

April 2021 Issue no. 5

The Final **H** **5**

A quarterly magazine for a better knowledge
about Imam Mahdi, the Twelfth Imam.

O P E

Imam Mahdi

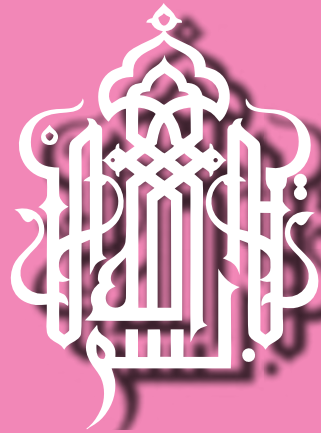
Imam Mahdi in the Quran

Establishing Connection with the Imam

Imam Mahdi in Nahj al-Balāghah

The Third Special Deputy of the Imam

Teenager Corner





قَالَ رَسُولُ اللَّهِ: «الْمَهْدِيُّ مِنْ وُلْدِي وَجْهُهُ كَالْقَمَرِ
الْذُرِّيِّ».

The Messenger of Allah has said,
“Mahdi is from my progeny; his face is like
the brightly illuminated moon.”

Bihār al-Anwār, vol. 51, p. 91.



The Supreme Leader of the Islamic Republic of Iran:

In Islam, we are asked to be waiting. Expectation is beyond the requirement and feeling the need. We are said to keep waiting; waiting means hope and believing in a definite future. Expectation is not a mere need, but it is constructive. Therefore, there is an important position for expecting the arrival of Faraj (relief) in our Islamic teachings and narrations. In the Imam of the Age's letter to Ibn Bābawayh (Ali Ibn Babawayh) it is quoted that the Prophet has said,

«أَفْضَلُ أَعْمَالِ أُمَّتِي إِنْتِظَارُ الْفَرَجِ»¹

“The best deed of my Ummah is to keep waiting for the Relief.”

From Imam Mousa bin Ja'far, it is narrated,

«أَفْضَلُ الْعِبَادَةِ بَعْدَ الْمَعْرِفَةِ، إِنْتِظَارُ الْفَرَجِ»²

“Waiting for the Relief is the best kind of worship after the knowledge [of monotheism and divine facts].”

It is narrated from the Commander of the Faithful, (Imam Ali) to have said,

«إِنْتَظِرُوا الْفَرَجَ وَلَا تَيَاسُوا مِنْ رَوْحِ اللَّهِ»³

“keep waiting for the Relief, and do not be disappointed of Allah's mercy.”

Thus, in the waiting for the Relief, there is hope, motion, and action. Of course, this has been said about the waiting for the Relief, and it is obvious that it means waiting for the appearance of the Imam of the Age.

1. Bihār al-Anwār, vol. 50, p. 318, hadith no. 14.

2. Bihār al-Anwār, vol. 75, p. 326, hadith no. 4.

3. Al-Khisāl, by Sheikh al-Sadūq, vol. 2, p. 616, hadith no. 10.



The Final

H⁵



Islamic Seminary of Qom



Mahdism and Messianism
Research Institute

Chief Director

Mujtabā Kalbāsī

Editor in Chief

Sayyed ‘Abd-al-Mahdi Tavakol

Editorial Board

The experts in the Specialized Center
of Mahdism

Translators

Hamid Sa‘ādat

Y. Rafī‘ee

N. Bahrānī

F. Bahrānī

Z. Karīmzādeh

Graphic Designer

Sayyed ‘Abd-al-Mahdi Tavakol

P

E

Table of Contents

Editorial	10
Imam Mahdi in the Quran	12
Establishing a Connection with the Imam.....	16
Imam Mahdi in Nahj al-Balāghah.....	22

An introduction	22
The 138th sermon of Nahj al-Balāghah	24
The first section of this sermon	25
The second section of this sermon	29
The third section of this sermon	33

The Special Deputies of Imam Mahdi

The biography	38
His appointment as the third special deputy	40
The reasons behind this unexpected selection ..	42
His social and political activities	46
The third special deputy and al-Shalmaghānī ..	48
One example of his debates	51
Miracles and manifestations	53
His demise	54

Teenager Corner.....

Hearty Words..	56
Turn Your Mind!	60





Editorial

There is a hypothetical question: Are those who are waiting for the Imam's appearance standing up or sitting down?

Mu'ammār bin Khallād narrates, "We were in the presence of Imam Rizā when the Upriser (Imam Mahdi) was mentioned and the Imam said,

«أَنْتُمْ الْيَوْمَ أَرْخَى بَالًا مِنْكُمْ يَوْمَئِذٍ»

"Today, you are at ease more than that day (when the Upriser appears)!"

