

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

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# The Final Hope

- \* Imamate in the Quran
- \* Biography
- \* Sayyed al-Hassani
- \* Question and Answer
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عن علي عليه السلام قال قال رسول الله صلى الله عليه وآله  
«الْمَهْدِيُّ مِنَّا أَهْلَ الْبَيْتِ يُصَلِّحُهُ اللَّهُ فِي لَيْلَةٍ.»

‘Ali b. Abi Talib has related from the Messenger of Allah to have said, “Al-Mahdi will be among my family. Allah will make the provisions for his emergence within a single night.”

Al- Sunan, by ibn Mājih, vol. 2, p. 1367, hadith no. 4085; al-Musannaf by Ibn Abi Shaybah, vol. 8, p. 678, al-Jāmi’ al-Usūl by al-Siyūti, vol. 2, p. 672, hadith no. 9243; Mizān al-E’tedāl, by al-Zahabī, vol. 4, p. 359, Tahzīb al-Tahzīb, by Ibn Hajar al-‘Asqalānī, vol. 11, p. 159.)



## The Supreme Leader of Islamic Republic

The connection between the Shia who have a proper knowledge (about their Imam), and the Promised al-Mahdi who possesses the level of Divine Guardianship is an everlasting connection. How nice and how necessary it is that every of us from the depth of our heart maintain this connection through our attention to him, taking recourse to him and by talking to him (by our heart). Based on different supplications that are highly probably introduced by our Infallible Imams, this hearty and spiritual connection between the individuals and the Imam of the Age (May Allah hasten to his appearance) is a praiseworthy and vital connection which contains some sorts of benefit since it maintain and enliven hope and a proper expectation within the hearts of people.



(The Supreme Leader's speech in his meeting with officials and the families of the martyrs on Tuesday, the thirteenth of March 1990.)

# The Final Hope

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## Editorial

Mankind is the only creature on the earth who possesses intellect and decided for what he wants to do. He instinctively look for perfection and loves spiritual salvation, but he, for being guided, needs someone since his intellect is not sufficient for him. Just we can think, how many times in our life we would become regretful about what we did, or that we did something wrong and then repent, needed to gain experience about a specific important action, or made a decision and then changed it. All of these instances show that we cannot be dependent to our intellect. If our intellect was totally perfect enough, we would not be at all remorseful or worried about our past. When this is the case with our worldly life, then more essentially we need some help with regard to our unseen and supernatural world. This is why we need a man who is from Allah to guide us and show us the correct path. Life is just given to us once and we have a short time to train ourselves. On the other hand, the time of our death is totally unknown. As a

result, we are totally needful of a completely perfect man who is no one, but Imam al-Mahdi. Although the Imam is in hiding, we can refer to his words and the words of his ancestors and can refer to his representatives.

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# Imamate in the Quran



## Surah al-Hūd verse 80

Allah Almighty, in Surah al-Hūd, verse eighty, talks about the prophet Lut when he wished to have enough power and a strong support to refer to,

﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ﴾

“He said, ‘If only I had the power to deter you or could take refuge in a mighty support’”

### An explanatory narration

«أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا كَانَ يَقُولُ لُوْطٌ عَلَيْهِ السَّلَامُ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ إِلَّا تَمَنِّيًّا لِقُوَّةِ الْقَائِمِ عَلَيْهِ السَّلَامُ وَلَا ذَكَرَ إِلَّا شِدَّةَ أَصْحَابِهِ فَإِنَّ الرَّجُلَ مِنْهُمْ يُعْطَى قُوَّةَ أَرْبَعِينَ رَجُلًا وَإِنَّ قَلْبَهُ لِأَشَدُّ مِنْ زُبْرِ الْحَدِيدِ وَلَوْ مَرُّوا بِجِبَالِ الْحَدِيدِ لَقَطَعُوهَا لَا يَكْفُونُ سُيُوفَهُمْ حَتَّىٰ يَرْضَى اللَّهُ عَزَّ وَجَلَّ»

*It is narrated from Abū Basīr narrating from Imam al-Sādiq (the Shia’s sixth Imam) to have said, “The prophet Lut who said “If only I had the power to deter you or could take refuge in a mighty support’ wished nothing but to have a power like the power of the Upriser and Lut*

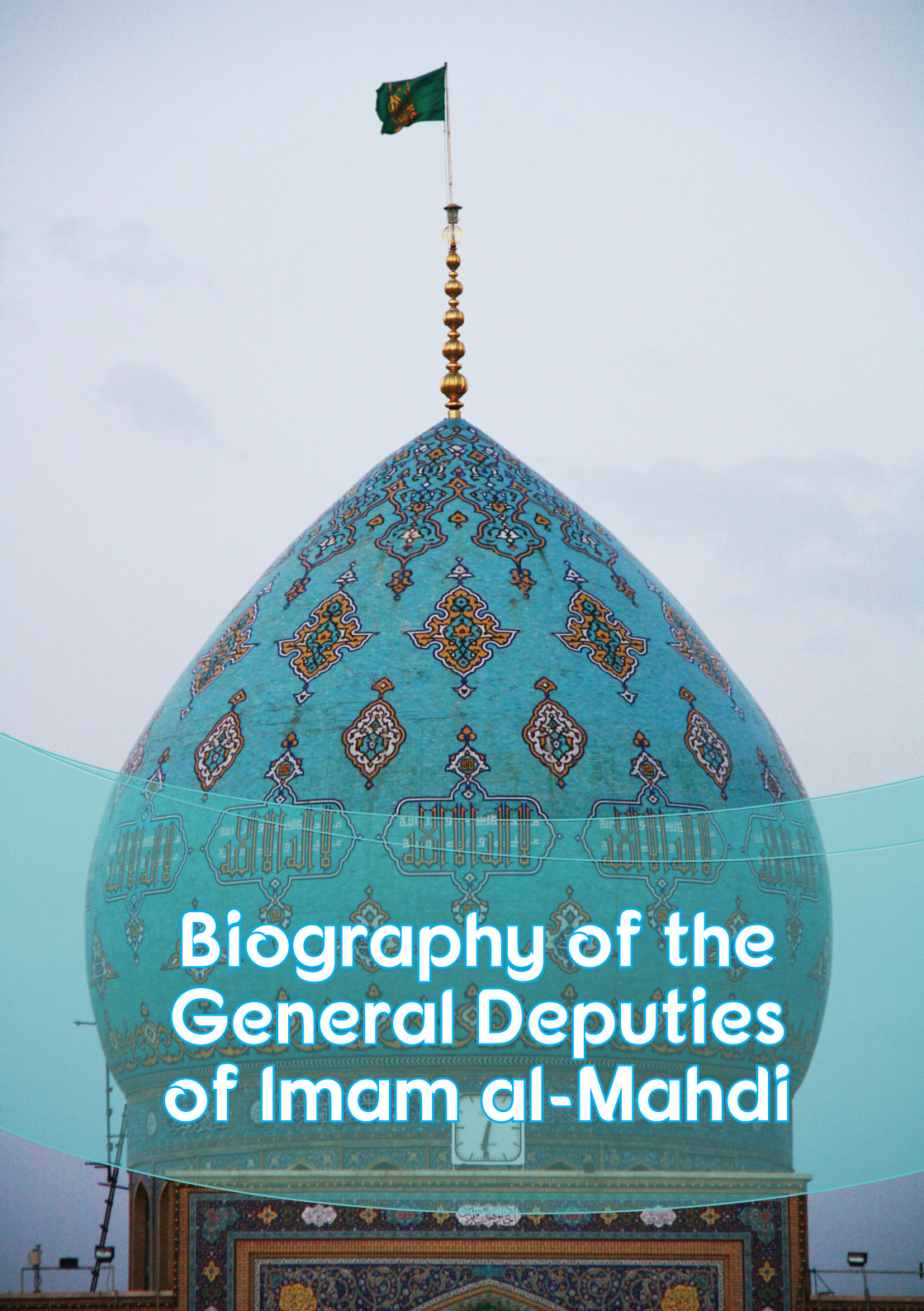
1. Bihār al-Anwār, vol. 52, p. 372, hadith 44.

