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Collectivism, Individualism on Waiting Approach

Ghadir Nation
from Ghadir's
Ali to Ghadir's
Mahdi

What Great Hurdi in Eastern Fire?



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Real Political Projects in Region

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Ghadir Nation

from Ghadir's Ali to Ghadir's Mahdi

Sheikh Jalal Al-Din Ali Al-Saghir

Undoubtedly, the observer of history will notice that the ideological structure, which was based on Ghadir event, produced a nation whose bases expanded, and its incubators increased despite the extreme hardship of time, and the targeting of unjust regimes against it, until it transformed from a persecuted and ostracized group, into a nation that has, in recent times, established rules that are taking root and entrenching gradually in the paths of civilization, and geopolitical maps. It continues to do so with greater determination and ability, despite the fact that historical injustice continues to haunt it, and to produce new examples of this injustice every day.

Undoubtedly, also, that this injustice would not have occurred without the vital nature that characterizes al- Ghadir nation. As the nation that loses its vitality, and surrenders to the arrogant will is shepherded like a sheep owner takes care of his sheep!

The prevailing injustice would not have occurred, If it were not for the oppressor finding out that the oppressed is a substitute for him. Therefore, he (oppressor) fears him (oppressed), and directs the means of injustice to subjugate him and work to make him submit to the will of the oppressor. This is why the continuation of suffering with the oppressors is a sure sign of the nation's vitality, and its non-surrender.

You can consider the reality of the nation between the first day it was began, when the Amir [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him), called on the people to support him, in order to prevent the destruction of the religious and political Ghadir project; but his call was not answered, except as Imam al-Baqir (peace be upon him) expresses it in the statement of Abu Bakr al-Hadrami, who said: "People apostatized except for three people; Salman, Abu Dharr, and Al-Miqdad, said: I said: So Ammar? He said: He had gone for a while, and then came back" (1). Then consider its reality today, after its stages of time have passed, , and it is being persecuted by oppressor and thug, by perpetrator and deceiver, by corruptor and unjust, and by invader and occupier.

Undoubtedly, when we reach this historical position, Ghadir nation has come a long way in terms of ideological stability, and has gone through a unique experience of patience with the entitlements and taxes of belonging. This experience clearly shows that the path of wounds, pain, and suffering, which has passed, has resulted in qualitative integration, and there is no better evidence of this than the contemporary suffering of the arrogant regimes from it in particular, in a way that almost matches the nature of the indication that we benefit from the two narrations of Aban bin Taghlib and Mansour bin Hazim, on the authority of Imam al-Sadiq (peace be upon him), while he was talking about the conditions of the preface society, and what moves from it to the reality of the honorable appearance, as Aban bin Taghlib said: "I heard Abu Abdullah Jaafar bin Muhammad (peace be upon him) saying: If the Banner of truth [Banner of Imam Mahdi] appears, it is cursed by every person. Do you know why? I said no. He said: Because of what happens to people from his family before his appearance" (2).

It is clear that the East and West, at that time, will be full of oppression and unfair. When oppressors curse someone, that only because he is annoying, obstructive, and preventing their approach.

The reality, which Ghadir nation has reached, requires us to look at the Ghadir matter from two aspects:

- The first is concerned with authenticity; that is, a return to Ghadir's ideological and objective requirements, as Ghadir was associated with the announcement of major divine platforms, that were referred to in the verse of Ghadir, and by platforms I mean: (the completion of the religion, the completion of the blessing and Islam pleasing to God, Ghadir nation's strength against disbelief and having power over the infidels). These platforms were not announced to entrust the matter to the owner of Ghadir alone to achieve them, rather, they were announced to be an approach for those who belong to it, to work to support the divine project that Allah (Almighty) told His verse to the Greatest Messenger



[Mohammad] (peace be upon him and his family): {announce that which has been revealed to you from your Lord.} [Holy Qur'an, al-Ma'idah, verse 67]. It is clear that this telling has faced challenges, which related to what will happened to the supporters from their seeking towards completing the religion, completing the blessing to achieve the complete content of Islam, being strong against the will of disbelief and injustice, providing the requirements for strength and power by confronting the people who will oppose and confront this project. This is what Allah (Almighty) meant when He said: {And Allah will protect you from the people} [Holy Qur'an, al-Ma'idah, verse 67]. Whoever imagines that the mere telling will mean the fulfillment of the project is delusional, otherwise, we would find that the telling when it took place on Ghadir Day, where the greatest Messenger said his word regarding the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him): " O' people! Of whomsoever I am a master, Ali is his master" was sufficient for the project to be fulfilled. However, the historical reality reveals that the calamity on Ghadir began immediately after its announcement.

You can reflect on the historical stages that followed the announcement from Almighty's saying: {And Allah will protect you from the people}[Holy Qur'an, al-Ma'idah, verse 67], represented by the refusal to join Osama's army, razeyah Khamis [thursday tragedy], the testimony of the prophet Mohammad (may my father and mother be sacrificed), al-Saqifa meeting [location where companions of prophet Mohammad pledged their allegiance to Abu Bakr as the first caliph and successor to prophet Mohammad], and what happened in the house of al-Zahra (peace be upon her) up to this day. People have imagined that Allah Almighty's saying about "protection from people" means that He will confront these people with His will, even though His (Almighty) condition is that He should not change their situation, unless they change themselves. Therefore, it is right to say: Belonging to Ghadir means continuing the work, and making an effort towards achieving the positions and platforms of this day. That is, accomplishing the tasks of completing the religion, completing the blessing, satisfying Allah (Almighty) about our Islam, standing up to those who object and weakening their front, and preventing them from being empowered

- The second: It is to work on the requirements of modernity after achieving the requirements of authenticity. That is, when these positions commented on the announcement of the imamate of the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him) and the commitment to it, and since the nation failed to do so, some people betrayed the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), Ghadir project could not have ended, and how could it be ended while Allah (Almighty) pledged to complete it even if the disbelievers disliked it? Therefore, it is necessary to work towards paving the way for the ruler of Ghadir after the Amir [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him) in our time. If the hypocritical nation betrayed the Ghadir of Ali (peace be upon him) and the imams after him, and some were ignorant of it, it does not mean that the Ghadir has ended, nor does it mean that the sign of completing the religion has been eliminated; rather, the occasion of the verse, and what happened during it, must urge us to persevere to reach the position of serious support for the Deputy of the Amir and his Awaited grandson [Imam Mahdi] (peace be upon him) in the reality in which we live. This position does not require that the imam [Imam Mahdi] (may my father and mother be sacrificed for him) be visible, so that we can work to support him, rather, it requires a permanent movement from us in order to provide the requirements for victory, with all its means, such as preparing souls and working on their integration, providing the requirements for strengthening the believers, and the ability of the incubator that will receive the Imam's project (may our souls be sacrificed for him), and work to achieve it.

We must be careful not to repeat the historical mistake committed by the companions, when they renounced the pledge of Ghadir allegiance for many reasons. There was a lot of betrayal, which was then followed by a process of betrayal, that claimed the lives of Imams (peace be upon them) and handed them over to the tyrants. Rather, we must pay attention and be aware of the obligations of transforming the ideological adopted into a nation. Belonging alone is not enough to achieve what is desired of it, and the strength that achieves support for the divine project, and it is what achieves the preparation for our Imam [Mahdi] (peace be upon him), and it is what will remove the factors and circumstances that led the Imam [Mahdi], (may my father and mother be sacrificed for him), to disappear by necessity, not by choice. There's no strength except in Allah Almighty.

1- Ikhtiyar Ma'rifat al-Rijal Book: pa. 23, part 1, hadith 13.

2- Al-Gayba (al-Nu'mani), pa. 308, chpt. 17, hadith 4, or Mansur bin Hazim' hadith mentioned in: pa.309, chpt 17, hadith 5.

What Should Shiites Do Regarding Campaign Directed Against Them?

Grand Ayatollah, the late Mr. Mohammad Saeed Al-Hakim (may Allah sanctify his secret)

The Shiites must be patient, persevere, remain united, focus on themselves, strengthen their relationship with Allah Almighty, turn to Him in their affairs, trust Him well, and have good thoughts about Him. After that, they prove their right and truth with their actions and behavior, inform people of their glorious reality and their darkness in their long history, represent their evidence of their right, spread their authentic culture, in a way that suits the present era, and thus establish the argument against the people.

The truth must triumph, as Allah Almighty said: {As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples}, [Holy Qur'an, al-Raad, verse 17]. Allah Almighty also said: {So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith]}, [Holy Qur'an, al-Rum, verse 60].

In our belief, these means, which combat Shiism, serve it in the long run, and increase the clarity of its argument. After the facts are revealed, and the lie of those slanders become clear, the reality of Shiism and the absence of negatives in it become clear, and its attackers become bankrupt, so they are forced to lie, mock and slander. Thus, the ill intentions of its attackers, and the maliciousness of their goals

and motives become clear. This is enough to service the Shiism, and a badge of pride for it, and for the truth that is still an oppressed. Past experiences are sufficient for us as an example and a witness to what we say. Shiism has been a persecuted since its beginning, and it is still a target for slander, mockery, cursing, insults and lies, and the position of the Umayyad, Abbasids, Ottomans and others towards Shiism is not lighter than the position of the Salafists these days, and those who push them against it. But Shiism is still firmly established by its right and truth, and calamities and disasters only increase its strength, solidity, appearance and spread.

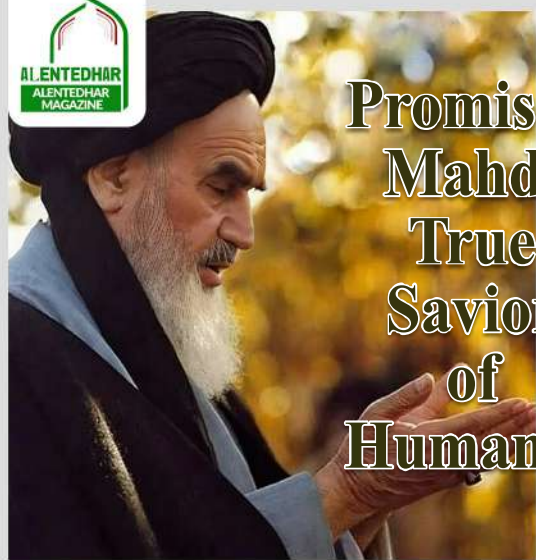
Allah Almighty spoke the truth when He said: {Have you not considered how Allah presents an example, making a good word like a good tree, whose root is firmly fixed and its branches high in the sky?} It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.* And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.* Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.} [Holy Qur'an, Ibrahim, verse 24 – 25 – 26 - 27].

Praise be to Allah for his good test and beautiful work. He is sufficient as a guardian, agent, supporter and guarantor.

Mahdist Doctrine Formulation for Innate Inspiration

Imam Mahdi (peace be upon him) is not only the embodiment of an Islamic belief of a religious nature, but rather he is the title of an aspiration towards which humanity has turned, with its various religions and sects, and an formulation of an innate inspiration, through which people realized - despite the diversity of their beliefs and methods to the unseen - that humanity has a promised day on earth. On that day, the messages of heaven will be fulfilled with their great meaning and ultimate goal, and the troubled journey of mankind throughout history will find stability and reassurance, after long hardship. Rather, the feeling of this unseen day, and the expected future, was not limited to religious believers in the unseen, but rather extended to others as well, and was reflected even in the ideologies and doctrinal trends that strongly rejected the unseen, such as argumentative materialism (i.e. dialectics), which interpreted history on the basis of contradictions, and believed in a promised day, in which all these contradictions would be resolved and harmony and peace would prevail. Thus, we find that the psychological experience of this feeling that humanity has practiced over time is one of the broadest and most general psychological experiences among people.

Grand Ayatollah, the martyr Sayyed Mohammad Baqir Al-Sadr (may Allah sanctify his soul)



Promised Mahdi True Savior of Humanity

From Right Guidance of Religious Authority

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

The philosophy of longevity, which Allah Almighty granted to the Infallible [Imam Mahdi] (peace be upon him), was to understand that humanity now lacks someone who should do this matter - saving humanity - as the prophets were not destined to succeed, and there was no one after the prophets, the great saints, and the fathers of the Promised Imam [Mahdi] (peace be upon him). There was no one after them. If the Promised Mahdi had gone, like all the other saints, to the side of his Lord [Allah Almighty], there would not have been anyone left among humanity to extend justice in this way. This person [Imam Mahdi] was kept to do such a thing.

These days, we must pay attention and work to prepare ourselves for his appearance [zuhur]. I cannot call him the leader, because he is greater than that, and I cannot call him the first person, because there is no one after him. We cannot describe him with any description, except to say the Promised Mahdi. He is the person whom Allah, Almighty, has kept for humanity. We must prepare ourselves, so that if we are destined to meet him - Allah willing - we will meet him with pure intent. All agencies that exercise their duties in the country - and I hope that this will expand to include other countries - must pay attention to this meaning and prepare themselves to meet Imam Mahdi, (peace be upon him).

How Pave Way for Promised Imam Mahdi?

**Grand Ayatollah Khamenei,
(May his life be long)**



Your duty today is to prepare things for him [Imam Mahdi], so that he can come, and start from that prepared base. It is not possible to start from scratch. The society that can accept the rule of Promised Mahdi (may our souls be sacrificed for him) is the society that is prepared and has the ability to do so, otherwise it will end up with the same fate that the prophets ended up with throughout history.

What is the reason that many of the prophets were not able to cleanse the world of corruption and vice? The reason is that the conditions were not appropriate.

Why was commander of faithful [Amir al Mu'mineen], Ali bin Abi Talib, (peace be upon him), unable to eradicate corruption from its roots during his reign, despite the divine power that characterized him, the knowledge he possessed that connected to the source of divine wisdom, with that firm will, with all those virtues, and with many recommendations of prophet Mohammad, (peace be upon him and his family)?

Rather, the opposite happened, and he was gotten out of the way! He was killed in his mihrab [place in the mosque], because of his extreme justice. The reason is that the conditions and atmosphere were not suitable. So they disturbed the situation for him, and took the love of the world and the fulfillment of their ambitions as their approach. Those who faced the commander of faithful, (peace be upon him), at the end of his reign, or in its middle, did not have a solid foundation of religiosity and piety. If conditions are not prepared, such calamities may occur. If the Imam of the Age [Imam Mahdi], (may Allah hasten his noble appearance [zuhur]), appears under unprepared circumstances, he will reach the same end. So it is necessary to prepare for him. We cannot consider ourselves among those awaiting without preparing for the appearance [zuhur], the appearance of Promised Mahdi, (may our souls be sacrificed for him). The preparing is done by adhering to the Islamic and Qur'anic rulings. As I mentioned, it was said in narrations: (By Allah, you will be scrutinized, and by Allah, you will be picked out). This scrutiny and this great test that the disciples of the Guardian of the Age [Imam Mahdi], (may Allah hasten his appearance [zuhur]), and his followers face, is the same as striving to apply the Islamic rulings. They should strive for it.



**His Eminence,
the late
Ayatollah Mr.
Jaafar Mortada
Al-Amili**

In my answer to this question, as much as possible, I will try to limit myself to benefit from the content of the blessed hadith contained in this regard, and I do not go beyond it, except in the context of clarifying the idea, and clarifying its limits and horizons, so I say: I did not find this narration, these very words, although I admit that I did not follow the hadith collections, but undoubtedly, that this content is contained in many blessed hadiths.

These narrations, in their expressions and in the specifics of their chosen words, are extremely precise, richly apparent, and highly suggestive, and we can extract a lot from them, which will benefit us in preserving our religion and reforming our worldly life. Here, we will limit them to the following:

1- The speech in this blessed hadith is addressed to those who are interested in knowing the virtuous deeds, and distinguishing between them, in order to choose the most virtuous, and the most rewarding.

