

*In the Name of Allah
The Compassionate, The Merciful*

**Spring of Hearts,
The Imam of Time
(Salaam Be Upon Him, SBUH)**

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Publisher, Persian edition:
Molood Ka'beh, Qom, Iran
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By the unavoidable Divine command in the arrangement of creation, spring breathes life into the lifeless nature and revives flowers and plants.

Is there also a spring for dead human hearts to bring them to life and let them benefit from spiritual living?

Is there also a spring for depressed human souls to make them joyful and provide them with gladness and happiness?

Is there also a spring for faded hearts of human beings to bestow freshness upon them and irrigate them from the fountain of everlasting life?

Yes, in the same manner that spring arrives in the arrangement of creation and revives the lifeless and silent nature, there also exists a spring in the world of choice which makes hearts blossom after experiencing autumn and breathes life into people's dead and withered souls.

This life-giving Spring of hearts is the heart of the world of existence -Hadrat Mahdi, the Imam of Time (Salaam Be Upon Him, SBUH)-, as we say in his pilgrimage prayer:

“Salaam be upon the Spring of beings and the enlivener of times”

Would you like to be blessed by this enlivening and joyful Divine Spring, and make the pale and faded flowers of your hearts pure, fresh and full of life?

If so, establish spiritual connection with him and associate your hearts and minds with that center of Divine mercy and Gateway of Heavenly Compassion.

Reflection of the Book [Qur'an] and Sunnah [the Prophet's and AhlulBayt's sayings and doings] in regard to Imam Mahdi (SBUH)

Finding the way towards his Heavenly eminence has two requisites: the first one is knowledge and gnosis, and the second is love.

Of course, knowledge is the main foundation for loving; and the more successful a person is in knowing his Imam, the more he drinks from the limpid fountain of loving him and the more quenched he becomes.

Therefore if we desire spiritual life and mental purity and joy, we must establish connection with the Imam of Time, Hadrat Hojjat son of Hasan Askari (Salaam Be Upon Them, SBUT), and if we seek connection, we should gain knowledge about him and love him.

Knowing and loving him with all our hearts have two roots:

1- Benefiting from the Revelation light, i.e. the light of the Book and Sunnah.

2- Paying attention, resorting to and acknowledging Hadrat Baqiyyat-O-Llah [Remained from Allah, Imam Mahdi (SBUH)] as the mean for getting closer to Allah, and for performing duties which the Shi'ah ought to do during the period of Occultation.

We have written in some detail, about these two subjects in different books which now we are briefly going to remind some of them.

Bright Day

The shining sun rises, chases the night out. It takes darkness away and reveals the bright day with all its manifestations.

Under the light of day, warmth returns to life; fresh blood starts to flow in natural and social lives of humans and other beings; activities and endeavours begin once more, and hearts overflow with hope and happiness.

If it was always night, what would happen?! If the day was never created, what kind of a disaster would occur?!

If rising of the sun and appearance of the day did not happen after darkness of the night, what would come about?!

What a magnificent blessing is the day. So cheerful and heart-warming is the daylight. Brightness of the day with sunlight is so beautiful and enlivening.

The Compassionate Allah has expressed this blessing in Qur'an, He has sworn to it and has said:

“Swear by the Day when It Appears”¹

1. Surah Layl, verse 2

The bright and lightful sun of Soosan is also the Day and when he Rises, he shall obliterate darkness and obscurities from the face of earth and fill the world with light and life.

Thus, the aforesaid Qur'anic verse which is in the Surah Layl, in statements of true Islamic leaders [Infallible Imams (SBUT)], has been interpreted to his holiness, Hadrat Mahdi (SBUH).

Mohammad son of Moslem asked about the meaning of this Divine verse from the fifth Imam of the Shi'ah. Hadrat Baaqer-Ol-'Oloom (SBUH) responded:

“The Day is Imam Qaa'em (SBUH) who is from us, the Ahl-Ol-Bayt, and when he rises, his truthful government shall prevail over vain governments.”²

2. The Noor-O-Ththaqalayn interpretation of Qur'an

Also Jaaber son of Yazeed narrated from Imam Saadeq (SBUH) who in regard to the truth of this verse has said:

“The meaning of this Divine Revelation which says: Swear by the Day, when It appears, is Imam Qaa'em (SBUH) when he appears.”

