

A monthly magazine for a better knowledge about
Imam al-Mahdi, the Twelfth Imam.

April 2016

Issue no. 16

- * Imam al-Mahdi in the Quran
- * General Deputies of Imam al-Mahdi
- * The Signs of Appearance
- * Teenage Corner

<https://www.facebook.com/Mahdismbelief>

The Final Hope



It is reported from the Prophet to have said,

«الْقَائِمُ مِنْ وُلْدِي ... مَنْ أَطَاعَهُ أَطَاعَنِي وَ مَنْ عَصَاهُ عَصَانِي
وَ مَنْ أَنْكَرَهُ فِي غَيْبَتِهِ فَقَدْ أَنْكَرَنِي وَ مَنْ كَذَّبَهُ فَقَدْ كَذَّبَنِي وَ مَنْ
صَدَّقَهُ فَقَدْ صَدَّقَنِي...»¹

“The Qāim (the Upriser) will be among my descendants... Anyone who obeys him would be obeying me, and anyone who turns away from him would be turning away from me. Anyone who denies his existence during his concealment he has denied me, anyone who falsifies him he has falsified me, and anyone who confirms him he has confirmed me...”

¹ Bihār al- Anwār, by Allāma Majlisī, vol. 51, p. 73.



The Supreme Leader of Islamic Republic:

In our time, people's mentality is ready to realize, know, and be sure that a supreme man, who will save mankind from the weight of oppression and tyranny, will come to them. This is what all of the prophets worked for, and this is what Allah promises people about the Prophet in a verse of the Quran,

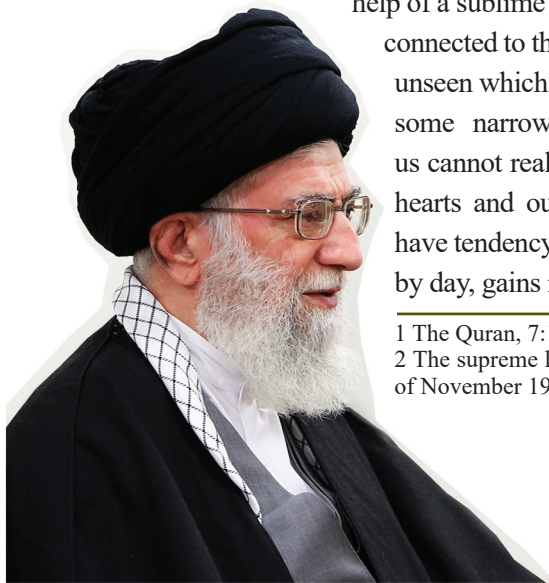
﴿...وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾¹

“And he (the Prophet) removes from them their burden and yokes which were upon them [from superstitions of the Time of the Ignorance].”

Allah, the Powerful, can fulfill this promise for us with the help of a sublime man who is godly and connected to the incorporeal world of unseen which is a world so high that some narrow-minded people like us cannot realize it. This is why our hearts and our fondness and loves have tendency towards him and, day by day, gains more inclination.²

¹ The Quran, 7:157.

² The supreme leader's speech on the 24th of November 1999.



The Final Hope

*Chief
Director*

Mojtabā Kalbāsī

*Editor in
Chief*

Sayyed 'Abd-al-Mahdi Tavakol

*Editorial
Board*

*Hamīd Sa'ādat
Mohammad Mahdi Lotfī
Mohsen Rahīmī*

Translator

Specialized Center of Mahdism

*Graphic
Design*

Mohammad Khosrobeygī



Islamic Seminary of Qom
Specialized Center of Mahdism

Table of Contents

8 Imam al-Mahdi in the Quran

14 General Deputies of Imam al-Mahdi

22 In the Presence of Imam al-Mahdi

32 Islamic Sources and the Existence (Part Three)

46 Teenage Section

47 Poetry

49 Hearty Words

51 The Imam Strictly Unwanted!

53 A letter to the Imam

Editorial

Since the beginning of human civilization, wars and battles have been a part of history. Throughout the centuries, nations killed each other for the sake of religion, power, land, and natural resources. Even today, when mankind seems to have reached its seemingly highest level of development, we can't even imagine our world without war. A complete global peace is something that we have never tasted. We, instead of using technological and scientific advances to improve people's lives around the world, make more powerful weapons to threaten and slaughter each other.

Why are people unable, or purposefully, do not want to stop these negative acts? Are their leaders guilty or they themselves disobey their leaders? Why don't humans seem to learn the lessons taught by history since modern day wars take place? Why do we still partake in wars for nearly the same reasons as centuries ago? Why do religious fanaticism, greed and thirst for power

still remain some of the human race's most persistent features?

We are in dire need of a man to save us, help the believers to put an end to the oppressors and bring about a global peace and tranquility. O Allah! Hasten the appearance of your last Savior.

*Editor in Chief: Sayyed 'Abd-al-Mahdi Tavakol
Smtavakol@gmail.com*



Imam al-Mahdi in the Quran

Surah al-Qasas, verse 5

Allah in the fifth verse of Surah al-Qasas says,
﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾

"And We willed to show favor to those who were abased in the land, and to make them imams, and to make them the heirs (of the powers on the earth)"

Two explanatory narrations:

«عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي قَوْلِهِ تَعَالَى ﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾ قَالَ: «هُمْ آلُ مُحَمَّدٍ يَبْعَثُ اللَّهُ مَهْدِيَّهُمْ بَعْدَ جَهْدِهِمْ فَيَعِزُّهُمْ وَيُذِلُّ عَدُوَّهُمْ»

Imam 'Ali (the Shia's first Imam) says about the verse at hand, *"They are Muhammad's household. Allah will delegate their al-Mahdi after they have been put into difficulties and pressure and will make them exalted and their enemies abased."*

This narration explains the term *"To those who were abased in the land"* as the Household of the Prophet who are the infallible Imams since their rights were usurped and Allah promises to help them regain their

1 Al-Qaybah, written by al-Tūsi, p. 184.

The Final Hope

rights. This verse however, has a general meaning and includes all of those who are abased by oppressors, and the mentioned narration just points to the best example of it.