People asked for further explanation and the Imam replied,

«لَوْ قَدْ خَرَجَ قَاتِمُنَا لَمْ يَكُنْ إِلَّا الْعَلَقُ وَالْعَرَقُ وَالتَّوْمُ عَلَى الشَّرُوجِ
وَمَا لِبَاسُ الْقَائِمِ إِلَّا الْغَلِيظُ وَمَا طَعَامُهُ إِلَّا الْجَشِبُ»¹

"When our Upriser rises, there will be nothing (for his companions) save blood-clot, sweat (due to working hard and struggling), and sleeping on the saddles (of their animals meaning that they will not have a chance to sleep!) And the Upriser's clothes will be nothing but rough; and his food will be nothing but coarse, bad, and unpleasant. (Do you have such preparation?!) "

The fact is that in the final phase of opposition between the

1. Al-Ghaybah, by al-Nu'mānī, p. 285, hadith no. 5.

right and the wrong, the falsehood will rise with all its might and power against the truth. This is when the right front needs some helpers to rise, strive hard, and fight with their property and their lives to achieve universal justice and to destroy the oppressors; some assistants who are packed with enough knowledge about their goal, those who are equipped with fidelity towards their Imam circulating him with passion and a lot of love and affection like a butterfly flying around a candle, listening to the commands of their Imam. Today is the day that Imam Riza anticipated. The practical test has begun so that the true helpers be known from those who only claim and pretend to be the helpers.

Are we worthy to be given the medal of "the worthwhile supporter of the Household of the Prophet (peace be upon them)"?

Literally, Expectation with regard to the appearance of Imam Mahdi, means readiness, preparation, standing up, and doing something important and effective not sitting down and only waiting for a bright future.

Editor in Chief: Sayyed 'Abd-al-Mahdi Tavakol

Smtavakol@gmail.com



Those who follow their Imam and act according to their beliefs are the friends of Allah.



Imam Mahdi in the Quran

Surah Yūnus, verses 62 and 63

Allah in Surah Yūnus (Jonah), verses 62 and 63 says,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾¹

“Look! The friends of Allah shall indeed have no fear nor shall they grieve. Those who believe (in the oneness of Allah) and con-

1. The Quran, 10:62,63.

An explanatory narration:

«عَنْ أَبِي بَصِيرٍ قَالَ، قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: «... يَا أَبَا بَصِيرٍ طُوبَى لَشِيعَةِ قَائِمِنَا الْمُنتَظِرِينَ لظُهُورِهِ فِي غَيْبَتِهِ وَالْمُطِيعِينَ لَهُ فِي ظُهُورِهِ أَوْلِيَاءَ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ»¹.

According to a tradition, Imam Sādiq (the sixth Shia's Imam) addresses Abū Basīr (one of his great companions) and says, “...O Abū Basīr! How prosperous are the followers of our Upriser (Imam Mahdi) who during the period of Occultation wait for his appearance; and in the time of his advent will obey him submissively. They are the friends of Allah, (those who shall have no fear nor shall they grieve).”

1. Bihār al-Anwār, Vol. 52, P. 149, hadith no. 76.



Points for consideration:

1. Allah is with the one who wants to be with Him: Allah clearly says that He is with those who are His friends. To be the friend of Allah means to listen to His commands and obey. This can be achieved by listening to the commands of the Imam of the time. As a result, to obey the Imam means to become the friend of Allah and as Allah says, those who are His friends *have no fear nor will they grieve*. Therefore, if one wants not to have fear and grief he should know the Imam and try to obey him.

2. The reason why the friends of Allah have neither fear nor grief: Those who listen to the commands of Allah are those who try to be related to Allah and want to be His friends. When one is with Allah, it means that he is with the most Powerful Existence of the world. To be with Him means to enjoy the strongest support; therefore, there should be no fear for such a man. Also, since Allah is all-Wise and whatever He decides for man is the best for him, one who is with Allah should not be grievous, since whatever happens to him is for his best benefit even if he does not know the reason behind it. Besides, as was mentioned earlier, to be with Allah means to listen to the guidelines of the Imam since no one except the Imam can directly take his religious orders from Allah. Consequently, if one wants not to be fearful or grievous, he should obey his Imam.

3. The real followers of the Imam are the friends of Allah: As the mentioned narration expresses, those who follow their Imam and act according to their belief are the friends of Allah and are free from fear and grief. It means that in order to be the friend of Allah one has to follow the guidelines of his divine leader. To be the friend of Allah means to love Allah which means to feel the real love of Allah in the heart and to make the heart luminous with the light of Allah. This goal can be achieved by obeying the guidelines of the Imam.

4. One who waits for the Imam should be a real believer and pious: As Allah says in the 63rd verse of the same Surah, a real friend of Allah is one who is a real faithful and a real pious. Faith is something that is related to one's belief, and piety is something that is connected to one's action. Therefore, if one claims to be obedient to the Imam and as a result, be the friend of Allah, he should check himself against these two qualities and then realizes the truth of his claim. He has to have a proper belief in Allah and must do whatever his belief requires. There are many people who deeply think they love Allah, but in reality, it is solely an imagination.



Establishing a Connection with Imam Mahdi

According to the Speech of Grand Ayatullah Wahid Khurasani

Allah the Glorified says in the Holy Quran,

﴿أَلَمْ نَكُنْ مِنْ قَبْلِكَ رَازِقِينَ ۗ ذَلِكُمْ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۗ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ
يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَ
مَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾¹

1. The Quran, 2:1-4.



Making a connection with the Imam is not necessarily done through visiting him in person.

“Alif Lām Mīm. This book, there is no doubt in it, is a guidance for the pious. Those who believe in the unseen and keep up prayer and spend out of what We have provided for them. And who believe in that which has been revealed to you and that revealed before you (to other messengers) and they are certain about the hereafter.”

This noble verse is the guiding model for attaining bliss in this world and in the hereafter.