Light of Allah

The auspicious child of Narjes (Salaam Be Upon Her) is Light, but not the light of sun and moon. He is Brightness, but not the brightness of fire. He is Luminosity, but not the luminosity of sunshine and moonlight. In summary, he is brilliant and lightful, but not the external brilliance and the lightfulness of morning light; in one sentence: He is the manifestation and Light of Allah.

Although, he also has a shining and brilliant countenance, and bright and attractive eyes, so much so that it must be said: His face in brightness, is morning of both worlds in gloriousness; but this outer brightness is a reflection of his inner Light and auspiciousness of his spirit. Because, his sacred spirit is a [created] Light from the one and only Creator and is created from the Light of Allah's Grandeur and is the manifestation of the Unique Allah [of course with no likeness unto Allah whatsoever: SobhaanAllah].

We open the Qur'an and find the Divine saying in regard to this spiritual truth:

“Allah shall guide whomever He wishes by His Light.”³

3. Surah Noor, part of verse 35

One day Jaaber son of Abdollah Ansaari went to the Mosque of Koofah. As he entered the Mosque, he saw Hadrat Ali son of AbiTaaleb (SBUT) who was sitting down and writing something while smiling. Jaaber said: O' Amir-Ol-Mo'menin! What are you smiling about?

The Imam (SBUH) responded:

“I am astonished at he who reads this verse but does not understand it in the deserving manner of understanding.”

Jaaber asked: Which verse?

Imam (SBUH) recited the Blessed Noor verse of Qur'an [Surah Noor, verse 35], explained and interpreted each and every statement of the verse. When he got to this statement: *Allah shall guide whomever He wishes by His Light*, in its explanation the Imam said:

“Qaa'em Mahdi”

The meaning of the Divine Light in this Heavenly statement is the Qaa'em, Imam Mahdi (SBUH).

Unmanifested Star

A shining and brilliant star, so very beautiful and heart-taking, appears in the heart of the night just like a burning Flame but is concealed and unmanifested during the day.

Although this shining star is not seen all through the day and is concealed from people's eyes, but when the dark night covers everywhere and makes the world a silent darkhouse, that same disappeared star will become manifest and appear just like a burning flame and a shining meteor; it shall tear the dark night and brighten the sky.

The Loving Allah has sworn to this Unmanifested Star of the day, and the appeared of the night; in the Surah Takwir Allah has said:

“Swear by the turned and disappeared stars, the going and concealed in shelters.”

Question of a savant lady

Omm-E-Haani was a virtuous and savant lady and a seeker of knowledge and perfection. She used to live in Medina and was fond of the School of Welaayat.

Her life was during the living period of the fifth Imam of the Shi'ah, Hadrat Baaqer-Ol-'Oloom (SBUH), she benefited very much from the highly knowledgeable statements of that great Divine man and had become among narrators of the Imam's sayings and Narrations.

One day this great lady visited the fifth Divine Successor of the Prophet (Salaam and Salawaat Be Upon Him & His Progeny, SBUH&HP), Imam Baaqer (SBUH), and asked about this same Heavenly statement: What is the meaning of the Disappeared Star which Allah has sworn by in Qur'an?

Imam (SBUH) responded:

“That Star is the Imam who will disappear on the year 260 A.H.; then just like a burning flame manifested in the dark night, he shall Rise and shine. If you comprehend his time and Appearance, your eyes will be brightened.”

The obscurity of injustice and unfairness, just like darkness of the night, shall cover everywhere. The obscurity of ignorance shall cast its shadow on the world, just like darkness of the night. The dark cover of corruption, just like the dark night, shall cover human societies.

In the midst of this darkness, suddenly the Light of Allah -who has become unmanifest just like a hidden star in the daylight, and has sought shelter just like a deer in fear of the wild- shall appear and shine like a burning flame in the dark night.

He, with manifestation of his Light, shall brighten the dark sky of the world of obscurity and crime with the Light of justice and fairness, he shall lighten the dark land of unwiseness and ignorance with the Light of knowledge and insight, and he shall enlighten the dark and poisoned environment of polytheism and idol-worshiping with the Light of monotheism.

Hadrat Mahdi, the Imam of Time (SBUH), according to the Revelations from the loving Allah in the life-giving melody of Qur'an, has been introduced as the shining Day, the Light of Allah and the Disappeared Star; each one of these titles expresses certain dimension of his exalted position and specific greatness.

