.

And the leaders towards your path.

And through which you will bestow upon us the nobility of this world and the hereafter.

Aameen! O Lord of the worlds!⁴

1. (For the detailed traditions from Ali ibn Abi Taalib (a.s) addressing Taariq ibn shahaab, refer Behaar al-anwaar, vol. 25, pg- 172-173)

2. (Behaar al-Anwaar, vol. 25, pg. 283, Tr. No.30.)

3. (Al-Kaafi, vol. 1, pg. 391.)

4. (Last few sentences from Dua al-Iftetaḥ. This supplication was instructed by Imam az-Zamaan (a.t.f.s.) himself and has ordered us to recite it every night during the holy month of Ramazan.)

9. Glad tidings of the Prophets (a.s) and their Successors

- Prophets (a.s) and their Successors are awaiting the Government of Imam az-Zamaan (a.t.f.s.).
- The belief in a savior is innate and natural.
- Tidings of Imam Mahdi's (a.t.f.s.) government are not restricted to Islam. Rather, all earlier divine scriptures have made a mention of it.¹
- There is no dispute in the Islamic Ummah vis-à-vis the belief in Imam Mahdi (a.t.f.s.). But there are numerous differences concerning his name, titles and genealogy. When the name mentioned in the heavenly books of the other nations were not found to be apparently compatible with that of Hazrat Mahdi (a.t.f.s.), people set out storing the books themselves. The fact is that everybody is waiting for a universal savior.
- Islam, in general, and Shiaism in particular, have discussed about Imam Mahdi (a.t.f.s.) in a most clear and unambiguous manner.² For the Ahl al-Sunnah too, the belief in Hazrat Mahdi (a.t.f.s.) is an irrefutable one.
- It was the duty of every Prophet (a.s) to give the glad tidings concerning the advent of Hazrat Mahdi (a.t.f.s.) to their nation.³
- Allah the Almighty, has promised all the nations regarding the reappearance of Imam az-Zamaan (a.t.f.s.).⁴
- All Prophets (a.s) and their successors have been awaiting the reappearance and just government of Hazrat Mahdi (a.t.f.s.).⁵

1. (Muntakhab al-Asar, p. 171, quoting from Dalaael al-Imaamah. As examples, we have mentioned below the glad tidings of the past Prophets (a.s) from the Old Testament (Torah) and the New Testament (Injeel).)

Psalms of Dawood (a.s), Psalm No. 37, verses 1–39.

Psalms of Sulaiman (a.s), Psalm No. 72, verses 7–18.

Book of Prophet Ash'eyaa (a.s), chap. 11, verse 3–9.

Book of Prophet Danial (a.s), chap. 12, verses 2–4 and 10–13.

Bible of Mathew, chap. 24, verses 34–51

Bible of Marks, chap. 13, verses 30–37.

Bible of Luke, chap. 12, verses 35–48

Bible of Luke, chap. 21, verses 22–36.

2. (For details refer 'Al-Imam al-Mahdi l'nda Ahlal-Sunnah' by Mahdi Fawih Eemaani. In this book, 70 books of the ahl al-Sunnah have been used for reference. Either the entire book has been reproduced or only the part related to Imam Mahdi (a.t.f.s.). Significantly, the references cited are the original works of the Ahl al-Sunnah.)

3. (Mikyaal al- Mukaarim, vol. 1, p. 49.)

4. (Behar al – Anwar , vol.1,p.102)

5. (Al-Ghaybah of No`maani, p. 194; Behaar al-Anwar, vol. 52, p. 136; E'qd al-Dorar, P. 61; Behaar al-Anwar, vol. 51, p. 143; Mikyaal al-Makaarim, vol. 2,p.150.)

10. Establishment Of Justice And Equity

- Imam Mahdi (a.t.f.s.) will fill the earth with justice and equity as it would be fraught with injustice and oppression. 1
- Imam Mehdi (a.t.f.s) is the lofty symbol of justice and equity , awaited by one and all.2
- During the reign of Imam Mahdi (a.t.f.s) , justice and equity will pervade the homes like summer and winter.3
- The Justice and equity of Imam Mahdi (a.t.f.s.) will encompass the good as well as the evil.4
- In the Just government of Imam az-Zamaan (a.t.f.s), all the heavenly books will be presented before the people in their original form, without any distortion.
- Imam Mahdi (a.t.f.s) will judge the people of the Torah with the Torah, the people of the Injeel with the Injeel , the people of Zaboor with the Zaboor and the people of the Quran with the Quran.5
- During the government of Imam az-Zamaan (a.t.f.s) , none will oppress the other. Rather, injustice, tyranny and oppression will be wiped out from the face of the earth.6
- Each one will be given his due.7
- Everyone will be conferred with a status as per his ability and perfections.8
- Due to the righteous patronage of Imam az-Zamaan (a.t.f.s), the true yardsticks of honour and nobility will be established.9
- The earth will come to life on account of Imam's (a.t.f.s) justice and equity. 10

- During the reign of Imam az-Zamaan (a.t.f.s), gutter and sewerage water will not flow in public places.¹¹
- In the government of Imam Mahdi (a.t.f.s), those who perform the obligatory Hajj will be preferred to the ones who perform the recommended Hajj.¹²

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1. (Behar al-Anwaar, vol. 52, p.351; E'qd al-Dorar, p. 62)
 2. (Mikyaal al-Makaarim, vol. 1, p. 120)
 3. (Mikyaal al-Makaarim, vol. 1, p. 120.)
 4. (Musnad of Ahmad ibn Hanbal, vol. 3, p. 37; Behaar al-Anwaar, vol. 27, p. 90; Muntakhab al-Asar, p. 310.)
 5. (Behar al-Anwaaar, vol. 52, p. 351.)
 6. (Behaar al-Anwaar, vol. 52, p. 322; vol. 24, p. 165; Taaweel al-Aayaat, p. 343.)
 7. (Mikyaal al-Makaarim, vol. 1, p. 46; Behaar al-anwaar, vol. 52, p. 338; Kamaal al-Deen, vol. 2, p. 645-646; Al-Kaafi, vol. 1, p. 333; Behaar al-Anwaar, vol. 52, p. 390; Mikyaal al-Makaarim, vol. 1, p. 234; Tafseer al-ayaasshi, vol. 1, p. 64.)
 8. (Mikyaal al- Makaarim, vol. 1, p. 49.)
 9. (Behaar al-Anwaar, vol. 52, p. 35.)
 10. (Mikyaal al- Makaarim, vol. 1, p. 81-82; Kammal al- Deen, vol . 2, p. 668; Taaweel al- Aayaat, vol. 2, p. 662; Tafseer al-Burhaan, vol. 4,p. 291.)
 11. (Mikyaal al-Makaarim, vol. 1, p. 294-295 narrating from al-irshad (of Shaykh Mufeed a.r.)
 12. (Behaar al- anwaar, vol. 52, p. 374, narrating from al-Kaafi; Mikyaal al-Makaarim, vol. 1, pg. 284.)

