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# Realities about Imam al-Mahdi



**By Grand Ayatollah Sayyid Mohammed  
al-Hussaini al-Shirazi  
(May Allah raise his ranks)**

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**Grand Ayatollah Sayyid Mohammed  
al-Hussaini al-Shirazi**

O Allah, be for Your representative al-Hujjah Ibn al-Hassan,  
Your blessings be on him and his forefathers,  
in this hour and every hour,  
a guardian, a protector,  
a leader, a helper,  
a proof, and an eye,  
until You make him live on the earth, in Your obedience,  
and cause him to live in it for a long time.

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# Foreword



## **In the name of Allah, the Most Gracious, Most Merciful**

Praise be to Allah, Lord of the worlds, and may peace and blessings be upon the Guide, Messenger, and enlightening lantern Mohammed and his pure righteous Household.

The campaigns of skepticism and suspicion against the true beliefs have increased in recent times. People who have buried hatred [against the truth] have spread their suspicions and misguided poisonous [beliefs] in the Islamic world. Since such misguided campaigns are only supported by the plots of the Shaytan and the people of delusion and deviation, their lives are very short. Therefore, if anyone were to confront them, even if he is of the simplest people, he will expose its falsehood. Amongst these suspicions that have been propagated by the people of delusion are the many suspicions about the savior of humanity Imam al-Hujjah Ibn al-Hassan (May Allah hasten his honorable reappearance). Many people without scientific or investigative background have spread such weak suspicions. In reality, these claims only show the ignorance and narrow-mindedness of its propagators.

Although the plots of such people are dangerous and carefully studied, the divine intervention that takes care of the cause of Imam al-Mahdi (ajtfs) has prevented them from reaching their dangerous goals and purposes.

The magic has turned against the magician, and the world's relationship with humanity's savior has increased. Hope has resurrected in the hearts of the deprived people who have been waiting for hundreds of years for the arrival of the true reformer who will fill earth with fairness and justice after it is filled with tyranny and injustice.

On the other hand, many virtuous people, headed by scholars, have embarked to establish people's beliefs and respond to these suspicions through various logical methods, including the

systematic presentation of the case of Imam al-Mahdi (ajtfs) and informing societies of the reality of his presence and blessings (May Allah hasten his honorable reappearance) during the era of occultation.

The late marja', Grand Ayatollah al-Sayed Mohammed al-Hussaini al-Shirazi (May Allah raise his degree) is one of those who took this responsibility, hence he wrote several books about the Awaited Imam (ajtfs) and touched on the most sensitive topics in this subject.

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## **The Presence of Imam al-Mahdi**

In the name of Allah, the Most Gracious, Most Merciful

Praise be to Allah, Lord of the worlds, and may peace and blessings be upon Mohammed and his pure Household.

More than fifty noble verses have been mentioned in the Holy Quran concerning Imam al-Mahdi (ajtf)s<sup>1</sup>, but some of them have general significance, including:

The Almighty's saying: *And among those We created, is a group that guides with the truth and establishes justice accordingly.*<sup>2</sup>

The apparent meaning (of this verse) is that it is of Allah Almighty's customs that the earth is not left without a hujjah.<sup>3</sup> As for who will guide the servants (of Allah)? The verse does not refer to that except in general terms.

And His saying: *And We are willing to favor those who were oppressed in the land and to make them Imams and to make them the inheritors.*<sup>4</sup> Even though this verse was revealed about the people of Prophet Moses (as), it appears to be a custom that the oppressed are made successors throughout history. The words "are willing" are put in the present tense, which indicates its continuity and stability as mentioned. The Almighty said in another verse that complements the previous verse: *And We have already written in the Psalms after the mention that the land is inherited by My righteous servants.*<sup>5</sup>

Of course, what is meant by this verse is not all the oppressed (such as the oppressed atheist), rather the oppressed believer. For example, Prophet Moses was oppressed, and so was his brother

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<sup>1</sup> Refer to Shaykh al-Haeri's (Ilzam al-Naseb), Sayed Hashem al-Bahrani's (al-Mahaja), Sayed al-Milani's (Qadatuna Kaifa Narif), and Ayatollah Sayed Sadiq al-Hussaini al-Shirazi's (al-Mahdi fil Quran).

<sup>2</sup> al-Araf: verse 181

<sup>3</sup> It is supported by the noble narration: "Earth could not be without a hujjah." [Wasail al-Shia: Vol. 16, Pg. 246, Ch. 33, Narration 21475]

<sup>4</sup> al-Qasas: Verse 5

<sup>5</sup> al-Anbiyaa Verse 105

Aaron, and the same is the case for the Israelites during the Pharaonic era. Therefore, the verse indicates that there will come a time when matters will be entrusted to those oppressed people.

The mentioned (explanation) of continuity and that it is a universal custom is seen in the Almighty's saying: *The land is inherited by My righteous servants.*<sup>6</sup> Clearly, the matter is limited to the righteous, rather than the general servants inheriting the earth.

And his saying about the Pharaohs: *How many were the gardens and springs they left behind, and corn-fields and noble buildings, and luxuries which they fully enjoyed.*<sup>7</sup> Then it ends with his saying: *So, it was. And We inherited it to another people.*<sup>8</sup>

And in other verses: *So, We removed them from gardens, springs, treasures, and every kind of honorable position. So it was. And We inherited it to the Israelites.*<sup>9</sup>

The Pharaoh's palaces remained for the Israelites. Such inheritance as that of the verse is not in the sense of a legal transfer from one person to another based on the degrees of inheritance. Rather, it is the availability of that thing under the others' control.

As for the verse that is more specific than the previous verses in terms of indicating the case of Imam al-Mahdi (ajtfs) is the Almighty's saying: *It is He who has sent His Messenger with guidance and the religion of truth to proclaim it over all religions, even though the disbelievers may dislike it.*<sup>10</sup>

It stated that the religion of truth will appear (to the whole world) without any doubt. This good tiding is not general to all the

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<sup>6</sup> al-Anbiyaa: Verse 105

<sup>7</sup> al-Dukhan: Verses 25-27

<sup>8</sup> al-Dukhan: Verse 28

<sup>9</sup> al-Shuara: Verses 57-29

<sup>10</sup> al-Tawbah: Verse 33 / al-Saf: Verse 9

righteous and oppressed, rather it is to the Prophet of Islam and the righteous Islamic religion. For this reason, it is considered more specific than the previous verses, because the religion that will prevail over the other religions is the Islamic religion, where the Quran and pure Household will rule the earth.

Yes, some have argued that what is meant by this verse is to show it, meaning to show its proof, but that contradicts the apparent meaning of the verse.

A similar verse has also been mentioned in Surat al-Fath, where the Almighty said: *It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religions and enough is Allah for a Witness.*<sup>11</sup>

It clearly indicates that Allah Almighty has entrusted his Prophet to demonstrate the Islamic religion and its supremacy over all religions on earth. Since the Messenger of Allah (sawa) departed from this world before the conditions of this divine good tiding were reached completely. He died while Islam was not manifested to the whole earth, rather in Hejaz, Yemen, borders of Yamama, borders of the Levant, Kuwait, etc. Therefore, his twelfth grandson the Awaited Imam al-Mahdi (ajtfs) will carry the burdens of this responsibility. revive the laws of Islam in the whole world, and the divine good tiding will be fulfilled in his era, where he will inherit the entire earth and the banner of Islam will rise over the entire globe.

## **The Quran Promises Victory**

Allah Almighty has promised His messenger victory of two subjects: The first has been fulfilled in the victory of Mecca. While the other will be fulfilled in the Reappearance of Imam al-Mahdi

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<sup>11</sup> al-Fath: Verse 28

(ajtfs). He said: *Indeed, We have given you a clear victory.*<sup>12</sup> This (verse) was revealed in the story of Hudaibiyyah and it indicates to the Victory of Mecca.

At first, the Muslims were unable to enter Mecca. This is seen when the Messenger of Allah (sawa) sent nearly 1,400 or more men to Umrah.<sup>13</sup> They prepared to travel with the Messenger of Allah (sawa) to Umrah, and he commanded that the offerings be put in front of the caravan, so that people would know they came for Umrah, rather than battle. As the Messenger of Allah (sawa) approached Mecca, his lookouts informed him that Quraysh brought out all of its women and children to prevent them from entering Mecca. He said: We want to perform Umrah, slaughter our sacrifices, and distribute their meats for them (the Meccans) to eat. But they did not agree, so he (the Prophet) stayed in al-Hudaibiyyah, and messengers were sent back and forth. Therefore, the Messenger of Allah (sawa) was forced to return, which angered some Muslims, and caused them to raise their voices.

Allamah al-Majlisi narrated in the Bihar (Al-Anwar), from Tafsir al-Qommi in regards to the Almighty's saying: We have given you a clear victory, that Abu Abdullah said: The reason of the revelation of this chapter and this great victory was that the Almighty Allah commanded his Messenger in his sleep to enter the Masjid al-Haram, circumambulate, and shave with the shavers.

The Holy Prophet (sawa) narrated his dream to the companions and ordered them to come with him till they reached Thul-Haleefa. They had brought with them cattle for sacrifice. The Messenger of Allah (sawa) had taken 63 cattle and at the time of putting on the Ihram, he marked each of them for sacrifice. And they wore their Ihram in Thul-Haleefa and left seeking Umrah. And one who had brought cattle of sacrifice set out with it, some of which

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<sup>12</sup> al-Fath: Verse 1

<sup>13</sup> Bihar al-Anwar: Vol 96, Pg. 329, Ch. 10, Narration 2

were shaved and others were covered. When Quraysh learnt of it, they sent Khalid Ibn al-Waleed with 200 horsemen to ambush the Messenger of Allah (sawa) in the mountains.

Somewhere on the way, it was time for noon prayer. So, Bilal called the Athan and the Messenger of Allah (sawa) prayed (congregation) with the people.

Khalid Ibn al-Waleed said: If we attack them during their prayer, we would defeat them, because they will not break their prayers. Instead, they would go ahead and pray, as it is more loved by them than their own lives. Therefore, when they begin their prayer, we will attack them.

Gabriel came down to the Messenger of Allah (sawa) and instructed him to perform the prayer of fear in the Almighty's saying: *When you are with them and lead them in prayer...*<sup>14</sup>

On the following day, the Prophet camped at Hudaybiyyah, which is near the Holy Shrine. Along the way, the Messenger of Allah (sawa) invited the desert Arabs to join him (in battle), but none of them joined him and instead refused by saying: Mohammed and his companions want to enter the Holy Shrine despite Quraysh's attacks on their home. Surely, Mohammed and his followers will not return to Medina alive.

When the Messenger of Allah (sawa) camped at Hudaybiyyah, Quraysh set out from Mecca after swearing by al-Laat and al-Uzza that they will not allow Mohammed and his companions to enter their town as long as they were alive. The Prophet sent a message to them saying that he has not come to fight them, and that he only wants to perform Umrah and sacrifice his cattle, and that he will leave his sacrificial meat for them.

They sent Urwah Ibn Masoud, who was an intelligent and understanding man. He is also the one who the following verse had

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<sup>14</sup> Nisaa: Verse 102

been revealed about: *And they say: Why is this Quran not sent down to some great man of the two towns?*<sup>15</sup> When he arrived, he said that it was very difficult to enter the shrine and said: O' Mohammed, I have left your people and all their men, women and children, young and old are camping outside Mecca and have sworn that as long as they are alive, they will not allow you to enter the Shrine. O' Mohammed, do you want to vanish your people?

The Messenger of Allah (sawa) replied: I have not come to fight them. Rather, I came to perform my pilgrimage rituals, sacrifice my cattle, and I will also leave the sacrificial meat for you.

Urwah said: "By Allah, I have never seen anyone being stopped for having such an intention." Then he went to Quraysh and told them of what happened. They said: By Allah, if Mohammed enters Mecca and Arabs come to know about it, we would be humiliated and Arabs will dare to attack us.

Then they sent Hafs Ibn al-Ahnaf and Suhail bin Amr. When the Messenger of Allah (sawa) saw them, he said: It is a shame that the war has made Quraysh useless and weak. Why don't they leave me to the Arabs, so that if I am truthful, I will be victorious, and bring prophethood and rulership to them. And if I am a liar, the wolves of Arabia will end my threat. Today, I will accept whatever Quraysh asks from me if it doesn't cause the displeasure of Allah.

They came to the Messenger of Allah (sawa) and said: O' Mohammed, return this year, so that we may see how the Arab and your matter becomes, because the Arabs know that you have come to Mecca. Thus, if you forcibly enter our land and shrine, they will humiliate us and be strengthened against us. Next year, in this month, we will leave our land for you so that you may perform your sacrifices and return.

The Messenger of Allah (sawa) accepted this proposal.

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<sup>15</sup> al-Zukhruf: Verse 31



They said to him: If any of our men goes to you, you must return him to us and if any of your men comes to us, we will return him to you.

The Messenger of Allah (sawa) said: If any of our men goes to you, we do not need him, but under the condition that Muslims in Mecca are not harassed or hated for their faith and they must not be forced to be disbelievers.

They accepted that.

When the Messenger of Allah (sawa) came to this agreement, many of his companions were not pleased with him. Most of all, Omar opposed it strongly. He came and said: O' Messenger of Allah, are we not on the truth and our enemies are on falsehood?