*remembered nothing but the power of the Upriser's special followers since each of them will have the power equal to forty men and his faith will be strong like pieces of iron. If they face a mountain made of iron in their way, they will remove it. They won't put their weapon down (and will continuously fight) up until Allah becomes satisfied with them (and allow them to stop).''*

## Points

- 1. Having enough power and followers is necessary to implement Islamic laws:** The universe is a place where everything taking place there should follow a certain of natural cause an effect procedures. Hence, if one, even a prophet or an Imam, does not have enough power and followers he cannot accomplish his mission. Imam al-Mahdi also is not excepted. As a result, he will come when he has enough followers and when the world is so prepared to let him fulfill his mission in the best way. The reason, or one of the reasons that his appearance is postponed is this.

**2. The real followers of the Imam:** Based on the mentioned narration explaining the verse at hand, the companions of Imam al-Mahdi will be like a firm place for others to take refuge. They are strong in their beliefs and possess a kind of physical and spiritual traits that if others refer to them they will be confident and at ease. During the time of Occultation, those who wish to remain alive till the Imam comes and are hopeful to be accepted by him as his real followers, also should be like this – strong in faith and totally reliable when others refer to them. This is one of the most important traits of real Moslems at the time of Occultation.



# Biography of the General Deputies of Imam al-Mahdi

## Ibn-e-Qūlawayh al-Qummī

(d. 367 A.H / 977 A.D)

Abū al-Qāsim Ja'far bin Muhammad bin Ja'far bin Mūsā bin Masrūr *bin Qūlawayh* al-Qummī, popularly known as Ibn Qūlawayh, was an outstanding, noble, and respectful Shiite traditionist and jurisprudent in the 4th century of Hijrī. The references did not determine the exact date of his birth. However, he was born in a renowned, respectable, virtuous, and well-educated family in the city of Qum, Iran. His father, Muhammad bin Ja'far bin al-Qūlawayh, who is buried in Qum was a great narrator of traditions and was well regarded in the field of jurisprudence that numerous traditions in *Kāmil al-Ziyrāt* have been narrated from him. Qūlawayh started learning knowledge since childhood under the supervision of his father and brother who were considered among the prominent hadith narrators of Shia at that time. Also he benefited from lots of consummate scholars such as Sa'd bin 'Abd-Allāh al-Ash'arī al-Qummī, Muhammad bin Ya'qūb al-Kulaynī, Ibn Bābawayh (Sheikh al-Sadūq's father) etc. He immigrated to various places for learning Hadith. He traveled to Egypt and benefited from

scholars teaching there. Also he went to Iraq and resided there since that he was ill. It is also said that some of his teachers were resident in Iraq.

### His Great Status

Ibn-e-Qūlawayh was one of the most distinctive and unique scholarly figures of his time, and his hadiths over a thousand of year have been narrated and referred to in Shiite hadith sources. Shiite scholars and jurists have a great regard for him and they rely on a large number of individuals who have narrated from him. Also, a large number of great personalities like Sheikh al-Mufīd have benefited from him. He is one the jurists and theologians who tried to find a middle way between the viewpoints of Ahl al-hadith and Mutakallimīn (Islamic theologians) in that, his opinions were accepted by the both groups. The number of his narrations in Jurisprudence is about 500 hadiths. The following are some of great scholars' viewpoints on him:

1. Ayatullah Khu'ī says, "The name of Ibn-e-Qūlawayh in chain of narrations has been mentioned in 465 hadiths with the name of Ja'far bin Muhammad bin Mūsā and in 28 hadiths with the name of

- Ja'far bin Muhammad bin al-Qūlawayh.”<sup>1</sup>
2. Sheikh al-Najāshī, one of the scholars of ‘Ilm al-Rijāl (knowledge of identity and reliability of hadith transmitters) says, “Ja’far bin Muhammad bin al-Qūlawayh is higher than any beauty, knowledge and jurisprudence with which people are characterized.”<sup>2</sup>
  3. Al-Sheikh al-Tūsī writes about him, “Ja’far bin Muhammad bin al-Qūlawayh al-Qummī is a reliable person and has a lot of books as many as the number of fiqh (jurisprudence) sections.”<sup>3</sup>
  4. Sayyid bin Tāwūs says about him, “He is an honest narrator and all agree with his trustworthiness.”<sup>4</sup>

### The Author of Kāmil al-Zīyārāt

He composed around 30 books which most of them are in the subject of Jurisprudence and Hadith that some of them are not available. However, his well-known work is the book entitled Kāmil al-Zīyārāt, a work of 108 chapters, recounting the favors and rewards given to those who visit the shrines of the Prophet and the Imams. This book was used by later

1. Al-Mu’jam, by Khu’ī, vol. 5, p. 67-68.
2. Al-Rijāl, p. 123.
3. Al-Fihrist, p. 91.
4. Iqbāl al-A’māl, vol. 1 p. 34.

authors both as a fundamental work on Shiite pilgrimage. This is indisputably the most complete and comprehensive work ever compiled about Ziyārah. One of the features of the book is that he has assured reliability of all the narrators, and according to his words, he has quoted hadiths of this book from the most authentic sources and references and he has not selected even one weak hadith. He also made an index of the books that he transmitted. This book also considered as one of the most important sources of Shia in praying. In this book, Qūlawayh has discussed various aspects of a ziyārat including its rewards, authenticity, legitimacy, and manners. Moreover, he has answered the questions raised by the opponents of ziyarat. He declares his purpose of writing as: “I wrote this book to seek nearness to Allah, the Prophet, Imam Ali, Lady Fatima, and the infallible Imams, and also to promote visiting of those nobles among my brothers in religion; and tried to give all the faithful a present through spreading the knowledge of Ahl al-Bayt and mentioning the spiritual reward of visiting them.”<sup>1</sup>

Not only is Kāmil al-Ziyārāt an extremely thor-

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1. Kāmil al-Ziyārāt, refer to the preface.

