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ALENTEDHAR



Blessed Edict "Fatwa"

Mahdist Mobilization, Rehabilitation

**Doctrine of Hopeful,
Savior "Imam Mahdi"**

**Its Existential Role
in Human History**

**Good
Mahdist
Citizenship**

**Mahdist Movement
Luxury Plus,
or Necessity
of Approach**

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Why Alentedhar?

Editorial

In the name of Allah, the Beneficent, the Merciful
Praise be to Allah, Lord of the worlds, and peace and blessings be upon Prophet Muhammad and his pure Progeny, especially Allah's Greatest Guardian [waliullah], the Awaited Imam Mahdi (may our souls be sacrificed for him).

This magazine was issued in response to a need, we find dire, for a culture of waiting [Alentedhar], in a field which the importance of this culture and its vital role has become clear in it.

At a time this culture represents a pivotal matter for religious people, in their moral upbringing, and the integration of their ideological personality, however, as soon as you contemplate the subtleties of their field, you find a great discrepancy among these people about what is meant by this culture, and the nature of the social formations that it reflects. Some of them consider the waiting [Alentedhar] just a cultural state, which do not find behind it a serious behavioral and value system. Some of them also consider it as a case calling for self-education, without finding in them a responsibility to transform self-education into a social movement, targeting the wide popular base in its many various forms. While some of them see it represented in tracking the signs of appearance [Zuhur], and their implementations, to quench the curiosity aiming at knowing the unseen and the path of the future. As others find the waiting [Alentedhar] in the emotional attachment to Imam [Imam Mahdi] (may our souls be sacrificed for him), so become busy visiting [to holy places] and praying. While some of them may not be interested in all of the above, and suffice to believe in the Mahdist affair, and other trends. In our perception, all of these cases meet a pattern of duty towards this matter [Alentedhar]. But, it is wrong to perceive that we perform the duty, in a way befits the importance of belonging to the Awaited Imam [Imam Mahdi], (peace be upon him), for whoever belongs must belong to the Imam's project [Imam Mahdi]. The Imam's project (may our souls be sacrificed for him) aims to establish justice and fairness. This means that we develop justice in ourselves in every matter, either at the level of our upbringing, and qualifying ourselves for acceptability

with the Imam [Imam Mahdi], or at the level of our dealings with the social environment. Therefore, we adopt fair behavioral upbringing, as an approach expressing the nature of the Mahdists. This cannot be without the existence of an emotional tie and relationship with the soul of the Imam [Imam Mahdi], (peace be upon him), which produces longing and nostalgia, thus gives an impetus and determination to hearts of those waiting, for devotion and impulsiveness in every matter the Imam [Imam Mahdi] loves and wants, in a way that raise in them self-denial, exerting all precious for his cause, and do everything possible for any matter causing honor and protection for this project. Undoubtedly, all of that are the substantiations, required to revive the matter of the Awaited Imam [Imam Mahdi], and generalize waiting' behaviors in the social reality, which means working to extend this matter to social segments, which do not belong [to Imam Mahdi], or are unaware of taking responsibility for this, just like the rest of the waiting ones. This segment, which does not live in a state of belonging [to Imam Mahdi], and within the state of indifference, is considered one of the most dangerous fields, in which the enemy may operate. If you contemplate the phenomenon of "Batriyya" [a Muslim sect], who will fight the Imam [Imam Mahdi] (may our souls be sacrificed for him), you will find that they were in this field, which the awaiting popular bases did not care about, so deviant currents contained them, and the wills against the Mahdist movement dedicate them, to become a barrier against reviving the matter of the Imam [Mahdi] in our contemporary time. It will be one of the obstacles that seek to thwart the endeavor of the Imam's soul (may our souls be sacrificed for him), and such an environment will, undoubtedly, make someone go out, who will say to the imam [Imam Mahdi] at the end of the time: "Go back, son of Fatima, we do not need you." In addition, there are the personalities of misguidance and deceit. If Mahdist groups are not for the sake of reviving the Imam's matter, then their enemy will not hesitate to extend the ropes of his deception, and his deceitful speech, to deceit with everything related to the project of the Imam [Imam Mahdi], (peace be upon him).



We work to achieve Mahdist awareness to revive the matter of Imam Mahdi (may our souls be sacrificed for him) and defend his faith and his Shiites



You have a clear proof in the frivolous groups, which are moving today to spread atheism, ideological deviation, and social and behavioral perversion with all forms of cultural, intellectual, and behavioral penetration. Not only that, but also they are working to generalize loyalty to the enemies of the awaiting nation, even if they are apparent and declared, such as the Zionists, the Americans, the murderers of Al Saud and their counterparts, not to mention the hostility to every state that represents the waiting field and its project, as is the case in the hostility to the religious authority [Marji], Husayni rituals, all other religious manifestations, and some sources of the Mahdist nation's glory and might.

If the Imam project (peace be upon him) represents a revolution against unfair, injustice, institutions, states and the systems that support it, the Awaited [Imam Mahdi] cannot follow the approach of waiting [Alentedhar], except for him to be on the hostile front, and in the trench facing the project of injustice, and he does not tolerate every matter increasing the chances of dominating the evidences of those people and their extensions, or deepens the will against them. Whoever tolerated with them, to be sure that they will not tolerate with him, as Commander of the eloquence [Amir al-Bayan], Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), said: "Who overlooked was not overlooked".

For example, if a man wants his friend to wait for him, to travel together and fulfill their aspirations. Is it possible that this friend sits and puts his hand on his cheek, imagining the world of aspirations, and thinking about the worlds of comfort and happiness? When the man came, he found his friend without any willingness to travel, neither a prepared bag, nor a prepared travel card, nor a passport. What will the situation be then? This man either leaves his friend and travels, or he cancels his travel, until this lazy person finishes

his laziness, and gets up to perform his tasks, or delays traveling for long dates.

Our story with the waiting [Alentedhar] is like this story. Allah promised us with our Imam [Imam Mahdi], to take us to the worlds of fair and justice, making for that a date that he will not fail to achieve. Therefore, whoever does not take the waiting [Alentedhar] as a way to prepare and qualify, the divine promise will not wait for him, but rather his fate will be either as the Almighty said: {And if you turn away [from Islam and the obedience to Allah], He will exchange you for some other people and they will not be your likes.} [Holy Quran, Mohammad, verse 38], or as the Almighty said: {If you march not forth, He will punish you with a painful torment and will replace you by another people.} [Holy Quran, al Tawbah, verse 39]. May Allah protect us and you from the evil of that.

We hope that the project of "Alentedhar" Magazine will be a step on the way to achieve a sound Mahdist awareness, which works to revive the matter of the Imam [Imam Mahdi] (may our souls be sacrificed for him), defends his faith and his Shiites, guided by the guidance of our distinguished scholars and our great religious authorities [Mraji], and our best wish is that this project will be a source for the care and acceptance of Allah's Greatest Guardian [waliullah], peace and blessings be upon him and his pure Fathers and good Grandfathers.



Blessed Edict [Fatwa] Mahdist Mobilization, Rehabilitation



Sheikh Jalal al-Din Alsagheer

I used to not be captivated by the direct scene of the events and phenomena that happened with me, because I think it has always prevented human consciousness from realizing the full and true scene of the nature of what is happening on ground, and because it may prevent you to see the truth. The danger lies in such matters if your enemy planned this Pradigama pattern, or ways that make you look at a specific direction, who does not want to be generalized to others, for one reason or another, and different circumstances prevented you from overcome it, or forced you to resort to it. Then, you may go into deep abysses without finding any way to escape from its evils, because others are very influential on you. In complex arenas, whoever does not choose a plan for himself, will find himself tracked the plans of others unconsciously, and usually, people's vulnerability and deceit lie in the main reason at this very point.

This case can be in both good and harmful phenomena, and for this, in this article, I will try to address the issue of the blessed edict [fatwa] of sufficiency jihad, launched by the supreme religious authority, (may his life be long), and the nature of its interactions, in a way overcomes its visible image to explore its deeper dimensions. It is clear that this blessed edict [fatwa] is a circumstantial, dealing with an anomalous reality, which resulted from the

dirty plot that carried out by the coalition of poisoned sectarian hatred, represented by ISIS [Daesh] criminals and their allies, and those who founded them, such as the powers of American arrogance, and their followers from the Arabs of the region, bad neighbors and the fifth column. Therefore, hypothetically, the end of this anomalous reality can end this fatwa, but there are dimensions to it. There is no doubt that it goes beyond the circumstance that produced the blessed edict [fatwa], and it cannot stop at it. Those dimensions are like the genie, which was unleashed, and it can no longer be imprisoned and conquered.

The blessed edict [fatwa], when planned by the supreme authority, soon produced a multi-aspects reality. On one hand, you notice the amazing state of obedience that men showed immediately, where the reception centers were filled with crowds in the first hours of its launch. This is unprecedented in the history of Iraq. On the other side, this spontaneously response quickly faced an urgent need for an organizational structure, which is first consistent with its reality as a popular force, and second it wages a multi-party battle with highly capacity, and third this battle is with capabilities that are not present for its purposes, where there are no trained or equipped men, the required weapons are not present, its leaders are not ready, and its enemy is no slow, and the political reality in its environment is inconsistent and unified, neither in its local nor regional dimension, in addition to the international reality, which we can say is mostly consistent with the enemy more than with others. I think an image like this was not present in the minds of the vast

majority of those concerned with obedience and response to the blessed edict [fatwa]. With this difficult circumstance, which clarifies the first hours of the launch, the result after three years was resounding, and its effects still extend to this day, and will remain for a long time. Despite the fact that the Americans had repeatedly stated, or perhaps it would be more correct to say "planned", that getting rid of ISIS, against which the blessed edict [fatwa] was raised, will take thirty years.

How did the fatwa agenda overcome all these obstacles?

How did it backfire the plan?

If I put the factors, I referred to above, before any prudent field analyst, and asked his opinion on the possibility of the movement of the men [who responded the fatwa], and the desired results, the negative assessment of that will judge his assessment! However, the results were completely opposite to such assessments. These factors, albeit very difficult, but it is

when the matter relates to death, wounds, and captivity. Usually, the powers of tyranny and arrogance are keen to find mechanisms, whose results return on them, and in the most dangerous possibilities, the results are subject to control and influence by them in one way or another. The dilemma here is that the edict [fatwa] and the response systems are outside the areas of influence and control. The truth is that the expression "anarchy" here, which is widely discussed, means the movement that falls under the edict [fatwa] system, where there were tens, even hundreds, types of illegal weapons [out the control of the state], but the powers of arrogance did not show any concern towards them, because the gangs, whatever their matter, are the type that can be controlled, but the edict [fatwa] system, and the believers' response to it, how can the powers of arrogance subject them to its control and influence?

The existence of the state and its prestige is imposed on the public order, this is true, but



recognized that all these difficulties and obstacles were breached and overcome, and with all its elements, it resulted in a resounding victory, that have not occurred in all of Iraq's history. At the same time, it caused strategic concern among all parties, that harbor strategic hostility to the awaiting bases, that leading the effects of the fatwa, and they still feel great concern until this day. Under various pretexts, if America, the Zionist entity, their allies in the region, and their servants inside Iraq raised the clamor against it today, that because, in my opinion, they still see that the most important part of the scene is still very active, and it is the source of their fear and anxiety, even though they try to turn a blind eyes to it.

Perhaps, the first thing that confuses the hostile plan is that a man, outside the standards of the state, commands an order, and all those crowds respond to him. And the response means a lot,

does not mean much to these arrogant powers, where they had previously tampered with this order in many ways, without being affected. But the nature of the state is a nature that is subject in advance to the systems of control and influence by the arrogant powers, so they do not worry much about the actions of the states, unless those states use systems that do not accept to subject. This is exactly the matter that we notice in the Islamic Republic. The edict [fatwa] system, and its response, takes place in an environment that is very far from the systems that accept to subject. The historical experience of this system has proven that it has maintained its independence, enduring a lot of social and historical intransigence, and in fact, any attempt to insert it into controllable systems failed miserably. The good thing is that the sources of that failure did not depend on the jurist [faqih] alone, but it is also possible

that who ask to jurisprudence [mutafakkih] to enter as a rejecting element that does not accept any type of subordination to the fatwa system, so that he rejects the jurist [faqih], if he deviates from this approach of independence, and this is one of the privileges of Prophet Muhammad' family [Ahl al-Bayt], peace be upon them, and the school of jurisprudence that they recommended and accepted, at a time when we found that other schools had tolerated this matter. The result was those schools transformed into organizations controlled by the rulers, and what happened to al-Azhar in Egypt, and Dar al-Ifta [religious institution] in Iraq, the sheikhdom of Islam [administrative institution] in Istanbul, and al-Zaytouna mosque in Tunisia, clarified the truth.

Therefore, the blessed edict [fatwa], and its response' effects, represented a serious strategic concern for each front of aggression and its allies. The fatwa system, if there is a responsive environment to it, will soon release a package of elements that will multiply the anxiety of the hostile powers and disturb them. The obedient masses, who bear the burdens of responsibility with self-compliance, and with self-denial, reach them to the extent that they do not fear death, but rather adore it at times, and do not yield to obstacles and frustrations. Rather, we note here the masses' detachment from their environment of need, luxury, and comfort in the interest of fulfilling the objectives of the mission, to which the fatwa is attached, because the fatwa, with its moral aspect, gives the objectives an aura of sanctity, which makes it a high motivator for jealousy, that does not stop at the limits of the self, and all of this is framed by an administrative system that is being implemented exciting smoothly, by way of obedience to the field commander, and not letting him down. What completed this was removing the borders set by Sykes-Picot to serve the plans of foreign domination, and the result was the advancing of the greatest martyr, Karaman' young man, and his friends, and the righteous people of Lebanon, with their involvement in all the details of the battle,

which added aspects to the edict [fatwa], which the enemy, who planned the ISIS plot, did not think about or expected them.

