

**Imam Mahdi**  
The Awaited  
Justice



# Imam Mahdi

## The Awaited Justice

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# Introduction

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I conclude these pages on the 15th of Sha'ban 1441 AH, the anniversary of the birth of the Seal of the Successors, the Awaited Mahdi, son of Al-Hasan, may Allah hasten his noble reappearance.

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What came to my mind was these imaginary dialogues in which I wanted to involve all my readers, where I will be interpret my answer as "Response," while the inquirer's question is titled "Inquiry."

**Inquiry:** As you intend to publish this book, have you presented anything new? If there is nothing new, then what is the benefit of repeating old details?

**Response:** Who says a writer must always bring something new? If everyone adhered to this, could anyone write anything? To be able to present something new; one must have read all

the books written on that subject in order to avoid repetition. And is that feasible?

Moreover, the novelty may lie in some ideas or in the creative articulation of old ideas, expressing them in more innovative phrases or a unique style, or arranging them in a particular way which may provide new evidence.

There are two levels of commendable actions: fulfilling one's duty and fearing Allah to the best of one's ability. If a person cannot achieve the first, then let them strive for the second.

**Inquiry:** Does this apply only to publishing or does it include all means of communication and guidance, such as speeches and narrations? If it applies to all methods, does that mean speakers on any subject must present something entirely new? Could this lead to a significant decrease in societal engagement due to a lack of guidance?

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**Response:** If this is specified only to writing, what could distinguish it in this context?

**Inquiry:** People expect greater things from you and your peers. How do you handle these expectations?

**Response:** People's high expectations may arise from a positive perception, but there should be a balance between expectations and reality. When people raise their expectations and expect nothing but the finest work that pressure itself might have prevented many authors from writ-

ing and thus they have left this world with nothing significant because of that fear of not being able to meet the expectations of others. Moreover, the community was banned from such benefits that those books could have brought. So is that what is required from us?

**Inquiry:** However, spending these efforts, followed by the expenditure of funds in such a manner, may not be appropriate!

**Response:** Yes, those who believe it's inappropriate should not invest time or money in it. However, those who see its usefulness must take action. Each writer or speaker has their own sphere of influence. That only he can have direct influence on people. These are affected usually by various factors such as geographical, style, or even personal connections. This sphere awaits the individual's accomplishments and works, whether in speeches, books, or other forms, and they should bear the responsibility for that.

### **After this pictured dialogue:**

I believe that one of satanic tactics to prevent humans from accomplishing, if he fails to directly forbid it, is to ask him for exceptional or unattainable qualifications, not for the sake of the work itself but to incapacitate the individual from fulfilling them. If Satan wants someone to spend a small amount of money, he sows doubt about its benefit, suggesting accumulating it until

it becomes "a substantial amount ". If delayed, harms arise, and for every situation, there's a saying. If one intends to engage in nighttime worship, for instance, Satan convinces them that the optimal time for worship is just before dawn, leading them to sleep until sunrise. Similarly, when it comes to writing, especially for writers and scholars, Satan may suggest, "Either write something remarkable or don't write at all," causing the person to abandon writing entirely.

We have witnessed scholars who left a legacy in writings and knowledge. They started at the beginning of their years with what was accessible to them, and that's why their writings varied between their early works and their latest, more significant publications. If they hadn't started, they wouldn't have reached their substantial writings. Therefore, I advise my fellow scholars, speakers, and those similar to them to initiate creating something that will be beneficial to them at world hereafter and helpful to those who read it after them.

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The pages before you, dear readers, are examples of "Fear Allah as much as you can." Quran: 16. They may bring something new or they may not, but I seek the reward from Allah through it. They serve as a means of drawing closer to those who wrote about some of its matters, our Imam of this Era and the Guardian of our time, Imam Al-Mahdi, may Allah hasten his noble reappearance. I ask Allah to reward those who participated among my brothers and sisters in publishing this book. May Allah bless my parents, my family, and those who read it?

**Fawzi, son of the deceased Mohammed Taqi Al-Saif**  
**11th of Sha'ban, 1441**  
**Tarout - Al-Qatif**



# Imam Mahdi in Brief

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- Name: Imam Muhammad, son of Hasan, peace be upon him.
  - Kunya (Nickname) : Abu al-Qasim (same as the Prophet's kunya), and in Shia popular memory (Abu Salih).
  - Father and lineage: Imam al-Hasan al-Askari, son of Ali al-Hadi, son of Muhammad al-Jawad, son of Ali al-Rida, son of Musa al-Kadhim, son of Ja'far al-Sadiq, son of Muhammad al-Baqir, son of Ali al-Sajjad, son of Hussein, the martyr, son of Ali, the Commander of the Faithful, peace is upon them.
  - Maternal grandfather: The Prophet Muhammad, peace be upon him, as he is from the ninth generation of the off-

spring of Hussein and his mother Fatimah, the daughter of the Prophet.

- His Mother: Lady Narjis from the lineage of Shamoun, the successor of the Prophet Moses, Peace be upon him.
- Date of birth: His birth was on 15th Sha'ban, 255 AH.
- His Characteristics: Numerous characteristics have been mentioned in the narrations about him:

### **From the Sunni sources:**

- "Al-Mahdi is from me, with a broad forehead and a high nose."<sup>(1)</sup>
- "He is a young man from the Quraysh, resembling Adam<sup>(2)</sup>, created with perfection among men."
- "A man with a fair complexion, tinged with a reddish hue<sup>(3)</sup>, a prominent abdomen, broad thighs, wide shoulders, with a mark on his back, resembling the Prophet in the color of his skin and a mark similar to the mark of the Prophet."
- "God has granted him the strength of forty men."
- "Indeed, the Mahdi resembles the Prophet of Allah in appearance and character, and he will appear as a youth under the age of forty."
- "His face is like the shining moon, with an Arab complexion, and his body is of Israelite build."<sup>(4)</sup>

## In Shia sources:

- "He has a reddish complexion, penetrating gaze, prominent eyebrows, broad between the shoulders, with a marked head and a trace on his face<sup>(5)</sup>. He is a man with a broad forehead, high nose, and a large abdomen<sup>(6)</sup>, with thighs cleared<sup>(7)</sup>, with a space & brightness between the front teeth and on his right thigh there is a mole.<sup>(8)</sup>"
- "White in color<sup>(9)</sup>, tinged with a reddish hue, prominent abdomen, broad thighs, wide shoulders, with a significant mark on his back, resembling a mark on the Prophet's skin<sup>(10)</sup>. When Al-Mahdi emerges, he will be in the age of elders but with the appearance of youth, strong in his physique. If he extends his hand to the tallest tree on Earth, he will pull it out, and if he shouts among the mountains, their rocks will crumble<sup>(11)</sup>. And he will appear in the form of a successful young man, at the age of around thirty-two."



# Imam Mahdi from Birth to Appearance

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## 1. The Honored Mother and the Noble Birth:

Within the Imami references, there is an agreement that Imam Muhammad ibn al-Hasan, also known as the Awaited Mahdi, was born on the fifteenth of the month of Sha'ban<sup>(12)</sup> in the year 255 A.H. However, there is a variation in identifying the honorable mother, possibly due to the secrecy and concealment surrounding every aspect of Imam Mahdi's life, starting from the moment of his birth, his early childhood, and to the end of his occultation. This secrecy even extended to the prohibition of mentioning his name during certain historical periods. This aspect has also influenced the identification of his mother's name. Who is she? Is she Narjis, Sawsan, Saqil, Hadeeth, Maleeka, or someone else? The concealment and secrecy were intentional and not natural.

However, what is widely known among the Imami communi-

ty is that the name of his honored mother is Narjis, and regarding her identity, there are two theories:

- **The first theory** suggests that she was the daughter of the Roman king and that she was taken captive or disappeared from the Roman army that went out to fight the Muslims during that period. When she was offered for sale, Imam al-Hasan al-Askari, commanded one of his Shia and the narrator of this tale whose name is Bashir ibn Suleiman al-Nakhas and is a descendant of Abu Ayyub al-Ansari, a companion of the Prophet, to buy her. He narrates a lengthy story that concludes with him purchasing this captive. Subsequently, she entered the household of Imam al-Askari and, as a result, gave birth to his only son, Muhammad ibn al-Hasan (the Mahdi).<sup>(13)</sup>
  
- **The second theory** concludes that Narjis was a Nubian maidservant in the possession of Hakimah, the daughter of Imam Muhammad al-Jawad and the sister of Imam al-Hadi (peace be upon him). She was born in their household and was raised in Islam. When she reached the age of marriage, Imam al-Hadi gifted her to his nephew, Imam al-Hasan al-Askari, upon learning of his desire for her. He informed him that she would give birth to the blessed child who would purify the earth from corruption and injustice.<sup>(14)</sup>

Interestingly, Sheikh al-Saduq, may Allah have mercy on him, mentioned both narratives in his book "Kamal al-Deen." However, he did not take a position on resolving the difference between their narrators. The first theory speaks of a Roman maidservant who escaped or was captured from the Roman

army, eventually being purchased by Bashir al-Nakhas under the order of Imam al-Askari. The second theory states that she was the maidservant of Lady Hakimah and was gifted to Imam al-Hasan al-Askari by Hakimah herself.

Many who mentioned these narratives did not explicitly address the difference between them. The late Sheikh al-Sadr II has weakened the first narrative, stating, "This hadith is weak from a historical perspective, considering it is unknown regarding the narrators, making the chain of hadith weak."<sup>(15)</sup>

Regarding the second narrative, he commented, seemingly accepting it overall, saying, "This narrative agrees with its predecessor on several characteristics, including that Imam Mahdi's mother, peace be upon her, was a slave maidservant named Narjis, and that the marriage of Imam al-Askari took place during his lifetime and with the consent of his father. Therefore, we can consider their agreement on these points sufficient historical evidence. However, this narrative indicates that the marriage occurred in the last days of Imam al-Hadi's life, and that was not clear in the previous narrative."<sup>(16)</sup>

On the other hand, the late Sayyid Kazim al-Qazwini saw things differently. After realizing that it was challenging to reconcile the two narratives, he excluded the first narrative relying on the second narrative. Where he believed that relying on the first was more accurate and appropriate.<sup>(17)</sup>

I have come across one of the modern researcher Sheikh Ahmed Salman's book in title "Sayyidat al-Ima" where he explored this issue extensively. He concluded that the second narrative should be more accurate over the first. He argued

that the first narrative, which concludes with the story of Bishr al-Nakhass and the issue of captivity in the Roman army, has a chain containing unknown narrators with discrepancies. Additionally, the main figure in this story, Bishr al-Nakhass, who is claimed to be a descendant of Abu Ayyub al-Ansari, has no historical mentions. Historians even deny the existence of a descendant of Abu Ayyub al-Ansari. Moreover, the direct narrator, Muhammad bin Bahr al-Shaybani al-Rahni, is described with attributes that lead to exaggeration and unreliability in his reports.