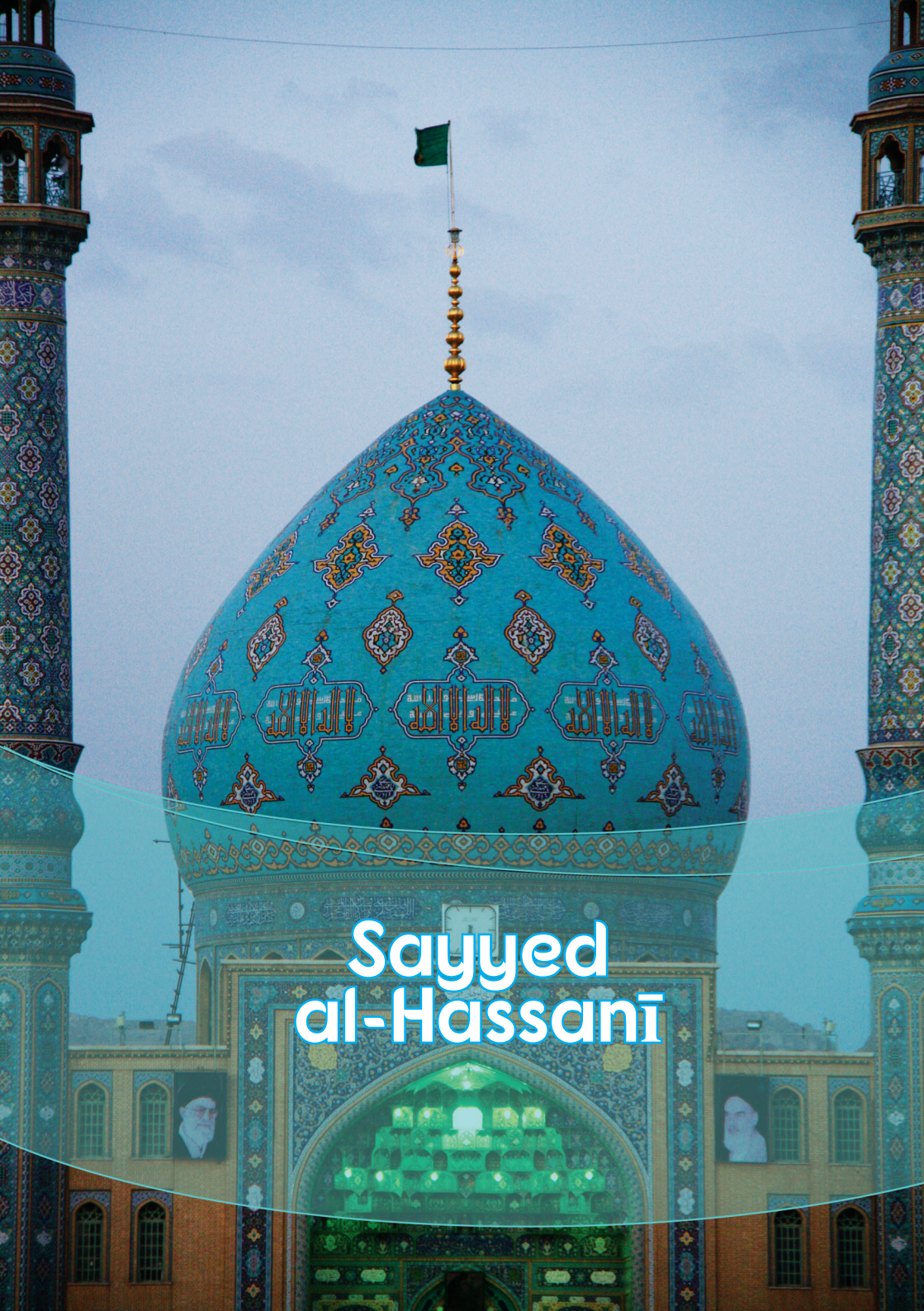


ough book of Ziyārah, but it contains many different chapters which reveal essential information about the one whose Ziyārah is being performed and about the sacred sites being visited. There are also several chapters which discuss the incredible rewards for performing the Ziyārah of the Ahl al- Bayt, particularly Imam Hussein (the third Imam of Shia). A large majority of the book focuses on Imam Hussein, the rewards and manner of visiting and ziyārat of him. About 84 chapters of 108 chapters, deal specifically with Imam al-Hussein. The author speaks about issues such as the prediction of Imam al-Hussein's martyrdom, knowledge of angels about that and mourning of all the creation for him. Therefore, this book is an old source for knowing about the life of Imam al-Hussein.

### His Demise

Ibn-e-Qūlawayh al-Qummī passed away in 367 A.H / 977 A.D and was buried in Kāzimayn in the holy shrine of the two Imams (Imam Musā bin Ja'far and Imam al-Jawād the Shiite seventh and ninth Imams) beside al-Sheikh al-Mufid's tomb. However, a few of historians believe that his tomb is located in Qum.<sup>1</sup>

1. Rīyād al-'Ulamā, vol. 6, p. 32.



# Sayyed al-Hassanī



In Islamic narrations, Sayyed al-Hassanī, which is the name of an important man who will rise before the advent of Imam al-mahdi, is mentioned as one of the signs of the Imam's appearance. In this short article we are going to know more about him.

It is obvious that to have a precise account of these personalities who have an effective role with regard to the appearance, helps us distinguish the true people from those who may claim something falsely. We have to realize if we face someone who claims to be Sayyed al-Hassanī whether he is true in his claim or not. It acquires to have a correct Islamic knowledge about these Islamic figures.

Pertaining to Sayyed al-Hassanī, there is some narrations introducing him as a lover and follower of Imam al-Mahdi. However, there is no explicit account about the place and the time of his rise and narrations point to these matters differently.

In an authentic narration it is said that he will rise before the advent of the Imam and will be killed in Mecca later on,

عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ: «قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَتَى فَرَجُ شِيعَتِكُمْ قَالَ: «... وَتَحْرَكَ الْحَسَنِيُّ وَخَرَجَ صَاحِبُ هَذَا الْأَمْرِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ بِثَرَاثِ رَسُولِ اللَّهِ ... وَيَسْتَأْذِنَ اللَّهُ فِي ظُهُورِهِ فَيَطَّلِعُ عَلَى ذَلِكَ بَعْضُ مَوَالِيهِ فَيَأْتِي الْحَسَنِيَّ فَيُخْبِرُهُ الْخَبَرَ فَيَبْتَدِرُ الْحَسَنِيَّ إِلَى الْخُرُوجِ فَيَثُبُ عَلَيْهِ أَهْلُ مَكَّةَ فَيَقْتُلُونَهُ وَيَبْعَثُونَ بِرَأْسِهِ إِلَى الشَّامِيِّ ...»<sup>1</sup>

*Yaqūb al-Sarrāj says, “I asked Abā Abdallah (the Shiite sixth Imam), ‘When will your Shia receive the relief (in their life meaning that when Imam al-Mahdi will appear to release them from discomfort)?’ The Imam replied, ‘Al-Hassanī will raise up and the Owner of this matter (Imam al-Mahdi) will move from Medina to Mecca while he carries with himself some of the special items belonging to the Messenger of Allah ... Here Allah permits him to appear and he will make some of his close companions aware of the matter. They will come to al-Hasanī and tell him about it and he will proceed to come to the Imam (to join him), but the people of Mecca will assault him and murder him and*

1. Kāfī, vol. 8, p. 225, hadith 285.

*send his head to the Shāmī (the name of a vicious man that is known as al-Sufyānī)...”*

This narration that is regarded as being correct contains the following points:

1. Sayyed al-Hassanī’s movement is one of the signs of the Appearance since when the narrator asks the Imam about the time of the Appearance, the Imam after mentioning some of those signs, points to the rise of Sayyed al-Hassanī.
2. It is clearly mentioned in this narration that when al-Hassanī starts to raise up, the Imam will also leave Medina to Mecca. It means that al-Hassanī’s movement is before the advent of the Imam. In another part of the mentioned narration, it is stated when the news of the Imam’s appearance reaches the man he starts to move, but prior to it, he will be killed.
3. It is not distinctly stated where al-Hassanī will be initiated his rise; however, during his movement and while he is in Mecca, the news of the Imam’s appearance reaches him. Here, when he wants to join the Imam he will be killed. This narration, of

course, does not support the claim that his movement firstly will be initiated from Mecca.