11. Harmony With Nature

- During the rule of Imam Mahdi (a.t.f.s.), due to the piety and belief of the general populace and the reign of the truthful ones, the earth will throw up all its bounties and the skies will shower its mercies.¹
- The earth will toss up its treasures.²
- The hidden treasures and mines of the earth will come to the fore. People will actually see these treasures above the ground.³
- Mercy will rain for the skies. Trees will be loaded with flowers and the earth will manifest its greenery.⁴
- During this era, farming and cultivation will yield maximum possible crops. One grain will yield 700 grains.⁵

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1. (Surah Al-Aa'raaf: Verse 96; Surah Ibrahim Verse48; Behaar al'Anwaar, vol. 7, p 110; Al-Amaali of Shaykh Saduq (a.r.), Session 92, p 504; Behaar al-Anwaar, vol 23 -p. 128)
 2. (Mikyaal al-Makaarim, vol 1, p 46.)

3. (Behaar al-Anwaar, vol 52, p. 337; E'qd al-Dorar, p. 149; Mo'jam ahaadees al-Imam Mahdi (a.s.), vol 1, p.230 narrating from Sahih Muslim.)
4. (E'qd al-Dorar, p. 43-44; Behaar al-Anwaar, vol. 52, p. 316 narrating from Khesaal, Mikyaal al-Makaarim, vol. 1, p.101, 247.
5. (Surah Baqarah: Verse 261; E'qd al-Dorar, p. 159; Al-Malaahem wa al-Fetan, Chapter 204, p. 97.)

12. Economic Welfare

- In the government of Imam Mahdi (a.t.f.s.), people will have generous and bighearted rulers. Imam (a.t.f.s.) will distribute wealth to the public in an unprecedented manner. 1
- Imam Mahdi (a.t.f.s.) will dole out incomputable wealth.2
- Imam Mahdi (a.t.f.s.) will dispense wealth equally among the people.3
- The grants and bestowals of Imam az-Zamaan (a.t.f.s.) will be extremely adorable.4
- Economic welfare will attain such heights That none eligible for Zakaat will be found.5
- Due to economic prosperity and ideal state of safety and security, none will indulge in hoarding.6
- The kinds and types of bounties enjoyed by the people during the government of Imam az-Zamaan (a.t.f.s.) will be unmatched.7

1. (Behaar al-Anwaar, vol. 52, p. 51; Mikyaal al-Makaarim, vol. 1, p. 51.)

2. (Mikyaal al-Makaarim, vol. 1, p. 105-106; Al-Burhaan Fi Alaamaat Mahdi Aakheral-Zamaan, p. 83; E'qd al-Dorar, p. 161; Mikyaalal-Makaarim, vol. 1, p. 122.)

3. (Mikyaal al-Makaarim, vol. 1, p. 101; E'qdal-Dorar, p. 40.)

4. (E'qd al-Dorar, p. 167; Mikyaal al-Makaarim, vol.1, p. 120.)

5. (Behaar al-Anwaar, vol. 52, p. 339 and 390; Mikyaal al-Makaarim, vol. 1, p. 234; E'qd al-Dorar, p. 171.)

6. (Mikyaal al-Makaarim, vol. 1, p. 145; Behaar al-Anwaar, vol. 52, p. 337 and 390; Musnad of Ahmad Ibn Hanbal, vol. 3, p. 37.)

7. (E'qd al-Dorar, p. 145; Mikyaal al-Makaarim, vol.1, p. 373.)

13. A Happy Society

- Highways will be increased during the government of Imam Mahdi (a.t.f.s.) (i.e. roads will be vast and expansive). 1
- Rivers, inundated with water, will be flowing all over and water will be available for all and sundry.2
- During that era, the number of cattle will be on the rise and people will derive maximum benefits from them.3
- Due to the holy being of Imam az-Zamaan (a.t.f.s.), goodness and blessings will increase manifold.4
- In that era, weak and dilapidated houses will be inhabited.5
- On account of the blessed existence of Imam Mahdi (a.t.f.s.), the earth will be lush green and flushed with vegetation.6

1. (Behaar al-Anwaar, vol. 52, p. 333; Mikyaalal-Makaarim, vol. 1, p. 294 narrating from al-Ghaibah of Shaykh Tusi (a.r.).)

2. (E'qd al-Dorar, p. 149; Muntakhab al-Asar, p. 157.)

3. (Tarikh maa Ba'd al-Zuhoor, p. 772.)

4. (Muntakhab al-Asar, p. 157.)

5. (A'laam al-Waraa, p. 463.)

6. (Muntakhab al-Asar, p. 157.)

14. Unparalleled Universal Government

- The divine government of Imam Mahdi (a.t.f.s.) will be a complete universal regime. 1
- Characteristics marking the universal government of Imam Mahdi (a.t.f.s.) will be first-time.2

1. (Misbaah al-Zaaer, p. 217-219; Ehqaaq al-Haqq, vol. 13, p. 70; Behaar al-Anwaar, vol. 52, p. 291; vol. 24, p. 165; Ta'weel al-Aayaat, vol. 1, p. 343.)

2. (Behaar al-Anwaar, vol. 52, p. 332; vol. 51, p. 54; Mikyaal al-Makaarim, vol. 2, p. 23; Tafseer a-Ayyaashi, vol. 1, p. 199; Yanaabi 'al-Mawaddah, p. 445.)