Furthermore, the events mentioned in the narration do not align with historical occurrences.<sup>(18)</sup>

It seems that the strengthening of the second narrative in the mentioned books, "Tarikh al-Ghaybah al-Sughra" (the History of the Minor Occultation) and "Sayyidat al-Ima," (The Mistress of the Maids) is more plausible. It suggests that the mother of Imam al-Mahdi was a Nubian slave who was raised in the house of Lady Hakima, the daughter of Imam Muhammad al-Jawad, peace be upon him.

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We assume that the marriage of Imam Al-Askari (peace be upon him) to her took place in the year 254 AH, his noble age at that time would be around 23 years, considering that he was born in the year 231 AH.

## **2. Exceptional Birth and Exceptional Treatment:**

The exceptional treatment surrounding the birth of Imam Mahdi (may Allah hasten his reappearance) was not limited to the discreet nature of his mother's identity. Additionally, it extended to the announcement of his birth. While it is rec-



commended to perform the 'Aqiqah' ritual for a newborn by slaughtering a sheep, as reported that Prophet Muhammad (Peace Be Upon Him and His Family) performed 'Aqiqah' for Imam Hasan with a ram and for Imam Hussain with another. However, the 'Aqiqah' of Imam Al-Askari for his son, the Mahdi, involved hundreds of offerings. Some of these offerings were sent to the homes of the companions and followers in Samarra, along with the news of The Mahdi's birth, clarifying that these were part of his 'Aqiqah.' Al Askari instructed those who delivered them that upon receiving these offerings to share them with the people, emphasizing that this was from the 'Aqiqah' of his son, the Mahdi.

As much as the matter was kept secret and hidden from the Abbasid Caliphs and their social circle, it was clear among the Shia community in Samarra.

Imam Al-Hassan Al Askri (Peace to Upon Him) has taken many approaches in verification the birth of Al Mahdi among the Shai. Where he told<sup>(19)</sup> some of them through messages <sup>(20)</sup> and ordered his agents as well as Bin Hashim to buy sheep and slaughter them as Aqiqah on his behalf and distribute it<sup>(21)</sup> amongst the Shia. He then brought him, Al Mahdi, and revealed him to him to his friends<sup>(22)</sup> altogether and separated<sup>(23)</sup> to witness that they saw him when asked.

In the coming few pages you will notice that as much as the Imam was keen on revealing the birth of his son to the Shia as the next Imam to be , as much as he was careful in protecting him from the eyes of the Abbasid Authorities. The Abbasid Authorities as hired forces to find out where The Mahdi was; in order to get rid of him knowing that he is the executor of

the corruptions; for they have known that amount of corruption they lived in and the misconduct they lead.

**3. While the Abbasid authorities denied the existence of Imam Al-Mahdi**, which was expected due to their perceived threat to their corruption. The rejection by followers of the Umayyad-leaning Caliphs scholars was noteworthy. Despite their lack of understanding, they attempted to assassinate his character, even though they didn't live during his time. They tried to chase him and eliminate him from the thoughts of Muslims.

Let's consider the words of the author of "Minhaj al-Sunnah": "Al-Hasan bin Ali al-Askari did not leave behind descendants, as mentioned by Muhammad bin Jarir al-Tabari, Abdul-Baqi bin Qanai, and others among the knowledgeable scholars of genealogy. They said; 'he entered seclusion after his father's death, at the age of two, three, five, or around that. Such an orphan must have his wealth preserved for him until he reaches the age of maturity, and then custody is granted to those among his relatives who deserve it. When he reaches the age of seven, he is ordered to learn cleanliness and prayer. If someone does not perform ablution and prayer while under the guardianship of his appointed guardian, with his wealth clearly established in the Quran, how could he become the Imam of the faithful? Especially when he is absent or missing during such a prolonged occultation?" <sup>(24)</sup>

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Here we have two points to consider one in the first paragraph and the second followed on the second paragraph:

The first was concerning Ibn Taymiyyah's approach, he se-

lectively chooses from Ibn Jarir al-Tabari (d. 310 AH) what suits his narrative and denies what contradicts him. Why this selective approach? He rejects a hadith like "I am the city of knowledge," although Ibn Jarir included it in his works. Moreover, he disregards narratives conflicting with his beliefs but relies on Ibn Jarir's words here. What is the meaning of this selectiveness? How does his statement become authoritative against numerous accounts from genealogists, historians, and relatives of Imam Al-Askari, who are part of the Ahlulbayt (the Family of the Holy prophet)?

As for Ibn Qanai (d. 351 AH), whom Ibn Taymiyyah relies on to deny Imam Al-Mahdi's birth, his credibility is compromised by reported errors, confusion, and persistence in his mistaken views.<sup>(25)</sup>

The second statement was in Ibn Taymiyyah's argument when saying that

Such an orphan must have his wealth preserved for him until he reaches the age of maturity, and then custody is granted to those among his relatives who deserve it. When he reaches the age of seven, he is ordered to learn cleanliness and prayer. If someone does not perform ablution and prayer while under the guardianship of his appointed guardian, with his wealth clearly established in the Quran, how could he become the Imam of the faithful?

That raises questions about its applicability to Imam Al-Mahdi alone or does it extend to prophets and messengers before him. How does this logic apply to Jesus, where it's mentioned in the Quran, and **'So she pointed to him? They said, "How**

**can we speak to one who is in the cradle a child?" [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakat as long as I remain alive'** It's the same Jewish logic that denied the prophecy of Jesus; being a baby in a cradle. How could he deliver the book or pray or give Zakat? Should he also have a guardian according to this logic? Similarly, John (Yahya) son of Zakariya where it is said in the Holy Quran , **"O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And we gave him wisdom while yet a child.'** Then it contradicts core beliefs in the Quran. As one of Imam Al-Ridha's associates expressed, whether born and is a single day age or a hundred years old, it doesn't matter if the decree is from God he is chosen; conversely, it won't benefit if it isn't divinely decreed.

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Couldn't Ibn Taymiyyah have listened to more than two hundred people whom saw the Imam physically in many occasions? And they are from different areas Egypt, Yemen, Al-daynor, Qom, Qazween, Al Ahwaz, Baqdad, Asfahan, Kofa and many others. <sup>(29)</sup> Does all these people conspire to lie?

The irony lies that Ibn Taymiyyah relies on Ibn Jarir and Ibn Qan'a to deny Imam Al-Mahdi's birth, while Zarkashi, in turn, depends on Ibn Taymiyyah. Whereas in the case of Ibn Hazm's he doesn't need anyone to rely on he is certain about Imam Hassan's death without having offspring as if he witnessed it. And he is assertive that 'Al Mahdi was not created.' Is he known about those created or not created r does the names pass by him to sign and acknowledge.

**4. Announcement of Imam Hassan Al Askari** the birth of Al Mahdi to his companions and sending the Aqiqah to Samara'a instead of him as well as revealing him to his trustworthy companions during the first 6 years of his life ( May Allah Hasten his reveal ) to the martyred of Imam Hassan Al Askari.

The historical records, regardless of believers' faith or disbelief in the alignment of Mahdi's characteristics, attest to the birth of Muhammad, the son of Imam Hasan Al-Askari. Scholars from the non-Shi'a perspective have confirmed the birth of a child named Muhammad to Imam Al-Askari, even if they don't necessarily identify him as the Mahdi. This contrasts with the opposing views, where some anti-Ahlulbayt factions went to the extent of falsely claiming that Hasan Al-Askari was sterile. Nevertheless, scholars from the Sunni tradition have provided evidence supporting the fact that Hasan Al-Askari indeed had a son named Muhammad, although they may not share the Shia belief that he is the Mahdi. The recognition of this birth is a point of agreement despite theological differences.

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Indeed, it's interesting to note the diversity of opinions on the birth and existence of Imam Mahdi, even among scholars of different sects. The acknowledgment of his birth by a range of scholars, including those from various Sunni traditions, is a point of convergence despite differing theological perspectives. It reflects the complexity and richness of Islamic intellectual history.

Sheikh Mahdi Al faqeeh published a book by the name ' The Awaiting Mahdi in Nahj Al Balaqa ' where he mentioned more than Hundred Scholar from the Sunni Scholars that admitted

the birth of Imam Al Mahdi and confirmed his lineage. They have even agreed on his occultation. Including in that the name of the books they mentioned it at <sup>(31)</sup>. Moreover Al Amedi arranged the names of these scholars in his book *Al Anf Al Dhikr* <sup>(32)</sup> from the fourth century to the fortieth century after Hijra. And he has counted about 128 scholar and their books that confirmed the birth of Imam Mahdi.

As for the Immamiya; since the birth of the Imam is part of their faith we can't count that numerous number of people who confirmed it.

It's unusual for people to lie about it after all this.

The acceptance of a person acknowledging the birth of their child, along with the valid testimony of just witnesses, is generally recognized within religious guidelines unless evidence indicates otherwise. This guidelines include a witness of two trustworthy persons is considered a supporting evidence and their follows al legal aspects. So, why the hesitation and rejection of these evidentiary standards in the case of Imam Mahdi birth , which raises questions about why they aren't given due consideration, especially when considering the Imam's repeated statements and the abundance of supporting witnesses throughout history.

Indeed, all of this constitutes valid evidence for those who reflect with an open heart and attentive ear, as the Quran says, "For those who have a heart or lend an ear, it is profitable."

**5. Al Mahdi stands out as an Imam after** the martyrdom of Imam Hasan al-Askari (Peace be upon him) in 260 AH where he was poisoned by the Abbasid authorities, as

mentioned in the Biography of Imam Hassan Al Askari book. Hence Imam Mahdi took the leadership despite the intense pursuit by the Abbasid authorities. In these challenging circumstances, he had to disappear from site however it didn't stop him from revealing himself in certain occasions to his followers to perform certain tasks before disappearing again. It was either under normal conditions or guided by divine message to avoid capture or killed.

