

# 2<sup>nd</sup> Chance Books for Prisoners

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Foundation is a non-profit organization that was founded in the United Kingdom. This organization has many other projects that it manages in the UK as



well as the United States. One of these initiatives that Imam Mahdi foundation has started is a program to send free books to prisoners. This program is called *2<sup>nd</sup> Chance Books*, which is dedicated to the descendant of the Holy Prophet (pbuh); The 11<sup>th</sup> Imam Hassan Al-Askari (pbuh) who spent the majority of his life in prison and under house arrest by the corrupt ruler of the time.

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This program is funded by donations to Imam Mahdi Foundation. A donation of \$25 can

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# **In Memory of the Last Ruler of God**

Adaptation of an Introduction to the Principles of  
Religion

The Grand Ayatullah Wahid Khorasani (ha)



In the name of Almighty

In this booklet we offer a brief introduction to the life and situation of Hujjat ibn Al Hassan Al Askari(aj), the master of age and time, on the occasion of his auspicious birth. Narrations quoted from general and specific sources are related to the subject and to be brief, in some cases, only a part of the narration is mentioned. We also found it sufficient to state one or two sources for each narration.

The publisher

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## **Necessity of the existence of innocent imam for any period**

In discussion of Imamate it is proved by using several documents that the existence of innocent imam is necessary at any time or age. Here we mention some of rational and narrative evidences:

Rational evidence :

1 If an inventor builds a company which is the most complicated ever, access to it isn't possible without his guidance and also its products would be available for people only when he is present, Is it believable that the inventor does not assign a person who is familiar with the secrets of machinery and is able to work with them in order to produce goods? Or would he let people who are ignorant of all the complexities of the factory choose that person? Never !

Is the delicacy of divine sciences and rules which are the machinery of religion's factory and produce the most precious things like getting to know Almighty God and worshiping him, guidance of mankind to the best rules and rights in material life and happiness for spiritual and eternal life, less than the delicacy of that inventor's factory ?

So we conclude that at any time or age there must be somebody to guide mankind toward redemption and happiness .

2 Quran is a book which talks about all possible matters, it is sent to us for guidance and it shows God's mercy toward us

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً) (And we have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims )

,Quran is a book for taking all the mankind out of rational and moral darkness and guiding them toward knowledge and brightness.

( كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ ) (This is a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness into the light )

The prophet (sa) told about Quran:

وله ظهر وبطن، فظاهره حكم، وباطنه علم،)

ظاهره أنيق وباطنه عميق، له نجوم وعلى نجومه نجوم، لا تحصي عجائبه، ولا تبلى غرائب، فيه مصابيح الهدى)

Quran has an outside and an inside, the outside of it is order and command and the inside of it is

knowledge and science. The outside is beautiful and attractive and the inside is deep and profound. It has some stars and even its stars have stars for themselves, its surprises do not end and its wonders won't become old and there is brightness and guidance in it .

Is it possible for such a book to have a goal like this without the existence of a mentor and interpreter who is aware of its secrets, is free from rational and moral ignorance and defects in behavior, speech and thought ?

And this is the necessity of the existence of an innocent imam mentioned before whose recognition isn't possible except through revelation .

Narrative evidence:

It is narrated with, valid and successive documents, that The prophet (sa) stated in many cases: I let two precious things among you, one of them which is Quran is greater. The other is my Ahlul bayt so be careful about how you treat them. These two won't separate till they reach me at the font.

Based on this precious hadith until Quran exist the inseparable Itrat (Ahlul bayt) will be there too. Is it reasonable that Almighty God lets his religion imperfect because of the absence of such a person-innocent imam (as)-? According to what we read the main point of The prophet's (sa) speech is clear when he said (من مات بغير امام مات ميتة جاهلية) (anyone who dies without knowing his imam leaves this world while being ignorant) و ان الارض لا تخلو من حجة الله تعالى علي خلقه في كل عصر و اوان و انهم العروة الوثقى

Then he says: (و من مات و لم يعرفهم مات ميتة جاهلية) (And for sure the Earth won't be without Hujjat sent by Almighty God at any time or age as they are the strong string – then he says- anyone who dies without knowing his imam leaves this world while being ignorant.)

2- There are some common narrations with strong documents quoted repeatedly from The prophet (sa) who said: this matter won't end till there are twelve rulers and all of them will be from The Quraish.

And there some points in these ahadith that we mention some here:

- 1- The restriction of ruling among twelve persons.
- 2- The continuity of these twelve people's ruling till Doomsday.
- 3- The dependence of Islam and Islamic nation's glory on these twelve figures.
- 4- Scientific and practical formidability of religion because of these twelve persons.
- 5- All of them are from The Quraish.

By paying attention to these points we can see that these characteristics are present only in twelve innocent imams (as) and even the public confessed it:

Qunduzi writes in Yanabi Al-Muwaddah : These ahadith can't be related to the rulers after The prophet (sa) because their number is less than twelve. They wouldn't be related to Bani Umayyah because of their cruelty and surplus nor to Bani abbas kings since they were more than twelve either and didn't respect this verse قل لا أسألكم عليه أجراً إلا المودة في القربى Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship.) So these ahadith can be related to nobody else except our twelve imams (as) since they were the best and most knowledgeable and

pious people at their time and the dearest for Allah. Those who were a lot into science, research and discovery knew them as such either.

The conclusion is that: Shias' belief in 12<sup>th</sup> imam (as) is based on rational and narrative evidences that any fair person who is exact and pays attention would accept.

### **"Some verses interpreted in relation to Al-Mahdi (as)"**

In holy Quran there are some verses which some of specific and general books interpret them in relation to the appearance of Imam's (as) reign. Here we mention several:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ (It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it)

Muhammad Ganji , one of the public scholars, says: The survival of Al-Mahdi(as) is clearly stated in Quran and Sunnah , as Sa'id ibn Jubayr interprets this verse: (هوالمهدي من عترة فاطمه (عليها ) السلام ) ( He is AL-Mahdi , progeny of Fatima(sa) )

Qurtubi writes in his interpretation: It is narrated that there are only four kings all over the world, two of whom are believers and two are disbelievers. The believers are Solomon ibn Dawood and Iskandar and the disbelievers are Nimrod and Nebuchadnezzar. The world will have a fifth of this nation according to this holy verse (ليظهره على الدين كله) who is Al-Mahdi (as).

Shia scholars have mentioned the same interpretation for this verse in their books like Kafi, Kamal Al-Din wa Tamam Al-Ni'mah etc.

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) -2  
(Who believe in the unseen, establish prayer, and spend out of what we have provided for them)

Fakhr Razi, one of the greatest public scholars, says: some Shias told the unseen means Al-Mahdi (as) who God had talked about in Quran and news; in Quran as (وعد الله الذين ءامنوا منكم و عملوا الصالحات ) (Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them) and in news as The prophet's word ( لو لم يبق من الدنيا الا يوم واحد ) لطول الله ذلك اليوم حتى يخرج الرجل من اهل بيته يواطيء

اسمه اسمي و كنيته كنيتي يملأ الارض عدلا و قسطا كما ملئت  
( Even if there is only one day of life  
left God would make that day long till there comes  
a man from my family whose name and agnomen  
are the same as mine and He spreads justice all  
over the world as it is filled with oppression. ) then  
he criticizes that mere allocation without having  
enough evidence isn't valid.

Fakhr Razi, submitting to the indication of Quran -  
The prophet's announcement about Al-Mahdi (as)  
and confessing that absence includes him- has  
supposed that Shiite restricts the absence only to  
Al-Mahdi (as) and has been ignorant of Shias'  
belief in him as one of the cases of absence.

( وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ) -3

(And indeed, Jesus will be [a sign for] knowledge  
of the Hour, so be not in doubt of it, and follow  
Me. This is a straight path)

Ibn Hajar, one of the public scholars, says: Maqatil  
ibn Suleiman and his followers told that this verse  
is sent in relation to Al-Mahdi (as).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ  
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ 4-

أَلَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ  
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

(Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.)

In the books Al-Qiybah, Tafsir Al- Qomi, Tafsir Al-Bayan, Majma' Al-Bayan and other sources this verse has been interpreted related to Al-Mahdi (as) and his reign.