15. Ascendancy of Shiaism

- During the reign of Imam Mahdi (a.t.f.s.), the truth and reality of Shiaism will be manifested for everybody. Therefore, the practice of dissimulation (taqayyah) will come to an end.¹
- Imam az-Zamaan (a.t.f.s.) will invite all the people towards the Holy Quran, the Sunnah the Messenger of Allah (s.a.w.a.), the mastership of Ali Ibn Abi Taalib (a.s.) and hatred against his enemies.²
- After the reappearance of Imam az-Zamaan (a.t.f.s.), Shiaism will gradually pervade the entire universe and the legal and official religion of the universal government will be Shiaism.³
- During the government of the Ahlul Bayt (a.s.), all the people will pay allegiance for the love of the Ahlul Bayt (a.s.).⁴

1. (Al-Kaafi, vol. 1, p. 432; Al-Seraat al-Mustaqeem, vol. 2, p. 74; Behaar al-Anwaar, vol. 23, p. 18; vol. 53, p. 86 narrating from Ikhtesaas.)

2. (Behaar al-Anwaar, vol. 52, p. 342–343 narrating from Tafseer al-Ayyaashi.)

3. (Al-Kaafi, vol. 1, p. 432; Behaar al-Anwaar, vol. 23, p. 318; vol. 53, p. 33–34; Ehqaaq al-Haqq, vol. 13, p. 343; Behaar al-Anwaar, vol. 53, p. 4; vol. 52, p. 373 narrating from Tafseer Furaat; Behaar al-Anwaar, vol. 51, p. 54.)

4. (Behaar al-Anwaar, vol. 37, p. 192.)

16. Widespread Inclination Towards Religion

- Imam Mahdi's (a.t.f.s.) style of religious propagation will be such that people will accept religion from the depths of their hearts and worship Allah with utmost sincerity. Those distanced from religion will return to the abode of contentment and security.¹
- In the government of Imam az-Zamaan (a.t.f.s.), innovations, irreligiousness and deviations will be uprooted.²

1. (E'qd al-Dorar, p. 156; Behaar al-Anwaar, vol. 53, p. 86; vol. 52, p. 36 and 280.)

2. (Behaar al-Anwaar, vol. 52, p. 35; vol. 24, p. 165; Taaweel al-Aayaat narrating from Kamaal al-Deen; Kefaayah al-Asar, p. 192; Behaar al-Anwaar, vol. 36, p. 35.)

17. Government Of The Righteous Till Resurrection

- The regime of Imam Mahdi (a.t.f.s.) is the commencement of the government of Ahlul Bayt (a.s.) on the earth.¹
- The government of Ahlul Bayt (a.s.) is that very government, which has been promised by Allah, the Almighty, in the Holy Quran.²
- No time frame has been determined for the government of the righteous. Rather, it shall survive till Resurrection.³

1. (Nahj al-Balaghah, saying 200; Behaar al-Anwaar, vol. 51, p. 54; Muntakhab al-Asar, p.171; Al-Amaali of Shaykh Saduq (r.a.), Session 92, p. 504; Behaar al-Anwaar, vol. 18, p. 341.)

2. (Surah Anbiya : Verse 105; Surah A'raaf : Verse 128.)

3. (Al-Malaahem wa al-Fetan, p. 197; Kashf al-Ghummah, vol. 3, p. 295; Hulyah al-Abraar, vol. 2, p. 720; Behaar al-Anwaar, vol. 36, p. 300-301; vol. 52, p. 312 narrating from Elal al-Sharaae'; vol. 53, p. 26 and p. 34-35; Mikyaal al-Makaarem, vol. 1, p. 34.)

18. Characteristics Of The Rulers

A. Imam az-Zamaan (a.t.f.s.)

- Allah, the Almighty, has equipped Imam Mahdi (a.t.f.s.) with the perfections of all the Prophets (a.s.) and their successors.¹

1. Knowledge of Imam az-Zamaan (a.t.f.s.)

- Allah, the Almighty, has endowed the treasure-chest of His unseen knowledge (Ilm-e-Ghaib) to Imam az-Zamaan (a.t.f.s.).²
- Imam Mahdi (a.t.f.s.) will act as per divine inspirations. Of course, these inspirations will not be in the form of a new shariah or a new religion.³
- Imam Mahdi (a.t.f.s.) is the preserver of the treasure-chest of knowledge, the heir of the sciences of

all Prophets (a.s.) and is aware of everything.⁴

- Imam Mahdi (a.t.f.s.) will judge in concordance with divine knowledge. He will recognize the people through their realities and their inner selves. Like the verdicts of Prophet Dawood (a.s.) and Prophet Sulaymaan (a.s.), his judgments too will be needless of witnesses.⁵

2. Infallibility of Imam az-Zamaan (a.t.f.s.)

- Imam Mahdi (a.t.f.s.) is free and pure from all sins, defects, uncleanness and errors.⁶

- Imam Mahdi (a.t.f.s.) is truth personified. Truth shall always be with him.⁷

- Imam Mahdi (a.t.f.s.) has never disrespected divine commandments. He (a.t.f.s.) has never altered any of Allah's orders.⁸

3. Morality of Imam az-Zamaan (a.t.f.s.)

- The morality of Imam Mahdi (a.t.f.s.) is that of the Messenger of Allah (s.a.w.a.). Allah, the Almighty, has addressed the Messenger of Allah (s.a.w.a.) as 'the great morality'.⁹

- Imam Mahdi (a.t.f.s.) possesses the forbearance of Prophet Dawood (a.s.) and the patience of Prophet Ayyub (a.s.).¹⁰

- Imam Mahdi (a.t.f.s.) is extremely large-hearted. Dignity and poise are his hallmarks.¹¹

- Imam Mahdi (a.t.f.s.) is the most calm, forbearing, pious, generous, brave and devoted of all people.¹²

- Imam Mahdi (a.t.f.s.) will distribute large amounts of wealth. He will be very lenient towards the poor and the needy but exceedingly strict with his workers.¹³

4. The Approach of Imam az-Zamaan (a.t.f.s.)

- The approach and style of Imam az-Zamaan (a.t.f.s.) will be exactly like those of the Messenger of Allah (s.a.w.a.) and Ameer al-Momineen, Ali Ibn Abi Taalib (a.s.).¹⁴