He said: Yes.

He (Omar) said: Then why should we accept such humiliation for our religion?

He answered: Allah has promised me (victory) and He will not abandon me.

He (Omar) said: If I was supported by forty men, I would've rebelled against him (the Prophet).

Suhail Ibn Amr and Hafs Ibn al-Ahnaf returned to Quraysh and told them of the agreement.

Omar said: O' Messenger of Allah, did you not say that we will enter the Holy Mosque and shave our heads?

He replied: Did I say that it will occur this year? I said: Allah has promised me that I will conquer Mecca, perform my rituals, and shave with the shavers.

When the opposers became many, he said: If you do not accept the treaty, fight them (Quraysh).

So, they went to Quraysh who were prepared to fight and immediately attacked them. The companions of the Messenger of Allah were defeated greatly. They returned and passed by the Messenger of Allah (sawa), who smiled and said: O' Ali, take your sword and welcome Quraysh. The Commander of Faithful took his sword and attacked Quraysh. When they (Quraysh) saw the Commander of Faithful, they retreated and said: O' Ali, did Mohammed regret what he gave us (the treaty)?

He said: No.

At last, the companions came back to the Messenger of Allah (sawa) ashamed of themselves and asking him for forgiveness.

The Messenger of Allah (sawa) said to them: Were you not my companions on the day of Badr when Allah revealed: *When you begged your Lord for help, He answered you, 'I will reinforce you with a thousand angels in succession.*<sup>16</sup> Were you not my companions on the day of Uhud: *You fled without looking back while the Messenger was calling out to you from behind.*<sup>17</sup> Were you not my companions on this day? Were you not my companions on that day?

They apologized to the Messenger of Allah (sawa), regretted what they had done, and some of them said: Allah is the more knowing, and so is His Messenger, so do what you find best.

Hafs Ibn al-Ahnaf and Suhail Ibn Amr returned to the Messenger of Allah (sawa) and said: O' Mohammed, Quraysh have accepted your conditions of Islam and that no one is heated for their religion.

The Messenger of Allah (sawa) called the Commander of Faithful (as) and told him to write. He wrote: In the Name of Allah, the Beneficent, the Merciful.

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<sup>16</sup> al-Anfal: Verse 9

<sup>17</sup> Aal-Imran: Verse 153

Suhail Ibn Amr said: We do not know the Merciful, write like our fathers did (In Your Name, O' Allah).

The Messenger of Allah (sawa) said: Write (In Your Name, O' Allah), it is one of the names of Allah.

Then he wrote: This is what Mohammed the Messenger of Allah and the people of Quraysh agreed on.

Suhail Ibn Amr interrupted again: If we had acknowledged that you are the Messenger of Allah we wouldn't have fought you, write: This is what Mohammed Ibn Abdullah agreed on. Are you ashamed of your lineage, O' Mohammed?

The Messenger of Allah (sawa) said: I am the Messenger of Allah despite your denial, then he said: O' Ali erase that and write Mohammed Ibn Abdullah.

The Commander of Faithful said: I will never erase your title of prophet.

So, the Messenger of Allah (sawa) erased it with his own hand.

Then he wrote: This is what Mohammed Ibn Abdullah, the people of Quraysh, and Suhail Ibn Amr agreed on. They agreed to a ceasefire for ten years, during which no one attacks the other, no one betrays the other, no one steals the other, and hate is locked away. On the condition that whoever would like to join Mohammed may do so, and whoever would like to join Quraysh may do so. Whoever comes to Mohammed without the approval of his superior must be returned, and whoever of Mohammed's companions comes to Quraysh can stay. Moreover, Islam will be public in Mecca, and no one will be harmed, taunted or hated for their religion. They also agreed that Mohammed and his companions will return (to Medina) this year, and will come back the following year to Mecca for three days, unarmed except with the weapons a traveler requires, which will not be drawn from their sheaths.

The treaty was written by Ali Ibn Abi Talib, and witnessed by the Muhajireen (Immigrants of Mecca) and Ansar (Supporters of Medina). Then, the Messenger of Allah (sawa) said: O' Ali, you refused to erase my title of prophethood. Therefore, I swear by He who sent me a Prophet in truth, you will answer their children as you did, but you will be oppressed and persecuted. On the day Sifteen, and after the two representatives were agreed upon, he wrote: This is what the Commander of the Faithful Ali Ibn Abi Talib and Muawiyah Ibn Abi Sufyan agreed on. Amr Ibn al-Aas said: If we had acknowledged that you are the Commander of the Faithful, we wouldn't have fought you. Write instead: This is what Ali Ibn Abi Talib and Muawiyah Ibn Abi Sufyan agreed on.

The Commander of Faithful said: Allah and his Messenger have spoken the truth. The Messenger of Allah (sawa) told me of this, then he wrote the treaty.<sup>18</sup>

It is worth noting that the Messenger of Allah (sawa) wrote a very important article in the Treaty of al-Hudaybiyyah, which Suhail likely missed the importance of, which is: Islam is free in Mecca.

After this, Abu Jundul (Suhail's son) came to the Prophet escaping Mecca, and he had become Muslim. His father Suhail said: Return him to me!

The Muslims stood up and said: We will not return him.

He stood up, held his hands, and said: O' Allah, if you know that Abu Jundul is Truthful, aid him and give him a near relief. Then he came to the people and said: He will not be harmed, rather he is being returned to his mother and father, and I want to grant Quraysh their condition. The Messenger of Allah (sawa) returned to Medina,

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<sup>18</sup> Bihar al-Anwar: Vol 20, Pgs. 347-353, Ch. 20 (Battle of Hudaybiyyah), Narration 4

and on the way, Allah revealed the Chapter of Fath: *Indeed, We have given you a clear conquest*<sup>19</sup>

After one year, Mecca was conquered, Muslims were liberated, and the religion began spreading. The Messenger of Allah (sawa) came to Mecca with nearly 10,000 fighters, this was the first promise of Allah to His Messenger in Victory.

## **The Promise of the Religion's Prevalence**

The other promise that Allah promised His Prophet in the Holy Quran, is his saying in Surat al-Saffat: *They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.*<sup>20</sup> Some commentators have said that this is the reappearance of Imam al-Mahdi (ajtfs) who will reappear and fill the earth with justice after it had been filled with injustice.

Ali ibn Ibrahim al-Qommi said in his commentary of this verse: *They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it:* It is about the Qaim (Rising One) of the family of Mohammed. When he appears, Allah will prevail it over all religions, until no one but Allah is worshipped, and it is his (the Prophet's) saying: Will fill the earth with justice after it had been filled with injustice.<sup>21</sup>

And He (Glory be to Him) said in Surat al-Tawbah: *They have taken their Rabbis and monks as lords besides Allah, as well as the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. They want to extinguish*

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<sup>19</sup> al-Fath: Verse 1, Bihar al-Anwar: Vol. 20, Pg. 363, Ch. 20, Narration 10

<sup>20</sup> al-Saffat: verse 8

<sup>21</sup> Tafsir al-Qommi

*the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it. He is the One Who has sent His Messenger with guidance and the religion of truth, making it prevail over all others although the disbelievers dislike it.*<sup>22</sup>

And in al-Kafi, he said: He will prevail it over all religions in the Rising of al-Qaim.<sup>23</sup>

And in Bihar Al-Anwar, it is narrated from Ibn Abbas in regards to the Almighty's saying: *Making it prevail over all others although the disbelievers dislike it*<sup>24</sup>, he said: This will not be until there is no Jew, Christian, or anyone of any faith who hasn't entered Islam. Then, the sheep, wolf, cow, lion, snake, and human will be safe. Even mice will not (be required) to chew into anything. And the Jizyah (taxes) will be removed, the cross will be broken, and the pig will be killed. This is His saying: (making it prevail over all others although the disbelievers dislike), and that is in the Rising of the Qaim.<sup>25</sup>

It has also been narrated from Saeed ibn Jubair in the commentary of this verse *making it prevail over all others although the disbelievers dislike it*: It is the Mahdi (ajtf) from the progeny of Fatema (as).<sup>26</sup>

This is the second promise of victory and the complete prevalence of Islam.

## **Imam al-Mahdi in Traditions**

There are many known narrations about Imam al-Mahdi (ajtf) and they are confirmed by both sects. Some of these

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<sup>22</sup> al-Tawbah: verses 31-32

<sup>23</sup> al-Kafi: Vol 1, Pg. 432, Chapter relating to Revelation, narration 91

<sup>24</sup> al-Tawbah: verse 33, al-Saff: verse 9

<sup>25</sup> Bihar al-Anwar: Vol. 51, Pg. 61, Ch. 5, Narration 59

<sup>26</sup> Kashf al-Ghuma: Vol 2, Pg. 490, Ch. 25

narrations are: What is narrated that Prophet Jesus will come, and the Imam of the time will say: Pray. Then Jesus will say: Lead so we can follow you.<sup>27</sup>

Similar meanings have been mentioned in many narrations.<sup>28</sup>

People of the second school have narrated that the man who will spread Islam on earth and prevail Islam over all religions is the Mahdi (ajtf) from the progeny of Fatema (as).<sup>29</sup>

It has been narrated from al-Tirmidhi from Abdullah that the Messenger of Allah (sawa) said: The world will not end until a man from my Household, whose name is my name, will rule the Arabs. Abu Issa said: In the chapter narrated by Ali, Abu Saeed, Umm Salamah, and Abu Hurairah, this is a sound and accepted narration.<sup>30</sup>

It is narrated from Abu Saeed al-Khudri that he said: We were afraid that an event will occur after our prophet, so we asked the Prophet of Allah (sawa), he said: In my people is the Mahdi, he will rise and live five, seven, or nine... We asked: what is it? He said: years, then a man comes to him and tells him: O' Mahdi, give me! Give me! And he will give him (to carry) in his cloak, until he cannot carry anymore. Abu Issa said: It is a sound narration.<sup>31</sup>

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<sup>27</sup> It is narrated that the Messenger of Allah said: From us is the one that Jesus the son of Mary prays behind. Bihar al-Anwar: Vol 51, Pg. 76

<sup>28</sup> Review al-Kafi: Vol. 8, Pg. 49, Narration 10, Bihar al-Anwar: Vol 14, Pg. 349, Ch. 24, Narration 12, al-Ihtijaj: Vol 1, Pg. 48, Aalam al-Wara: Pg. 391, section 2, Tafsir Furat al-Kufi: Pg. 465, narration 607, al-Kharaj w al-Jaraih: Vol. 3, Pg. 113, Dalail al-Imamah: Pg. 234, al-Sirat al-Mustaqeem: Vol. 2, Pg. 114, Ch. 10, R 3, al-Umdah: Pg. 442, al-Ghayba (by al-Numani): Pg. 58, Kashf al-Ghuma: Vol. 1 / Pg. 52, Kashf al-Yaqeen: Pg. 270, Ch. 2, etc.

<sup>29</sup> Review al-Mahdi fil Sunnah, by Grand Ayatollah al-Sayed Sadiq al-Hussaini al-Shirazi

<sup>30</sup> Sunan al-Tirmidhi: Vol 3, Pg. 343, Chapter about what has been narrated about the Mahdi, Narration 2332

<sup>31</sup> Sunan al-Tirmidhi: Vol. 3, Pg. 343, Chapter about what has been narrated about the Mahdi, Narration 2333

It is narrated from Ibn Habban that the Messenger of Allah (sawa) said: Then the hour will not come until a man from my Household, whose name is my name, will rule the world, and he will fill it with fairness and justice.<sup>32</sup>

In Kanz al-Umal: narrated from him (the Prophet): We are a household that Allah has chosen the afterlife for over this life. My Household will face hardships and expulsion, until some people from the east will come with black banners, and will ask for truth (justice) but will not be given it.

So, they will fight and gain victory. Then they will be given what they asked for. They will not accept it (power), rather they will pass it to a man from my Household, whose name is my name... He will rule earth and fill it with justice like they filled it with injustice. Therefore, if any of you or of your predecessors witness them, join them, even if they walked on ice, as they are banners of guidance.<sup>33</sup> And in others or their narrations: (A man from the children of al-Hussain rises. If the high mountains face him, he would destroy them, and turn them into roads).<sup>34</sup>

And he said: The Mahdi is from this nation, and he is the one that leads Jesus son of Mary (in prayer).<sup>35</sup>

And he said: (Earth will be filled with injustice, and then a man from my progeny will come out and fill the earth with justice like it had been filled with injustice).<sup>36</sup>

It is narrated by Abu Saeed al-Khudri that the Messenger of Allah (sawa) said: I give you good tidings in the Mahdi. He will be

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<sup>32</sup> Sahih Ibn Habban: Vol. 15, Pg. 236, Narration 6824

<sup>33</sup> Kanz al-Umal (By al-Muttaqi al-Hindi): Vol. 14, Pg. 267, Narration 38677

<sup>34</sup> al-Fitan (By Naeem Ibn Hamad): Vol. 1, Pg. 373, Narration 1101

<sup>35</sup> al-Fitan (By Naeem Ibn Hamad): Vol. 1, Pg. 373, Narration 1107

<sup>36</sup> Faith al-Qadeer: Vol. 5, Pg. 262



sent in the midst of divergence and earthquakes, and will fill the earth with justice like it had been filled with injustice.