Sheikh al-Sadūq in his book *Kamāl al-Dīn* relates narrations about Imam al-Mahdi's birth. Based on one of these narrations, when Imam al-Mahdi was born he firstly confessed to the unity of Allah, then to the prophethood of the Prophet, and to the divine guardianship of the Imams and finally recited the verse at hand.¹

Points:

1. **A promise from Allah:** Allah has willed to support the oppressed and the downtrodden people and to help them establish a universal government. This promise will be actualized by the hands of Imam al-Mahdi and his companions, and they are those who will uproot oppression and darkness.
2. **Religiously efficient personnel have been usually suppressed by the tyrants:** Throughout

¹ *Kamāl al-Dīn wa Tamām al-Ni`mah*, vol. 2, chapter 41, hadith 1 and 2.

history, tyrant dictators used to disregard efficient personnel and do not let their talents flourish. Powerful oppressors have always used to abase the believers, impose sanctions on them, destroy them, and extinguish their ideas. But in Imam al-Mahdi's government, morality and science will bloom and those who practice them will gain fame. Imam al-Mahdi will spread justice, so everyone who treads on the right path will have the fortune to be improved and to attain the great positions.

1. When Imam al-Mahdi comes the root of oppression will be eradicated. This is a promise from Allah.
2. In Imam al-Mahdi's government, morality and science will bloom and those who practice them will gain fame.
3. Imam al-Mahdi is one of the greatest bounties from Allah to people since he helps people reach the eternal salvation..

3. Imamate is a special blessing from Allah:

Imamate, similar to prophethood, is a special bounty from Allah to people since it makes those who are pious and efficient, but remained downtrodden to utilize their abilities and to rise. It also helps people reach the eternal salvation. This is why Allah wants people to remember this blessing of His just as the same as prophethood. Allah says about prophethood,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ...﴾

“Allah certainly favored the faithful when He raised up among them a messenger from among themselves...”

Allah by this verse wants His servants to remember Him because He raised a prophet among them. And in the verse at hand, says about the Imamate, *“And We willed to show favor to those who were abased on the earth...”* This promise of Allah will be actualized by Imam al-Mahdi when he arises. It shows that both the prophethood and Imamate are very great blessings that Allah wants us to remember Him for these. In both of the two mentioned verses, the Arabic word

¹ The Quran, 3:164.

“*manna*” or “*namunnu*” is used that are rooted from “*al-minnah*” which refers to a great blessing one bestows to others. Therefore, Allah wants to tell us that upon these two favors we are indebted to Him. In the Quran, this term is not seen in regard with other blessings of Allah.



General Deputies of Imam al-Mahdi

Sayyid bin Tāwūs (589- 664 A.H / 1193- 1265 A.D)

The great lineage and family

Sayyid Radī al-Dīn, Abū al-Qāsim, Ali bin Mūsā bin Ja'far bin Tāwūs was a top Shia scholar and thinker of the seventh Hijrī century, and he belonged to a learned family who wielded tremendous influence in the scientific, religious and political circles. In the family of Tāwūs, during the two generations, were born many great scholars that the most notable among them was Sayyid bin Tāwūs. He was the most popular and well known person of the family of Tāwūs. Therefore, when any reference is made to Ibn-e Tāwūs, it is meant that Sayyid Radī al-Dīn, Abū al-Qāsim, Ali bin Mūsā is the subject of the reference.

He was born on the 15th of Muharram 589 A.H / 1193 A.D. in Hillah (a town in Iraq). His paternal lineage originates from the second Imam (Imam al-Hassan) through thirteen generations.

About the scholars of the Tāwūs family it can be said that it had a unique position in the annals of Shia telling that many eminent illustrious figures trace their ancestry to this reputable clan. This has been a very revered family that had produced some great scholars

for several generations. Even women in the family were persons of erudition; and some had reached the status of Ijtihād (to be an expert in Islamic jurisprudence). The father of Sayyid bin Tāwūs, Mūsā bin Ja'far, was one of the famous Shiite narrators at that time. Also, his mother herself was a learned lady. She was the daughter of the great scholar, Warrām bin 'Abī Farās. Also, her maternal consanguinity goes back to the great scholar, Sheikh al-Tūsī.¹

However, Sayyid bin Tāwūs was born in an important period because after Sheikh al-Tūsī the scholars had stopped giving Fatwā (verdict of a jurispudent). None of them had the courage to give any edict that might be contrary to what the Sheikh had ruled. The Tāwūs family came into prominence during this period.