- The tradition (sunnah) of Imam az-Zamaan (a.t.f.s.) will be that of the Messenger of Allah (s.a.w.a.).¹⁵

- Like Ali Ibn Abi Taalib (a.s.), Imam Mahdi (a.t.f.s.) too will wear coarse clothes.¹⁶

- The diet of Imam az-Zamaan (a.t.f.s.) will be dry barley-bread.¹⁷

5. The Power of Imam az-Zamaan (a.t.f.s.)

- Allah, the Almighty, has delegated all the affairs of this world to Imam Mahdi (a.t.f.s.).¹⁸

- He (a.t.f.s.) has been granted a light through which he can see as well as hear all things, far and near.19
- For Imam Mahdi (a.t.f.s.), the universe is as clear as his palm.20
- Imam Mahdi (a.t.f.s.) has the power to traverse the earth within moments (tayy al-arz).21
- All the miracles of the previous Prophets (a.s.) are with Imam az-Zamaan (a.t.f.s.).
- Through these, he (a.t.f.s.) will complete the arguments against his enemies.22
- Imam az-Zamaan (a.t.f.s.) has the heavenly staff of Prophet Moosa (a.s.), which was brought to him by Jibraeel (a.s.). Through this staff, Imam az-Zamaan (a.t.f.s.) can perform the miracles of Prophet Moosa (a.s.) like the staff becoming a python in the hands, gushing forth of water from the stones and providing for food.23
- Like Prophet Ibraaheem (a.s.), Imam Mahdi (a.t.f.s.) will emerge safe and secure from blazing fire.24
- Skeletal bones, more than a thousand years old, will converse with Imam Mahdi (a.t.f.s.).25
- Like Prophet Dawood (a.s.), iron will soften like wax in the hands of Imam Mahdi (a.t.f.s.).26
- Physically, Imam Mahdi (a.t.f.s.) will be so strong that he can uproot a tree with his hands. If he addresses a mountain in a stern tone, it will crumble into pieces.27

6. Divine Help for Imam az-Zamaan (a.t.f.s.)

- Allah, the Almighty, will iron out all difficulties for Imam Mahdi (a.t.f.s.). Factors of success and victory will be in his control.28
- Including Hazrat Jibraeel (a.s.) and Hazrat Mikaaeel (a.s.), forty six thousand (46,000) angels will be amongst the helpers and companions of Imam Mahdi (a.t.f.s.).29
- The first person to kiss his hands and pay allegiance to him will be Hazrat Jibraeel (a.s.).30
- Six thousand (6000) Jinns will be among the self-sacrificing companions of Imam az-Zamaan (a.t.f.s.), who will pay allegiance to him after the angels.31
- Awe and fear will strike the hearts of the enemies in such fashion that victory will be facilitated for Imam Mahdi (a.t.f.s.).32
- The standard brought by Hazrat Jibraeel (a.s.) for the Messenger of Allah (s.a.w.a.) during the battle of Badr will be hoisted by Imam az-Zamaan (a.t.f.s.). The special feature of this standard will be that it will instill fear in the hearts of the enemies in all the four directions equaling a distance of a month's journey. Correspondingly, it will increase the contentment and solidity of the believers' hearts.33

- Air, clouds, lightning, etc. will be submissive and obedient to Imam az-Zamaan (a.t.f.s.).³⁴
- A number of his enemies will be swallowed by the earth.³⁵
- Boulders will inform him of his enemies hiding behind them.³⁶
- The sun and the moon will respond to his call.³⁷
- Hazrat Jibraeel (a.s.) will present Imam Mahdi (a.t.f.s.) with a heavenly steed called Boraq.³⁸

B. Companions of Imam az-Zamaan (a.t.f.s.)

- The nature of his (a.t.f.s.) companions will be pure and immaculate. They will be free from hypocrisy and all other contaminations.³⁹
- Their hearts will be untainted and unadulterated from malice, jealousy and enmity.⁴⁰
- The companions of Imam az-Zamaan (a.t.f.s.) will not have an iota of doubt concerning Allah, the Almighty and they will recognize Him as He ought to be recognized.⁴¹
- They will shudder due to divine fear.⁴²
- Their souls are lit like lamps and their hearts are lighted as well.⁴³
- They will submit completely before Allah, the Almighty.⁴⁴
- They will be worshippers through the night and roam like lions during the day.⁴⁵
- Instead of passing their nights in comfort, they will spend it in the worship of their Lord.⁴⁶
- All of them will be sincere and loyal.⁴⁷
- Through them, Allah will help and assist Imam az-Zamaan (a.t.f.s.).⁴⁸
- They will always accompany him (a.t.f.s.). During the battles, they will defend Imam az-Zamaan (a.t.f.s.), fulfill his desires and will be more obedient and submissive before him than a slave-maid to her master.⁴⁹
- The companions of Imam az-Zamaan (a.t.f.s.) will be braver than lions and sharper than lances.⁵⁰
- If they attack the mountains, they will uproot them.⁵¹
- Their hearts will be stronger than steel. Each one of them will be equal to forty (40) powerful men.⁵²
- They will be so strong and powerful that they will scorch the earth beneath their enemy.⁵³

- In whichever direction they turn, fear and awe will be struck in the hearts of the enemies one month prior to their arrival.54
- Imam az-Zamaan (a.t.f.s.) will rub his hands between their chest and shoulder by which they will not hesitate in any judgment. No decision will be difficult for them.55
- Nothing from the earth will be hidden from them.56
- The companions of Imam az-Zamaan (a.t.f.s.) will be noble, learned and rulers of the earth.57
- With Allah's permission, they will enliven the dead, walk on water and ride on clouds. They will have the power to traverse the entire earth within moments.58
- Everything on the earth, including wild beasts and birds, will be obedient and submissive to them. Not only obedient, they shall even crave and strive to acquire his satisfaction.59
- The part of the earth on which they tread shall take pride over other parts.60
- His (a.t.f.s.) companions will be 313 in number, including 50 women.61
- Most of these companions and associates are young while the old are very few and far between.62
- Prophet Eesaa (a.s.) will descend from the sky to help Imam az-Zamaan (a.t.f.s.), pay allegiance to him and perform prayers behind him.63
- Allah will resurrect some of the believers (from their graves) for helping Imam az-Zamaan (a.t.f.s.).64