(إِنْ نَشَاءُ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ)-5

(If we willed, we could send down to them from the sky a sign for which their necks would remain humbled.) In the public books Yanabi Al-Mawadah and Tafsir Al- Nasfi the word (آية) in this holy verse has been interpreted as heavenly call at the moment of Al-Mahdi's(as) appearance- which everybody on the Earth would hear it- and

( الا ان حجة الله قد ظهر عند بيت الله : that heavenly call is : (فاتبعوه فان الحق معه و فيه (Indeed be aware that at any moment Hujjat of Allah may appear from Kaaba so follow him since the truth is with him and inside him).

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ (6-  
(أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ)

(And we wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors)

Amir Al- Mu'minin (as) said: The world would come back to us after all his restiveness and refusals as the kindness of an incompatible female camel to her kid. Then he recited this verse.

7-In Surah Al-Baqarah we read:

(وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا  
أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا جَزَاءُ وَلَهُمْ فِي  
الْآخِرَةِ عَذَابٌ عَظِيمٌ)

(And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is

not for them to enter them except in fear. For them in this world is disgrace and they will have in the Hereafter a great punishment)

In the interpretation of Jami' Al-Bayan by Asbat he quotes from Sedi that in (لهم في الدنيا خزي) by mentioning (خزي) Allah means the time Al-Mahdi (as) will arise and conquer Constantinople and then kill them.

In the interpretation of Al-Manthor and also Qurtubi quotes from Sedi : ignominy in this world won't happen for them except by the rise of Al-Mahdi(as) and his conquering of Amooriyah, Roma ,Constantinople and other cities.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ - (8)  
(الصَّالِحُونَ)

(And we have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.)

This verse either, in general and specific books, has been interpreted in relation to that Imam (as) and his companions and its meaning which also

exists in the Book of Psalms by Dawood is about reign of the righteous on Earth.

The Book of Psalms, psalm 37<sup>th</sup> of the 29<sup>th</sup> verse:  
"And the generation of the wicked will be removed from Earth and the righteous inherit the reign and will inhabit there forever. They talk only about justice and God's wisdom, the love of Allah and his religion is in their heart so they won't lose the right path."

The book of Psalms, Psalm 72<sup>nd</sup> of the first verse:

Endow the king with your justice, O God"

the royal son with your righteousness.

May he judge your people in righteousness,  
your afflicted ones with justice.

May the mountains bring prosperity to the people,  
the hills the fruit of righteousness.

May he defend the afflicted among the people  
and save the children of the needy;

may he crush the oppressor.

May he endure[a] as long as the sun,  
as long as the moon, through all generations.

May he be like rain falling on a mown field,  
like showers watering the earth.

In his days may the righteous flourish  
and prosperity abound till the moon is no more.

May he rule from sea to sea  
and from the River[b] to the ends of the earth.  
May the desert tribes bow before him  
and his enemies lick the dust."

### **"Al-Mahdi's (as) characteristics"**

Both public and specific scholars –like Abu Al-Hussein Ahari, Ibn Abi Al-Hadid , Zayni Dahlan – and others have admitted the abundance and frequency of ahadith in relation to Al-Mahdi(as). Mentioning all of them is not possible here so we

refer to some of them which include his characteristics and privileges to some extent.

**"Isa ibn Maryam's praying behind Al-Mahdi (as)"**

While performing congregational prayer the person who has a higher status is prior to others as we see in general and specific narrations ( امام القوم ) (وافدهم فقدموا افضلکم) (Imam of a nation is the one who is prior to others for talking to God so respect his priority ).

At the moment of Al-Mahdi's (as) appearance and the beginning of his legal reign Isa ibn Maryam comes down to Earth from Heaven and prays behind him.

Yes He is the one with a higher status than Isa ibn Maryam- resuscitator of the dead, spirit of God and his prophet- in view of Allah and for performing prayer Isa ibn Maryam prays behind him and talks to Almighty through him.

**"Musa ibn Imran's wish in relation to Hujjat (as)"**

The first chapter of Aqd Al- Durur quotes Salim Ashal: " I heard Abi Ja'far Muhammad ibn Ali Al-Baqer who sying: Musa first looked only at what

would be granted to Al-Mahdi (as) so he said: Dear Allah let me in his position. He was replied: Al-Mahdi is the progeny of Ahmad. Musa looked a second and third time and asked for it again and again but he faced exactly the same response each time. Though Musa ibn Imran is the prophet determined by God, was spoken to directly (وَكَلَّمَ اللَّهُ (مُوسَى تَكْلِيمًا) (And Allah spoke to Moses with [direct] speech.), sent along with nine evident signs (وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ)

(And We had certainly given Moses nine evident signs) and kept close (وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ (وَقَرَّبْنَاهُ نَجِيًّا) (And We called him from the side of the mount at [his] right and brought him near, confiding [to him].) he still wished to have the same status and position of Hujjat (as) and asked for it three times.

Musa ibn Imran's wish is a reality which needs no hadith or narration to clear it up since only prophet Isa's wanting to pray behind Al-Mahdi (as) is enough to have such an aspiration.

Outcomes of the creation of the world, mankind and sending all prophets, Adam to Muhammad (sa), can be summarized in four cases:

a) Irradiation of God's light and brightness on the universe which is the appearance.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا (And the earth will shine with the light of its Lord)

b) Resuscitating the Earth by the existence of knowledge and faith.

(اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

(Know that Allah gives life to the earth after its lifelessness)

c) Rightful reign and decline of falsehood which is advent.

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا)

And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

d) All people's practice of justice which is the main intention of sending prophets and holy books.

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.)

The appearance of all these things can be done by Al-Mahdi (as).

يملا الارض قسطا و عدلا كما ملئت جورا و ظلما (Allah spreads justice all over the world as it is filled with oppression and cruelty) . And this is the position which all the prophets, Adam to Isa, wished for.

### **"Al-Mahdi (as) is the caliph of Allah"**

Al-Mahdi's (as) title in general and specific narrations is "caliph of Allah".

يخرج المهدي و على راسه غمامة فيها مناد ينادي هذا المهدي Al-Mahdi (as) comes out while there is a piece of cloud above his head and a harbinger calling: this is Al-Mahdi (as) the caliph of Allah so obey him). And since Allah is a total name to represent all characteristics of God adding the noun caliph to it means that Al-Mahdi is the symbol of all those divine characteristics.

### **"The status of his companions"**

The excellence of Al-Mahdi's (as) position is revealed when you look at the status of his companions. One example of it in specific narrations is: They are as many as Badr participants and they have swords, on each sword a word is written which is the key of thousand words.

Among general narrations there is a correct one as Bukhari and Muslim mention which Hakim Neyshaburi and Dhahabi quote it in Mustadrak and Talkhis respectively.

(لا يستوحشون الي احد و لا يفرحون باحد يدخل فيهم علي عدة اصحاب بدر لم يسبقهم الاولون و لا يدركهم الاخرون و علي عدة اصحاب طالوت الذين جاوزوا معه النهر)

( They are not afraid to ask for help nor they agree that anybody enters their group, they are as many as the participants of Badr, the first ones cannot surpass them and the last ones cannot reach them and they are as many as Taloot companions who passed the river with him.)

If his obedient companions' position is especially close to the forerunners and those behind can't reach them so what would be the position of their master who is the caliph of Allah, processor of his

religion and the clear evidence of his determination?!

(السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ)

(And the forerunners, the forerunners -Those are the ones brought near [to Allah ] )

### **“Al-Mahdi (as) is symbol of The prophet (sa)”**

As Muhammad (sa) is the last of prophets and prophecy ends by him, Al-Mahdi (as) is the last of imams and imamt ends by him. The beginning of religion is by Muhammad (sa) and its end by the promised Al-Mahdi (as).

In general and specific narrations this point has been mentioned. It is quoted from The holy prophet (sa) who said:

المهدي منا يختم الدين بنا كما فتح بنا

(Al-Mahdi (as) is from us and religion ends by us as it began.)

So that's why Al-Mahdi (as) shows similar physical, nominal and mental characteristics to Muhammad (sa).