4. Sayyed al-Hassanī is one of the close companions or friends of the Imam since it is stated in this narration that when Allah permits Imam al-Mahdi to appear, he will make some of his close companions aware of the matter and they will come to al-Hassanī to tell him about it. It indicates that the man is especially close to the Imam. Moreover, in the following parts of the narration we read that after his murder, people will cut his head off and will send it to al-Sufyānī. It shows that al-Hassanī should be an important man.

There is another narration that is known as “Khotbah al-Bayān (the sermon of statement)” that describes the man in another new way,

«...يلحقه هناك ابن عمه الحسيني في اثني عشر الف فارس فيقول: يا ابن عم أنا احق بهذا الجيش منك، أنا ابن الحسن وأنا المهدي. فيقول المهدي عليه السلام: بل أنا المهدي. فيقول الحسيني: هل لك من آية فنبايعك؟ فيؤمي المهدي عليه السلام الى الطير فتسقط علي يده ويغرس قضيباً في بقعة من الارض فيخضرو ويورق. فيقول له

الحسني: يابن عم هي لك ويسلم له جيشه ويكون علي مقدمته...»<sup>1</sup>

“...*Sayyed al-Hassanī who is the Imam’s cousin will join him with twelve thousand worriers and will tell the Imam, ‘O my cousin! I am more worthy to this troop than you. I am the son of al-Hassan (the Shiite second Imam) and I am al-Mahdi.’ Imam al-Mahdi will say to him instead, ‘But I am al-Mahdi.’ Sayyed al-Hassanī here says, ‘Do you have a sign to support your claim then we would swear allegiance to you?’ Imam al-Mahdi here will point to a flying bird and the bird will come down and settle on his hand, then again the Imam will insert a dry stick into the earth and the stick will become green and will produce leaves. Al-Hassanī says to him ‘O my cousin! This troop is yours.’ Then he will hand over his troops to him and will place himself in front of them...*”

This narration clarifies some points about Sayyed al-Hassanī:

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1. 'Aqd al-Dorar, p. 21.

1. Sayyed al-Hassanī is one of the descendants of Imam al-Hassan al-Mujtabā (the Shiite second Imam) and because of it, the Imam calls him his cousin and the son of his brother which means the Imam is descendent from Imam al-Hussein and Sayyed al-Hassanī is a descendent of Imam al-Hassan. The title of al-Hassanī also shows that he belongs to Imam al-Hassan.
2. Sayyed al-Hassanī should be an important man since there is a great troop under his order.
3. He possesses a strong faith since as soon as he realizes the truth about Imam al-Mahdi accepts it easily and gives him his large troop.
4. Although Sayyed al-Hassanī firstly claims to be al-Mahdi and then asks the Imam to show him a miracle or a sign for being the Imam, it would be said that he was not doubtful about the matter and just wanted to make the case clear to his people. Other narrations also prove this justification.

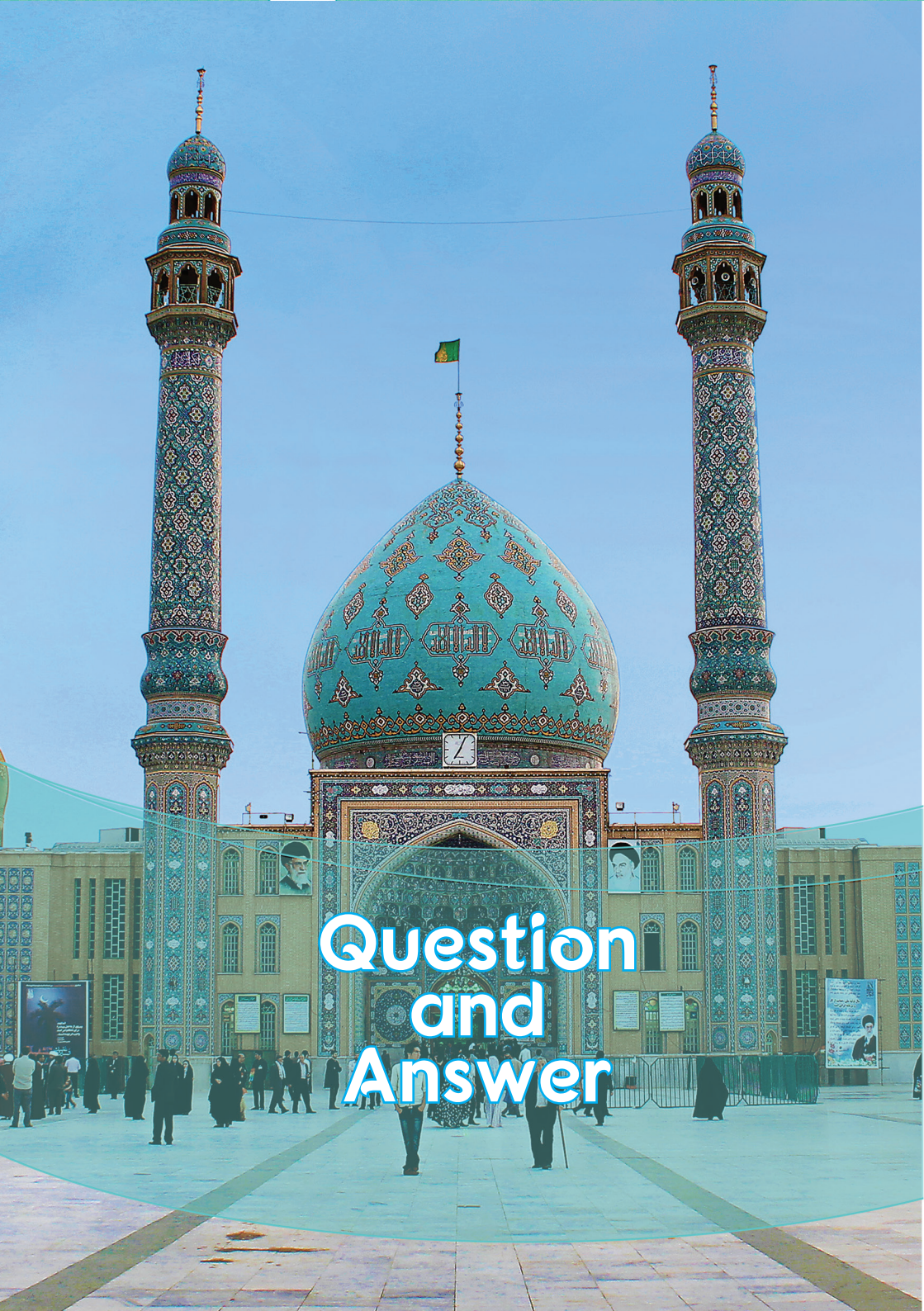
Although the content of this narration includes a list of new things about Sayyed al-Hassanī; however, there is a controversy over its reliability since it



is claimed that this narration does not possess a healthy chain of transmitters. It is also believed that some great scholars have not regarded it as being authentic. This narration is not also mentioned in famous Islamic books of narration.