C. Deed of Allegiance

- Imam Mahdi (a. t . f .s.) will accept allegiance from his companions and helpers on the following conditions:
 - They shall not commit adultery
 - They shall not steal
 - They shall not commit homosexuality
 - They shall not shed blood unjustly
 - They shall not attack anybody's house (unjustly)
 - They shall not disgrace anybody
 - They shall not assault anybody unjustly

- They shall not create road blocks for others
- They shall not spread insecurity on the streets
- They shall not injure anybody
- They shall not cheat anybody
- They shall not breach trusts
- They shall not violate their promises
- They shall not abuse the Muslims
- They shall not kill the one who seeks shelter with them
- They shall neither usurp the wealth of the orphan nor perpetrate Injustice on him
- They shall not provide testimony without certitude
- They shall side with goodness and distance themselves from filth and contamination
- They shall not hoard gold, silver, wheat and barley
- They shall not bow down before gold and silver (i.e. not be lured by worldly wealth)
- They shall be content with little
- They shall not trade in usury
- They shall cook barley bread
- They shall not drink alcohol
- They shall not adorn themselves with impermissible things
- They shall not wear robes of silk and fur
- They shall wear coarse clothes
- The earth shall be their pillows
- They shall not destroy the mosques
- They shall struggle in the way of Allah as is the right of struggle

After they have agreed to these conditions, Imam az-Zamaan (a.t.f.s.) will make the following things

obligatory on himself in their respect:

- He shall walk on their paths
- He shall wear clothes like them
- He shall travel on mounts just like theirs
- He shall act on their desires
- He shall be content with little
- He shall not appoint any gate keeper or watchman
- He shall worship Allah as is the right of worship

With the help of Allah, he shall fill the earth with justice and equity as it would be fraught with injustice and oppression.⁶⁵

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1. (Behaar al-Anwaar, vol. 52, p. 305–306; vol. 53, p. 9; vol. 102, p. 346; Mikyaal al-Makaarem, vol. 1, p. 167–168; Kefaayah al-Asar, p. 43.)
 2. (Behaar al-Anwaar, vol. 43, p. 187.)
 3. (Behaar al-Anwaar, vol. 52, p. 339, 389 & 390; vol. 102, p. 47; Mikyaal al-Makaarem, vol. 1, p. 49, 90, 215.)
 4. (Behaar al-Anwaar, vol. 95, p. 378; vol. 102, p. 67 & 117; Mikyaal al-Makaarem, vol. 1, p. 49.)
 5. (Al-Amaali of Shaykh Sadooq (a.r.), Session 92, p. 504; Behaar al-Anwaar, vol. 18, p. 341; vol. 52, p. 325 narrating from Kamaal al-Deen & p. 339 & 389; Mikyaal al-Makaarem, vol. 1, p. 6, 83–84 & 145.)
 6. (Behaar al-Anwaar, vol. 53, p. 187.)
 7. (Kamaal al-Deen, vol. 1, p. 371; Behaar al-Anwaar, vol. 52, p. 321; Mo'jam Ahaadees al-Imam al-Mahdi (a.s.), vol. 1, p. 136.)
 8. (Jamaal al-Usboo', the acts of Cellar (Sardaab). Imam Reza (a.s.) taught this supplication to Yunus Ibn Abd al-Rahmaan.) _ Imam az-Zamaan (a.t.f.s.) is absolutely truthful in speech. (Yanaabee' al-Mawaddah, p. 406.)
 9. (Surah Qalam : Verse 4; Mikyaal al-Makaarem, vol. 1, p. 84; E'qd al-Dorar, p. 31; A'laam al-Waraa, p. 291; Muntakhab al-Asar, p. 183 narrating from Al-Malaahem wa al-Fetan.)
 10. (Kefaayah al-Asar, p. 43)
 11. (Behaar al-Anwaar, vol. 52, p. 319; E'qd al-Dorar, p. 41.)
 12. (Ehqaaq al-Haqq, vol. 13, p. 367.)
 13. (Muntakhab al-Asar, p. 311.)
 14. (Kamaal al-Deen, vol. 2, p. 350–351; Behaar al-Anwaar, vol. 51, p. 223–224; Mikyaal al-Makaarem, vol. 1, p. 95.)
 15. (Kamaal al-Deen, vol. 2, p.411; Behaar al-Anwaar, vol. 51, p. 73; Muntakhab al-Asar, p.183.)
 16. (Mikyaal al-Makaarem, vol. 1, p. 102–103.)
 17. (Mikyaal al-Makaarem, vol. 1, p. 103.)
 18. (Behaar al-Anwaar, vol. 95, p. 378 narrating from al-Balad al-Ameen.)
 19. (Al-Kharaaj, vol. 2, p. 930–931.)
 20. (Kamaal al-Deen, vol. 2, p. 674; Behaar al-Anwaar, vol. 52, p. 328.)
 21. (Al-Kharaaj, vol. 2, p. 930–931; Behaar al-Anwaar, vol. 52, p. 283; Mikyaal al-Makaarem, vol. 1, p. 144)
 22. (Isbaat al-Hudaat, vol. 7, p. 357; Mikyaal al-Makaarem, vol. 1, p. 167.)