2- The Imam [Mahdi] (peace be upon him) considered waiting for relief to be a real work, which has its merits among all other works, and has preference and superiority over them, and is not just emptiness, silence, stillness, and a vacation unlimited in time.

3- He (peace be upon him) does not want to distract people from supporting and assisting their imams in establishing the rulings of Allah, Almighty, and reforming matters, nor does he keep them away from working under their leadership in various directions, nor does he seek to paralyze their movement and thinking from participating in making the present, and

and having a positive impact on the future. He also does not want to make them rely on the unseen, depend on coincidences, and understand things as proceeding according to the logic of formative determinism, in order to end up absolving them of responsibility for this approach.

4- The blessed hadith has also indicated that there is distress and severity, from which one wants relief, and thus this is the relief [faraj].

5- This distress and severity are not done by Allah, Almighty. Rather, they are results of people's work, so they are required to remove them, and they do not have to wait for divine intervention in this. Thus, the people who have corrupted must correct what they have corrupted, and those whose silence contributed to facilitating corruption for the corrupt- who continue in this wrong approach- must assume their responsibility to put things back in order, and nothing less than work to weaken the strength of falsehood people, through their good planning and precise movement in this direction.

6- There is no need to remind that the speech in the likes of this blessed hadith is addressed to those who are aware of the existence of hardships, crises, obstacles, severe distress, affliction and suffering. It is also addressed to those who know that it is necessary to strive to get out of all of that to safety, where there is peace and tranquility. Then, the destinies of the people and the country will be in strong, honest and trustworthy hands.

7- When this person, who is aware of the reality of the matter, and who knows that he is responsible, is asked to wait for relief and a solution, he will realize that this guidance aims to control his movement, and accommodate his impulsiveness, so that he is on the right, constructive and productive path.

8- The conscious believer, who knows what Allah, Almighty, wants from him, is fully aware of his responsibility towards his God, towards himself, towards his Imam [Mahdi], and towards the entire nation. He must have reviewed the legal texts, and been informed of the divine directives, which the Qur'an conveyed to him,

and which the Great Prophet [Mohammad] (peace be upon him and his family), and the pure and infallible Imams (peace be upon them) informed him.

If he realizes that there is distress and severity upon himself, his Imam, his brothers, or his nation, then he will find himself facing a legal, mental, and emotional responsibility, that calls on him to carry out the duties imposed upon him by Allah, Almighty, in all fields. He must be sufficiently conscious, so that he realizes any embarrassment that his Imam is exposed to, and prevents him from lead the nation actually and effectively, must reflect pain, calamities, afflictions on the entire nation, individuals and groups, but rather on all aspects of life and goodness in it. It is obvious that whoever sees his house burning, and sees the fire caught on his clothes, he does not have to stand by watching indifferently, but he must take the initiative to put out that fire, and avoid its occurrence, with all his capabilities, and all the means and energies in his hand.

9- Here, What also attracts attention is that this guidance did not specify the one for whom relief [faraj] is granted. This is in order for it to be comprehensive guidance, and it is dealt with an understanding and conscious vision, that follows all situations, and moves in all directions. This is only because any irresponsible rush, in which precision is not taken into account, and is not governed by balances of faith, legitimacy, belief, management, etc., is not safe from falling into serious ideological deviations, in addition to that it may cause severe and dangerous damage to the whole entity, which may be difficult to avoid.

This necessitates reviewing plans carefully, with awareness, responsibility and commitment. For this reason, we say: This guidance may be for the time of presence and occultation [al-Gayba] alike.

During the time of presence, it was intended to limit the rush of people to support those who do not deserve support- of those who raise the

banners of misguidance- which implicitly claim the imamate to those who do not deserve it.

Many good people were hasty in making decisions to support and join it, based on their enthusiasm for rising the voice of truth, and disappearing the state of falsehood, and desiring to reveal the distress from the nation. They are dragged after the likes of these people, and things become suspicious to them, and they fall into doubts and suspicion, and in great dangers, because of their negligence, haste, and irresponsible enthusiasm. So this wise guidance came to address the situation of these people, and to ask them to steadfast in their certainty, and not to rush things, that depend on their timing. The impact of guidance does not end at this point, but remains comprehensive, broad, sovereign, and has a role in controlling the movement of believers in the time of occultation [al-Gayba].

On the one hand, it is calming and controlling the movement of those in a hurry, and protecting them from the danger of falling prey to falsification of facts by students of falsehoods, the greedy, who make false claims and raise the banners of misguidance, calling on people to pledge allegiance to them, and to support themselves in the imamate. On the other hand, it will be a strong and decisive directive towards preparation, readiness, and actual participation in removing barriers, and overcoming obstacles that stand in the way of the nation's relief with his [Imam Mahdi] appearance [zuhur] (peace be upon him, and may Allah Almighty hasten his noble relief [faraj]).

10- It is clear that relief after distress has its own pleasure, being loved, and being sought after. Waiting for him [Imam Mahdi] will be waiting for [alentedhar] something that is beloved and desired, which souls yearn for, and wish for.

If the believer makes himself a seeker, and waiter for him [Imam Mahdi], then the meaning of his waiting is that he is constantly thinking about him [Imam Mahdi], remembering him,

and being connected to him.

He will even feel the details of the minutes and moments that separate him from his loved one [Imam Mahdi]. They will be a burden on him, and he would like to get rid of them, by any means to reach who or what he loves, and achieve what he wants. If he sees that there is a delay in achieving what he wants, he will search for the causes, and work to eliminate them with everything he can. As for the inattentive and lazy, who lives relaxing, emptiness and lack of responsibility, he cannot be one of those whose wait.

11- It remains to be known why waiting [alentedhar] was the best deed, and not prayer, for example, even though prayer is the pillar of religion.

In this context, we can perhaps point out two points:

First: It is clear from what we have mentioned that preserving the Imam [Mahdi], and enabling him to carry out his duties, is preserving the nation, the religion - all religion, and all manifestations of life and power, and it prepares the atmosphere for every being to grow and perfect, and move towards the lofty goals that Allah, Almighty, has set for it.

Second: This connection, which is achieved by people living in the reality of waiting [alentedhar], is the realistic and actual embodiment of the matter of guardianship and imamate. We all know that the guardianship of Imams is a basic condition for the acceptance of all deeds, and for them it is like the spirit, when it gets inside the body. This spirit is what gives the eye the ability to see, gives the ear the ability to hear, makes the tongue speak, the hand move, and so on. A person experiencing this actual, conscious connection would increase the activity of this spirit, and would give it more strength, vitality, and life.

Praise be to Allah, Lord of the Worlds, and may His prayers and peace be upon His chosen servants, Mohammad and his pure family.

You Who Waiting Be Patient Victory an Hour of Patience



The path of waiting [alentedhar] passes between pain and hopes, success and failure, victory and betrayal, pressure and relief, and it cannot be a path between flowers and red carpets. Rather, it is a path that creates hopes by pains, and takes pains as a path to hopes.

We are bombed from the air... and are betrayed on land.

We are being targeted politically and medially.

The worst psychological wars are waged against us.

Everyone is plotting against us.

Americans, Zionists, Nawasib [group hostile to Ali bin Abi Talib and his family], baathists, atheists, pornographers, Bedouins, mediation troublemakers, internal hypocrites and fifth columns, ignorance, naivety, lack of awareness, indifference, irresponsibility, and many others that target this march [of alentedhar]. Against it, our religious authority [Marjia] achieves one victory after another.

Our crowd, our resisters, and our lofty.

Our supporters of Haidar, Fatima, Zainab, and guards, at all times, defeat all enemies.

Politicians of waiting [alentedhar] practice patience, resistance, and struggle, in order to secure what is possible amidst the harshest circumstances, and the most treacherous fields.

Our scholars, our Husseini rituals, our processions, our pulpits, our writers, our poets, our intellectuals, our male and female students, our merchants, our gains, our clans, our hosts and others, show amazing steadfastness and pride in the midst of unjust and harsh circumstances.

Our enemy wants to defeat us, and if he is unable, he wants the thought of defeat to remain in our minds. So where do we stand in all of this, at a time when the journey of waiting [alentedhar] is about to end to meet the Awaited Promised one [Imam Mahdi]?

First experienced professor at Kufa University
Prof. Dr. Sheikh Mohammad Hussein Ali Al-Saghir

Waiting for relief, in its missionary sense, rests on two mutually reinforcing levels:

The first level: It is concerned with settling the soul, and training it to face crises with welcoming, and openness to the bad of time, and the difficulty of adversity, and suggests relief after a stifling crisis. Thus, the extent of a person's patience becomes evident when suffering, and the degree of scrutinize him during this difficult test becomes apparent, as stated in the narrations of the Imams of prophet family [Ahl al-Bayt], (peace be upon them).

On the authority of Imam Mohammad al-Baqir, (peace be upon him): "Relief won't take place until you are picked out, picked out and then picked out -he repeats it three times- until Allah, Almighty, the pure hearted remain, and the impure are banished".

Some people spoke with Imam Mohammad al-Baqir about the proof of Allah [al-Hujjah], the Awaited [Imam Mahdi], (peace be upon him). He turned to them and said: "How far, he will not be the one to whom you stretch your necks until you are examined, until you are distinguished, until you are picked out, until after despair, and he will not be the one you stretch your necks until everyone who worked hard becomes unhappy, and everyone who was happy will be delight".

There will be picking out, discrimination, and scrutiny, in which the truthful, patient person will be distinguished from the escaping liar. In this, people are ranks, according to steadfastness, intensity of endurance, and a person's ability to suffer.

Here, there appears to be a hint of the philosophy of waiting [alentedhar] for relief [faraj] in the experimental sense. If a person succeeds in this exam, he is waiting for relief [faraj] in the sense that the narration speaks of in a blessed prophetic hadith that said: "The best deeds of my nation are waiting for relief [faraj] from Allah, Almighty".

The second level: It is concerned with preparing the soul in sincere anticipation, apprehension, and waiting [alentedhar]. Whoever anticipates a great

thing prepares for it, works for according to his longing for it, and yearns according to the level of his pride in it. There is nothing more beloved to a strong, ideological believer than reviving the matter of the family of Mohammad [Ahl al-bayt], (peace be upon him and his family), and this process of reviving calls for raising awareness of the nation, and accommodating the generation in a way that is appropriate for it, and works to deepen the call to the ideals, for which they sacrificed, and gave sacrifices as a tribute to the faith. It is a difficult task, but it is made easy for those who call to the path of Allah with wisdom and good preaching. It is an urgent necessity to create an integrated society, which believes in the message of prophet family [Ahl al-Bayt], (peace be upon them), so that the appropriate atmosphere is prepared intellectually and practically to receive that global event, which is the appearance [zuhur] of Imam Mahdi, (peace be upon him).

These two levels must be accompanied by true asceticism in the fleeting manifestations and matters of the world, and commitment to piety as a spiritual standard, in order for the religious goal to meet the missionary goal. It is important to know the philosophy of waiting for relief. Therefore, the call to wait for relief is not a kind of dependence on the unseen, the unknown, nor a form of monasticism and isolation from people, nor a justification for limiting oneself, and not confronting life. The matter is the opposite of all of this. It is a continuous missionary work through the soul and the group of believers during the occultation [al-gayba], and a continuation with the divine approach by steadfastness in the principle, no matter how long the time passes, or the calamities increase.

Imam Jaafar bin Mohammad al-Sadiq, (peace be upon him), said: "Blessed is he who adhered to our command during the occultation [al-gayba] of our Imam [Mahdi], and his intention did not deviate after being guided).

Also, this command to wait does not mean flattering injustice, or going along with it, nor does it mean making peace with people of falsehood, or shaking hands with them. Rather, it is an command to stay away from the temptations, that arise without the banner of guidance, and to refrain from rushing after movements, that are ambiguous in their goals,

or uprisings whose motives are unknown, which may declare a goal and secretly intend another, or they may raise a slogan and want something else. That is considered as following emotions and desires, and there is no reference in it for following Mohammad family, (peace be upon him and his family), except to increase the bad things for them, and to add convoys of victims to previous convoys, which means that all of that is a sacrifice without a legitimate justification.

Imam Jaafar bin Mohammad al-Sadiq, (peace be upon him), said: "No one of us, prophet family, (peace be upon them), came out until the appearance of our Qa'im [Imam Mahdi] to repel an injustice, or revive a right, except that calamity struck him, and his rise was an increase in what we and our Shiites hate". Therefore, waiting for relief, with its true philosophy, must be received with a mentality that reads events and investigates the experimental aspect. Thus, the value of the missionary lies in achieving the leadership approach of prophet family [Ahl al-Bayt], (peace be upon them), without entering into confusing mazes, no matter how bright their slogans are, or how bright the names of their leaders are. Therefore, we find the Imams, (peace be upon them), praising the steadfastness of their guardians [awliaa], and the sincerity of their determination in the long waiting [alentedhar], and describing them as fighters [mujahideen] at times, and sincere ones at other times, and describing them as truly Shiites, and truly preachers.

On the authority of Imam Zayn al-Abidin, (peace be upon him), as in the narration of Abu Khaled al-Kabli, said: "The occultation [al-gayba] will extend to the guardian of Allah, Almighty, the twelfth of the guardians of Messenger [Mohammad] of Allah, Almighty, (peace be upon him and his family), and the Imams after him. O Abu Khaled: The people of

the time of his [Imam Mahdi] occultation [al-gayba], those who believed in his imamate, and those waiting for his appearance [zuhur], are the best people of all times, because Allah, Almighty, gave them minds, understanding, and knowledge, that made occultation [al-gayba] to them as the status of witnessing, and He made them, in that time, at the rank of fighters [mujahideen] with the sword before the Messenger of Allah, Almighty, (peace be upon him and his family), those who are truly sincere, our truly Shiites, and callers to Allah, Almighty, secretly and openly.

After our master, Imam Zain Al-Abidin Ali bin al-Hussein, (peace be upon him), praised this great praise on those who were waiting, the directives of the Imams, (peace be upon them), continued in this aspect and perspective. Imam Mohammad al-Baqir, (peace be upon him), said in the interpretation of Allah Almighty's saying: {O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful}, [Holy Qur'an, Al Omran, verse 200], he said: "Be patient in performing the obligatory duties, be patient in the face of harm from your enemy, and be loyal to your Imam Mahdi, (peace be upon him)". This is an applied theory that organizes patience, perseverance, and persistence. Imam Ali bin Musa al-Rida, (peace be upon him), made waiting [alentedhar] for relief [faraj] desirable among his Shiites by imitating verses of the Holy Qur'an. He said: "How good is patience and waiting [alentedhar] for relief [faraj]! Have you not heard Allah Almighty's saying: {So watch; indeed, I am with you a watcher}', [Holy Qur'an, Houd, verse 93].

Scrutiny, Picking out are Divine Kindness, Mahdist Care

The certain fate is, with all the bitterness that will occur- and with all the indications contained in the narrations about exams, picking out, scrutiny, and so on, which will befall the believers in the time of occultation [al-gayba], leading to the atrocities that will be committed by al-Sufyani, his supporters, and his fifth column, that the tyrants and oppressors will never succeed in their project, and the Alawite [religious group] Mahdist Banner will remain dominant, and it is in control in terms of consequences and outcome.

Yes, we are afflicted, tested, and examined in order to know our reality more than before. Adversity, by its nature, refines a person's awareness, increases his insight, and makes him know his strengths and weaknesses, in order to be more qualified for the project that Allah, Almighty, is preparing for his creation.

The "Remainder of Allah" [Baqiyyatullah] project is a greater matter than anything we can imagine. Allah, Almighty, summarized all of His project about confronting immorality, injustice, hypocrisy, and disbelief in the "Remainder of Allah" [Baqiyyatullah] project on earth. When the time comes for this project, the matter will not be adventurous, but rather it is about bringing the world out of darkness into light, and this requires a popular and supportive base, which is fully prepared to sacrifice what is valuable and precious, in order to support the leader of this project [Imam Mahdi], defend him, and comply with his commands.