Genuine Knowledge

He is all Knowledge and Wisdom; it is not that he is a learned person, rather his existence is Knowledge, and Allah has created him from genuine Knowledge. His greatness is way beyond a learned person, because he is united with the Light of Knowledge and his essence is totally the Light of Knowledge. As we read in the Aale-YaaSyn pilgrimage prayer:

“Salaam be upon you, the Installed Sign and the Poured Knowledge.”

In the same manner that when the molder pours the melted material into a mold or when it rains and the water is poured down the clouds the word ‘pour’ is used, in regard to Imam Mahdi's creation the word ‘pour’ is also used. And it is obvious that Allah is the Pourer; i.e. the God of universe created Imam Mahdi (SBUH) all Knowledge, and this interpretation expresses the truth that he is all Light, all Perfection, all Gnosis and all Knowledge.

Allah's Confidant

He holds Divine secret, and the Lord's secrets are unmanifested with him, as we say in his pilgrimage prayer:

“Salaam be upon you, the Holder and Protector of the Lord's secrets.”

At the end of the supplication to Imam Mahdi (SBUH) which starts with the statement “*Salaam-O-Llah-El-Kaamel*”, we say:

“In the honour of The One who allocated you for His Amr (Command, Matter, ...) and became Pleased with and chose you for His Secret.”

This statement indicates that one of Imam Mahdi's exalted positions is that he holds Divine Secrets, because if anyone else was aware of that secret then it would not be 'Pleased with and chose you for His Secret', so that Position is closed to angels Jebra'eel (Gabriel) and Mikaa'eel; and Prophets Ibrahim, Moosa and 'Eesa (SBUT) can not reach that Position and Status. None of the Angels, Prophets and their Successors are allowed in that private Position and Status of Divine Secrets. That Position and Status is only and specially for the final Prophet and his Successors (SBUT).

Why did Adam (SBUH) not become among the so-called 'OlolAzm, Prophets with Determination'?

Some Prophets became holders of the Azm (Determination) position and are called 'Prophets with Determination', like Nooh (Noah) and Ibrahim (SBUT). But Adam (SBUH) was not in their line up and did not receive this highly exalted honour.

Allah in the Great Qur'an has said:

*"Surely We made a Covenant with Adam before this, and he disremembered, and We did not find him with Determination."*⁴

4. Surah Taa-Haa, verse 115

Covenant means command and enjoinder. The meaning of disremembrance in this verse is not forgetfulness rather it means leaving behind, disregarding or not considering important and not paying attention. Also, Determination means firm decision, upright and serious intention. Therefore, the translation of the verse is: Surely We enjoined Adam before and he disregarded it and we did not find him with definite decision and firm intention.

In regard to the explanation and interpretation of this verse, and the differences between Prophets with Determination and those without, and the meaning of Allah's Covenant with Adam, many different things have been said which we do not intend to study and discuss them now; we only are going to indicate the Ta'wil (first Divine Intention) of the verse, and explain the reason behind deprivation of Adam (SBUH) of this position.

In the words of the Ahl-Ol-Bayt (SBUT) which express the heart of this verse, there exist hidden truths that their explanations can not be fitted in this brief writing, we are only going to be content with the translation of two Narrations.

First Hadith

It is narrated from Imam Baaqer (SBUH) who has said:

"Allah before this world, in the World of Spirits, made a Covenant with all Prophets and asked them: Am I not your Lord? Is this Mohammad (SBUH&HP) not My Messenger? And is this Ali not the Commander of the faithful? They all responded: Yes. Their Prophethood, after this confession and Covenant became firm."

Allah made a Covenant with 'Prophets with Determination' this way: Surely I am your Lord and Mohammad is My messenger and Ali is the Commander of the faithful and his Successors after him are the Authorities and lords of My Commands, and treasure chests of My Knowledge, and surely Mahdi is he by whom I shall help My Religion, and shall make My Government and Kingdom manifest, and shall revenge from My enemies, and I shall be served and obeyed willingly and unwillingly.