All people of the sky and all people of the earth will be satisfied by him. He will split money equally... and Allah will fill the hearts of the people of Mohammed with wealth, and his justice will be reached. Until he orders a caller to call: Is there anyone with a need for money? No one will stand up, except one man. He says: I do. Then he says: Bring the treasurer and tell him the Mahdi orders you to give me money. Then he says: Come, and puts it (money) in his lap. Then the man regrets and says: I was the greediest of the people of Mohammed, so he returns the money, but it will not be accepted. Then it will be said to him: Nothing of what we give ends. It will be so for seven years or eight years or nine years, then no good in life after him.<sup>37</sup>

And he said: (The Mahdi is from me, he has a wide-forehead and a long nose, he will fill the earth with justice like it had been filled with injustice, he will rule for seven years.<sup>38</sup>

And he said: The Mahdi is from the children of Fatema (as).

He has also been mentioned in narrations composed by Hufadh (memorizers). Some of which are mentioned by al-Hafidh al-Shukhawi in a book he named (Irtiqaa al-Ghuraf). Ibn Hijr al-Haithami composed a chapter titled (The summarized mention of the Awaited Mahdi) and he has also mentioned many narrations in his book (Al-Fatawa al-Haditha). Shaykh al-Barazanji also mentioned in his book (Al-Isha'aa). Some of these narrations include what has been narrated by Abu Dawood, Ibn Majah, and Umm Salamah: The Mahdi is from the children of Fatema (as). And what al-Tabarani narrated from Ali (as): The Mahdi is from us, he will seal the religion like we opened it.

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<sup>37</sup> Mujamaa al-Zawaed: Vol 7, Pgs. 313-314, Chapter about what has been narrated about the Mahdi

<sup>38</sup> al-Jamii al-Saghir (By Jalal al-Din al-Siyouti): Vol. 2, Pg. 672, Narration 9244

And what is narrated by al-Tabarani and others from Ibn Masoud: The Mahdi is from my Household, his name is my name.

And what al-Ruyani mentioned in his Musnad (Collection), and Abu Naeem from Huthayfa from that the Messenger of Allah (sawa) said: the Mahdi is a man from my progeny, his color is Arabian, his body is Israelite, on his right cheek is a mole that looks like a glowing planet, he will fill the earth with justice like it had been filled with injustice. All the people of earth, people of sky, and birds in the air will be satisfied by his rule.<sup>39</sup>

## Reports of the Reappearance

Definitive, truly-sourced, and common reports have been mentioned about the Reappearance. It has been mentioned from Abul-Hassan (as): Earth is never left without a representative.<sup>40</sup>

Ever since Almighty Allah created Adam (as) to this day, earth has not witnessed a time without a representative. In other words: Before Allah created humans, he created their teachers. Were it not for the Prophets, many people wouldn't have known Allah or worshipped Him. Many verses indicate this, including His saying: *Allah, there is no deity except Him, the Ever-Living, the Self-Sustaining. He has sent down upon you the book*<sup>41</sup> meaning there is a relation between "the Self-Sustaining" (Allah) and "sent down upon you the book".

Perhaps, the origin of all the noble narrations is his saying: And among those We created is a community, which guides by truth and through it establishes justice.<sup>42</sup> This is not limited to the Imam

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<sup>39</sup> Kashf al-Khafaa' (by al-Ajalawni): Vol. 2, Pg. 288, Narration 2661

<sup>40</sup> al-Kafi: Vol. 1, Pg. 179, Earth is not left without a representative, Narration 9

<sup>41</sup> Aal-Amran: verses 2-3

<sup>42</sup> al-A'raaf: verse 181

of the Age, rather it is one of the laws of Allah that a guide to truth is always among humans.

Well-known narrations have stated that there are 124,000 prophets, and some have stated that each prophet has a successor<sup>43</sup> or successors:

- Yusha' Ibn Nun (Joshua son of Nun) is the successor of Prophet Moses (as).
- Shamoun al-Safa (St. Peter) is the successor of Prophet Jesus (as).
- Asif Ibn Barkhia is the successor of Prophet Solomon (as).
- Munther is the successor of Prophet Yahya (as).
- And so on until the Final Prophet Mohammed (sawa) and his twelve successors, the first being the Commander of Faithful Ali Ibn Abi Talib and the last being the Mahdi (ajtfs).

Imam Ali (as) said in a narration: The Messenger of Allah (sawa) was asked, while I was with him, about the Imams after him. So, he said: By the zodiacs, their number is that of the zodiacs. By the Lord of the nights, days, and months, their number is that of the months.

So, he was asked again: Who are they O' Messenger of Allah (sawa)?

So, the Messenger of Allah (sawa) put his hand on my head and said: Their first is this one and their last is the Mahdi (ajtfs). Whoever follows them, follows Me. Whoever opposes them, opposes Me. Whoever loves them, loves Me. Whoever hates them,

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<sup>43</sup> It was narrated from the Messenger of Allah that he said: the first successor on the face of the earth was Hibatullah the son of Adam (as), and there is no Prophet without a successor. The total number of the prophets was one-hundred twenty-four thousand prophets, five of who are of strong will: Noah, Abraham, Moses, Jesus, and Mohammed. And Ali Ibn Abi Talib was the 'Hibatullah' of Mohammed. He inherited the knowledge of the successors, and all the knowledge of those before him. As for Mohammed, he inherited the knowledge of all those before him of Prophets and Messengers. (Bihar al-Anwar: Vol. 11, Pg. 41, Ch. 1, Narration 43)

hates Me. Whoever denies them, denies Me. Whoever knows them, knows Me. Through them Almighty Allah protects His religion, exalts His land, and blesses His servants. Through them the rain falls from the sky and the goods come out of the land. These are My pure successors, the Imams of the Muslims, and the masters of the believers.<sup>44</sup>

## **The Nation linked to the Heavens**

It is said that a French man came to Tehran, met with a Shia scholar, and began asking him about (the Shia) and their beliefs.

So, the scholar mentioned to him the number of successors and Imams, and that Imam al-Mahdi (ajtfs) is alive and he is the link between us and the heavens (Allah). And he told him not to mention the Imams without saying: (Peace Be Upon Them) or (Blessings of Allah Be Upon Them) because they are the proofs of Allah on earth.

Then he added: We Muslims pray to Allah and ask him with the supplications given to us by our Imams, and would ask him through them. While you Christians are not like this.

The Frenchman replied: We are like that too.

The scholars replied: How do you pray and ask, while it has been narrated in the Bible that Prophet Jesus attended a wedding, then drank wine! And that he performed a miracle where he turned water into wine that everyone drank from! This is the Bible.<sup>45</sup> As for the Torah, it is unspeakable.<sup>46</sup> As for us, we say in our prayer to Allah: (O Allah, I ask you by all the meanings of the prayers of your Chosen servants, that you trusted with your secrets...)<sup>47</sup> And many

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<sup>44</sup> Kamal al-Din: Vol. 1, Pgs. 259-260, Ch. 24, Narrations from the Prophet about the Qaim, Narration 5

<sup>45</sup> Review (Matha fi Kutub Al Nasarah) by the author

<sup>46</sup> Review (Ha'uwla il Yahud) by the author

<sup>47</sup> Iqbal al-Amal: Pg. 29

other narrated supplications with similar meanings in the Supplication books.

When the man returned to his country, he held a conference which he said: The only Nation that preserved humanity's linkage to God, is Shiism, and that is through Imam al-Mahdi. Therefore, they are linked to the heavens, while other nations' linkage has been cut due to their disbelief in the presence of God's successor on earth.

## **Our Belief in Imam al-Mahdi**

One of the most important noble narrations that indicates the infallibility of the Infallible Imams and their successorship of the Messenger of Allah (sawa) is the well-known narration of al-Thaqalayn, which is a common and known narration that there is no doubt in.

The narration of al-Thaqalayn indicates in addition to the succession of the Messenger, to the infallibility of the Imams and the necessity to return to them similar to returning to the Holy Quran, and that they are not separated until they, and the people reach the Messenger of Allah (sawa) on the pond (of paradise) and that no one has an excuse not to follow them.

The Messenger of Allah (sawa) said: I am leaving two weighty things among you (two successors), the Book of Allah, an outspread line from the sky to earth. And my family, my Household, they will not separate until they reach me on the pond (of paradise).<sup>48</sup>

The Messenger of Allah (sawa) said in his final pilgrimage: I am leaving two weighty things among you, to which if you hold yourself, you will never astray. Allah's book and my Household, and the All-Aware All-Subtle has told me that they will not separate

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<sup>48</sup> Review Bihar al-Anwar: Vol. 23, Pg. 108, Ch. 7, Narration 12

until they reach me on the pond (of paradise). So, look after how you will behave with them after me.<sup>49</sup>

And he said: It looks like I have been called, and I answered (my time of death has come). Indeed, I am leaving two weighty things among you, one of them is greater from the other, the book of Allah an outspread line from the sky to earth and my family, my Household. So, look after how you will behave with them after me.<sup>50</sup>

In addition to Shia scholars, a large number of Sunni scholars<sup>51</sup> have narrated this narration, and whoever wants to read more (in this

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<sup>49</sup> al-Ihtijaj: Vol. 1, Pg. 263

<sup>50</sup> Oyoun Akhbar al-Redha: Vol. 2, Pgs. 30-31, Ch. 31, Narration 40

<sup>51</sup> The narration of al-Thaqalayn has been narrated in many forms all with the same meaning and it is that he left for his nation the Quran and his Household. Review: Sahih al-Tirmidhi: Vol. 5, Pg. 328, Narration 3874 (Beirut's al-Fikr Publications edition), and Vol. 13, Pgs. 199-200, (Egypt's al-Sawy Library edition) and Vol. 2, Pg. 308 (Egypt's Bawlaq edition). Musnad Ahmad: Vol. 3, Pg. 17, 26, & 59 and Vol. 5, Pg. 181 (Egypt's al-Maymaniyah edition). Sahih Muslim: The Book of Virtues, Ali Ibn Abi Talib's Virtues, Vol. 2, Pg. 362 (Isa al-Halabi's edition), and Vol. 7, Pg. 122 (Subaih's edition), and Vol. 15, Pg. 179 (Egypt's edition with al-Nawawi's commentary). Nadhm Durar al-Simteen by al-Zarandi al-Hanafi: Pg. 231-232 (Najaf's al-Qadhaa Publications edition). Yanabee' al-Mawaddah by al-Qandouzi al-Hanafi: Pgs. 29-31 & 36, 38, 41, 183, 191, 296, 370 (Istanbul edition). Tafsir Ibn Kathir: Vol. 4, Pg. 113 (Egypt's Ihyaa' al-Kutub al-Arabiya edition). Masabih al-Sunnah by al-Baghawi: Pg. 203 & 206 (Cairo edition) and Vol2, Pg. 278 (Subaih's edition). Jamii' al-Usool by Ibn Athir: Vol. 1, Pg. 187, narration 65 & narration 66 (Egypt edition). al-Mujam al-Kabir by al-Tabarani: Pg. 137. Mishkat al-Masabeeh: Vol. 3, Pgs. 255 & 258 (Damascus edition). Ihyaa il Mayyit by al-Sayouti (in the footnote): Pgs. 111, 114, & 116 (Al-Halabi's edition). al-Fath al-Kabir by al-Nabahani: Vol. 1, Pgs. 252, 451, & 503 and Vol. 3, Pg. 385 (Egypt's Dar al-Kutub al-Arabiya edition). al-Sharaf al-Muabad by al-Nabahani: Pg. 18 (Egypt edition). Arjah al-Matalib: Pg. 236 or 336 (Lahore edition). Raf' al-Labas w al-Shubuhah by al-Idrisi: Pg. 11 & 15 (Egypt edition). al-Saif al-Yamani al-Masloul: Pg. 10 (Al-Turqi edition - Damascus). al-Dur al-Manthoor by al-Sayouti: Vol. 2, Pg. 60 and Vol. 6, Pg. 7 & 306. Thakhair al-Uqbah: Pg. 16. al-Sawa'i q al-Muhriqah: Pg. 147 & 226 (Al-Mohammediyah edition) and Pg. 89 (Egypt's al-Maymaniyah edition). al-Mujam al-Saghir by al-Tabarani: Vol. 1, Pg. 135. Assad al-Ghabah fi Marifat Al Sahaba by Ibn al-Athir al-Shafii': Vol. 2, Pg. 436 (Damascus edition). Mishkat al-Masabih by al-Amri: Vol. 2, Pg. 258. Taysir al-Wusul by Ibn al-Badee: Vol 1, Pg. 16 (Noor Kshour edition). al-Taj al-Jami' lil Usool: Vol. 3, Pg. 308 (Cairo edition). Majmaa' al-Zawaid by al-Haythami: Vol. 9, Pg. 162-163. al-Jami' al-Saghir by al-Sayouti: Vol. 1, Pg. 353 (Egypt edition). Arjah al-Matalib by al-Amrtasri al-Hanafi: Pg. 335 (Lahore edition). Manaqib Ali Ibn Abi Talib by Ibn al-Maghazili al-Shafii: Pg. 234, narration 281 and Pg. 235 narration 283 (Tehran edition). al-Manaqib by al-Khawarizmi al-Hanafi: Pg.