23. (Behaar al-Anwaar, vol. 52, p. 324–325 narrating from Kamaal al-Deen; Mikyaal al-Makaarem, vol. 1, p. 204, 206 & 208.)
24. (Mikyaal al-Makaarem, vol. 1, p. 181.)
25. (Mikyaal al-Makaarem, vol. 1, p. 223–224.)
26. (Mikyaal al-Makaarem, vol. 1, p. 214.)
27. (Behaar al-Anwaar, vol. 52, p. 322 narrating from Kamaal al-Deen; Mikyaal al-Makaarem, vol. 1, p. 27; Muntakhab al-Asar, p. 221.)
28. (Kamaal al-Deen, vol. 2, p. 369; Behaar al-Anwaar, vol. 51, p. 150; vol. 52, p. 283; Mikyaal al-Makaarem, vol. 1, p. 34.)
29. (Al-Amaali of Shaykh Sadooq (a.r.), Session 92, p. 504; Al-Ghaibah by No'mani, p. 56; Tafseer al-Ayyaashi, vol. 1, p. 197; Behaar al-Anwaar, vol. 19, p. 284; vol. 52, p. 326 narrating from Kaamil al-Ziyaaraat; vol. 52, p. 356; vol. 53, p. 14, 87; Tafseer al-Burhaan, vol. 1, p. 313; Al-Burhaan Fi Alaamaat-e-Mahdi Aakher al-Zamaan (a.s.), p. 77; Mikyaal al-Makaarem, vol. 1, p. 29, 73–74. 2. Behaar al-Anwaar.)
30. (Behaar al-Anwaar, vol. 52, p. 285–286 narrating from Kamaal al-Deen; vol. 53, p. 8; Mikyaal al-Makaarem, vol. 1, p. 95.)
31. (Behaar al-Anwaar, vol. 53, p. 8, 14, 35 & 187 narrating from al-Ikhtesaas.)
32. (Al-Ghaibah by No'mani, p. 5–6; Behaar al-Anwaar, vol. 52, p. 343 narrating from Tafseer al-Ayyaashi; vol. 52, p. 347–348; Al-Mahajjah Fi Maa Nazala Fi al-Qaaem al-Hujjah (a.s.), p. 115; Mikyaal al-Makaarem, vol. 1, p. 71 & 198.)
33. (Behaar al-Anwaar, vol. 51, p. 135; vol. 52, p. 328 narrating from Kaamil Al-Ziyaaraat; vol. 52, p. 360 narrating from Al-Ghaibah by No'mani; vol.78, p. 391; Yawm al-Khalaas, p. 288; Mikyaal al-Makaarem, vol. 1, p. 241.)
34. (Behaar al-Anwaar, vol. 52, p. 321; Mikyaal al-Makaarem, vol. 1, p. 199 & 285.)
35. (Mikyaal al-Makaarem, vol. 1, p. 293–294.)
36. (Behaar al-Anwaar, vol. 52, p. 324 narrating from Kamaal al-Deen; vol. 52, p. 388.)
37. (Mikyaal al-Makaarem, vol. 1, p. 144.)
38. (Behaar al-Anwaar, vol. 52, p. 328 narrating from Kaamil al-Ziyaaraat; Mikyaal al-Makaarem, vol. 1, p. 283.)
39. (Behaar al-Anwaar, vol. 52, p. 35.)
40. (Behaar al-Anwaar, vol. 52, p. 35.)
41. (Al -Bayaan Fi Akhbaar-e-Mahdi Aakher a l -Zamaan (a. s .) , chapter 5; Mikyaal al-Makaarem, vol. 1, p. 65.)
42. (Mikyaal al-Makaarem, vol. 1, p. 65.)
43. (Mikyaal al-Makaarem, vol. 1, p. 65.)
44. (Behaar al-Anwaar, vol. 52, p. 35 & p. 311 narrating from Oyoon-o-Akhbaar al-Reza (a.s.).)
45. (Mikyaal al-Makaarem, vol. 1, p. 65.)
46. (Mikyaal al-Makaarem, vol. 1, p. 65.)
47. (Behaar al-Anwaar, vol. 52, p. 283 narrating from Kamaal al-Deen.)
48. (Mikyaal al-Makaarem, vol. 1, p. 65.)
49. (Mikyaal al-Makaarem, vol. 1, p. 65.)
50. (Behaar al-Anwaar, vol. 53, p. 372 narrating from al-Ikhtesaas.)
51. (Behaar al-Anwaar, vol. 52, p. 327 narrating from Kamaal al-Deen.)
52. (Behaar al-Anwaar, vol. 52, p. 327 narrating from Kamaal al-Deen; Mikyaal al-Makaarem, vol. 1, p. 148.)
53. (Behaar al-Anwaar, vol. 52, p. 318; Mikyaal al-Makaarem, vol. 1, p. 148 narrating from Basaaer al-Darajaat.)
54. (Mikyaal al-Makaarem, vol. 1, p. 65.)
55. (Behaar al-Anwaar, vol. 52, p. 345; Al-Malaahem wa al-Fetan, p. 205; Mikyaal al-Makaarem, vol. 1, p. 144 & 235.)
56. (Mikyaal al-Makaarem, vol. 1, p. 235–236.)
57. (Al-Malaahem wa al-Fetan, p. 205.)
58. (Mikyaal al-Makaarem, vol. 1, p. 144; Hilyah al-Abraar, vol. 2, p. 635 narrating from Dalaael al-Imaamah, p. 241.)
59. (Behaar al-Anwaar, vol. 52, p. 327 narrating from Kamaal al-Deen; Mikyaal al-Makaarem, vol. 1, p. 117.)
60. (Behaar al-Anwaar, vol. 52, p. 327 narrating from Kamaal al-Deen; Mikyaal al-Makaarem, vol. 1, p. 117.)
61. (Mikyaal al-Makaarem, vol. 1, p. 279.)
62. (Behaar al-Anwaar, vol. 52, p. 334.)

63. (Al-Amaali of Shaykh Sadooq, Session 39, p. 181; E'qd al-Dorar, p. 157 & 230.)

64. (Behaar al-Anwaar, vol. 53, p. 91-92 narrating from Al-Ghaibah by Shaykh Toosi (a.r.); Mikyaal al-Makaarem, vol. 1, p. 213.)

65. (Muntakhab al-Asar, p. 469; Al-Malaahem waal-Fetan, p. 149; E'qd al-Dorar, p. 96.)

19. Advancement Of Knowledge

- Before reappearance, Allah, the Almighty, had granted two alphabets of knowledge to the Prophets (a.s.). Besides these two, twenty-five (25) more alphabets will be manifested through Imam az-Zamaan (a.t.f.s.).¹
- Like justice and equity, Imam Mahdi (a.t.f.s.) will spread knowledge throughout the world.²
- Due to the grace of Imam az-Zamaan (a.t.f.s.), knowledge will penetrate into the hearts of the people.³
- In that era, people will be taught the Holy Quran and its realities.⁴
- During that time, women confined in their houses will judge in the light of the Holy Quran and the traditions of the infallibles (a.s.).⁵
- At that time, people will have access to the seven heavens and the seven layers of earth.⁶
- The faculties of hearing and seeing will increase dramatically. Without any medium, they will see and listen to Imam az-Zamaan (a.t.f.s.).⁷
- The believers of the east will be able to see the believers of the west. Likewise, the believers of the west will be able to see the believers of the east.⁸

1. (Behaar al-Anwaar, vol. 52, p. 336; Mikyaal al-Makaarem, vol. 1, p. 235.)