'Prophets with Determination' said: O' our Lord! We bear witness and confess. But Adam neither confessed nor denied. Then for the five Prophets who achieved the exalted position of 'Prophets with Determination', upright intentions in regard to Mahdi became firm; but for Adam there was no firm intention and determination in confessing and acknowledging Mahdi's greatness and Position. And this is what Allah meant in the saying of Qur'an: We made a Covenant with Adam before and he disregarded it and We did not find him with determination."5

5. Osool Kaafi, second vol.

Second Hadith

In the book Elal-O-Shsharaaye', there is a chapter called: The reasons for calling 'Prophets with Determination' with such a title. There, it is narrated from Imam Baaqer (SBUH) who, about verse 115 Surah Taa-Haa in regard to the lack of determination of Adam (SBUH), has said:

"A Covenant was made with Adam in regard to Mohammad and Imams after him, then Adam disregarded it, and there was no firm Determination in Adam concerning them who hold such an exalted Position.

*'Prophets with Determination' are called by this title only because when a Covenant was made with them in regard to Mohammad, his Successors and Mahdi and his way, they gathered up firm intentions and determinations, as they were asked to do so, and confessed to it."*6

6. Elal-O-Shsharaaye', ch. 101; Kanz-O-Ddaqaa'eq, sixth vol.

Mahdi's greatness

Even though Adam (SBUH) is one of Divine Prophets and has Infallibility and sacredness, but when he acts some what slowly in showing humbleness and joyfulness in regard to Imam Mahdi's greatness, and when observing the exalted Position of Imam Mahdi, he delays in presenting his eagerness, happiness and pleasedness, and disregards the more important priority [Tark Oolaa], he is taken down from the level of 'Prophets with Determination', and the statement *"We did not find him with Determination"* applies to him.

The [Allah Bestowed] exaltedness of Baqiyyat-O-Llah's Position is so that in the world of Spirits the Light of his magnificence shone upon Prophets, and the Light of his greatness became manifest to them, then those who [humbly and obediently] accepted and confessed to his [Allah Bestowed] superiority and exalted Position, and showed their pleasedness and happiness, became 'Prophets with Determination', but Adam -acting

slowly, confessing not quickly and imploring and resorting not to Allah- became deprived of this spiritual achievement and highly honoured indication.

Soul Purification

Recognizing the Prophet and his Ma'soom [Infallible] and Pure AhlulBayt (SBUT) as the appointed Divine Leaders and holders of Heavenly Knowledge and Power, in addition to being the goal itself and having credibility, is also the way to purification and education, and the path towards achievement of good thoughts and acts. I.e. this belief itself is among sincere and definite duties which are the key to the everlasting Salvation and Emancipation from Hell; without believing in Imamate [Divinely Ordained Leadership] and their Welaayat [Wilayat, Heavenly Bestowed lordship], Heaven will not be opened to anyone, and no one denying them shall be safe from the chastisement of Allah and torment of Hell. While this belief itself is an independent duty of the heart and mind, it also paves the way for the growth of human qualities and spiritual achievements, and is a factor in preventing crime and indecency, too.

Therefore, knowing Imam Mahdi, and believing in his Divinely Bestowed Power and Knowledge, and accepting his Welaayat are considered true beliefs which are the secret for everlasting blissfulness. In addition, these beliefs produce practical and mental results which cause spiritual self-building and purification.

Now in order not to just speak generally, and to express some of the subjects specifically, we are going to mention a few of the practical and moral results of believing in this concept.

Educational bases

Knowing any dimension of Hadrat Baqiyyat-O-Llah's or other Infallible AhlulBayt's personalities (SBUT) creates a specific educational basis in humankind; because, their virtuousness, directions and Welaayat status are different, and then each quality has its own aspects. For example, one of the Prophet's and Ahl-Ol-Bayt's Heavenly qualities is their Divinely Bestowed Knowledge and Gnosis, but this same Knowledge and Awareness has different aspects, and directions of their Knowledge are numerous. As there is a chapter in the book Osool Kaafi which is called 'Direction of Imams' Knowledge' and in there, it is a Narration from the seventh Imam of the Shi'ah, Moosa son of Ja'far (SBUT), who has said:

“Expressiveness of our Knowledge has three kinds: The past, the future and the happenings. The past has been explained for us. The future has been written for us and events and phenomena are received through inspirations upon hearts and through ears -angels talk to us-, and this is our best Knowledge.”

In another Hadith it is narrated from Mofazzal who said: I told Hadrat Ab-Ol-Hasan: it is narrated from Imam Saadeq who has said:

“Surely our Knowledge is three types: the past and the written and through inspirations upon hearts and through ears.”

Hadrat Ab-Ol-Hasan (SBUH) has said:

“The past concerns our knowledge about previous matters, and the written is about future matters. Impressions upon hearts are through inspirations, and the entered into ears are through communication whit angels.”