topic) should review (Yanabee al-Mawaddah) by one of the Sunni scholars.<sup>52</sup>

There is also another common narration in both schools, which states that the successors of the Messenger are twelve, where he said: The Imams (successors) after me are twelve like the number of leaders of Bani Israel. The Messenger of Allah (sawa) said: The Imams after me are twelve.<sup>53</sup> It is narrated by Ibn Masoud that the Prophet said: The successors after me are twelve like the number of chiefs of Bani Israel.<sup>54</sup>

It is narrated from Jabir Ibn Samra that he said: I heard the Messenger of Allah (sawa) say: There will be after me twelve commanders, and he continued but I was unable to hear him. So, I

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223. Faraid al-Simtayn by al-Hamawayni al-Shafii: Vol. 2, Pg. 143, Ch. 33. Isaaf al-Raghibin by al-Saban al-Shafii (in the footnote). Noor al-Absar: Pg. 108 (Al-Saeediya edition). al-Sirah al-Nabawiyah by Zain Dahlan (in the footnote). al-Sirah al-Halabiyah: Vol. 3, Pgs. 330-331 (Egypt's al-Bahiyah edition). al-Tabaqat al-Kubrah by Ibn Saad: Vol. 2, Pg. 194 (Beirut's Dar Sadir). al-Mawahib al-Ladunniyah: Vol. 7, Pg. 7 (Egypt edition). Ramuz al-Ahadith by Shaykh Ahmed al-Hanafi: Pg. 144 (Nur-Sultan edition). al-Anwar al-Mohammediyah by al-Nabahani: Pg. 435 (Lebanon's al-Adibiyah edition). Faraid al-Semtayn: Vol. 2, Pg. 272, narration 538. Tarikh Dimashq by Ibn Asakir: Vol. 2, Pg. 36, narration 534 & 545. Ansab al-Ashraf by al-Balatheri: Vol. 2, Pg. 110. Hiliyat al-Awliya: Vol. 1, Pg. 355. Kanz al-Umal: Vol. 1, Pg. 158, narrations 899, 943-947, 950-953, 958, 1651, 1658, & 1668. Kifayat al-Talib by al-Kanaji al-Shafii: Pg. 53 (Al-Haydariyah edition), etc.

As for the narration in Shia sources, it is much more. For example, review Oyoun Akhbar al-Redha: Vol. 2, Pg. 62, narration 259, Ch. 31, which says: (The Prophet said: I am leaving in you two weighty things, the Book of Allah, and my family, and they will not separate until they reach me on the pond). Mustadrak al-Wasail: Vol. 11, Pg. 374, Ch. 49, Narration 13294.

<sup>52</sup> Shaykh Suleiman Ibn Khawjah Ibrahim Qabalan al-Hussaini al-Hanafi al-Naqshabandi al-Qandouzi, from the people of Balkh. He was born in 1220 AH, and was a Sufi Naqshabandi Shaykh. He died in Constantinople in 1294 AH. Some of his works are: Ajmaa al-Fawaid, Mashriq al-Akwan, Yanabee al-Mawadah li Thawi al-Qurbah, which is in the virtues of the Ahlulbayt and the Imams (AS). His book was printed multiple times in Istanbul, Beirut, India, Mashhad, Tehran, and finally in Najaf.

<sup>53</sup> Man La Yahduru al-Faqih: Vol. 4, Pgs. 179-180, A will from Adam (as), narration 5406

<sup>54</sup> al-Amali by al-Saduq: Pg. 310, Lecture 51, narration 7

asked my father about what he said? He replied: He said: All of them are from Quraysh.<sup>55</sup>

In another narration from Jabir Ibn Samra that he said: I went with my father to the Mosque and the Prophet was lecturing, so I heard him say: There will be after me twelve successors.<sup>56</sup>

And narrated from Atiyah al-Awfi from Abi Saeed that he said: I heard the Messenger of Allah (sawa) say: The Imams after me are twelve. From the progeny of al-Hussain are nine, the ninth being their Qaim. Blessed is he who loves them and sorrow is upon he who hates them.<sup>57</sup>

And from Abi Thar al-Ghafari that he said: The Messenger of Allah (sawa) said: The Imams after me are twelve, nine are from the progeny of al-Hussain, the ninth is their Qaim. Surely, they are in you like the ark of Noah, whoever rides it survives and whoever doesn't is perished. And like the Gate of Hitta in Bani Israel.<sup>58</sup>

And it is narrated from the Truthful, Ja'far Ibn Mohammed from his father from his grandfather that he said: The Messenger of Allah (sawa) said: The Imams after me are twelve. Their first is Ali Ibn Abi Talib and their last is the Qaim. They are my successors, inheritors, and representatives and the proofs of Allah on my people after me. The one who accepts them is a believer and the one who doesn't is a disbeliever.<sup>59</sup>

And he said: The Imams after me are twelve, their first is Ali, their fourth and eighth are Ali, their tenth is Ali, and their last is Mahdi.<sup>60</sup>

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<sup>55</sup> Bihar al-Anwar: Vol. 36, Pg. 234, Ch. 41, narration 20

<sup>56</sup> al-Manaqib: Vol. 1, Pg. 291, What the general (Sunnah) have narrated

<sup>57</sup> Bihar al-Anwar: Vol. 36, Pg. 291, Ch. 41, narration 115

<sup>58</sup> Kifayat al-Athar: Pgs. 38-39, What is narrated from Abi Thar al-Ghafari

<sup>59</sup> Kamal al-Din: Vol. 1, Pg. 259, Ch. 24, narration 4

<sup>60</sup> Jami al-Akhbar: Pg. 17 / R7



And it is narrated from Anas that he said: I asked the Prophet: Who are your disciples O' Messenger of Allah (sawa)? He said: The Imams after me are twelve, from the progeny of Ali and Fatema (as). They are my disciples and the supporters of my religion, may Allah's Greetings and Peace be upon them.<sup>61</sup>

And the narration about the successors, and that they are twelve has been narrated by many Sunni scholars.<sup>62</sup>

According to the narration, the successors of the Prophet (sawa) are twelve, not more, not less. We must take our knowledge from them, and they must manage the affairs of society as well.

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<sup>61</sup> al-Manaqib: Vol. 1, Pg. 300 / Chapter on indications

<sup>62</sup> Review Sahih Muslim: Vol. 3, Pgs. 1452-1453, The Book of Commandership, Successorship is in Quraysh. Sahih Ibn Habbab: Vol. 15, Pgs. 43-45 (Al-Risalah Beirut Institute's 2nd edition). al-Mustadrak ala al-Sahihain: Vol. 3, Pgs. 715-716 and Vol. 4, Pg. 546 (Beirut's Dar al-Kutub al-Ilmiyah edition). Musnad Ibn Awwanah: Vol. 4, Pgs. 369-373 (Dar al-Marefa Beirut's 1st edition). Majmaa al-Zawa'id by al-Haythami: Vol. 5, Pg. 190, The Twelve Successors (Cairo's Dar al-Rayyan lil Turath edition). Sunan Ibn Dawoud: Vol. 4, Pg. 106 (Dar al-Fikr edition). al-Mujam al-Awsat by al-Tabarani: Vol. 1, Pg. 263 and Vol. 6, Pg. 268 (Cairo's Dar al-Haramain edition). Musnad Ahmed Ibn Hanbal: Vol. 5, Pgs. 86-93, 100, 101, 106-107 (Egypt's Qortuba Institute edition). Musnad al-Talyasi: Vol. 1, Pgs 106 & 180 (Beirut's Dar al-Marefa edition). Musnad Abi Yaala: Vol. 13, Pg. 456 (Damascus' Dar al-Mamun lil Turath edition). al-Ahad w al-Mathani by Abu Bakr al-Shibani: Vol. 3, Pgs. 126 & 128 (Riyadh's Dar al-Riyah edition). Musnad Ibn al-Jaad: VI / Pg 390 (Beirut's Nader Institute edition). al-Mujam al-Kabir by al-Tabarani: Vol. 1, Pgs. 195, 196, 197, 199, 206, 208, 214, 232, 253, & 255 (Mosul's Library of Sciences and Wisdom edition). al-Sunnah by Ibn Abi al-Asim: Vol. 2, Pg. 532 (Beirut's al-Maktab al-Islami). al-Sunan al-Waridah fil Fitan by Abi Amr Othman ibn Saeed al-Muqri' al-Dani: Vol. 2 / Pg. 492 and Vol. 5, Pg. 955 (Riyadh's Dar al-Asimah edition). Al-Fitan by Naem Ibn Hamad: Vol. 1, Pg. 95 (Cairo's Maktabat al-Tawheed edition). al-Firdaws b Mathour al-Khitab by Shirewayh al-Daylami: Vol. 5, Pg. 102 (Beirut's Dar al-Kutub al-Ilmiya edition). Fath al-Bari by al-Asqalani al-Shafii: Vol. 13, Pgs. 211 & 213 (Beirut's Dar al-Marefa edition). Awn al-Maboud: Vol. 11, Pgs. 245, 246, 248 (Beirut's Dar al-Kutub al-Ilmiya edition). Tuhfat al-Ahuthi by al-Mubarkafuri: Vol. 6, Pgs. 391 & 394 (Beirut's Dar al-Kutub al-Ilmiya edition). al-Nawawi's commentary on Sahih Muslim: Vol. 12, Pg. 201 (Second print / Beirut's Dar Ihya al-Turath al-Arabi). Tafsir Ibn Kathir: Vol. 2, pg. 33 and Vol. 3, Pg. 303 (Beirut's Dar al-Fikr edition).

Then, who is the twelfth of these immaculate ones? It is none other than Imam al-Mahdi (ajtf), and no other sect can name these twelve except the sect of Ahlulbayt (as).

In Ziyarat al-Jamia we read: Because of our loyalty to you, Allah taught us the laws of our religion, and in order that which has been corrupted in our world.<sup>63</sup>

It is sufficient for one to read the beliefs of others, to realize the strength and truth of the Shia faith which they took from Ahlulbayt (as).

It is narrated that a ruler gathered scholars of all four sects (The Hanafi, Hanbali, Maliki, and Shafii), and said: I want to embrace one of your sects through true belief and conviction. I want the chief of each sect to stand up and pray, and whoever's prayer I like I will follow his sect.

The Shafii (chief) stood up and said: Master, I will perform two prayers.

He said: Why?

The chief replied: One on behalf of my sect and another on Abu Haneefa's.

He said: Pray.

So, he wore a dog's fur because Abu Haneefa says it is Tahir if it is tanned. Then he brought a dog's dried feces and placed it in the place of sajdah. Then he performed his Takbir and said "Two green leaves," then bowed and performed prostration without saying anything. Then repeated his second Rakaat in the same way, and performed his Salam by breaking wind.

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<sup>63</sup> Man La Yahdhuru al-Faqih: Vol. 2 / Pg. 616 / Ziyarat al-Jamia / narration 3213

The Hanafi scholar then said: This is invalid.

He replied: No, it is not invalid. This is according to Abu Haneefa's rulings. Do you not believe that reciting one verse is enough instead of al-Fatiha and another Surah, and that it is enough to say its meaning, so I mentioned the meaning of his saying: *Both will be dark green.*<sup>64</sup> Then, what is the problem? Do you not say that raising your head after Rukuu' is not necessary and that reciting Thikr is not obligatory and that a worshipper can complete his prayer by breaking wind?<sup>65</sup>

So is the rest of their rulings and even beliefs. Whoever reviews the beliefs of others in Prophethood, Monotheism, and Judgement will understand his saying: Because of our loyalty to you, Allah taught us the laws of our religion, and made in order that which has been corrupted in our world.<sup>66</sup>

For example, Allah to them is a man with hands and eyes, etc.<sup>67</sup> Some of them have even stated that it is not permissible to pray behind a person who says that Allah will not be seen on the Day of Judgement. And they've said that Allah rides a donkey and

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<sup>64</sup> al-Rahman: verse 64

<sup>65</sup> Allamah al-Hilli mentioned this story in Minhaj al-Karamah, he said: Some scholar told some king (while a group of Hanafi scholars were present) the properties of a Hanafi prayer. He entered a usurped building, performed Wudhu using wine, performed Takbir in Persian and without the intention of prayer. Then read (مدهامتان) and nothing else in Persian. Then bowed and prostrated without stability. Then raised his head (as much as the width of a sword) and prostrated again, then completed his second Rakaat in the same way, then broke wind. The king then dissociated from his sect (he was a Hanafi). Minhaj al-Karamah: Pg. 48

<sup>66</sup> Man La Yahduru al-Faqih: Vol. 2, Pg.; 616, Ziyarat al-Jamia, Narration 3213

<sup>67</sup> al-Kaabi narrated from others that it was permissible so see the Almighty in this world, and that it was permissible for them to visit him and him to visit them. al-Dhahiri said that his God had a body, flesh, and blood. And that he has organs, a liver, leg, tongue, two eyes and ears. He also said about the Almighty: He is hollow from his top to his chest, and the rest of him is solid. And that he has the hair of cats, and they even said that he cried over the flood of Noah till his eyes were inflamed. And that he has four fingers on every side of His Throne. Review al-Milal w al-Nihal (by al-Shahrestani): Vol. 1, Pg. 149.

descends to the fourth sky every Friday night, then calls: Is there a Repentant for me to forgive.<sup>68</sup> And they've said that the Prophet urinated in a junkyard in front of his companions.<sup>69</sup> That is how they depict the Prophet.

