

Mahdi and Qaem

"Mahdi" and "Qaem" seem different but depict interconnected truths, the word "Mahdi" makes manifest the truth that reforming the world cannot be done through a selfmade or worldly reformer, for this such a person is needed whose guidance is arranged by Providence, and Allah has made him Mahdi and responsible for guidance, and "Qaem" points to this truth that, the task of reforming cannot be discharged sitting at home but advent, troubles, tribulations and storms have to be encountered, and combat with the universal commotion of injustice and oppression.

The point worth noting is that, the Infallible Imams have faced storms, tolerated calamities and combat with the Pharaonic and violent forces of Bani Umaiyah and Bani Abbas, but despite all this they were not remembered by the title of Qaem.

The advent of Imam Husain (a.s.) in Karbala, Imam Sajjad's (a.s.) stand against Yazid and Yazidiyyat, Imam Baqir (a.s) and Imam Sadiq's (a.s) advent against the tyranny of Bani Umaiyah and Bani Abbas, Imam Kazim (a.s) and Imam Reza's (a.s) advent against the tyranny and oppression of Haroon and Mamoon, Imam Jawad (a.s), Imam Naqi (a.s) and Imam Askari's (a.s) advent against the contemporary rulers was not a hidden thing. Among these most of the advents are not with weapons, but despite this neither it can be imagined that the noble Imams submitted themselves to the (despotic) rules, nor it could be thought that they kept themselves separated from the situations, and watched the scene of destruction of the community. They always made the advent as per their visible possibilities, and informed the rulers on their oppression and injustice, whereas forewarned the people too of government's tyrannies. And had advised Safwan-e-Jammal to this extent that, giving animals to these rulers is equal to desiring for their lives, and desiring (secured) life for a tyrant is like sharing his oppression, which is in no way permissible. Despite all the struggles these infallibles were not remembered with the word 'qaem' and they themselves used to say that, qaem will be coming afterwards. This means that the task before the last "qaem" is important and weighty of all and his revolution will be last and permanent. His duty is not to oppose or destroy tyranny, but his duty is to uproot injustice and tyranny. His (Qaem's) rule will not be opposing a single ruling tyrant, but will have to face all the forces of deviators from Kufr (the deniers) and Islam, he will combat at a time, along with Muslims, the Jews, Christians, the deniers (Kafirs), idolators and the irreligious, and as a matter of fact such a big combat will need great strength and such a big struggle needs great endurance.

For example it could be said that, during the critical period of Islam, Imam Husain (a.s) alone with his handful colleagues, made an advent against the forces of injustice and tyranny, in the same manner this inheritor of Husain (a.s) will make an advent against the tyrants and oppressors of the world with some of his special companions. The greatness of this advent will be recognised by those persons who are acquainted with the advent of Karbala, and the courage and bravery of this qaem will be valued by those persons who are related to the meaning of reformation and revolution, and struggle and advent. As providence has made His last proof (Hujjat) responsible of a great Karbala, so to keep up the occurrences and to declare the greatness of Holy struggle (jihad), the responsibility of the last duties too has been submitted to Imam Husain (a.s).

As it is found in the narrations that, at the starting of Raj' at (The return), Imam Husain (a.s) will reappear first, and will discharge the duties of the funeral of Imam-e-Asr (atfs), so that the funeral rites of an Infallible is attended by an Infallible, and it be clear to the world that this is the last Karbala whose victor is the last inheritor of Husain ibne Ali (a.s).

It could be seen in the narrations that Imam-e-Asr (atfs), has been introduced as son of Husain (a.s). And after Imam Husain (a.s) the holy Imams were also called sons of Husain (a.s) of whom Imam-e-Zamana (atfs) is called the **Last Son**.

Well, the presence of a "Mahdi" and a "Qaem" is very important for reformation of the world, depicting the truth of Holy Prophet (s.a.) and for the fulfillment of the system of guidance of Nature. Now if Mahdi is denied then the whole system of guidance is faulty and the exclamation of the Holy Prophet (s.a.) is false, and this is against the nature of Islam.

Thus it is made dear in the narrations that whoever denied Mahdi (atfs), then he has denied all the commandments descended on the Holy Prophet (s.a.). As in the first stage at **Ghadeer-e- Khum** it was declared, and now in the last stage it is being done at the **Reappearance** of ImameAsr (atfs), First is connected to the Last, the History of Aale Mohammad (a.s.) is continuously connected, as here,

"First is Mohammad,

Last is Mohammad and

all of them are Mohammad"