It is obvious that vast discussions in regard to any scientific aspects of Imams or dimensions of their Power or types of their Infallibility or other levels of their virtuousness and superiority need separate writings and books, and each of these matters originates specific effects upon the spirit of a knowing person and one who pays attention, and it creates a special educational basis in him which needs a specific study and analysis. Here, we are only going to briefly mention two of these effects: first about the effect of knowing and considering the Knowledge of Ahl-Ol-Bayt (SBUT) and second, in regard to the effect of knowing and considering their Power.

Motive for self-building

When we realize that Imam Mahdi (SBUH) is aware of all events and situations, and by bestowal of Allah upon him, he knows everything and is aware of the past and the future, he even understands thoughts and that which is in hearts and knows hidden secrets in minds and hearts, this belief itself is an effective encouragement for purification and self-building; it motivates us to avoid sins and do good. Because surely undeserving thoughts and indecent acts bother him and break his Pure heart, and good deeds and pure intensions make him happy and pleased.

A person believing in the Ahl-Ol-Bayt (SBUT) and accepting the truth about the ‘lord of Time’ (Saaheb-O-Zzamaan SBUH) never nurtures thoughts of sin and disloyalty in his mind and he does not commit sins by following his temptations and desires. Because on the one hand, he knows that his actions and thoughts are presented to Imams and the Imam of his time knows his outer deeds and inner thoughts, and on the other hand, he is certain that indecencies and wickedness trouble his lord's mind, and annoy him. For this reason, he tries not to commit sins and endeavours to avoid inadmissible desires.

In the Surah Tawbah, verse 105 Allah has said:

“And (O' Prophet!) Tell people to do things and Allah and His Prophet and the Believers will see your actions.”

Based on statements expressed by the AhlulBayt (SBUT) about this Qur'anic verse, the Believers who are in the same line with Allah and His Prophet in regard to observing people's actions are the Infallible Imams (SBUT), the true Awsiya (Successors) of the Prophet (SBUH&HP).

In regard to this verse in the Borhaan interpretation of Qur'an, it is narrated from Imam Saadeq (SBUH) who has said about the word 'Mo'menoon' (Believers):

"The Believers who observe people's deeds, and in Qur'an are situated next to Allah and His Prophet, and see everyone's thoughts and actions, are the Infallible Imams."

Abdullah son of Abaan, who was close to Imam Reza (SBUH), said that he asked Imam Reza: Pray for me and my family. Hadrat (SBUH) responded:

"Do I not pray for you? I swear to Allah that your deeds are presented to me every morning and night."

Abdullah said: I thought that this was an enormous matter, and acceptance of this fact that actions are presented to Imam every morning and night seemed hard to believe for me, then the Imam -in order for me to find this truth out in Qur'an and not to stumble in its acceptance- said:

"Do you not read the Book of Allah?! Where Allah says: And (O' Prophet!) Tell people Do things and Allah and His Prophet and the Believers will see your actions."

Then Imam Reza continued:

"I swear by Allah that the Believer is Ali son of AbiTaaleb."

From the statement of the eighth Wasi (Successor) of the Prophet (SBUH&HP) it is understood that the Believers in this verse are the Infallible Imams (SBUT) whom one of them is the Amir-Ol-Mo'menin and another, Imam Reza (SBUT). These great men of Allah are witnesses of people's actions, and everyone's deeds from big and small, pleasant and unpleasant, manifest and unmanifest, all are presented to them.

Therefore Imam Mahdi, Hadrat Hojjat son of Hasan (SBUT) is aware of all our intentions and behavior, and our good and bad are presented to him. Obviously, no responsible person would be pleased to have any indecency and wickedness in his deed's-report to the Imam; he would be ashamed to commit sins and indecencies under the watch of the Heavenly Guardian of his time and in the presence of Allah's Proof on earth.

Especially if he keeps in mind that indecencies break his lord's heart and make the Prophet and Imams (SBUT) unhappy. As, in that same book from Samaa'ah is narrated that he said that Imam Saadeq (SBUH) has said:

"Why do you make the Prophet sad and unhappy?"

A man asked: How are we bothering the Prophet and making him sad?!

Imam (SBUH) responded:

“Do you not know that your deeds are presented to the Prophet and when he observes sins and Allah's disobedience in your files, he becomes sad and disappointed? So, do not hurt the Prophet and do not make him sad, instead do make him happy and pleased with your good behavior and deeds.”