Contrary to this claim, some believe that since this narration is mentioned by some other great scholars and they also sometimes wrote a description about it in their works, this narration would possess a degree of authenticity.

The conclusion is that Sayyed al-Hassanī is a man who will intend to assist the Imam and will move to join him. The man is regarded to be one of the Imam's companions, but we cannot claim that his movement is one of the definite signs of the Imam's appearance since firstly, those narrations that clearly say something about him are not rendered as being authentic and secondly, the only authentic narration does not uncover that much about this great man and his movement.



# Question and Answer

### Why should we pray for Imam al-Mahdi's health?

Based on Islamic narrations, it is a fact that Allah has promised to protect Imam al-Mahdi from everything that would jeopardize his mission. Therefore, he has to remain alive and healthy till he fulfills his mission. Here a question is raised that why are we recommended to pray for his wellness while he will remain safe by the will of Allah and what is the benefit of praying for his health?

Answering the mentioned question we can point to the following reasons:

**First, our Infallible Imams used to do the same:**

In some Islamic reliable sources it has been indicated that supplicating for Imam al-Mahdi refers to the manners of the Infallible Imams who used to allocate the best times of their life, e.g. in their prayer, to pray for Imam al-Mahdi's health, and they have taught us to do the same. For example: Imam al-Redā (The Shiite eighth Imam) recommended us to pray continuously for Imam al-Mahdi by this supplication:

«اللَّهُمَّ ادْفَعْ عَن وَّلِيِّكَ... وَأَعِدَّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ... وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنِ يَمِينِهِ وَ عَنِ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يُضَيِّعُ مَنْ حَفِظْتَهُ بِهِ»<sup>١</sup>

*“O Allah distance the whole difficulties from Your successor (on the earth) and protect him from the evil of all of Your creation and preserve him from his right, left, from above and beneath (his feet) with Your protection that if You protect someone he would not face destruction.”*

Also Imam al-Hassan al-‘Askarī (the Shiite eleventh Imam) used to recite this request in his prayers:

«فَاجْعَلْهُ اللَّهُمَّ فِي أَمْنٍ مِّمَّا نُسْفِقُ عَلَيْهِ مِنْهُ وَ رَدَّ عَنْهُ مِنْ سِهَامِ الْمَكَائِدِ مَا يُوجِّهُهُ أَهْلُ الشَّنَانِ إِلَيْهِ»<sup>٢</sup>

*“O Allah, position him in a particular place where he will be safe from the enemies and those who are going to harm him and protect him from the things which we fear that would bring about difficulties for him and misdirect*

1. Misbāh al-Motehajjed, vol. 1, p. 409.

2. Misbāh al-Motehajjed, vol. 1, p. 161.

*from him the arrows of deception that the deceivers attempt to through at him.”*

In this regard, Sayyed bin Tāwūs (after pointing to the rewards of praying for one’s religious brothers) states, “Whenever praying for our brothers has this great reward, so praying for a leader who is the cause of our creation most be more important and its reward would be more valuable; a leader who be believe that if he was not created, Allah would not create us as well. Therefore, praying for our Imam should be done before praying for ourselves, our family, and our brothers.”

**Second, Imam al-Mahdi possesses a human body like others:** Based on our belief, Imam al-Mahdi has been born for centuries and he will remain alive till his appearance, but it is so clear that Imam al-Mahdi is a human and possesses a human body and it makes it highly probable that he would be inflicted with diseases or sustain some sorts of damages in his body. However, although it is said that Allah has intended to protect Imam al-Mahdi from everything that would threaten him

from fulfilling his mission, it cannot be claimed that Allah's will has belonged to preserving him completely from every diseases and problems throughout his life.

In accordance with some proofs and narrations, it is said that even the prophets and Infallible Imams had some illnesses since they possessed a human body like other people. For example, some narrations tell us that Imam Ali sometimes suffered from eye pain and some of the Imams sometimes had a fever and needed to cure it or refer to some sorts of supplications. They sometimes gave alms to prevent diseases.

This is what we read in the Quran that Allah addresses his prophet saying,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾<sup>1</sup>

*“(O the Prophet!), Say: I am just a human being like you (with this difference that) I receive revelation (from Allah).”*

By this way, Allah introduces the Prophet as a person with ordinary body as other human have, not a

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1. The Quran, 18:110.

supernatural man with an extraterrestrial body.

After proving this issue that some difficulties for our Imam are possible, now a question is raised that what our duty towards this probable problem is. Regarding to this issue, just we should pray for his health a lot.

One should not say that if Allah decides to remain the Imam healthy, He can do it without our prayer since the answer is that, in this world, Allah has intended to do everything through a natural cause and effect procedure and our prayer is one of the causes that will have its own effect.

Similar to this, is a verse in the Quran where Allah says about a group of the disbelievers that when it is said to them to give alms to the needy people they say if Allah wills to feed them He can do it without needing us to assist Him,

﴿وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْ نَطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ﴾<sup>1</sup>

*“And when it is said to them, ‘Spend out of what Allah has provided for you as sustenance’, those*

1. The Quran, 31:47.

*who disbelieve say to those who believe, 'Shall we feed those whom if Allah had so willed, He could Himself feed them?' This proves that you, the disbelievers are in a serious error."*

**Third, some advantage for praying for the Imam:** There are numerous benefits to obtain through praying for Imam al-Mahdi. Here we enumerate a few of them:

1. In fact, this is a path to remember our Imam and thus we can be spiritually connected to him. Actually, this connection serves for our spiritual perfection and its sublimity and excellence since certainly, if we pray for the Imam, he will remember us in his prayers, and his special kindness will be extended to us as well. For sure, his prayer will not be at all rejected by Allah.
2. To pray for the Imam means that we can take him into our consideration and we are going to give him precedence over a lot of beings in this world. Therefore, this issue causes that our affection towards Imam al-Mahdi's increases in our heart



since remembering someone who is beloved, causes the lover to love him more and more.

3. This is a fact that praying for Imam al-Mahdi means to swear allegiance to him because one who wishes his health, he tries to avoid everything that bothers him. It also helps us not to be negligent about our Islamic duties and to always be cautious not to act irreligiously.

**Consequently**, according to the Infallibles' statements and narrations, praying for Imam al-Mahdi's health is acceptable and also recommended because, praying is not only a sort of Allah's worshiping, but also is influential in preventing difficulties and constraints imposed on our life too. On the other hand, praying for our Imam's health has a great role in human's spiritual purifications and it causes to love our Imam more. In other words, although Allah protects the twelfth Imam from serious diseases and problems throughout his life, but we should pray for his health so that we could show our affection to him and by this way we can attract his kindness to ourselves.



**Islamic sources and  
the existence of Imam  
al-Mahdi among people  
(Part Two)**

Shia believes that Imam al-Mahdi was born in the year of 869 A.D (255 A.H) in Samara and went into the hiding soon after. He is the man that is still alive and will come at an appointed time to save the world from tyranny and injustice. Sunnis mostly believe that he has not been born; however there are sufficient proofs in Sunni and Shia sources to show that the Imam is now alive. These narrations are so widely narrated that no one can deny them.