Between Waiting [Alentedhar] Challenges of Reality

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From Culture of Waiting [Alentedhar]

At the beginning of his mission, and the beginning of Islam, the Noble Messenger (peace be upon him and his family), faced many obstacles, which the Arab society was clinging to in pre-Islamic times. Among these obstacles are the misconception of the saying: "Support your brother, whether he is an oppressor or an oppressed person", the worship of anyone other than God Almighty, tribal rivalries, and geographical divisions, which at that time were considered a criterion for correcting usage with the other. The arguments made by Arab leaders - and even rational ones - in that era were considered logical at first glance. The most important of their arguments was: {They said, but we found our fathers doing thus}, [Holy Qur'an, Al-Shoara, verse 74]. And so is their saying: {They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you}, [Holy Qur'an, Yunus, verse 78].

These answers were spoken by the leaders of the people in the era of the Greatest Messenger, and the rest of the prophets, (peace be upon them), as if they were axioms with which they were acquainted. It is difficult for a person to review his axioms that he was raised with, and he dealt with them as correct axioms that do not accept error, because of what the people's customs have followed one by one, to the point that whoever tries to correct them, or object to them, is considered like a lunatic or a fool deserving of a curse. Thus, several verses mentioned how the polytheists described the Great Messenger (peace be upon him and his family), after he wanted to correct the wrong, and even unjust customs and traditions to which they had become accustomed. Among those noble verses are: {the disbelievers say, "Indeed, this is an obvious magician}, [Holy Qur'an, Yunus, verse 2]. {And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a

liar}, [Holy Qur'an, Sad, verse 4]. {And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic}, [Holy Qur'an, Al-Ahqaf, verse 7].

These are some of the verses, in which the Holy Qur'an describes the Bedouins of pre-Islamic times, and others, as they dealt with the prophets, especially with regard to what they thought constants and axioms, which could not be corrected, or forbidden. The Great Messenger (peace be upon him and his family) suffered the most at the beginning of the purifying prophetic mission, because those traditions and customs been a long time, that were difficult to change in the minds of people at that time. The Messenger made an exceptional effort with the people closest to him in lineage, cause, and geography from the Quraish tribes, to the extent that the commander of the faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him) said: "We were with the Messenger of Allah, (peace be upon him and his family), killing our fathers, our sons, our brothers, and our uncles, and that only increased our faith and submission) [Nahj al-Balagha, vol. 1, p. 104].

From this introduction, we can bring to mind a group of traditions and customs; even the positive laws that the majority of Islamic societies today consider as axioms, like the axioms of the Arabs at the beginning of Islam, and transgressing, correcting, or trying to cancel them are considered a violation of the axioms of social, political, and cultural life, and whoever dares to do that is (insane), (a sorcerer), or according to modern terminology (a transgressor of the laws), (a violator of sovereignty), or (an uncontrolled person with an uncontrolled weapon).

These traditions and customs (and axioms) will be confronted with full force by the Awaited Imam Mahdi (peace be upon him); because he simply spreads fairness and justice on the earth, just as injustice and oppression were spread on it. He will fill the entire earth, not one region without another, or one state without another, or one society without another, because he has the message of heaven,

and the religion of his grandfather, the chosen one [Mohammad] (peace be upon him and his family).

Among these positive and social laws and customs, which he [Imam Mahdi] will confront and fight, are many concepts, including: the privacy of peoples, non-interference in the internal affairs of other countries, overthrowing totalitarian and dictatorial regimes, violation of international law, and the laws of the Security Council and the United Nations, and many others.

For this reason, we must expect hostile positions towards the Imam (may our souls be sacrificed for him), not only from non-Muslims, not only from non-Shiites of the commander of the faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], but even from some of the elite of the believers, because they have become accustomed to those concepts, laws and customs as axioms, that can only be rejected by someone who contravenes the nature of building societies. Their mouthpiece regarding the movement of the Awaited Imam [Mahdi] (may God hasten his relief) is the mouthpiece of the leaders of pre-Islamic times, in the era of the greatest Messenger [Mohammad], (peace be upon him and his family). They said: {Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you}, [Holy Qur'an, Yunus, verse 78].

It is worth noting that their fathers in this era are not necessarily their relative fathers; rather, they may be their political leaders, who became accustomed to these laws and customs, and because of these laws and customs, and the ignorance of their followers, they became leaders and masters, who do not differ one bit from Abu Jahl [Meccan Qurayshi polytheist], and Abu Sufyan [polytheist, father of the first Umayyad caliph Mu'awiya]. When their interests are exposed to danger, and their (imaginary political) existence ends, their answer will be the same answer that the pre-Islamic leaders said at the beginning of Islam. Therefore, we should not be surprised if we find some of the cultural, political, social, and other elites saying to the Imam [Mahdi] at that time: "O son of Fatima, go back, we have no need of you!", because they are accustomed to a type of tradition and laws, which contradict what the Imam [Mahdi] brings (may our souls be sacrificed for him).

The principle of the Imam [Mahdi] in his

movement is the same principle of Islam, and his words, actions, and determination are the words, actions, and determination of the Messenger of Allah (peace be upon him and his family). This principle is truth and falsehood, justice and injustice, and Allah's lawful and forbidden, without any national, ethnic, or geographic principles. Every law, customs, or geographical prohibition, which conflict with the law and religion of Messenger of Allah, will be completely eliminated, and will not forgive anyone made a mistake.

When a Muslim people, or Islamic sanctities, are exposed to injustice, aggression, and tyranny from unjust leaders, presidents, or regimes, then the laws of injustice, geography, and borders (Sykes-Picot) will not stand in the way of supporting and defending them.

From here, the "positivist" politicians, socialites, intellectuals, secularists, and others, who adhere to standards that conflict with the standards and constants of religion, will face a major problem, and will be exposed to temptation (slander) in believing in the appearance [zuhur] of the Imam [Mahdi], and his divine project. Most of them, when say to the Imam: "O son of Fatima, go back", perhaps they acknowledge that he is the Imam, and that he is the expected one, but they see his movement conflicts with their interests, positions, and standards, and then they deny his movement.

The preparation, which the narrations talk about, is taming the soul on the one hand, and conducting real tests for the stage of appearance [zuhur], in terms of enjoining good and forbidding evil, speaking the truth and confronting falsehood, and breaking all geographical and national barriers and positive laws, which conflict with the constants of religion, and the law of Islam. Then the person, through this preparation and this waiting [alentedhar], will be prepared and waiting in word and deed, as believers and by their behavior. Thus, waiting and preparing is a positive expectation and behavior that is in line with the law of Islam and the movement of the Imam, and even if he dies before the noble appearance [zuhur], he will receive the reward for the one who prepares, and who waits and works according to his approach (peace be upon him).

Compulsion, Authorization, Mahdist Project for Change



Ayatollah
Sheikh
Mohammad
Al-Sanad

About Signs of Appearance
Many narrations were mentioned in the books of both groups about the Messenger of Allah, Almighty, and his honorable family, (peace be upon him and his family), about the necessity of taking into consideration what happened with the people of Israel, and emphasizing that this nation will follow the path of its predecessors, in everything as one arrow resembles another (1).

The law [sunnah] of change, through the Qur'anic text, Allah Almighty wanted to show that there is a role for the people of Israel in it, and that He Almighty responded to Moses, (peace be upon him), even after the easy and the difficult, so the role of society here is preserved, which categorically denies compulsion or authorization in this deliverance that included the people of Israel.

This Qur'anic statement is clear that it will be implemented in the Mahdist project, and that there are divine laws for the appearance [zuhur], and therefore there is no doubt in the method of dealing with the deliverer Mahdist project; or to belief in the nature of compulsion or authorization, even if this matter is issued by some specialists.

Compulsion or delegation has degrees and levels, and the basis of belief automatically has repercussions and misguidance of jurisprudential templates, which can depict a hidden state of compulsion in social change, such as someone who interprets taqiyya [fear], in a way that is consistent with compulsion, not with choice and responsibility. One of the important Qur'anic controls in this regard is what Almighty's said: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from} [Holy Qur'an, al-Hashr, verse 7]. Likewise, what was reported from the prophet, (peace be upon him and his family), saying: "Whatever contradicts the Book of God [Holy Qur'an], ignore it, or abandon it" (2). This means that what is consistent with the principles of the book shows us the correct interpretation of the jurisprudential, political, social and cultural mission.

The Mahdist project is an ideological, civilizational, and social project, and it is open to all levels. For a project

of this stature- if we are sincere in our claim- the preparation for it must be clear, even though we see nothing but weakness, humiliation, and submissiveness, so where is the preparation? That is because we deny compulsion on the one hand, so we become in a state of authorization on the other hand, or vice versa. When we repeat during the visit [ritual during Ashura] of the Imam [Mahdi], (may Allah hasten his honorable appearance [zuhur]): "My support for you is prepared", and at the same time interpret the signs of the appearance [zuhur] in a way similar to the compulsion approach. This is closer to negative waiting [alentedhar], and we wait for the signs to be fulfilled, without having a role in achieving them, or contributing to bringing the appearance [zuhur] closer, and achieving the deliverer divine project. The correct understanding is that the signs of appearance are basic data, available for taking practical measures to achieve this project, through exerting effort and carrying out responsibilities, until reaching the point of deserving pure divine action in political, social and civilizational change.

This understanding does not mean that we are forced. Therefore, in the narrations of Ahl al-Bayt, (peace be upon them), there is confirmation that al-Sufyani is inevitable, but his seeming is possible, and this means that there is no compulsion.

This is the data contained on prophet family [Ahl al-Bayt], who have infallibility and purity, (peace be upon them). Be prepared to the extent that will bring you victory over your enemy. Is "My support for you is prepared!" a slogan and a doctrine?

Therefore, the divine project must be understood in a way that is far from compulsion or authorization. Taqiyya [fear] does not mean that we should be spectators, and do nothing, secretly or openly, until someone comes to inflict upon us the worst torment.

"Be one of the covers of your houses". What is meant is not the house built of clay or brick, but rather it is the house of faith, thought and belief [mosque]. Allah Almighty said: {In mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings} [Holy Qur'an, al-Nur, verse 36].

This means staying away from intellectual naivety, not surrendering to deviant trends and approaches, and adhering only to the approach of prophet family [Ahl al-Bayt], (peace be upon them).

(1) Prophet, (pbuh) said: "Everything that happened to the people of Israel will happen in this nation, as one arrow resembles another.

(2) Al-Kulayni, Usul Al-Kafi, The Book of the Virtue of Knowledge, Chapter on Acting on the Sunnah and the Evidence of the Book.

What Great Hurdi in Eastern Fire?

Sheikh Jalal Al-Din Ali Al-Saghir

About signs of appearance

In the hadith of Imam al-Baqir, (peace be upon him), he described the eastern fire as being like a great fire, indicating that it rises for three or seven nights (1). This description attracted me a lot. So why did Imam al-Baqir, (peace be upon him), describe fire as similar to hurdi, and what does he want in that? Hurd is curcuma, and there is no doubt that what is meant by the analogy with curcuma is the yellow color of it.

Therefore, the question about the yellow fire that lasts for several nights remained in my mind, and describing it as great increased my ambiguity. What fire can be yellow and continue as it is for several days? It is known that when fire burns, it burns everything, and therefore it will soon no longer have a uniform color, but rather the colors will mix depending on the nature of the burning materials.

In fact, I did not find a convincing solution to the hypothesis that fire is sufficient for a single burning material, which is the hypothesis that the narration means. The intentionality of the analogy implies a secret, and what makes the matter even more strange is that the fire itself may be described as greatness, with wide size or something similar, while the description comes to the color alone, perhaps it is rare for Arabs to describe the colors of fire in this way. I confirm that my extensive search for yellow fire in Arab poetry did not lead to anything significant, and the matter is further complicated by the fact that I am not searching for a fire for a short time, but rather for a fire whose yellow color extends over several nights! I assumed that finding a fire of one color that lasts for several nights without mixing with other colors requires that the burned material be of one type and not mixed with anything else. For this reason, I ruled out the possibility of the fire, that we talked about, being on land, because the presence

of dust, at the very least, leads to it mixing with other colors easily, not to mention that the land contains many materials, which causes the fire to become of multiple colors, and thus does not maintain its purity. Moreover, the fire on land will not continue to revolve in a pillar, but rather, it takes on the horizontal expansion resulting from the wear and tear of the starting point of burning, which is something that we must note, if we say that the eastern fire is the same as the pillar of eastern fire, which mentioned in other narrations, because their narrative contents match.

It is not easy to keep the fire away from land and ensure its yellowness except by being in the sea, especially since the sea, by its nature, does not allow the horizontal expansion of fire, unless the burning material is liquid, and lighter than sea water, as is the case with oils and their like. We will know that all oils and fuel materials do not fit the narrative description.

The air also does not contain the material that burns in this color. Although all gases have their own colors when burned, they do not include a gas that burns in the yellow color that described in the narration, because the yellow color in the fire is exclusively related to sodium and not the rest of the chemical materials, because there is no room for sodium to be in the air, which is why it must be in water. At sea, it is possible to ensure that what is burned does not mix with another material, and the vertical shape of the fire can be maintained if a jetting factor is available, which makes the fire high.

But how can burnt sodium be found in the sea for several days? If it were just a passing flame, we would say that it is possible for the sodium chloride – the salt – that available in the sea to burn, but here we are searching for a continuous fire for several days and nights, and this will not happen



unless there is a huge amount of sodium, which is sufficient for this purpose, or the burning tool mixes with the sodium and leads to this color.

The dilemma here is that we do not only need a sodium mine to ignite this fire, but we must think about the method that leads to the burning of the sodium intended here. On the other hand, the assuming that there is a ship loaded with sodium being burned will not solve the problem. The ship is loaded with fuel, and this will give the fire a color far from yellow, rather, it will cover it due to the large amount of carbon materials interspersed in it.

The matter has become more ambiguous, according to what I believe, because this narration is an elaboration of the narration of the pillar of fire mentioned in other narrations. The pillar means the emission of fire from the source of combustion to the top in an ascending manner, resembling continuous jetting. It will not benefit us to assume that one of the types of gases, emanating from the bottom of the sea, can participate in generating this continuous flow, as the burning gas will be a different color, and thus will not comply with the indicated description.

It can be added, perhaps, to all of this that the fire burning here has one temperature level, because the yellow fire has one temperature level, which ranges at 3200 Kelvin. In terms of the thermal series, it comes after red fire, which represents the lowest temperature of fire, that is estimated at 1800 Kelvin, while orange one, which comes after red fire, is estimated at about 2000 Kelvin.

What added complexity, to all these complications, is that the ignition of this fire leads to the relief [faraj] of the Shiites of Mohammad's family, (peace be upon him and his family), as is stated in the narration, which means that fire has a security character. Otherwise, what does fire have to do with relief? Were it not for the security repercussions that lead to this relief, and if that were the case, what about these many nights during which the fire continues? Firefighters must

try to extinguish fire like this, and since it is at sea, the extinguishing process is supposed to be easier than it would be elsewhere, but the narration talks about the fires remaining burning for several days and nights, so why is it not extinguished? The only thing, which comes to mind, is the possibility that the extinguishing process might face a security difficulty, with respect to firefighting operations, so it prevents access to it, or maybe there is difficulty in reaching the source of the fire, which makes the firefighting process difficult and the fire extends!