The Imam Mahdi made one of his early appearances during the funeral of his father, Imam Hasan al-Askari. He took charge of leading the prayer where he prevented his uncle; Jafar al-Kadib (the liar) from performing it.<sup>(34)</sup>

In another instance, the Imam aimed to ruin Jafar's deceitful plans to control the leadership and the Imamate after the martyr of Imam al-Askari. To achieve this, the Imam met privately with a group, including some funds from Khums (religious tax) and legal inquiries. When they refused to hand over their trusts to Jafar due to his apparent lack of knowledge about the matters of Imamate, the Imam received them, introduced himself, answered their questions, and informed them about the funds and who had sent them, just as his father Imam al-Askari used to do.<sup>(35)</sup>

## **6. The Imamate by Imam al-Mahdi at a young age**

It didn't cause any issue for the Shia because they witnessed his grandfather , Imam Al Jawad , becoming an Imam in a young age (around 8 or 9 years old) and acknowledging his exceptional understanding of the Quran and legal matters, the

Shia accepted his leadership despite his young age. Through various gatherings and discussions, Imam al-Mahdi demonstrated his knowledge and excellence, prompting even those who were initially reluctant to acknowledge his capabilities. He proved their ignorance that the fell and accepted him that the Mamoon said what he said about him. <sup>(36)</sup>

This situation mirrored the precedent set by his great-grandfather, Imam al-Hadi, who also took over the Imamate at a similar age (born in 212 AH, became Imam in 220 AH). Consequently, Shia Muslims had already addressed this issue around sixty years prior, making the question of a young Imam less of a recurring concern.

However, a new challenge arose with the concept of the Imam's occultation, preventing Shia Muslims from meeting him when wished, unlike the accessibility they had with his ancestors. The Imam Mahdi did not openly and universally declare his Imamate, as mentioned earlier. Instead, he appeared selectively, such as meeting specific groups or participating in his father's funeral prayer. A public and explicit appearance was not present during this time.

This stage was prepared ahead during the days of his father Imam Al Askari or even during the days of his grandfather Imam Al Hadi ( Peace be Upon them ) which included :

Confirmation of the role of deputies and representatives during the preparatory period, including the days of Imam Mahdi and his predecessors among the Imams, was part of a religious administrative system. Selecting significant representatives in key regions and delegating authority to them contrib-



uted to organizing religious and financial affairs. This system, discussed in my other book "The System of Religious Administration in Shia Imamiyyah," laid the groundwork for future interactions with Imam Mahdi.

By emphasizing on the role of deputies and representatives, Shia Muslims will become accustomed to indirect interaction with the Imam through their dealings with his representatives. This will elevate the Shia community and guide it towards dealing with general deputies and religious authorities during the Major Occultation. It will also prevent attempts to infiltrate to discover the Imam's whereabouts or cause harm since dealings occur with the intermediary without direct visibility of the Imam himself.

Among these factors is the absence of Imam Al-Askari, and even his father, Imam Al-Hadi, peace be upon them, from public view during certain periods. This absence occurred either when the Imam was imprisoned, as happened to both of them, or through surveillance imposed on their residence, making it difficult for people to reach them. This intentional seclusion sometimes extended to selective interaction, where the followers were instructed not to greet the Imam or inquire about important matters if they encountered him.

These practices were implemented during the times of the two Al-Askari Imams, and some were in place before the birth of Imam Al-Mahdi. Therefore, by the time we reach his era, the system of deputies was well-established, and its laws were effective. Some of these deputies were agents of his father and possibly his grandfather.

The issue of seclusion and occultation was experienced by the Shia community during the times of both his father and grandfather. Another notable practice introduced during his era was the extensive use of signatures as a means of guidance. While his predecessors used written correspondence with their followers, in his time, signatures were widely adopted. Through these signatures, he directed his Shia community, responding to their personal and religious needs.

Furthermore, the late Sheikh Tajallil Tabrizi documented and tracked around seventy of these signatures in his book "Who is Al-Mahdi!"<sup>(37)</sup>

Therefore, we believe that even with the Imam's absence after his father's martyrdom, it did not lead to significant disruption in the Shiite community, even with deviations and false claims from some. There was no tearing of the Shiite foundation or cause a fall down in the ideology.

### **7. The problem of sects and the resolution of Imamate:**

Muslims agree on the authenticity of a hadith from the Prophet, peace be upon him and his family, indicating the existence of twelve successors or Imams from Quraysh.<sup>(38)</sup> This hadith posed a challenge to fair-minded scholars, and although it did not significantly affect some Islamic schools, it raises the question of the identity of those twelve successors. That Al-Seyoti concluded that there were not twelve Imams universally agreed upon by the Ummah.<sup>(39)</sup>

Some scholars argued that the twelve successors mentioned in the hadith include the first four caliphs, Umar ibn Abdul Aziz, some from the Abbasid dynasty, and even the Abbasid Caliph

al-Mahdi, according to Ibn Kathir<sup>(40)</sup>. On the other hand, Al-Qadi al-Dimashqi, includes the first four caliphs, Muawiya, Yazid, Abdul Malik ibn Marwan, and his four sons, along with Umar ibn Abdul Aziz<sup>(41)</sup>. Ibn Qayyim al-Jawziyya extends the list to include Muawiya's son Yazid, then Marwan ibn al-Hakam, his son Abdul Malik, and two of Abdul Malik's sons (al-Walid and Suleiman), but not the four initially mentioned<sup>(42)</sup>. The historian Al-Maqrizi, however, includes only the first four caliphs and Imam Hasan, without mentioning any from the Umayyads or Abbasids.

My dear readers, you notice this extensive disagreement illustrates the substantial differences in identifying the individuals referred to in the hadith. It also highlights the inconsistency in choosing some of these names. For instance, can it be claimed that Yazid ibn Muawiya, who committed reprehensible acts, is among those who uphold and elevate the principles of religion? Was the Prophet, peace be upon him, highly concerned about this matter, anticipating the coming of Yazid ibn Muawiya or Marwan ibn al-Hakam or Muawiya? Did he disregard the vision and the cursed tree interpreted as the Umayyads?

Furthermore, these scholars extend the application of this hadith until the end of the Umayyad era. Did the Prophet believe that the Islamic religion would continue until that time and then come to an end? Numerous questions arise that challenge the school of the caliphs, and they struggle to provide satisfactory explanations.

As much as this hadith posed a challenge to the school of the caliphs, the emergence of Imam al-Mahdi after his father

al-Askari, taking over the responsibilities of Imamate, followed by his occultation and the continuation of his life until Allah permits, serves as a genuine proof for the legitimacy of the Twelve Imam belief. According to Twelver Shia ideology, they have twelve successors to the Prophet in knowledge and role, and twelve designated Imams appointed by Allah. The Prophet mentioned them in numerous hadiths<sup>(43)</sup>, providing their names, the names of their fathers, and, in some cases, even the names of their mothers before most of them were born.

The twelfth Imam is Muhammad Ibn al-Hasan al-Askari (who is also known as al-Mahdi), have consistently demonstrated the truthfulness of what they were described with, proving their legitimacy to the people. The twelfth Imam, al-Mahdi, is born and continues to live, aligning with the context of this belief. He is the twelfth Imam from the lineage of Fatimah and Ali, the Commander of the Faithful, as unanimously agreed upon by the Twelver Shia ideology. The occultation of the Imam is part of this context, indicating that he was born, and is alive, and is the twelfth Imam from the offspring of Fatimah (Peace be upon her) and Imam Ali Commander of the Faith.

### **8. Can he be seen during his Major Occultation?**

According to the information mentioned in eighth paragraph, it was noted that the Imam Muhammad al-Mahdi (may Allah hasten his reappearance) was seen by some of his father's companions. This was mentioned with the intention of emphasizing the reality of the Imam's birth (and the peculiarity that despite all this, some writers and authors have denied his birth, as we mentioned some of their statements earlier).

In the upcoming topics, there will be a discussion about the role of the Imam (peace be upon him) during the Minor Occultation, including the mention of his four deputies and people's communication with him through them. During this period of Minor Occultation, which lasted from the year 260 to 329 AH, the Imam met with some of his Shia. Moreover, "those who witnessed al-Mahdi (peace be upon him) during his Minor Occultation were more significant in proportion to those during his Major Occultation."<sup>(44)</sup>

It was natural for those who believe in his birth, peace be upon him, to believe in his meetings with his Shia, whether extensive or limited. There is no obstacle to that.

But the question raised is: Can he be seen during the major occultation that began in 329 AH and extends to our present days? Has anyone from his Shia seen him during this period? Are those who speak of seeing him certain about it, especially since they do not know the Imam personally? What do we know about that person they claim to have seen is the Imam? Saying 'I saw so-and-so' implies prior knowledge of his appearance and person, and these people are supposed not to know the Imam personally! So, we cannot be sure of the claim the sight of Imam.

## **The response to this comes in several points:**

First of all : Shia scholars<sup>(45)</sup> have compiled books that include stories of believers and scholars who met with the Imam, peace be upon him, and recognized him through evidence

that we will refer to later as indicating that this person is Imam al-Mahdi. These stories, in their hundreds, cover various regions and multiple eras, and many of them, with their chains of narrators, provide ordinary knowledge of this occurrence.<sup>(46)</sup>

“In light of the absence of any impediment, the enemies were unable to prevent the Imam, peace be upon him, from managing and guiding as he deems fit. They couldn’t obstruct him from meeting those chosen from his special deputies. These chosen individuals believe in his obedience, assume the following of his commands, and acknowledge his authority over themselves,” as mentioned by Sheikh al-Tusi.<sup>(47)</sup>

Secondly a significant portion of those who claimed to have seen the Imam, peace be upon him, were among the elite believers of their times and the privileged during their eras. These individuals are not prone to falsehood. Moreover, they are not susceptible to delusion or imagination given the strength of their intellects and the nobility of their characters. If someone claims to have seen them, it is conceivable that the one making such a claim is of weak intellect or prone to fantasies and hallucinations. In such cases, they might paint an imaginary picture and attribute it to those they claim to have seen. However, when narrations about such encounters come from scholars like Al-lama al-Hilli (d. 728 AH), Mawla Ardabili (d. 993 AH), or Sayyid Bahral Ulum Tabatabai (d. 1212 AH)<sup>(48)</sup>, we have little reason to doubt, especially considering the supporting evidence.”

Thirdly, the majority of these stories and incidents, which collectively provide knowledge and assurance, achieve a level of moral and overall continuity—sufficient for our discussion. They resonate with indications that makes the sighting appli-

cable only to the infallible Imam, who, in our time, is the Awaited Mahdi, may Allah hasten his reappearance. Among these stories are those associated with the knower's awareness without the need for verbal expression, a capability beyond the ordinary capacity of humans! Some stories are intertwined with the immediate fulfilment of requests without the intervention of tools or processes. In such cases, what is realized surpasses the constraints of the possible, achievable only by the unseen hand authorized by Allah, and none but Imam Mahdi possesses such authority.

If one were to suggest that such a person could be a guardian from the ranks of the saints or a substitute who got replaced, the response is: How can this become a common and natural occurrence with that guardian while being extraordinary and exceptional with the master of saints and the seal of successors?