As for the Imamate, they believe that every ruler whether he is good or bad<sup>70</sup>, is the Commander of Faithful! Even like Muawiyah and Yazeed, as one of them wrote a book under the title (the Commander of Faithful Yazeed)!

Al-Ghazali stated in his *Ihya al-Uloom: Cursing Yazeed is unknown to be permissible, rather it is impermissible.*<sup>71</sup>

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<sup>68</sup> Some of them have said that He (Glory Be to Him) descends every Friday night as a well-looking, beardless man riding a donkey. They believed in it to the extent that some people in Baghdad used to place hay on the roof of their homes for the Almighty (on his donkey) to choose their home, so that while his donkey eats, he calls: Is there a repentant, is there an asker of forgiveness? *al-Milal w al-Nihal* (by al-Shahrestani): Vol. 1, Pgs. 153-154

<sup>69</sup> al-Bukhari and Muslim have narrated from Huthayfa ... Then the Prophet (Allah forbid) came to the junkyard of some people behind a wall, and did as one of you would do, so he urinated, then called me. So, I came to him and waited till he finished. *Sahih al-Bukhari*: 223. *Sahih Muslim*: Vol. 3, Pg. 165.

<sup>70</sup> Ahmed Ibn Hanbal said in regards to obedience to the ruler: Complete obedience is to the Imams, the Commander of Faithful, both the righteous and sinner, and whoever is put ruler with the acceptance of people, and whoever beats them with his sword and is named Commander of Faithful, and occupation is bound to rulership to the Day of Judgement, both the righteous and sinner. Carrying out religious boundaries is to the Imams, and no one can take it away from them or fight them over it. Giving charity to them is permissible, whoever pays it to them is accepted, whether they are righteous or sinners. Praying Friday prayer behind them is permissible and it is also permissible behind whoever is ruler, and whoever repeats it is heretic who has abandoned the traditions and customs. Whoever revolts against an Imam of the Muslim Imams who the people have chosen and accepted in anyway, whether it is by satisfaction or force, has destroyed the Unity of Islam and contradicted the traditions of the Messenger of Allah. And if he (who revolted) died, he died a death of infidelity. *Tarikh al-Mathahib al-Islamiya* (by Abi Zehra): Vol. 2, Pg. 322

<sup>71</sup> He stated in *Ihya al-Uloom*: It is asked if it is permissible to curse Yazeed because he killed al-Hussain or ordered his killing? We say: This has not been confirmed; thus, it is impermissible even to say that he killed him or ordered his killing, let aside cursing him because it is impermissible to claim that a Muslim committed a major sin without investigation ... Then, is it permissible to say "the Killer of al-Hussain (May Allah's Curse be Upon him) or the one who ordered the Killing of al-Hussain (May Allah's Curse be Upon him)? We say: You must say the killer of al-Hussain who may Allah's curse be Upon

It is said that someone was in the Shrine of Abraham (in the Masjid al-Haram) and saw a man bleeding. So, he brought a water pipe to make the ground Tahir. He was then chased by the police who were yelling at him not to do so. Then they brought a small bucket with water and an old cloth to remove the Najasa (impurity) without making it Tahir (ritually pure) ... The majority of them don't believe that sleep breaks Wudhu, except in special situations.<sup>72</sup> This is why they sleep and immediately pray after waking up without repeating their wudhu.

For us to truly know the real beliefs, we must knock the gate of the Commander of Faithful Ali Ibn Abi Talib (as), to see the realities of our religion. This is because he is the gate to the Prophet's (sawa) knowledge, as he said: "I am the city of knowledge and Ali is its gate."<sup>73</sup> Not only this, but Imam Ali (as) knows the Messenger of Allah (sawa) and his laws, and the Quran and its sciences better than anyone in creation.

Ibn Abi Hadeed wrote a research answering the following question: Why didn't the Prophet praise anyone of the companions like the Commander of Faithful?

He answered that by saying: The rest of the companions did not know the Messenger of Allah (sawa).

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him if he died before repentance, because it is possible that he repented before his death. Ihyaa al-Uloom: Vol. 3, Pg. 108 (The eighth mistake: Cursing).

<sup>72</sup> The Hannafites have said that sleep itself does not break Wudhu, while the Shafiites and Hanbalites have said that it does break it under one of three conditions:

1 - Sleep while laying down.

2 - Sleep while laying on your back.

3 - Sleep on either of his thighs. They reasoned this by saying that in these conditions a person cannot control himself due to the relaxation of his muscles, and if he sleeps while sitting and being well-supported his Wudhu will most possibly not be broken. For example, if he was supported by a pillow and he fell while he was asleep (and his pillow was moved) his wudhu is broken. But if he stays sitting and his pillow stays where it is, his wudhu is not broken. His wudhu is also not broken if he sleeps while standing or while completely bowing down or prostrating (like in prayer), because in that situation his muscles are tightened.

<sup>73</sup> Tawil al-Ayat al-Dhahira (fi fadhail al itra al tahira): Pg. 226 / Surat Yunus

Ahlulbayt (as) have insisted that their followers have great manners and true beliefs, to the extent that if they were in the markets of Basra they would be known for their manners and identified as the followers of Ali (as).

In a narration from Abul-Hassan (the first) (as), he said: I've heard my father (as) say: One whose piety is not spoken of in the private gatherings of women is not from our followers, and neither is the one who lives in a town of ten thousand people and there is someone of Allah's creation more pious than he is.<sup>74</sup>

It is also narrated that a man owed Ibn Abi Umair and heard of his bankruptcy. So, he sold his house and came to him to return his debt, Ibn Abi Umair said: You did not have money, where did you get it from? He said: I sold my house. He (Ibn Abi Umair) said: I needed a dirham, but by Allah I will not accept your money because I've heard Imam al-Sadiq say: A man should not sell his house for his debt.<sup>75</sup> This is (an example of) a man who truly knows his religious duties.

From our true beliefs is the belief in the Awaited Imam al-Mahdi (ajtf), and that he is the twelfth successor of the Messenger. As for all the other sects, who is their twelfth successor knowing that the Messenger of Allah (sawa) stated that his successors are twelve? Who is the Imam of their time, as the Messenger of Allah (sawa) said: He who dies without knowing the Imam of his time has, indeed, died a death of ignorance.<sup>76</sup>

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<sup>74</sup> al-Kafi: Vol. 2, Pg. 79, Piety, Narration 15

<sup>75</sup> Review Wasail al-Shia: Vol. 18, Pg. 341, Ch. 11 (It is unnecessary for a debtor to sell what is necessary) V 23805

<sup>76</sup> See Musnad Ahmed: Vol. 4, Pg. 96 (Egypt's Qortuba Institute edition) which says: He who dies without an Imam, died a death of ignorance). Similarly, in Musnad al-Shameen (by al-Tabarani): Vol. 2, Pg. 437 (Beirut's al-Risalah Institute edition) & Musnad al-Tyalisi: Vol. 1, Pg. 259 (Beirut's Dar al-Marefa edition). Musnad Abi Yaala: Vol. 13, Pg. 366 (Damascus' Dar al-Mamun lil Turath) which says: He who dies not having an Imam, dies a death of ignorance. al-Mujam al-Kabir (by al-Tabarani): Vol. 19, Pg. 388 (Mosul's Maktabat al-Uloom w al-Hikam edition). al-Sunnah (by Abi Asim): Vol. 2, Pg. 503

## Good Tidings of Imam al-Mahdi

The narrations giving good tidings of Imam al-Mahdi (ajtf) are many, some compiled 657 narrations:

- 389 narrations state that the Awaited Mahdi (ajtf) is from the Holy Household (according to Muntakhab al-Athar).
- 214 narrations state he is from the children of Ali (as)
- 192 narrations mention that he is from the progeny of Ali and Fatema (as), meaning he is not from Mohammed Ibn al-Hannafiya or any other son of the Commander of Faithful's progeny.
- 107 narrations state that he is from the children of either of al-Hassanain (Hassan & Hussain) (as).
- 185 narrations mention that he is from the children of Imam al-Hussain (as).
- 160 narrations state that the Awaited Mahdi (ajtf) is from the nine Imams from the progeny of al-Hussain (as).
- 148 narrations state that he is the ninth of the progeny of Imam al-Hussain, who are: Imam al-Sajjad, al-Baqir, al-Sadiq, al-

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(Beirut's al-Maktab al-Islami edition). Tafsir Ibn Kathir: Vol. 1, Pg. 518 (Beirut's Dar al-Fikr edition) which says: He who dies without allegiance, died a death of ignorance). Sahih Ibn Habban: Vol. 10, Pg. 434 (Beirut's al-Risalah Institute edition) which says: He who dies He who dies not having an Imam, dies a death of ignorance. al-Ahadith al-Mukhtara (by al-Hanbali al-Maqdisi): Vol. 8, Pg. 198 (Holy city of Mecca's Maktabat al-Nahdha al-Haditha edition) which says: He who dies without an obedience died a death of ignorance. Majmaa al-Zawaid: Vol. 5, Pgs. 218, 223, 224, & 225 (Cairo's Dar al-Rayyan lil Turath edition) which was narrated in multiple forms. Musnad Ibn Abi Shayba: Vol. 7, Pg. 457 (Riyadh's Maktabat al-Rushd edition). al-Mujam al-Awsat (by al-Tabarani): Vol. 6, Pg. 70 and Vol. 7, Pg. 287 (Cairo's Dar al-Haramain). Hiliyyat al-Awlyaa: Vol. 3, Pg. 224.

Kadhim, al-Ridha, al-Jawad, al-Hadi, al-Askari, and the ninth being al-Mahdi (as).

- 185 narrations mention that he is from the children of Ali Ibn al-Hussain (as).
- 103 narrations mention that he is from the progeny of Imam al-Baqir (as).
- 103 narrations mention that he is from the progeny of Imam al-Sadiq (as).
- 101 narrations indicate that he is from the progeny of Imam Musa Ibn Jafar (as).
- 98 narrations mention that he is the fifth grandson of Imam al-Kadhim (as).
- 95 narrations mention that he is the fourth grandson of al-Ridha (as).
- 90 narrations mention that he is the third grandson of al-Jawad (as).
- 46 narrations mention that he is from the children of Abu Mohammed (meaning Imam al-Hassan al-Askari (as)) and mentioned his and his father's name (as).
- 123 narrations state that he will fill the earth with fairness and justice.

## **Justice on Earth**

Justice is a sweet word, but it's bitter (sometimes) like the bitterness of medicine. For this, we should pray to Allah, like we do



for the hastening of the Reappearance, for Allah to make us ready for his Reappearance, we should say in our supplication: O, Allah make us ready for the Reappearance of Imam al-Mahdi and his return. Otherwise, will we be ready for the justice that the Imam will have in his government?

It is mentioned in the narrations that only three or four people did not abandon the Commander of Faithful.<sup>77</sup>

So was the situation of Imam al-Hussain (as), the Master of Martyrs, and the rest of the Imams even though they did not order anything bitter, and even got along with their enemies and the hypocrites.

## **Interacting with the Hearts**

The Imams are linked to the realities of the universe, meaning they look into the hearts and are not fooled by one's apparent image.

The Commander of Faithful (as) went out one night from the Mosque of al-Kufa heading to his house, and a quarter of the night had passed. With him was Kumail Ibn Ziyad who was from his best followers and supporters. In the road, he arrived to the door of a man reciting the Quran in that time, and he recited the Almighty's saying: *(Is he better) or the one who constantly worships during the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord? Say, "Are those who know equal to those who do not know?" It is only the people of understanding who will remember*<sup>78</sup> in a grief-stricken voice. Kumail approved that in his

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<sup>77</sup> This is an indication to the known narration from Imam al-Baqir: All people became heretics except three people: Salman, Abu Thar, and al-Miqdad. As well as his saying: After the Messenger of Allah returned (to Allah), all people became people of ignorance except four: Ali, Miqdad, Salman, and Abu Thar.

<sup>78</sup> al-Zumur: verse 9

inside and the state of the man fascinated him, without saying anything. He (as) turned towards him and said: O' Kumail, do not be fascinated by the humming of the man, he is from the people of Hell, and I will inform you later.

Kumail was confused by his revelation of what was inside him and of his testimony of the man's entrance to hell, along with his condition (devoutness), and that good state.

A prolonged time passed until it came to the state of the Kharijites, and the Commander of Faithful (as) fought them, and they were memorizing the Quran as it had been revealed. The Commander of Faithful (as) turned to Kumail Ibn Ziyad and he was standing in front of him, and his sword was dripping blood, and the heads of those disbelievers were thrown on the ground. He (the Imam) placed his sword upon a head from those heads and said: "O' Kumail, (Is he better) or the one who constantly worships during the night, prostrating and standing.<sup>79</sup> Yes, he is that person who was reciting the Quran during that night and his state fascinated you". Kumail kissed his feet and sought forgiveness from Allah and sent blessings upon the one whose worth had been ignored (the Imam).<sup>80</sup>

Yes, the Ahlulbayt (as), including Imam al-Mahdi (ajtf), interact with our hearts, and do not look at our images or forms. For this, we must say the truth, believe it, work according to it, and ask Allah: *Lord, grant me an honorable entrance and an honorable exit, and grant me from Yourself a supporting authority.*<sup>81</sup>

## **What justice does Imam al-Mahdi spread?**

The justice that Imam al-Mahdi (ajtf) will spread is the same justice as his grandfather the Commander of Faithful (as). It is narrated that a man asked Omar Ibn al-Khattab for help against Ali

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<sup>79</sup> al-Zumur: verse 9

<sup>80</sup> Bihar al-Anwar: Vol. 33, Pg. 399, Ch. 23, Fighting the Kharijites, narration 620

<sup>81</sup> al-Isra: verse 80

Ibn Abi Talib (while the Imam was sitting). So, Omar turned to him and said: "O' Abul-Hassan, stand up and sit next to your opponent."