Beginning and end of religion by two persons who have the same names, titles, appearance and morality reveals a very high status and position for them which is beyond our ability to understand.

Here we briefly present some of the narrations that show this point:

a) It is quoted from The prophet (sa) who said: "A man comes out from my nation who has the same name and morality as me so he spreads justice all over the world and confronts oppression.

b) In a correct narration from imam Ja'far Sadeq (as) He quotes his forefather Muhammad (sa) who said: Al-Mahdi (as) is my offspring, his name and title are the same as mine and he is the most similar to me about morality and appearance. He will have a long absence during which people lose their religion so at that time he comes back like a meteor and spreads justice all around the world as it is filled with oppression and atrocity.

c) There is a correct hadith from our 6<sup>th</sup> imam Ja'far ibn Muhammad (as) in which he quotes his

forefather Muhammad (sa) who said: " The one who denies the existence of my progeny Al-Mahdi(as) is in fact denying me."

d) The great Sheikh Saduq quotes Ahmad ibn Ishaq Ashaari, one of the elders of Saqat, who said: I entered Hassan ibn Ali's room and I wanted to ask him about his successor. First imam (as) said: Ahmad ibn Ishaq, since Almighty God created Adam he didn't let the Earth without a representative assigned by him for people and he won't let it so till The judgment day. GOD repels all troubles, sends rain and blessings to Earth through him.

So I asked: who is the imam and ruler after you? Imam went to another room hastily and came back with a very beautiful 3 year old boy sitting on his shoulders. Then he said: Ahmad ibn Ishaq, if it wasn't because of your grandeur in God's view I wouldn't have shown you my son. This son has the same name and title as The prophet (sa), he is the one who will spread justice all around the Earth and remove oppression. He is like Elias and Zulqarnayn in my nation and indeed will have an absence, nobody survives except those who have approved of him and have the privilege of praying for the acceleration of his appearance.

Then Ahmad ibn Ishaq said: my master is there any sign for the assurance of my heart?

The boy recited in Arabic: ( انا بقية الله في الارض )  
(والمنتقم من اعدائه)

(I am God's representative on Earth and revenger of his enemies) so Ahmad ibn Ishaq, don't ask for anything more after seeing me.

The Ahmad ibn Ishaq said: I left there happily, the next day I went to see imam(as) again and I asked: My master, you can't imagine how glad I am because of ur favor and I want to know what's the similarity of this son to Elias and Zulqarnayn's story? Imam replied: his prolonged absence. I said: will his absence be lengthy indeed?

He said: I swear before God that it lasts till most of those who believe in it will lose their belief and nobody remains except those who promised God to be steadfast, have his spirit and his faith in their hearts. Ahmad ibn Ishaq, this is God's order and mystery so take what I showed you, hide it in your heart and thank Allah that you'll be with us in Heaven.

**"Al-Mahdi's (as) appearance is from Kaaba"**

General and specific narrations show that he will appear from Kaaba with Gabriel at his right and Michael at his left side. The angel who is in charge of science and divine knowledge or spiritual needs is Gabriel, the angel who is in charge of aliment or material needs is Michael and Al-Mahdi(as) has the key to the store of science and aliment. He appears with a face that in general and specific narrations is analogized to a beautiful star. (له هبة) (He has the figure of Musa, value of Isa, justice of David and the patience of Job.) And his attire is described by eighth imam (as):

(He is عليه جيوب النور تتوقد من شعاع ضياء القدس wearing bright clothes that shine with God's light.)

### **"His appearance is on the day of Ashura"**

The appearance of Al-Mahdi (as) – as Sheikh Toosi in Al-Qiybah and the owner of Aqd Al-Durur have mentioned- is on the day of Ashura till the interpretation of this verse happens:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ ۖ وَلَوْ كَرِهَ الْكَافِرُونَ

(They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.)

And the pure tree of Islam which has been watered with pure blood blossoms by the care of Al-Mahdi (as) and the holy verse

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا (And whoever is killed unjustly - We have given his heir authority) occurs to its true meaning.

**"Al-Mahdi (as) is the processor of God's brightness"**

One of the characteristics of Al-Mahdi (as) is that he is the processor of God's brightness.

And the importance of this characteristic of imam (as) becomes clear by reading the following verses:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيعَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

(They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.)

Almighty God informed his prophet (sa) by these verses that after him the nation will be dispersed and strangers will try to remove God's light and Islam religion. The prophet (sa) informed Ali (as):

(ان الامة ستعذر بك بعدي و انت تعيش علي ملتي و تقتل علي سنتي من احبك احبني ومن ابغضك ابغضني و ان هذه ستخضب من هذا يعني لحيته من راسه)

But Almighty God will make the light of Islam and faith dominant after a period of darkness and ignorance.

(وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ)

(By the night when it covers And [by] the day when it appears)

Yes the completion of The prophet's (sa) religion is by imamate of Amir Al- Mu'minin (as) and with this completion the final goal which is processing God's brightness and dominance of his light to the whole darkness and oppression won't happen except by Al-Mahdi(as) who is the processor of that brightness.

## **"Al-Mahdi (as) is the complete and perfect word of Allah"**

In Ale-Yassin we read: (و كلمتك التامة في ارضك) so if Isa ibn Maryam is the assigned prophet of God Al-Mahdi (as) is his complete and perfect word.

إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

(indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah ].)

And as Allah stated

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

(And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.)

We notice: being the complete and perfect word of Allah means reaching the maximum of verity and justice which are the end points of theoretical and practical wisdom respectively.

Yes he is the one who reached the maximum of verity and justice and became the complete and perfect word of Allah.

### **"The auspicious birth of Al-Mahdi (as)"**

His birth was on 15<sup>th</sup> of Sha'ban of the year 255 (AH).

His honorable father is imam Hassan Al-Askari(as) and his chaste mother is Narjess whose parentage goes back to Shimon, the guardian of Isa (as).

His name is the same as the prophet's (as) – Muhammad- which in narrations it's said it would be better to avoid calling him like that. His agnomen is Abulqassim, the same as the prophet's either. Some of his other titles are: Mahdi, Qaem, Muntazar, Mansur, Al-khalaf Al-Salih, Sahib Al-asr, Sahib Al-Zaman, Vassi Al-Ussiya, Baqiyat Al-Anbiya, Al-Hujjat min Ale Muhammad(sa).

### **"Al-Mahdi's (as) longevity"**

What may make doubt in the minds of the naïve ones is Imam's (as) longevity but we have to know that having a very long life – even thousands years- for a human is neither a rational nor typical impossibility because rational impossibility is what

leads to the union or separation of two opposites, as we say: something either exists or not, each number is either even or odd, etc. which the union and separation of both is rationally impossible and typical impossibility is what seems possible to reason but is against the laws of nature, as if somebody falls in fire and does not burn.

Human beings' longevity for centuries, survival of body cells and keeping the alacrity of youth is neither of the first kind nor the second. So if the life of a human as Noah (as) was 950 years, it's possible to be even more. Scientists have been and are still searching to find the secrets of having long life and youth alacrity.

By using scientific rules we can combine atoms of metals to insure them against decay, we also can change rusty iron into pure gold so it's possible to keep human's body cells healthy and not let them die.

Therefore having a long life for humans is scientifically and rationally possible even its mystery isn't discovered yet.

Moreover, believing in Al-Mahdi (as) entails belief in mere power of Almighty, prophecy and existence of miracles so the power that let Ibrahim

get out of fire safely, removed the spells of magicians by Musa's cane, resuscitated the dead by the breath of Isa and let those in Kahf stay alive for centuries without food can keep humans alive and young for thousands of years easily in order to have a representative of God and make the truth overcome falsehood. (إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(His command is only when He intends a thing that He says to it, "Be," and it is.)

It wasn't a long time ago that they opened the grave of Sheikh Saduq in Rey and it became clear that nature's law didn't work the same as others about him and his body was far from any decay. So if the nature's law was the opposite for the body of a person whose birth was by prayers of Al-Mahdi and wrote the books Kamal Al-Din and Tmam Al-Ni'mah about imam (as) its working the opposite for the caliph of Allah and heir of prophecy isn't surprising.