We, in the previous series of this article, studied the “Hadith al-Thaqalain (Two precious things)” and now will refer to another set of narrations known as the hadith of “the Death of Ignorance”. This narration tells us that those who die while they did not recognize the Imam of their time, their death is like the death of those who had died at the Age of Ignorance<sup>1</sup>. Based on these narrations, we have to realize who this Imam is that people have to know him and that to know him is so important that if people do not

<sup>1</sup> A period of time before the advent of Islam is called “the Age of Ignorance” since people at that era were deprived from moralities and ethical teachings and used to behave inhumanely.

recognize him they would die like an ignorant man who died before the advent of Islam.

### The sources of this narration

This narration is remarkably reflected in Islamic sources and both the Shia and Sunni scholars have referred to some versions of it.

1. Moslem, the famous Sunni traditionist, narrates in his Sahīh from the Prophet to have said,

«مَنْ مَاتَ وَ لَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“The one who dies while he did not owe allegiance (to a just leader or Imam) his death is like the Death of Ignorance.”*<sup>1</sup>

2. Bokhārī narrates in his Sahīh from the Prophet saying,

«مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“If someone disliked an action from his emir he has to remain patient since if someone disobeys his sultan even a little (equal to the span*

1. Sahīh Moslem, vol. 6, p. 22, the book of al-Emārah.

*of the hand) he will die like a man at the Age of Ignorance.”<sup>1</sup>*

3. Ahmad bin Hanbal narrates from the Prophet saying,

«مَنْ مَاتَ بِغَيْرِ إِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“The one who dies while he has no Imam his death is like the Death of Ignorance.”<sup>2</sup>*

4. Hākim al-Naysābūrī narrates from bin Umar, the son of the second caliph, who narrates from the Messenger of Allah to have said,

«من مات وليس عليه إمام جماعة فان موته مودة جاهليّة.»

*“The one who dies while he did not accept the leadership of an Imam who is the leader of a group of people his death is indeed like the Death of Ignorance.”<sup>3</sup>*

5. Al-Zamakhsharī narrates from the Prophet to have said,

«من مات وليس في عنقه لإمام المسلمين بيعة فميتته ميتة جاهلية.»

*“The one who dies while he did not owe alle-*

1 Sahīh Bokhārī, vol. 8, p. 87, the book of al-Fetan.

2. Mosnad Ahmad, vol. 1, p. 416.

3 Al-Mostadrak ‘Ala al-Sahīhayn, vol. 1, p. 77.

*giance to a Moslems' Imam his death is like the Death of Ignorance.”<sup>1</sup>*

6. Ahmad bin Hanbal narrates from the Prophet saying,

«من مات وليست عليه طاعة مات ميتة جاهلية فان خلعهما من بعد عقدها في عنقه لقي الله تبارك وتعالى وليست له حجة.»

*“The one who dies while he has not accepted to obey (an Imam) his death is like the Death of Ignorance and even if someone accepts the leadership of an Imam, but later on rejects him he will meet Allah the Exalted the Glorified while he has nothing to offer as an excuse.”<sup>2</sup>*

7. Fakhr al-Din al-Rāzī narrates from the Prophet saying,

«من مات ولم يعرف امام زمانه فليمت ان شاء يهوديا وان شاء نصرانيا.»

*“The one who dies while he did not recognize the Imam of his age he has a choice to die as a Jew or a Christian.”<sup>3</sup>*

8. Al-Mottaqī al-Hindī narrates from the Prophet saying,

1 Rabī' al-Abrār, vol. 4, p. 221.

2 Mosnad Ahmad, vol. 3, p. 446.

3 Al-Masīel al-Khamsūn, p. 374, issue no. 47.

«من نزع يدا من طاعة جاء يوم القيامة لا حجة له.»

*“The one who stops following (the just leader) will enter the Day of Judgment while he has nothing to offer as an excuse.”*<sup>1</sup>

9. Moslem narrates in his Sahīh from the Prophet to have stated,

«مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“The one who stops following (the just leader) and distance from what the majority of people do and die (in that status), his death is like the Death of Ignorance.”*<sup>2</sup>

Now let's have a look at the sources of this narration in Shia books. The Shia also relate this narration with many different wordings:

1. It is narrated from Imam al-Hassan al-‘Askarī (the Shia eleventh Imam) to have said,

«أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةِ اللَّهِ عَلَى خَلْقِهِ إِلَى يَوْمِ الْقِيَامَةِ وَأَنَّ مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“The earth, till the Day of Judgment does never*

1 Kanz al-‘Ummāl, vol. 6, p. 65.

2 Sahīh Moslem, vol. 6, p. 21, the book of al-Emārah.

*remain without an Imam who is (sent) from Allah to people and indeed if someone dies while he did not recognize the Imam of his age his death is like the Death of Ignorance.”<sup>1</sup>*

2. Yahyā bin ‘Abdullah narrates from Imam al-Sādiq (the Shia sixth Imam) to have said to him,

«يَا يَحْيَىٰ بْن عَبْدِ اللَّهِ مَنْ بَاتَ لَيْلَةً لَا يَعْرِفُ فِيهَا إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“O Yahyā! The one who spend (even) a night while he does not recognize his Imam in that night, his death is like the Death of Ignorance.”<sup>2</sup>*

3. Umar bin Yazīd narrates from Imam al-Kāzim (the Shia seventh Imam) to have related,

«مَنْ مَاتَ بِغَيْرِ إِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً إِمَامٌ حَيٌّ يَعْرِفُهُ ... قَدْ وَاللَّهِ قَالَ ذَلِكَ رَسُولُ اللَّهِ قَالَ وَقَالَ رَسُولُ اللَّهِ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ يَسْمَعُ لَهُ وَيُطِيعُ مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“The one who dies while he did not recognize an Imam who is living, his death is like the Death of Ignorance... Indeed, by Allah, the Messenger of Allah uttered this narration and*

1 Bihār al-Anwār, vol. 51, p. 160.

2 Al-Ghaybah written by al-No’mānī, p. 127, hadith 1.



*also stated that the one who dies while did not have an Imam to whom he listen and obey, his death is like the Death of Ignorance.”*<sup>1</sup>

4. Imam al-Ridā narrates from his fathers who narrate from the Prophet to have said,

«مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مِنْ وُلْدِي مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“The one who dies while he did not have an Imam who is from my progeny his death is like the Death of Ignorance.”*<sup>2</sup>

5. In another narration from Imam al-Sādiq (the Shia sixth Imam) through a healthy chain of transmitters, the Imam states,

«إِنَّ الْأَرْضَ لَا تَصْلُحُ إِلَّا بِالْإِمَامِ وَمَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً.»

*“Indeed the earth will never be in a correct way but just with the Imam and if someone dies while he did not recognize the Imam of his age, his death is like the Death of Ignorance.”*<sup>3</sup>

1. Al-Ikhtisās, written by Sheikh al-Mofīd, p. 268.

2. 'Uyūn Akhbā al-Rizā, written by sheikh Sadūq, vol. 2, p. 58, hadith 214.

3 Al-Mahāsen, written by al-Barqī, vol. 1, p. 154, hadith 79.

6. Abī al-Yasa' narrates that he asked Imam al-Sādiq about the pillars in which Islam is built upon, those that no one is allowed to dismiss and the Imam stated, «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِيمَانُ بِرَسُولِ اللَّهِ ص ... مَنْ مَاتَ لَا يَعْرِفُ إِمَامَ زَمَانِهِ مَاتَ مَيِّتَةً جَاهِلِيَّةً.»