His great spiritual and scholarly status

Sayyid bin Tāwūs was one of those who were on the top of the roster of our scholars who tried not to do anything Harām (forbidden acts), Makrūh (Permissible in certain circumstances but undesirable). He preferred to do Wājib (obligatory) and Mustahab (Desirable)

¹ Kashf al-Mahajjah, by Sayyid bin Tāwūs, p. 14.

acts. He was very conscious of the interrogation that he would have to face in the grave and on the Day of Judgment. He, popularly, was known as Jamāl al-‘Ārifīn (the ornament of divine theosophists) due to the fact that he was a man of heart and endowed with supernatural power. In this regard, ‘Allāmah Hillī (one of the most famous students of Sayyid bin Tāwūs) says, "He was possessed of many supernatural deeds in which some of them were told to me directly by himself or through my father".¹ Also, ‘Allāmah Majlisī says, "He was trustworthy, ascetic, and Jamāl al-‘Ārifīn".² He was such a pious person that he known to have direct contact with the Imam al-Mahdi so that, many supplications of the Imam have reached us through him. For instance, it has been quoted from him an anecdote recorded by several of our later ‘Ulamā. In his own words, Sayyid bin Tāwūs says, "Once I went to Samarra for Ziyārat. I went to Sardāb (vault) where Imam al-Mahdi had spent some time and then went into hiding. When I went into the cellar I heard the Imam's voice while he was praying:

1 Bihār al-Anwār, vol. 107, p. 63.

2 Ibid.

The Final Hope

«اللَّهُمَّ إِنَّ شِيَعَتَنَا خُلِقَتْ مِنْ شُعَاعِ أَنْوَارِنَا وَبَقِيَّةِ طَيْبَتِنَا وَقَدْ فَعَلُوا ذُنُوبًا كَثِيرَةً
اتَّكَالًا عَلَيَّ حُبْنًا وَوَلَايَتِنَا فَإِنْ كَانَتْ ذُنُوبُهُمْ بَيْنَكَ وَبَيْنَهُمْ فَاصْفَحْ عَنْهُمْ فَقَدْ
رَضِينَا وَمَا كَانَ مِنْهَا فِيمَا بَيْنَهُمْ فَأَصْلِحْ بَيْنَهُمْ... وَأَدْخِلْهُمُ الْجَنَّةَ وَزَحِّزْهُمْ عَنِ
النَّارِ وَلَا تَجْمَعْ بَيْنَهُمْ وَبَيْنَ أَعْدَائِنَا فِي سَخَطِكَ.»¹

"O Allah! These Shias of ours are created from the rays of our lights and from the left over soil of which we are made. Our Shias many a time commit many sins hoping that since they love us and have accepted our leadership they would be forgiven. Then, if they disobeyed You (and dismissed Your rights) forgive them since by this way we may become satisfied and if they dismissed each other's rights, make peace between them... Make them eligible for entry to the Heaven and distance them from Fire and do not make them, along with our enemies, subject to your wrath."²

1 Bihār al-Anwār, vol. 53, p. 302.

2 Be noticed that it neither does allow the Shia to sin nor does it want to ease the Shia's mind about sinning. It never says that if they sin, there would be no problem for them. Rather it just shows how merciful the Imam is for them and how much he loves them.

Sayyid bin Tāwūs once heard the voice of Imam al-Mahdi praying to Allah to forgive the sins of the Shia and saying, *“These Shias of ours are created from the rays of our lights and from the left over soil of which we are made... Make them eligible for entry to the Heaven and distance them from fire.”*

Although Sayyid bin Tāwūs was recognized as an authority on the matters of Fiqh (Islamic jurisprudence), he never gave a Fatwa (verdict). He was very careful about issuing verdicts in religious matters. His erudition was of such eminence that the other scholars had given Fatwas on the basis of his utterances, but he himself never came up with a Fatwa.

The initial education of Sayyid bin Tāwūs was provided by his father and grandfather; then he migrated to Iraq (Baghdad), Najaf, Karbalā, Mecca, Khurāsān etc. and was taught by the greatest scholars of his time. He composed around seventy books, and among these books are *Misbāh al-Zā`ir*, *al-Luhūf*, *al-Iqbāl*, *al-Mazār*, *Kashf*

al-Mahajjah, Jamāl al-'Usbū' etc. For instance, in the book *al-Luhūf 'Alā qatla al-tufūf* he has written about the event of Karbalā and he has described the martyrdom of Imam al-Hussain and his small group of companions in a very lucid and concise manner. This book has been divided into three main parts:

The events before the martyrdom (from the birth of Imam al-Hussein until the day of 'Ashūrā),

The detailed account of the day of 'Ashūrā and gallantry of the Imam's companions,

The incidents after the martyrdom of Imam al-Hussain.

His political rule

The last years of the life of Sayyid bin Tāwūs coincided with the last years of Abbasid government. Those days, Hulākū Khān (the Mogul governor who extinguished the Abbasid caliphate) was annexing town after town. When he reached near the town of Hillah he captured the capital city of Baghdad, but spared the important town of Hillah because of the influence that Nasīr al-Dīn al-Tūsī had over him. Hulākū was appointing a governor for every city and he wanted to appoint Sayyid bin Tāwūs as the governor of Hillah, but he refused to accept

the assignment. However, his mentor, Nasīr al-Dīn al-Tūsī forced him to accept it. He told him that discretion required that he should accept to take the responsibility in the interest of the people. Though he had not accepted any governmental responsibility in Abbasid's period, he managed the affairs of the town (661 A.H / 1262 A.D) and made it safe for the inhabitants there.¹

His demise

Finally, after a sincere religious and social attempt, during a lifelong, Sayyid bin Tāwūs passed away on Thursday, 5th of Dhu al-Qa'dah 664 A.H. / 1265A.D. at the age of 75 years in Hillah. In accordance to his will, his body was transferred to the city of Najaf and was buried near the shrine of Imam Ali.

¹ Al-Fusūl al-Fakhrīyyah, by Jamāl al-Dīn Ahmad bin Ali bin ‘Anbah, p. 131.