After Allah describes the greatness of the Quran, He allocates the guidance of His book to a specific group of people who are pious. Though the rays of the Quranic verses illuminate the entire universe, without eyes one cannot see the sun that produces those rays because there is a cover on those eyes. It is clear that for seeing the sun, two prerequisites are necessary:

First, having the seeing eyes, and second, the removal of any



screens and coverings that are on those eyes.

Based on this, the sun is the book of Allah in which is divided into two books: the textual Book i.e., the honorable Quran; and the other, the Book of genesis (Takwīn). We believe that Imam Mahdi is the person who embodies the Quran and all its realities; the esoteric and the exoteric aspects of the Quran; and the insights into Quranic verses are all concentrated in him. The ethics and morals of the Quran are embodied in his characteristics and all the Quranic commandments are reflected in his deeds. Indeed, our Living Imam, Imam Mahdi is the speaking book of Allah; and the unseen that is mentioned in these verses.

Regarding the abovementioned example, establishing a connection with these two suns firstly requires the eyes of reason and thought; and secondly sinning should not cover the eyes of intellect. Only such a believer deserves to use the intricacies contained within the Quran; and in the same way, to benefit from the grace of the Imam of the Age. So, making a connection with the Imam is not necessarily done through visiting him. Let me give you an example, here, this door and wall that you see are facing the Sun from dawn till dusk. What profit have they gained from the Sun? Nothing while in the depths of mountains, many hundred meters to the depth of the earth, there are the pieces of the turquoise stones that have never seen the Sun but have acquired all the necessary rays and benefits of the sun and it has made them become a shining gem. The turquoise is not near the sun but it has received the mysterious rays of the Sun.

In the same way, if we also tread the same path, we will use the

rays and benefits of the Imam, but we must know the Imam firstly. Actually, we all have heard the word “the Imam of the Age”, but understanding the matter and understanding the greatness of the Imam is really outside of the scope of the intellect of human beings. Both Shia and Sunni have reported this narration from the Prophet to have said,

«الْمَهْدِيُّ طَاوُوسٌ أَهْلُ الْجَنَّةِ عَلَيْهِ جَلَابِيبُ النُّورِ»¹

“Mahdi is the peacock of the people of paradise. On him are the cloak and garments of the light.”

It is easy to say it, but comprehending it is of the utmost difficulty! Paradise by itself is the focal point of all beauties. Paradise is a place where the face of prophet Joseph and other divine prophets shine like the bright illuminated moon. Despite all this, the peacock of paradise is the Imam of the Age (Imam Mahdi)! How beautiful is his inner self if his outward characteristics are as such?! Let’s be honest, we spent our life speaking of Imam Mahdi, but did we recognize him literally?

According to the Prophet, Imam Mahdi is covered with garments and a cloak of light. Those clothes of lights are lit from the rays of the illuminating Allah (Who is the light of the Heavens and the Earth). Fortunate is the one who finds the right path and adopts piety and becomes the subject of his grace. That is, each of you have this opportunity. Try not to let this opportunity slip away from your hands. No one can reach a destination until he walks towards that.

1. Muntakhab al-Athar, p. 147; Yanābī al-Mawaddah, vol. 3, p. 164.



And, of course, those who in the time of the Major occultation will reach such a rank are the most fortunate people of the world. There is a Hadith from Imam Sajjād saying about the mentioned point,

«مَنْ ثَبَّتَ عَلَيَّ وَلَا يَتَنَا فِي غَيْبَةِ قَائِمِنَا أُعْطَاهُ اللَّهُ أَجْرَ أَلْفِ شَهِيدٍ مِثْلِ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ»¹

“Each of those who in the time of the Major Occultation stay faithful to this creed and not lose their belief will get the reward of a thousand martyrs from the martyrs of the battle of Badr and ‘Uhud.”

Your position is such a position! Now, what is the way for attaining this elevated rank? This is the way:

- From today prefer the daily prayers to other acts. This is the first word of advice. Keep your relation with Allah. Do not compare the prayer to anything else. This is the first condition; If you perform the prayers at the beginning of its appointed time; perform religious obligations; abstain from what Allah has forbidden, and do not forget to seek the intercession of the Imam every day, only then, that illuminating ray will shine on your soul and will fundamentally change your soul by its elixir; and the Imam’s gracious hands will bestow their favors on you in a way you will sense them;
- Every day after the dawn prayer, read ‘Ahad supplication

1. Bihār al-Anwār, vol. 52, p. 125, hadith no. 13.

which is located at the end of the book Mafātih;

- Do not look at non-mahram women (those at whom you are forbidden to look with the intention of passion);
- Protect your stomach from what is forbidden to eat;
- Perform the obligatory duties (the commands of Allah);

Try, every day, without an exception to read a part of the Quran, at least fifty verses. Every day recite the 36th chapter called *Yāsīn* and grant the rewards and blessings of it to the Imam of the Age.

This is the way to bliss. If you want the blessings to be yours in this world and the hereafter, begin from today. God willing, with this program you will secure your salvation both in this world and in the hereafter.



Imam Ali in many sections of Nahj al-balāghah refers to the climate and conditions of the apocalypse and tries to depict it.