The Imam (as) stood up and sat next to him, and they debated. After the man left, Imam Ali (as) returned to his place, and Omar realized that his facial expressions had changed. So, he said: "O' Abul-Hassan, why do I see that your expressions changed, did you dislike what happened?"

He said: "Yes."

He (Omar) asked: "Why is that?"

So, he replied: "You called me by my title in front of my opponent (showing favor and respect to me), you should've said: O' Ali, can you stand up and sit next to your opponent?"<sup>82</sup>

Yes, the grandson of the Commander of Faithful (as), Imam al-Hujjah Ibn al-Hassan (ajtf), will follow this path of justice, and will revive the true Justice that the world was forbidden from since the martyrdom of Imam Ali (as).

## **Following the Life of the Messenger**

It is narrated in various reports that the path of the Imam of the Time (ajtf) is the same path as the Messenger of Allah (sawa), through which he will fill the earth with fairness and justice after it had been filled with injustice and oppression.<sup>83</sup>

It is narrated from the Messenger of Allah (sawa) that he said: The ninth of them is the Qaim (Rising One) of my Household, and he is the Mahdi (Guided One) of my people. He is the most person like me in his characteristics, sayings, and actions. He will

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<sup>82</sup> Commentary of Nahj al-Balagha: Vol. 17, Pg. 65, Chapter regarding judges, their requirements, and their rarities.

<sup>83</sup> al-Amali (by al-Saduq): Pg. 338, narration 24, majlis 54.

reappear after a long occultation and a dark confusion, and he will raise the commandments of Allah, and make clear the religion of Allah. He will be supported by a victory from Allah and supported by the angels of Allah, then he will fill the earth with fairness and justice as it was filled with injustice and oppression.<sup>84</sup>

It is narrated from Mohammad that he said: I asked Abu Jafar (as) about the Qaim (ajtf) when he rises, what path will he follow in the people?

He said: The path that the Messenger of Allah (sawa) followed to manifest Islam.

I said: What was the path of the Messenger of Allah (sawa)?

He said: He invalidated what was done during Jahiliyyah (the era of ignorance), and welcomed people with justice. So will the Qaim, when he rises, he will invalidate what was done by the people during the truce and will welcome them with justice.<sup>85</sup>

## **Compliance to the Commands of Imam al-Hujjah**

It is narrated that a man from Hillah (Iraq) was injured in his thigh very badly and blood was spouting from it. He says: I headed to Baghdad where an infamous master surgeon lived. After examining the wound, the surgeon said that there isn't a treatment for the wound because it reached a major vein, and therefore cannot be cut or healed, and there is a large chance of death.

Then he said: Return to your home, there is no treatment.

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<sup>84</sup> Bihar al-Anwar: Vol. 52, Pg. 379, Ch. 27, Narration 187

<sup>85</sup> Bihar al-Anwar: Vol. 52, Pg. 381, Ch. 27, Narration 192

The man says: I headed to Samaraa to visit my Master al-Hujjah Ibn al-Hassan (ajtfs) before returning home. I entered the Holy Serdab (basement of the shrine), and began crying. Then I headed to Dijlah (Tigris) river, bathed and cleaned my wound, and headed to visit (the Imams).

The man says: Near the gates of Samara, I saw three or four horsemen coming from that side of the city, so I approached them. Then one of them called me: So and So come here.

I was astonished, how did he know my name?

He said: Let me see your wound, how it became (healed).

He says: I said to myself, this Arab does not know about Tahara (ritual purity) and Najasa (ritual impurity), how can I let him touch my clothes and what should I do?

He says: Finally, he pressed on my wound, then rode his horse and said: If you go to Baghdad and the Abbasid ruler offers you money, do not take it. Instead send a message and will to the Sayyid, and tell him these words, then he left.

Then one of his companions approached me and said: Did you know who that was?

I said: No

He said: This is the Imam of your Time.

He adds: I followed and reached him.

So, he (the Imam) said: Return, but I didn't. Then he repeated it again, and I didn't.

Until one of his companions said: I am astonished by you, the Imam is telling you to return and you don't. So, I stood in my place, and they left. Then I looked at my wound, but did not find anything, rather hair had already grown in its place.

Yes, we must comply with the Imam's commands, even if he told us to return or anything like that.

## Justice of the Quran

Imam al-Mahdi (ajtf) and all of the Ahlulbayt are the justice of the Holy Quran. It is narrated from the Messenger of Allah (sawa) that he said: I am leaving in you two weighty things: The Book of Allah and my Household.<sup>86</sup>

Here an important question is posed to all Muslims that we should pay attention to: How should we treat these two weighty things? As the Messenger of Allah (sawa) said: See how you treat them after me.<sup>87</sup>

The answer is revealed in the words of the Holy Infallible Imams (as), as Imam Ali (as) uses these words to describe the pious: As for at night, they line up their feet, recite chapters of the Qur'an, they recite it in tarteel, they grieve themselves with it [the Quran], and provoke with it the cure for their illness.<sup>88</sup>

It is mentioned in one of the books [on the Tragedy of Karbala], that one of the narrators is quoted to have said: I have reached the tent of Imam Hussain (as) and he was sitting inside, reciting the Quran, while his tears flowed on his cheeks.

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<sup>86</sup> Mustadark al-Wasa'il: Vol. 3, pg. 355, Ch. 1, narration 3766

<sup>87</sup> Wasa'il al-Shia: Vol. 26, pg. 188, Ch. 13, narration 33565 & Bihar al-Anwar: Vol. 2, Pg. 99, Ch. 14, narration 59

<sup>88</sup> Nahj al-Balagha: Sermon 193 "Excerpt from a Sermon in which the Imam described the Pious."

In addition to many narrations that show the necessity of carrying out the teachings of the Qur'an and not be content with abstract reading and recitation.

Thus, our duty towards the Greater weighty thing [the Quran] is not just recitation, but rather recitation and implementation. As said in this narration: He who recites the Quran, however, the Quran curses him.<sup>89</sup>

## Vengeance Through the Quran

It is narrated that once a thief wanted to steal from a person reciting Surat al-Dhariyat, and he had reached this verse: *In heaven is your sustenance and whatever you are promised.*<sup>90</sup>

Then the thief said: Who says this?

The man responded: Allah.

The thief said: Allah says your sustenance is in the heavens?

He said: Yes

So, he stopped trying to steal from the man and left.

One year later, the thief saw the man once again and said to him: Recite that verse for me and so the man said: *In heaven is your sustenance and whatever you are promised.*

So, the thief said: Ever since leaving burglary, I never found poverty.

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<sup>89</sup> Mustadark al-Wasa'il: Vol. 4, Pg. 249, Ch. 7, narration 4616

<sup>90</sup> al-Dhariyat, Verse 22.

In any case, the Holy Quran is the book of Allah, and the rope that links the heavens to the Earth.<sup>91</sup> and thus, we must take care of it, and act upon it until we meet the Prophet (sawa) having followed what he ordered us to do, this in addition to holding on to the second weighty thing [he has left behind] which is the Ahlul Bayt (as).

## **In the Presence of the Holy Progeny**

The other weighty thing that the Prophet (sawa) left behind in Hadith al-Thaqalayn (The Hadith of the Two Weighty Things), is the Ahlulbayt (as), who the Quran says: *Say, 'O Prophet, "I do not ask you for a reward for this 'message'—only honor for my kinship.*<sup>92</sup>

In a narration from Ismael bin Abd al-Khaliq, he says: Abu Abdullah (as) said: What do the people of Basra say about this verse: *Say, O Prophet, "I do not ask you for a reward for this 'message' only honor for my kinship?* I said: May I be sacrificed to you, they say: It is about the relatives of the Holy Prophet (saww). He said: They lied, it was revealed and was unique to us, the Ahlulbayt (as), it was revealed [in honor of] Ali, Fatima, Hassan and Hussain, the people of the cloak (as).<sup>93</sup>

From Abu Ja'far (as) in explaining the Holy Verse: *Say, O Prophet, I do not ask you for a reward for this 'message' only honor for my kinship*<sup>94</sup> He (as) said: It is us, the Imams.<sup>95</sup>

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<sup>91</sup> Bihar al-Anwar: Vol. 36, pg. 20 Ch. 27

<sup>92</sup> al-Shura Verse 23

<sup>93</sup> al-Kafi: Vol. 8, pg. 93 Hadith of the Winds Narration 66

<sup>94</sup> al-Shura Verse 23

<sup>95</sup> al-Kafi: Vol. 1, Pg. 413 The Chapters discussing bits of information on revelation on the topic of Wilayah, narration 7



And this is the meaning of Imam Hussain (as) being: The Guiding Lantern, and the Ark of Salvation<sup>96</sup>, because Imam Hussain (as) and the sacred rituals related to the Imam (as) enlighten the world towards the path of truth, virtue and piety.

And from here, we see the level of importance that Imam Mahdi (ajtfs) holds for the sacred Hussaini rituals to the point that he said this in his ziyarah to his Grandfather [Imam Hussain (as)]:

Salutations to you,

Salutations from he who recognizes your sanctity, is a sincere (believer) in your guardianship, seeks nearness to Allah through your love, and is aloof from your enemies,

Salutations from the one whose heart is wounded due to the tribulations you have suffered, and whose tears flow in your remembrance,

Salutations from the one who is distressed, grief-stricken, distracted, and yielding,

Salutations from the one, who, had he been present with you in that plain, would have shielded you from the sharpness of the swords with his body and sacrificed his last breath for you, [from the one who] would have struggled beside you, helped you against the aggressors, and redeemed you with his soul, body, wealth and children,

(Salutations from the one) whose soul is a sacrifice for yours, and whose family is a shield for yours.

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<sup>96</sup> In reference to a narration from the Prophet (saww), see Bihar al-Anwar: Vol. 36, Pg. 204, Ch. 40 narration 8, in which it says: I swear by He who sent me as a messenger of the truth, Hussain son of Ali is bigger in the skies than he is on Earth, it is written on the right side of the Throne [of Allah]: Hussain is the Guiding lantern, and the Ark of salvation, He is an Imam who is not fearful, he is full of pride, and is a sea of knowledge.

But as I have been hindered by the course of time and as (Allah's) decree has prevented me from helping you, and as I could not fight those who fought you, and was not able to show hostility to those who showed hostility to you, I will, therefore, lament you morning and evening, and will weep blood in place of tears, out of my anguish for you and my sorrow for all that befell you, until I meet death from the pain of the catastrophe and the choking grief.<sup>97</sup>

Crying over Imam Hussain (as) necessitates forgiveness of sins, and inherits manners, morality and tenderness. It teaches man sacrifice and redemption, it teaches him courage and heroism, it also causes the kindness of Allah Almighty to descend on him. This is in addition to all the effects that the mourning rituals bring, many of which include learning your faith, and the rulings of Islamic Law, as well healing the sick, the fulfillment of needs and the increasing in wealth and so on...

## **Lessons from the Narration**

The Holy Progeny (as) shows the Quran and interprets it, thus the Progeny [of the Prophet] is not separated from the Quran, as said in Hadith al-Thaqalayn.

In a narration from Imam al-Hassan (as), he said: We know its interpretation and meaning.<sup>98</sup>

Accordingly, Imam Mahdi (ajtf) is alone in this age, who masters the true interpretation of the Quran, and he understands all of its aspects, including the apparent, the hidden, the decisive and the allegorical, the beginning and the end.

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<sup>97</sup> Bihar al-Anwar: Vol. 98, Pgs. 238-239, Ch. 18.

<sup>98</sup> al-Kafi: Vol. 1, Pg. 213 The Chapter explaining "the well-grounded in knowledge" as the Imams narration 1

Ahlulbayt (as) do not speak other than the Quran, in fact, everything they say is from the Quran and to the Quran. This is evidenced by a narration from Abu Baseer who says: Abu Ja'far (as) says explaining this verse: *But this Quran is a set of clear revelations preserved in the hearts of those gifted with knowledge.*

I swear by Allah, O' Abu Mohammed, what is being said between the two covers of the Quran?

I said: Who are they, may I be sacrificed to you?

He said: Who may they be if it were not us<sup>99</sup> just like the Quran is a proof for everything, likewise, the Holy Progeny (as), they are the proof for everything.