In the Presence of Imam al-Mahdi



Having praised Almighty Allah, Imam al-Mahdi states,

«يَا مَنْ... صَوَّرَ فَأَتَقَنَّ»

“...O He Who gives creatures their proper forms and makes them flawless!”

Allah is the Giver of Forms

One of the names of Almighty Allah is the all-Fashioner (al-Musawwir) which indicates that Allah the Omnipotence has bestowed all the creatures their proper forms so that every species could be distinguishable from the others.² Mentioning this divine attribute in the Quran, Allah introduces Himself to His servants as al-Musawwir and says,

﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ...﴾³

“He is Allah, the Creator, the unprecedented Maker, the Fashioner...”

Likewise, some other verses in the holy Quran, refer to this significant attribute of Allah. For instance, Allah says in the Quran,

1 Iqbal al-A'māl, p. 644.

2 Tafsīr al-Mīzān, vol. 19, p. 222, under the explanation of the 59th Surah of the Quran, Verse 24.

3 The Quran, 59:24.

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ...﴾¹

“It is He Who forms you in the wombs however He wills...”

This verse points out to the power and the will of Allah in shaping a fetus in the womb of his mother to become a perfect human. He also mentions His power in shaping a fetus within nine months by saying,

﴿ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾²

“Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We change the lump into bones, and We covered the bones with flesh; then We developed it into another creation. So blessed is Allah, the best of creators.”

Also, Allah the Exalted accentuates His power in forming the fetus of humankind in a place which is totally dark by saying,

1 The Quran, 3:6.

2 Refer to the Quran, 23:14.

﴿...يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ
ذَلِكُمْ اللَّهُ رَبُّكُمْ...﴾

“...He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is Allah your Creator and Nurturer...”

Allah is the All-Designer since He can shape a fetus in the womb of his mother, create a unique face for him, some particular fingerprints, special Iris lines, special DNA, unique tone of speaking, and many more. Surprisingly, Allah does all of these among a thick liquid and in a total darkness.

The term “*three veils of darkness*” may refer to the stomach of the mother, mother’s womb, and placenta. They are like three thick layers that cover the fetus. But Allah within that deep and dark place, not only creates a new face for the baby, but also specifies a new layers for the baby’s fingerprints.

1 The Quran, 39:6.

The Final Hope

Truly, such is Allah the all-Powerful Who shapes human body in the womb in the best way. By contrast, surprisingly, we see that all the painters and sculptors and those who want to make a drawing or plan of something, it is necessary for them to work in a bright and stable place, otherwise they would fail to do anything. Mentioning this Divine attribute, Imam al-Hussain (the third Imam of the Shia) addresses Allah in the supplication of al-'Arafah by saying,

«...فَابْتَدَعْتَ خَلْقِي مِنْ مَبِيٍّ يُمْنِي ، ثُمَّ أَسْكَنْتَنِي فِي ظُلُمَاتٍ ثَلَاثٍ ، بَيْنَ لَحْمٍ وَ جِلْدٍ وَ دَمٍ ، لَمْ تُشْهِرْنِي بِخَلْقِي ، وَ لَمْ تَجْعَلْ إِلَيَّ شَيْئًا مِنْ أَمْرِي ، ثُمَّ أَخْرَجْتَنِي إِلَى الدُّنْيَا تَامًّا سَوِيًّا...».

“... So, You fashioned my creation from semen that gushed forth; and put me up in triple darkness among flesh, skin, and blood. You have not made others be aware of the initiation of my creation¹, and You have not referred any part of my creation to myself. You, then took me out to the world, perfect and in sound health...”

1 The Imam here says that since the beginning of man's creations starts from being a semen, Allah, out of His mercy, did not let others be aware of this and just people can see him when he is born in the form of a nice attractive baby.

Now, it is a matter of discussion here that what the word “Sawwara” (giving shape) means in the mentioned narration. This word is stemmed from the word “Sūrat” which refers to some specific features bestowed to every species distinguishing between the creatures. As a matter of fact, Allah is the unique Fashioner Who shapes up every species of creatures in the most proper foundation to introduce Himself to His servants.

It is worthy of noting that scholars have divided this Sūrat into two forms: Sensible and intelligible fashions.

Sensible fashion (Sūrat al-Mahsūs) signifies what is visible like the shape of body and the face of living material or lifeless entities. On the other hand, intelligible fashion (Sūrat al-Ma’qūl) indicates the wisdom and what is imagined. So everyone has his special way of thinking and coming to conclusion.

Not only Allah bestows everyone some unique physical shapes, but He gives everyone an exclusive way of thinking, reasoning, and a particular kind of vision.

The Final Hope

In fact, humankind has been created to reach the real perfection and salvation. Approaching this sacred purpose, human being needs some proportional facilities to this significant goal. Based on this fact, the Lord of the worlds has bestowed the most noble of all creation which is humankind all things that were required in both of his physical and spiritual aspects. As a result, not only He gave everyone a new unique face, but also He gave him a special and unique ability of thinking and using his wisdom, and a special logic and reasoning.

This is why Allah says in the holy Quran,

﴿... وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَإِلَيْهِ الْمَصِيْرُ﴾

“... and He (Allah) shaped you and made good your shapes, and unto Him is the journeying.”

The mentioned shape in this verse points to both sensible and intelligible way of designing because Allah says at the end of the verse that will return back to Him. It means that we should use our physical

1 The Quran, 64:3.

body and our unique intellectual way of thinking to prepare ourselves to dying coming back to Allah. If just the physical shape was intended by this verse there was not a proper connection between it and journeying to Allah.