Not being neglectful about this need, the infallible prophets and Imams have spoken a lot about this matter, its related conditions, the period of its emergence, its signs, and its outcome. In fact, in all the divine religions, there is the news of prophecy about the events related to the apocalypse and the eventual appearance of a savior. Pretty much the same, in the Shiite religion, there are many narrations about this theme, which in addition to the emergence of Imam Mahdi as the promised savior, predict the events of the End of Time. Since a detailed analysis of the related events to the apocalypse requires proper and accurate knowledge and awareness of those conditions, strict attention to these elaborative narrations is imperative; because the situation at that time will be so tumultuous that it would become difficult for people to distinguish the right from the falsehood.

Imam Mahdi in Nahj al-Balāghah¹

An introduction

Human beings, according to their religion and culture, have been always waiting for the coming of a world peacemaker and savior.

1. Nahj al-Balāghah is a book that contains some eloquent words of Imam Ali.





In the noble book of Nahj al-Balāghah, in many cases, the promised Islamic Savior (Imam Mahdi) is mentioned implicitly. This valuable book is a selection of sermons, letters, and short sayings of the Commander of the Faithful, Imam Ali bin Abi Tālib, which was compiled by Sayyid Razī in the fourth century A.H. Imam Ali's speeches in this book are categorized in three chapters: sermons, letters, and short sayings. In his speeches, Imam Ali sometimes speaks about the personal characteristics of Imam Mahdi; and sometimes describes the events of the apocalypse and the bright future of mankind at the time of the Advent. He also tells us about the features of the global government of that Imam and expresses how justice will be universal in that age. The Imam also declares how Islam, the Qur'an, and the Sunnah will be revived; and how the corrupt and the oppressors will be punished and perished.

Among these instances, there is the 138th sermon of Nahj al-Balāghah, in which there are phrases that many commentators of the book consider to be compatible with the conditions of the End of the Times. Since, at first glance it may not be plausible to find a clear link between them and the apocalypse, the article at hand seeks to review and analyze the commentators' viewpoint concerning this sermon and prove that the connection exists.

The 138th sermon of Nahj al-Balāghah

Imam Ali, in sermon 138 of Nahj al-Balāghah predicts some future events. This sermon consists of three parts all of which are related

to each other and they pursue the same subject.

In the first part, the Imam refers to a divine man who bases his work on the guidance of the Qur'an and proceeds according to its conduct. Most commentators of Nahj al-Balāghah, according to the descriptions offered in this sermon, consider this divine man to be the global reformer - Imam Mahdi.

In the second part, Imam Ali refers to the bloody events that will take place at the threshold of the rise of that divine man who intends to establish a government, so that later on, peace, justice, wealth, and welfare will fill the earth.

In the third section, he refers to other bloody incidents which arise from Damascus (Syria) that afflicts people severely. This section may refer to the rule of some "Banī Marwān" (the tyrant rulers of Marwān's descendant), or to the emergence of some despot people like "Sufyānī" that will take place before the appearance of the Upriser.

The first section of this sermon

«... يَعْطِفُ الْهُوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهُوَى وَيَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.»

“... He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Quran while people will have



turned the Quran to their views.”

As it is clear, this part of the sermon gives focus on two important points:

The first point

It gives a hint to the conditions of the world community before the advent of that divine leader, which is the isolation of the Quranic truths; and the spread of corruption and sedition in all areas regarding one's individual, social, cultural, political, and economic life; and the emergence of heresies and distortions of religions.

In these phrases, from the point of view of the commentators of Nahj al-Balāghah, Imam Ali refers to the climate and conditions of the apocalypse and tries to depict it. The Imam's expression in this part seems to refer to an apocalyptic controversy in which “guidance” is subjected to the games of people's “whims and desires” and “the Quran” follows “one's self-opinion”. It also points to a battle at a hard time when man is so obsessed with his ego that the rule of guidance is lost, and the “one's personal conception” reaches such a position that it overpowers the manifest words of the revelation.

If we contemplate wisely, we can acknowledge that the root of all the misery is linked to these two factors: Preferring one's carnal desires to the intellect; and interpreting the verses of the Quran based on one's particular understandings. All the issues that have plagued Muslims from the beginning until now are due to these

two major deviations. Consequently, if these two problematic factors are eliminated, the way to implement the rules of divine justice is paved and the steps along the path of improvement can be taken.

In the field of discussing the matters related to the study of human knowledge and cognition, scientists have mentioned destructive effects of the veils that cover one's knowledge which is resultant from following the demand of carnal desires, as the Holy Qur'an says,

﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾¹

“[O the Messenger!] Have you observed the one who takes his dominating carnal-self as his god and follows its orders? So, Allah has left such person in his error while he is aware of the truth and has sealed his ears and his heart; and has put a cover on his sight [that he should not hear, understand, and see the Truth.] Then who is there but Allah to guide such a person? Will you people not reflect and take admonition?”

Interpreting the verses of the Quran based on one's personal understanding; and adopting a personal verdict as an unchanged fact and trying to find some Quranic examples to support it are two major traps of Satan that eventually will devalue the divine revelation altogether. For this reason, this form of approach with regard to the verses of the Quran is rendered as infidelity in Islamic hadiths as

1. The Quran, 45:23.



Imam Sādiq states,

«مَنْ فَسَّرَ بِرَأْيِهِ آيَةً مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ»¹.

“Whoever interprets (even) a verse of the Quran by his own opinion has become a disbeliever.”

