Questions & Answers

Code: 32

Beliefs

Cognition about God's Caliph on earth

About Mahdi and preparing the grounds for his advent

Bismillah Ar-Rahman Ar-Rahim

Author: Mahdiyah **Date: 10/04/2015**

What is the responsibility of a woman in this era? How can she help her Imam?

Answer to question: 4 **Date: 10/04/2015**

All the individual and social responsibilities that have been legislated in Islam are common between men and women, unless a responsibility which a certain reason exists for it to be assigned to one of the two. As God has mentioned four responsibilities for human kind and has said: ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ (Asr/ 1-3); "In the name of God the most compassionate the most merciful; swear to time that human kind is in loss; except for those who believed and did the good deeds and advised one another to the truth and advised one another to patience." It is clear that "human kind" includes both men and women and therefore four responsibilities mentioned herein applies to both men and women: faith, good deeds, to advise others to the truth and to advise others to patience. Therefore all men and women are responsible to believe in the truth firstly, meaning that they accept it theoretically and then secondly to practice it, meaning that they perform it and establish it practically and thirdly to advise others to it, meaning that they invite others to accept it in theoretical aspects and fourthly to advise others to patience, meaning that they invite them to act based on the truth. Therefore accepting the truth and establishing it are their two individual responsibilities and to advise others to these two are their two social responsibilities, such that if they do these tasks they will be released from "loss" and if they do not do it they will remain in loss and there is no difference between men and women in this regard.

Preparation of the grounds for advent of Mahdi peace be upon him is also defined in this very same "frame work". Because this work with the details that his honor Mansoor has explained in the book "Return to Islam", is one of the greatest instances of the truth and therefore, accepting it theoretically and establishing it practically and inviting others to this

task, is the responsibility of every Muslim man and woman and leads to their salvation from "loss". Yes indeed, if advising men could possibly bring about corruption for a woman, she can suffice to advise women only; as well as if advising women could possibly bring about corruption for a man, he can suffice to advise men only, provided that the corruption due to avoiding their advice is not more than the corruption caused by advising them. Just like migration to Mansoor even though for the purpose of moving toward Mahdi, is not obligatory on women; because it will have difficulty for most of them and God has said: ﴿مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ (Al-Hajj/ 78); "He has not set you up with difficulty in religion". Unless a woman has the capability to do this by following her father or her husband or her brother or her son. Like the companion women in Mecca who migrated to Medina and Habesha (Yemen) along with their fathers and husbands and brothers and sons; also battle using weapons in the fight for the cause of Mahdi is not obligatory for women; because it is beyond their capabilities for most of them and God has said: ﴿لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا﴾ (Al-Baqarah/ 233); "No one is tasked beyond his/her capabilities" unless some of them become volunteers to do services behind the front lines such as feeding the fighters and nursing the injured.

To conclude, every Muslim does have the responsibility to support Mahdi by doing all legitimate works that he/she can do to an extent that is the requirement for his advent. Because the criterion for responsibility in this line is "legitimacy" and "capability" and in this regard there is no difference between men and women, and the quality of supporting Mahdi in the above-mentioned way, has been explained in the honorable book "Return to Islam" (page 294).

Center for preserving and publishing the works of Mansoor Hashemi Khorasani
The section for answering questions