And the Forth point is that some of these stories are linked to the visible person being informed that he is the Imam, and within the heart of the observer, there occurs complete belief and submission to this information. It is known that the heart's belief and acceptance often serve the same purpose as knowledge in terms of reassurance and tranquillity, especially given what these individuals have known of the mentioned attributes of Imam, peace be upon him, in the narrations. Nothing remains but to apply these attributes to the person before them. We see this as a rational way to recognize personalities, and the more accurate and detailed the descriptions, the easier and quicker the recognition of the personality, especially in regions and times where there is no images. Perhaps this method is

common: a person takes the description of the intended person he is supposed to meet, then goes and applies it to the one he encounters, thus recognizing him.

Furthermore, the issue rose at the beginning of this section – which these observers do not know the Imam beforehand, so how do they prove that it is indeed him – is also applicable to prophets and successors! How did the Jews <sup>(49)</sup> know that Muhammad ibn Abdullah was the sent prophet? If not for reading his attributes in the books and applying them, they would not have found them to be applicable except to him, may Allah's blessings be upon him.

The same reasoning applies to the period after the reappearance, as most people have not seen him before. How do they recognize him? It is achieved by applying the known attributes and the guidance of the heart.

Finally there might be a conception of evidence that's preventing the sighting of the Imam during the major occultation before the final emergence, based on his sign to his fourth ambassador that 'someone from my Shia will claim to have seen me. So, whoever claims to have seen me before the appearance of Al Sufyani and the shout is a lying fabricator.'<sup>(50)</sup>

However, this established signature <sup>(51)</sup>, with careful observation to the indicators that surround him, especially the temporal aspect, where claims of the embassy and special representatives flourished and many coveted it. Indeed, they contested real ambassadors with their fabrications, and these claimants continue to increase, reproducing like amoebas through division. We mentioned a little about them in the section on false



Mahdist claims.

This signature does not include the sight of the pious, scholars, and worshipers to Him, peace be upon him, where they seek his blessings and the fulfilment of needs. Instead, it is directed towards those who claim to mediate between the Mahdi and the people, asserting special representation on his behalf, fabricating that what they bring is based on seeing The Imam. This is a deception to the people and a quest for leadership and authority.

Otherwise, what is the problem if a virtuous scholar or devout worshiper sees Him? What advantage did the people at the minor occultation have, as many saw him, while the people at the major occultation were deprived of it?

Especially considering that his occultation is not the concealment of the person but the concealment of the title, and we will discuss this further later. This sighting, fulfilling needs, and sharing it among people, even after the death of the seer, strengthen the believers' faith in Him, providing them with more hope, and establishing their belief in him. This may be a form of kindness to his followers and Shia.

One of the indicators for this is the use of the terms "lying fabricator." If the matter were related to someone who had doubts and saw a person he thought was the Imam Mahdi but wasn't, then reported this vision, usually he wouldn't be addressed as a lying fabricator. Instead, he might be described as mistaken or suspicious. However, when combined with the claim of special representation and private embassy, it implies intentional lying and fabricating about the Imam, seeking ma-

terial benefits from people while deliberately lying, deserving such characterization.

### **9. Why hasn't He appeared yet, and when do you think he will appear?**

Believers ask this question with burning anticipation and longing, feeling the pain of witnessing the disasters that surrounded the humanity. They ache and inquire about the reason for the delay in the Imam's appearance and the timing of it. Are they in the era of his reappearance?

With the believers' pain, the lovers' eagerness to meet their Imam, and their profound sense of the tragedy engulfing humanity due to his delay whereas the sceptics dance with joy and revel in this direction. If he were to appear, what would be their reactions? If he were real, he would have emerged! Even if this led them to deny the well-established prophetic narrations about him.

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### **To answer this, we point to the following:**

To start with, the first element of faith is to believe in the unseen<sup>(52)</sup>. It's not a coincidence that the first quality mentioned for the righteous, to which the Book is a guide, is that they believe in the unseen.<sup>(53)</sup> without this, a person cannot believe in Allah, who is the unseen of the unseen, nor in heaven and hell, both unseen. One wouldn't believe in death, an unseen event, or in their sustenance for the next day. Humans live immersed in the unseen, interacting with it, unable to be separated from it, even if they deny it outwardly.

The case of Imam Mahdi is one of those unseen matters that should be dealt with according to its specific laws. While some hidden ordinary matters can be directly and tangibly known, it is challenging to do so in matters of the unseen.

The issue of Imam Mahdi, his occultation, appearance, and other related matters, has been mentioned even before his birth, approximately a century and a half ago, as conveyed by the Prophet Muhammad, peace be upon him and his family, and the infallible Imams from his descendants, as mentioned in other parts of this book.

However, the questions remained unanswered were that of when and why? Even when some would ask these questions, the response was that believers must submit to it and who ever timed it was never accurate or honest about that.

For instance the previous Imams set an example of how to handle such inquires which was narrated by the Sheikh Al Sa-dooq in his book ' Completeness of the Religion' and ' The eyes of the Redha ' narrated from Al Harawi said , ' I heard Doabal ibn Ali Al Khuza'i says when mentioned my poem to the Imam Redha..'

His poem was:

"An Imam will undoubtedly emerge;

He will stand by the name of Allah and blessings.

He will distinguish between every truth and falsehood

And will reward for blessings and retribution for afflictions."

Imam al-Ridha, peace be upon him, wept intensely upon hearing these verses. Then, he lifted his head towards me and asked, "O Khaza'i, the Spirit of Holiness spoke through your tongue with these two verses. Do you know who this Imam is and when he will rise?"

I replied, "No, my master, except that I have heard about the emergence of an Imam from your lineage who will purify the earth from corruption and fill it with justice." He said, "O Doabal, the Imam after me is my son Muhammad, and after Muhammad, his son Ali, and after Ali, his son Hasan, and after Hasan, his son Al-Hujjah, Al-Qa'im, the awaited one. During his occultation, he is obedient, and in his reappearance, he will fill the earth with justice as it was filled with injustice."

Regarding when he will rise, my father narrated from his forefathers, from Ali, peace be upon him, that people asked the Prophet, peace be upon him and his family, when the Qa'im ( Qai'm is another description of Imam Mahdi meaning the who will hold up the religion after its collapse) from his descendants would appear. The Prophet replied, "His case is like that of the Hour; *'None knows except my Lord. He alone will reveal it at the appointed time. It is heavy in the heavens and earth. It will not come to you but suddenly.*"<sup>(54)</sup>

In this notable hadith, we observe that the belief in Imam Mahdi was widespread. Doa'bal mentioned hearing about the emergence of an Imam who would purify the earth. It is noteworthy that discussions about the appearance of the Qa'im from the progeny of the Prophet were present during the Prophet's time, centuries before the birth of Imam Mahdi.

This concept is evident in the chain of Imams, with each Imam transmitting this belief to the next. It demonstrates a profound interest in the issue of Imam Mahdi. The Imam emphasized that the emergence of Mahdi is a divine matter, beyond human knowledge.

Furthermore, some narrations and ethical guidance suggest possible reasons for the delay in Mahdi's appearance, such as increased sins, dispersion among his followers, or the incomplete readiness of his supporters. While these points hold ethical significance, they don't provide a conclusive answer to when he will appear.

This resembles what Prophet Muhammad did when someone asked about the timing of the Hour. The Prophet redirected the question with a moral perspective, asking, "What have you prepared for it?" The man responded, "Love for Allah and His Messenger." The Prophet then said, "You will be with whom you love."<sup>(56)</sup>

Indeed, the genuine answer, as stated by Imam al-Ridha (peace be upon him) to Doa'bal, is that the timing, like that of the Hour, is known only to Allah, emphasizing that it is beyond human determination.

Attempting to specify a particular time contradicts the wisdom apparent in the matter. If, for example, the Prophet had designated the emergence of Imam Mahdi in the year 2000 after Hijra, it would lead to undesirable consequences. The oppressors would relax and enjoy tranquillity until that date, while the believers would lose hope in the imminent arrival of justice and relief. Therefore, it is believed that providing concrete an-

swers to the questions of when and why may not be genuine. They may be intended for moral guidance. The real answer is that it is an unseen matter.

Instead of seeking answers that may not be present in a tangible sense, believers are encouraged to strengthen their connection with Imam al-Mahdi. Pursuing a strong bond with him is more meaningful than anxiously awaiting his appearance. As mentioned in various narrations from Imam Mohammad Al Baqer (Peace be upon him) "One who dies not knowing his Imam has died the death of ignorance days. Believers who die with knowledge of their Imam are not harmed by the timing of his appearance. And the one the dies knowing his Imam will be as standing side to side with the Imam"<sup>(57)</sup>

To strengthen this relationship, one can follow the steps outlined by the Imams of guidance. It is noteworthy that these steps were emphasized even before the birth of Imam Mahdi.<sup>(58)</sup>

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- Reading supplications that hold the status of allegiance to Imam al-Mahdi (peace be upon him), such as the Covenant Supplication. It is recommended to recite it after the Fajr prayer, and it is mentioned that whoever recites it for forty mornings will be recorded among the supporters of the Imam. It may be named the Covenant Supplication because it concludes with: "O Allah, I renew for him in the morning of this day and all the days of my life a covenant, contract, and allegiance upon my neck."<sup>(59)</sup>
- Similarly, the Lamentation Supplication serves as a comprehensive educational cycle, reviewing prophecies,

prophets, and their struggles. It addresses the Islamic nation's deviation from the path of the Prophet and the program for the leadership of Imam Ali (peace be upon him). The supplication incorporates numerous authentic traditions from the Prophet about the virtues of the chosen successor and the sacrifices made by his pure progeny. It culminates in the burning yearning and tears for the deprivation of seeing Imam al-Mahdi, expressing hopes to witness the divine appearance and triumph in the presence of the Imam.

- Praying for Imam al-Mahdi (may Allah hasten his noble reappearance) with divine protection and care. One of the renowned recommended supplications for this purpose is recited on the 23rd night of Ramadan, one of the anticipated nights of Laylat al-Qadr.<sup>(60)</sup> It is advised to recite this supplication throughout the night, whether standing or sitting, which begins: "O Allah, be for Your Wali, al-Hujjah ibn al-Hasan, blessings be upon him and his fathers, in this hour and in every hour, a guardian, a protector, a leader, a helper, a guide, and an eye, until You make him dwell in Your land willingly and enjoy him therein for a long time."
- Seeking protection for Imam al-Mahdi includes reciting the supplication of Imam al-Sajjad (peace be upon him). It is recommended to recite it on the Night of Arafat<sup>(61)</sup>. Notably, Imam al-Sajjad, whose testimony predates the birth of Imam al-Mahdi by a century and a half, prays to Allah in detail for the well-being, protection, and assistance of the Imam against his enemies.