If all these factors were brought together, it would have produced an environment in which the hostile powers would lose most of their winning cards. So, neither their weapons, nor their money, nor all the means of intimidation and enticement that they usually use to influence the hostile side would be useful, because what those powers used to intimidate the other side is no longer frightening, and what they used to encourage others about is no longer desirable. As a reminder, I refer to what happened in the mid-eighties of the last century, when the immortal martyr, Hajj Imad Mughniyeh, managed to destroy the American headquarters in Beirut, after the American occupation of Beirut, which led to the escape the American forces. A noisy session was held in the US Congress, and Secretary of State Alexander Hague, and Secretary of Defense Casper

Weinberger were summoned, and they were told that the United States had put its most powerful weapons and money at their disposal, but with all this, they did not accomplish their tasks. I remember very well, one of them said: "You provided us with all this, in

order to kill the enemy, so what would we do if the enemy proved that he was not afraid of the weapons of death? Rather, the enemy's weapon that he used against us was that he would rather die. Death for him is martyrdom!"

The Talbiyah system has dropped all the obstacles that tried to obstruct the fatwa, and surprisingly, it hastened, and in record time, to create all the administrative systems required to fight the battle of the fatwa.

The fatwa's response system has overcome all the obstacles, which tried to obstruct the fatwa, and surprisingly, it hastened, and in record time, to create all the administrative systems required to implement the fatwa. As soon as a few months passed, We found that all the tasks related to training, personnel management, logistical support, combat management, and all the necessities of the





professional battle were provided from the response system itself, and not from outside it, knowing that each of these elements, with its many details, armies need years of hard work to achieve, as these years put the military institution at the mercy of the hostile powers and their influence. However, with the response system, time was not only shortened, but the servants of hostile powers, and counterinfluence, were eliminated in an amazing way, because they simply did not subject to the deception of hostile paradigms, and the frameworks prepared by the arrogant to control peoples and states, but rather imposed for itself a field that the enemy is not good at working with, and cannot penetrate or influence.

If we take all of this after the school of waiting [Alentedhar], and what its moral and ideological system produces, we will find the responsive, sacrificial, obedient and masterful nation to carry the burdens of responsibility. This nation was the result of the fatwa system; it produced amazing ability, and qualification with multiple directions and purposes, within a very short period.

All this was the case with the religious authority [Marjia] system, so how will it be with the Imamate [Imamah] system?



In fact, this is the alarming harbinger that has disturbed the enemy in all its forms, therefore you see them feverish in their war against the religious authority [Marjia], its audience, its mobilization, and their sources of supply and power, such as Husseini rituals and religious values. It is a war that they are trying to hide under various titles, such as the title of uncontrolled weapons, state and non-state forces, and other facades that the hostile media, or the defiant politician media, and all the other intruders try to pass them on. All words of thanks and gratitude to the supreme religious authority, and the authorities who supported him, as well as to the men of fatwa [who responded to it] and the makers of its institution in the fight and victory, especially the leaders of victory, the rest of the righteous martyrs, the innocent wounded and the heroes of the berms, while support convoys remain limited and simple.

The effort made in all this epic was a Mahdist effort, which embodied the approach of waiting [Alentedhar] in its best form, and proved the existence of the popular bases, that qualified to embrace the Mahdist project in its endeavor to establish fairness and justice all over the world, after the arrogance filled it with all forms of injustice and unfairness.



Doctrine of Hopeful, Savior [Imam Mahdi] its Existential Role in Human History

Mohsen Ali al-Jabri

Undoubtedly, seeking the ideal figure, and yearning for its embodiment on the ground to generalize justice in relations between people, in distributing wealth, and securing needs in a smooth manner, without injustice or unfairness, are a human nature. Humanity, in its long history, has expressed this in many ways, through its various intellectual systems, whether these systems are heavenly, or atheistic, but they all agree on that. When Plato presented his conception of the virtuous republic, or when Marx presented his conception of the era of communism, they referred to the nature of this yearning to achieve this, not to mention all the religions that talked about a day when these things would be realized. Even this was mentioned explicitly in the Holy Qur'an, Allah Almighty said in His Holy Book: { And we have already written in the book [Psalms] after the mention that the land is inherited by My righteous servants.} [Holy Qur'an, al- Anbya, verse 105]. When the matter is a human nature,

then we can sense a diversity in expression of it, we also see different circumstances that remind us about it and take it out of the invisibility in the secrets of the soul to the present memory, which seeks to obtain and expresses longing for. That is why we touch the two directions together, that

The doctrine of the hopeful and savior [Imam Mahdi] is one of the manifestations of the innate tendency towards perfection, and religion came to organize it and lead it towards historical achieving

is, what I expressed as a demand for perfection, which indicates that the soul is who seeks that, and means that tendency is subjective, or the external reality, and what forces to that, such as an injustice state that people want to get rid of. In my opinion, the origin of this is the self-discipline towards perfection, because when injustice occurs, and people ask to get rid of it, this happened because there is a human nature inside, which pushes towards perfection. This is one of the advantages of the human self over the rest of the living beings. Injustice occurs in the animal world, but it is clear that we do not see that the animal seeks perfection in the distribution of natural wealth, or in the relations between the carnivores and the herbivore. Without this tendency, we did not find the oppressed human complaining about the injustice that befell him, but rather, at best, he will just escape from it, and if he is unable, he will surrender to it. The religious proposition of the issue of the savior [Imam Mahdi], was distinguished from other propositions, in that it created systems to manage the work of this nature, and did not leave it captive by circumstances, and human estimates of the nature of perfection that he wants. These estimates will differ from one person to another, and from time to time. A person may see his perfection in obtaining money, while the other sees that he has money as well. Without a system that controls the distribution of this right [having money], we will find that the tendency to perfection itself can be a negation of it, through the

collision of these two persons, in the form of a struggle between the two rights, which leads to wars and transgression of the rights of others. Hence, legislations have been passed, in order to regulate the relationship between the holders of rights. People, who got out of the bondage of religion, transformed these legislations, which successively descended on human beings, into systems, that became known as law, but originally, they belong to those heavenly legislations.

Religious thought was not satisfied with simply putting forward legislations, because legislation, or law, can be put by people apart from its correctness, and this is why sending prophets was with the existence of these legislations, with their title "the social model for the task of ascending to self and social perfection".

For this reason, religions were not satisfied with presenting their ideas about perfection, but rather supported it with the social existence of the perfect people from the people themselves, so it did not talk about the perfect ones from the angels, but rather, it talked about the actual perfect ones from the human beings, and from the environment in which they live, to show for the society that the idea of perfection is not an ideal or a utopian idea, that is seen only in perceptions and dreams, but rather, it is a social existence, embodied in the form of a social phenomenon, that called the phenomenon of prophets, and that perfection has its applied project on earth. Naturally, these religious legislations would not have differed in defining perfection, as they emphasized what we call in the social philosophy "the stability of standards and values". Right, beauty, goodness, justice, injustice, honesty, and so on have their fixed definition, even if the social conditions that impede human life differ. However, the human systems, which have departed from religion, have differed extensively in this definition, so the right is called by one party as a right, but the other party does not describe it as a right, rather, may describe it in a manner

completely contradictory to this description. Hence, the term "transformed values" arose, and because of this instability, nations entered into wars, although they all talk about seeking perfection, but when they differed in definition, they entered into a process opposite to perfection, which is what Islam calls "pre-Islamic values". What we see today, in terms of conflicts, wars and crises, expresses this philosophical problem.

The thought of prophet Mohammad Family [Ahl al-Bayt], (peace be upon them), was distinguished from others, in that it was not satisfied with presenting the criteria for perfection, because mere intellectual proposition, and calling for it, does not mean that what is required will be embodied in social reality. Likewise, the general public may not rise to the knowledge of this proposition or may not be aware of its requirements. It was not satisfied with the social embodiment of perfection that went through history in a certain way, just as the Islamic schools opposed to prophet Mohammad Family [Ahl al-Bayt], (peace be upon them), were satisfied with the Prophet Mohammad, (peace be upon him and his family), and described his era as the ideal era, rather, it considered it the best era to launch in the life of humans, so it contradicted with this saying the idea of the savior [Imam Mahdi], and even thwarted the idea, because the savior [Imam Mahdi] came in the form of the Messenger, peace be upon him and his family, and he presented his project for perfection (mercy to the worlds). But as soon as he presented his project, he left the world, and soon the world returned to its nature, searching for a savior [Imam Mahdi] again, due to the great injustice that befell it. Rather, this blessed school insisted on the continuity of the existence of the social framework of perfection, which it called the role of the Imamate, and said that the earth cannot be devoid of an argument. What is meant within the field of our research here is this historical embodiment of perfection, so that this embodiment is the argument against people in the process of implementing the



project of perfection in the subjective and social reality.

Hence, the Holy Qur'an introduced the concept of the purified ones from whom God removed the impurity, and it is the objective and social synonym for the perfect people.

The Holy Qur'an, and the greatest Messenger, have expressed in various descriptions that there is no option to seek perfection, except through those purified people. That is clear to us from the prophet statement [hadith], peace be upon him and his family, about the legislative regulator of perfection, and its social existence, when he spoke of the Holy Qur'an as "the Regulator", and about his purified progeny as "the social embodiment of the perfection project": (Once you hold onto them, you will never go astray after me.) Statement [hadith] about banishing permanent misguidance is the same as Statement [hadith] about complete perfection, so beware!

That is why the concept of the Imamate appeared as a realistic expression of this project, and it is the concept that the Qur'an put forth as the negation of oppression and the opposite of it. The Almighty said: { when the Lord of Ibrahim (Abraham) [i.e., Allah] tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)." [Ibrahim (Abraham)] said, "And of my offspring (to make leaders)." (Allah) said, "My Covenant (Prophethood) includes not Zalimun (polytheists and wrong-doers)} [the Holy Qur'an, al-Baqara, verse 124]. So the words that Abraham completed, peace be upon him, are his journey towards self-perfection, and when he finished this journey, and completed its requirements and needs, he rose to the position of the Imamate [Imamah], which the verse depicted in contradiction to oppression, and for this he said that the darkness is not suitable for this position, and that it is specific to the perfect people.

In parallel, it was stated in the Qur'an that the land, in which Allah deposited everything for

a perfect life, and subjected everything in it to achieve this, must be managed to achieve the desired perfection of those who live in it. The Almighty said: { Indeed, I will make upon the earth a successive authority.} [the Holy Qur'an, al-Baqara, verse 30]. The divinely perfect can only appoint someone worthy of his perfection, and the angels objected to this authority because it needs perfect people to achieve this perfection and embody it, so the angels said, describing the situation: {Will You place upon it one who causes corruption therein and sheds blood } [the Holy Qur'an, al-Baqara, verse 30]. They mean that Who does that, cannot achieve the opposite, because what's bred in the bone will come out in the flesh, and they presented themselves as an alternative to achieve this perfection, and described themselves with the attributes of perfection by saying: {We declare Your praise and sanctify You?} [the Holy Qur'an, al-Baqara, verse 30].

But the angels were dumbfounded, when Allah told them that they do not know who was prepared for this task, and the Holy Qur'an did not deny what they said about the conflicting nature of people, and the corruption of the beauty of what is in this earth, but the Qur'an denied they know the nature of what was saved

for this task, through this answer, Almighty said: {Indeed, I know that which you do not know} [the Holy Qur'an, al-Baqara, verse 30]. The angels did not know about the purified praising lights around the Throne, so when Adam informed them of the nature of these lights, saying: {And He taught Adam the names - all of them. Then He showed them to the angels} [the Holy Qur'an, al-Baqara, verse 31]. The angels acquiesced strongly with the apology, saying: { Exalted are You; we have no knowledge except what You have taught us.} [the Holy Qur'an, al-Baqara, verse 32]. They apologized and acquiesced, because they saw a scene other than the one they had seen before, represented by the struggles that preceded the era of the prophecy.

Undoubtedly, the divine project, represented by the divine succession [caliphate] on this



earth cannot be lost for a single moment, otherwise, the divine making, which was referred to by His saying: { Indeed, I will make upon the earth a successive authority. } [the Holy Qur'an, al-Baqara, verse 30] is negated. Accordingly, the project of the twelve purified imams was an image of complete perfection, that existed with people, and presented His [Allah] perfection to them, so that they would follow in the footsteps of that perfection. Allah endeared that to the believers, so He obligated them to follow those, through his saying, that the prophet Mohammad said, (peace be upon him and his family): {Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." } [the Holy Qur'an, al-Shura, verse 23], which cannot be valid in our discussion here, except for the perfect of his relatives, peace be upon him and his family.