Based on all this facts, I will assume a scenario, which may help us in a close interpretation of the narration, As we are searching for something that can explain the yellow color, the pillar shape of the fire, the strength of its jetting, and its ability to continue for several days, not to mention the security factor implicitly presented in the narration, so I point out the possibility that this environment could be a nuclear reactor at sea. It is known that sodium is used in the core of a nuclear reactor as a coolant for it, and is usually used in small nuclear reactors. At the same time, warships or submarines only use small nuclear reactors, which may explain to us a number of our questions mentioned above, and what makes them more certain is that although sodium is a coolant, any interference between it and the uranium nuclear rods leads to very dangerous reactions in the operation of the reactor. Therefore, it can be said that interference for some reason - and it is assumed to be military - leads to the fire we are talking about, and if the fire is nuclear or related to a war situation, we can understand why it is delayed in extinguishing it? This ensures the element of permanence.

What we have mentioned here explains for us some of what was mentioned in the aforementioned narration of Imam al-Baqir, (peace be upon him), but we do not consider it an exclusive explanation, rather, we tried to approach it as much as possible, according to contemporary scientific estimates. Allah encompasses everything.

(1) Ghaybat al-Nu'mani, pa 262, chpt 14, hadith 13

Haider Al-Saray, Baghdad

About Signs of Appearance [Zuhur]

Yamani stage represents the highest level of Shiite consciousness. It is a stage that does not deal with the Mahdist matters as an intellectual and spiritual heritage only, rather adopts it as a political, security and social project to pave the way for the global renaissance led by the Master of the Age [Imam Mahdi] (peace be upon him). If the matters of this importance and seriousness, I think that studying and treating the matter of al-Yamani without looking at the intellectual, political and social transformations in Shiite reality is a great injustice to this issue. Also, being preoccupied by identifying al-Yamani, and the place of his exit, involves neglecting the most important and complex aspect, which is that al-Yamani as a person is linked to the movement of those waiting as a waiting nation. We have previously said that it expresses a maturity in the ideas and perceptions of those waiting, in such a way that occultation [al-Gayba] for them is like witnessing, which has not been achieved during the long period of occultation [al-Gayba], as it is achieved today.

The result that we want to reach is that al-Yamani stage coincides with the stage of Shiite consciousness' reaching its highest levels. Hence, we can prepare to answer the most important question, which is: Why is al-Yamani sign inevitable in describing noble narrations? Many believe that there is no need to answer this question on the grounds that Allah, Almighty, does not ask what He does, but they ask. However, we believe that opening areas for contemplation and in-depth study of this matter will be a source of enrichment for Mahdist intellectual material.

The inevitability of al-Yamani expresses the inevitability of Shiites in Iraq, with all their spiritual, political and military power centers, reaching the point of maturity, and full consciousness of the requirements of the Mahdist phase, at a time we find that this maturity in

Iran have been achieved at the hands of Khorasanis, and the people of the East. Iraq, which is the first center of Shiism in the world, remains behind the people of Khorasan, who are ahead of achieving their state that enables them to immediately move to save Iraq from the treachery of al-Sufyani, due to the severity of severe strife that is afflicting Shiites inside Iraq, and the dimensions of the conspiracies that the enemy is carrying out, in order to delay Shiites from reaching the stage of consciousness and full power, which Zionist evil - as an example - continues to fear, because it is linked to its problem rooted in the Zionist self, that is, Babylon problem, which predicts the end of their state and their entity.

It can be said, with complete confidence, that the term of the competent jihad, issued by the supreme authority of the sect, (may Allah perpetuate the days of his noble passing), has made Shiite consciousness and power make great strides, although it remains a recent experience, compared to the experience of consciousness among Shiites of Iran. Therefore, the enemy was alerted early to this experience, and is still working in various ways to make Shiite consciousness as it was in previous era, where Shiites lived at the mercy of the enemy's tools and bad conspiracies.

In conclusion, there is a concomitant between the setting out of the Mahdist movement and the integration of Shiite consciousness. This consciousness is what we express its progress in the promised Yamani stage, and as a result, every one of us can contribute to set out, consolidate, and deepen this consciousness, and prepare for the stage of comprehensive global change at the hands of the Imam [Mahdi], (peace be upon him).

Hence, I call on the waiting people to take the initiative to enrich its Mahdist project, which is capable of achieving Shiite consciousness at its highest levels in Iraq. It will not be difficult after that for these developments to produce the



treachery, the division of people, and the astonishment of the conscious about the requirements and duties of their required role. It seems that the wounds of that period will produce the conviction resulting from these hopes, which the people of insight will unite behind one banner, after they were divided and dispersed by calamities and the veils of evil. There is no banner in our narrations that can do this, except the Banner of promised Yamani. Oh Allah, grant relief [faraj], wellness, and victory for your guardian [Imam Mahdi].

men of the Mahdist stage, and al-Yamani, al-Khorasani and others, who will achieve the greatest Shiite victories, before the promised Awaited [Imam Mahdi] comes out, (may our souls be sacrificed for him). It is worth noting that at this stage, anti-Shiism treachery will be at its highest level. Between this and that, there will be a lot of groans, as a result of the severe

Signs of Noble Appearance, Theory of Probabilities

Mohsen Al-Sadiq

The title may seem strange, and I do not deny the fact that I was as surprised as you are when His Eminence Sheikh Al-Saghir used it in one of his lectures several years ago, but I found it to be an innovative topic, that could solve a difficult problem for us in reading the signs of the noble appearance [zuhur], and observing whether they occur or not. I do not know if others have benefited from it, but according to my knowledge of those who have written in this field - and I say that I have read for the most important figures, if not for all- but I have not found anyone who has referred to it before him.

Probabilities theory is the one that attempts to observe scattered probabilities, in order to reach certainty. Its central concern may intersect with the process of observing the occurrence of appearance signs. Events can be repeated, as the devastation of the Levant, as an event referred to in the narratives researching this field, can be numerous in history.

For those who observe the signs in this regard, It is necessary to know which devastation of the Levant that the narrations referred to, as not every devastation that affected the Levant throughout history is intended. Likewise, most of the events that the narrations talked about, as most of them can be repeated, and we are not concerned with their repetition, but rather, we have a special interest in the event that the Imams, (peace be upon them), mentioned. What is the way to ensure that the event they mentioned, which occurred in specific place and time, is what was intended by the infallibles [Imams], (peace be upon them), is one of the signs?

In fact, the Imams, (peace be upon them), provided us with a general approach can be relied upon it for the major signs, which is to make the signs into one system, they called it the bead system, following each other. Sheikh Al-Saghir mentioned two ways that help us to know accurately this bead system, especially since some of these signs were not clearly linked to it.

The first way was to transform all signs of appearance [zuhur] into an integrated image, then cut it into scattered pieces. All we have to do is put the scattered pieces next to each other, as is the case in the puzzle game. The second way is the probability theory, which means that if we put ten probabilities, which are written on piece of papers, and scatter them inside a bag, the possibility that the first probability -number 1- will come out, at the first time we take it out of the bag, represents a ratio of 1 to ten, but this ratio will change if we want to draw number 2 in a row, as the ratio will be 1 to 100. It will double when we want to take out the number 3, so the ratio will be 1 to a 1000, and so on until the way is over. If we wanted to get the ten numbers in a row, the ratio would be 1 to 10 billion.

This way, which the American astronomer Chrissy Morrison previously referred to at the beginning of his reasoning for the denial of coincidence in cosmic creation, was replaced by Sheikh al-Saghir, but he put signs of appearance in the bag of probabilities, pointing out that when events are linked to each other, the occurrence of one of them may not mean much, but the occurrence of the second will mean drawing attention to the fact that something is happening, which may be related to what we are waiting for. If the third also happened in the same way, it would mean the necessity of waiting for the fourth, because this alignment does not come randomly, as historical events may repeat one of them, but the occurrence of a group- described in advance - does not happen except according to the description. Therefore, the occurrence of the fifth of them is considered an indicator of a definite approach to certainty, and so on until the occurrence of the rest.

There is no doubt that this way is very useful with the narrations that mention the signs sequentially, such as the narration of Jaber al-Jafi, or the narration of Yaqoub al-Sarraj, to bring us closer to certainty about what is happening, and help us to prepare for what will happen!

Who People with Brown Foreheads Fighting Imam Mahdi?



About Signs of Appearance

The term brown foreheads, or black foreheads, etc., is a term that refers to those who prostrate a lot, because prostrating and pressing the forehead to the ground, or on something that replaces it, leads to this browning or blackening, and because we know that prostrating a lot can be done by the believer and the hypocrite alike, as the Kharijites were also like this before. Therefore, the description is definitely not related to believer. Surely, it can be done by someone we consider to be a believer, but he is weakened by temptation, and there are many examples of such people in history.

Although these people, even though they will fight the Imam (may my father and mother be sacrificed for him), are inside Kufa, it is clear that these people represent an entity that is not limited to Kufa, but rather they could come from all places, but they will gather there. The fact that people appear to be Shiites does not prevent them from deviating. As we mentioned earlier, the Kharijites were in the army of Imam [Amir al Mu'mineen, Imam Ali b. Abi Talib], commander of the faithful, (peace be upon him). They fought with him in two parts, one of them fought with him in the Camel battle as well, but the good outcome and the bad outcome are linked to hearts and insights and not to apparent actions. You know that our contemporary reality, as well as our history, is full of people like those, and their presence in any governorate, or region, does not prevent them, as regions do not give character to a person's heart or identity to his faith. This is on one hand. As for the question about the religious authorities, and their relationship with the three hundred and thirteen companions of the Imam [Mahdi], (peace be upon him), it is clear that those companions, despite their majesty, are not necessarily all of the companions of the Imam, (may my soul be sacrificed for him). Rather, they are responsible for being with the Imam, (peace be upon him), when he appears and announces his revolution, for the purposes of protecting him, defending him, and preserving him, implementing the plan to expel the oppressive forces from Mecca, and managing victory crowds, that will join the Imam, (peace be upon him), after announcing his blessed revolution.

It is clear that at the moment of appearance [zuhur], there are no state tasks, but rather, in addition to being a missionary movement, it is a military, political and security movement, like any other political and military movement in the world. When we say that it is a security and military movement, it needs a type of men who are characterized by a high state of self-denial, special combat ability, and experience in the field in which they will be. But since it is a political movement, its extensions and action will not be limited to the place of the appearance [zuhur] of the Imam, (may my soul be sacrificed for him).

This does not mean that the religious authorities will participate or not participate, as we do not have evidence of either of them, but what is certain is that the majority of them will not participate in those great moments, because they do not have the special technical capabilities, which fulfill the tasks of the Imam's appearance [zuhur] situation, (peace be upon him), such as combat, and physical ability that capable of withstanding the fatigue and hardships, which are common in situations of this kind. All of this does not mean belittling their status and their closeness to the Imam, (peace be upon him). It is sufficient that the three hundred and thirteen companions would not be men of guidance, if they were not among the followers of the religious authorities of guidance before the appearance [zuhur] of the Imam [Mahdi], (may my soul be sacrificed for him), because the religious authority is a position that was commissioned by the Imam, (may my soul be sacrificed for him), for his Shiites during the era of major occultation [al-Gayba al-Kubra].

As for who will say to the Imam, (may my soul be sacrificed for him): "O, son of Fatima, go back?" The same statement reveals that those who oppose this are a group of deviants, whom the narratives call Batriyya. They are the ones who place the prophet family [Ahl al-Bayt], (peace be upon them), or their enemies, in a position that Allah, Almighty, does not approve of. That is, they are among those who know the truth, but they cut off part of it, and they do not disavow falsehood, as the Batriyya were during the era of the Imams, (peace be upon them). They used to claim guardianship of commander of the faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), but they also claimed guardianship of his enemy. Now, the existence of such trends and the presence of those who protect, finance and defend them are no longer hidden.

Undoubtedly, It is worth pointing out that a persistent movement is taking place now to distort the image of the rational religious authority, in order to separate it from its popular bases, hence, these bases are isolated. One of the characteristics of all the deviation movements, which we notice today, is that when they first begin, they begin targeting the position of religious authority, whether with regard to the religious authority figure or the position itself. One of the things, which they try to deceive the public with such suspicions, is to exploit this narration, and show the matter as if it were only for scholars and authorities, which is a big lie. Yes, it does not prevent some of those, who falsely claim authority, from confronting them, and there are many of them these days. But it is not possible to compare these people to the status of authorities, who are characterized by the qualities mentioned by the Imams of guidance, (peace be upon them all).

How Identify Banners of Al-Yamani, Al-Sufyani, Al-Khorasani?

Nazih al-Amili – Nabatieh

About signs of appearance

The noble narrations have confirmed that the promised Yamani, Al-Sufyani, and Al-Khorasani will emerge in the same year, in the same month, and in the same day. This confirmation allows us, and makes it easier for us, to identify these banners, and any claim, regarding the identity of any of these figures, is revealed when it is noted that these banners are surrounded by a large crowd of signs, which come before them, after them, and come with them. They come after a series of signs, mentioned in the narration of Imam al-Baqir, (peace be upon him), which can be summarized as follows: The difference between the Abbasids, the loud cry from the sky, the voice that causes relief [faraj] in the Levant, earth swallowing Jabiyah area in Damascus, the fall of a sect from the Damascus mosque, the renegades coming from the side of the Turks, the revolt of the Romans, the Turkish landing in the lands of the Syrian Jazira, the landing of the renegades of the Romans in the Palestinian Ramla, and the escalation of the situation in the Levant to be divided between three banners, which are the banner of al-Abka', al-Ashab, and al-Sufyani (6).

All of these events, taken together and in their sequence, represent an indication and confirmation of the time of the emergence of these banners. The narrations were not satisfied with this point, but rather confirmed that these banners appear at the same time (7), and that they do not lag behind each other. When the narrations confirmed this, they confirmed once again that the time distance between them and the Gabriel shout, which would follow, is no more than nine months, based on the distance between the beginning of al-Sufyani rule and the shout (8).

If analysts of the simultaneous emerge between the banners believe that what is meant by the emerge is to emerge to Kufa, therefore the time period is reduced to no more than four months, which means that between them and the killing of a pure soul is approximately seven months at best, and therefore between them and the appearance of the Imam [Mahdi], (peace be upon him), no more than eight months at best.

If the matter is like this, then any imposter, who comes and claims that he is al-Yamani, we must demand him to mention the events that precede and coincide with his emerge, and how easy it will be to uncover his falsehood and deceit at that time. Anyone who wants to tell us about the identity of the emergence of al-Sufyani, we can easily uncover the truth through the signs that occur before him, and the same is true with al-Khorasani.

I am surprised by the ignorance in the minds of those who believed in the imposter of Basra, called Ahmed bin al-Hassan, how they believed in him when most of the events, which preceded him, had not yet occurred! The signs, which coincide with his emerge, have not yet occurred, and all the signs that will occur after him have not yet occurred, the greatest of which is the non-appearance of the Imam [Mahdi], (may our souls be sacrificed for him), let alone his emergence and announcement of his blessed revolution.

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- (1) Ghayba al-Nu'mani, pa. 289, chapter. 14, hadith 67.
 - (2) Ghayba al-Nu'mani, pa. 264, chapter. 14, hadith 13.
 - (3) Ghayba al-Nu'mani, pa. 316, chapter. 18, hadith 13, 14.

Prospects Future of Holy Popular Mobilization Forces

Mr. Kazem Al-Jabri,

Commander of 8th Brigade in Popular Mobilization Forces

Waiting Ways

The emergence of the Holy Popular Mobilization Institution was based on four basic foundations:

1- A blessed edict [fatwa] on sufficiency struggle [Jihad].

2- Organizing by resistance factions and Islamic political parties and the consequences of their leaders and masses for going to battle.

3- Public moral and logistical support.

4- Official government recognition.

- The Holy Popular Mobilization had several aims, for which it was founded:

*First: Immediate Aims:

1- Restoring the morale of the security forces.

2- Providing support to the security forces.

3- Fighting ISIS terrorist gangs.