- Increasing prayers upon Imam al-Mahdi and his pure ancestors is emphasized. There is a specific prayer transmitted from his father, Imam al-Askari, guiding the believers on how to invoke blessings upon him. It includes the phrase: "O Allah, bless Your Wali, the son of Your Wali, the awaited Imam, al-Hujjah ibn al-Hasan, peace be upon him. O Allah, bless Your Wali, the son of Your Wali, those whose obedience you have made obligatory."<sup>(62)</sup>
- Almsgiving on behalf of Imam al-Mahdi is encouraged. Some narrations suggest that when planning to travel, one should give charity on behalf of the Imam, asking Allah to protect the traveler. Additionally, dedicating righteous deeds such as recommended prayers, Umrah, Quranic recitation, and other acts of worship on behalf of the Imam is considered a commendable practice.
- Demonstrating respect for the remembrance of Imam al-Mahdi is essential. It goes beyond internal sentiments and extends to physical gestures. Shiite communities, as a sign of reverence, are known to place their hands on their heads as a form of greeting when mentioning the Imam's name. In some places, individuals rise in respect when the name "al-Qa'im"<sup>(63)</sup> (the one who will arise) is mentioned.

These practices aim to strengthen the connection with Imam al-Mahdi and express devotion and loyalty to his cause. And perhaps they derived that from traditions that tell of the Imams showing respect for mentioning Imam al-Hujjah (may Allah hasten his reappearance) by placing their hands on their heads. For example, it is said that Imam al-Sadiq (peace be



upon him) indicated his service to Imam al-Hujjah if he were alive.<sup>(64)</sup>

Imam Redha (Peace be upon him) kept his hand on his head when the name of Imam Al Hujjah was mentioned before him as a sign of respect to him. Whether or not it was truly narrated yet it bears a great respect and devotion for the Imam.

### **10. Essential Point in Mahdi's Victory**

In the concise points about the Mahdi's victory, and we advise for those who want further reading and maybe the finest in explaining this is the book 'After the Appearance ' for the Shaheed Mohammad Sadeq Al Sadr (May Allah have mercy on him )

Foremost we note that the appearance of Imam al-Mahdi (which we don't know the date) may coincide with unseen cosmic phenomena witnessed by humanity. This would serve as clear evidence of the divine nature of his movement and leadership. This is to correct misunderstandings and shed light on his reality, distinguishing him from false claims that precede him.

Maybe some of them use to practice these false claims about the appearance of the Mahdi in order to weaken the faith of people. When the true Mahdi appears, it will be a clear sign of the authenticity of his advent, and people will witness his leadership and divine authority.

So, to resist this skepticism and the indifference that may happen due to what we mentioned, explicit and numerous narrations arose regarding inevitable signs, which are pure-

ly unseen. One example is the occurrence of 'Khosoo' (lunar eclipse) and 'Kossoof' (solar eclipse), but in an unusual manner. Instead of the lunar eclipse occurring at the beginning of the month and the solar eclipse in the middle, as is customary, it will happen the opposite way: the lunar eclipse in the middle of the month and the solar eclipse at the beginning, in a way unprecedented since the dawn of humanity.

Undoubtedly, this is purely a hidden matter because, if it were according to regular standards, scientists could easily predict the timing of these phenomena hundreds of years before they occur. Assuming the timing of his emergence is also entirely unknown.

Secondly, we should pause and contemplate at the details of his movement and what it represented in terms of depth and the meaning it served. For instance, it's mentioned that he will appear in Mecca and set out from there, near the Corner and the Station of the Kaaba. In this, a similarity to his grandfather, the Chosen One, whose call originated from Mecca, where the Kaaba and the Abrahamic house of monotheism are located? It signifies a unified journey from the patriarch Abraham through the Prophet of Prophets, the Chosen One, to the last of the virtuous successors. Their goals and starting points are similar. The narrations state that he will stand between the Yemani Corner (the part of Kaaba facing Yemen) and the Ibrahim's Stand Station, (where he used to start the construction of Kaaba) specifically on the day of Ashura. He honors the prophets, prioritizing them, and calls people to follow him.

Here, we observe the presence of mentioning the prophets and prioritizing them over others, with a reference to the time

of Allah's vengeance and the martyrdom of the leader of Islam, Abu Abdullah Al-Hussein, and peace be upon them.

The mention of the prophets should not be understood as mere pride but rather unity of approach. Through this, we can disprove some narrations that seem contradictory to the prophets' approach. If a narration attributes to him the acts of killing, slaughtering, not seeking evidence, or causing harm to pregnant women, or killing Shia scholars and shedding the blood of thousands of them, we must reject such narrations! They do not align with the prophets' conduct, especially that of his grandfather, the Chosen One, who came as a mercy to all mankind! They also contradict the narrations describing his movement, especially that he will fill the earth with justice as it was filled with oppression. Some narratives may reflect an unjust and oppressive lens; how could he carry out such acts?

Thirdly, what the narrations mention are "signs," and a sign differs from a cause or rationale in various ways. A sign must indicate something existing, and its association is arbitrary, like a mountain indicating a particular city. Thus, the mountain is not the cause of the city's existence. Similarly, these signs indicate the certainty of the existence of the one with the sign, showing that he is a reality, and his existence is not due to those signs. Thus when he appears people will need a sign to recognize him, especially with the abundance of false claims. These signs come as confirmation from Allah, guiding His creation to His representative, and as a mercy from Him to prevent them from straying away!

Moreover, beyond the general signs, there is a declaration in his name that reaches the entire world, where 'a caller will call

out with an Arabic language, audible to all in the heavens and the earth, saying, 'O people, here is the Mahdi descendant from the family of Muhammad; he has emerged, so follow him and do not disobey his command.'<sup>(66)</sup>

Scholars have categorized narrations about the signs of the reappearance into those with reliable chains and those with unverified chains. The former includes that the declaration heard by people, and its occurrence informs everyone that the truth is with the family of Muhammad, and this is the awaited Mahdi. This has been mentioned in reliable narrations, such as the one from Abu Abdullah Ja'far Al-Sadiq, where he states that a caller will announce the name of the Mahdi publicly, and people will hear it universally and that no one could disobey except that Satan won't let the people until he put doubts inside their heart.<sup>(67)</sup>

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**Similarly, the emergence of Al-Sufyani** is highlighted in these narrations. Besides the widespread mention of his role in the narrations about the signs, there is a reliable narration where Imam Al-Sadiq confirms that Al-Sufyani's emergence is inevitable when he asked his father Al Baqer about it, stating, 'Yes.'

I have compiled the narrations of Omar ibn Hanthala about the inevitable signs, scattered throughout trustworthy narrations. He said, 'I heard Abu Abdullah saying, 'before the rise of Al-Qa'im, there are five inevitable signs: Al-Yamani, Al-Sufyani, the Scream, the killing of the pure soul, and the sinking of desert.'<sup>(68)</sup>

Fourthly; the text emphasizes the symbolic interpretation of

figures related to the anticipated appearance of Imam Al-Mahdi, regardless of whether they are supportive or antagonistic. It suggests that the focus should be on opposing corrupt ideologies rather than delving into specific details of names and lineage, particularly concerning figures like "Al-Dajjal" or "Al-Sufyani." The purpose is to direct believers towards countering false doctrines and historical deviations associated with the Umayyad lineage.<sup>(69)</sup> It draws parallels between the ongoing line of righteousness from Prophet Muhammad to Imam Mahdi and the continuity of corruption from Abu Sufyan to Al-Sufyani, cautioning believers to be vigilant against betrayal, tyranny, and injustice and following the part of Al Sufyani.<sup>(70)</sup>

### **Fifthly: How would he fight his enemies?**

Would he use sophisticated developed weapons from flights and armour? Or would he fight with a sword like some narrations mentioned? Could a sword face the cannons, or what is it?

- The researchers presented various answers regarding how Imam Al-Mahdi (peace be upon him) would fight his enemies. Some suggested that he would use more advanced weapons than those possessed by his opponents, employing natural means for victory. However, the question of how he obtains such weapons naturally remains unanswered. Some researchers shifted to supernatural means, attributing the acquisition of advanced weapons to miraculous and divine interventions. Additionally, it was proposed that the mention of fighting with a sword in the narrations is symbolic, representing strength rather than

a literal use of a specific weapon.

- Some argue that Imam Al-Mahdi will descent in Kufa as mentioned in certain narrations indicates his symbolic presence in seven white domes, with the specific location remaining unknown.<sup>(71)</sup> additionally, descriptions of the weapons of his companions, such as swords capable of cleaving mountains, are cited.<sup>(72)</sup>
- On the other hand, there is an interpretation emphasizing the literal use of a sword, dismissing modern weaponry<sup>(73)</sup>. The proponents of this view argue that the Mahdi's occultation in its origin, leader selection, and timing allows for the weaponry in his movement to also be hidden. In this perspective, human strength won't hold regardless of advanced weaponry they own. It would be insufficient against a force rooted in divine support and the concept of guardianship held by Imam Al-Mahdi.
- The narrations supporting the hidden reinforcement of Imam Al-Mahdi, including divine assistance and angelic support, reinforce the belief in his supernatural backing up during his emergence. When the Qa'im appears Allah will support him with angels ; Gabriel is in front of him, Michael is on his right, and Israfil on the left <sup>(74)</sup>. These narrations describes that Allah will send a formidable alliance with angels, believers, and awe inspiring forces contributing to his victory.<sup>(75)</sup>
- It is said that the mentioning of the sword in the narrations is not an absolute sword; rather, it is a specific sword known as 'Zulfiqar,' which the Prophet Muhammad

(peace be upon him and his family) bestowed upon his successor Ali Al-Murtada (peace be upon him). Thus, inherited to his descendant successively as one of the legacies of prophet hood. Those who claim to be closer to the Prophet and more deserving can be countered with these legacies.

After that, these individuals may cling to what is mentioned in the narrations that the enemies of the Mahdi will perish by sinking in the desert, which is a completely a hidden fact, and the horror that Allah casts into the hearts when the previous paragraph mentioned the presence of angels before him.





# Narrations about Imam Mahdi by the Infallible (AL Ma'asoomeen)

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This multitude of narrations regarding Imam Mahdi (may Allah hasten his noble reappearance) is extensive, surpassing frequent recurrence with various meanings, both in wording and predominantly in substance.<sup>(76)</sup>

Some researchers have mentioned a number of these narrations without encompassing them entirely. Notably, Sheikh Lutfullah Safi cited around 1300 hadiths in his book "Muntakhab al-Athar fi al-Imam al-Thani Ashar," drawing from the sources of both the school of the caliphs and the Shia sources of the Ahlulbayt. On the other hand, the esteemed researcher Najm al-Din al-Askari mentioned around 400 hadiths in his book on Imam Mahdi, deriving from the school of the caliphs.