Then absurd interpretations appear, which deviate from this concept, and generalize the understanding of required goodness, instead of specialize it, so they took the verse out of the field of social application, and even it when the task was confined to a specific historical time, which is the time of prophet Mohammad, (peace be upon him and his family), The people did not fulfill their responsibilities, which they pledged to the Noble Messenger [Mohammad], (peace be upon him and his family), to abide by and pledged allegiance to, then they hindered the implement of the project of perfection, Therefore, the practical result was that we find that the Mohammad rescue project passed like a spectrum. Then, al-Saqif [where some figures met after prophet death] and its outputs came, the Umayyad era came, and after it the Abbasid era, down to the present day, and the bitterness of the human experience is told, from one injustice to another, and from one unfairness to another, and there is only more of this injustice and unfairness in the perceived human future. Hence, the project of the Imamate was valid at all times, to achieve what was entrusted, as a result, to the Awaited Imam [Imam Mahdi], (peace be upon him), to fill the earth with

fairness and justice, which is the expression of this project of perfection. In every one of the imams [the twelve Imams], (peace be upon them), there is a project to rise, in order to implement the perfection. So, the statement [hadith] of Imam al-Baqir, (peace be upon him), was narrated by Abu Hamza al-Thamali, his name is Thabit Ibn Dinar, he said: « I said to Abi Jaafar, (peace be upon him) that Ali, (peace be upon him), used to say: “There is a curse until the seventy”, and he said: “After the curse, there is prosperity”, and the seventy years have passed, and we have not seen prosperity! Abu Jaafar, (peace be upon him), said: O Thabit, Allah Almighty set this matter at seventy, and when Al-Hussein, (peace be upon him), was killed, Allah's wrath intensified against the people of the earth, so He delayed it to forty and a hundred years, so we spoke to you, but you broadcast the speak [hadith], and you revealed the cover of the secret, so Allah delayed it, and after that He did not set time

for us.» {Allah eliminates what He wills or confirms, and with Him is the Mother of the Book. } [the Holy Qur'an, al-Raad, verse 39]. [Al- Ghayba book, Sheikh al-Tusi: 428 417], Likewise what Abu Basir narrated on the authority of Imam al-Sadiq [Imam Jaafar], he said: «I said to him: Does this matter have a long time to rest our bodies and end to it? He said: Yes, but you broadcast, so Allah increased it.» [Al-Ghayba book, Sheikh al-Nu'mani: 16299, part 1]. In the two previous statements [hadith], and a number of other statements, the Imam [Imam Jaafar], (peace be upon him), confirms that the project of revival in order to defeat injustice and unfairness exists in every era, but when people fail to fulfill their responsibilities, the process of delay occurs, and in his citation of the noble verse, there is a very important warning, which the delay that occurred can change in advance or in delay, because the matter is related to the presence of the supporter who is aware of the requirements of the project of justice and fairness, under whose title the second part of the project of saving the world was put forward, which is represented by the



project of Imam Mahdi, (peace be upon him). And because of waiting for people to realize their responsibilities, and rise to bear their burdens, the life of the Awaited Imam [Imam Mahdi], (peace be upon him), was long, and the period, during which his honorable life was long, was called the period of waiting [Alentehdar]. So, there is no meaning for this waiting [Alentehdar], except by raising people's awareness to the level of responsibility, to contain the project that saves them. This is made waiting [Alentehdar] the best deeds, just as there is no meaning for the long life of the Imam [Imam Mahdi], (peace be upon him), except this meaning, and with the two matters, there is no meaning of occultation other than this meaning, for the savior [Imam Mahdi] is present among us, and whoever does not rise to the level of the rescue mission cannot succeed in it.

All of the above explains to us, why was the role of the Awaited Imam [Imam Mahdi], (may Allah hasten his reappearance [Zuhur]), not identical with the role of Imam Hussein, peace be upon him? It is clear that Imam Al-Hussein, (peace be upon him), embarked on a decisive confrontation with injustice, with his certainty that he would be martyred, while we see the Awaited Imam [Imam Mahdi], (may Allah hasten his reappearance [Zuhur]),

who preferred to stay away from the clash with another pattern of injustice, and all of this at a time when his grandfather [prophet Mohammad] had insisted on the declared presence of the justice project. The Awaited Imam [Imam Mahdi], (may my soul be sacrificed for him), was chosen to be absent from public, and to bring down the justice project into a hidden field. There is no doubt, the imams differ in their roles, but their goal is the same. The reason for the difference is the level of people's ability to bear the burdens of the rescue project that Imam Hussein, (peace be upon him), put forward by saying: "I only went out to seek reform in the nation of my grandfather Mohammad, and put forward the project of the Awaited Imam [Imam Mahdi], (may Allah hasten his reappearance [Zuhur]), to achieve justice and fairness in the world." Accordingly, the savior [Imam Mahdi], whether he is a result of seeking perfection, or the weak' desire to

get rid the oppression of the strong, represents, in the end, the same interface, but one of them demanded it, because it represents a nature within the self, and the other demanded it, because the social reality calls for it, and between this and that, the doctrine of the savior [Imam Mahdi] remained the most present in human history.



Imam al-Sadiq, peace be upon him, said: Prepare for the appearance [Zuhur] of al- Qa'im [Imam Mahdi], even if it is an arrow, so if Allah, Almighty, knows his intention, I hope He will delay his life until he realizes him [Imam Mahdi], so he will be one of his helpers and supporters.

[Al-GHayba, al Nu'mani 335, ch21, part10]



How We Distinguish Sincere Claims from False Claims?



In the name of Allah, the Beneficent, the Merciful,

His Eminence, the greatest authority, the Grand Ayatollah, Sayyid Ali al-Hussaini al-Sistani (may his life be long), blessings and peace upon you.

Recently, the allegations of being mediator to Imam Mahdi (peace be upon him) appeared, and some even claim that he is the Awaited Imam [Imam Mahdi] himself, and they did not receive a strong deterrent and a clear statement from the sources of edicts [fatwas] and knowledge. They exploited the lack of correct standards among the general public, as a result of ignorance, willful forcing ignorance by part of the oppressors, poverty, and the lawlessness of the security situation, which Muslim nation in general and in Iraq in particular is afflicted.

The invalidity and scandal of those, who claimed that during the time of the great occultation [al Gaiba], after the fourth ambassador, Abi al-Hasan Ali bin Muhammad al-Samri (may God be pleased with him), became evident, and some remained, where their falsehood was not clear to people.

There have been many questions to our center about this subject. And since the religious authority is the stronghold of the sect and its followers, it was therefore necessary for us to turn to your Eminence, the representatives of the whole faithful people, who are loyal to the prophet family [Ahl al-Bayt] (peace be upon them), hoping from your Eminence to clarify the opinion in deterring these claims, and to clarify the criteria in which it is valid

to claim such claims, so that it becomes clear to the believer how to distinguish, when does he believe, and when does he lie these claims. May God prolong your life to protect people, and do not deprive us of your blessed statements.

The center for specialized studies at Imam Mahdi (peace be upon him).

In the name of Allah, the Beneficent, the Merciful,

The Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him), speaking to Kamil bin Ziyad, (may Allah be pleased with him), said: "People are of three types: believer scholar, normal learner, the dumb and the stupid, who follow every caller for falsehood, who affect with everything, they did not learn, and they did not resort to a strong part."

One of the most important duties of the believers, in the era of the occultation of the Imam (may Allah hasten his reappearance [Zuhur]) is to deal with certainty and extreme caution regarding him, (peace be upon him), and his appearance [Zuhur] and link ways to him. This is one of the most difficult points of affliction and temptation during the era of occultation.

How many deceivers dressed up in the clothes people of knowledge and religion, and attributed themselves to him [Imam Mahdi], (peace be upon him), exploiting the goodness of people, and their good faith in the people of knowledge, and the intensity of their attachment to the people of prophet family

[Al al Bait], (peace be upon them), and their waiting for their command.

So, he won over a group of people, and linked him to some false goals, then his falsehood was exposed, then he and many, whose followed him, perished. How many people went on, relying on such false claims, and misguided banners, without proof and caution, thinking they were normal learners, but in fact, they were rabble and dumb ones, stumbled after uprightness, and deviated from the right after guidance, until they took a delusional path towards him [Imam Mahdi] (peace be upon him). Rather, they may have been lured to believe by the Imamate of other claimants, so they were included in the honorable statement [hadith]: "If a man dies while he does not know the Imam of his time, he will die a death of Jahiliyya".

Many of these movements, from the minor occultation [Al Gaiba al Sufra] to this era, have been agreed upon, to the extent that there may have been in one time a number of those who claimed the Imamate and the mediation. If a man looked at that, he would find a lesson and insight, and he would be amazed at the audacity of those against Allah, Glory be to Him, and His saints, (peace be upon them), with false claims, and a link to something from the wreckage of this world. Also, the man will surprise at how quickly people believe them and follow them with what they were commanded to do, in terms of standing up to suspicions, and avoiding getting carried away in matters of religion, as the speed of getting carried away is a stumbling block that cannot be said.

Indeed, when the Imam [Imam Mahdi], (peace be upon him), appears, his appearance [Zuhur] will be associated with the clear argument, and the apparent evidence, surrounded by His [Allah] providence, Glory be to Him, supported by His [Allah] victory, so that his argument can be clear for every believer, then, the seeker of the truth does not go astray from the right path. Whoever hastens to do so, will not lead astray except

himself, as for Allah, Almighty, does not hasten due to the haste of His servants. Also, the reference (authority) in matters of religion, at the time of his occultation [Imam Mahdi], (peace be upon him), is the righteous scholars, so whoever tests them about knowledge and action, and knows their distance from desire and misguidance, as this sect has done since the era of the minor occultation [Al Gayba al Sufra] until today.

Undoubtedly, the way to obedience to Imam [Mahdi], (peace be upon him), closeness to him, and gaining his approval is to abide by the provisions of the sacred Sharia [religious law], to marked by virtues, to stay away from vices, and to follow the usual approach of religious scholars, masters of the sect and other people of insight, which they have been following since the imams, (Peace be upon them). And whoever follows an abnormal or innovated approach, has plunged into suspicion, fallen into sedition, and strayed from the purpose.

The narrations mentioned about the details of signs of appearance [Zuhur] are like other narrations reported from them [Imams] (peace be upon them), and to base on them, it is necessary to refer to the people of experience and specialization, in order to scrutinize them, and separate the weak from the important, the clear from the similar, and prefer between their contradictions. It is not correct to base on intuition and conjecture, to define their contents, and diagnosis its sources, because conjecture does not enrich anything without the truth.

Two groups erred in the matter of these narrations: a group that began to apply them, and hastened to adopt them, by good intentions, without observing the approach, which must be nurtured in similar narrations, so they stumbled, and paved the way, without wanting, for those who have bad purposes, and Whoever looks at what happened from that, will find that some of them have been applied more than once in different times, and the error has appeared every time, and then it is re-applied again.



Another group is people of whims. Whenever one of them wants to create whim, and raise banner of misguidance, to attract a group of simple and naive people, he chooses a number of similarities and weaknesses of these narrations, and undertakes to apply on himself and his movement, in order to make people wish false hopes, overwhelm them with false claims, and throw suspicion into their hearts. Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), said: "So beware of suspicion and its inclusion its obscuring, as long as sedition covers its veils, and darkens the eyes". And he [Ali b. Abi Taleb], (peace be upon him), said: "Seditions, when they come, they resemble [between right and wrong], and when they run away, they warn. they be denied, when they come, and be known, when go." We ask Allah, Almighty, to protect all believers from the evil of bad seditions, and vain whims, and guide them to wait for the reappearance [Zuhur] of Imam Mahdi (peace be upon him) in a good way. It was mentioned in the honorable statement [hadith]: "Whoever dies awaiting for our command, is like the one who was with our al-Qaim [Imam Mahdi] (peace be upon him).

Blessings and peace upon you.

**Al-Sistani's office
(may his life be long)
Najaf, Department of answers
to religious questions**



Imam Mahdi Absent Because We Deprived Seeing Him

The Grand Ayatollah, Sheikh Al Wahid Khorasani, (may his life be long)

Everyone should recite the invocation of the honorable Faraj [relief of grief]: (Oh Allah, be for your guardian (Wali) the argument, bin Al-Hassan, peace be upon him..), on the night of the middle of Sha'ban, for this year, exactly at eleven o'clock at night, and throughout the year, do not let this matter, do it always, and you must recite al-Qur'an every day as much as you can, and dedicate its reward to the guardian (Wali) of the era, (may our souls be sacrificed for him), and if you adhere to that throughout the year, you will have gifted the best and most valuable thing, which are the words of Allah, Almighty, to him [Imam Mahdi], (peace be upon him), then, you do not know what He [Allah] will do to you when they [angels] present to Him [Allah] your acts, on the night of the twenty-third of Ramadan, you will be rewarded with the best reward. What a pity for our past lives, which we did not invest as we should. As for you, the young people, you must work diligently in the fullness of your youth, so do not stop reciting al-Qur'an, and persevere in it every day, and dedicate it to Imam [Imam Mahdi] of your time (peace be upon him). If you put a rose next to a bouquet of roses, you may not see the effect of that at first, but if you left it next to the bouquet for a month, you would find a fragrant and sweet perfume, that gained from flowers. So, if



you recite al-Qur'an for an entire year, and dedicate it to him [Imam Mahdi] (may Allah hasten his appearance [Zuhur]), then your gift will have a magical effect if its fruits are returned to you.

You have nothing to do with this magical effect, because it acquired it from someone [Imam Mahdi], to whom work was added, and gifted. He is Solomon of the era and time, who returns the gift in doubles, with his goodness and generosity. This is the statue and position, and this is the way to connect with the guardian [wali] of the age (may Allah hasten his appearance [Zuhur]).

You think that he [Imam Mahdi], (peace be upon him), is absent from the see and the sight, but you do not know that our eyes that are deprived of seeing him, and that his lights shine on all hearts and souls. He [Imam Mahdi] is the one who said: "We are not forgetful of your mention, nor neglectful of your consideration". You are all under his watch and supervision. Do not become strangers far from Him [Allah]. Preserve the prayers at the beginning of their times. Preserve your relationship with Allah, the Blessed and Exalted, and strengthen your link with Him [Allah]. Recite al-Qur'an every day, and dedicate it to him (may Allah hasten his appearance [Zuhur]), because by doing that, you are only holding on to the Rope of Allah all together, by holding on to the firm tie, the Book of Allah [al Qur'an] and the guiding progeny. With these two actions, you are connected to the principle of the world of formation and existence, as well as you are connected to His argument over his creation, and this guarantees you the happiness of both worlds.



Every Claimant of Mediation, Guardianship liar, Slanderer against Allah, His Saints

Grand Ayatollah, Sayyid Muhammad Saeed al-Hakim (may his life be long)

In the name of Allah, the Beneficent, the Merciful. Praise be to Him

Every claim, that is not based on evidence is not accepted by its claimant, even if the allegation is not important, so how about such serious claims that are a cause of misguidance and division?