### **"Al-Mahdi's (as) absence"**

Al-Mahdi's (as) absence, its length and the situation and status of Shias during that have been mentioned in several narrations from our imams

(as). Presenting all of them isn't possible here so we just refer to some:

1- It is quoted from Ali (as) who said: "our Mahdi has an absence which its end will be late."

2- It is quoted from Imam Hassan Mujtaba (as) who said: "Don't you know there is none of us who doesn't follow the tyrant of his age except Al-Mahdi (as) behind whom Isa ibn Maryam prays .Almighty God hides his birth and makes him disappeared so that he has allegiance to nobody."

3- It is quoted from Imam Hussein (as) who said: "Qaem (as) of this nation is my 9<sup>th</sup> offspring and for him will be a long absence."

4- It is quoted from Imam Zayn Al-Abidin (as) who said: "Al-Mahdi (as) will have 2 kinds of absence one of which is longer than the other..."

5- Imam Muhammad Baqer (as), in reply to the holy verse *فلا أقسم بالخنس الجوار الكنس*, said:

"This promised man will come at the end of world; He is Al-Mahdi (as) from my family and he will drown people in wonder till a group of people lose the right way and a group of them get guided."

6- It is quoted from Imam Sadeq (as) who said: "our Mahdi has an absence which its end will be late."

7- Imam Musa kazim (as) used the holy verse of Almighty (واسبغ عليكم نعمه ظاهرة و باطنة)

To reply the question and said: The present Imam is an obvious blessing and the absent Imam is a hidden one. He was asked: will any of our imams become absent?

He answered: Yes, one will become absent physically but his memory won't be absent in hearts of believers and he is our twelfth.

8- It is quoted from our 8<sup>th</sup> Imam (as) who said: For sure there will be a serious uprising in which all those of power and tyranny will be involved and it will be at the time Shias lose the 3<sup>rd</sup> Imam of my progeny, Imam Hassan Al-Askari(as), and all those from the Earth and Heaven including both men and women will cry for him.

9- Abd Al-Azim Hassani came to Imam Javad (as) and wanted to ask him if the uprising will be done by Al-Mahdi(as) or somebody else, Imam (as) replied before he asks: Aba Al-Qassim, in fact he is Al-Mahdi (as) whom you have to wait for during his absence and obey him when he appears.

10- It is quoted from our 10<sup>th</sup> Imam, Ali Al-Naqi (as) who said: The successor after me is my son Hassan so how will you treat the successor after him?

Narrator said: My master, you mean about what?

Imam (as) said: In fact you won't see him and mentioning his name isn't permitted for you. The narrator asked: so how should we refer to him?

Imam (as) answered: call him Hujjat from the family of Muhammad (sa).

11- It is quoted from Imam Hassan Al-Askari(as) who said: thanks for God who let me see the successor after me before I die, he is the most similar of people to The prophet(sa) about morality and appearance and Almighty God keeps him safe during his absence then he appears and spreads justice all around the world as it is filled with oppression and atrocity.

As we see in some narrations there are two kinds of absence for Al-Mahdi (as):

First is the short absence: it means Imam's absence since the time he was assigned as Imam, 206 (AH), for 70 years. During this absence four persons who are known as "the four deputies" were assigned by Imam (as) himself. These four persons are:

1- Abu Amru Uthman ibn sa'id Al- Amri and his subrogation was about five years.

2- Abu Jaafar Muhammad ibn Uthman Al-Amri and his subrogation was about forty years.

3- Abu Al-Qassim Hussein ibn Rooh Nobakhti and his subrogation was about twenty three years.

4- Abu Al-Hassan Ali ibn Muhammad Samarri and his subrogation was three years. On Sha'ban month of 239(AH) he died. Few days before his death this letter was sent to him by Al-Mahdi(as):

بسم الله الرحمن الرحيم يا على بن محمد السمرى اعظم الله اجر  
اخوانك فيك فانك ميت ما بينك و

بين ستة ايام، فاجمع امرك ولا توص الى أحد، فيقوم مقامك بعد  
وفاتك فقد وقعت الغيبة التامة فلا ظهور

الا بعد اذن الله تعالى ذكره و ذلك بعد طول الامد وقسوة القلب  
وامتلاء الارض جورا

In the name of God the compassionate the merciful, Ali ibn Muhammad Samarri May God reward your brothers after your death. You will die in six days so arrange your affairs and don't choose any successor since the long absence is starting and there will be no appearance except with God's permission and it will be only after a long time when people become cruel and the Earth is filled with oppression.

Second is the long absence: It started after the short absence finished and still continues.

## **"Al-Mahdi's miracles during his absence"**

Sheikh Al-Tyifah writes in his book Al-Qiybah: It's not easy to count the number of miracles that indicate the accuracy of his imamate. If the number of miracles till the period of Sheikh- who died in the year 460(AH) - isn't countable how many will they be till our period? Here we only mention one of the famous miracles which its summary has been narrated by Ali ibn Isa Al- Irbili who was trusted by everybody: "people tell many stories about Al-Mahdi (as) as a habit which most of them are long. I mention two stories that happened at my own time and some of my brothers narrated them.

1- In region of Hillah there was a guy named Ismail bin Hassan Herqoli, he was from a village called Herqol. He died at my time and I didn't see him but his son Shams Al-Din quoted his father for me: when I was young I had a wound on my left thigh as big as the size of a palm. Every spring it cracked and lots of blood and fester came out plus big pain which deterred me from doing my daily chores. During that time I was living in Herqol, one day I went to Hillah to see Razi Al-Din Ali ibn Tavoos. I complained about my wound and I said I want it to be cured. He called for Hillah physicians

and showed them the wound. They said: this wound is right above a vein and healing it is dangerous because we are afraid we cut the vein and he dies. Ali ibn Tavoos said: let's go to Bagdad, physicians there may be more proficient. We went to Bagdad and its physicians told exactly the same as those of Hillah.

I was sad by hearing that. Ali ibn Tavoos me: religion takes it easy for you, pray with the current clothes you're wearing and just try to keep the blood away from your body. Don't trouble yourself because Allah and The prophet (sa) warned against it. I told Ali ibn Tavoos: I had the chance to come to Bagdad so I go to Samarra to visit Imams Askariyayn's (as) shrine then I go back home.

Ali ibn Tavoos agreed so I let my extra clothes and money with him and left toward shrine.

When I arrived I entered the shrine and visited then went in cellar and asked Allah and Al-Mahdi (as) for forgiveness. I stayed in shrine till midnight and spent time in Samarra till Thursday. Then I went to Tigris River, I did ghusl, wore pure clothes and filled my ewer with water then came out. As I wanted to go toward shrine I saw four horsemen

riding out of the gate of Samarra. Around the town there were people grazing their sheep so I thought the horsemen are from those people. When I reached them I saw two young men, one of them a tall slave.

Each of the four had swords and one was an old man wearing a mask with a spear in his hand. The forth had a sword hanging a baldric and was wearing a colorful long garment. The old man with spear stood on the right side of the way and put the tip of his spear on the ground. The two young men stood on the left side of the way and the one wearing a long garment stood in front of me. They greeted me and I replied. The one wearing a long garment asked me: Will you go back to your family tomorrow? I answered: Yes. Then he said: come here that we see what pains you. I didn't like they touch my body because I thought they are Bedouin and do not avoid dirtiness also I had just got out of water and my clothes were still wet. Anyways I went close. He took my hand and pulled me toward him. He touched my body from shoulder till he reached the wound and he squeezed it in a way that it pained. Then he got on his horse again. The old man told me: Ismail, you reached salvation. I was surprised he knew my

name and I said: May we all reach salvation. The old man told me: This man is Imam (as) so I so I fell on the ground and kissed his feet. Imam (as) rode his horse and I was following him that he told me to go back. I said: I would never go far from you. He replied: It's better for you to go back. Again I mentioned that I won't!

The old man told: Ismail, are you not ashamed?! Imam (as) asked you twice to go back and you refuse?! So I stopped. Imam (as) took several steps then he turned to me and said: When you arrive Bagdad Abu Ja'far Mustansar, its ruler, will ask to see you. When you go to him he will offer you something but do not accept it and tell to our son Razi to write a letter to Ali ibn Avaz for you and I will ask him to give you whatever you want. After that Imam (as) left with his companions, I was still looking at them till they were far and I was very sad for separation.