*Second: Strategic Aims:

1- Sustaining moral momentum

2- Preserving the achievement (a Shiite ideological force that defends Iraq, and has no political connections).

3- The Holy Popular Mobilization Forces is the Institution that maintains the unity, security and stability of Iraq, because it is a popular force, which represents all segments of the Iraqi people.

4- The Holy Popular Mobilization Forces are a strong deterrent to enemies targeting Iraq.

- There are challenges facing the sustainability of the Holy Popular Mobilization:

*First: Internal Challenges:

1- The ideological conflict: This is what the enemy does by classifying and dividing the Popular Mobilization, such as the guardianship

[welaya] mobilization, shrines [atabat] mobilization, the state mobilization and the non-state mobilization. Here, we must deal with the mobilization as a single, indivisible force. One of the most important pillars of the mobilization is the blessed edict [fatwa], so it is a mobilization of loyalty to the religious authority in Najaf Al-Ashraf, Qom, Tehran, and Lebanon.

2- The struggle between political entities, especially those that have lost their popularity, as they consider the Mobilization representing nothing to them, rather, they consider it a force that weakens them, and sometimes they call it a militia, or an uncontrolled weapon, or a non-state force.

3- Sectarian conflict

4- Counter media

5- A conflict of wills (Sunni - Shiite - Kurdish will), (Sunni - Shiite will), (Shiite-Kurdish will), and (Shiite-Shiite will).

*Second: Regional Challenges:

1- Iraq's neighboring countries consider the presence of the Popular Mobilization Forces to be a qualitative addition to the axis of resistance in the region, and deal with it on a sectarian basis, not on the basis of Iraq's interests, especially Saudi Arabia and the UAE.

2- Neighboring Arab countries believe that the Popular Mobilization Forces revolves within the Iranian axis in the region, which makes them consider it a qualitative addition to the Iranian project.

3- The external connection of neighboring Arab countries pushes them to confuse and distort the image and necessity of its presence as an ideological force for Iraq and the region.



4- The neighboring Arab countries consider the Popular Mobilization Forces to be an ideological force outside their control. The neighboring Arab countries are trying, by all means, to criminalize the Popular Mobilization Forces.

5- The neighboring Arab countries are trying to internationalize the Mobilization issue, as a force that determines their national security.

6- Neighboring Arab countries are trying to penetrate and rob the will of the leaders of the Popular Mobilization Forces.

***Third: International Challenges:**

1- The Popular Mobilization Forces are an obstacle in the way of the Zionist-American global arrogance project.

2- For the arrogant countries, the Mobilization represents a factor of resistance to implementing their plans to destroy the material and moral infrastructure in Iraq.

3- The countries of global arrogance do not want to form an ideological struggle [jihadi] force, because they believe that instilling the spirit of jihad, in the souls of Iraqi youth, stands an obstacle to their plans to waste those youth, and direct them, whether they know or not, to implement their sabotage agenda in Iraq.

4- The Popular Mobilization Forces represent the insurmountable obstacle to Israel's security and stability, which passes through Iraq, if the forces of darkness are able to control its

capabilities (the Silk Road).

5- Since the Popular Mobilization Forces have a Shiite majority, the global arrogance sees it as a force inclined to be loyal to the Iranian axis.

- There are foundations, through which we can preserve the Popular Mobilization Forces institution:

1- Depoliticizing the Popular Mobilization Forces.

2- Do not drag the Popular Mobilization Forces into internal conflicts or conflict with the government.

3- Sustaining rehabilitation, training and combat readiness.

4- Increasing the ideological, and cultural awareness of the Mobilization.

5- Convincing public opinion that the Mobilization is a safety valve for the Iraqi people, regardless of their orientations, sects, and nationalities.

6- Expediting to organize the structure of the Popular Mobilization Forces and establish it legally.

7- Defending the Mobilization through diplomatic places and meetings.

8- Maintaining the complementary relationship with the security services, especially the army and the police.

9- It is necessary for the Popular Mobilization Forces to play a role in providing services to the Iraqi people, through the human and material resources it possesses.

10- Standing up to the challenges, which we mentioned, with patience, faith, steadfastness and awareness.

11- Fighting all forms of corruption, and eliminating the corrupt people, who are within the Popular Mobilization Forces.

12- Standing firmly against the plan to dissolve the Popular Mobilization Forces, or merge it with the security forces.

13- Archiving the history and exploits of the Popular Mobilization Forces, and the nature of its complementary relationship with other security services.

14- Educating young people, who did not witness the battle, and raising their morale and ideological spirit.

Collectivism, Individualism on Waiting Approach

Siham Abdallah – Morocco

Islam makes the family the basic building block of society, and views the individual through his position in the group, the extent of his ability to interact with society, sacrifice for the sake of people, and deny his personal interests, instincts, and whims, if they conflict with the interest of society. Islam wants the individual to achieve himself through this path, and martyrdom for the sake of Allah, Almighty, is one of the highest levels of sacrifice, and it is nothing, but giving one's soul for the sake of delivering goodness to others, or defending them. Altruism is one of the great meanings of faith, and it is the highest level of brotherhood. It means putting people ahead of yourself in something you need. Allah Almighty said, in His Mighty Book: { And those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.}, [Holy Qur'an, al-Hashr, verse 9].

And in Islam - sometimes - the turmoil of a group is better than the purity of an individual, and the Qur'anic commands address the believers as a nation and a group, as Allah Almighty said in the Holy Qur'an: {And establish prayer and give zakah}, [Holy Qur'an, al-Bakara, verse 110].

{You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.}, [Holy Qur'an, Al Omran, verse 110]. {That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.}, [Holy Qur'an, al-Bakara, verse 134]. {And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.}, [Holy Qur'an, alBakara, verse 143]. Likewise, it is mentioned in the Holy Qur'an: {a standing people}, {a one people}, {A

nation guiding by Our command}.

Even in the duty of chastity, the individual is not responsible alone, but rather the speech is to the nation, as Allah, Almighty, said: {And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.}, [Holy Qur'an, al-Nour, verse 32].

The Qur'an has called the group as "juball" [much of creation], saying: {And he had already led astray from among you much of creation, so did you not use reason?}, [Holy Qur'an, yseen, verse 62]. It is said: The "juball" is taken from the mountain, because of the strength, intensity, and invincibility of the group, which makes it like a mountain.

Islam does not prevent individual initiative, but rather encourages it, as long as it does not conflict with the interest of the group. Islam also does not prevent the independence of the individual, but rather favors the meanings of self-reliance and self-confidence, prohibits the violation of private life, and reminds that individual responsibility comes before collective responsibility. Allah, Almighty, said: {He has enumerated them and counted them a counting.}, [Holy Qur'an, Maryam, verse 94], and: {And all of them are coming to Him on the Day of Resurrection alone.}, [Holy Qur'an, Maryam, verse 95]. Islam forbids collectivism from being a source of dependence and negativity, or becoming something to which we attribute our faults, failures, and mistakes.

Individualism and collectivism are two complementary and balanced values, but what religion forbids is that individualism be prioritized above, and conflict with collectivism. As Islam - making the two values in a state of complementarity - does not recognize individual freedoms that conflict with the interest of society, and at the same time, it does not confiscate individual freedom absolutely, which turning the individual into a slave to the group. Therefore, we note that freedom within the framework of the individual, as well as the group, is restricted, not released, in accordance with controls, formulated by Islam, to secure freedom



and rights, resulting from it for both the individual and the group. Islamic individualism means self-confidence, initiative, positivity and responsibility towards the group, not selfishness nor narcissism.

While Islamic collectivism means striving to spread goodness, development, prosperity, peace and love among people, cooperation in life, solidarity and support, not suppression, confiscation of freedoms and dissolution of individuality. The individual sacrifices for the sake of society, and gives up some of his desires and whims, and society follows up on every individual's right to it, protects him from injustice and harm, and fulfills his needs.

The woman sacrifices for the sake of her husband and children, the man works hard to ensure the comfort of his family, the children devote themselves to sanctifying the rights of their parents- and respecting each other, and each one prefers the other over himself. This is the happy life in the shades of faith.

If the waiting group do not pursue these great

Islamic values for the project, which prepares for the state of the Awaited Imam [Mahdi] (may Allah hasten his appearance [zuhur]), they will move away from achieving the great noble aims. If individualism dominates the mood of interacting with other, the results will be worn-out personal, and will end at the first divine experiences.

Let us ask ourselves: Can we walk side by side with the brothers of loyalty? Or do we still not understand the value and necessity of work and compromise for the benefit of the group, and narcissistic individualism still rules us? Will those who are waiting have the characteristics of this promised Qur'anic prophecy? The Holy Qur'an has stated: {Allah will bring forth a people He will love and who will love Him, humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic.}, [Holy Qur'an, al-Maeda, verse, 54]. Here, Allah, Lord of Majesty, describes this prophecy as that it will be fulfilled at the hands of a united people and group, as the divine missionary actions are collective, offering sacrifice to material, moral precious and valuable for the sake of the aim.

Path of Waiting difficult, Whoever Walks Must Bear Wounds

Whoever waits for dawn, must be aware the night's dangers, and whoever has insight into the nature of the night's darkness and its consequences, must bear the results of steadfastness and uprightness in it. The oppressor will not leave his place spontaneously, and he will not lay down his weapons easily, rather, he will remain clinging to the throne of injustice and its tools, unless the efforts of the people of truth and justice uproot him. This is accompanied by a lot of pain, suffering and grief.

The one, who wants to walk on the Mahdist path, should not think that he will walk on smooth ground, and on red carpets. On the contrary, if the awaited Imam himself [Mahdi] (may our souls be sacrificed for him), will be exposed to severe difficulties in his journey, then what does it mean that the one walking in the waiting path to imagine it easy?

This is what prompted our Imams, (peace be upon them), to alert us to it. We see that Imam al-Baqir, (peace be upon him), is responding to the naivety of the one, who imagines that the blessed Mahdist movement, will be accompanied by spontaneity and rest, far from fatigue, suffering, struggle, making extreme efforts and endured the wounds. So he, (peace be upon him), said: "No, by Allah, If it had been straight for anyone, pardon it would have been straight for the Messenger of Allah, (peace be upon him and his family), when his quadriceps were bloodied, and his face was hit (1). No, by Allah, You and I will wipe away the sweat and blood." Then he wiped his forehead (2).

Al-Mufaddal bin Omar said: I heard Abu Abdullah [Imam Jaafar al-Sadiq] (peace be upon him) mentioning al-Qaim (peace be upon him), so I said: " I hope that his affairs will be easy. He said: That will not happen until you wipe away the blood and sweat (3)".

Whoever wants to win the dawn in which the earth shines with light, perhaps he must remove the dirties and burdens of darkness, and prepare for all the requirements of removing injustice, and establishing truth.

(1) As happened in Uhud Battle, the polytheist Ibn Qami'ah hit him in his honorable face, and some of his teeth in the lower jaw were broken.

(2) Ghayba al-Nu'mani, pa. 294-295, chapter. 15, hadith 2

(3) Ghayba al-Nu'mani, pa. 295, chapter. 15, hadith 3.

Supporting, Strengthening Victory Projects

Dr. Saleem Al-Mohammadi - Occupied Palestine

Waiting
Ways

The aspects of the Mahdist issue, whether it is a philosophy, related to the nature of mankind who seeks to establish justice on earth, or historical, makes the Mahdist matter a divine promise, awaited by Mahdist wills and preparations that yearn to establish a project of justice, where these faithful wills can participate, and interact with each other by working to create organized coordination between people, bodies, institutions, and programs that aim to support the waiting [alentedhar] project, and attract social groups loyal to joint Mahdist work, and enable them to discover their abilities, through a unified collective activity in the name of Awaited Imam [Mahdi] (may God hasten his appearance [zuhur]). The forms of this interaction between the expected Mahdist wills can be represented by the following activities:

First: Spreading general Islamic awareness of Mahdist culture at the social level, introducing it, explaining its importance, and the necessity of dealing with its various aspects. This work leads to creating the appropriate intellectual situation for society at all levels, to begin implementing the plan to raise to the level of awaiting, responsible Mahdist personality, which in turn will lead social development.

Second: Holding educational courses, scientific and discussion seminars, and other activities that can be organized by the awaiting wills, which are concerned with reviving Mahdist consciousness. Such organization and preparation will yield many positive results,

which will contribute to improving the status of those waiting in society, including, for example, preparing trained and active energies in general cultural fields, putting them into practical fields, and benefiting from their experiences and skills to secure the needs of the noble appearance [zuhur] matter.

Third: Working to introduce the vocabs of the Mahdist matter into the reality of daily life, whether family or social vocabs, to attract supporters of the Mahdist matter, and acquaint them with their responsibilities and the importance of their roles, by issuing training booklets, publications, posters and other leaflets that support the consciousness-raising process, which aimed at establishing self-Mahdist consciousness among the believers to carry out their basic duties.

Fourth: Qualifying Mahdist leaders, as the field study confirms that the active elements in society are the basis to create an Islamic Mahdist public opinion, which has faithful missionary reference principles. The waiting [alentedhar] project has the priority to highlight itself, in order to bear social and faith responsibilities, therefore, the meaning of social Mahdist leadership here is to bear full responsibility, sacrifice, and provide available means of support to serve the project, not to lead for hypocritical or authoritarian goals, which spread ignorance in social communities, divide believers, and divert them from the goals of the waiting [alentedhar] project.

The Mahdist leadership is an inexhaustible giving of sincerity, in order to support victory projects, and intensify the supporter population.

Preparing Ways for Noble Appearance in Social Framework

By the title, we mean the process of forming the social base, which works to embody the preparation process, and consecrate it for the period required. This includes finding factors of social cohesion and solidarity within this base, and expanding it quantitatively and qualitatively, as well as distinguishing and separating it from other social groups, because not distinguishing and separating it does not present it as an alternative project, for those who are dissatisfied with the conditions in which they live, or those who do not accept those conditions, whether on the ideological, moral, or social level. nor can it be a basis for guidance and a framework for the guided.

It is clear that there is no process of civilizational advancement, without the presence of a distinct social framework, which can incubate this process, bear its full burden, and have the ability to market it and introduce it to others.

If missionary change movements failed in history, it was not because of the owners of those movements, whether they were prophets or imams (peace be upon them), but it was the result of society's abandonment of raising to the level of the requirements of these movements, which caused fragility in the social framework, which bears the responsibility and burdens of these movements, and the lack of integration of its presence had a major impact in the calamities.

Therefore, when the Mahdist project talks about the mission of changing the world, and bringing it out of the injustice and unfair that

surround it, to the justice that it seeks, It must have a group that will bear this concern, pave the way for it, and will be the base upon which Awaited Imam [Mahdi] (may God hasten his noble appearance), rely in this endeavor.

The Imam (may my father and mother be sacrificed for him) would not have been absent if the arena had not been empty of supporters, in numbers and equipment, who could be a support for the Mahdist project, because the nation was not aware of the vast gap between what it wants and what suffers, and because injustice and unfair were widespread due to the failure of those who were just and fair, or those who yearned for them.

Therefore, the preparation for the noble appearance [zuhur] cannot be a serious and responsible preparation, if it does not aim to address the causes of the defect, which caused the occultation [al-ghayba] of the Imam [Mahdi], (may our souls be sacrificed for him).

On the authority of Abu Basir, he said:

“Abu Abdullah al-Sadiq (peace be upon him) said: Let one of you prepare for the appearance of al-Qaim [Imam Mahdi], even with an arrow, so if Allah Almighty knows his intention, I hope that he grow old until he reaches him [Imam Mahdi], and becomes one of his helpers and supporters”

Serious Steps on Waiting Path

Waiting Ways

Samir Darraji

You ask me how can I be serious and waiting on the path of waiting [alentedhar]?