To clarify the matter, we mention the following:

The first: The claimant of seeing the Imam al-Hujjah [Imam Mahdi] (may Allah hasten his reappearance [Zuhur]), and taking information about him [Imam Mahdi], in order to tell them to the people, dares on Allah, His Messenger, and his guardians, and repelling what he [Imam Mahdi] announced, (peace be upon him), in his statement, that our companions narrated in their books, and relied on it, and submitted to it, which is what the Awaited Imam [Imam Mahdi] wrote to the fourth mediator, Ali bin Mohammad al-Samri, (peace be upon him), which is:

"In the name of Allah, the Beneficent, the Merciful, O Ali bin Mohammad al-Samri, may Allah dignify your reward, as you are dead between now and six days, so prepare yourself, and do not bequeath to anyone, then he takes your place after your death, as the complete occultation has occurred, and there is no reappearance except after the permission that Allah, Almighty, mention it, and that is after a long period, after hearts become tough, and the earth will be filled with oppression. There will come to my Shiites those who claim to



see [Imam Mahdi]. Whoever claims to have seen [Imam Mahdi] before the emergence of al-Sufyani and the heavenly cry, then he is a liar and slanderer. There is no might and no power except by Allah."

Among the evidence of the veracity of this statement is the false allegations, which have occurred, since the occultation and to this day. That's from the unseen news that days proved its correctness. And after all this, every claimant of the mediation, or guardianship, is a liar and a slanderer against Allah and His saints.

The second: The claim of the Imamate is no less important and dangerous for religion than the call of prophecy, as it imposes on others submission and obedience, and it cannot be true except with clear evidence, which does not accept doubt and denial, (who perish should perish through a clear proof, and who was to survive might survive through a clear proof). The saints of Mohammad's family, and their Shiites have submitted to the imams [the twelve Imams], (peace be upon them), depending on the definitive text, or the miracle and the divine dignity, and perhaps they met on many occasions. This must happen in the case of the Awaited Imam [Imam Mahdi] (may Allah hasten his reappearance [Zuhur]) at his appearance, as this will be accompanied by definitive information, miracles, and clear dignities that do not accept interpretation or denial. Everyone who hears

such unseen allegations, should be careful and ascertained, and not be indulgent or tolerant, because that leads to calamity and great punishment.

Our advice to researchers in the signs of appearance [Zuhur], is to stay away from conjectures, possibilities, and speculation, because this leads to creating a psychological atmosphere that promotes false allegations, and perhaps they bear part of the responsibility from where they do not know. All believers must be certain of the victory of Allah, Almighty, and His support for this faithful group of followers of Mohammad's family, (peace be upon them), as long as they adhere to their approach and follow their guidance in relying on who in whom met the well-known conditions of appointment, especially the knowledge and piety, because this approach is the authentic approach, which was established by Mohammad's family [Al al-Bait] (peace be upon them), generation after generation.

One of the clearest manifestations of it is the honorable statement, narrated on the authority of the Awaited Imam [Imam Mahdi]: (As for the incidents that occurred, refer to the narrators of our [hadith], as they are my argument against you, and I am Allah's argument).

Success is from Allah, and upon Him we rely, and Allah is sufficient for us, as He is the best disposer of affairs.

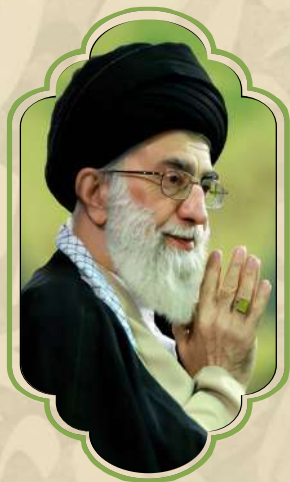


Grand Ayatollah, Sayyid Mohammad Baqir al-Hakim

We are waiting for the appearance [Zuhur] of Imam al-Huja [Imam Mahdi], (peace be upon him), and we have to prepare to receipt our Imam, our master, and join him [Imam Mahdi], to be his loyal soldiers, which is the best acts.

The meaning of waiting [Alentedhar] is not to set in your home awaiting, but to prepare yourself psychologically, spiritual, physically and mentally for the faraj [relief from grief], asking Allah, Almighty, to achieve this faraj [relief from grief].

When Believers Come out from Scrutiny with Lofty Heads, Faraj [Relief from Grief] will Approach



Grand Ayatollah, Khamenei, (may his life be long)

Prosperous life and well-being are not available before the advent of the Promised Mahdi, (peace be upon him). It has been mentioned in the narrations: “By Allah, you will be purified” and “By Allah, you will be picked out”. You will be tested hard, you will be under pressure, where and when will the exam be? When there is an arena of jihad, before the advent of the Promised Mahdi, the pure believers will be tested in the fields of jihad. They are picked out by difficult tests, and come out of it with lofty heads. At that time, the world will come close to reaching the ideal era, and achieving, day by day, the aim of the Promised Imam Mahdi (may our souls be sacrificed for him). This is the great hope.



Justice Aim of all Prophets only Imam Mahdi Will Achieve it



Grand Ayatollah, Imam Khomeini, (may Allah sanctify his secret)

The matter of the owner of the matter [Imam Mahdi] is important, that makes us understand many matters, including that such a great act - through which the earth will be filled with justice by its realistic sense. There is no one among humans who is able to achieve it, except the Promised Imam Mahdi, (peace be upon him), whom Allah, Almighty, has hidden for the humanity sake. Justice was the aim of all prophets, and they wanted to implement it in all the world, but they did not succeed in that.

The one who will spread the Banner of justice, in all around the world, is Imam Mahdi, (peace be upon him), but the justice that he will spread is not this justice, that ordinary people understand, which is only justice on earth, in order to achieve the well-being of people, but rather it is justice in all levels of humanity.

Aims of Noble Appearance [Zuhur] Signs

A large number of noble narrations, which spoke of the signs of the noble reappearance [Zuhur], were issued extensively by the prophets and imams, (peace be upon them). There is no doubt that the prophets and imams, (peace be upon them), when they mentioned these signs, they did not mention them just for the sake of narrating and reviewing the story, because this is not their concern, and it is not appropriate with their role and missionary personalities, nor just for the people and those who follow them to know that they have knowledge of the future, despite the importance of this in establishing the argument [al-huja], but it does not constitute an aim in itself. That is why we must look for the aims of that, in a manner that is appropriate with the importance and the aims of appearance [Zuhur]. The lives of the prophets and imams [the twelve Imams], (peace be upon them), especially the Prophet Mohammad and the imams of his family [Ahl al-Bayt], (peace be upon them), were nothing but an expression of their complete engagement in the divine mission entrusted to them.

Therefore, it is naturally to pursue the reasons for their narrations and talking much about that, through their missionary responsibility in achieving the divine mission that they were entrusted with.

This should be the first and basic rule in every process that tries to understand the movement of the prophets and imams, (peace be upon them), in any form and in any of the topics of this movement. Pursuing the aims of the signs of appearance [Zuhur], and trying to understand them, must be based on the statue of appearance [Zuhur] in the divine mission, and these aims must be considered in an integrated manner with the entire system of the divine mission, not to be taken separately from this system, nor to be observed in a fragmentary manner with some of this system. This system includes the aim, the one who sets the aim, and the one who is entrusted with achieving the aim.

It also includes the person who is called to reach this aim, and it also includes the interim strategies, and what is greater than them, as well as the formulas and alternatives

offered to achieve the aim; and how to organize and manage the movement (tactic), that required to implement these formulas and alternatives. When things are in this way, it is obvious to say that the first thing, which the signs of appearance [Zuhur] envisage, is to link mankind to the plan of divine upbringing, and to its upbringing approach. It is clear that the identification of the aim, in relation to any movement, has a significant impact on the process of objective mobilization of the wills seeking to achieve it. It is noticeable that the signs of appearance [Zuhur] do not characterize the aim, but rather define a forward-looking vision for the future movement, and this vision is mainly related to the movement of the aim itself, which gives the continuity of that movement process a great and tremendous impetus of effectiveness on various levels.

Shiism, at the strategic level, is preserved and supported by the blessings of the Imam of the era [Imam Mahdi], (peace be upon him), and this is a divine promise that does not fail. Certainly, the people of faith are tested, and this is Allah's method [Sunnah], that does not change, but the people of faith are tested, then be picked out and sifted. The divine Mahdist project is not an arbitrary project, or human project. That is why they may be exposed to the most severe types of injustice, and they will be afflicted in their good and bad times, and the far and the near will deny them, even if the man finds himself strong, he will be tested, and he may fall. And it was stated in the noble narration that some of those who are very clever, fall in the seditions of the last days of the noble appearance [Zuhur].

During all of this, Allah's will takes place in bringing the argument to everyone, so who perished [through disbelief] would perish upon evidence, and those who lived [in faith] would live upon evidence. Allah surrounds the wrongdoers.

Do not despair of seditions, they are good for you, and it is a way to test your religiosity

and commitment, and prove your loyalty to your Imam [Imam Mahdi], (may my soul be sacrificed for him). Do not be tempted by the channels of hostile media, or the pages of hypocritical social media, or the screens of the foolish media, which think that they support Shiism, when in reality they only increase the misery of the matter, and bad cunning only befalls its people.

Always remember, whoever finds himself without afflictions, and without troubles in life, work and society, must reconsider his religiosity. Allah, Almighty, said: { Do the people think that they will be left to say, "We believe" and they will not be tried?} [Holy Qur'an, al Ankaboot, verse 2]. This does not mean that the believer lives in comfort.

Do not be deceived by the facades of the leaders, nor the slogans of those leaders, as the most dangerous danger will come from them, and in which there are ravages that repelling to remember Allah. Only the least few will escape from them, and those are in great danger. So, hold on to the secret of your guidance and wisdom, and by that I mean the guiding religious authority, which will not lead you into the resources of destruction, nor will force you into the pitfalls of darkness.

Be certain after that, your Imam [Imam Mahdi], (peace be upon him), is on the trail.



The Promised al-Yamani, Religious Authority



We have a number of priorities on the subject of good mankind [al-Abd al-Saleh]. Some of them are related to him, and some of them are related to us:

The first is that our assignment in the time of occultation [al- Ghayba] is related to obedience to the authority, and commitment to it. And therefore, any character in the scale of narrations, when we describe its guidance, must be referred to this scale. That is, the authority, and the position towards it, that determine guidance for us or not, not the other way around. Therefore, al Yamani, or al Khorasani, or Shuaib bin Saleh, or al-Hasani, or al-Nafs Al-Zakia [pure soul], or any personality mentioned by his righteousness, the title of the authority [Marjia] must be his first distinguisher, and I mean by the title of the authority [Marjia] either it is imitated, cautious, or diligent. Therefore, the exaltation of al-Yamani above the status of the reference is a great delusion and a fatal mistake. The man, when he is described as "the best", then the status of the authority [Marjia] is that is described, and not the person of the authority [Marjia] with infallibility. And it is true what some of our brothers mentioned, that the describing of the narration for him as "the best", does not mean that he necessarily is the "the best". So, among all the most guided figures, he is "the best", but he is not "the best" in the eyes of all people. He may be "the best" between himself and Allah, Almighty, but this is something we cannot deduce, and he, himself, does not deduce it, because it is an unseen matter.

The second: It does not matter, in terms of the religious premise, from where he comes, which nationality he belongs, and who is his people. The commandment given to us is to follow him as a person, and to join his regardless of his identity. This matter differs from diagnosing the place of his uprising, because diagnosing the place is one of our indications of the man, but the indication of the place must be well controlled, according to two criteria: the first is his battle, and the second is the simultaneous, previous and subsequent signs of him.

The third: Emotional attachment must be warned about it that may lead to misdiagnosis, so we may

become attached to a person, as though he is the Yamani, at a time where the mistake is refused, and that puts us in front of a great danger, that we ask for something from a person, and it turns out that what we asked is related to another person, at a time when the options are very limited, and the situation is difficult. Therefore, we must not give our emotions prejudices regarding the unknown, and prefer it over the known. Now, what is known to us is the authority [Marjia], and the unknown is our uncertainty about who al-Yamani is. The intelligent person does not exchange what is worse for that what is better. I think that the vast majority of people will not reveal and know al-Yamani, except through his battles. The reason is very simple, the man will not reveal his identity even if he is certain that he is him, because if he did, he would be calling for himself, and he is contrary to the condition. The authority [Marjia] will not reveal this, even if it has the certainty from a true dream (vision), or the vision of the Imam [Imam Mahdi], (peace be upon him), as visions do not entail the provisions of the law, and the vision of the Imam [Imam Mahdi], if it happened, would not allow them to speak about it, because if they speak, they would be included in the denial of everyone who claims to have seen before al-Sufyani and the heavenly cry. There is nothing in the narrations that makes him feel that he knows himself [know he is al-Yamani], and therefore the talk in this field is a kind of conjecture, and it may or may not be true. I believe that the experience of today's mobilization, in the battle of al-Yamani, will have great effects on it, no less in diagnosing the entrances and exits of the battle.

Therefore, I do not rule out that the religious authority [Marjia], after the collapse of the military establishment holding the command of Baghdad, will issue an order for a person, to take over the defense process, and entrust him with the task of executing that. Then, people will follow him, not because of what he was described in the narrations, but because he was who the religious authority [Marjia] assigned to play the role. Think of this as a scenario, that makes it very clear to you.

Does Appearance [Zuhur] of Imam Mahdi Mean his Emergence?



Nazih al-Amili - Nabatieh

Whoever reads the statements [hadiths], concerned with the issues of Imam Mahdi, (peace be upon him), must discover that there are two stages to which the major occultation [al Gaiba al Kubra] ends. It must be noted that there are two historical dates confirmed by the narrations, by which I mean the night of the twenty-third of the blessed month of Ramadan, i.e. the Night of Power [Laylat al-Qadr], and the tenth day of Muharram. This matter has always caused that many people difficulty, and confusing, to understand the signs related to them. For example, when it is read in the narrations that al-Sufyani emerges in Rajab, and between him and the Imam [Imam Mahdi], (peace be upon him), fifteen months, and then al-Sufyani fights for six months, and seizes control of the Levant, so nothing remains between him and the Imam [Imam Mahdi], (peace be upon him), except nine months, and that the Imam [Imam Mahdi], (peace be upon him), emerges on the tenth of Muharram. Then the reader will find himself at a loss, as what is between Rajab and Muharram cannot meet the period referred to. Therefore, some may regard this as a disturbance in the narration, or as a problem that is difficult to understand and take note about it.