I rested there for an hour then I went to the shrine again. Servants of shrine gathered around me telling: Your face seems different, does anything bother you? I said: No, nothing. Did you know those horsemen? The servants answered:

They are nice men who have sheep flocks. I told: No, they were Imam (as) and his companions. They asked: Imam (as) was the old man or the one wearing long garment? I replied: The one wearing long garment. They asked me if I showed him my wound, I said that I showed and he squeezed it by his hand in a way that it pained.

I looked at my leg under my garment and I saw no wound so I doubted if I was looking at the right leg, then I looked at the other leg and I saw nothing on it either. At that moment people came to me and took my shirt as it is sacred. Servants took me to basement to keep people away.

A government supervisor who was in charge of shrine affairs heard the noise and asked for the reason. People told him the story so he came to the basement to see me. He asked me what my name is and how long ago I left Bagdad. I replied: I left Bagdad at the beginning of this week, and then he went away.

I stayed the night at that holy place and prayed there in the morning then I came out and people came out with me either till I was far and they had to go back. I reached Awana and stayed the night there. Early morning I set off for Bagdad. When I

reached the bridge I saw a plethora of people and I asked everybody his name and where he comes from, they asked me the same and I replied. Then they rushed to me and tore my clothes to take pieces with them in a way that made me tired and weak. The supervisor there, between the two creeks, wrote the things he saw to send to Bagdad.

They took me to Bagdad and there people rushed toward me either in a way that they were about to kill me. The ruler's minister, who was from Qom, asked Ali ibn Tavoos to search about the story and inform him.

Ali ibn Tavoos came out with a group of people and we met. He made people stay far from me and asked: Is that story about you? I said: Yes. He got off his horse and took a look at my thigh. He saw no sign of the wound so he fainted because of surprise. After like one hour he woke up and when he felt better he took my hand to go to see the minister. He told the minister: This is my brother and the dearest of my heart.

The minister asked me to explain the story, and then he called for the physicians who had visited me and told them: Heal the wound you had seen.

They said: There is no way except cutting it and if we cut he will die. Minister said: Suppose that you cut it and he doesn't die, how long would it take to be fully well?

They replied: two months but then that area would have a white dent and wouldn't grow hair. Minister asked them: When did you see the wound? They replied: Ten days ago. Then the minister showed them my thigh with no wound on it, one of the physicians shouted: This is Christ's job. Minister said: When it is not your job we know whose it is.

They took me to see the ruler, Mustansar, and he asked me about the story. I explained everything then the ruler ordered to bring thousand Dinars for me and said: Take these and spend for your life. I replied: I can't accept even one. The ruler asked: Who are you afraid of? I said: I'm afraid of the one who did that to me, he told me to not accept anything from Abu Ja'far. The ruler became sad and cried, I accepted nothing and left.

The poorest servant of Allah, Ali ibn Isa, said: One day I told this story for a group of people and Shams Al-Din, son of Ismail Herqoli, was there

too while I didn't know him. When I finished telling the story he said: I'm his son. I was surprised by this coincidence and I asked him: Had you seen your father's thigh with the wound? He said: No because I was a small kid at that time but I saw it after the disappearance of the wound and there was no sign of it and hair had grown there.

### **"Waiting for the appearance"**

Narrations have emphasized waiting for the appearance, its signs and features. Here we mention some of them:

- 1- Waiting for the appearance is the supreme kind of worship.
- 2- Waiting for the appearance is the supreme kind of Shias' acts.
- 3- The best act of my nation is waiting for the appearance.
- 4- Patience and waiting for the appearance is the most pleasant act.
- 5- The greatest jihad of my nation is waiting for the appearance.
- 6- It was asked from Imam Reza (as) about waiting for the appearance and he said: Almighty

God stated: Wait for the appearance as I'm waiting for it with you either.

Narrations written in Mustadrak Al- Wasaeel have explained the meaning of appearance clearly.... It is quoted from The holy prophet (sa) who said: The best act of my nation is waiting for the appearance, Shias are sad and sorrowful till my son appears and spreads justice all over the Earth as it is filled with oppression.

**"Superiority of the Shias who adhere to him during his absence"**

There are many virtues for those Shias who adhere to Al-Mahdi (as) during his absence and perform the orders of religion. Here we mention some:

1- It is quoted from Imam Zayn Al-Abidin (as): Almighty God will reward anybody who adheres to our Mahdi (as) during his absence the same as one thousand martyrs of Badr and Uhud battles.

2- It is quoted from Imam Sadeq (as) who said: Tuba is for the one who adheres to our Mahdi (as) during his absence and his heart doesn't deviate from the right path after guidance. I asked: My master, what is Tuba? He replied: It is a tree in Heaven which its root is in the house of Ali ibn

Abi Talib (as) and believers have a branch of it in their houses, as Almighty God said:

طوبى لهم و حسن ماب

3- It is quoted from Imam Musa ibn Ja'far(as) who said: Tuba is for those of Shias who adhere to our path during the absence of Al-Mahdi(as), those who are loyal to us and avoid our enemies. We are satisfied with them and they are satisfied with us. They accepted us as their imams and we accepted them as our Shias. So Tuba is for them and I swear before God that during the judgment day they will have the same level as us.

### **"Praying for the acceleration of appearance"**

In Imam's (as) subscription to Ishaq ibn Yaqub we read:

اكثرو الدعاء بتعجيل الفرج فان ذلك فرجكم

Pray a lot for the acceleration of appearance as it will be your salvation.

### **"How to benefit from Imam (as) during his absence"**

Even though Imam (as) is absent and out of our sight and this absence deprives the nation of some of his benefits but a part of benefits are not dependent on his presence.

He is like sunshine which the cloud of absence cannot prevent the influence of its ray on pure hearts. It is as sun ray that raises precious gems deep in the ground and thick layers of stone and soil can't hamper the use of sunshine by those gems.

Benefiting from special blessings of God is possible in two ways:

First is jihad in the path of Allah: Purifying self and cleaning all dirt that prevents the reflection of God's light.

Second is compulsion: which removes the curtain between human's nature and the source of grace (Allah).

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

(Is He [not best] who responds to the desperate one when he calls upon Him and removes evil)

Also using God's grace which is his supreme characteristic (graceful) is in two ways:

First: is by rational, moral and practical purification.

(اما تعلم أن أمرنا هذا لا ينال إلا بالورع)

(Don't you know that you indeed reach nothing except if you are pious?)

Second: is by leaving materialistic affairs and compulsion, using this way many helpless people who were in the worst situation asked for forgiveness and were aided.

During absence that Al-Mahdi (as), the shining sun, is absent and benefiting from him is like having the light of sun from behind the cloud, it is necessary to begin any session or gathering by reading "سلام على آل يس" which is ordered in holy sources: Whenever you want to show attention to Almighty God tell, as Allah ordered, سلام على آل "يس".

And every day after the Morning Prayer read Dua Al-Ahd which is like renewal of vow with Imam (as) and the one who reads it will be of Imam's companions. This Dua is narrated from Imam Sadeq (as) and includes several great points that are too long to be mentioned here.

In this holy Dua there are the auspicious titles "حي" which show the greatness of those names,

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

(And [all] faces will be humbled before the Ever-Living, the Sustainer of existence.)

And it is asked from Almighty about the first and the last one named like that who reach salvation and illuminate Heavens and the Earth.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

(Allah is the Light of the heavens and the earth.)

This Dua is a collection of Almighty God's names, titles, epithets and acts, and the most important is the holy title "حى" which is the cause of liveliness and the relation of Al-Mahdi(as) to this title becomes clear by interpreting

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

(Know that Allah gives life to the earth after its lifelessness)

to his appearance. And the sentence "احى به عبادك" shows this relation either.

The Dua begins with "اللهم رب النور العظيم" which the relation of this title to Al-Mahdi (as) becomes clear by interpreting:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

(And the earth will shine with the light of its Lord.)

and

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

(Allah guides to His light whom He wills.)