The second point

This point alludes to the practical programs and comprehensive reforms offered by the expected reformer that will lead to human being’s emancipation from the ties of carnal desires, corruption, debauchery, and deception.

Following the previous point, Imam Ali gives glad tidings that people’s desires and lust will be turned towards intellect and divinity; and people’s opinions and thoughts will follow the words of revelation (the Holy Quran). It means that, on the day when people forget the logical points of their reason and depreciate the rules of divine guidance, the mentioned reformer helps them remove the curtain of adversities, adapt the Quran as their guide book; and he gives direction to how people should interpret their opinions and control their desires.

It is now important to know who that great reformer is, how he leads humanity who were drowned in the mire of their “degraded opinions” to a utopian society that is supervised based on “divine revelation” and “perfect guidance”. Since fighting against the two

1. Tafsir ‘Ayyāshī, vol. 1, p. 18, hadith no. 6.

mentioned deviations is definitely listed in the plans of Imam Mahdi, the commentators of Nahj al-Balāghah believe that this part of the sermon is going to target him.

Ibn Abi al-Hadīd, one of the well-known exegetes of Nahj al-Balāghah, states herein,

“The Shia believe that by these words, Imam Ali points to Imam Mahdi... and it is not unlikely that he wanted to point to the Upriser who is among of the household of the Prophet and will rise at the End of Time.”¹

Elsewhere he says: “This statement of Imam Ali refers to the Imam who will come at the end of Time whose arrival is announced in many narrations; and by his appearance, a comprehensive guidance will emerge, the practice of one’s self-opinion will be disappeared, and people will act according to the Quran.”

The second section of the sermon

«... حَتَّى تَقُومَ الْحَرْبُ بِكُمْ عَلَى سَاقٍ بَادِيًا نَوَاجِدُهَا مَمْلُوءَةً أَخْلَافُهَا حُلُومًا رِضَاعُهَا عَلَقَمًا عَاقِبَتُهَا».

“... (This situation continues) till war will rage among you (with full force) like a (dangerous and angry) animal standing on its feet, showing forth its teeth, with udders full of sweet milk but with a bitter (and unfortunate) outcome.”

1. Sharh Nahj al-Balāghah, by Ibn Abi al-Hadīd, vol. 10, p. 96.

2. Sharh Nahj al-Balāghah, by Ibn Abi al-Hadīd, vol. 2, p. 386.



«أَلَا وَفِي غَدٍ وَ سَيَّأْتِي غَدٌ بِمَا لَا تَعْرِفُونَ يَا خُذُ الْوَالِي مِنْ غَيْرِهَا عَمَّالَهَا
عَلَى مَسَاوِي أَعْمَالِهَا وَ تُخْرِجُ لَهُ الْأَرْضُ أَفَالِيدَ كِبِدِهَا وَ تُلْقَى إِلَيْهِ سِلْمًا
مَقَالِيدَهَا فَيُرِيكُمْ كَيْفَ عَدْلُ السَّيْرَةِ وَ يُحْيِي مَيِّتَ الْكِتَابِ وَ السُّنَّةِ».

“Beware! It will be tomorrow and the morrow will come soon with things which you do not know. The Man in power, not from this crowd (who are the instigators of bloody and cruel wars), will take to punish all those who were formerly appointed for their ill deeds; and the earth will pour forth its internal treasures; and submit to him easily her keys. He will show you the just way of behavior; and revive the Quran and Sunnah which have become lifeless (among people).”

In this section, Imam Ali refers to the insurrections and hard wars that will take place at the threshold of the advent of Imam Mahdi; and through enchanting words and beautiful metaphors, implicitly points to the continuity, extent, and intensity of the battle. What is remarked in Islamic narrations is the occurrence of wars and the massacre of human beings through those battles; and the widespread resultant diseases and hardships like the plague, microbial weapons, famine, and so on. Perhaps the reason why the Imam likened the initiation of war to sweet and refreshing milk is that usually at the beginning of any war, typically war booty and achievements are given to the warriors; and in the hope of gaining greater benefits and a complete victory over the opposition front, it will be sweet to the taste of the combatants in such a way that neither the two opposing sides in any battle accept the ceasefire plan from the other one. But the outcome of those battles is nothing

but some ominous results like murder, destruction, many disabled people with amputated body parts, mental and physical illnesses, looting of property, rape, and all kinds of misfortunes that make it totally insufferable both for the warmongers and war-torn nations.

Afterward, Imam Ali alludes to the satisfactory, pleasant, and blessed climate that arises after the man’s uprising in several cases:

- Through the government of Imam Mahdi, precious mines of the earth are easily discovered.
- The key to these resources or the key to governing the whole parts of the earth is given to the Upriser.
- By having those rich resources and this all-encompassing government, the Upriser will let justice pervade the whole earth.
- The Upriser revives the forgotten teachings and values of the Quran and the Sunnah of the Prophet so that people will be on the path of evolution both materially and spiritually and they can easily proceed on this path with peace of mind. Thanks to the government of Imam Mahdi, people’s intellect is perfected, human values are revived, all kinds of divine gifts are given to human beings, and the roots of oppression are eliminated.