Some of them read about the imperatives, khasf al-Bayda [i.e. earth will swallow up the desert], after the killing of the pure soul [al-Nafs al-Zakia], so if the killing of the pure soul [al-Nafs al-Zakia] takes place two weeks before the movement of the Awaited Imam [Imam Mahdi], (may our souls be sacrificed for him), that is, at the end of Dhu al-Hijjah, so how can that be when the imam is at the time of his appearance at Night of Power [Laylat al-Qadr]? This increases suspicion in their hearts. In fact, this matter is unambiguous in the narration,

but all of this is due to the existence of two stages that the major occultation ends. The major occultation ends with the appearance of the Imam [Imam Mahdi], (peace be upon him), which will happen at the Night of Power [Laylat al-Qadr]. Therefore, all calculations of the difference between appearance of the Imam, (peace be upon him), and the dates of the Sufyani's movement will be accurate, so what is between the month of Rajab and the Night of Power [Laylat al-Qadr] is the same period described as 15 months, and between the seizure of Levant and the Night of Power [Laylat al-Qadr] is exactly nine months. But this appearance [Zuhur], that will be announced in the heavenly cry of Gabriel, (peace be upon him), at the Night of Power [Laylat al-Qadr] will not be available to everyone. Rather, it will be similar to the minor occultation [al- Ghayba al-Sugra], that is, whoever will see him, and meet him, and take his books and statements, and so on, will be limited. However, the reappearance [Zuhur] of the Imam [Imam Mahdi], (peace be upon him), does not mean his emergence directly, but rather the blessed emergence will be on the tenth day of Muharram.

It is based on all of this that we differentiate between the narrations and the signs, so part of them is called the signs of reappearance [Zuhur], and it is specialized in everything that happens before the Night of Power [Laylat al-Qadr]. Another part is called the signs of the rise of al-Qaim [Imam Mahdi], (peace be upon him), and it is what happens after the Night of Power [Laylat al-Qadr], and before the tenth day of Muharram.

It is a mistake to count the last part is the signs of appearance [Zuhur], even if many specialists, and others, are accustomed to describing everything as the signs of appearance [Zuhur], tolerating by the term.



Mechanisms for Exposing Claimants, liars in Mahdist Approach



Sheikh Korani

Allah forbids, Almighty, to make his proof so unclear, that it might be suspected of something else. Allah, Almighty, gives the infallible prophets and successors, (peace be upon them), clarity, proofs, and arguments that show the truth, clearly and do not liken anything else. Imam Al-Mahdi, (may my soul is sacrificed for him), when he appears, cannot be suspected of being a leader of a revolution, or a political leader, or an army officer, or wear a turban, or even a religious authority. He is superior to all, and miracles are in his hands and with him. Imam al-Sadiq (peace be upon him) said: "Before the appearance [Zuhur] of the Imam (peace be upon him), twelve banners claiming to be Mahdist will appear. Then, some of those present wept, and al-Sadiq said to him: Why are you crying? The man said: O, son of the Messenger of Allah, you say about the banners, none of which is known, so how do we know him [Imam Mahdi] if he appears? Imam al-Sadiq (peace be upon him) looked at the sun entering through a window, and said to him: Our matter is clearer than this sun."

It was narrated also on the authority of Imam al-Sadiq (peace be upon him), that he said: "Twelve suspicious banners will be raised, none of which is known. A man said: Then I cried, so al-Sadiq (peace be upon him) said: What makes you cry, Abu Abdullah? So he said: How can I not cry

when you say twelve banners are raised, and none of which is known, so how do we do? Al-Sadiq (peace be upon him) said, as he looked at a sun entering at place at the mosque [suffah], and said: O Abu Abdullah, do you see this sun? He said: Yes, then al-Sadiq said: By Allah, our matter is clearer than this sun." [Al-Kafi: part1/ pa.338, and al-Nu'mani/ pa.151]. The Imam Mahdi (peace be upon him) cannot be suspected, and then people will be confused. Then the call of Gabriel [peace be upon him] by his name, his personality, his speech, his logic, and his knowledge of languages, these are all proofs, and the most important of them are considered miracles.

People ask Allah, Almighty, to perform a miracle on Imam [Imam Mahdi] hands, and they will see it. People must be reassured in this respect. As a sane person, and the believers, cannot be mistaken about those who claim Mahdism let alone a believer. As for whomever claims that he is the Imam [Imam Mahdi], or has a special connection with him, (peace be upon him), we deny him.

It is correct for us, and for all the scholars of the sect, with authentic chains of narrators, that the fourth mediator, Ali bin Mohammad al-Samri, (peace be upon him), gathered the scholars and jurists of the sect in Baghdad, and read to them a statement from the Imam [Imam Mahdi], (peace be upon him),

and a miracle is in it, that proves its authenticity. Imam Mahdi, (peace be upon him), said: "In the name of Allah, the Beneficent, the Merciful, O Ali bin Mohammad al-Samri, may Allah dignify your reward, as you are dead between now and six days, so prepare yourself, and do not bequeath to anyone, then he takes your place after your death. The complete occultation has occurred, and there is no reappearance except after the permission that Allah, Almighty, mention it and that is after a long period, after hearts become tough, and the earth will be filled with oppression. There will come to my Shiites those who claim to see [Imam Mahdi]. Whoever claims to have seen [Imam Mahdi] before the emergence of al-Sufyani and the heavenly cry, then he is a liar and slanderer. There is no might and no power except by Allah."

[The objective dictionary of Imam Al-Mahdi statements (hadith), Pa. 461- on the authority of Kamal al-Din part 2/ Pa. 516].

So if you see someone saying: I saw the Imam [Imam Mahdi], or claiming that he has a special relationship with him, and said: The Imam [Imam Mahdi] assigned me to tell people about him two words, like this one in Bahrain who says that the Imam [Imam Mahdi] gave me Solomon's ring, and the one who said that he is the mediator of the Imam [Imam Mahdi], the grandson of the Imam [Imam Mahdi], The guardian of the Imam [Imam Mahdi], and the ruler after him, or he said that he is al-Yamani. For all these claims and others like them, we say to their owners: Our belief is that before the heavenly cry [al Saiha], and the emergence of al-Sufyani, everyone who claims a special connection to the Imam [Imam Mahdi] (peace be upon him) is one of three matters: either there is a defect in his mind, or he is owner of project, and he is a liar and slanderer until he gives us a miracle. If he is true that he is related to the Imam [Imam Mahdi], (peace be upon him), then it is easy to ask him for a miracle. So we are ordered to deny everyone who claimed the special deputyship, unless he came up with a miracle.

Mahdist Movement Luxury Plus, or Necessity of Approach?

Mohsen Al-Sadiq

In the recent period, the term "Mahdist movement" was introduced as an attempt to mobilize the scattered efforts of the forces, that awaiting the project of Imam Mahdi, (may our souls be sacrificed for him). Like any new topic, the discussion about it affected multiple interactions, one is enthusiastic supporter, and other is an apprehensive skeptic, and the other is a skeptical denier, and in my opinion, these reactions, despite their variation, are normal, and perhaps they represent a health condition if their owners wanted to ensure safety of the approach.

At a time when there are many claimants and mercenaries, it is necessary for a person not to receive every order of acknowledgement, just for he was tempted by alluring idea in a beloved and desirable subject, because the experience has proven that much evil and cunning were implemented through mixing them with the likes of pure honey. People have always been deceived, by the cunning of presenting beloved ideas that promote in order to pass treacherous and immoral purposes.

The Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), alerted us about that, and warned us against the consequences of drift without scrutiny and caution. In sermon 50 of the Approach of Eloquence [Nahj al-Balaghah], he said: "The basis of the occurrence of evils is those desires which are acted upon, and the orders that are innovated. They are against the Book of Allah. People co-operate with each other about them even though it is against the Religion of Allah. If wrong had been pure and unmixed it would not be hidden from those who are in search of it. And if right had been pure without admixture of wrong those who bear hatred towards it would have been silenced.



What is, however, done is that something is taken from here and something from there and the two are mixed! At this stage Satan overpowers his friends and they alone escape for whom 'virtue has been apportioned by Allah from before.'

But the existence of this pattern in the behavior of the oppressors, the deviants, the forces of tyranny and the corruptors, we should not miss the opportunity to hear the aims of good wills and enlightening thoughts, otherwise, we would have fallen into another deception of falsehood, by besieging the thoughts of the people of truth, under the pretext of fear of falsehood. I believe that the idea of the Mahdist movement, in its origin, can be one of the necessary projects for the righteous of this nation in our time, by its two dimensions - I mean, its closeness to the blessed appearance [Zuhur] of the Imam [Imam Mahdi], (may Allah hasten his reappearance), and the abundance of plotting by the people of oppression, corruption and hypocrisy - that is because the scattered efforts and capabilities will not lead to any result, even if these capabilities are very great and the efforts are very many. Whoever wants to build a house, and he has thousands of helpers, who have equipped themselves with a huge quantity of building materials, so this abundance will not avail anything in the process of building the house, if these helpers put the building materials in places other than the house, and even if they put them in the place of the house, and did not coordinate their efforts to put everything in its place, the house will be rubble, that can collapse in front of any defect.

The orders of the Imams, (peace be upon them), to organize your affairs, is an affirmation of the collective action associated with the aim. We cannot advance towards the aim, if it is great, except by supplementing efforts to each other, and preparing the capabilities, the one is beside the other.

During the great Arbaeen [forty believers] visit (in Karblaa), I watched the processions, bodies, and visitors how they devoted themselves to the Husseini service, and at the same time, I saw the visitors persevering themselves in

moving forward with the visit project. Had it not been for the service, we would not have seen all these crowds, and had it not been for those crowds we would not have seen that service, but the harmony of the two together achieved the greatest human phenomenon in history, that was characterized by a great civilized scene. So that it became right to say that it was an early example of the civilization of prophet family [Ahl al-Bayt], (peace be upon them).

But on the other hand, when the participants of October revolution [al-Charna] tampered with our city, I noticed in our region a phenomenon that amazed me, and then I regretted the nature of the practical awareness of the believers. When the participants of October revolution [al-Charna], as they are called, launched their project against working hours, tens of thousands of employees, and more much from earners, walked daily for distances of more than ten kilometers, until they reached their place of work, that is because a few boys who do not exceed forty to fifty have stood in the road preventing traffic from moving, although, tens of thousands, if not hundreds of thousands, who daily suffer the difficult walking long distances, in order to reach their place of work,

they could very easily, if they had agreed, to prevent boys from their frivolity, not to suffer every day from the painstaking walk, and although they express their great grumbling about that. But the scattering of wills, and the absence of coordination, led to all these energies being wasted, while the boys, despite their small number and weak capabilities, managed to succeed in their sabotage project!

These matters, if we contemplated them well, we would find that the search for projects that gather capabilities, mobilize energies, and coordinate roles to employ them for a cause that is the greatest for the believers and the oppressed, it will be one of the very necessary things for our approach, that searches for the relief from grief [faraj], and is eager to support Imam Mahdi from the family of Muhammad, (peace be upon them). To be continued



What our Duty in Time of Occultation [Al-Ghayba]?



It is clear that the general duty upon us is to act, according to the piety, commanded by Holy Qur'an, and the Noble Prophet and his family, (peace be upon them). This duty has nothing to do with the occultation [al- Ghayba] or not, it is a permanent duty and in all cases. But in the time of occultation [al- Ghayba], this duty acquires a special feature, represented by the nature of communication with the Imam [Imam Mahdi], (peace be upon him), and his aims during the time of occultation [al- Ghayba]. This occultation [al- Ghayba] did not happen by chance, likewise, the believer was not left in it to act without caring about the nature of the aims required of him. Rather, it is not possible to achieve faith, except through serious dealing with all its requirements, and these requirements in our contemporary time, as it is the time closest to the noble appearance [Zuhur], have two aspects.

The first is related to the general behavior that we were asked to do for the purpose of pleasing the Imam [Imam Mahdi], (peace be upon him), and this process of pleasing the Imam [Imam Mahdi] is a general specification, for the purpose of preparing oneself to support the honorable belief, whenever the need arises, whether this support is related to immunize the awaiting person, or the awaiting group, or its general bases, with all the word immunizing means, or related to confront the dangers imposed on the believers by their enemies, and prevent, or reduce the damage that they could inflict on the believers. The second one is specific to the preparation behavior, which deals with the matter of appearance [Zuhur] on the basis of the rule: "Work for this world, as if you will live forever, and work for the hereafter, as if you will die tomorrow." This behavior deals with this matter as if the Imam [Imam Mahdi], (peace be upon him), will appear tomorrow, but without ignoring the controls,

that were placed by the imams [twelve Imams] of guidance, (peace be upon them), that prevent haste and recklessness. The most important of these controls can be realized from an accurate understanding of the signs of appearance [Zuhur], not only as an indicative of appearance, but rather what it includes of work methods and knowledge systems related to faith behavior in the time of occultation. These approaches are of two types: The first type is concerned with the period in which there is no clear and decisive sign of appearance [Zuhur], and this requires attention to develop the inner content of the awaiting person, in a way that makes him able to face the entitlements of the stage, and in a way that guarantees him steadfastness on the path of a good outcome, given the abundance of calamities and temptations that will characterize this stage.

The second type relates to the stage in which the indications of appearance [Zuhur] are decisive, i.e. in the stage expressed by Imam al-Baqir, (peace be upon him), in his statement [hadith] to Jabir bin Yazid al-Jaafi, (peace be upon him), he said: "O Jaber, stay on the ground, and do not move your hand or foot, until you see signs that I will mention to you if you realize them." [Gaiba al-Nu'mani: 289 b 14 / 67]. It is the stage that is decided by the quake that affects Damascus, and its general nature is to prepare the objective requirements, that resulting from the movement of signs, and for this reason, they differ from one place to another, and these requirements will not remain in one pace, because the nature of the movement of signs will be very fast, but, whatever it is, the assignments, associated with the believers in the Levant, will differ from those in Iraq, and those in Iraq is different from what is in Iran, but rather, the regions of Iraq differ in assignment from one to the other.