And after each prayer read:

اللَّهُمَّ كُنْ لِوَلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ

صَلَوَاتِكَ عَلَيْهِ وَ عَلَى آبَائِهِ فِي

هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ

وَلِيًّا وَ حَافِظًا وَ قَائِدًا وَ نَاصِرًا وَ

دَلِيلًا وَ عَيْنًا حَتَّى تُسْكِنَهُ أَرْضَكَ

طَوْعًا وَ تُمَتِّعَهُ فِيهَا طَوِيلًا

O Allah, bless Muhammad and the family of Muhammad.

O Allah, be, for Your representative, the Hujjat (proof), son of Al Hasan, Your blessings be on him and his forefathers, in this hour and in every hour, a guardian, a protector, a leader, a helper, a proof, and an eye. until You make him live on the earth,

in obedience (to You), and cause him to live in it for a long time. "

Which guides the worshipper to trust in the creator of the world and depend on the one who plays an important role in the existence of whole universe.

و بيمينه رزق الورى و بوجوده ثبتت الارض و السماء

And so the bliss and happiness in this world and the other relies on that trust.

At the end we have to confess our failure in explaining the characteristics of his Eminence. He is the one by his creation God completed his light and he is the processor of religion and imamate. Almighty God states in Quran: "It is He who made the sun a shining light and the moon a derived light." and the existence of Al-Mahdi (as) is the union of both sun and moon and what a huge difference is between the sun and moon of this world and the sun and moon of his existence.

The difference is here: Sun and moon are the sources of light and brightness but Al-Mahdi (as) is the shining light of God and the projection of his wisdom. The interpretation of this holy verse (وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا) (And the earth will shine

with the light of its Lord) is the appearance of Al-Mahdi (as).

If our eyes can't tolerate the light of sun of the sky how human's insight can understand the status of the sun of existence-Al-Mahdi (as)-?!

Yes, we are unable to describe the power of the sword of God -Al-Mahdi (as) - who is the symbol of God's indefinite power and our tongue is not capable to state the wisdom of a person who is God's always shining light.

It is good that all believers start praying together after Maghrib and Isha on 15<sup>th</sup> of Sha'ban which is as the second Qadr night and the sunrise of prophets, messengers, innocent imams, all the martyrs and truth worshippers of God and ask Almighty God for the appearance of the Master of age and time (as) that will be the expression of Allah's all supreme titles. By calling the name of Al-Mahdi (as) and asking him for forgiveness they can renew their vow with their master and if people gather and pray in groups God helps them to get away from any crime and betrayal, since discriminating between people in giving rewards, accepting some, repelling the others and depriving them of blessings isn't what the dearest, the most

compassionate of creatures and the heir all great characteristics of The prophet (sa) would do.

Choosing the 15<sup>th</sup> of Sha'ban to ask for forgiveness and recourse to the Master of age and time (as) is inferred from this precious Dua which Sheikh Al-Tayifah narrated:

اللَّهُمَّ بِحَقِّ لَيْلَتِنَا وَمَوْلُودِهَا، وَحُجَّتِكَ وَمَوْعُودِهَا، الَّتِي قَرَنْتَ إِلَى فَضْلِهَا، فَضْلاً فَتَمَّتْ كَلِمَتُكَ صِدْقاً وَعَدَلاً لَا مُبَدَّلَ لِكَلِمَاتِكَ، وَلَا مُعَقَّبَ لِأَيَاتِكَ، نُورِكَ الْمَتَّالِقُ، وَضِيَاؤُكَ الْمُشْرِقُ، وَالْعِلْمُ النُّورُ فِي طُخَيَاءِ الدِّيَجُورِ، الْغَائِبُ الْمُسْتَوْرُ، جَلَّ مَوْلُودُهُ وَكَرَّمَ مَحْتَدُهُ، وَالْمَلَائِكَةُ شُهَدَاةُ، وَاللَّهُ نَاصِرُهُ وَمُؤَيِّدُهُ، إِذَا آنَ مِيعَادُهُ، وَالْمَلَائِكَةُ أَمْدَادُهُ، سَيِّفُ اللَّهِ الَّذِي لَا يَنْبُو، وَنُورُهُ الَّذِي لَا يَخْبُو، وَدُو الْحِلْمِ الَّذِي لَا يَصْبُو، مَدَارُ الدَّهْرِ، وَتَوَامِيسُ الْعَصْرِ، وَوَلَاةُ الْأَمْرِ، وَالْمُنْزَلُ عَلَيْهِمْ مَا يَنْتَزِلُ فِي لَيْلَةِ الْقَدْرِ، وَأَصْحَابُ الْحَشْرِ وَالنَّشْرِ، تَرَاجِمَةٌ وَحِيَةٍ، وَوَلَاةُ أَمْرِهِ وَنَهْيِهِ، اللَّهُمَّ فَصَلِّ عَلَى خَاتِمِهِمْ وَقَاتِمِهِمُ الْمُسْتَوْرِ عَوَالِمِهِمْ، اللَّهُمَّ وَأَدْرِكْ بِنَا أَيَّامَهُ وَظُهُورَهُ وَقِيَامَهُ، وَاجْعَلْنَا مِنْ أَنْصَارِهِ، وَاقْرَأْ ثَارَنَا بِثَارِهِ، وَاكْتُبْنَا فِي أَعْوَانِهِ وَخُلَصَائِهِ، وَاحْنِنَا فِي دَوْلَتِهِ نَاعِمِينَ، وَبِصُحْبَتِهِ غَانِمِينَ وَبِحَقِّهِ قَائِمِينَ، وَمِنْ السُّوءِ سَالِمِينَ، يَا أَرْحَمَ الرَّاحِمِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَعَلَى أَهْلِ بَيْتِهِ الصَّادِقِينَ وَعَثَرَتِهِ النَّاطِقِينَ، وَالْعَنْ جَمِيعَ الظَّالِمِينَ، وَاحْكُمْ بَيْنَنَا وَبَيْنَهُمْ يَا أَحْكَمَ الْحَاكِمِينَ.

O my Allah for the sake of this night we are now in, for the sake of he who was born tonight, Thy decisive argument, Thy “promise”, that Thou

joined with it as favor to keep alive its superiority, so Thou fulfilled Thy words truly and justly; no one can change Thy Words nor obscure Thy signs.

Thy Light, soft, pleasant and caressing, Thy splendor, had come in view bright and brilliant, for the “Bright sigh”, (so far) invisible and hidden in the obscurity of the darkness, the covering had been taken off, his arrival in this world was the basis of all kindness, the Angels stood witness.

Almighty Allah will help him and support him when the promise (the event of the beginning of his reign) come true, the Angels will be among his troops, (he will be) a fatal blow from Allah that will never miss the aim a light from Him that will never grow dim, a gentle matured disposition that will never jeopardize the truth. The motive and reason of the course of events, the honour and estimation of time, the “Ulil—Amr” (in charge of Allah’s affairs). Accompany that which comes down in the “Grand Night” the controllers of the Day of Judgment and resurrection, interpreters of the “Revelations”, and those who make known what to do and what not to do.

O Allah send blessing on their seal and representative, un seeable to their people, make his

days, his return, his time, reach maturity, (let us be with him), as his helpers, let us be his attacking comrades to hunt up and eliminate the beasts (in human shapes), register our names as his supporters and sincere friends, bring us to life again in his reign, gentle and loving, happy and satisfied in his company, and steadfast in his cause, free from sins, O the Most Merciful! (All) praise is for Allah, the Lords of the worlds! His blessings be on our Chief, Muhammad, the Last Prophet and Messenger, and on his dependable “Ahlul Bayt”, his truth—revealing children, and condemn all the oppressors and keep back from evil they unleash at us, O the Best Ruler!