Similar to these sentences is clearly seen in narrations related to the rise of Imam Mahdi. As one instance, Imam Bāqir states,



«... وَ تَظْهَرُ لَهُ الْكُنُوزُ وَ يَبْلُغُ سُلْطَانَهُ الْمَشْرِقَ وَ الْمَغْرِبَ وَ يُظْهِرُ اللَّهُ عَزَّ وَ جَلَّ بِهِ دِينَهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَلَا يَبْقَى فِي الْأَرْضِ خَرَابٌ إِلَّا عِمْرَ وَ يَنْزِلُ رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ»¹

“... The treasures of the earth are revealed to him, his rule covers the East and the West of the world, and Allah prevails His religion over all other religions even if the polytheists detest it. So, at that time no ruin remains on the face of the earth unless it is settled and Jesus, the Son of Mary, descends.”

In another narration, it is quoted from Imam Bāqir to have said,

«يَمْلَأُ اللَّهُ الْأَرْضَ بِبِهِ عَدْلًا وَ قِسْطًا كَمَا مَلَأَتْ ظُلْمًا وَ جُورًا فَيَفْتَحُ اللَّهُ لَهُ شَرْقَ الْأَرْضِ وَ غَرْبَهَا... وَ تُطْوَى لَهُ الْأَرْضُ»²

“Allah through him will fill the earth with justice, as it is filled with oppression, and Allah will conquer the East and the West for him... and the earth will be twisted for him. (meaning that the Imam by using some so-called modern facilities will be able to move from one place to the other quickly).”

Therefore, from the point of view of Imam Ali, the ultimate goal of that Uprising reformist that will undoubtedly take place is to establish a universal justice and revive the book (the Holy Quran) and the tradition of the Prophet.

1. Bihār al-Anwār, vol. 52, p. 191, hadith no. 24.

2. Bihār al-Anwār, vol. 52, p. 390, hadith no. 212.

The third section of the sermon

«... كَأَنِّي بِهِ قَدْ نَعَقَ بِالسَّامِ وَ فَحَصَ بِرَأْيَاتِهِ فِي ضَوَاحِي كُوفَانَ فَعَطَفَ إِلَيْهَا عَطْفَ الضَّرُوسِ وَ فَرَشَ الْأَرْضَ بِالرُّءُوسِ قَدْ فَعَّرَتْ فَأَغْرَتْهُ وَ ثَقَلَتْ فِي الْأَرْضِ وَ طَأْتَهُ بِعِيدِ الْجَوْلَةِ عَظِيمِ الصَّوْلَةِ».

“... As if I see him (the bloodthirsty ruler) shouting in Syria and extending his banners to the outskirts of Kūfa. He is bent towards it like a biting camel. He has covered the ground with (cut) heads. His mouth is wide open (swallows everything) and (the trampling of) his footsteps on the ground have become heavy (and takes all areas under its influence). His advance is broad and his attack is severe.”

«وَ اللَّهُ لِيَشْرِدَنَّكُمْ فِي أَطْرَافِ الْأَرْضِ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا قَلِيلٌ كَالْكُخْلِ فِي الْعَيْنِ فَلَا تَزَالُونَ كَذَلِكَ حَتَّى تُثَوِّبَ إِلَى الْعَرَبِ عَوَازِبَ أَخْلَامِهَا».

“By Allah, he will disperse you throughout the earth till only a few of you remain like the kohl in the eye. You will continue being in this situation till the Arabs return to their senses (and through wisdom, put aside differences and join hands to awaken people and move against the oppressors).”

«فَالزُّمُوا السُّنَنَ الْقَائِمَةَ وَ الْآثَارَ الْبَيِّنَةَ وَ الْعَهْدَ الْقَرِيبَ الَّذِي عَلَيْهِ بَاقِي التُّبُوءِ وَ اعْلَمُوا أَنَّ الشَّيْطَانَ إِنَّمَا يُسِّنِي لَكُمْ طُرُقَهُ لِتَتَّبِعُوا عَقْبَهُ».

“You should therefore stick to established traditions, clear signs, and the early period which has the lasting virtues of the prophethood. You should know that Satan makes his ways easy so that you may follow from its behind.”

In this part of the sermon, Imam Ali refers to a bloodthirsty,



hard-hearted, and powerful ruler who will rise from “Syria”, and will take the whole country of Islam under his control by force. The Imam counts nine attributes for him. These nine expressions, which include a complete introduction to that mighty and ruthless ruler, indicate that he crushes the believers to the degree that only a few of them will remain. The environment will become deeply suffocating, people due to a profound fear will hold their breath, and those who rise will be subject to defeat. The mentioned ruler with its extensive bloodshed will take from Syria to Kūfa under his authority.

Who is this oppressive person with these descriptions? The commentators of Nahj al-Balāghah have two different views:

Some consider it to refer to ‘Abd al-Malik bin Marwān, who was the fifth Umayyad caliph and a very murderous and tyrannical man. With a great expedition from Syria, he overthrew his rival, Mus’ab bin Zubayr, who ruled in Kūfa, crushed his adversaries, and took control of Kūfa and Iraq. Bin Marwān then sent a considerably massive army under the supervision of Hajjāj bin Yūsuf to the Hijāz who killed Abdullah bin Zubayr, who had risen there, and took control of Mecca and Medina. He even destroyed a part of the Ka’ba where a group of Abdullah bin Zubayr’s army had taken refuge to.

Another group of the commentators believe that this person is none other than Sufyānī who appears from Syria prior to the advent of Imam Mahdi. Sufyānī will shed blood greatly and call people to himself.