How Can I be One of Imam's Soldiers?



Undoubtedly, success to join the blessed army [Imam Mahdi' Army] will not be achieved by everyone who decides to do so, without taking into account a number of basic specifications. The decision here is not only a decision of self-desire, but rather multiple factors make it. Some of these factors are related to the Imam [Imam Mahdi], (may my soul be sacrificed for him), and others are related to the subjective nature of human personality.

At the outset, we point out to three types of companionship that can arise in the field of noble waiting [Alentedhar]. The first is companionship resulting from the work of the believer by general assignment. This, by its nature, makes a person pleasing to the Imam [Imam Mahdi], (may my soul be sacrificed for him), so he meets him in the place he loves, or pleased with. There is no privacy in this companionship, where doing what is obligatory, and abstaining from what is forbidden, are a matter - even if it is a good and righteous act of faith- and special companionship is another matter, and it does not necessarily achieve it. The second one is companionship whose level is higher than the first type, which the awaiting person adds to the state of working with general assignment, another case that is built on the relations of special loyalty, and the special relationship with the Imam [Imam Mahdi], (peace be upon him). The more a person deepens in knowing this loyalty, and comprehends its secrets, the more he empties his heart for the substantiations of loyalty, including the Imam [Imam Mahdi], (may my soul be sacrificed for him), and the more he can see the beauty and perfection of these facts, the more capable he will be of self-denial for their sake. Here, I draw attention to two forms of the special relationship. There are those who are associated with these great substantiations, out of love for his interests, or to meet his personal needs, as if he wants a need from them, so he resorts to them with this relationship, asking their generosity, and they,

(peace be upon them), even if their generosity is beyond the limit of human imagination - because it is the social manifestation of the generosity of Allah, Almighty - but the relationship here remains marred by satisfying one's own desires, even if these desires are legitimate, and even if they are of the type that attracts seeing their perfection and goodness, (peace be upon them), as if a person develops his relationship with them, desiring to see their dignity, and what Allah, Almighty, has bestowed upon them of the ranks of glorification and veneration, which is a matter despite its greatness, but it does not express the pure relationship in loyalty, love and friendship. Therefore, it is narrated from one of the scholars, that he saw in a dream the Imam [Imam Mahdi], (peace be upon him), as the Imam asks him to ask the Shiites to pray for him. Then, the scholar said: May my father and mother be sacrificed for you, the Shiites pray a lot for you. He, (peace be upon him), said to him: They do not pray for me, but they pray for themselves. In other words, when a person prays for the Imam's relief [fraj], (may God hasten his noble appearance [Zuhur]), he may imply in this praying his desire to get rid of the oppression and injustice, that befall society in particular or in general, then, the outward of the praying for hastening the relief [fraj], for the sake of the Imam [Mahdi], (peace be upon him), and the inward is for himself. The third type of relationship has nothing to do with any personal demand, other than the love of the Imam [Mahdi], (may my soul be sacrificed for him), and the request to get close to him, without any mar in this relationship, with any of the demands of this world, or even the demands of the Hereafter. If we pay attention to what we have said about the scholar's words with the Imam, (peace be upon him), regarding the praying for him, the bottom line is that the Imam, (peace be upon him), has no need for our praying, but we who need it, because praying would lead us to this type of relationship. it is

the type that aims, among other things, that no loyalty remains in the heart to any close friend or intimate, but rather that loyalty is pure to the spirit of the Imam [Mahdi], (may my soul be sacrificed for him). Here, the features of pure soldiery appear to us for his sake, and this is the second type of companionship that he [Imam Mahdi], (peace be upon him), is the one who is pleased with it. Rather, I may not be exaggerating if I say that it is the type that he [Imam Mahdi], (peace be upon him), intended and desired. Perhaps, those are the ones described by Imam al-Sadiq, (peace be upon him), by saying: The owner of this matter [Imam Mahdi] is preserved his companions for him. If all people go, Allah will bring him his companions, and they are the ones Allah Almighty said about them: (But if the disbelievers deny it, then we have entrusted it to a people who are not therein disbelievers.) [Holy Quran, al-Anaam, verse 89]. As for the third type of companionship, it is the one that is available for objective reasons, that have nothing to do with the personal content of the companion, as much as it has to do with the nature of his role in a matter that the Imam [Mahdi],



(peace be upon him), cares about, which may end as soon as the need ends. For example, you go to a man, you do not know and have no connection with him, but he has experience with Photoshop, for example. You may deal with him as a companion, but this companionship is not based on ethical standards, but rather, on an objective circumstance, which is his knowledge of something you need, and this circumstance ends with the end of this need. Perhaps, from this type is what we see in some narrations, relating to the indication that who the Imam appoint on one day, a verdict of deportation is issued against him on the last day. From that, this narration that indicates that the man is, clearly, commanding and forbidding by the name of the Imam [Mahdi], and suddenly, the call made: Take him and cut his neck. Undoubtedly, this is his retribution, for the crime he committed, and was hidden from the people, but not hidden from the Imam [Mahdi], (peace be upon him). This confirms that his companionship was not dependent on the nature of sincerity in subjective content, but rather, perhaps on the objective need, related to the nature of his work or role.

Have Gaza Tunnels Become Shiite?

Did those in Gaza tunnels become aware of the lesson, before the Arab mind becomes aware? Do stones understand and the Arabs do not understand? What is wrong with my people? Did those in Gaza tunnels believe in Ali, taker off Khaibar [taking off the gate of Khaibar city], and so sought help from his sons , in order to destroy the dome of sons of Ibn Wad? For those whose faces darken when they hear calls: O Haider and O Zahraa. Tell them that the bursts of Gaza's missiles have shouted the names of the people of al-Kisaa [group of prophet Mohammad family] , heralding Arabs with a clear victory. Do you people understand why they are shouting: O Haider, O Zahraa, O Hassan, O Mahdi? They are shouting out on behalf of their parents, who raised them to victory or martyrdom. Did you know why they testify to Ali in his mandate? To remind themselves in every prayer that they are not normalized. Karbala, which they walk to wearing black, tell them to fight in the name of truth wherever you are. Even if you were slaughtered as Hussain

(peace be upon him) was slaughtered. Do you suspect them that they delay the Maghrib [sunset] prayer, until the red twilight is absent from the sky? They are waiting for the night of the veils. They do not break their fast except upon victory. Let them fill the world with sorrows for their Imams. What they lost is not a few, from the brilliant minds of Baqaria and Jafaria [relating to Imam al-Baqer and al-Jafar, peace be upon them]. Let them, and let their atonement. Blow yourself up with your false history, and drop witnesses to that, and fools like the herd. Fill the world with hymns of scar and Ashura Al-Hussein. Let the selves cry with the prayers. We are tired of hearing your voices, we want to hear letters from Kumayl's praying [an important praying at the Shiita]. We need a visit, with the loyalty of the resistance fighters, to the position of the great general [Hussain]. Peace from us be upon the killer of wrongdoers [Ali b. Ibi Taleb].

Good Mahdist Citizenship



Salim al-Mohammadi – Palestine

The principle of citizenship is the basic structure of the integrated social structure, regardless of the difference of citizens and the diversity of their social or political affiliations. The state, based on the principle of citizenship - as a system of fair cooperation between free citizens - relies on foundations and rules, which guarantee all citizens their legitimate rights, in exchange for the duties, entrusted to them, in a way that ensures building a society on the basis of integration and solidarity, among all its groups and components.

What if the single Shiite community is associated with the awaiting good Mahdist citizenship bond, that paves the way for the state of divine justice? This bond views itself as a true existence - complies with the orders of the Awaited Imam [Imam Mahsi], may Allah hasten his relief [faraj] - the only legitimate caliph on the globe, not only that, but the ruler over all cosmic and human capabilities, so what will become the pillars and dimensions of good Mahdist citizenship in the social present?

In my opinion, the pillars will be represented by:

First: Complete equality between the groups of loyal society [to Imam Mahdi], regardless of their social classes, not excluding believers, isolating them from society, marginalizing their role, or usurping their rights under any pretext.

Second: The active participation of the waiting ones in the political, social and economic fields that the Awaited Imam [Imam Mahdi], (peace be upon him), is satisfied with.

Third: Social security, reducing the inequality in living and social standing, through moral and material efforts to meet the needs of the Shiites of the Awaited Imam [Imam Mahdi], (peace be upon him).

From that, we find that good Mahdist citizenship is the basic structure of the integrated social structure, regardless of the class, cultural, social,

and economic differences of individuals (citizens). This divine doctrine is the best protector of the social bonds that define the concept of good Mahdist citizenship. As for the dimensions of good Mahdist citizenship, they can be addressed from the following aspects:

1- The moral and behavioral aspect. It aims to build Mahdist controls in every individual in society, to guide him towards the right path, to avoid failures with other individuals. "On the authority of Imam Mahdi, (peace be upon him), he said: Let each one of you do what makes him closer to our love, and let him avoid what makes him closer to our hatred and anger."

2- The cognitive aspect. Knowledge of the right of the Awaited Imam [Imam Mahdi], (peace be upon him), and the justice of his cause, is the essence of the awareness of the Mahdist citizen, is the essence of the awareness of the Mahdavi citizen, whom all the heavenly messages sought. With the expansion of knowledge in the cause of the Imam and his project, and the implant the values of true waiting [Alentedhar] in the various social institutions, the skills and competencies of the Mahdist citizen, which needs them to walk in the path of the due preparation of the Shiites of the Awaited Imam [Imam Mahdi], (may my soul be sacrificed for him), are formed.

3- Organizational aspect. It aims to regulate the relationship between the members of the Mahdist community, on the basis of absolute loyalty to support the interests of the upcoming Mahdist state. If the organization takes a form far from engagement in the Mahdist state, these organizations will, inevitably, turn into mere desires and directives, the strong persons imposes on the weak, especially since the great results of Mahdist conquest can be achieved by the unity of the hearts of the Mahdists. Imam Al-Mahdi, (may Allah hasten his appearance [Zuhur]),

said: "If our Shiita were united in their hearts, in fulfilling their covenant, so happiness for our meeting would not have been late for them, and happiness would hasten for them by seeing us."

4- The social aspect. It is called the emotional aspect, i.e. the feeling of everything related to human relations in the Mahdist society, and the sincere passion, implanted by the upbringing process, from childhood towards the Mahdist cause, achieving unity and the love of the Mahdist citizens, through feeling the pain and hopes of the Mahdist homeland. Our Mahdist homeland' borders is the sky, and every waiting and Mahdist person in the world is a partner in the Mahdist state, and ties with us with the meanings of friendliness, mercy, and communication. Our Mohammadan Mahdist Islam forbade severing, or harming, the brothers of the sect, and legitimizing relations of tolerance, communication, and forgiveness between waiting [Alentedhar] brothers.

Imagine with me, in the light of these pillars and aspects, imposed by the good Mahdist citizenship, if they are achieved in society, how close will the day of the noble appearance [Zuhur] come to us?

So, does the Mahdist project not deserve this pure integration from us? The most important question, that we must ask ourselves: Do we really have the identity of good Mahdist citizenship? What is the extent of our loyalty to it and our belief in it? Imam al-Hujja, Ibn al-Hasan al-Askari [Imam Mahdi], (peace be upon him), the legitimate ruler of this land, and the way to benefit from him [Imam Mahdi], in his occultation, is like the way to benefit from the sun, when it is hidden from sight by the clouds, and he [Imam Mahdi], (peace be upon him), is a security for the people of the earth, just as the stars are a security for the people of the sky, so what are the aspects of our good Mahdist citizenship before the day of the noble appearance [Zuhur]?



Samir Darraji

What Soft Power, Soft War?

Soft power, and soft war, are mechanisms and tools, aim to rob nations of power, in a way that does not lead to the use of weapons. In the soft war, we note that it is a tool of persuasion, misleading, deceit, intimidation, spread ignorance and misrepresentation.

The principle is that nations leave their weapons and sources of power, and are deceived into the identity of their enemy, so that the friend is turned into an enemy, and the enemy is shown as a friend, in a way that does not leave in their hands any alternatives, to resist the methods of soft power. One of the most important goals, pursued by this power, with all its methods and capabilities, is to take away the power of affiliation from the party it is hostile to. That is, the power seeks to make it devoid of affiliation to any party, which has the elements of power. In other words, it isolates the nation, that attacks, from the sources of power- on which it relies- so it weakens the nation, and the same elements of power,

wherever they are. So that if the element of power in the nation is religion, then attacking the individuals by their religiosity, depriving them of their religion, or blocking them from the authentic sources of this religion, will lead to isolate them from the sources of power they have. Then, they will turn into weak individuals, and they will not remain a united nation. This weakness is required, because from it emerges the element that will form the fifth column, by the hands of the attacking power.

At the same time, when these people are isolated from the environment of religion, the same environment of religion will be affected, and both will suffer death, in a way that turns a person into a state of non-belonging, so that there is no source to resort.

Then, if he talks about religion, he will talk about the distorted and incomplete image of religion, thereby turning him into a dependent on this power, which is supposed to be the power that prevents the enemy from seizing this nation.

Preservation Human Dignity in Mahdist State

Prof. Dr. Mohammad al-Muhtadi, Sorbonne, Paris



Allah, Almighty, created man in the best stature, and subjected to him what is in the heavens and earth, and He sent His messengers and prophets as guides, heralds, and warners, who guide people to the path of truth that brings them happiness in this world and success in the Hereafter. The divine revelation is a tribute to mankind, because it aims at what is good for the mankind, and it is a preference for him over all other creatures. Human dignity comes from Allah' honoring, may He be glorified and exalted. It is an inherent characteristic of human nature, which is not written due to the availability of elements, the combination of factors, or the continuity of causes.

The legal system is the method adopted by the state, the nation, or the group, to show from it the principles and rules of the law, in order to protect people, preserve their honor, and take care of their money. The human right of human dignity is one of the natural rights, recognized by the Islamic Sharia [Approach], more than fourteen centuries ago, and protects a mankind against all kinds of aggressions. Islam came to deepen in mankind his sense of dignity. Human dignity is a form of Allah' honoring mankind, and it is an inherent characteristic in him, and has been attached to him since his birth. It is assumed that states, through laws, enable people to live in luxury and establish justice, and equality, that preserve human dignity.