## **This vast number of groups of hadiths highlights significant aspects of the matter of Imam Mahdi (may Allah hasten his noble reappearance):**

1. The importance of the multitude and recurrence of these hadiths concerning Imam Mahdi, indicating their diverse meanings. It's not a Shia matter alone; it's a matter for whole humanity and Muslims.
2. The existence of diversity in the sources of these hadiths, signifying their variety between the school of the caliphs and the sources of the Shia of the Ahlulbayt as well as these narrations have been transmitted by scholars from various schools of thought, including Imami, Sunni, Madani, Makki, Kufi, Baghdadi, Mu'tazili, Ash'ari, and Ahl al-Hadith, spanning the first and second centuries and beyond.
3. In addition to that, there are multiple contents in the Hadiths and their meanings. Some narrations talk about the lineage of Imam Mahdi, others about his characteristics, some about his occultation, his appearance, and his enemies and even on the characteristics and numbers of his supporters and helpers.

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This substantial diversity affirms that the matter of Imam Mahdi is neither transient nor partial. There is no other issue in Islam, aside from the oneness of God that has received such an extensive amount of attention and narration from various sources.

It is noteworthy that these narrations appear in principal and fundamental sources within the school of the caliphs, such as Musnad Ahmad, Sunan Abi Dawood, Ibn Majah, Sunan at-Tirmidhi, Sunan an-Nasa'i, al-Bayhaqi, at-Tabarani, ad-Daraqutni, and others who documented the narrations about Imam Mahdi.<sup>(78)</sup>

### **Let's mention few of those narrations:**

1. Mentioned in the Sunan of Abu Dawood<sup>(79)</sup> and Ibn Majah<sup>(80)</sup>, as well as al-Hakim's Mustadrak, a narration attributed to Umm al-Mu'minin Salama, where the Prophet, peace be upon him and his family, said: "The Mahdi is from my progeny, from the descendants of Fatimah."

This statement is significant to unequivocally refute any claims of Mahdism from someone not born to Fatimah. It also contradicts the Abbasids' assertion in a fabricated hadith that Al-Mahdi is from the offspring of his uncle Al-Abbas. In light of this, Abu Ja'far al-Mansur, whose name was Abdullah, attempted to name his son Muhammad al-Mahdi, aligning with the inauthentic narrations that state, "Al-Mahdi is my name and the name of my father is my father's name," to create a resemblance with Ibn al-Mansur, claiming him to be al-Mahdi. However, the earlier prophetic hadith refutes such claims, making it clear that the true Mahdi cannot be from those tainted by impurity.

2. Narrated by Imam Ali, the Commander of the Faithful, in Musnad Ahmad bin Hanbal<sup>(81)</sup>, the Prophet, peace be upon him and his family, said: 'Al-Mahdi is from us, the Ahlulbayt. Allah will arrange him in a single night,' indicates divine intervention in orchestrating and preparing his affairs in one night.
3. A narration from Abu Sa'id al-Khudri, as reported by the Prophet, peace be upon him and his family: 'Al-Mahdi will have a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny.'

This is some of what came in the narrations of the school of the Caliphs. As for what came in the sources of the Ahlulbayt from narrations, it is very abundant. Sheikh al-Saduq mentioned in his book 'Kamal al-Din wa Tamam al-Ni'mah' more than 140 hadiths from the Prophet (peace be upon him and his family) and the infallibles after him, addressing the confirmation of the belief in the Mahdi as the twelfth Imam from the family of the Prophet. It covered some of his qualities, matters related to his occultation, people's attitudes toward it, and other topics related to him (peace be upon him). This is directly mentioned, and as for the indirect references to it in various chapters of the book, they are many times this number. Here is a narration about each infallible from what is mentioned in that book:

1. Narrated from the Prophet (peace be upon him and his family): 'If there remained only one day in the world, it would lengthen until a man from my progeny, carrying my name, and his nickname is the same as mine, fills the earth with justice and fairness as it was filled with

oppression and tyranny.<sup>(82)</sup>

Here, it is noticeable in the hadith that the matter is inevitable and does not accept hesitation or doubt to the extent that if the end of the world was envisioned, and only an hour remained, that hour, after its prolongation, would be the time of his appearance and the spread of justice under his leadership. This man is not just any man, but he is 'from my progeny.' This is very important because it is possible for someone to be named after the Prophet but not everyone can be from the progeny of the Prophet. This hadith, by its nature, negates all claimants of Mahdism who are not known to be from the Prophet's lineage, and his lineage will only be from the descendants of Fatimah al-Zahra (peace be upon her).

2. In a narration from Amir al-Mu'minin (peace be upon him): "For the absent one from us, his occultation is a prolonged absence, as if I see the Shia wandering like camels searching for pasture during his occultation, seeking sustenance but not finding it. Indeed, whoever remains steadfast in his religion and does not doubt due to the prolonged duration of his occultation, he will be with me in my rank on the Day of Judgment."<sup>(83)</sup>

Note the expression: "They wander like camels in his occultation, seeking pasture but not finding it." It is a metaphor for the situation of searching for the truth, which is inherent for humans to recognize their leadership and seek it. The relationship of these people with their leader and their need for him is as neces-

sary as is food for living beings and cattle.

What is remarkable in this hadith is the confirmation of the fundamental issue of Mahdism, the origin of his existence, his prolonged occultation, and the stance of the believers. This reinforces the Imamiyyah belief that the Mahdi was born to his son Al-Hasan Al-Askari, then went into a long occultation, and will only reappear at the end of time, as believed by the scholars of the Caliphs' school.

The significant point is that the absence is only confirmed for someone who was initially present and then became absent for a reason. As for someone who was never existed and then appears, it is not accurate to say he is absent because absence is a branch of presence in time before it. The long occultation, accompanied by the perplexity of a portion of the people, does not align with the theory presented by the followers of the Caliphs, which suggests that Imam Mahdi will be born at the end of time from the family of the Prophet.

This hadith speaks about a prolonged occultation and a state of questioning and searching for divine leadership. It sheds light on the condition of the Shia at that time. Some harden their hearts due to the extended occultation, skepticism, and being distant from their leadership, leading them to abandon this leadership. On the other hand, there is another group that remains steadfast and persists in their belief until they meet their Lord.

3. The Book of Fatimah Al-Zahra narrated from Imam Abu Ja'far Al-Baqir (peace be upon him) by Jabir ibn Abdullah Al-Ansari, who said: "I entered upon Fatimah (peace be upon her), and before her was a book containing the names of the successors. I counted twelve names, the last of them being Al-Qa'im. Three of them were named Muhammad, and four of them were named Ali, may Allah's blessings be upon them."

In this distinctive hadith, the number of successors is specified as 12 names, serving as a detailed and explicit reference to what the Prophet mentioned: "The Imams after me are twelve." It also reveals seven of their names and indicates that the last one is Al-Qa'im, the Mahdi. This hadith holds a unique feature as it identifies Jabir ibn Abdullah, who is widely accepted by both groups, as a trustworthy and highly regarded narrator.

4. In a hadith from Imam Al-Hasan addressing his companions, he says, "Have you not known that each one of us has a pledge of allegiance to the tyrant of his time, except for Al-Qa'im, who will lead the prayer with the soul of Jesus, son of Mary, behind him. Indeed, Allah, glorified and exalted, conceals his birth and hides his person so that no one has a pledge of allegiance upon his emergence. When that ninth one from the progeny of my brother Al-Hussain, the son of the Lady of Imamat, appears, Allah will prolong his life in his occultation. Then, He will manifest him with His power

in the form of a young man under forty years old.”

This hadith presents multiple important aspects. Firstly, it provides justification for the occultation, emphasizing that the Imam should not be subservient to an unjust ruler. This distinguishes him from any of the infallible Imams among his ancestors. Additionally, the hadith specifies that he was appointed before his birth more than two hundred years ago as the ninth one from the progeny of Al-Hussain, making the description exclusive to Muhammad ibn Al-Hasan Al-Askari, peace be upon them.

Moreover, the hadith narrows down the criteria, starting with being from Quraysh, then from the lineage of the Prophet, further narrowing it to the descendants of Fatimah and ultimately to the sons of Al-Hussain. Even among them, the specific reference is to the ninth one, which aligns only with Muhammad ibn Al-Hasan Al-Askari. The hadith also addresses the belief that the Prophet foretold the Imam’s coming through the reference, “How will you be when Jesus, the son of Mary, descends among you, and your Imam is from you?”

Finally, the hadith resolves any concerns about age by asserting that Allah will extend the life of the Mahdi during his occultation and then reveal him in a youthful form.

5. In a hadith from Imam Al-Hussain, peace be upon him, he said, “In the ninth of my descendants, there is a Sunnah from Joseph and a Sunnah from Moses, son



of Omram <sup>(89)</sup>, peace be upon them. He is our Qa'im, whom Allah, blessed and exalted, will rectify his affairs in one night."

The emphasis in this hadith on the Imam being the ninth from his descendants, as previously highlighted, underscores two Sunnah's resembling those of the prophets. This clarification aims to show that these characteristics are not unique to the Imam and should not be rejected or criticized. The prophets had precedents in their lives, whether it be hiding the birth from a tyrant, occultation from people (geographically or for a period, as in the case of Prophet Moses), or specific symbolic occultation, as with Prophet Joseph.

6. An illuminating perspective on these Sunnah, similar to those of the prophets, is found in a hadith reported by Sa'id ibn Jubayr from Imam Zain al-Abidin, Ali ibn Al-Hussain, who explains these Sunnah. He says, "In our Qa'im, there are Sunnah from the prophets: a Sunnah from our father Adam and a Sunnah from Noah, a Sunnah from Abraham, a Sunnah from Moses, a Sunnah from Jesus, a Sunnah from Job, and a Sunnah from Muhammad, peace be upon them. From Adam and Noah, it is the length of life. From Abraham, it is concealing the birth and seclusion from people. From Moses, it is fear and occultation. From Jesus, it is disagreement among people regarding him. From Job, it is relief after affliction. And from Muhammad, peace be upon him, it is emerging with the sword."