The answer is that the principle of seriousness is the sincere intention based on supporting the Imam [Mahdi], (peace be upon him), and self-denial for his sake. Without the sincerity in intention, you will not gain the distinguished position on the path of waiting, and without self-denial, you will not be able to fulfill the responsibility of pure loyalty. The pure intention, and training the self to abandon its ego for the sake of what the Imam [Mahdi], (peace be upon him), wants, you must develop your determination and will between being distracted and frivolous on this path, and being a serious adherent for the sake of its continuity and safety. You may find on this path someone, who will be a burden, just like the one mentioned in the verse: {They would not have increased you, except in confusion}[Holy Qur'an, al- Tawba, verse 47].

But this intention may be hindered by many psychological and social factors, which may work to distort, or weaken it if it is not cared and trained to always remain in a position of loyalty. In order to maintain that, be careful as much as you can about the following matters:

1- implement the general duties for believers, such as obeying Allah, Almighty, and avoiding His prohibitions by distinguishing with piety, and taking into account its strengthening.

2- Deepen your loyalty to the People of the House, peace be upon them, and take the oppression of al-Zahra, (peace be upon her), the matter of Imam Hussein, (peace be upon him), and the calamity of al-Hawraa- the patient woman of the family of Mohammad [Ahl al-Bayt], (peace be upon her and them) - as a daily obituary as long as you can, even for a minute or whenever you can, even express with a tear.

3- Commit to the religious authorities of guidance, and righteous scholars and do not deviate from them.

4- Revive the matter of Awaited Imam [Mahdi], (peace be upon him), preach him, speak about

it, and perpetuated his mention among the people.

5- Develop your skills and abilities, which will help you in your world and religion, and be a useful person for your religion and society.

6- Avoid chatter meeting and wasting time on social media, and make the useful book, which develops your mind, strengthens your belief, and gives insight about the affairs of your religion and worldly life, as your constant companion.

7- Avoid friends who exhaust your life with gossip, and replace them with those with whom you can benefit from each other, be very careful of a bad friend, and stay away from him.

8- Be a servant to Shiites of prophet family [Ahl al-Bayt], (peace be upon them), in any way you can, even with a kind word, and intend all of that for the sake of love for the Imam [Mahdi], (may our souls be sacrificed for him).

9- Learn to speak to the Owner of the Matter [Imam Mahdi], (peace be upon him), tell your nostalgia and longing for him, and ask him for help from your pain and sorrow.

10- Adhere to the fifteen days of supplications and prayers mentioned in "al-Sahifa al-Sajjadiyyah" book.

11- Do not stop reading Qur'anic verses, especially those that begin with (Haa Meem), as long as you are able to do so.

12- Do not leave the visit to holy places (Ashura, al-Jamea, Al Yassin), and also do not forget the allegiance, relief, and scar supplications.

13- Be aware and enable yourself to realize the reality, and know the conditions, circumstances, challenges and entitlements of this stage.

14- Be patient, as the believer is good and wise. He will not be deceived by the methods of his enemies' electronic armies or by others.

15- Know your enemy and do not hesitate about him. Know who is hypocritical to him, defends him and works for his sake from the inside. The hypocrites are the enemy, so beware of them as the Holy Qur'an advises us.

The most important thing at all times is to rely on Allah, Almighty, seek His help, trust in Him, and think well of Him, for Allah, Almighty, deserves the servant's good thoughts.

Real Political Projects in Region Sufyaniyah, Yemeniyya and Khurasaniyah

Dr. Mohammad Al-Muhtadi
Sorbonne University – Paris

Waiting policy

We must memorize the reality of the new political projects in the arena and divide them into the parts that prophet family [Ahl al-Bayt], (peace be upon them), spoke about regarding the project of the Awaited Imam [Mahdi] (may our souls be sacrificed for him). Whoever follows the texts of the narrations will find that there is a huge project, corresponding to the project of al-Qaim [Mahdi] (may God hasten his appearance), which is the inevitable al-Sufyani project. It is clear that al-Sufyani project is a political and military project that comes after mobilizing Western support for it, and in accordance with those political projects, which the waiting believer must pursue in the world in general, and in Iraq in particular, and based on it, the believer must join the supporting banners called for by the noble narrations, and in light of them, withdraw from the Western al-Sufyanid banner.

The existing projects in the region are the projects of al-Yamani, al-Khorasani, and al-Sufyani, and if we do not know who is the leader of each of them, then we consider turning a blind eye to these projects, which are in social communities, as a form of madness, and preoccupation with other names and arenas is a matter of preoccupying awareness to abandon Mahdist projects.

It is known that the so-and-so state will support the Western Sufyani project, and it is unreasonable for it to change suddenly. The other state is known to whom it is loyal, and it cannot change its Mahdist affiliations. The resisters in the world, who raise the slogans of the support banners for the Awaited Imam [Mahdi] (may God hasten his appearance) are known against those who are fighting. We have to pay careful attention also to people, here and there, and the media that supports them, are they with al-Sufyani, al-Yamani or al-Khorasani project?

The entire story of politics in Iraq is in the hands of these three leaders, so follow those who support the projects of each of them, and you will be relieved from the crisis of thinking about the political reality, and the sterile argument over project of various parties will end.

Look at the work mechanism of these parties, for whose benefit do they work? Let us consider the results and outcomes of our words and actions. Which of the three projects do they serve and support? So let us not waste time and exhaust ourselves with the others. Look at the nature of their movement and those they support, and call them by the names of their leaders, as the corrupt and the spy are from al-Sufyani army, the resistance fighter who was martyred in Iraq to protect Iraqi cities, and who got rid of the complex of national borders, is a loyal soldier of the united Yamani and Khorasani front, in order to pave the way for the Awaited Imam [Mahdi] (may our souls be sacrificed for him).

This is the criterion and nothing else, otherwise we will become far from the guidance of our Imam [Mahdi] (may Allah hasten his return) - Allah forbid. The greatest crime we commit against our cause is that we are late in performing Mahdist duties under the pretext of the political crises we are suffering from. We must free ourselves from the political and social crises, identify the path of the three leaders, know the direction we are heading, deepen loyalty to the projects of the support banners (al-Yamani and al-Khorasani), and defeat the Western Sufyan banner with our awareness, by observing the work of the prominent figures and the slogans that are raised, are they with the Western al-Sufyani project, or with the Mahdist al-Yamani and al-Khorasani projects?

We may not reach the days of military confrontation between the three armies, in order to strive to raise the Banner of Islam, but now I am certain that we are in the midst of preliminary confrontations, preparing for the day of the major confrontation.

Leadership, Obedience before Noble Appearance

Mohsen Al-Najjar

Waiting policy

Despite the repeated indication contained in our narrations, about the large number of those who will falsely claim Babism and Mahdist representation, paying attention to the specific limit for the religious authority and leadership and no other, which was adopted by Imam [Mahdi] (may our souls be sacrificed for his sake), himself in the case of his absence, and which is referred to: "As for the incidents that occurred, refer, regarding them, to the narrators of our hadith, for they are my proof against you, and I am God's proof against them" (1). However, we note here that the process of taking over affairs after the Imam [Mahdi] (may my soul be sacrificed for his sake), was not left that it was in an transverse way, in parallel with the leadership and authority of Imam [Mahdi] (may my soul be sacrificed for his sake). Rather, it was carried out in a manner in which any authority was restricted by the restriction of subordination to the Imam, (may my soul be sacrificed for his sake). That is, the legitimacy of any leadership axis remains linked to the extent of its connection to Imam Mahdi, (may Allah hasten his noble appearance), and is not separate from it. In this noble hadith, he (peace be upon him) spoke that they are his proof and he is Allah's proof against them. He did not separate them from him, nor eliminate their responsibilities, but rather kept them suspended, (peace be upon him). Therefore, there will be no room left for those waiting to have a choice regarding leadership and commitment to it.

At the same time, the remaining of waiting person within the legal framework, which Imam [Mahdi] (peace be upon him) impose to be within, allows one to move quickly and voluntarily to the leadership of Imam [Mahdi], (peace be upon him), if the noble appearance occurs. We notice a number of narrations and hadiths of signs of the appearance, but in the era of the occultation [al-gayba] of Awaited Imam (may my soul be sacrificed for him), other leaders will come and claim Mahdism, or claim a position similar to that of Imam Mahdi (peace be upon him), and due to their distance from Imam [Mahdi] (may God hasten his relieve), they will stand against him, and perhaps fight him. Then, whoever did not take seriously the matter of leadership in the absence of Imam [Mahdi] (peace be upon him) will fall into great strife, and may fall into its risks, and will not find a way out of his attachment to these false leaders. As a result, he will turn to fighting

against Imam [Mahdi] (may my father and mother be sacrificed for him). Fake or deviant leaders can place a veil over the minds of their followers, or captivate them with numerous spiritual, emotional, and political ties. Even if they are false in their content and reality, or begin with sound premise and project, but the matters of eternity and the offers of the world, with its temptations and promises, may destroy this soundness and not preserve it. In the beginning, a person may not pay attention to the seriousness of this, or be lenient in accepting any leadership, without referring to the precise legal balances in this field, but things can be monitored as days pass. When a person is integrated into these groups, and their interests are intertwined with his own, then getting out of them becomes a matter of great complexity, which may sometimes require him to work to contradict his principles and goals, due to his being subjected to a comprehensive process of distortion in his consciousness, or as a result of his dependence on emotional and sentimental factors, which were formed for any reason with these groups, and this is what several narrations have indicated.

Our historical experience is full of such examples, such as al-Zubayr bin al-Awwam and Talha al-Taymi, were with Shura Othman, among those affiliated with the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him). However, when their money increased as a result of Omar bin Al-Khattab's policies of discrimination in giving among Muslims, which was doubled by Othman bin Affan, and when al-Zubayr had a son, who was raised in the house of Abu Bakr, he found himself in a war against the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), in al-Jamal battle. That is why Imam al-Baqir, peace be upon him, said: "Al-Zubayr remained one of prophet family [Ahl al-Bayt] until his son Abdullah bin al-Zubayr grew up". Al-Zubair was one of the witnesses to the will of al-Zahra, (peace be upon her), and before that, he was one of those who stood in the face of the attackers of her house, (may my father and mother be sacrificed for her), drawing his sword, or as Imam al-Baqir, (peace be upon him), said: "He shaved all his hair (2), and he says: We do not pledge allegiance to anyone but Ali". Omar took his sword and broke it between two stones (3).

(1) Kamal al-Deen and Tamam al-Nema book: pa 512, chpt 54, hadith 3.

(2) Shave all the hair means prepare for the war.

(3) "The Sixteen Principles" book, principle of Asim bin Humaid Al-Hanat: pa 31.

Start Mahdist Revolution Even If You Alone

O Mahdi, Help

There are many stories of connection with Awaited Imam [Mahdi], (peace be upon him), and people of high status attained by everyone who was attached to him, and held on to his strong rope.

What I am going to tell you is not the biography of a great authority, or about scholar, who learned a lot from the knowledge of Imam, (peace be upon him).

I will tell the story of a young girl, who made the most beautiful Mahdist story out of the love in her heart.

After we exchanged greetings and talks several times, and the ties of friendship between us strengthened, she told me the most beautiful love story.

I eliminated all types of love from my thoughts, as she made me realize that love without its master is invalid.

She said: I was an ordinary girl. The worldly life tempted me, and took me in every field. I also admit that my faith was on the verge of collapse, like all the girls of the era, who were free from every restriction that captivated freedom, including religious commitment.

Suddenly, the circumstances of the world became harsh on me, and I saw all my dreams collapsing, until I became lost, without goals, searching for hope and a solution, but unfortunately the means of survival were lost, and I became seriously ill, and my friends, of whom I boasted were many, left me in my room, frightened and desperate.

As for my family, they lost hope of my survival, after the majority of doctors said that my condition was hopeless.

One night, I prayed and cried intensely and then fell asleep, and suddenly a phone called me. Did you knock on the Mahdi's door? Did you knock on the Mahdi's door?

I woke up terrified and reassured, regretting my negligence, with mixed emotions, but I woke up.

Yes, I woke up this time to begin my journey with my friend and companion, Mahdi.

From that moment, I made a world worthy of his goodness.

I prayed, I begged, I asked for forgiveness, I prayed all night, and I began to remember him in the morning and evening.

I started telling people about him, about his kindness and compassion, about his beauty, and the wonder of being connected to him.

I wrote about him, I draw about him, I talk about him and to him. He has become the most important person in my life and my destination.

After three years of relationship with Imam Mahdi, here I am before you today, cured of my illness, and a university student in my final years of graduation.

I have made many friends, but they are Mahdists, who didn't anything distract them from their master.

Here I am, they call me crazy about the Mahdi.

Imagine that all the gifts I receive must hold his name.

I became so attached to him very much.

Yes, my friend... I am now living thanks to Mahdi, and perhaps if it were not for him, I would be dead now.

Yes, my friend, soldiers, my entire revolution was myself... which I changed for the sake of him.

May my soul be sacrificed for him

And you, my beloved ones, what about you?

Do you have waiting friends like my friend, or is the research still ongoing?

Our Youth Between Reality, Sites - To Where?

Ahlam Al-Khafaji – Baghdad

Waiting Youth

It is no secret to anyone that our world today is moving in the world of technology and the Internet, and different from what it was before the emergence of smart phones and social network sites with their various names. Looking at these sites has become a daily requirement, especially for young people. One of the factors that helped spread this phenomenon is the availability of mobile phones, computers, and other devices, as well as free time, like a hungry wolf, which mercilessly devours their thoughts, to the point where the majority start their morning hours by browsing these sites as soon as they wake up.

Communication with these sites is, of course, a double-edged sword, depending on how you use those sites. Some young people use them to get some information, see the latest news and developments on the local and international scene, communicate with friends, as well as providing an opportunity to learn about the positive experiences of others and benefit from them. While others are harmed when communication with these sites becomes a type of addiction, which is no less dangerous than the danger of smoking, causing many health problems such as insomnia, for those who are unable to leave these sites, in addition to that, there is an increased impulsion towards bullying others.

Many family problems have come to light recently, and these young people were the cause of them due to their incorrect use of these sites. In addition to that, there is a decline, and then absence, of the role of parents in providing advice and guidance, and the absence of awareness and religious motive, which caused a serious alarm in our societies, and warns of a future that is ready to fall to the bottom of societal values.

The most groups that are addicted to social network sites are young people and teenagers. They are like fertile ground for accepting what is presented to them on these sites. Therefore, the enemies found that these groups were fertile ground to spread the seeds of their hybrid ideas in them, to reap the results that they had always planned – very easy -

by influencing the beliefs and principles of these young people, and spreading strange ideas that had nothing to do with our reality and our societies.

The enemies have succeeded in penetrating the barrier of resistance in society, which is represented by the family, which represents the basis of all societies, by targeting the mother after she was completely immersed in watching satellite channels, and submitting to the ideas of the writers of series and films, and then to be occupied with all the fields, in which these series and films exist, and what is produced in the courtyards of Hollywood and others like them, in order to infiltrate the minds and feelings, with the aim of refraining from behaviors, which undermine the cultural and value structure of societies.

As a result, the main concern became to enrich consumerism and the intense pursuit of hypocritical behaviors such as fashion, shopping, and following the example of social media stars and many others like them. In the end, she finds herself straying from her nature that Allah, Almighty, created her with, which is raising children correctly, within the framework of our true religion and traditions.