*“(They are) to bear testimony to the oneness of Allah and to believe to the prophethood of the Messenger of Allah... and if someone dies while he did not know the Imam of his age, his death is like the Death of Ignorance”<sup>1</sup>*

These are some samples of this narration in Sunni and Shia sources and we just sufficed ourselves with a little portion of them. The fact is that when a narration is related so extensively in Islamic sources, no one should doubt the authenticity of it. Also, these narrations are uttered by the Prophet and the Imams by a variety of different wordings it shows that the Prophet and the Imam's uttered them repeatedly in different occasions and it indicates how much it was important for them to repeat them again and again.

<sup>1</sup> Bihār al-Anwār, vol. 23, p. 89, hadith 35.

In summary, these narrations contain the following points:

- It is duty upon everyone to know the Imam of his time; and to recognize the Imam is part of the religion. On the other hand, not to know him or to reject him is rendered as to be like the people at the Age of Ignorance.
- The one who dies while he did not accept the leadership of the Imam his death is like the Death of Ignorance though he would be a learning man.
- People should obey the Imam and should listen to his orders.
- In each time, there should be an Imam and the line of these consecutive Imams should not be broken even for a short period of time (so that there would be no one to die without an Imam in that time.)

Here a question is raised that who this Imam is that people have to recognize and obey him; or else, they would be like those who died before Islam (which means their Islam will be of no use for them).

This Imam, of course is not one of the unjust or tyrant ruler since Allah in the Quran ordains people

not to take them as friends or guardians and says,  
 ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ  
 مِّنْ أَوْلِيَاءٍ ثَمَّ لَا تُنصِّرُونَ﴾<sup>1</sup>

*“Do not depend on those who do wrong, lest the fire may seize you too; for you there is no guardian but Allah; and you will receive no help [If you disobey Allah’s command].”*

And Allah says in other verses,

﴿وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ \* الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ﴾

*“And do not obey the orders of the extravagant chiefs [who exceed Allah’s limits;]. Those who make corruption in the earth and do not amend themselves.”<sup>2</sup>*

Also in another verse, Allah puts emphasis to this matter and says,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ  
 يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ﴾

*“[O, the Messenger!] Have you not observed those who claim that they believe in the revela-*

1 The Quran, 11:113.

2. The Quran, 26:151 and 152.

*tions which have been sent down to you and was sent down before you, and they wish [in their deep down] to go for judgment [in their disputes] to the Satanic and unjust rulers though they have been ordered to reject them?”<sup>1</sup>*

As a result, no one is permitted to refer to an unjust or oppressive ruler.

On the other hand, even just kings and righteous rulers are also excluded from the content of these narrations because, although one should not disobey them, to know them is not that much important to make it necessary to be under the spotlight and to receive that much attention in Islamic narrations; and basically, why everyone before his death has to know this ruler and should swear allegiance to him and why otherwise, his Islam would not be accepted from him? Why such an ordinary king is so important that to know him and to believe in him is rendered as much important as to believe in Allah and His messenger is.

These questions help us realize that the Imam here is not even a just king. He is the one who is from the

1. The Quran, 4:60.

progeny of the Prophet, and the one who in the hadith of al-Thaqalain is mentioned next to the Quran that, till the Day of Judgment, will not be separated from it as the Quran also will never be parted from him.

As a result, the only correct explanation for this narration is what the Shia believe which is that these narrations talk about a divine custom of Allah that is to always designate a just infallible Imam to live among people and they should recognize him and follow his guidelines. After the demise of the Prophet the position of Imamate was bestowed to Imam Ali bin Abī Tālib and this line continued till Imam al-Hassan al-‘Askarī and, based on these narrations, he has to have a son who is still alive and his name is Imam “al-Mahdi”.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ

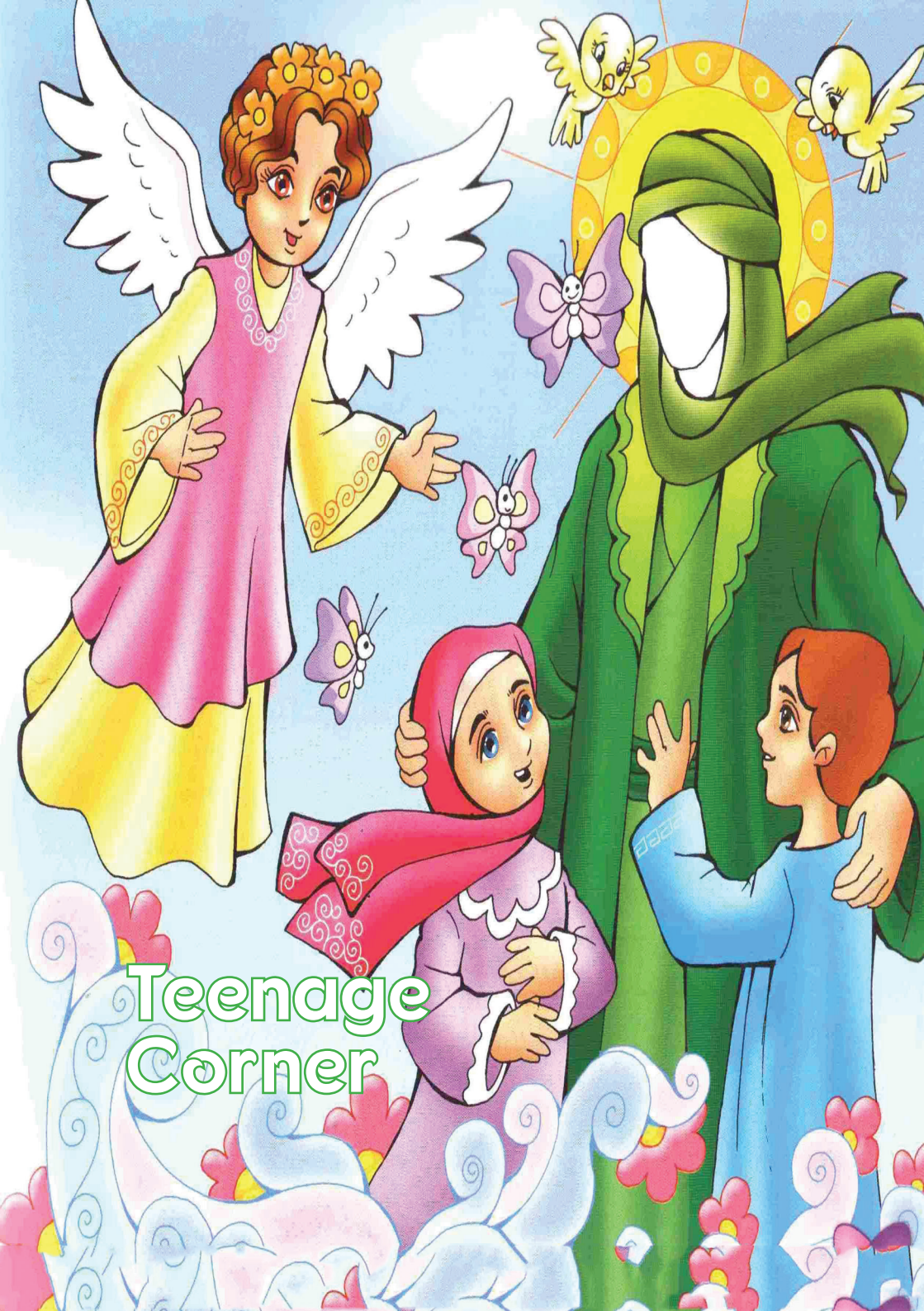
«يُنزَلُ بِأُمَّتِي فِي آخِرِ الزَّمَانِ بَلَاءٌ شَدِيدٌ مِنْ سُلْطَانِهِمْ لَمْ يَسْمَعْ النَّاسُ  
بِبَلَاءٍ أَشَدَّ مِنْهُ حَتَّى تَضِيقَ عَلَيْهِمُ الرَّحْبَةَ وَحَتَّى تَمَلَأَ الْأَرْضُ جَوْرًا  
وَظُلْمًا ثُمَّ إِنَّ اللَّهَ يَبْعَثُ رَجُلًا يَمْلَأُ اللَّهُ عَزْرَ وَجَلٍّ بِهِ الْأَرْضَ قِسْطًا  
وَعَدْلًا كَمَا مِلْتُمْ جَوْرًا وَظُلْمًا يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَسَاكِنُ  
الْأَرْضِ لَا تَدْخِرُ الْأَرْضُ مِنْ بَدْرِهَا شَيْئًا إِلَّا أَخْرَجْتُهُ وَالسَّمَاءُ مِنْ  
قَطْرِهَا شَيْئًا إِلَّا صَبَّهُ اللَّهُ عَزْرَ وَجَلٍّ عَلَيْهِمْ مَدْرَارًا يَعْيشُ فِيهِمْ سَبْعَ  
سِنِينَ أَوْ ثَمَانًا أَوْ تِسْعًا يَتَمَتَّى الْأَحْيَاءُ الْأَمْوَاتِ مِمَّا صَنَعَ اللَّهُ عَزْرَ وَجَلٍّ  
بِأَهْلِ الْأَرْضِ مِنَ الْخَيْرِ.»