Considering that the previous parts of this sermon were about the advent of Imam Mahdi, it seems that this part is also about his coming, and the above sentences refer to the advent of Sufyānī.

At the end of this sermon, Imam Ali anticipates that this unfortunate situation will continue until the lost Arab’s intellect and wisdom return back to them. Here the Imam gives four orders to people to help them gain victory over the tyrant rulers and restore safety and security to their community:

Following the “*established traditions*” which are the divine necessities and the eternal plans of Islam, which should be the center of all political, social, and individual activities at all times.

Acting based on the “*clear signs*” which are the narrations that their authenticity is proven through authentic methods; and embody a large part of Islamic teachings and programs.

Sticking to “*the early period*” which is the will of the Holy Prophet about the guardianship of Imam Ali who possessed the legacy of the knowledge of the Prophet.

And the fourth advice is to beware of the satanic tempting and alluring deceits concerning the abovementioned points since Satan offers its method in straightforward and imploring ways to prevent people from obeying Allah and being submissive to the guidelines of the Infallible Leaders.

In fact, in the final part of this sermon, Imam Ali explains the duty of people in that time of fear, warns them not to abandon the divine traditions, and not to forget the covenant (about the Prophet suc-



cession) which had not been made in a distant past lest people do not follow the devil in that troubled time. These warnings clearly show that the future situation will be so complex and unfamiliar that people may simply stumble in realizing the truth, and would treat on the evil path - the road that Satan paves for people to simply get trapped and be hunt.

It is worth mentioning that those who consider this part of the sermon to be related to the government of ‘Abdul Malik bin Marwān’ confront with two problems:

First, the result of their opinion is that the defeat of Umayyads and the establishment of the Abbasids dynasty was in agreement with Arab’s wisdom and an example of returning to the right path, while there is no doubt that Bani Abbas also continued to perpetrate the same crimes as Umayyads; and even their authoritarian and tyrannical government was not less than that of the Umayyads. However, it may be claimed that the fall of the Umayyads and the beginning of the movement of the Abbasids was a wise and calculated incident that put an end to the oppression of the Umayyad rulers, although they also went astray soon in the near future.

Second, the emergence of the Bani Abbas did not take place immediately after the death of Abdul Malik, rather it took decades for the sons of Abdul Malik to rule, and then the fall of the Umayyads began; unless in response to this objection, it is said that the rule of the sons of Abdul Malik was also a continuation of his own rule.

But those who consider this section to refer to the rise of Sufyānī

that will take place before the appearance of Imam Mahdi interpret the above sentences as follows: After the immense bloodshed, and the corruption, and destruction that will take place corresponding the advent of Sufyānī, the veils of negligence will be lifted, the intellects awakened, and people will be ready to accept the divine rule of Imam Mahdi. For being more prepared in those circumstances, people must preserve the Islamic traditions, adhere firmly to their true beliefs, and keep away from any sort of distortion in their religion.



The Special Deputies of Imam Mahdi

Abu al-Qāsim Husayn bin Rūh al-Nawbakhtī (d. 326 A.H. / 938 A.D.)

The biography

Husayn bin Rūh, the third special deputy of Imam Mahdi, was a leading individual from the family of Nawbakht. Though his exact date of birth is not recorded in history, there are several reports



He was a worthy personality, a pious, intelligent, and a knowledgeable man; and a close friend of Muhammad bin ‘Uthmān (the second deputy of Imam Mahdi). He at the command of Imam Mahdi, introduced him as his successor in the last days of his life.

indicating that he was a native of the traditional Shiite city of Qum so, he was fluent in Persian dialect of the people of Ābeh (near the city of Sāweh), one of the suburbs of Qum, and this suggests that he belonged to the branch of Banū Nawbakht who were resident in Qum. However, he had immigrated to Baghdad during the time of the first special deputy of Imam Mahdi. Then he joined the service of the second special deputy and became his agent. Despite his youth, al-Nawbakhtī was distinguished by his shrewdness, particularly in his relations with the opponents since he had to observe precautionary concealment of his faith and opinion. Perhaps it was



for this quality that enabled him to rise quickly in the ranks of the organization. His service as being the agent of the second special deputy helped him in contacting high Shia officials of the ‘Abbasid administration, particularly his relatives Banū Nawbakht and also Banū Furāt.

In his book *al-Ghaybah*, Shaikh al-Tūsī has narrated many traditions regarding Husayn bin Rūh, highlighting the various aspects of his life. The cause and reason of his fame and recognition were attributed to his religious position. He is counted amongst the four special deputies of Imam Mahdi during the period of Minor Occultation. He was a worthy personality, a pious, intelligent, and a knowledgeable man; and a close friend of Muhammad bin ‘Uthmān (the second deputy of Imam Mahdi). Muhammad bin ‘Uthman, at the command of Imam Mahdi introduced him as his successor in the last days of his life. Also, Ibn-e Shahr Āshūb has included him amongst the close companions of Imam Hassan al-‘Askarī,¹ but it is difficult to accept such a report because the eleventh Imam was martyred in 260 A.H. / 874 A.D and al-Nawbakhtī died in 326 A.H. / 937A.D.