- Al-Ihtijaj, Ahmad ibn Ali Al-Tabarsi , died: 560 H, Volumes :s : 2, published by: Dar Al-Nu'man, Najaf Al-Ashraf
- Al-Ikhtisas, Shaykh Mufid, died: 413 H, Volumes : 1, published by Jami'at Al-Mudarisin fi Al-Hawzah Al-Ilmiyyah - Qum
- Al-Irshad fi ma'rifat Hujjajullah ala Al-'ibad, Shaykh Mufid, died: 413 H, Volumes : 2, published by Ale Al-bayt (as) Foundation – Qum
- Al-I'tiqadat, Shaykh Mufid, died: 413 H, second edition published 1414 H, Volumes : 1, published by Dar Al-Mufid – Qum
- Al-Ifsah fi al-Imamah Amir al-Mu'minin (as), Shaykh Mufid, died: 413 H, first edition published 1412 H, Volumes : 1, published by : Foundation Al-Ba'thah – Qum
- Al-Amali, Shaykh Saduq, died : 381 H, first edition published 1417 H, Volumes : 1,

published by : Foundation Al-Ba'thah – Qum

- Al-Amali, Shaykh Toosi, died : 460 H, first edition published 1414 H, Volumes : 1, published by Dar Al-thaqafah – Qum
- Al-Imamah wa Al-Tabsirah min Al-Hayrah, ibn Babawayh Al-Qumi, died 329 H, Volumes : 1, published by Madrassah Al-Imam Al-Mahdi(as) – Qum
- Al-Bayan fi Akhbar Sahib Al-Zaman(as) (Fi akhar Kitab kafayiat Al-Talib), Muhammad ibn Yusuf Al-Ganji Al-Shafi'i, died : 658 H, Volumes : 1, published by Dar Ihya Turath Ahl Al-Bayt(as)
- Al-Tibyan fi Tafsir Al-Qur'an, Abu Ja'far Muhammad ibn Al-Hassan Al-Toosi, died 460 H, first edition published 1209, Volumes : 1, published by Dar Ihya Turath Al-'arabi
- Tafsir Al-Kabir, Fakhr Al-Din Muhammad Al-Razi, died : 606 H; third edition

published, Volumes : 32, published by Dar Ihya Turath Al-‘arabi

- Al-Jami’ Al-Saghir, Jalal Al-Din Al-Suyuti, died 911 H, first edition published 1401 H, Volumes : 2, published by Dar Al-Fikr – Beirout
- Al-Jami’ li Ahkam Al-Qur’an (Tafsir Al-Qurtubi), Muhammad ibn Ahmad Al-Ansari Al-Qurtubi, died: 671 H, edition 1405 H, Volumes : 20, published by Dar Ihya Turath Al-‘arabi – Beirout
- Al-Khara’ij wa Al-Jara’ih, Qutb Al-Din Al-Rawandi, died : 573 H , Volumes : 3, published by Foundation Al-Imam Al-Mahdi (as) – Qum
- Al-Khisal, Shaykh Saduq, died 381 H, Volumes : 1, published by Jami’at Al-Mudarisin – Qum

- Durr Al-Manthur, Jalal Al-Din Al-Suyuti, died 911 H, first edition published 1365 H, Volumes : 6, published by Dar Al-Ma'rifah
- Al-Sunan Al-Kubra, Ahmad ibn Shu'ayb Al-Nasa'I, died 303 H, first edition published 1411H, Volumes : 6, published by Dar Al-Kitab Al-'ilmiyah, Lubnan
- Al-Sawa'iq Al-Muhriqah, Ahmad ibn Hajar Al-Haythami, died: 974 H, Volumes : 1, published by Maktabah Al-Qahirah
- Al-Tara'if fi Ma'rifah Madhahib Al-Tawa'if, Ali ibn Musa ibn Tawus, died 664 H, first edition published 1371 H, Volumes : 1, published by Matb'aah Al-Khiyam – Qum
- Al-'Adadu Al-Qawiyah li daf' Al-Makhawif Al-Yawmiyah, Allamah Al-Hilli, died 726 H, first edition published 1408H, Volumes : 1, published by Maktabah Ayatullah Mar'ashi – Qum

- Al-‘umdah, Ibn Batriq Al-Asadi Al-Hilli, died 600 H, first edition published 1407 H, Volumes : 1, Jami’at Al-Mudarisin – Qum
- Al-Ghaybah li Toosi, Muhammad ibn Al-Hassan Toosi, died : 460 H, first edition published 1411 H, Volumes : 1, published by Foundation M’arif Al-Islamiyah – Qum
- Al-Futuhāt Al-Islamiyah ba’d Madii Al-Futuhāt Al-Nabawiyah, Ahmad ibn Dhayni, Dahlan, edition: 1354 H, Volumes : 2, published by Al-Maktabah Al-Tijariyah Al-Kubra – Egypt
- Al-Kafi, Muhammad ibn Ya’qub Al-Kulayni, died 329 H, 5<sup>th</sup> edition published, Volumes : 8, published by Dar Al-Kitab Al-Islamiyah
- Al-Mustadrak ala Al-Salihain, Abu Abdallah Al-Hakim Al-Neyshaburi, died : 405 H, edition : 1406 H, Volumes : 4, published by Dar Al-Ma’rifah – Beirut
- Al-Mustarshid, Muhammad ibn Jarir Al-Tabari Al-Imami, died : 4<sup>th</sup> century, first

edition published, Volumes : 1, published by  
Foundation Al-Thaqafah Al-Islamiyah

- Al-Musanif, Abu Bakr Abd Al-Razzaq, died : 211 H, Volumes : 11, published by Al-Majlis Al-‘ilmi
- Al-Mu’jam Al-Awsat, Sulayman ibn Ahmad ibn Ayyub Al-Lakhmi Al-Tabarani, died : 360 H, Volumes : 9, published by Dar Al-Haramain
- Al-Mu’jam Al-Saghir, Sulayman ibn Ahmad ibn Ayyub Al-Lakhmi Al-Tabarani, died : 360 H, Volumes : 2, published by Dar Al-Kitab Al-‘ilmiyah, Beirout
- Al-Mu’jam Al-Kabir, Sulayman ibn Ahmad ibn Ayyub Al-Lakhmi Al-Tabarani, died : 360 H, second edition published, Volumes : 25, published by Maktabah Ibn Taymiyah – Cairo
- Al-Mi’yar wa Al-Muwazinah, Muhammad ibn Abdullah Al-Mu’tazili, died : 220 H, first edition published 1402 H, Volumes : 1,

published by foundation Al-Mahmudi -  
Beirout

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- I'lam Al-Wara bi 'Alam Al-Huda, Al-Fadl ibn Al-Hassan Al-Tabarsi, died : 548 H, first edition published 1417 H, Volumes : 2, published by Ale Al-bayt (as) Foundation – Qum
- Bihar Al-Anwar, Muhammad Baqir Al-Majlissi, died in 1111 H, edition : 1403 H, Volumes : 110, published by Al-Wafa foundation - Beirout
- Basa'ir Al-Darajat Al-Kubra, Muhammad ibn Al-Hassan ibn Furuj Al-Saffar, died : 290 H, edition : 1362 Shamsi -1404 Qamari , Volumes : 1, published by Al-Alami foundation – Tehran
- Baghiyat Al-Bahith 'an Zawa'id Musnad Al-Harith, Noor Al-Din ibn Abi Bakr Al-Hashimi, died : 707 H, Volumes : 1, published by Dar Al-Tala'i

- Tarikh Madinat Dimashq, Ali ibn Al-Hassan Al-Shafi'i ibn Asakir, died : 571 H, edition : 1215 H, Volumes : 70, published by Dar Al-Fikr – Beirut
  
- Tafsir ibn Kathir (tafsir Al-Qur'an Al-'Azhim), Isma'il ibn Kathir Al-Qurashi Al-Dimashqi, died : 774 H, edition 1412 H, Volumes : 4, published by Dar Al-Ma'rifah – Beirut
  
- Tafsir Al-'Ayashi, Muhammad ibn Mas'oud Al-'Ayashi Al-Samarqandi, died : 220 H, Volumes : 2, published by Al-Maktabah Al-'Ilmiyah Al-Islamiyah
  
- Tafsir Al-Qumi, Abu Al-Hassan Ali ibn Ibrahim Al-Qumi, died : 329 H, third edition published 1404 H, Volumes : 2, published by Dar Al-Kitab – Qum
  