Abi Sa'īd al-Khudrī narrates from the Messenger of Allah to have said,

*“With regard to my nation, a severe calamity from their ruler will befall on them during the Last Days. It will be so severe that people will never have heard anything like it. It will be continued till the earth, despite its vastness, seemed straitened for its inhabitants and will become full of injustice and oppression. At that time, Allah the Exalted, the Glorified will send a man to fill the earth with justice and equity just as it is filled with injustice and tyranny. The dwellers of the heavens and the earth will be pleased with him. The earth will bring forth all kind of plants, and the sky will pour down rains in abundance by the command of Allah the Exalted, the Glorified. He will live among people for seven, eight, or nine years. From all the good that Allah will bestow on the inhabitants of the earth, those who are alive will wish that the deceased were alive as well (to receive those blessings).”*

Al-Mostadrak by al-Hākem al-Nayshāburī, vol. 4, p. 465 and he adds that the chain of transmission of this narration is correct and accepted and is like those in Saḥīḥ al-Bokhārī and Moslem although these two sheikhs did not relate them.





Teenage  
Corner

## Those who met the Imam

The famous Shiite traditionist, Hājī Nūrī in his book *Najm al-Thāqib* and also *The Late Allamah Mohammad Bāqir al-Majlesī* who is one of the greatest Shia scholars narrate a story about a man who met Imam al-Mahdi. This story took place in 720 A.H (around 1320 A.D.) Allamah Majlesī also adds that he heard it from a trustworthy man who said to him,

“I am living in an old and worn house that once belonged to a man who was righteous and virtuous whose name was Hussein Mudallil. This house is located in Kufa near the holy shrine of Imam Ali bin Abī Tālib. Hussein who had a somehow extended family was affected by paralysis and for a long time lost his ability to move. He was always in his bed and was unable to carry out his personal needs. He even for using the toilet was dependent to his family. His illness took long and since he could not get out of the house to work, he ran out of money and his basic necessities of life and his house members were put into seemingly unsolvable difficulties.”

“Once it was at midnight that Hussein’s household woke up and witnessed that an unusually strong beam of bright light is seen from the rooftop. The light was so shining that would dazzle the eyes.”

“What is this light for and what happened here?” They asked Hussein Mudallil.

“This is the light of my master Imam al-Mahdi who was now here.” Hussein replied.

Then Hussein continued, “The Imam came to me and uttered my name and said, O Hussein! Get up from where you are and rise to your feet.”

“‘O my dear master! As you can see I am unable to stand up and I am affected by paralysis.’ I replied.”

Then Hussein continued, “The Imam took my hand and assisted me to rise up and I suddenly began to recover and felt totally sound and healthy and I realized there was no sign of the illness in me. The Imam here told me that he wanted to go to the holy shrine of Imam Ali bin Abī Tālib. Then he showed me the door he wanted to pass through and told me to lock it at nights. I told him that I would do as he commanded. Then the Imam left me and passed

through that door and this light is due to his being present here.”

Hājī al-Nūrī adds that the door is still existent and people know him as the door of Hussein Mudallel and they refer to it to seek closeness to the Imam and they demand the Imam to answer their requests and sometimes they are answered.

### Final words

We know that the benefit of Imam al-Mahdi on the earth is not at all restricted to just healing people. The Imam is preserved by Allah to form a single and divine global government to protect the religion of Allah and to save the whole world from injustice and discriminatory acts. However, the Imam occasionally, with the permission of Allah, does such miracles, heals people, and shows himself to them to make the hearts of the Moslems certain then they would be assured that the Imam is among them and is not unmindful about their problems.

May Allah hasten to his appearance that by this way we will taste the real meaning of a good life.

## A letter to the Imam

If you have a great difficulty or need something important, you can write this letter to Imam al-Mahdi and cast it into a well, the river or the like. For sure, the Imam will read it or will be aware of the content and, with the permission of Allah, may answer you. This letter helps you be in close contact with the Imam and be more hopeful to meet what you wish.

### Dear Imam...

I begin with, “*in the name of God the most Compassionate and the most Merciful*”.

O my Imam! May Allah bless you. I am writing to you, asking for your help. You are my Imam, and I wish to write to you about what scares and worries me, and what I wish for the most. I know that I cannot solve these difficulties myself, so I have knocked at Allah’s door and yours. Your status is closer to Allah than mine, and I know that you will ask Allah on my behalf to help me. I pray to Him to solve my difficulties quickly, and to provide me with comfort, and to guide me to succeed in this world and in the next.

**Write your wishes and troubles for the Imam to help you. Don't forget to pray for your parents and family and those who may need help:**

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Peace be upon you, Oh Imam! During the difficult times, I ask again that you pray to Allah on my behalf. Allah is the most Powerful and I accept whatever He wishes. He is the Great even if he wishes not to answer me so soon. Also, by this way we can have a secret talk with our Imam and helps us endure our difficulties more easily since we know a great man like the Imam is looking after us.



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاجْعَلْهُمُ الْخَيْرَ الْأَكْثَرَ وَأَجْزَلَهُمْ وَأَكْرَمَهُمْ وَأَعْلَى الْأَنْبِيَاءِ وَأَوْلِيَّ الْأُمَّةِ وَأَمْرًا مُبَارَكًا مَدِينًا