It's the same with parents alike, in all circumstances, upbringing no longer represents a top priority, as it has been replaced by many priorities, so young children and teenagers become victims of this neglect. Therefore, it has become necessary for us to strive with all our knowledge, faith, and belief to confront the intellectual tide promoted by the enemies of religion and doctrine through these sites, and to fortify our children by communicating with them, and guiding them about the danger of what is being planned for them as an age group, to fall into the vice and decadence, in order to become like a puppet in the hand of the enemy, as he moves as he wants and whenever he wants to attack religion and doctrine through them, and to be a mass base in preparation for al-Sufyani from where they do not realize it, and they do not realize that we have an absent Imam [Mahdi] who is waiting for us to be prepared for his return, helpers, and like a striking sword when he appears, to establish a state of divine justice, and to fill the earth with fairness as it was filled with injustice and oppression.

Between Modernity, Necessity of Mahdist Connection

Zahraa Ahmed Jaradi – Lebanon

Waiting
Youth

In a time of development, globalization and accelerating events.

Among many projects, dreams and ambitions. Among thousand imaginative projects we draw in our minds.

We start the walk.

We begin the first step on journey of a thousand miles.

But what does reality confront us as young believers, who determined to move forward, without exceeding the legal limits?

Unfortunately, we are faced with a bitter reality, the least of which can be accused of backwardness, or with people with extremist minds that are not compatible with the requirements of the modern era.

We feel a deep gap between us and the majority of our generation.

Being in a position, where we are forced to take a final stand, must be one of the most difficult stands indeed, in which a person may engage in a fierce war with himself.

It is not easy for a young man, who is enthusiastic to life, to withstand the temptations of the times. Then, gradually, we feel that we must make a revolution, in which we support our religion and our beliefs, after it becomes clear to us that the methods of contemporary civilization are just vain trifles, not worth the effort of paying attention, and being preoccupied with them.

In this revolution, we urge ourselves to remain steadfast in the authentic Mohammad approach, and decide to take on the challenge and face it with all our strength, determination and will.

In order to achieve this, we must have a strong support and a great connection that will help us.

We must realize that the earth, with all its contents and all the knowledge, remains created by humans.

Seeking science and knowledge is a good thing, but what is better is turning towards divine knowledge and sciences.

We must feel that we need to be connected to that great holy Imam [Mahdi], the last of the pure Imams.

The promised, Awaited, Savior [Mahdi].

That great support that will help us, support us, and lead us to the safety.

So that we do not immersed in the temptations and luxuries of the world.

We need him to learn the withstanding the sweeping currents of this world, and to feel that we are active and accomplished people despite all the frustrations and obstacles surrounding us.

We must start with our true Mahdist revolution.

We must prepare and work hard, each according to his capabilities.

We must feel the presence of the Imam among us.

His presence is our greatest support, especially among the youth, the main element and component in every revolution and renaissance project.

Seeking to obtain the care, protection, and security of the Lord of the Age and Time [Mahdi] must be our first goal, and the beginning of our projects.

The question that arises is: Are we really prepared and waiting, or just following words that are not useful or effective?

American Soft War Tools in Iraq Cultural Exchange Programs - As Model

Prepared by:
Alentedhar News Agency

Know Your Enemy

Cultural exchange programs are one of America's soft war tools, and they are among the most important programs implemented in Iraq, in order to change customs, and traditions in a soft, quiet, smooth and noiseless manner. It has worked hard throughout this period to change the mentality and culture of Iraqi youth through three basic programs, which we will mention as an example of the American conspiratorial effort to maintain its presence and influence in Iraq, and to show the environment in which the fifth column, who serving it, was prepared:

- The first: It targets middle school students.
- The second: It targets university students.
- Third: It targets university professors.

The American Embassy continues the process of brainwashing and destruction under the pretext of sponsoring and supporting (civil society organizations), empowering young men and women, and preparing academic fellowships for them, which it launches from time to time, which are:

- Iraqi Young Leaders Exchange Program (IYLEP).
- Leaders of Democracy Fellowship Program (LPF).
- Fulbright Program.

First: The (IYLEP) program: It is a program that allocated for distinguished middle school students, who have qualifications that can be exploited to win them over, and make them tools used by America to stir up strife, destabilize belief, and spread the culture of secularism, openness, decadence, and atheism. Since the beginning of the American occupation of Iraq, the greatest goal of waging war was not only to break Iraq militarily, but to destroy the values of

Islam, morals, constants, customs, etc., and to facilitate the process of subjugating it, controlling it, and turning it against every will, which is hostile to the American presence, and does not accept its existence. This is why the "IYLEP" program works to undermine the requirements of societal security, by targeting the Iraqi mankind, corrupting the social system, moving him against societal modesty, and providing the environment for violating moral values.

Second: The (LPF) Program: It is a program allocated by US Department of State for undergraduate and graduate students, and it is similar to the (IYLEP) version, but developed according to their abilities. They are trained on how to control the outlets, social media, manage promotional pages, and research and investigation. According to this program, they were divided into groups, including researchers, bloggers on social network sites, media figures and activists who manage public pages. Large funds are allocated to them to facilitate their work with the aim of shaping public opinion, changing society's view of America, and demonizing its opponents. This program is one of the most important manifestations of the soft war that Joseph Nye referred to as "America's soft power".

Third: Fulbright Program: It is a program that works in the same formula, but in a more developed and intensive manner than the previous two programs. It specifically targets Iraqi university professors. Special workshops are allocated to them, and they are selected according to liberal conditions, and moving away from customs and traditions to make an entire generation of Americanized professors, who are intellectually disabled, free from religious and ideological commitment, promoters and defenders of American policies in Iraq, and demonizing their opponents.

Plan of Western Disconnection Path of Islamic Connection

Dr. Ahmed Hussein
Arab Republic of Egypt

Know Your Enemy

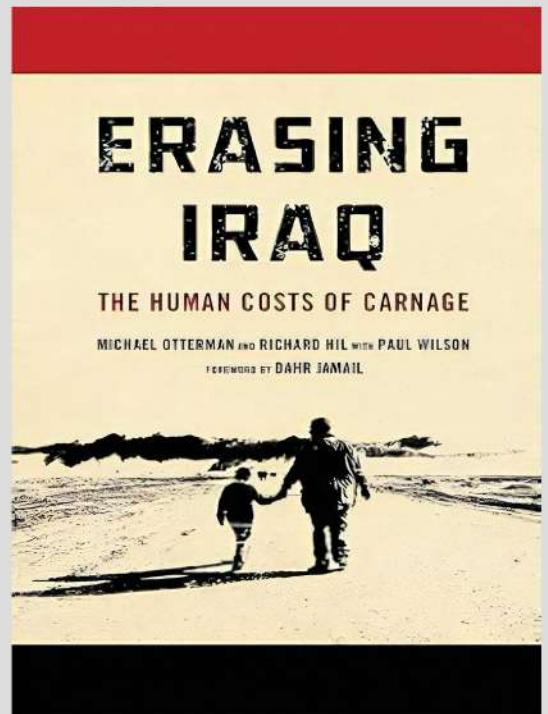
In fact, they think about you more than you think about yourself. You may be happy when you feel that others are thinking about you. That is, they care about you, but when you read the Jewish-American strategy according to the new Middle East project to destroy Iraqi society, for example, through the content of the book (Erasing Iraq), you will discover what they harbored for us!

The book mentioned an integrated plan to uproot this Iraq, and plant another, by preparing a genocide plan targeting the family, society, and history. In this comprehensive extermination plan, not only women and children will be killed, but rather, the city's spiritual rituals, values, and ways of thinking will change.

This is what was mentioned in the chapter on annihilating society. In addition, history will be annihilated by distorting facts, assaulting social foundations and historical memory. The memory will become absent and weak, as we observe here a resentful emotional precision, which the enemy will produce it on the tragic present, and our past that we have lost connection ties with it. The children will lose the status of the family, its respect, and their belonging to it, which, according to what they called (the annihilation of the home), the rational person will be silenced and prevented from telling the truth, the noble and chaste person will become stupid, because he does not participate in the looting and other things, while the thief becomes normal, the honorable becomes deviant, and other contradictions that turn the system of normal, moral and political values in favor of their opposite.

Here I am precise in conveying the descriptions mentioned by the writers, in order to put the respectful reader in direct contact with the integrated extermination plan, and all of this will happen according to the opinion of the writer (Kate Dowd), one of the sources of the book, as he states in the text: " By sabotaging self-consciousness, the suspicion and bad intent become the dominant attitudes among people".

After we began to feel the effects of these destructive projects in society, to the point where we ask: What is right and wrong? After the enemy has prepared plans for disconnection, exclusion and erasing, reason requires us to prepare a logical treatment plan, and the dear reader here will certainly ask: Can members of society confront these international plans?! I will gladly answer: O dear! Yes, it is possible.



Undoubtedly, that mankind has been guided by his nature to natural solutions to meet his social needs, by practicing the oldest social behavior known to humanity, which is the behavior of communication. This is what helped him get closer to ensure his cohesion with his fellow human beings. This method was adopted by human generations, generation after generation, and community after community. The process of communication throughout the ages revived our beliefs and values, spread the teachings of our religion and just principles, and protected the public and private interests of the Islamic State of Mohammad. The message that the Great Messenger [Mohammad], sent to the King of Abyssinia, was nothing but a message of communication with an entity that was not hostile to divine messages, to protect the noble call [Islamic Religion] from the plots of the polytheists.

Communication is a necessary process for all individuals and communities. The community, like the individual, finds itself in need of the help of other communities, as well as societies. Political and economic exchange, between countries and societies, is a product of the communication process between these countries and societies. It is necessary to achieve the security of these countries, and provide the needs of their citizens from other countries and societies.

Therefore, we must emphasize the method of social communication between the believing and Mahdist ones in society, which have been divided by enemies, as a method of individual confrontation that everyone can fulfill. The process of communication is a form of social fortification, directly or indirectly. Sharia law has emphasized good behavioral communication with family, neighbors, and the sick, and even with the dead [through visiting the graves]. Sharia [Islamic Law] did not forget to mention the virtue of visiting the dead, so how about the living, who today have become trapped in unjust agendas, and arrogant projects. They have begun to doubt everything, so it is necessary to reconcile the relationship between us and them and reality. Allah, Almighty, said: {And if two factions among the believers should fight, then make settlement between the two}[Holy

Qur'an, al- Hujurat, verse 9]. The verse ensures the cohesion of the Muslim community, and its communication with each other. Communication is considered a necessity for the continuation of social life, and primarily serves social integration among believers, which based on resolving conflicts and problems, whenever they occur.

It is a mandatory process that will give the individual the image of the society in which he lives, which is Islam, with the greatness of its eternal laws. Communication is a security behavior to defend the entire Islamic social system.

The clarification that separates truth from falsehood is what Mohammad and his family, (peace be upon them), said. Imam Al-Sadiq, (peace be upon him), directs every believer not to be satisfied with communicating only those who communicate hem, but rather, he (peace be upon him) goes further than that and said: "Join ties with those who cut off the ties".

This is why we must investigate the importance and essence of the communication process, and its profound effects on the matters of those waiting. It is one of the methods of individual confrontation against the social effects, which produced by the New Middle Eastern Project Plan, and the unjust small, or large projects that follow.

May Allah, Almighty, bring our day to the dawn of the great Mahdist project, and do not deprive us of that.



Peoples' Confronting Injustice its Centrality in Doctrine of Waiting

Ali Al-Saray - Germany

Mercy... is a great word, and therefore Allah, Almighty, associated His name with the Most Gracious, the Most Merciful. No one understands its meaning and essence, except those who have been bitten by injustice, oppression, and tyranny. Its opposite is cruelty, and its manifestations are injustice, oppression, and tyranny. This is what prevails today and everywhere without exception, and that is why you see peoples suffering from the darkness of injustice, to varying degrees, at the hands of their rulers, kings, princes, and corruptors, in addition to their man-made regimes, which have always established the concepts of submission, fear, terror, and surrender to control everything. Certainly, the outcome of the products of injustice is the spread of a system of moral, social, economic and political corruption. Therefore, it must be resisted and confronted, not only because it is an abhorrent act that is rejected by reason, logic, and common sense, but rather it is a right recognized by all divine religions, especially the true Islamic religion, which is full of complete verses urging confronting injustice and oppressors. This is a mission in which all of humanity participates.

Injustice is in itself an audacity against Allah, Almighty, and a challenge to Him. That is why He threatens the oppressors with destruction, and promises the oppressed people with victory, taking into account the reasons, Allah, Almighty said: {and prepare}[Holy Qur'an, al- Anfal, verse 60]. Likewise, Allah, Almighty does not change the condition of a people, until they change what is in themselves. It is a call for everyone to stand in the face of tyranny, and form a united front like a solid structure.

The injustice we see today, from which humanity and the peoples of the world suffer, is an inevitable result of the policy of the prevailing and leading regimes that have strayed from the values of heaven and what the prophets brought. Neither capitalism found a solution, nor did socialism achieve its purpose, nor did free economies, and the rest of the liberal, secular, democratic, and other systems find the way to the utopia. All of them have proven, through experience, that they have reached the end of a dark road, and these man-made systems have brought nothing but injustice, wars, killing, destruction, widening gaps between the rich and the poor, and even the severe suffering of the common people, because of the rich and capitalists.

You can imagine that a virus, which is not visible to the naked eye, has challenged all the systems that exist today with all its strength, and revealed their negativity, inability, fragility, stubbornness, false heroism, and their

deceptive slogans, until the matter reached the point where the Italian President declared, as if he was powerless, that the means of earth had failed to confront this virus, and that only the means of heaven remained to save the people from destruction. Yes, those man-made systems are the ones that brought the people to the top point of human tragedy, and planned its tragedy with their laws that have nothing to do with heaven and the Lord of heaven. Indeed, it has nothing to do with the human being. Therefore, you find people in a constant movement, in which they express their longing for justice, their rejection of the injustice, and unfairness practiced by those regimes. Hardly has the movement of a people calmed down here, before it rages elsewhere, according to the saying that a people who coexist with injustice will not be granted victory, and he will not know freedom except through martyrdom, and each will live according to his belief.

You see the peoples mobilizing their energies, capabilities and living forces and struggling with all their strength to gain their freedom through the martyrdom of their greats and men for the sake of freedom and in order to reach the desired goal and what they lost, which is to spread the justice, equality and confront injustice and the oppressors. However, the injustice, the continued spread of poverty, deprivation, the scarcity of livelihood, the spread of epidemics, corruption, injustice, and prevailing ignorance, which has reached its peak stages, are why you see everyone groaning from the injustice, and searching for ways of salvation and liberation from what they are suffering from. Even if the matter remains confined within the wishing to be saved from their tragedy, little by little, hearts and minds are moving towards that day when someone will come to rescue them and free them from what they suffer. Then the wishes become greater, the voice becomes louder, the desire for rescue is formed in the minds of the people, and they have the idea of a great Savior, through wishes caused by grief, loss, dream and hope. That Reformer, which everyone is waiting for. Yes, all people, groups, and religions yearn for the great Savior who will save them from what they live, even if their beliefs differ in the identity of the Savior, and the way of reform and rescue.

I had a conversation with some Germans, in which we discussed the idea of Awaited Reformer, as they call him. Some of them surprised me by the fact that they believe in the same idea that Muslims talk about, despite the different names, and their innate certainty that the day will come when someone will save them from the injustice, slavery, tyranny and injustice that befell them.

Mahdist Questions, Answers



**Prepared by: Totals of Men, Women
Waiting for Mahdist Dialogue**

Q: Do the events in Syria have anything to do with the emergence of al-Sufyani? What is the relationship of what is happening in Syria to al-Sufyani movement?