## **They Will Never Separate**

Moreover, when the Messenger of Islam (sawa) was the seal of the prophets and his law was the final one and his book [The Quran] was the seal of books, then his successors (as) also the final successors, and if: what was made permissible by Prophet Muhammad (sawa) is permissible forever until the Day of Resurrection, and what was forbidden by Prophet Muhammad (sawa) is forbidden forever until the Day of Resurrection, as said by Imam al-Sadiq (as) and there is no prophet after him.<sup>100</sup>

Thus, the Qur'an must be the judge until the Day of Resurrection, and as long as the Qur'an exists, the Imam (as) is present, because the book and the Holy Progeny (as) will not be separated until they return to the Messenger of Allah (sawa) at the pond [of Kawthar] on the Day of Resurrection. So, the Qur'an cannot exist if the Imam is not present. And this is one of the

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<sup>99</sup> al-Kafi: Vol. 1, Pg. 214, The Chapter stating that the Imams were given knowledge narration 3

<sup>100</sup> al-Kafi: Vol. 1, Pg. 58 The Chapter discussing innovation, opinion and measures

evidences for the existence of Imam al-Mahdi (as) in this era.

## Responsibility of the Servants

The narration of al-Thaqalayn gives us a heavy responsibility during our time towards the Holy Quran and the Awaited Imam al-Mahdi (ajtfs).

This will and strong emphasis from the Messenger of Allah (sawa) towards his Pure Household is not only to beseech or mourn them, rather it is to show the necessity of holding on to them, being guided with their guidance and following their path which leads us to Almighty Allah.

Therefore, his saying: The Book of Allah and my family, my household, and that they will not separate until they reach me on the pond (of paradise)<sup>101</sup>, means that if the people leave the Holy Household (as), they will not understand the Quran, its exegesis, and its sciences well. This is because the only people that truly know that are the Ahlulbayt (as), as they are the heirs of the Messenger of Allah's knowledge, and they are the people of firm knowledge<sup>102</sup>, and they are those who have (the Knowledge of the Scripture), and that is the meaning of the saying that the Commander of Faithful Ali (as) is the speaking Quran, meaning he is the interpreter of the Book of Allah Almighty.

Therefore, Allah's mercy did not end with the revelation of the Quran, rather He continued his mercy by choosing Imams of Truth that guide in His command and interpret His book.

There is no one who knows His book like the Ahlulbayt (as). It is narrated from al-Asbagh Ibn Nabata that he said: When Imam Ali (as) came to Kufa, he recited: *Glorify the name of your Lord the Most High*<sup>103</sup> for forty mornings. The hypocrites said: By Allah, Ibn

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<sup>101</sup> Wasail al-Shia: Vol. 27, Ch. 5, Narration 33144

<sup>102</sup> Aal-Imran verse 7

<sup>103</sup> al-Aala verse 1

Abi Talib does not know any other Surah, or else he would've read another one.

Then he was told of what was being said, so he said: How dare they! I know its abrogating and abrogated. I know its decisive and allegorical. And I know its broad and detailed meanings. I know about whom every verse has come down, where, and when. Have they not read: *Indeed, all this is in the earlier scriptures, the Scriptures of Abraham and Moses.*<sup>104</sup> By Allah, I have inherited it from the Messenger of Allah (sawa) who inherited it from Abraham and Moses. How dare they, I am the one that Allah revealed *and that an attentive ear may grasp it.*<sup>105</sup> We would be near the Messenger of Allah (sawa) during revelation, and he would tell us the revelation, but they would forget it and only I would remember it. Then when we leave, they would ask: What did he say?<sup>106</sup>

It is also narrated that a Levantine came to debate with Imam al-Sadiq (as). The Imam sent him to Hisham Ibn al-Hakam (a young companion and student of the Imam), and said: Speak to this young man (meaning Hisham Ibn al-Hakam).

He agreed, then said to Hisham: O' boy, ask me about the Imamate of this man (meaning Abu Abdullah (as)).

Hisham was angered and said: Tell me O' man, is your Lord better for His creation's interests, or are they better for themselves?

The man said: My Lord is better for His creation.

Hisham said: Then what did he do that is best for their religion?

The man replied: He obliged them, and set a proof for their obligation which answered its reasoning.

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<sup>104</sup> al-Aala verses 18-19

<sup>105</sup> al-Haqqa verse 12

<sup>106</sup> Bihar al-Anwar: Vol. 40, Pg. 138, Ch. 93, narration 31

Hisham said to him: What is this proof he set?

The man replied: It is the Messenger of Allah (sawa).

Hisham said: Who is it after the Messenger of Allah (sawa)?

The man said: the Book and the Sunnah (traditions)

Hisham said: Have the Book and Sunnah benefited us today in setting our differences and having one united word?

The man said: Yes

Hisham replied: Then why are we debating, and why have you come from the Levant to argue with us that opinion is the path to religion, when there are many different opinions?

The man became quiet and was thinking.

Abu Abdullah (as) said to him: Why are you not answering?

The man said: If I said that we do not have differences, I have lied. And If I said that the Book and Sunnah remove our differences, I would've lied because they can have multiple meanings. But I want to ask him as well.

Abu Abdullah (as) said: Ask him, you will find full (of knowledge).

The man said to Hisham: Is your Lord better for His creation's interests, or are they better for themselves?

Hisham answered: Their Lord is better for them.

The man asked: Did He set someone for them who unites their word, removes the differences between them, and shows the truth to them?

Hisham said: Yes.

The man said: Who is he?

Hisham said: In the beginning of the religion, it was the Messenger of Allah (sawa), and after the Prophet it was someone else.

The man said: Who other than the Prophet held his position of being proof?

Hisham said: In our time or before?

The Levantine man said: In our time.

Hisham said: This man sitting (meaning Abu Abdullah (as)) that people travel to, to learn of the Divine knowledge, which he inherited from his father and grandfather.

The man said: How can I know that?

Hisham said: Ask him about what you want.

The man said: You broke my excuse.<sup>107</sup>

This is one of the evidences that proves the necessity of an Imam in every era and time.

## **Imam Mahdi and the Wisdom of the Occultation**

Sometimes, some people ask: Why is the reappearance of the Imam (ajtfs) delayed?

In answering this we say: Many wise reasons, amongst them is a test for the Ummah, and protection for the Imam (ajtfs), because many enemies attempted to kill him, like they did to his noble fathers, and forefathers, and finally, it is an issue that is related to the will of Allah, and his vision.

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<sup>107</sup> Bihar al-Anwar: Vol. 48, Pg. 203, Ch. 8, Narration 7

The Imam will remain to be in occultation, until Allah permits for him to reappear. Supplication to hasten the reappearance of the Imam (ajtfs) affects the reappearance, and we were instructed to do so. Likewise, our sins delay the reappearance of the Imam, because his reappearance is a relief for us. In a letter from the Imam (ajtfs) he says: Increase your supplication to hasten the reappearance, because there is relief for you in it.<sup>108</sup>

In a supplication: O Allah forgive me those sins which hold back supplication.<sup>109</sup>

On the other hand, sometimes a person will ask for something from Allah without having the qualifications for the answer, and the circumstances and conditions may not be suitable for the answer.

It is narrated from Imam al-Sajjad (as) he said: Musa son of Imran (as) once passed by a man, who had raised his hands to the heavens asking Allah to grant his wish.

Musa (as) continued on his way, and was absent for seven days and then returned to the man, who continued to have his hands raised up towards the heavens. So, he [Musa] said, O' Lord, this is your servant, he has raised his hands towards the sky in supplication, he has been asking you for forgiveness for the past seven days, do you not grant his prayers?

He said: Allah revealed to him: O' Musa! Even if he asks me until his hands fell or his hands were cut off, or until his tongue is cut off, I would not respond to him, until he came to me through the way I have commanded him.<sup>110</sup>

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<sup>108</sup> Bihar al-Anwar: Vol. 52, Pg. 92, Ch. 20, Narration 7

<sup>109</sup> Dua Kumayl. See "Dua and Ziyarah" by Imam al-Shirazi page 123 Printed by al-Balagh Foundation and Mafatih al-Jinan by al-Muhadith al-Qommi.

<sup>110</sup> Bihar al-Anwar: Vol. 2, Pg. 263, Ch. 32, Narration 9



In summary: Sometimes some people want things that are not beneficial for them, and after some time passes, they will know that what they were asking for is not suitable for them. Otherwise, Allah answers the supplications, and does for His servants what He knows is beneficial for them. If there is no worldly benefit for them in it, then there is benefit for them in the hereafter, for example, if a person receives rewards for worship or supplication, as this supplication is one of the best forms of worship, and is the most rewarding, as indicated by Imam al-Mahdi (ajtf) in Dua al-Iftitah when discussing the wisdom behind Allah's answering of prayers, when he says: Although perhaps slowing down may be a blessing in disguise.<sup>111</sup>

Nonetheless, we were commanded to pray for our master Imam Mahdi (ajtf) and ask Allah to hasten his reappearance. These are some of the most famous supplications and ziyarat:

O Allah, send your blessings upon the proof and the successor after him, The Imam of the Muslims, and be with those who are with him and against those who are against him, and hasten his return.<sup>112</sup>

O Allah, please show me his magnificent reappearance, and his praiseworthy forehead, delight my eyes by letting me look at him, and hasten his return, make his reappearance easy, O Allah, make him strong, and strengthen his back, and lengthen his life, O Allah build the lands [with his lands], and revive your servants through him, because you have said, and your statements are the truth: *“Corruption has spread on land and sea as a result of what people's hands have done,”*<sup>113</sup>

O Allah show us Your vicegerent, and the son of Your Messenger's daughter, whose name is the same as your Prophet

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<sup>111</sup> Iqbal al-A'amal: Pg. 59 the chapter in which we discuss Dua al-Iftitah and other supplications.

<sup>112</sup> al-Balad al Amin: pg. 230 Holy Month of Ramadan

<sup>113</sup> al Roum Verse 41

(sawa), so that he does not approach any falsehood, without tearing it down, and he will fulfill the truth in Your words. O Allah relieve this Ummah from this sorrow with his reappearance, they see him far, but we see him near, May Allah bless Muhammed and his Holy Household.<sup>114</sup>

[O Allah] Grant for Your vicegerent and the son of Your Prophet, who calls for You with Your permission, and is Your trust within Your creation, and Your eye on Your servants, and Your proof on Your creation, Your prayers, blessings and promise.

O Allah support him with Your victory, and grant victory to Your servant and his companions and give them patience. And Grant them through Your authority victory, and hasten his reappearance and allow him victory over Your enemies and the enemies of Your Messenger, O Most Merciful.<sup>115</sup>

O Allah, hasten his reappearance, support him with victory, give victory to his supporters, let his betrayers down, thwart those who lay traps for him and lie about him, show the truth with him, and end injustice by him, save Your faithful servants from humiliation through him, revive the world with him and destroy the disbelievers through him and break, with him, the heads of misguidance, and allow him to expose the oppressors and unbelievers, and end [the existence of] the hypocrites, the transgressors and the atheists in the east and west of the Earth, its plains, its seas, its valleys and its mountains by his hands.<sup>116</sup>

O Allah hasten his reappearance, and ease his return, broaden his approach, and allow us to be among his supporters and his companions, those who protect him, and fight in his path and are martyred [while fighting] for him.

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<sup>114</sup> Mustadrak al-Wasail Vol 5, Pg. 74-75, Ch. 22, Narration 5388

<sup>115</sup> Misbah al-Kaf'ami: Pg. 32, Narration 7

<sup>116</sup> Jamal al-Usboo': Pg. 525 mentioning other supplications you can pray for Him through

## From the Blessings of Imam al-Hujjah

There are many narrations indicating to the blessings of the presence of the Holy Imams (as) on Earth. Including the narration: If the earth did not have a Hujjah (proof) for (the time length of) a blink of an eye, it would sink with its people.<sup>117</sup>

And we read in Ziyarat al-Jamia: Whoever desires nearness to Allah begins with you, whoever believes in His unity believes in you, and whoever seeks Him seeks through you. O' my Masters, I cannot count your merits, neither am I able to praise or describe you enough. You are the lights of the virtuous and the guides of the pious.<sup>118</sup>

Yes, the Holy Imams (as) including the Imam of Time (ajtf), are people, but they differ from normal people because they are the friends of Allah and His successors on earth. Similar to what the Almighty said in regards to His prophet: *Say: "I am only a man like you, but it has been revealed to me that your God is only One God."*<sup>119</sup>

He (Glory Be to Him) also said: *Their messengers said to them: We are only humans like you, but Allah favors whoever He chooses of His servants.*<sup>120</sup>

Yes, the Ahlulbayt (as) including the Master of Time's hearts are vessels of Allah's will<sup>121</sup> and in their hands are the keys of the Universe and that is why we lament the Imam of Time in Dua al-Nudba, because we live in his time but don't know where he is. However, we do know that he sees us and hears our lamentations.

It is narrated that a man would put a message every day in water. One day, he came back (after putting it) and saw a Glorious

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<sup>117</sup> Ilal al-Sharaii': Vol. 1, Pgs. 198-199, Ch. 153, narration 21

<sup>118</sup> Man La Yahdhuru al-Faqih: Vol. 2, Pg. 615, Ziyarat al-Jamia, Narration 3213

<sup>119</sup> al-Kahf verse 110 and Fussilat verse 41

<sup>120</sup> Ibrahim verse 11

<sup>121</sup> Dalail al-Imamah: Pg. 274 (Who has seen him in the life of his father).

man standing, who asked him: Why have you come back, do you think the Imam of Time does not know that you come every day and put a message?