The Flawlessness in the Creation

Then, referring to the other attributes of Allah in the abovementioned supplication, Imam al-Mahdi uses the word *Itqān* that means Allah makes every creature flawless. According to Islamic theology, this Divine attribute could be understood through the *Argumentation of order* (Burhān al-Nazhm) which is one of the most common proofs for proving the existence of Almighty Allah. Based on this argument, on one hand, we observe a same universal and magnificent order in the universe, from a bit of atom to the vast galaxies; on the other hand, reasonably, we find it impossible that the order comes to existence accidentally, so the conclusion is this: There is a Unique Organizer here for sure. This is what Allah points to in the Quran by saying,

The Final Hope

﴿... صُنِعَ اللَّهُ الَّذِي أَتَقَنَّ كُلَّ شَيْءٍ...﴾

“... (Such is) the creating power Of Allah, the One Who created things and objects firm and perfect...”

This fact has been accentuated by numerous verses in the holy Quran. For instance, in Surah al-Mulk Allah encourages people to know and increase their faith in the Creator by seeing this significant order in the creation and thinking about it, and says,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ* ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَائِبًا وَهُوَ حَسِيرٌ﴾¹

“[And] Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?” “Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued (since you cannot find any fault in the creation of Allah).”

The universe is made so precisely and the things are

1 The Quran, 27:88.

2 The Quran, 67:3&4.

so linked to each other that a small disorder may result in destroying the whole universe. Just imagine that the earth loosed its gravitation, or an iron losses its extreme molecular attraction, the sun become closer to the earth or the earth rotates faster that destroys our calculations that is based on time. If we see that everything is in its place it is for the precise order that exists in the universe, the same thing that Imam al-Mahdi points to in that noble narration.

Islamic Sources and the Existence of Imam al-Mahdi among People (Part Three)



Shia believes that Imam al-Mahdi was born in the year 869 A.D (255 A.H) in Samara and went into the hiding soon after. Since then, the Imam is still alive and will appear, when Allah decides, to save the world from oppression and injustice. Our Sunni brothers mostly believe that the Imam's father Imam al-Hassan al-'Askari (the Shia's eleventh Imam) did not have a son and that Imam has not yet been born. We, the Shia, claim that Sunni sources are replete with narrations proving our claim which is that the Imam was born centuries ago and is now alive. These narrations are so much remarkably narrated in Sunni sources that no one can dismiss them or misinterpret them.

We, in the previous series of this discussion, studied the "*Hadith al-Thaqalayn* (the two precious things)" and the hadith known as "*the death of ignorance*" and now are going to study another set of narrations which is famous as "*the twelve caliphs*".

The sources of this narration

1. Muslim narrates in his Sahih from Jābir bin Samurah saying,

The Final Hope

«سمعت رسول الله صلى الله عليه و سلم يقول: لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَيَّ اثْنَيْ عَشَرَ خَلِيفَةً ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا فَقُلْتُ لِأَبِي مَا قَالَ فَقَالَ كُلُّهُمْ مِنْ قُرَيْشٍ»^١.

“I heard the Prophet to have said, ‘Islam will remain respectful as far as twelve caliphs rule over people.’ Jābir adds, ‘Then the Prophet said something that I could not hear. Therefore I asked my father (who was present and was closer to the Prophet), ‘What did the Prophet say?’ And he replied ‘The Prophet said, ‘All of them are from the Quraysh tribe.’”

This narration is mentioned in Sahīh Muslim through some different chain of narrations.

2. Muslim also narrates in his Sahīh saying,

عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: «كَتَبْتُ إِلَيَّ جَابِرُ بْنُ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ أَنْ أَخْبِرَنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ قَالَ: فَكَتَبْتُ إِلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ جُمُعَةٍ ... يَقُولُ: لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ»^٢.

“‘Āmer bin Sa‘d bin Abī Waqqās says, ‘I wrote to

1 Sahīh Muslim, vol. 3, p. 6, Dār al-Fikr Publication.

2 Sahīh Muslim, vol. 3, p. 8, Dār al-Fikr Publication.

Jābir bin Samurah to write to me something that he heard from the Messenger of Allah and I sent the letter to him with my slave Nāfe`. Jābir wrote to me, 'I heard the Messenger of Allah on Friday... to have said, 'The religion of Islam will remain strong till the Day of Judgment, or if there are twelve caliphs who rule over you and all of them are from the Quraysh tribe.'"

3. Al-Termezi narrates from Jābir bin Samurah saying,
قال رسول الله ﷺ: «يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا. قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ. فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ: قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ»¹.

“The Messenger of Allah said, ‘After me there are twelve emirs.’ Then the Prophet said something that I could not hear, therefore, I asked a person who was next to me about it and he said, ‘The prophet said, ‘all of them are from the Quraysh tribe.’”

Then al-Tirmizi adds, “This narration is accepted (meaning it possesses a healthy chain of transmitters).”

¹ Sunan al-Termezi, vol. 3, p. 340, Dār al-Fikr Publication.

4. Abū Dāvūd narrates from Jābir bin Samurah saying, «سمعت رسول الله ﷺ يقول: لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا إِلَيَّ اثْنَى عَشَرَ خَلِيفَةً قَالَ فَكَبَّرَ النَّاسُ وَضَجُّوا ثُمَّ قَالَ كَلِمَةً خَفِيَّةً فَقُلْتُ لِأَبِي: يَا أَبَتِ مَا قَالَ؟ قَالَ: كُلُّهُمْ مِنْ قُرَيْشٍ.»¹

“I heard the Messenger of Allah to have said, ‘This religion will still remain honorable (and impenetrable by the enemy) as so far as there are twelve caliphs (among them)’ Here people said ‘Allah is the Great’ and the voice of excitement raised among them. Then the Prophet said something in a lower voice (that I could not hear) and asked my father, ‘My dear father! What did he say?’ And he replied, ‘The Prophet said, ‘All of them are from the Quraysh.’”