- Tahdhib Al-Tahdhib, Ibn Hajar Al-Asqalani, died : 852 H, first edition published 1404 H, Volumes : 12, published by Dar Al-Fikr – Beirut

- Khasa'is Amir Al-Mu'minin (as), Ahmad ibn Shu'ayb Al-Nasa'I, died : 303 H, Volumes : 1, published by Maktabah Ninawa Al-Hadithah
  
- Da'a'im Al-Islam, Nu'man ibn Muhammad Al-Tamimi Al-Maghribi, died : 363 H, edition 1383 H, Volumes : 2, published by Dar Al-M'aarif
  
- Dala'il Al-Imamah, Muhammad ibn Jarir ibn Rustam Al-Tabari, died : beginning of 4<sup>th</sup> century, first edition published 1413 H, Volumes : 1, published by Al-Ba'thah foundation – Qum
  
- Rawdat Al-Wa'izhin, Muhammad ibn Al-Fattal Al-Neyshaburi, died : 508 H, Volumes : 1, published by Al-Radi Publications – Qum
  
- Zad Al-Masir fi 'Ilm Al-Tafsir, Jamal Al-Din Al-Jawzi Al-Qurashi, died : 597 H, first edition published 1407 H, Volumes : 8, published by Dar Al-Fikr – Beirut

- Sunan ibn Majah, Muhammad ibn Yazid Al-Qazwini, died : 275 H, Volumes : 2, published by Dar Al-Fikr – Beirout

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- Sunan Al-Tirmidhi, Muhammad ibn ‘Issa Al-Tirmidhi, died : 279 H, edition : 1403 H, Volumes : 5, published by Dar Al-Fikr – Beirout
- Sunan Al-Daraqutni, Ali ibn ‘Umar Al-Daraqutni, died : 385 H, first edition published 1417 H, Volumes : 4, published by Dar Al-Kutub Al-‘Ilmiyah – Beirout
- Sharh Nahj Al-Balagha, Ibn Abi Al-Hadid, died : 656 H, Volumes: 20, published by Dar Ihya Al-Kutub Al-‘Arabiyah
- Shawahid Al-Tanzil li Qawa’id Al-Tafdhil fi Ayat Al-Nazilah fi Ahl Al-Bayt, Ubaydullah ibn Ahmad (Al-Hakim Al-

Haskani), died 5<sup>th</sup> century H, first edition published 1411H, Volumes : 2, published by Wazarah Al-Irshad Al-Islami

- Sahih ibn Haban bi Tartib ibn Balban, Alla'uddin Ali ibn Balban Al-Farsi, died 739 H, second edition published 1414H, Volumes : 16, Al-Risalah Foundation
- Sahih Al-Bukhari, Muhammad ibn Isma'il Al-Bukhari, died: 256 H, edition 1401, Volumes : 5, published by Dar Al-Fikr – Beirout
- Sahih Muslim, Muslim ibn Hajaj Al-Neyshaburi, died : 261 H, Volumes: 8, published by Dar Al-Fikr – Beirout
- 'Aqd Al-Dirar, Yusuf ibn Yahya Al-Muqaddasi Al-Silmi, died : 7<sup>th</sup> century H, first edition published 1399H, Volumes : 1, Maktabah 'Alam Al-Fikr – Cairo
- 'Uyun Akhbar Al-Ridha (as), Shaykh Al-Saduq, died 374 H, Volumes: 2, published by Entesharat Jahan, Tehran

- Al-Fada'il Al-Sahabah, Ahmad ibn Shu'ayb Al-Nasa'i, died : 303 H, Volumes: 1, published by Dar Al-Kutub Al-'Ilmiyah – Beirut
- Fayd Al-Qadir fi Sharh Al-Jami' Al-Saghir, Muhammad ibn Ra'uf Al-Munawi, died : 1331 H, First edition published 1415 H, Volumes : 6, published by Dar Al-Kutub Al-'Ilmiyah – Beirut
- Kitab Al-Sunnah, -Amru ibn Abi Asim Al-Dhahak Al-Shaybani, died : 287 H, third edition published 1413 H, Volumes : 1, published by Al-Maktab Al-Islami – Beirut
- Kitab Al-Ghaybah, Muhammad ibn Ibrahim Al-Nu'mani, died : 380 H, Volumes : 1, published by Maktabah Al-Saduq – Tehran
- Kashf Al-Ghummah fi Al-Ma'rifat Al-A'imah, Ali ibn Isa Al-Irbili, died : 693 H, Volumes : 2, published by Maktabah ibn Hashimi – Tabriz
- Kifayah Al-Athar fi Al-Nas'ala Al-A'imah Al-Ithna 'Ashar, Khazaz Al-Qumi Al-Razi,

died : 400H, edition 1401 H, Volumes : 1,  
published by Entesharat Bidar – Qum

- Kamal Al-Din wa Tamam Al-Ni'mah,  
Shaykh Al-Saduq, died : 371 H, edition  
1405H, Volumes : 1, published by Jami'at  
Al-Mudarisin – Qum

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- Kanz Al-Ummal, Ala'Al-Din Ali Al-  
Muttaqi, died : 975 H, Volumes : 16 ,  
published by Al-Risalah Foundation –  
Lebanon
- Majma' Al-Bayan fi Tafsir Al-Qur'an, Abu  
Ali Al-Fadhl ibn Al-Hassan Al-Tabarsi, died  
: 560, first edition published 1415 H,  
Volumes : 10, published by Al- A'lami Al-  
Matboo'at Foundation – Beirut
- Majma' Al-Zawa'id wa Manba' Al-Fawa'id,  
Noor Al-Din Al-Hashimi, died : 807 H,  
edition 1408 H, Volumes : 10, published by  
Dar Al-Kutub Al-'Ilmiyah – Beirut

- Musnad ibn Al-Ja'd, Ali ibn Al-Ja'd ibn 'Ubayd Al-Jawhari, died : 230 H, Volumes :1, published by Dar Al-Kutub Al-'Ilmiyah – Beirut
  
- Musnad Al-Shamiyin, Sulayman ibn Ahmad Al-Lakhmi Al-Tabarani, died : 360 H, second edition published 1417 H, Volumes : 4, published by Al-Risalah Foundation – Lebanon
  
- Musnad Abi Dawood Al Tayalisi, Abu Dawood Al Tayalisi, died : 204 H, Volumes: 1, published by Dar Al-Hadith – Beirut
  
- Musnad Abi Ya'la Al-Mawsili, Ahmad ibn Ali Al-Muthana Al-Tamimi, died : 307 H, Volumes : 13, published by Dar Al-Ma'mun li Al-Turath
  
- Musnad Ahmad, Ahmad ibn Hanbal, died : 241 H, Volumes: 4, published by Dar Al-Sadr – Beirut
  
- Misbah Al-Mutahajjid, Shaykh Al-Toosi, died : 460 H, first edition published 1411 H,

Volumes : 1, published by Fiqh Al-Shiah Foundation – Lebanon

- Musnaf ibn Abi Shaybah, Ibn Abi Shaybah Al-Kufi, died : 235 H, first edition published 1409, Volumes : 8, published by Dar Al-Fikr
- Ma'ani Al-Akhbar, Shaykh Al-Saduq, died : 381 H, edition 1361 shamsi, Volumes : 1, published by Jami'at Al-Mudarisin – Qum
- Nazhm Al-Durar Al-Simtayn, Jamal Al-Din Muhammad Al-Zarandi Al-Hanafi, died : 750 H, first edition published 1377, Volumes : 1, published by Min Makhtootat Maktabah Amir Al-Mu'minin (as)
- Noor Al-Absar, Mu'min ibn Hassan Mu'min Al-Shablanji, died : he was alive in 1322, Volumes : 1, published by Dar Al-Fikr – Beirut
- Wasa'il Al-Shi'ah, Al-Hur Al-'Amili, died : 1104 H, second edition published 1414 H, Volumes : 30, published by Aal Bayt li Ahya Al-Turath

- Yanabi' Al-Mawwadah li Dhawi Al-Qurba, Sulayman ibn Ibrahim Al-Qunduzi Al-Hanafi, died : 1294 H, first edition published 1416 H, Volumes : 3, published by Dar Al-Uswah