7. Imam Abu Ja'far Al-Baqir, peace be upon him, men-

tioned regarding the Qa'im: "The Qa'im from us, victorious with terror, supported by triumph, the earth folds for him, treasures appear to him. His authority reaches the east and the west, and Allah will bless by him the religion, even if the polytheists dislike it. There will be no ruin left on the earth that he has not fixed. The Spirit of Allah, Jesus son of Mary, peace be upon him, will descend and pray behind him."<sup>(67)</sup>

Imam Abu Ja'far, peace be upon him, clearly outlines some of his attributes. He is "from us," emphasizing his lineage, not from others. Similar to his grandfather, the Prophet, he is victorious with terror, obliterating the need for destructive firepower after instilling fear in the hearts of his enemies and disrupting their decision making centre psychologically. Supported by his Lord with triumph, there is no need to question how he prevails over nuclear and atomic weapons when terror has already undermined the wills of his foes. The earth folds for him, whether this implies swift movement and transition or actual folding is left open to interpretation. Being supported by Allah's authority, treasures manifest for him, harmonizing with the will of his divine Lord. He utilizes material and spiritual forces, benefiting from divine harnessing, ensuring that no ruin remains on earth without being developed under his rule. This isn't limited to the realm of Muslims in the familiar religious classification; even Christ, descending to witness the divine triumph, will pray behind the Mahdi.

**8.** Imam Ja'far al-Sadiq's narrations regarding the mat-

ters of Imam Mahdi have been compiled by Sheikh al-Sadiq in the same book and chapter (57), featuring 57 hadiths. We select one that addresses the concept of occultation and draws a parallel between Imam al-Mahdi and Joseph, even though the former interacts with people and lives among them. This hadith clarifies the expressions used in other narrations about the nature of occultation, indicating that he has two occultation—one short and one long. He is absent from both his Shia and the general populace. Imam al-Sadiq explains the meaning of occultation to Sadeer al-Seerefi, saying, “Indeed, Joseph’s brothers were the descendants of prophets. They traded with Joseph, pledged allegiance to him, and they were his brothers, yet they did not recognize him until he revealed himself to them. Does this community deny that Allah, Almighty, might act similarly with His proof at certain times, just as He did with Joseph?”

The noteworthy aspect is that Imam al-Sadiq (who died of poisoning in the year 148 AH) is speaking in this narration, approximately a century before the birth of the awaited Imam. Despite this, he prepares and imparts the necessary knowledge for those who will live in his time and beyond.

It is well-known that Prophet Joseph was concealed from his family and remained alive despite the conspiracy against him. He was hidden in a well, intended for his demise, but Allah preserved him there. Similarly, the Mahdi.

Imam al-Sadiq questions in a reproachful manner: Why does the community reject this analogy between the successor of the Seal of the Prophets and the Prophet of Allah, Joseph? The brothers of Joseph did not recognize him by his identity, as he was concealed from them despite their interactions.

Where the Imam infers this and confirms: Why does this nation deny that he is also the one who has authority with the people, sits with them, trades with them, and attends with them on Hajj and other seasons, and perhaps his shoulder is close your shoulder, but you do not know that it is him?

Imam al-Sadiq was the one who initiated the idea of the occultation of Imam al-Mahdi and that it was not a geographical disappearance

9. As for Imam Musa bin Jaafar Al-Kadhim, (peace be upon him) he pointed out what the school of the caliphs and their followers would hold, which is that the Mahdi, even if it is a true belief, is not born, but rather will be born at the end of time, and this is a direct or indirect denial of his being the ninth of the descendants of Al-Hussein. He pointed out, Imam Al-Kadhim, peace be upon him, in this hadith, to those who will adopt this wrong opinion. On the authority of him, peace be upon him, he said: The owner of this matter is someone who people say: He has not been born yet!
10. It appears from the narration recounting the incident of Imam al-Ridha (peace be upon him) listening to the

poem of Du'bal (the poet) that the concept of belief in the Mahdi being from the progeny of Muhammad was widespread among the people. Imam al-Ridha endorsed what Du'bal had composed in his poem and added further details. According to the narration by Du'bal bin Ali al-Khazai, he said: My master al-Ridha, Ali ibn Musa, peace be upon them, listened to my poem that begins with:

**In the schools of verses, devoid of recitation,  
Revelation's abode, on desolate plains.**

As I concluded with these words in my creation:

**An Imam shall emerge, no doubt remains  
He rises in the name of God's the Almighty  
Distinguishing truth from falsehood  
Rewarding blessings, justice he states**

Imam al-Ridha, peace be upon him, wept intensely and then lifted his head, saying to me, "O Khaza'i, the Spirit of Holiness has spoken through your tongue with these two verses. Do you know about this Imam, and when will he rise?"

I replied, "O my master, I only heard that an Imam from your progeny will purify the earth from corruption and fill it with justice, as it was filled with injustice."

He said, "O Da'bal, the Imam after me is my son Muhammad, and after Muhammad, his son Ali, and after Ali, his son al-Hasan, and after al-Hasan, his son al-Hujjah, al-Qa'im, the Awaited, during his occultation,

obedient in his appearance. If there were only one day left in the world, Allah, glorified and exalted, would prolong that day until he emerges to fill the earth with justice as it was filled with injustice. As for 'when,' information about the time, my father told me, from his father, from his forefathers, peace be upon them, that the Prophet, peace be upon him and his family, was asked, 'O Messenger of Allah, when will the Qa'im from your progeny emerge?' He, peace be upon him, said, 'His case is like the Hour, which comes suddenly. It holds heaviness in the heavens and the earth. It will only come to you unexpectedly.'<sup>(90)</sup>

11. According to Imam Muhammad al-Jawad, peace be upon him, as narrated by Sayyid Abdul Azim al-Hasani: "Indeed, the Qa'im is from us, the Mahdi, whom one must await during his occultation and obey during his appearance. He is the third of my sons. If only one day were left in the world, Allah would prolong that day until he emerges, filling the earth with justice as it was filled with oppression. Allah, blessed and exalted, will rectify his affairs in one night, just as He rectified the affairs of His Prophet Moses when he went to fetch fire for his family, returned as a prophet, and then said, 'The best deeds of our Shia are awaiting the relief.'"

This hadith provides additional details, emphasizing that the Mahdi is the third son of Imam al-Jawad. It underscores Allah's role in rectifying the Imam's affairs and orchestrating matters for his rise and reform, aligning with divine logic where all this rectification occurs in one night. This mirrors the experience of the

Prophet Moses when he left to gather fire for his family and returned as a prophet. Additionally, the hadith emphasizes the importance of the Shia's deeds, particularly their patience in waiting for his reveal, even in the face of the oppressors and deviation.

12. When the circumstances of surveillance and scrutiny by the Abbasids intensified on Imam Ali al-Hadi, peace be upon him, and his Shia and the search for Imam Mahdi began, considering that his birth was imminent with only one intermediary, his father al-Askari, peace be upon him. The Abbasids intensified their efforts to search and inquire about the awaited birth. The days echoed the saga of Pharaoh searching for the Prophet Moses. The Imams were caught in a dilemma: the necessity of informing about him for people to recognize Allah's Hujjah upon them and the fear of Abbasid monitoring, discovering him at birth, and knowing his whereabouts to eliminate him. For this purpose, a directive was issued by the Imams not to mention his name, to conceal his identity, and to refer to him using indirect expressions. In this context, Abu Hashim Dawood al-Ja'fari reports: "I heard Abu al-Hasan, the son of al-Askari, peace be upon him, saying: 'The successor after me is my son Hasan. How will it be for you with the successor after the successor?' I asked, 'May I be sacrificed for you! Why did Allah make me in this situation?' He replied, 'Because you do not see his person, and it is not permissible for you to mention him by his name.' I asked, 'So how should we mention him?' He said, 'Say: The Hujjah from the family of Mu-

hammad, peace be upon him and his family.' <sup>(91)</sup>

- 13.** Imam Hasan ibn Ali al-Askari, the father of Imam Mahdi, peace be upon them, not only describes his characteristics, although he introduces the individual to the people, but he also acquaints them with his actual existence after he is born. This serves to refute the claims of those who assert that he will be born in the latter days with no tangible evidence. Ahmad ibn Ishaq ibn Sa'd al-Ash'ari narrates: 'I entered upon Abu Muhammad al-Hasan ibn Ali, peace be upon them, wanting to ask him about his successor. He initiated the conversation and said, 'O Ahmad ibn Ishaq, surely Allah, blessed and exalted, has not left the earth without a Hujjah for Him over His creation since the creation of Adam, peace be upon him. He will not leave it until the Hour is established. Through him, Allah averts calamities from the people of the earth, causes the rain to fall, and brings forth the blessings of the earth.'

He replied, "So I said to him, 'O the son of the Messenger of Allah, who is the Imam and Caliph after you?' He quickly stood up, entered the house, and then came out carrying a young boy whose face was radiant like the full moon, a child of about three years. He said, 'O Ahmad ibn Ishaq, were it not for your honor with Allah, blessed and exalted, and your status as a proof for Him, I would not have presented my son to you. He is named after the Messenger of Allah, peace be upon him and his family, and his nickname is the one who will fill the earth with justice and equity, just as it was filled with oppression and injustice.'<sup>(92)</sup>



# Reference

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1. Al Fitan for Naeem Ibn Hammad 1/225. Narrated from Abi Saeed Al Khudari from the description of the holy Prophet peace be upon him said that He has removed the two foreheads (and the two foreheads) from the paths of guidance , in the book of Sirat Khair Al Ibaad 2/21 , as it is also stated in the description of the Prophet , and in the description of the Prophet of Allah , the most powerful of the rabbit , and the most powerful of the two to define the Prophet of Mercy , who prayed to him and Allah , 1/12
2. Adam means black, and a light-blooded beating of men, both light-blooded men (traping the footprint of Abbas's son's 1/463), which may be equivalent to what is now expressed in the mathematical body and mean body, is neither fat nor slim. God's prophet Moses described it as peace (a strike by men). And it's the dashing, dashing meat as in Taj Al Arros book 243/3
3. To separate him from pure white, just like milk, so he's supposed to be equal to what is said to be "Arab colour" or "Adam," except to say that blood does not meet white.
4. Al Sawaeq Al Muhraqaa 2/475 narrated from al Tabarani , con-

sidered from Al Abani as a subject in his book the series of weak conversations 10/211.