2. (Behaar al-Anwaar, vol. 36, p. 253.)

3. (Behaar al-Anwaar, vol. 53, p. 86 narrating from al-Ikhtesaas; Mikyaal al-Makaarem, vol. 1, p. 236.)

4. (Behaar al-Anwaar, vol. 52, p. 339.)

5. (Behaar al-Anwaar, vol. 52, p. 352; Mikyaal al-Makaarem, vol. 1, p. 105.)

6. (Behaar al-Anwaar, vol. 52, p. 321 narrating from Basaaer al-Darajaat and al-Ikhtesaas.)

7. (Behaar al-Anwaar, vol. 52, p. 336; Mikyaal al-Makaarem, vol. 1, p. 148.)

8. (Behaar al-Anwaar, vol. 52, p. 392; Mikyaal al-Makaarem, vol. 1, p. 148.)

20. General Hygiene

- The blind will get vision and the sick will be cured at the hands of Imam az-Zamaan (a.t.f.s.).¹
- During that era, Allah, the Almighty, will dispel all illnesses from the Shias. They will regain their power and strength.²
- In that time, longevity will be commonplace, so much so that one person will have a thousand sons. This is sufficient indication of the long lives prevalent then. Perhaps, one person himself may have a thousand sons or there will be a thousand sons from his descendants.³

1. (Behaar al-Anwaar, vol. 51, p. 70.)

2. (Behaar al-Anwaar, vol. 52, p. 335 & 364; Mikyaal al-Makaarem, vol. 1, p. 247.)

3. (Behaar al-Anwaar, vol. 52, p. 330 narrating from Al-Ghaibah by Shaykh Toosi (a.r.); E'qd al-Dorar, p. 159; Mikyaal al-Makaarem, vol. 1, p. 203; Hilyah al-Abraar, vol. 2, p. 635 narrating from Dalaael al-Imamah; Al-Malaahem wa al-Fetan, Chapter 204, p. 97.)

21. A Safe World

- In the government of Imam az-Zamaan (a.t.f.s.), peace and security will permeate to all corners of the globe.¹
- Mischief mongers and evil doers will be annihilated.²
- Corruption, waywardness and mischief will be completely routed.³
- Roads will be safe even during the nights.⁴
- Man will not be afraid for his life or wealth from man-eating, wild and carnivorous beasts.⁵
- Calamities will be removed from the earth and the servants of Allah.⁶

1. (Surah Noor : Verse 55; yanaabee' al-Mawaddah, p. 406; Mo'jam-o-Ahaadees al-Imam al-Mahdi (a.s.), vol. 1, p. 548.)

2. (E'qd al-Dorar, p. 95.)

3. (Surah Sabaa: Verse 18; Behaar al-Anwaar, vol.52,p.338 & 345; Mikyaal al-Makaarem,vol.1,p.46.)

4. (Surah Sabaa: Verse 18; Behaar al-Anwaar, vol. 52,p.338 & 345; Mikyaal al-Makaarem,vol.1, p.46.)

5. (Behaar al-Anwaar, vol.52, p.385; vol.53, p.86; Al-Malaahem wa al-Fetan, Chapter 204, p. 97; Mo'jam-o-Ahaadees al-

Imam al-Mahdi (a.s.), vol. 1, p.548; Hilyah al-Abraar, vol. 2, p. 635 narrating from Dalaael al-Imaamah; Mikyaal al-Makaarem, vol. 1, p. 101 & 247; E'qd al-Dorar, p. 159.)
6. (Al-Kharaaj, vol. 2, p. 931)

22. Excellent Morality

- With the blessings of Imam Mahdi (a.t.f.s.), the intellects of the people will be perfected and their morals will attain completion.¹
- Hearts will be filled with needlessness and self-sufficiency.²
- Ostentation and show-off will come to an end and trustworthiness will be customary.³
- The young will respect the elders, while the elders will be benevolent and merciful to the young.⁴
- The bases of lie and slander will be destroyed.⁵
- Real friendship will exist among the Shias and will be to such an extent that one believer will take the wealth of another without his permission, with the latter being unmindful of it.⁶
- None will desire supremacy and superiority over the other.⁷

1. (Behaar al-Anwaar, vol. 52, p. 328 & 336.)

2. (Behaar al-Anwaar, vol. 52, p. 337; E'qd al-Dorar, p. 169; Musnad Ahmad Ibn Hanbal, vol. 3, p. 37.)

3. (E'qd al-Dorar, p. 159.)

4. (Behaar al-Anwaar, vol. 52, p. 385.)

5. (Misbaah al-Zaaer, p. 217-219)

6. (Behaar al-Anwaar, vol. 52, p. 372.)

7. (Behaar al-Anwaar, vol. 52, p. 385)

23. End Of Disputes And Prevalence of Love

- Due to the blessings of Imam az-Zamaan (a.t.f.s.), people's hearts will be filled with mutual love and unity.¹
- Because of Imam Mahdi (a.t.f.s.), malicious and dead hearts will be cured. The hearts will be healed of

all malice and filth.²

- Hearts will be free of grief and sorrow.³
- Love and kindness shall pervade all the nooks and corners of the earth.⁴

1. (Behaar al-Anwaar, vol. 53, p. 187; Mikyaal al-Makaarem, vol. 1, p. 52)

2. (Kamaal al-Deen, vol. 1, p. 252; Kefaayah al-Asar, p. 72-73; Behaar al-Anwaar, vol. 26, p.302-303; vol. 21, p. 312; vol. 53, p. 187.)

3. (Behaar al-Anwaar, vol. 52, p. 29; vol. 102, p. 102; Mikyaal al-Makaarem, vol. 1, p. 116 & 142; Misbaah al-Zaaer, p. 217-219.)

4. (Iqbaal al-A'maal, p. 507; Behaar al-Anwaar, vol., 21, p. 312.)