By examining the experiences of nations and the history of peoples, we see that states have not been able to reach these goals that they seek. As justice is an absolute value, that tries to reach what ought to be. As for the written law, it is realistic, trying to protect the stability of the situation as it is, even if that is sometimes at the expense of justice.

The governments of states apply laws by varying degrees, so today no government can claim to apply justice, that preserves human dignity. The supremacy of the principle of judgment

today, and its legitimacy, is established through the application of the rules of positive law, and the law judges what is outward, according to the evidences.

As for the judgment of Mahdist justice, it judges what is inward, according to the facts and realities. This is the absolute and comprehensive justice, that humanity awaits, and the pillars of which we must build.

We will find that the manifestations of preserving human dignity are as follows:

-The first is the eradication of ignorance and the completion of minds. Some statements [hadiths] mention that the ratio of what the Imam's judgment, (peace be upon him), adds to people's information in science, is the ratio of twenty-five to two, where he adds the twenty-fifth parts of knowledge, joins them to the two parts, and spreads them to people twenty-seven. And other narrations mentioned that the level of knowledge will evolve to fourteen times what it was before the noble appearance [Zuhur]. Unleash thought about extracting the results of this development, in terms of quantity and quality, which will, inevitably, eliminate the scourges of ignorance, disease and human envy.

-The second is justice in the distribution of resources and wealth, which is one of the most important and sensitive forms of justice. It is able to spread security and peace in various human societies, mainly by meeting people's basic needs and making people feel equality and human dignity. In addition, justice in the distribution of resources and wealth will be applied by taking practical steps, to prevent some people from monopolizing most of the wealth, and improving the economic level of individuals, and families, with the aspects, arranged by these and other manifestations of the state of divine right. The earth will shine with the light of Allah, Almighty, the light of the Lord of the earth. Then, we will all live with the mercy of the remainder of Allah [Imam Mahdi], (peace be upon his helpers, and supporters, the fighters [mujahideen], and the martyrs).

Immoral Globalization, Targeting just State

Dr. Ahmed Al-Hussein - Arab Republic of Egypt



Islam is a religion characterized by universality, that here is divided, in its meaning, into the universality of the goal, the end, and the means. The Qur'an is based on directing a global message to all people, as it was stated in the Holy Qur'an: (And We have sent you (Mohammad prophet) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)) [Holy Qur'an, al-Anbiya', verse 107]. Allah, the Almighty, said: (And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.) [Holy Qur'an, Saba, verse 28], and the Creator, Almighty, described Himself as: (Lord of the Worlds). Islamic civilization was based on these principles, along with other civilizations, so it accepted the other, and interacted with it. Indeed, Islamic civilization dealt with the difference between human beings as one of the laws of the universe. Therefore, Qur'an called for considering differences in gender, religion, and language among the factors of acquaintance between human beings, and not factors of separation, considering that Islam unites all human beings, in the origin of creation, upbringing, dignity, humanity, general basic rights, the oneness of God, freedom of choice, non-coercion, and the unity of human values and ideals. However, our Islamic world has been divided into two parties. The first of them accepts everything that comes from the East or the West without scrutiny, and is enthusiastic about it, and accuses those who reject it of ignorance, backwardness. For it, everything, that comes from developed countries, must include the reasons for progress and advancement. The second, which we support what it goes to, it tends to believe that this invasion represents one of the chapters of a planned scheme, to undermine Islam or the Islamic identity. In the face of the trend of globalization, this party expressed its strong rejection of this trend, based on the conflicts of the distant past, starting with the Crusades, passing through the direct and indirect colonial domination on the Arab and Islamic countries, in the nineteenth

and twentieth centuries, and ending with the policies practiced by the advanced capitalist countries regarding the issues of our peoples. As we do not think about globalization as an economic and objective process, but rather, as a Western penetration and an American project, in particular, through which it is intended to impose complete hegemony on the Arab and Islamic world, under the pretext of objectivity and historical inevitability. Accordingly, globalization is nothing more than a new Western project, aimed at confronting and sabotaging the totalitarian global vision for Islam and Muslims, and its extensions in the social reality. Therefore, it targets the Mahdist project, that the Islamic world awaits, as a savior and deliverer from all the injustice and unfairness that befell it, based on the following constants:

1- Globalization is a direct limiting of the Arab and Islamic identity, as it is a definition of religion, culture, history, language, customs and homeland. Some of them claim that it preaches the Christian religious thought in the past period, until the new pattern of preaching appeared, represented by the Abrahamic calling, which works, in full swing, to fight the idea of the Islamic savior, represented by the Awaited Imam [Imam Mahdi] (peace be upon him), that is by promoting a suspicious culture, that claims to belong to the law of the messengers and prophets, a culture that is against the authentic message of Mohammad prophet, which is considered the only legitimate heir to the teachings of the heavenly messages on earth.

2- Globalization, by its universal nature, is opposed to Islamic universalism, that falls under the one Mahdist Banner, within which multiple human affiliations are included, and dissipated, due to the blessings of the lights and kindness of the Greatest Guardian [Imam Mahdi] (peace be upon him). Globalization, on the contrary, seeks to abolish cultural diversity, and impose a specific culture, which is the Anglo-American culture, in the name of globalization, as well as calling to fuel national conflicts, and spill the dignity and blood of Muslims, and the rest of the peoples.

The tool of this barbaric culture is the creation of wars, and conflicts between peoples, and the creation of internal tensions between the people of the same country. There is no doubt that many of the writings, in the advanced capitalist countries, provide more than a few evidences of this trend, in the policies of globalization, and in its struggle against other cultures, including Islamic cultures. Samuel Huntington argued in his book: (The Clash of Civilizations) that in this world, the important, stubborn and dangerous conflicts will not be between social classes, or between the rich and the poor, or between economically defined groups, but rather between peoples belonging to different cultural entities. As it appears, the relations between countries and groups, belonging to different cultures, will not be close relations, but rather, they will be hostile. However, there are cultural relations, that are more prone to conflict than others. On the smaller level, the most violent lines of civilizational division are those between Islam and its neighbors, the Orthodox, Hindus, Africans, and Western Christians. On the largest level, the prevailing division is between the West and the rest, with the fiercest conflicts, existing between Muslim and Asian societies, on the one hand, and the West on the other. It is likely that the most dangerous conflicts will arise, in the future, as a result of the interaction of Western arrogance, Islamic fanaticism, and Chinese assertiveness. Through globalized Western values, and the ideology of globalization, it is intended to eliminate Islamic and heavenly values. Globalization is a direct limiting of the heavenly religious constants, because it works to erase these constants from the mind, and heart of the Muslim person. For this reason, the Islamic approach stands against it, because it sees in these constants universal laws, that cannot, and should not be changed, and it is what the Mahdist civilization seeks to achieve. The Mahdist doctrine' mention, which is well-established in the statements [hadiths] of the books of the Sunna, faded from the majority of the Sunnis, so the Mahdist project became a project alien to them, and it became a thought, specific to the Shiites, to the exclusion of the rest of the Muslims. By this, they help, albeit unintentionally, to the Western invasion of



our nation, and unfortunately, we hear today that discordant voices have appeared in the Shiite present, responding to the calling of the Western cultural invasion, allied with the oppressive regimes in the region, seek to exclude and denounce the Mahdist project, tweet with the swarm of globalization hostile to the establishment of the just project [Mahdist project], as they seek to separate religion from the state, impose types of secularism, eliminate the prestige of strong countries, put them under siege, and violate their national sovereignty, in favor of the West and multinational companies. The new globalization, covered in the magic of advanced technology, seeks to spread its malicious agenda, by perpetuating corruption, spreading grievances, moral disintegration, and changing values and customs throughout the Islamic world, through its broadcasts of audio and visual tools, which the deceived youth of this nation fell victim to it, so that the believer becomes devoid of any intellectual, cultural and political content, with which he protects his religion and society. There is no way available to confront all of this, in fact, except what lies in clinging to Islamic principles, and adhering to the commandments of the Qurashi Prophet [Mohammad], and his pure family, (peace be upon them), and walking on the path of the righteous, and those who paved the way for a comprehensive justice state, that will take revenge on the immoral systems of globalization, and their followers and allies, Allah willing, after Gabriel, (peace be upon him), heralds the people of the earth and the heavens, with the appearance [Zuhur] of al-Hujja, bin al-Hassan al-Askari [Imam Mahdi], (may Allah hasten his appearance [Zuhur]).

Dependence on Allah with work, Dependence on Allah without work

There is no symmetry between dependence with work, and dependence without work. Dependence without work is defeat, no responsibility, no commitment, and taking things with miserable zeal.

The best example, among women, of taking responsibility, well, and doing important matters is Zainab, and among men, is Abbas, (peace be upon them). Here they are dependent, but, by working, they highlight the reality of their dependence on Allah, Almighty. Thus, depending on Allah with work, Almighty, is not turning away from work, rather, it is an emphasis on work. We go to calamity, but we believe in the Almighty's saying: (Say: Nothing will happen to us except what Allah has decreed for us.) [Holy Quran, al-Tawba, verse 51].

Avoiding Being Deceived by Imposters, Mercenaries while Waiting [Alentedhar]

Salim al-Shuwaili

We come across a lot of what is called, in the world of statements [hadiths], the signs of appearance [Zuhur], and a person is confused how to deal with these statements [hadiths], in order to understand their implications, and how to decipher their symbols. There is no doubt, when the infallible ones talked about these signs, what is implied is more than what is clear and explicit, which is self-evident. Whoever was speaking in the first three Hijri centuries, it is inconceivable when he speaks, about something that will happen in the distant future, that he speaks in a way understood by the people of his time. His speech is not for them, but rather, his speech for the future generations, which our current age constitutes the most prominent of its substantiations. That is why we found Imam al-Sadiq, (peace be upon him), saying to Abdullah bin Sinan, when he spoke to him about such statements [hadiths], saying to him:

"If that happens, you will not overtake." [Al-Ghayba, al-Nu'mani, 160]. Before him, Imam al-Baqir, (peace be upon him), when he spoke to his companions, used to say to them: "You will not overtake the people of his time". [Dala'il al-Imamah, pa. 455].

So if the Imam, (peace be upon him), spoke in this way, at a time when the aim of his mentioning these statements [hadiths] was to be like a bright torch for their Shiites, in

a time described by a lot of seditions, and the domination of injustice and unfairness. These hadiths help them overcome calamities, help them remain steadfast, and revive hope in them, at a time when its tyrants will work to kill all hope, especially since when these hadiths are presented as signs of the appearance [Zuhur]. Then, understanding them as prophet family [Ahl al-Bayt] wanted, (peace be upon them), helps to know the indication of these signs about the Awaited Imam [Imam Mahdi], especially at a time, when these same narrations said that the claimants to Mahdism, and the imposters, would multiply, and their affliction will become stronger. It is inconceivable that the Imam [Imam Mahdi], (peace be upon him), would leave us without a approach, that would present the matter to us as he wanted, and narrated, (peace be upon him), otherwise, most of the aim, that lies behind such hadiths, would be denied.

If the Imam [Imam Mahdi] spoke about what would happen, for example, in a place, the mere occurrence of it would not give me reassurance, that what the imam had previously mentioned in his hadith would happen, because something like this could happen dozens of times. If he said that there would be an earthquake in the Levant, and that the Levant, throughout its history, had been subjected to many earthquakes. About which one, specifically, will be the intended hadith

of the Imam, (peace be upon him), and which one is not?

And if he said, the Turks would enter to the Syrian island of Rusafa, then, at what time can we identify it? Since if the Turks entered this region, we would say that this is what the Imam, (peace be upon him), said about. Although the armies of the Turks and their brigades entered this region a lot during their rule.

Such cases confirm, with certainty, that studying these narrations, separately, will not provide us with any evidence, that the soul can be reassured and relied upon. There is no way for us to solve this problem, except by searching for temporal or spatial clues, or both, through which we can distinguish the intended earthquake, war, event or character, from other similar to them. When Imam al-Baqir, (peace be upon him), described a number of events to one of his companions, he emphasized:

"These events are like a system of beads, that follow one another" [Al-Ghayba, al-Nu'mani, pa. 268]. He wants to say, that these signs should not be studied or observed separately, but rather, you should observe them, with those who precede them, accompany them, and come after them. If he told us about al-Yamani, he told us:

" he, and al-Khurasani and al-Sufyani, will come out in one year, in one month, in one day" [Al-Ghayba, pa. 262].

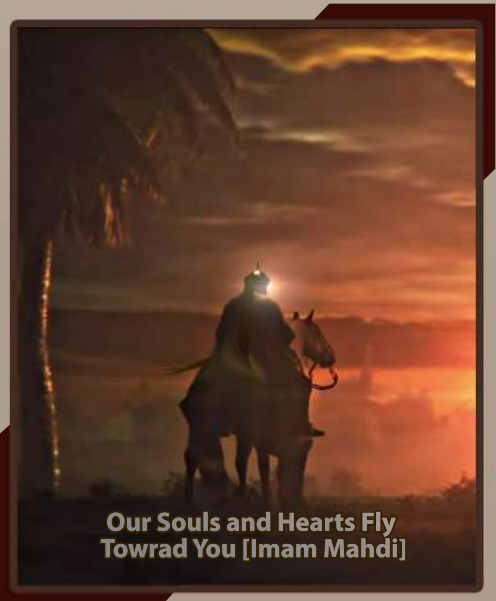
It is obligatory that any statement [hadith], about any personality, must be associated with the existence of the last two personalities. Therefore, if there was an impostor in Basra, as Ibn Ismail al-Sulami, or in Baghdad as Ibn Mashtet, or in Diwaniyah as al-Madawi, or every claimant to the position of al-Yamani, that the narrations promised, it is easy to infer their lies, through the absence of the other two personalities. And if they persist in their claiming, then how easy it is for us to observe their descriptions, actions, and the events that accompany them, or that happen before or after them, in order to infer

the fraud of these people, and expose their treachery.