5. On Imam Muhammad bin Ali al-Baqer, peace be upon him Al Ghaibaa for Noamani / 224.
6. The description is different from that of the Messenger of God, who prayed to him and to God that he (both abdomen and chest) was confirmed in another text.
7. Cleared thighs: the distance between them... narration by Ibn Qutaiba 2/117. This, and thus corresponds to what is stated in another text (the thighs). "his teeth had lightning, both of which are described in the matter of the Messenger of God.
8. Al Ghaibaa for Noamani 221.
9. Kamaluddin 1/681, however, the mortuary has written that it is broad and broad, and it is not consistent with what has been said in other words that both his breast and his abdomen are, and I have not found a proper meaning for the word here. This expression is also quoted in a novel by Sheikh Saduk in Kamaluddin 1/164 in the name of the prophet Saleh and his absence, and in the same account it is also a shirt of the abdomen! They appear to be inconsistent, and despite the attempt by the book to raise the contradiction between the two terms, the attempt has not been successful.
10. Kamaluddin / 681, about The commander of Faithfull.
11. Kamaluddin / 385 about the Imam Ali Al Reda
12. The Shia of the people of the house, when told of their imams of peace, believes that for the night of the month of Shaaban, as well as for the Laylat Al Qader , they will re-see it, and they will revive it through acts of worship of prayer, prayer and visitation, as detailed in their prayer books. The followers of the school of the successors, with the exception of the Salafi orientation, especially the Hanbali, who are generally affected by it, and those who do not see it, but promise to devote it to the works of worship, are creative. The followers of all the schools, on the eve of half, are interested in it and see special bounty and say about the Prophet, who prays to him and speaks that God sees the people of the earth tonight and forgives them only for certain

categories of insubordination. They respond by weakening some of these talks that, as a whole, they strengthen each other, especially since they are reflected in the virtues of the works, and they do not require what is required in others to do. Some of them have written books in their virtue and in the works in which they are loved. For those who wanted to be detailed, he would review their statements.

13. Al Sudduq; Mohamed Ben Ali Bin Babawih: Kamaluddin, Tam-mam al-Nama 423 and Mohamed Ben Jarir al-Tabri (Shiite) Da-lael Al Imama 496
14. The source itself p. 427
15. Al Saadr; Al Sayed Mohammed Al Ghaiba Al Suqraa (1/256).
16. The source itself 260
17. Al-Qazwini; Sayed Mohammed Kazim: Imam al-Mahdi al-Salam from the cradle to the appearance, p. 134: After that, this second talk was told about Mohamed Bin Abdullah al-Muthari or Al-Tah-wei, which is unknown, meaning that this news is weak, relying on the first and most appropriate.
18. Ahmed Salman: Sayed Al Emaa from p. 32 to p. 48.
19. Al Sadduq ; Kamal Al Deen /462 narrated from Hamza Ibn Ali said: "The good news was born yesterday in the house, which was born to my father Muhammad.
20. Al Hur Al Alami ; Muhammad bin al-Hassan, ( 101/5 ) Ahmad Ibn Al Hassan Ibn Al Ishaq AL qami said: "When the good successor was born, peace came from our father, Muhammad al-Hassan bin Ali, and peace came to them in the hands of Ahmed bin Ish-aaq, a book, and when it was written in his handwriting, the peace on which the signatures were received. The son of a child, let him be with you, and for all the people in silence, we have shown him only to the nearest of his kin, and the loyal to his office, we have loved to let you know that God will bless us as we have, and peace.
21. Al Sudduq; Kamal al-Din 462: Muhammad bin Ibrahim al-Ku-fi said that Abba Muhammad Ali al-Salam sent to some of the people who called him Shah Al Mathbooh and said: This is from Aqeeqah of my son Muhammad Peace be upon him.

22. Al Hur Al Alami ; Ithbaat Al Huda 100/5 narrated from Abi Ghanem Al Khadem said: "My father, Mohamed, was born peace be upon him ; and he named him Muhammad, and he revealed him to his companions on the third day. He said: "This is your friend, after me, and my successor is the one who is waiting for you, and if the earth is filled with injustice and injustice, he will fill it with justice and justice."
23. Al Sudduq: Kamal al-Din 462. narrated from Ibn Ghanem, the servant said: "My father, Mohamed, was born of peace, and he named him Muhammad, and he offered it to his owners on the third day. He said: "This is your friend after me and my successor to you, and he is the one to whom everyone awaits, and if the earth is filled with injustice and injustice, he comes out and fills it with justice and justice.
24. Ibn Taymia; Ahmad Bin Abdulhalim: Minhaj Al Sunnah Al Nabweya 1-122
25. Al Dhabi Mohamed bin Ahmed bin Osman: Sira Aalam Al Nubala'a : In his translation, the Burqani said: "The Baghdadi people document it , and it is weak to me. He said: He kept, but he sinned and insisted. Al-Azhari narrated , about my father Hassan bin Al-Furat, who said: "The son of Qanan had been mixed up with him about two years before he died, so we left to hear from him, and a people heard from him in his mingling.
- 68
26. Surrah Maryam verse 31-29
27. Surrah Maryam verse 12
28. Al Ameedi - Thamer Hashem: Difaa Al Kaafi 1/562: he mentioned the names of the contemporary military imams and the Mahdi argument about whom the account was received that he saw Imam Al-Mahdi, in alphabetical order, and referred to the sources of those accounts, bringing them to 79 persons, noting that some of them had seen him in a group such as having 40 people as in some novels, some as in others, 30, and a third among his owners, and even said in his book about Sheikh Abi Talib Al-Tajlil Al Tabrizi that they were over 300.
29. Al Alama Al Ameedi In his book, he traces the names of the people who belong to these areas in his book he defended Al Kafi 563/1

30. The Andalusian Al-Azzari; Ali bin Ahmed bin Hazm: 138/4 ' A group from them said the fact that this birth was never created in the year of 60 and 200 years of his father's death! I say, "We didn't know anyone in history. He said the imam was born in 260 H."
31. Our Heritage Journal - Al-Bayt Foundation – 28 - p. 249
32. Al Ameedi : Difaa Al Kafi 592/1
33. S : 37
34. Al sadduq kamal ul ddin 505 , "When we were in the house, when we were in Hassan Ben Ali, God's prayers on his coffin, and Jafar Ben Ali came forward to pray for his brother, and when they were growing up, a boy came out with a tan with his hair, cats, with his teeth, velage, and he grabbed in the robe of Jafar Ben Ali and said, 'Uncle, I am late, I am entitled to pray to my father, and Jafar is late, and his face is cold and yellow.'
35. The source itself 476
36. For details, you can review our book: The Greatest blessing ; Imam Mohamed Bin Ali Al-Jawad, peace be upon him.
37. Al Tabrizi Abu Talib Al-Ghalil: Who is Al-Mahdi 534
38. Ibn Hanbul; Masnad Ahmed 34/409 narrated Jaber bin Samra al-Suwai said: "I have heard the messenger of God pray to him, saying in the Hajjat Al Wada'a , "This religion will not be revealed to anyone who is against him, nor will it hurt him otherwise, nor will it be ironic, until my nation has left twelve successors," he said: "He spoke of something that I did not understand, and I said to my father: "What did he say? He said, "They're all from Quresh."

In some of these conversations, there was arguments and talk, and the last sentence was hidden on some of the people who attended, and some of the people who sought justification for the noise questioned whether it was the same one that prevented the Prophet from writing a book that would not be misled after him, especially since the circumstances of this talk were the Hajjat Al Wada'a , in which the sign of completion of religion was dropped, and most recently the case of Al Ghadeer.

39. Al Suuti ; Jalaluddin: Hawiye Al Fatawi 102/2
40. Al Ameedi : Difaa Al Kafi 538/1
41. Same source and page.
42. Same source : 539
43. In order to get to know those words about the wrists, check out the book Kifayat Al Athar for Al Kharaz Al Qamii
44. Al Sadr , Mohammad Sadiq , the History of the major occultation 10/2
45. Al Qazwini , Al sayed Mohmmad Khadem , Imam Mahdi from cradle to appearance pg 303, as well as in the book Bihar Al Anwar 151/52
46. Al Safi Al Kilyayaki, in his book Muntakhab Al Athar Fi Ahwal Al Imam Al Thani ash 562/2
47. Al Tusi , Mohammad Ibn Al Hassan , Al Ghaibaa 126
48. We've talked about the characters of these alcoholics and others in our book: from the flags of the Imam. Review it.
49. Surrah Al Baqarah , verse 146
50. Al Tusi Al Ghaibaa 423
51. Al Shiekh Riyad Al Asadi discussed it view this page <https://www.m-mahdi.com/main/articl%20s-799>
52. Surrah Al Baqarah verse, 2 & 3
53. Surrah Luqman verse, 34
54. Surrah Al Araf verse , 187
55. Al Tabarani, Sulieman Ibn Ahmad , Dictionary 40/ 1
56. Al Noamni , Ibn Abi Zainab , Al Ghaibaa 352
57. In order to elaborate on those manners, we recommend reading the book of the late Sheikh Hussein Al-Kurrani: The literature of the age of absence.
58. Ibn Taaws Al Husni , Ali Ibn Mousa , Misbah Al Za'er 455
59. Al Kilini Mohammad Ibn Yaqoub , Al Kaafi 162/ 4

60. We were exposed to him and explained some of his words in our book: Sayed Al-Abidine; Imam Ali Bin Al Hussein Bin Ali.
61. Al KAFAMI , Sheikh Ibrahim , Safe country and shield 306
62. Al Kho'ee , Al Sayed Abu Qasim , Estiftaat 421
63. Al Noamani Al Ghaibaa 252
64. Al Sader , Sayed Mohmmad Al Sadeq , History after the appearance , 117/3
65. Al Hali , Hassan Ibn Sulieman , Moqtaser Basaer Al Darajat 178
66. Al Sadooq , Mohmmad Bin Ali Ibn Babwee, Kamaluddin tamam al Nimaa , 681
67. This is even though this account contains words for the incomprehensibility of relying on Omar bin Hnadala among some of them.
68. Al Sadooq , Kamalalddin , 681
69. Of course, this does not mean exonerating the Marwan branch of the illiterates, but rather the tragic injustice of Al abbasi from the days of Mansor to the end of their country. The point is, they're all following this symbol that was the basis for confronting the Prophet and Islam.
70. Al Ayashi , Mohmmad Ibn Masoud , tafseer Al Ayashi 110/1
71. Al safar , Mohammad Ibn Al Hassan , Basaer Al Darajat 512
72. Al Sadooq , Kamaluddin , 357
73. Al Noamani , Al Ghaibaa , 239
74. The source itself , 204
75. As mentioned by Al Showkani in his book
76. The writer of the book The awaited Mahdi counted over 30 men of the companions who mentioned the Mahdi. Pg 12
77. The irony that Al Bukhari and Muslim didn't mention any of Al Mahdi narrations nor believed in it , and this became the excuse of the school of caliphs. although al Bukhari mentioned the narrations from Um Salama
78. 310/ 2

79. 1368/2
80. Masnad Ahmad 84/1
81. 315/ 1
82. 331/1
83. Kamaluddin 341/1
84. Kamaluddin 344/1
85. In all Narrations : In the list are years of Adam, and of Noah, and of Abraham, and of Moses, and of Jesus, and of Job, and of Muhammad, which is seven prophets, the prayers of God upon them, but from the A God other than the prophets, such as the Qarnain and Al Khedr.
86. Kamaluddin 359/1
87. Al Kafi 337/1
88. Kamaluddin 401
89. Surrah Al Araf verse, 187
90. Kamaluddin 409
91. Kamaluddin 412



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