A: Al-Sufyani is a Syrian man, his maternal uncles are from (Banu Kalb) tribe, which is why he was called al-Sufyani. Some popular narrations say that he is the third al-Sufyani, meaning that he is from a ruling family, of which he is the third, because this multiplicity indicates a succession of kingship within one group, and perhaps, for this reason, he was named euphemistically as Othman, as in some narrations. It seems that before he assumes power, he is a major official in it. However, he is afflicted with: they take from him what he owns, and that is why his motto at the beginning of his emergence is: "O Lord, vengeance, then fire". A person does not seek revenge except based on a specific incident that happened to him before that, and he is motivated to take revenge. He is received by senior military commanders, and enters Syria from the Jordanian-Syrian border (Daraa), in area that is called Yabes valley, after he came to it from the West in alliance with them, as stated in the narration: "Al-Sufyani comes from the lands of the Romans as a Christian, with a cross around his neck" (1). The narrations have identified a number of events that will occur before his emergence, the first of which is the beginning of the devastation of the Levant, the strife that occurs there, causing severe terror, then weak earthquake occurs in Damascus leading to great relief [faraj], after that the Syrian Kurds will separate from it, then there will be a devastating earthquake in Damascus, then there will be a major world war, then Turkey will storm the Syrian border and occupy the east of the Khabur River all the way to the city of Deir el-Zor in southeastern Syria, then there will be a military landing of those whom the narrations described as Roman renegades in the Ramla region in Palestine, and the conflict will then intensify inside the Levant between two banners: The banner of al-Ashab, a long-necked beast of antelope, and he is the ruler, and the banner of al-Abqaa, who is the leader of the opposition to that ruler, is distinguished

by the fact that he implements an agenda that is hostile to the ruler. Al-Abqaa was called that either because his color was leper, compared to others, meaning that he had a distinct color that was not found in large numbers among those who sat with him and his supporters.

In history, the palaces of the Levant used to call their Roman slaves "Abqaa" because they were the reddest among those with a brown color, or because the color of their skins were originally more than one color. Then, al-Sufyani appears, eliminates al-Abqaa, then praises al-Ashab, after that the Levant becomes clear for him.

Therefore, if the current events continue, and lead in the sequence of events to the image I referred to, as mentioned in the noble narrations, we know that these events will lead to this son of the liver-eater [Hind Bint Utba], otherwise not.

(1) Ghayba al-Toosi, pa 483, hadith 478

Q: What are the inevitable signs that precede the holy appearance [zuhur]?

A: The inevitable signs are numerous, but some of them contain the indicator of "inevitability", as is the case in the five signs mentioned in the narrations, In some of them, concomitants of inevitability were mentioned, such as the Infallible [Mahdi], (peace be upon him), beginning his speech about them (the signs), with the phrases: "It is necessary," or "This matter does not happen until," and similar words as in the hadith about the property of Abbasids, fire of Azerbaijan, year of famine, the destruction of two-thirds of the people, the rising of the sun from the West, and the disagreement of the sons of so-and-so. what is meant here perhaps is related to the rulers of Hijaz and Peninsula, and the killing of a boy in Medina, and so on. Therefore, what some people mention that the inevitable signs are five is an illusion. Of course, what is focused on in the narrations is five, but that does not mean that it is limited to them, and what mentioned above all occurred before the appearance [zuhur] of the Imam [Mahdi], (peace be upon him). In addition to this, the emergence of al-Sufyani and al-Yamani, which were referred to in the narration of the five signs. As for the five inevitable, which are known among

among the people as signs of the noble appearance [zuhur], it is noted that two of them actually happen before it, namely, al-Sufyani and al-Yamani, as mentioned above, but two of them occur after the noble appearance, which is the killing of the pure soul, and the land swallowing al-Sufyani army on the road between Medina and Mecca, in the area next to Shajara Mosque. As for the Gabriel cry, which is in the middle of these five, in which the noble appearance [zuhur] takes place, that is on the Night of Power [Laylat al-Qadr], and with it ends the era of the major occultation [al-Gayba al-Kubra]. But the announcement of the noble appearance does not mean the Mahdist rise, as It only occurs on the tenth of Muharram, which follows the blessed cry.

Imam, (may our souls be sacrificed for him). As for the period that separating Rajab and Muharram and how to reconcile it with these details, the matter arises from the illusion of some that there is no difference between the appearance and the getting out. But the truth is otherwise. The appearance coincides with the Gabrielian cry on the Night of Power [Laylat al-Qadr] in the month of Ramadan, where the major occultation [al-gayba al-kubra] ends. There is a difference between them. The appearance is one thing, and the getting out of Imam, (may my soul be sacrificed for him), with his Banner, is another thing. The getting out is late for the appearance, and its time is in the holy month of Muharram, and therefore there is no contradiction between the appointment presented in the noble narrations.

Q: What is the period between al-Sufyani and the occur of the Imam matter, (may Allah hasten his appearance)?

A: A question: The narrations say that between al-Sufyani and the Awaited Imam, (may Allah hasten his appearance), there will be a woman's pregnancy, that is, nine months, and it is out of Rajab month, while the Imam matter, (peace be upon him), is in the month of Muharram, so how do you explain this matter?

The answer: The narrations talked about two appointments between al-Sufyani and Imam matter, (may my soul be sacrificed for him). The first appointment is the pregnancy of a camel, meaning fifteen months, and the second appointment is the pregnancy of a woman, meaning nine months. However, these two appointments are not from one day, and in all cases it does not talk about the appointment of Imam getting out, (peace be upon him), but rather talks about the appointment of his noble appearance [zuhur]. The first spoke about the appointment of al-Sufyani's getting out, which will be in the month of Rajab, and after that will come the stage of his liberation of the five provinces, which are the Levantine governorates that witnessed the struggle over the rule of the Levant, and which ended in the conflict between al-Ashab and al-Abqaa, and taking the Levant away from them after they were killed. In our narrations, it lasts for six months. Therefore, after the five provinces, there remains a period of nine months for the appearance of

Q: Where and when will Imam Mahdi (peace be upon him) get out? Why is his locating different?

A: A question: Where and when will Imam Mahdi, (peace be upon him), appear? There are many narrations that show more than one place and time for the appearance. An example of this is about the place: getting out Mecca, getting out between the stone and the shrine - there are more than one stone and shrine getting out Kara'a [Yamani village], getting out the East, and getting out Najaf Kufa. While the examples of the time is: getting out during the month of Hajj, getting out during Ramadan, getting out during Muharram, getting out on Friday, getting out on Saturday.

The answer: The reason for the difference is not due to prophet family [Ahl al-Bayt], (peace be upon them). Rather, what is regrettable is that people take any narration without referring to the the scholars, especially since much of what is in popular general culture has nothing to do with prophet family [Ahl al-Bayt], (peace be upon them), but, in many cases, it is the narration of the general public, or from books that are not approved by scholars, regarding the matters of Awaited Imam, (may our souls be sacrificed for him). Recently, lies and trivial claims have spread about the Mahdist matter, for partisan and political purposes, by fabricating narrations and speaking against Imams, (peace be upon them). Regarding the issue of getting out, if what is meant

is Imam getting out, (peace be upon him), at the beginning of his matter, then there is no doubt that he, (may my father and mother be sacrificed for him), will get out in Mecca on the tenth day of Muharram. While the stone and shrine referred to in the narration are the Yamani stone Black Stone, and the shrine is Abraham shrine, (peace be upon him). The announcement of the getting out will be at Hijr Ismail, and any hadith other than that should not be taken into account.

What is meant by getting out is a special matter in an incident, which comes after his official appearance. Then the places can be multiple, because the Imam, (peace be upon him), will move in many places, and every place he moves from can be given the description of getting out. As for the hadith about his getting out from Karaa in Yemen, it is a general narration, narrated by Abdullah bin Omar bin Al-Khattab, and his situation, regarding the betrayal of Imams, (peace be upon them), is known, and his position on their enemies is known. Therefore, it cannot be accepted, in any way, as it is contradicted by the documented narration in this field.

As for time, there is an appearance of the Imam, (may my soul be sacrificed for him), and there is a getting out for him, (may my soul be sacrificed for him). The appearance means the end of the era of the major occultation [al-gayba al-kubra], not his getting out, and its appointment coincides with the Gabrielian cry on the Night of Power [Laylat al-Qadr], that is, on the twenty-third night of Ramadan, but this appearance does not mean the movement of Imam, (peace be upon him), because the beginning of his movement occurred on the day of Ashura, which immediately follows Night of Power [Laylat al-Qadr], meaning that the time interval between his appearance and getting out is approximately three and a half months.

There is no narration that talks about his getting out during Hajj season, but there is a narration that he witnesses Hajj season, and this is related to the era of occultation [al-gayba], and the nature of the Imam's movement, (peace be upon him) during it.

As for talking about Friday and Saturday, it is talking about the day of appearance, which will be on Friday, and the day of getting out, which will be on Saturday.

Q: What is the difference between the companions of the Imam and the supporters of the Imam?

A: Companionship can be with the good and the bad, as we saw among the companions of Messenger of Allah, (peace be upon him and his family), there is good and bad companions in them. As for the word "supporters", it is specific to those who believe in loyalty, because victory does not occur as a result of hostility, but rather as a result of loyalty and affiliation, but on the terminological level, frankly, the supporters of Imam, (peace be upon him), were not mentioned as much as the companions of Imam, (peace be upon him). Because the hadith contains praise, here it is not generalized about the good and the bad, but rather the hadith here is about the good among them, and it is similar to the companions of Imam Hussein, (peace be upon him), who described his companions: "I do not know of better companions than my companions".

Q: Can al-Malahim wa al-Fetan [Epics and Seditions] book be relied upon as a reliable source?

A: Even if the author of al-Malahim wa al-Fetan [Epics and Seditions] book is one of the most prominent figures of knowledge among us, Sayyid Ali bin Musa bin Jaafar, nicknamed Ibn Tawus, (may Allah exalt his position)- it is sufficient to praise his scientific standing to know that he is the professor of the scholar al-Hilli, (may Allah sanctify his secret), and other notables of his time – but the absolute majority of what is contained in the book is hadiths from common people, and taken from them. He noted in more than one place in his book that he is merely transmitting news from the public, and does not bear responsibility for what they narrated, but rather his responsibility falls on them, and for this reason, you find him at the end of his quotation from al-Fitan book by Naeem bin Hammad saying: "Whoever stops at something of what we have mentioned, and sees it contradicting the truth that we narrated or knew, The grave is upon the one who narrated it, then the hell is the place for one who narrated it, and we are innocent of blame in this world and on the Day of Resurrection. We intended to reveal what he referred to, because the

author, Naeem bin Hammad, is not one of the men of Shiites of Prophet's family, (peace be upon him and his family)" (1).

In the opening of his quotation from the book al-Fitan by al-Saleeli al-Hasai, he wrote the following: "The hell is for the narrators about what I mentioned, and I am innocent of its danger, because I narrate what I find in its wording and meaning" (2).

He also wrote in the last of what he transmitted from "al-Fetan" book, by Abu Yahya Zakaria al-Bazzaz al-Nisaburi, the following: "This is the last of what we quoted from the three books, of "al-Fetan" [seditions], and the renewed tribulations and sorrows, and whatever is true about it in terms of news and visible effects, is one of the great verses of Allah, Almighty, the miracles of His Messenger, (peace be upon him and his family), a glorification of prophet pure family, and an increase in the evidence of happiness in the hereafter. But what appears its wrong, and contrary to what it contains in the book, so the hell is for who narrated it. If he intended to narrate the news wrongly, then he must bear the responsibility of that, and fear of the danger of Day of Resurrection, at who is informed the secrets of the people [Allah, Almighty]. But if that was unintentional, then perhaps Allah, Almighty, will pardon him. Whoever thinks about anything of what we mentioned, let him know that we intended to reveal what we saw, and there is no blame on us for what we mentioned" (3).

In its general content, the book is a transfer of colloquial narrations, the vast majority of which are related to the Awaited Imam, may our souls be sacrificed for him. Sayyid Ibn Tawus focused on quoting from "al-Fetan" by Naeem bin Hammad book, who is one of sheikhs of the narration among common people, and one of the scholars of the third century, and perhaps half of the book goes back to him, and those after him quoted from Abu Salih al-Saleeli al-Hasai, who was one of the scholars of the fourth century, and a smaller amount from the book of "al-Fetan" by Abu Yahya Zakaria bin Yahya al-Bazzaz al-Naysaburi, who was one of the notables of the third century. As for the rest, it is a scattered quotation from multiple references, most of which are colloquial, and very few of them go back to us, but what is distinctive is that what was narrated from

Shiite sources has not reached our time, even though at least four of them are considered narrative sources.

Therefore, the book is not considered one of the reliable narrative sources, let alone a reference. Rather, as we mentioned above, it represents a quotation from the copies of the books of the common people that he had available, and I think that Sayyid Bin Tawus followed the same way, which he adopted in some of his books in quoting from the common sources, for the purpose of supporting the doctrine, given that these books transmitted narrations related to Imams of guidance, (peace be upon them), in common ways. This matter was important at the time due to the scarcity of books, the scarcity of copies, and the frequent damage and loss that occurred to books.

Naturally, I do not belittle the effort of the venerable master, but rather my words focus on the nature of what he conveyed in his books and its narrative value according to the approach of Ahl al-Bayt, (peace be upon them).

(1) Al-Malahim wa al-Fetan pa 102.

(2) Al-Malahim wa al-Fetan pa 104. (3) Al-Malahim wa al-Fetan pa 181.

Q: What is the time period from al-Sufyani to the rise of al-Qaim, (may Allah hasten his appearance), on 10 Muharram?

A: The narrations indicate that the promised al-Sufyani getting out will take place in the month of Rajab, and after that he will fight the battle to annex the governorates and sites, which were separated from the rule of the Levant, as a result of the struggle between al-Abqaa and al-Ashab, ruler of the Levant, or what is called in the narrations, the seizure of the five provinces, which are Homs, Aleppo, Hama, and Idlib (these which narrations are called Qinnisrin), Damascus, Daraa (which is called Jordan in the narrations, according to what appears), and the northern border of Palestine on the side of Syria (which is called Palestine in the narrations in most cases). According to our noble narrations, this battle will continue for six months, and between it and the appearance [zuhur] of Imam [Mahdi], (may my soul be sacrificed for him), the pregnancy of a woman. Accordingly, the period during which Al-Sufyani begins to rule all of the Levant will begin in Muharram, and between this period and Imam [Mahdi] getting out, (peace be upon him), there will be approximately one year, and between it and the appearance of Imam [Mahdi], (may my father and mother be sacrificed for him), there will be approximately nine months.

Jealousy for Imam of Age One of Most Important Priorities of those Waiting

When Imam al-Askari, (peace be upon him), was asked about the condition of the weak Shiites during the time of occultation [al-gayba], his statement was that there is someone whom Allah, Almighty, will destine, in order to save these people.

The question here is: Who is this person whom Allah, Almighty will destine in order to save these people?

Who is this person whom Allah, Almighty, destine to him this success in saving the orphans and weak Shiites?

He is the jealous person, who rises up to defend and clarify his belief in the face of all ignorance shared by the forces of soft war, malevolent wars, the ignorant, the hypocrites, the deviants, and so on.

In order to depict the nature of jealousy here, we point to a phenomenon that we can sense when someone provokes you on any issue related to a personal or a political issue, in which you believe.

How can we see our rush to stand up to this attack and eliminate it? We will bear worries and suffer from many psychological states, that express our pain over this attack that happened, even though it is one of the matters that has no sanctity, and about which a person can disagree with others, and it is not a fundamental matter.

The question, which the awaiting person is supposed to face for a long time, is why does his jealousy increase when the personality of Imam [Mahdi] is attacked, but his jealousy does not increase when his belief is attacked? Why do we become so motivated to defend our personalities and political and partisan situations, but we do not have that courage when we must rise up to defend Imam of our time [Mahdi], (peace be upon him)?

When you find in yourself that you are more jealous of yourself than your Imam, you are not waiting one.

When you find in yourself that you are jealous of yourself as much as the Imam of your time, then you are not in love with him.

When you find yourself more jealous of the Imam of your time than you are of your own person, then rejoice. You have joined the journey of the companions of Hussein, (peace be upon him).