5. Hākim al-Haskānī narrates from Abū Juhayfah saying,

«كنت مع عمي عند النبي صلي الله عليه و آله فقال: لَا يَزَالُ أَمْرُ أُمَّتِي صَالِحًا حَتَّى يَمْضِيَ اثْنَا عَشَرَ خَلِيفَةً ثُمَّ قَالَ كَلِمَةً وَ خَفَضَ بِهَا صَوْتَهُ فَقُلْتُ لِعَمِّي وَ كَانَ إِمَامِي: مَا قَالَ يَا عَمُّ؟ قَالَ: قَالَ: يَا بَنِي كُلُّهُمْ مِنْ قُرَيْشٍ.»²

“I along with my uncle were in the presence of the Prophet and he said, ‘My nation will still remain

1 Sunan Abū Dāvūd, vol. 2, p. 309, hadith 4280, Dār al-Fikr Publication.

2 Al-Mustadrak ‘Ala al-Sahīhayn, vol. 3, p. 618.

righteous as long as there is twelve caliphs among them.' Then the Prophet lowered his voice and said something. I told my uncle who was in front of me, 'O my uncle! What did the Prophet say?' and he replied, 'O my dear son! He said that all of them are from the Quraysh.'"

6. Al-Muttaqī al-Hindī narrates from Jābir bin Samurah saying,

«لا يزال هذا الامر ظاهرا علي من ناواه، لا يضره مخالف ولا مفارق حتي يمضى منهم اثنا عشر خليفة من قريش»¹.

"This religion will remain always victorious over its enemies and no one who opposes it nor someone who leave this religion will do any harm to it as long as there is twelve caliphs, who are from the Quraysh, are among them."

7. Al-Muttaqī al-Hindī narrates from the Prophet to have said,

«يكون لهذه الأمة اثنا عشر قيما لا يضرهم من خذلهم، كلهم من قريش»².

"There will be twelve guardians for this nation

1 Kanz al-'Ummāl, vol. 12, p. 33, hadith 33852.

2 Kanz al-'Ummāl, vol. 12, p. 33, hadith 33858.

then those who want to make them despicable cannot do any harm to them. All of them are from the Quraysh.”

8. Al-Muttaqī al-Hindī relates another narration from the Prophet to have said,

«لن يزال هذا الدين قائماً إلي اثني عشر من قريش، فإذا هلكوا ماجت الأرض بأهلها»^١.

“This religion will remain strong as long as there are twelve (Caliphs), who are from the Quraysh, among them. When these people pass away the earth will not remain steady for its inhabitants.”

9. Ahmad narrates in his Musnad from Masrūq saying,

«كُنَّا جُلُوسًا عِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُقْرَأُ الْقُرْآنَ فَقَالَ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ هَلْ سَأَلْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمْ يَمْلِكُ هَذِهِ الْأُمَّةُ مِنْ خَلِيفَةٍ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ قَدِمْتُ الْعِرَاقَ قَبْلَكَ ثُمَّ قَالَ: نَعَمْ سَأَلَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: اثْنَا عَشَرَ عِدَّةً نَقَبَاءَ بَنِي إِسْرَائِيلَ»^٢.

“We were sitting in the presence of ‘Abd al-Allah bin Mas‘ūd and he was reciting the Quran for us when a man asked him saying, ‘O Abā ‘Abd al-

1 Kanz al-‘Ummāl, vol. 12, p. 34, hadith 33861.

2 Musnad Ahmad, vol. 1, p. 398.

Rahmān! (the cognomen of Abduallah bin Mas'ūd) did you asked the Messenger of Allah that how many of caliphs his nation will have.' 'Abd al-Allah bin Mas'ūd replied, 'Since I came to Iraq no one ever asked me about it.' Then he said, 'Yes. We asked it from the Messenger of Allah and he replied, 'They will be twelve like the twelve headmen of the Children of Israel.'''

10. Ibn Kathīr narrates from Jābir bin Samurah saying,
«قال رسول الله صلي الله عليه و سلم: لَا تَزَالُ هَذِهِ الْأُمَّةُ مُسْتَقِيمًا أَمْرُهَا ظَاهِرَةٌ عَلَيَّ عِدْوُهَا حَتَّى يَمْضِيَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ فَلَمَّا رَجَعَ إِلَيَّ مَنَزِلَهُ أَتَتْهُ وَفُودٌ قُرَيْشٍ فَقَالُوا لَهُ: ثُمَّ يَكُونُ مَاذَا؟ قَالَ: يَكُونُ الْهَرَجُ.»¹

“The Messenger of Allah said, ‘The affairs of this nation will not be twisted and it will be victorious over its adversaries up until the twelve caliphs who are from the Quraysh exist among them.’ When the Prophet returned back to his home, the Quraysh came to him asking, ‘Then, what would happen after that?’ The Prophet replied, ‘After that (the earth) would be in chaos.’ (It may mean that the Day of Judgment will begin.)”

¹ Al-Bidāyah wa al-Nahāyah, vol. 6, p. 279.