Abu-Basir said: I sought explanation in regard to this verse from Hadrat Saadeq (SBUH) and asked: Who are the Believers -that are in the same line with Allah and His Prophet- and are observing people's deeds, in this Divine saying?

Imam (SBUH) responded:

“Who could that be except your Mawla (lord)?”

I.e. your Imam and lord is the Believer who is introduced as the observer of your deeds in the Divine Revelation.

It is concluded that today all our actions and thoughts are under the watchful eyes of our lord, Hadrat Baqiyyat-O-Llah (SBUH); our bad deeds make him unhappy, and his unhappiness is Allah's displeasement, and our good deeds make him happy and joyful, and his happiness is Allah's pleasedness which brings about Divine offerings of Grace and Heavenly Rewards.

Praying and seeking Appearance

One of certain duties of the Shi'ah during Occultation of the Imam (SBUH) is to pray for the drawing closer of the Appearance, and to seek the Imam's Rising.

An indication of a true Shi'ah is that he/she every night and morning with any praying and imploring, begs the loving Allah and seeks his/her lord's Appearance.

One who is truly fond of Imam Mahdi (SBUH), in praying for his Beloved, is not a prisoner of words and sentences; it is not only his tongue which speaks, but it is his heart which breaks in separation of his Beloved. Not seeing his dear Beloved makes his soul restless. His eyes are tearful in Anticipation, and his words -just like tears rolling down his face- are indications of his inner love and heartfelt kindness for his lord and beloved.

In the dark and stormy period of Occultation, only those who have always remembered the Imam and shed tears in his separation, and prayed for his Appearance, have gone the way toward Salvation and Blissfulness.

A Shi'ah in love does not pray like a disburdened and agony-free person, rather like a heart-lost lover, he prays heavy and wholeheartedly. He seeks his Imam from the bottom of his heart, and with all his existence he prays for his lord's Appearance.

Can you imagine the feelings of a drowning person?

The ocean becomes stormy. Dreadful waves are throwing the ship. Clouds are roaring. The rain is pouring down. It is getting dark. The ship turns upside down in the stormy and turbulent waters. Passengers, afraid and worried, fall into the ocean. The great ocean rolls humans in the roaring waves and throws them into the jaw of death.

How does a person caught in a storm with a broken ship, fallen in the ocean and about to drown pray for his deliverance? How does he call Allah and beg Him from the bottom of his heart?

The sore at heart Shi'ah, who during Occultation sees his bliss ship broken in the midst of roaring waves of self-centered governments and in the heart of the stormy and dark ocean of corrupt human societies, finds his heart anxious and worried in separation of his Beloved lord and Imam, and without any pretending and feigning, he cries from the bottom of his heart:

“Where is Baqiyyat-O-Llah?”

And with tears falling from his eyes, he says:

*“Where is the Anticipated One who shall correct deviations and dishonesties?
Where is he who is hoped to remove injustice and unfairness?
Where is he who shall honour friends and dishonour enemies?
Where is the son of the Chosen Prophet and the son of Ali whom Allah is Pleased with,
and the son of the brilliant Khadijah and the son of the great Fatemah?”*

These prayers and tears are what save the heart-lost Shi'ah from darkness.

Hadrat Hasan Askari (SBUH) has said to Ahmad son of Es-haaq:

“I swear by Allah that my son shall have an Occultation during which no one shall be saved from spiritual destruction and perdition unless he whom Allah keeps his belief in Imamate firm and upright, and blesses him to pray for hastening his Appearance.”

Those who are fond of the lord of their time are not neglectful from remembering him and searching for his honored self.

Is it possible to be fond of him and forget him? Never!

Is it possible that a heart-lost compassionate person who remembers him always, sends him Salaams, sheds tears in sadness, burns from his separation, prays for his Appearance, but his lord forgets him and responds not to his eager cries?!

No, never! He is the fountain of goodness and grace. He is the source of generosity and excellence. He is the Gateway to and from Divine Mercy.

“... O' Allah! Show me his brave and perfected countenance, and his praised brightness; and with a look from me at him, brighten my eyes; and hasten his Appearance; and facilitate his Emergence; ...”

[Aameen Yaa Rabb Al 'Aalameen (Amen, O the Lord of all worlds)]