Such a matter, if we adhered to it, during our observing the claims of analysis and deconstruction of events and personalities, would have helped us to expose the pretenders from those who are truthful. The truthful ones will be lost, and the liar will emerge, especially since the liar will be surrounded by money and the media, in a time of injustice, and will be surrounded by, in a time of foolish and trivial ones.

The bottom line, which I want to conclude, is that our time fills with many speakers and analysts of statements [hadiths] about appearance [Zuhur]. This was not limited to those, who have knowledge of the narrations, but extended to imposters, who asked for the leadership, and mercenaries of politics, and to the owners of soothsaying and sorcery, as it extended even to the people of religions. I am not surprised to find a Zionist impostor, as Edy

Cohen, talking about the affairs of al-Sufyani and his ilk. The issue attracts great attention from the oppressed, and it is our duty to learn accuracy, as our Imams wanted it, and we teach it to others, so that we can be saved, and those who listen to the saying, and follow the best of it, will be saved with us.



Populism, Devil's Hiding Places

Dr. Mohammad abu al-Nawair

**PhD in political theory- Contemporary American
Behavioral School of Politics**



The simplest definition of populism is demanding the masses to have a role, and to interfere, directly and coercively, in deep specialized issues, that require deep and accurate scientific and academic achievement, the accumulation of practical functional experiences, and a thorough and broad understanding of the theories that explain it, which can only be obtained through a slow accumulation of knowledge, that takes place over the long decades of an individual's life. The accurate details and numbers are the first enemy of populist thought, style, and mood. Rather, they represent its greatest weakness, because these two points need the concept of specialization, to be able to dismantle them, as specialization is the greatest enemy of populism. Some researchers, in the psycho-sociological affair, argue that every deviation, misleading, or negative ideology, we find them in the details, and we will not discover it, unless we deepen into the details. Because most of the generations, of this time, are always lazy to ask for details, and they are satisfied with the superficial, so populism has spread and prevailed in all aspects of our public and private lives, until it has become a social pattern, often adopted by the institution of society, and the scientific and religious facades fear it, and some try to identify with it (populism), for fear of its vengeance. Populism is based on the arbitrary spirit, and crude considerations of power, driven by the irrational moods of the simple masses street, supported by the personal impulses of the populist leaders, who ignite the anger of the street, and benefit from it to achieve their interests.

Although many thinkers and researchers make communism as an advanced economic ideology, however, I see that it represents the first seed of forms of populism, as it created that emotional psychological barrier between the classes of society, and fought - albeit in a hidden way - against all classes, that represent progress in the economy, education, or behavior, trying to incite public society against any elite, that dominates

the political, economic or social scene, and invoking the concept of equality! Our problem in Iraq, with populism, is a deep problem, which has its social roots, and which was supported by great elite ignorance, who did not realize the danger of making populists manage aspects of life! The most important and biggest problem, that enabled the populists to control most of the matters in Iraq, is that some rulers and influential classes are deceived by the idea of (the field), and their belief that the field (without elite theorizing) is the key to achieving success. For more than 17 years, ignorant populist groups, that have nothing, but lingual dexterity, and knowledge of all keys of social emotions, were exported in most of the functional structure, and even educational and moral guidance, which led to a real and deep fracture, in the Iraqi elite structure, coincided with media war against thinking minds, and those with academic, methodological and scientific expertise. All of that, led these elites, either to emigrate, or deliberately marginalize them, or to isolate themselves voluntarily! These three results, effectively, contributed to the exacerbation of the state of populism in Iraq, and the disintegration of all moral, social, administrative and governmental functional structures in it. Rather, the imbalance has penetrated even the legal judicial bodies, and primary and higher educational institutions, until the country is being run by integrated, close-knit armies of populists, with titles and labels, most of which are fictitious, and have nothing to do with objective reality. We need today, as the first step in the solution, to restore consideration to the concept of the elite, and deal with it with great scientific rigor, in order to be able to produce future, empowered and capable elites, who have a deep vision in analyzing and dismantling matters and events, so that we can enable them to manage the facilities of public life, in its various forms, and to curb a little of the hyperbole of ignorant populism, which now control the fate of all groups and resources.

Role of youth in Mahdist Issue



Abu Zahraa al-Mayahi – Basra

Youth are the segment that is relied upon for the progress and prosperity of nations, and they have the greatest burden in managing the development projects, that take place on the practical level, so do they have a role on the ideological level? And if so, what is their role in the path of the Mahdist issue in all its aspects? First, let us know the opinion of the infallible ones, (peace be upon them), regarding the companions of Imam Al-Hujjat [Imam Mahdi], may my soul be sacrificed for him).

On the authority of al-Fadl bin Shazan, on the authority of abd al-Rahman bin Abi Hashim, on the authority of amr bin Abi al-Muqdam, on the authority of Imran bin Dhabyan, on the authority of Hakim bin Saad on the authority of the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), he said: "The companions of Mahdi are young men, with no middle-aged people, except very little." [Al-Ghayba, al- Tousi, pa. 496].

According to the above, the main reliance will be on the youth, to have the greatest role in supporting the revolution of Imam Al-Hujjah [Imam Mahdi], (may my soul be sacrificed for him). They will be the striking force of this revolution, and its main stimulator in the progress of change, which will fill the land with fairness and justice.

The other question here is what are the entitlements of the noble appearance [Zuhur] stage? Does this stage have certain special preparations and entitlements?

To clarify, let's take the following example: Let's assume that we are in a certain educational stage, and we have a known period of time, before taking the exam, so it is imperative

that we program our time, in order to obtain the highest score in this exam. It is exactly similar to what we refer to above, so there is a great similarity between the two cases. The student should take advantage of his early time, to study in a specific way, then, the closer the time of the exam, the greater the load and the assignment regarding this exam. Until the night of the exam came, the mind was preoccupied with practical preparation for some matters, that must be emphasized, such as the itinerary for going back and forth, the time for leaving the house, and the logistical materials that the student needs at the same hour as the exam.

Come, my dears, to apply this example to our practical life. We are now in the (general) preparation stage for the pre-exam, which is the stage of reading the subjects. What are the subjects required to prepare at the present time? To know the subjects of exam, required to prepare, let us know what the infallible, (peace be upon him), said about that. Perhaps, the best we can convey from their words, (as all their words are good, blessing, exhortation and lesson), is what Imam Ali Bin Al-Hussein said in the text: On the authority of Abi Hamzah Al-Thamali, on the authority of Abi Khaled Al-Kabili, on the authority of Ali Bin Al-Hussein, peace be upon them both, he said: "The occultation extends to the twelfth guardian of Allah, one of the guardians of the Messenger of Allah, (peace be upon him and his family, and the Imams after him). O Abu Khalid, the people of the time of his occultation, those who believe in his Imamate, and those who await his appearance are the best of the people of all times, because Allah, Almighty, has

mentioned him, giving them brains, understanding, and knowledge, by which occultation has become for them the status of watching, and He made them at that time in the position of al-Mujahideen of the Messenger of Allah, (peace be upon him and his family), with the sword. Those who are truly sincere, really are our Shiites, and the callers to Allah's religion, secretly and openly." [Completing Religion and Perfection of Grace, Sheikh al-Saduq: 348 b 31- 2].

Here, Imam al-Sajjad, (peace be upon him), reminds us of the narration: "We are the people of the time of his occultation, although we share these qualities with other generations, but perhaps, we will be more fortunate to see him and enjoy the state of his justice than others.

The time of the people of the Imam's occultation [Imam Mahdi], (may my soul be sacrificed for him), (according to this narration) needs several elements and qualities, that make them (as this noble narration mentions) the best people of all time, they are:

- 1- Those who believe in his Imamate. It means that they believe in the Imamate of the Imam Al-Hujjah [Imam Mahdi], (may my soul be sacrificed for him), which leads us to the need for the person assigned to believe in the Imamate of all the Imams after the Messenger of Allah, (peace be upon him and his family).
- 2- Those who are waiting for his appearance [Zuhur], and perhaps this needs thousands of words to know what is waiting [Alentedhar], and how the waiting youth is waiting for the appearance of the Imam with truth and sincerity, in word and deed.
- 3- The faithful, and this feature is an integral part of the features of the awaiting one, who believes that subordination to the Imam, (may my soul be sacrificed for him), is higher than any other attachment. Perhaps, it is the first and most important feature, that makes occultation, for those waiting, the same as watching.
- 4- Our Shiites, really: Al-Sajjad, (peace be upon him), describes these people are the Shiites in truth, and they are not of the loyalists only, but rather they are the true image of the (Shiites

and the Shiitism). Look - O Shiite - who is waiting for the appearance of your imam - how to be a mirror of Shiites and Shiitism, in word and deed. Perhaps, at a later time, we will talk about what will benefit us, by adopting the morals of the Shiites truly, taking that from the words of the infallible, (peace be upon them), in describing their Shiites.

5- Callers to God secretly and publicly. This accurate societal description takes us out of the circle of the individual action of the awaiting individual, and makes him a link within a series of links, whose mission is to prepare a Mahdist society. The awaiting young man, who is able to spread the true Shiism, has the responsibility of calling to Allah, Almighty, secretly and publicly, in a manner that he has the five features, learned from this noble narration.

The summary of what can be emphasized, that the sensitive period, that the people of the time go through in the occultation of the

Imam, (peace be upon him), makes it imperative for the assigned young man to know the Imam of his time, and to know his general assignment towards the period of the great occultation, as well as expanding towards knowing his special assignments about the owner of the era and the time, (may my soul be sacrificed for him and his state). This is what we will try to focus on, in other states, if Allah, Almighty, helps us with success for that. However, we have to focus well on a note, that the focus here is on passing the exam (with great competence) is what determines the level of the young man in the coming days. O my dears, the exam that we are going to now, has no other way to succeed, except by preparing for it. There is no other opportunity to make up for what was missed, except by making efforts before the exam itself.

May God grant you and us success for all that is good and righteous, and make us among those who pave the way for the divine state of justice in word and deed.

He is All-Hearing and Glorious.



Role of Awaiting Woman in Mahdist Raising Awareness



Manar Al-Amiri

The woman is half of the society, or rather we can say: she is the whole of society, because she is like the seed, which gives its fruits to the society. By her goodness, the society is reformed, and By her corruption, the society is corrupted. Women have always had roles throughout history. Some of them played a blessed and important role in awareness their societies, and some of them played the worst roles throughout the ages. Therefore, we will witness the same thing being repeated in our time, and women will have a prominent role in the Mahdist matter, but how? There are many types of women, some of them are housewives, and some are female workers, and each of them has a valuable opportunity to mobilize those around her, and educate them to support the Imam Al-Hujjah [Imam Mahdi] (peace be upon him). The mother's opportunity in supporting the Imam [Imam Mahdi] lies in raising her children, and mobilizing them towards supporting Imam Mahdi. And the wife, if she knew the personality of her husband very well, she can make of him a Mahdist man, and a supporter. Also there is the sister, the daughter and the grandmother, and others. Each plays an important pioneering role from its position. There are historical evidences on the role of women. When Muslim bin Aqeel came to Kufa, the Umayyad authority at that time knew that the people of Kufa would stay beside the mediator of Al-Hussein (peace be upon him), and make coup against the authority. Then, the authority had nothing but to exploited the weak point, which is (women). So it announced a seductive offer, which is that whoever surrenders his sword, will receive a the weight of his sword in gold! The women urged their men to surrender their weapons, for the gold. In contrast to this enticement, there was intimidation. The authority threatened, and promised everyone, who follows the mediator of al-Hussein (peace be upon him), that his fate will be death! So the women became cowardly, and prevented their men from supporting him, fearing of loss. Despite this, there are women who sacrificed their sons, their brothers, their husbands and their fathers for the sake of the truth, and for al-Hussein. Likewise, the age of appearance [Zuhur], which we are living in now, will witness the same thing, and women will be a

supporter, who inexpensive every precious thing for the sake of Mahdi (peace be upon him), or a clinger to the worldly life and its luxury, thus she prevents the husband, son, brother, and father from being supported. It was narrated on the authority of Imam al-Baqir (peace be upon him): "So the one standing between the Rukn and the mosque stands up and prays.... And by Allah, three hundred and a few dozen men, including fifty women, come to meet in Makkah without an appointment, following one another, like pieces of clouds of Fall" (1). The fifty women are among the faithful companions of the Imam [Imam Mahdi] (peace be upon him). It will be their responsibility to mobilize for the Mahdist army. So will your position, sister, be in the march of Mahdi (peace be upon him), as the women were in the march of the Messenger of Allah (peace be upon him and his family), working to support the army in terms of food, drink and medicine? Or will you be with those sitting, discouraging, and are not satisfied with their cowardice, but in addition to that, make their men coward? The narrations say that the woman on the day of the Gabriel's cry, that announce the appearance [Zuhur], will incite her father and brother to supporting (2). The narrations also said that a woman will kill al-Hujja [Imam Mahdi], (may his life be long, and keep him away from all evil). The reason for this woman's hatred, against him, is that she is one of those oppressive hatred women for his noble state, that restricted her freedom, and prevented her from doing forbidden things, and commanded her to be modest and dignified. Therefore, every woman, adorned like her, should review herself, as she may be that demonic killer! Before concluding, from the foregoing, we find that the ways of raising awareness towards supporting the Mahdi (may Allah hasten his noble appearance) are many, as well as the ways of Satan's deadly are many. A woman, then, must, first of all, be committed to her religion, fasting, praying, and protecting herself. However, that alone is not enough, because insight and awareness are what will lead her to support her Imam Mahdi. In addition to all of the above, woman has to play a societal awareness role, whether she is a teacher, a Hussainian speaker, or a housewife, so everyone has her role. Allah grants success...

1-Lexicon of Imam Mahdi's Hadiths, part 5, pa. 11, Hadith 1452.
2-AL Ghayba, Sheikh al- Nu'mani, pa. 254, part 14, hadith 13.