The Final Hope

Ahmad bin Hanbal relates this narration in his Musnad from Jābir bin Samurah through thirty four different chain of transmitters (with little differences in wordings).¹

The sources of this set of narrations are much more in Sunni books than what we mentioned. Moreover, in Shia books, this narration is narrated so much that have reached the level of certainty and many of them are authentic.

Sheikh Hurr al-‘Āmilī gathered the different versions of this narration from various books and they equal nine hundred and twenty seven ones all of which points to the twelve Imams (caliphs). In some of them the name of these Imams are clearly mentioned that leaves no dark points with regard to what the Shia believe.²

To whom the Prophet pointed to in all of these abundant and myriad narrations when he talked about the “the twelve caliphs”. Who are these people who make the Islam honorable and are all from the Quraysh? Can unjust rulers of Umayyad and Abbasid caliphs be among them?.

1 Mosnad Ahmad, vol. 5, pages 86 to 108.

2 Isbāt al-Hudā, vol. 2.

If we study these narrations, we can conclude that the Prophet should utter them in various occasions and in different places since many people have narrated them. The result is that it is impossible to claim that these narrations are all forged, especially when a considerable part of these narrations possesses a healthy chain of transmitters.

Some points with regard to these narrations:

1. The number of these caliphs is twelve and they consecutively come one after each other and after the twelfth one, the life of the next world will begin. Some of the mentioned narrations say that they are equal to the number of headmen of the Children of Israel as Allah says in the Quran:

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا﴾

“And verily, Allah took the covenant from the Children of Israel; and We appointed twelve chieftains from among them.”

2. As long as these caliphs are among people, the earth will remain clam. But after the twelfth one, the earth

1 The Quran, 5:12.

would become an unsteady place and no one can live on it (meaning that the Day of Judgment will begin then).

3. All of these Imams are just and rightful to the degree that Islam will become consolidated by them and the adversaries could not harm it. Consequently, no oppressor ruler like Mu'āwiyah who opposed Imam Ali in different battles or Yazīd who killed Imam al-Hussain, or Walīd and Mutiwakkil are not included in this list.

4. After the Prophet up to the Day of Judgment, there will be no time that the earth is vacant of one of these caliphs.

5. All of these twelve caliphs are from the Quraysh tribe.

6. After the twelve caliphs there will be chaos on the earth that would mean the Day of Judgment would begin and the earth would not be a steady place for its inhabitants.

It is totally interesting to see that Abū Dāwūd in his Sunan when relating this narration places it under the title of “the narrations pertaining to al-Mahdi” it shows that he realized these narration just can be in agreement with the twelve Imams of the Shia whose final Imam is Imam al-Mahdi.¹

Conclusion:

The claim is that these narrations just include the

¹ Sonan, Abū Dāwūd, vol. 2, p. 309, Hadith 4279.

twelve Imams of the Shia, the first of which is Imam Ali bin Abī Tālib and the last of them is Imam al-Mahdi. These people are exactly twelve and all of them are from the Quraysh tribe and each of them succeeded the previous one without a gap.

Sunni brothers put themselves into severe difficulties to find out who these twelve people are but they failed to find them.

For instance, Ibn ‘Arabī in his explanation on the book of Sunan written by al-Tirmezī states, “We listed the caliphs who came after the Prophet and witnessed that the first of them is Abū bakr then ‘Umar, ‘Uthmān, Ali, al-Hassan, Mu‘āwiyah...” then he enumerates twenty seven of them. When he wanted to come to the conclusion adds that either we have to stop to the twelfth of them while the number is much more, or have to count the most important of them which does not goes beyond the number five who are the four Sunni caliphs and ‘Umar bin ‘Abd al-‘Azīz. Therefore, no clear meaning is understood from these narrations.¹

We can also add that why the Prophet, in all of these numerous narrations, just insisted on this fixed number

1 Sharh Inb ‘Arabī, vol. 9, p. 68.

The Final Hope

while Sunni caliphs were more than that. The Prophet did not know the exact number of them or he purposefully wanted to offer a wrong number?

Then Bin Hajar al-‘Asqalānī in one of his books quotes from Bin Jūzī who says “I really spent time to understand the meaning of these narrations, but could not actually understand its real meaning.”

Then Bin Hajar who apparently could not solve the problem adds that in some traditions a man with the name al-Mahdi will come and it is probable that these twelve people come after him since, all of them are from the Quraysh.

If what Bin Hajar says is true, then why did the Prophet say that “after him” there are twelve caliphs?

Moreover, why should the Prophet talk so much about twelve caliphs after the Mahdi while there is no single talk about them in other narrations? Also, why the Prophet should ignore his immediate caliph like Abū bakr and never regard him as his caliph even in a single narration, but talk so much about twelve caliphs after al-Mahdi who are totally unknown and unnamed and there is no sign of them in other narrations?

Al-Sīyūtī is another example of those who explained away these narrations, the man is one of the famous Sunni

scholar, and says, “The Prophet just said that after him till the Day of Judgment there will be twelve just caliphs and never said that they will consecutively come after each other.”¹

This explanation of al-Sīyūtī is irrelevant to these narration and is so far-fetched that Mahmūd Abū Rayyāh says about it in his book, “al-Sīyūtī here is like a man who wants to collect firewood at night (who in darkness sees nothing and would make his hands wounded by touching sharp things like the thistles and the thorns)”²

The multiple strange justifications that Sunni brothers tried to offer is never relevant with the easy meaning of these narrations. However, we the Shia are at ease with those intricate explanations and believe that the Prophet has pointed to the twelve Imams of the Shia who are all from the Quraysh and they consecutively followed one after the other without any interruptions and the last one of them is Imam al-Mahdi who is bestowed with a long age.