24. Universal contentment: Hallmark of Imam Mahdi's (a.t.f.s.) Government

- The day of reappearance of Imam Mahdi (a.t.f.s.) will be the day of freedom and salvation for humanity.¹
- Imam Mahdi (a.t.f.s.) will be the spring and freshness of mankind.²
- At the time of reappearance, infants in cradles will desire to help and assist Imam az-Zamaan (a.t.f.s.).³
- After reappearance, believers resting in graves will give each other good news of the reappearance.⁴
- All the joys and goodness will be provided in the government of Imam Mahdi (a.t.f.s.).⁵
- During the reign of Imam (a.s), the inhabitants of the world, the residents of the skies, the beasts, the birds, and even the fish in the ocean, will rejoice at his governance.⁶
- People will live in an unprecedented style.⁷
- The dead will crave to be alive again to enjoy the bounties of Imam Mahdi's (a.t.f.s.) rule.⁸
- Everybody will utter only his name. They will not cease remembering him (a.t.f.s.).⁹
- People will seek refuge in Imam az-Zamaan (a.t.f.s.).¹⁰

- The old and the young alike will listen to Imam Mahdi (a.t.f.s.) and obey him (a.t.f.s.).¹¹
- As per the sayings of the infallible Imams (a.s.), fortunate are those who find the rule of Imam az-Zamaan (a.t.f.s.) and hear his talks.¹²

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1. (Yaum al-Khalaas, p. 280.)
 2. (Behaar al-Anwaar, vol. 102, p. 101; Misbaah al-Zaaer, p. 217-219.)
 3. (Behaar al-Anwaar, vol. 52, p. 35.)
 4. (Behaar al-Anwaar, vol. 52, p. 328 narrating from Kaamil al-Ziyaaraat; Mikyaal al-Makaarem, vol. 1, p. 239, 247; A'laam al-Waraa, p. 465.)
 5. (Bashaarah al-Islam, p. 81.)
 6. (E'qd al-Dorar, p. 136; Al-Burhaan Fi Alaamaat-e-Mahdi Aakher al-Zamaan (a.s.), p.77; Mikyaal al-Makaarem, vol. 1, p. 85; E'qd al-Dorar, p. 34.)
 7. (Al-Burhaan Fi Alaamaat-e-Mahdi Aakher al-Zamaan (a.s.), p. 86.)
 8. (E'qd al-Dorar, p. 44.)
 9. (Bashaarah al-Islam, p. 76; E'qd al-Dorar, p. 52.)
 10. (E'qd al-Dorar, p. 167; Al-Malaahem wa al-Fetan, p. 70; Muntakhab al-Asar, p. 478.)
 11. (Muntakhab al-Asar, p. 157; Yanaabee' al-Mawaddah, p. 467.)
 12. (Yaum al-Khalaas, p. 374.)

25. Involking Imam az-Zamaan (a.t.f.s.)

O Mahdi! O Braveheart! O Lion of God!

The righteous are awaiting you. Please come!

O Mahdi! O Ark of Salvation! The world is engulfed by storms. Ships have been wrecked. The eyes of your loved ones are fixed at you. They are awaiting your arrival.

O Mahdi! O Center of Hope!

Darkness has enveloped the hearts. The helpless and the weak are orphans. Please come and stroke the hand of benevolence on their heads.

O Mahdi! O Shore of Deliverance!

The hearts of believers are awaiting you restlessly. Please come and grant them tranquility.

O Mahdi! O Morn of Hope!

The night of separation is painfully long. While most lie in the deep slumber of negligence, a few of your

lovers and adorers await your luminous reappearance with restive eyes and restless hearts. Please come that the flowers of hope may blossom.

Please come that wilted gardens may bloom again.

Please come that the nightingales may sing the song of your victory and triumph.

Please come that the meadows and pastures may get a fresh lease of life.

O Mahdi!

O fountain of virtues! O loftiness of the righteous! O standard of liberty! The world is replete with sorrow. Now, please raise the veil of occultation.

O Mahdi!

O Power of God! O the one with (the sword) Zulfiqar in his hands! The oppressors have become extremely haughty and arrogant.

O Mahdi!

O the Treasurer of Divine Knowledge!

Hoist the flag as the darkness of ignorance has engulfed the world.

O Mahdi!

O the Aware Eye of God! The ark of humanity is whirling in crises. Only the breeze of your reappearance can save it.

O Mahdi!

O Heir of Ali! Our begging bowl is empty.

May the poor receive the same royal generosity once again!

O Mahdi!

O Legatee of Prophet Yusuf! Despair is striking the hearts. May the hearts gain the soul of hope!

O Mahdi!

O Messiah of the Soul! Sickness and helplessness is rampant and widespread.

Only you can grant cure to the sick.

O Mahdi!

O Inheritor of Imam Reza's (a.s.) knowledge! The hearts are devoid of real knowledge. Please quench the thirst (of knowledge) of parched throats.

O Mahdi!

O Obedient Servant of Allah! The essence of worship has abandoned the hearts. Please give the life of belief to the dead hearts.

O Sun of Life!

Till when will you remain concealed behind the clouds of occultation?

O Bright Moon!

Till when will you hide behind the clouds in the dark night?

O Spring of Life!

Till when will rubbish sweepings adorn the gatherings?

O Sharp Sword of Allah!

Till when will the tyrants be let loose?

O Pen!

What has happened to you? Stop!

He (a.t.f.s.) himself is awaiting divine orders.

Since ages, he (a.t.f.s.) has been raising the cry, 'Is there a helper?'

There is none to respond to his cry but a few righteous believers. For centuries, he (a.t.f.s.) is praying for his early reappearance. But there are few of true character and truthful ones to say 'Amen'.

In the House of Allah, on all four sides of the center of monotheism, in the presence of the Almighty, the tongue is in total harmony with the hand while supplicating,

اللهم انجز لي ما وعدتني

"O Allah! Fulfill for me what You have promised me."

Come!

Let us take a pledge of mastership, obedience, love and sacrifice at the threshold of Imamah.

Let us purify our contaminated hearts, cleanse them of sins and prepare them to listen to his enlivening and enriching teachings.

Let us pray for his earliest reappearance every morning and evening.

From the depth of our hearts and with utmost righteousness, let us call out,

اللهم عجل لوليك الفرج

"O Allah! Hasten the reappearance of your Friend"

Aameem!

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