And in Dua al-Nudba: How I wonder! Where has distance taken you? Or which land or soil is carrying you? Is it on Mt. Rudhwa, or somewhere else, or is it on Mt. Tuwa. It is hard for me that I can see all creatures but you nor can I hear any whisper or confidential talk from you!<sup>122</sup>

And: Is there any helper with whom I may mourn and bewail for long? Is there any aggrieved one whom I can help in grief when he becomes tired? Is there a crying eye whom I can help cry even more? Is there any way to meet you, O' son of Ahmed? Will our day be promised to catch your day and we will thus achieve our hope? Is our day linked to your 'tomorrow' so that we may be lucky enough to see you? When will we reach your fresh water to satisfy our thirst, because our thirst has been long? When will we come and go with you so that our eyes will be delighted? When will you see us and we see you raising the banner of victory? Can it be that we surround you while you are leading the people after you have filled the Earth with justice, and tasted your enemies humiliation and punishment, and vanished the deniers, and cut off the roots of the arrogant and eradicated the roots of the tyrants, and we are saying "All praise be to Allah the Lord of the worlds"?<sup>123</sup>

Anyway, the blessings of the Imam of Our Time (ajtfs) on the universe is not hidden from people who reflect. These universal blessings of Ahlulbayt (As) are clearly shown in the Ziyarah of Imam al-Hussain (as): Through you, the earth grows its trees and fruits, and the rain and blessings that descend from the sky, through you Allah removes anguish, and descends blessings.<sup>124</sup>

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<sup>122</sup> Dua al-Nudba. See "Dua and Ziyarah" by Imam al-Shirazi page 628 Printed by al-Balagh Foundation and Mafatih al-Jinan by al-Muhadith al-Qommi.

<sup>123</sup> Dua al-Nudba, see al-Dua w al-Ziyarah by Imam al-Shirazi: Pg. 629

<sup>124</sup> Tahdhib al-Ahkam: Vol. 6, Pg. 55, Ch. 18, narration 1

In fact there is a narration from Imam al-Ridha (as) which explicitly states that Allah removes tribulations from the people of Qom due to the blessings of Zachariah bin Adam (one of the companions of the Imam), thus if tribulations are removed from the people of Qom due to the blessings of Zachariah bin Adam<sup>125</sup>, is it reasonable that tribulations and dangers are not removed from this world with the blessings of Baqiyatullah (The One Allah Keeps) [Imam Mahdi] whom Allah has preserved so that he can reveal His true religion, and raise His word in the entire world?

## A Story and Moral

Amongst the blessings of Imam Mahdi (ajtf) during his occultation is his prayer for his Shia, and his fulfillment of their needs during hardship, there are many stories in this realm.

It has been narrated in a letter from the Imam (ajtf) to Shiekh al-Mufid, in which he says: We are not neglecting your affairs, and we do not forget your remembrance, if it weren't for that, extreme harm would have afflicted you, and your enemies would destroy you.<sup>126</sup>

One of the supporters narrates: One day I ran out of money while in Mecca so I went to Maqam Ibrahim (The Station of Ibrahim near the Ka'aba) and I said to myself: O Allah from whom should I borrow from? All of a sudden, a man asked me saying: Are you out of money?

One of the students of Sayed Bahrululoom narrates a story he says: The Sayed used to teach in Mecca for two years, several of those who attended his lessons were students of the Shafaei and

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<sup>125</sup> Zachariah bin Adam says: I told Imam Ridha (as): I want to leave my family, because the number of fools has increased, so He said: Do not do that, because the people of Qom's tribulations are removed from them due to you, just like tribulations are removed from the people of Baghdad due to Abu al-Hassan (as). al-Ikhtisas: Pg. 87.

<sup>126</sup> al-Ihtijaj: Vol. 2 pg. 497, Mentioning stories of what has been issued by the Imam (ajtf)

Hanbali schools, so he used to teach them. So, I told him once: We don't have any money and there is no one in Mecca who we can borrow from.

The next day while we were sitting, and the Sayed was smoking a pipe, the door was knocked, so I opened it. An Arab man entered, and sat down in the room. Sayed Bahrulloom respectfully sat next to him, then he [the Arab man] began asking the Sayed about his conditions, and then soon after left. Sayed Bahrulloom said goodbye to him and walked him to the door. There was a camel sleeping outside, which [the Arab man] rode on, and left. Then the Sayed returned, gave me a check and said, go to the markets and cash this.

I went to the exchange shop, and gave him the check he said: Go and bring four porters to carry this money. I brought him four porters and we took the money.

I then memorized the address of the store - which was next to one of the butchers - and then I returned. I then got to the house, dropped off the money, and returned to find the store but I could not find it again. I couldn't find it, nor the butcher. There was no exchange shop in the market at all! So, I knew that that money transfer was from Imam Mahdi (ajtfs).

Another famous story is that of Ali bin Mahzyar, who was honored by a visitation from the Imam (ajtfs). There are hundreds, nay thousands of stories like this one.

## **Revealing the religion**

Amongst the greatest blessings that the Imam (ajtfs) will achieve following his appearance is the blessing of revealing the religion, and this is mentioned by Allah in the following verse: *It is He Who hath sent His Messenger with guidance and the Religion of*

*Truth, to proclaim it over all religion, even though the disbelievers may detest (it).<sup>127</sup>*

The following verse: *It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.<sup>128</sup>*

As well as this verse: *And We wished to be Gracious to those who were being oppressed in the land, to make them leaders (in Faith) and make them heirs.<sup>129</sup>*

And this verse as well: *Before this We wrote in the Psalms [the Holy Book revealed to Prophet Dawood], after the Message: My servants the righteous, shall inherit the Earth.<sup>130</sup>*

It is no secret that there are many things to be said in the interpretation of the following sentence “After the message” [in the previously mentioned verse]. It could be that one of the meanings behind this verse is by noting His words saying - that this world will be inherited by my righteous servants - which is an affirmation that the inheritors of this world, is not limited to Prophet Dawood.

## **The Perfection of the Minds**

Amongst the greatest blessings in the era of Imam al-Mahdi (ajtf) is the perfection of the minds. In a narration from Imam al-Baqir (as): When the Qa'im [Imam al-Mahdi] returns, he will place his hands over the heads of the people, and it will perfect their minds, and fulfill their dreams.

Furthermore, in another narration: The Shia will be able to speak to the Imam of their time from anywhere, meaning that the link will be very easy.

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<sup>127</sup> al-Tawba Verse 33, al-Saff Verse 9

<sup>128</sup> al-Fath Verse 28

<sup>129</sup> al-Qasas verses 5 and 6

<sup>130</sup> al-Anbiya verse 105.

From Imam al-Sadiq (as) he said: When our Qaim returns, Allah will extend the hearing and vision of our Shia, so that there will not be any distance between them, they will hear him and see him, while he remains in his place.

Also, from Imam al-Sadiq (as) he said: Indeed, if matters come to the Master of the Situation [Imam al-Mahdi] (ajtf) Allah will raise all of the lower parts of the Earth, and lower all of the high parts for him, so that this world will be in his palm, everything will so clear to him that it will be similar to one who has a strand of hair in his palm.<sup>131</sup>

During the time of the Imam (ajtf) - and as explained in the narrations - the minds will be perfected, the souls will be enriched, and there will be no poverty or deprivation, and yet, you will see that the people are generous with their wealth.

It is narrated by Abu Saeed al-Khudri that the Messenger of Allah (sawa) said: I give you good tidings in the Mahdi. He will be sent in the midst of divergence and earthquakes, and will fill the earth with justice as it had been filled with injustice. All people of the sky and all people of the earth will be pleased by him. He will split money equally ... and Allah will fill the hearts of the people of Mohammed with wealth, and His justice will be reached. Until he orders a caller to call: Is there anyone with a need for money? No one will stand up, except one man. He says: I do. Then the Mahdi says: Bring the treasurer and tell him the Mahdi orders you to give me money. Then he says: Come, and puts it (money) in his lap. The man regrets and says: I was the greediest of the people of Mohammed, so he returns the money, but it will not be accepted. Then it will be said to him: Nothing of what we give ends. It will be so for seven years or eight years or nine years, then there is no good in life after him.<sup>132</sup>

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<sup>131</sup> Bihar al-Anwar: Vol. 52, Pg. 328, Ch. 27, Narration 46

<sup>132</sup> Bihar al-Anwar: Vol. 51, Pg. 92, Ch. 1 (What is narrated from Allah and His prophet about the Qaim)



In conclusion, we ask Allah Almighty to hasten the reappearance of our master and our companion the Awaited al-Mahdi (ajtf) to fill the earth with justice after it had been filled with tyranny and injustice.

O Allah, be for Your representative, the Hujjah (proof), son of al-Hassan, Your blessings be upon him and his forefathers, in this hour and in every hour, a guardian, a protector, a leader, a helper, a proof, and an eye. Until You make him live on the earth, in obedience (to You), and delight him in it for a long time.

**The Holy City of Qom**

**Mohammed al-Shirazi**

# **2nd Chance Books for Prisoners**

## **Mission**

Our mission is to deliver knowledge to those individuals who are less fortunate in life through the dissemination of various books. We strive to teach and inform those who are looking for a second chance and desire to walk the straight path, but are unable to access the necessary information passed down to us by the beloved family of the Prophet (a.s).

## **About Us**

2nd Chance Books is a 501c3 non-profit organization that was founded in order to assist incarcerated Muslims by providing them with educational materials, a support system, and tools for rehabilitation. The organization is comprised of a team of dedicated, devoted individuals, including the founders of this organization, who came together to provide services for those in need and those seeking guidance. The partnered organizations 2nd Chance Books, SABA Prison Project, al-Kisa Prison Project, and IEC Houston. 2nd Chance is under the guidance of several scholars, Such as Moulana Nabi Raza Abidi, Shaykh Mateen Charbonneau, Shaykh Saed Ali Kulayni, Moulana Qamar Hasani.

## **Facts & Statistics**

The USA has the highest incarceration rate in the entire world. While Americans only represent 5% of the entire world's population, it comprises nearly 25% of the entire world's incarcerated population, with 2.3 million inmates. Most of these prisoners will fall victim to the cycle of the revolving door and become repeat offenders if they do not have the proper resources to educate themselves properly while serving their sentences.

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structure in Islam. The aim is for these books to be used as a tool for self-development and reform.

Some goals of this program are molding leaders, transforming prisoners' bad habits into good ones, achieving social reform, producing better citizens who will actively help their communities, and promoting awareness of the true teachings of Islam by teaching the morals and ethics of the Noble Prophet and his divine household.

### **Our Program**

We send an initial package of books and upon completion of reading the books we ask for a brief written summary about what was learned from at least one of the books, how it was beneficial and if any questions arose. After we receive this, we will send the next book and begin an interactive study course as the person serves the remaining time on their sentence. We have a team of scholars who are working on this project and answer the questions of readers as well.

We are sending a quarterly and eventually monthly magazine entitled Sirat Link. We provide prayer rugs, kufi's, hijab for sisters, tasbih (rosary), turbah (clay prostration tablet) and Islamic calendars to active participants in the program. For prisoners who are reading this we want you to know that we are honored to be at your service. Please write us and let others who are interested in seeking knowledge about Islam to contact us:

**2nd Chance Books**  
**3735 Franklin Rd. SW**  
**Suite 236**  
**Roanoke, VA 24014**

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[www.2ndChanceBooks.org](http://www.2ndChanceBooks.org)





Grand Ayatollah Sayyid Mohammed al-Shirazi is distinguished for his intellectual ability and holistic vision. He has written various specialized studies that are considered to be among the most important references in the relevant fields. He has enriched the world with his staggering contribution of more than 1,000 books, treatise and studies on various branches of learning. His works range from introductory works for the youth to literary and scientific masterpieces. Deeply rooted in the Holy Qur'an and the teachings of the Prophet of Islam, his vision and theories cover such areas as Legislation, Management, Environment, Sociology, Theology, Philosophy, History Human Rights, Law and Islamic beliefs or doctrine. His work on Islamic Jurisprudence (the al-Fiqh series) for example constitutes 150 volumes, which run into more than 70,000 pages. Through his original thoughts and ideas he has championed the causes of issues such as the family, human rights, freedom of expression, political pluralism, non-violence and such like.

Amongst the suspicions that have been propagated by the people of delusion are about the savior of humanity Imam al-Hujjah Ibn al-Hassan (aj). Many people without scientific or investigative background have spread such weak suspicions. In reality, these claims only show the ignorance and narrow-mindedness of its propagators.

Although the plots of such people are dangerous and carefully studied, the divine intervention that takes care of the cause of Imam al-Mahdi (ajtfs) has prevented them from reaching their dangerous goals and purposes.

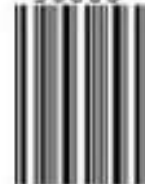
Many virtuous people, headed by scholars, have embarked to establish people's beliefs and respond to these suspicions through various logical methods, including the systematic presentation of the case of Imam al-Mahdi (aj) and informing societies of the reality of his presence and blessings (aj) during the era of occultation.

The late marja', Grand Ayatollah al-Sayed Mohammed al-Hussaini al-Shirazi (ra) is one of those who took this responsibility, hence he wrote several books about the Awaited Imam (ajtfs) and touched on the most sensitive topics in this subject.

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