1 Tārīkh al-Khulafā. P. 12.

2 Adwā ‘Alā al-Sunnah al-Muhammadīyyah, p. 212, printed in Egypt.

Teenage Section



Poetry

Oh how I wish for enough air to outlive these days
To be able to see his face appear at Mecca's grace
Oh how I wish to be one of those great men
Who will be there that day, fighting against the
disbelievers then?

Hope is gone from me, for pure I am not.
Deserve to see that beauties face I do not
Though Allah knows that ready I'll be, you'll see!
Countless my sins are, yet from the battlefield I will
not flee

313 they are counted for they say and tell
314 I wish to be, my soul to the Satan I will not sell
By the Owner of Time I will stand, either close or far
He would do the same for Allah, travel to any pointed
star

He is what time has grown old to see
You are promised the highest sky, what becomes of
us and me?

Without you free from worries we are
By Allah, that feeling is counterfeit, imprisoned
we are.

The Final Hope

**Wherever you are now at this state
Tell Allah we are sorry, that while you wait, we
are late.**

**Stuck to the sugar of this world honey
We are, tell Allah we are sorry, for what we have
become to be.**

**Farewell oh friend of Allah, for we die and you live on
May Allah keep you from grief, that we on this earth
sewed upon,**

**God willing we will meet one day, here or there
May Allah forgive us, for not being sincere.**

Hearty Words

O my Imam! O my Imam! You are my treasure, you are my purpose, you are the light in my heart, and you are my ardent love.

All who obey you will obtain glory and peace and rise to the peak of love which is the highest position.

You are the heir of the Prophet and the descent of him, for you is my love and devotion and to you is my prayer and supplication.

All who obey you will obtain glory and peace from Allah and rise to the peak of love, in the ways of fulfilling their pledge.

In you is all the strength, O the Generous One! You are the giver of gifts. All my love and all my prayers are to you as long as I live.

You are the grandson of the Prophet, the grandson of Ali bin Abī Tālib and Fatima. You will save me on the day I come to you, from hell and destruction.

O my refuge from suffering and torment and O my strength in my youth! You are the treasure, you are the light of my soul.

The Final Hope

All who obey you will obtain glory and peace and will acquire certainty of faith which is without doubt and suspicion.

Any heart in which you are not, is gloomy and dark and full of doubt. It does not have any sun which can give it happiness and light.

All who obey you will obtain glory and peace from Allah and rise to the peak of love and reach the position of security.

The Imam Strictly Unwanted!

Wait a minute - I am not joking!

It was her wedding night. The night her parents have been dreaming of since ages!

She looked - gorgeous! Her white bridal dress with sequins of shiny silver stones made each one present glued to her as she walked in hand with her just declared husband!

She looked at him as she smiled - a new chapter, two souls into one.

'Wow! They make an amazing couple!' Said a lady sitting next to me while.

My thoughts were interrupted with the sound of the microphone. Lord! Some people are blessed with voices! Beautiful recitations by a group of kids echoed beyond the four corners of the massive hall into the depth of the hearts.

One reciter took over and dedicated a poem to the Imam of the Time – Imam al-Mahdi. Wait a minute! Wasn't he there?

My heart skipped a beat as I looked around. The

The Final Hope

audience was chattering and smiling whilst the families were busy arranging the snacks.

The bride and groom gracefully posing for pictures following the instructions of the camera man.

I felt a sharp pain in my chest, stood up from my place and went to get some fresh air!

As I stood outside the hall - staring into the darkness of the night. I asked, 'Father! Where are you?'

I heard a whisper from the dungeons of my heart - right here, but I am strictly denied entrance.

The voice from the hall could be heard in chorus 'Ya Imam-e-Zamān! Al 'Ajal, al 'Ajal!'

Tears trickled down my cheeks and it was a bitter reality.

'Is he allowed entry to my heart..? Or is he... strictly denied?'

By: Miss Rājānī

A letter to the Imam

You can sometimes write a letter to Imam al-Mahdi and sincerely talk to him in it. You can ask him your requests and talk to him about your problems. Then drop your letter into a river, clean well, the sea or somewhere that people cannot find it; and Allah will let the Imam to be informed about your letter. God willing, your request would be answered.

You can write like this,

Peace be upon you, o my Imam!

I have written to you, o my master!

I send blessings to Prophet Muhammad and his family:

Allah's mercy and blessing be on you and your infallible ancestor.

Oh my Imam! I complain to Allah and to you of my weakness, my lack of resources, and my dire need of your attention.

(When asking our Imam to help us with our problems and our wishes, we had better remember others before ourselves.)

I send blessings to Prophet Mohammad and his family

O My Imam! I ask you to:

The Final Hope

Help the orphan, poor, and the elderly.

Cure those who are sick.

Please keep our Islamic scholars safe. And give them a long and a healthy life.

Safeguard Muslim brothers and sisters who are all around the world and in trouble.

(Then write about yourself,)

O my Imam! Ask Allah to:

Give me a clean heart that I am able to help others and those around me.

Enable me to respect and take care of my parents.

Make my faith strong so that I can avoid the evils of Satan and my carnal desires.

Give me the opportunity to be able to visit the House of Allah and the shrines of our Infallible Imams.

Help me to become a good Muslim, so that I can become your soldier and your helper.

(Then finally write,)

“O Allah I ask you for the appearance of my Imam.”

Your soldier;

(Write your name.)

عجل الفرجه

اللهم انزلنا من السماء
البرق والظلمة