His appointment as the third special deputy

Husayn bin Rūh would work as an agent for the second deputy and in the last few years of Muhammad bin ‘Uthmān’s deputyship,

1. *Al-Manāqib*, vol. 4, p. 423.

he was appointed by him as the head of the network of the agents and he acted as an intermediary between Muhammad bin ‘Uthmān and other agents. He was in possession of high social status among the Shias in Baghdad. Also because of his tribe, al-Nawbakht, which was a well-known and impressive tribe, he held sway over high-ranking government officials. In addition, due to his being cautious to not act contrary to the regime, that did not accept the Imamate of the Household of the Prophet, the government was not sensitive to him. This adapting strategy helped him to establish an influential presence in the court of the ‘Abbāsīd rulers (the present government at that time) before being chosen as the third deputy of the Imam. It, of course, indicates the great degree of influence that Husayn bin Rūh exerted in the court. We can also realize that he was the beneficiary of Imam’s special care and attention while he had not yet become a special deputy.

However, more than three years before his death, Muhammad bin ‘Uthmān had started directing some of the Shias to Husayn bin Rūh, who were bringing religious taxes and other forms of finances to the Imam. In this manner, he was preparing the ground for the appointment of Husayn bin Rūh as the third special deputy.

However, Muhammad bin ‘Uthmān took particular care in choosing Husayn bin Rūh as his successor. He endorsed his successorship at times in the assemblies of sincere Shias and at other times, in front of his representatives. The reason for adopting such an approach was because Husayn bin Rūh was one of the most reliable and trustworthy men at that time and it was highly probable



that he would be chosen as the next special deputy by the Imam. However, there had not been yet a clear statement from the Imam about his assignment. Muhammad bin ‘Uthmān felt Husayn bin Rūh should become more famous since neither the representatives of Baghdad nor the special and common Shias, expected the deputyship of Imam to fall on the shoulders of a relatively unknown and unfamiliar man like him. It has been narrated that before his demise, Muhammad bin ‘Uthmān gathered the leaders and chiefs of the Shias and announced,

«هَذَا أَبُو الْقَاسِمِ الْحُسَيْنِ بْنِ رَوْحِ بْنِ أَبِي بَحْرٍ النَّوْبَخْتِيُّ الْقَائِمُ مَقَامِي وَالسَّفِيرُ بَيْنَكُمْ وَبَيْنَ صَاحِبِ الْأَمْرِ وَالْوَكِيلُ لَهُ وَالثَّقَّةُ الْأَمِينُ فَارْجِعُوا إِلَيْهِ فِي أُمُورِكُمْ وَعُولُوا عَلَيْهِ فِي مَهْمَاتِكُمْ فَبَدَلِكُ أَمْرْتُمْ وَقَدْ بَلَّغْتُ»¹

“After my demise, this man, Husayn bin Rūh al-Nawbakhtī, will be my successor and is an intermediate between you and the Imam. He is the Imam’s agent and is trustworthy and reliable. Therefore, turn towards him and rely on him regarding your important affairs. I have been ordered to appoint him in my place and I did so.”

The reasons behind this unexpected selection

A critical aspect of the lives of the special deputies of Imam Mahdi is that they were special Shias who exceptionally performed their administrative duties. Although they were in close contact with the Imam and knew the place of his residence, they ensured that it re-

1. Bihār al-Anwār, vol. 51, p. 355, hadith no. 6.

mained a secret from the prying eyes of others around them. This trait is even commendable when we consider that the period of Minor Occultation was not a period of one or two years, rather a long era spanning more than seven decades. Over this lengthened duration, keeping constant touch and contact with the Imam, and at the same time, regularly communicating the problems of the people to the hidden Imam, and seeking a solution from him underlines their maximum efficiency.

They had to deal with constant requests and pressures from the people for being allowed to meet Imam Mahdi and they had to all along be careful never to disclose the Imam’s location to the people. It is clear that if we try to conceal something, while the people are aware that we are trying to hide something from them, and we are also aware that people are trying to discover the hidden thing, then it is indeed a difficult task to conceal that hidden object from the inquisitive eyes of the people. It may be possible to divert their attention and delay the matter for a few days, but certainly not for some decades. These points will help us appreciate how well the Imam must have trained the deputies and how loyal and clever they were.

However, there was no doubt whatsoever in the minds of the special Shias that in the case of any eventuality, Ja'far bin Muttayal (one of the closest friends and agents of the second special deputy) would succeed Muhammad bin ‘Uthmān (the second special deputy). This assumption was due to the close friendship of Muhammad bin ‘Uthmān with him. However, when Muhammad bin ‘Uthmān



through an order from the Imam appointed Husayn bin Rūh as his successor, everyone submitted to him and accepted him; and their conduct towards him was like their conduct towards the second deputy.

Another reason for his deputyship is some letters sent to him by Imam Mahdi on various topics, including legal issues and answers to the Shias' questions, as well as letters in which the Imam condemned some of those who went astray, such as al-Shalmaghānī.

The next reason is that at the beginning of his deputyship, the servant of Muhammad bin 'Uthmān took some belongings of the second deputy such as his cane, key, and casket to Husayn bin Rūh and told him, "Abu Ja'far (Muhammad bin Uthmān) told me to deliver these to you after his burial. This casket contains the signets and seals of the holy Imams".

In addition, he was the wisest among the Shias and Sunnis. Also, he had placated the enemies and also pleased his friends. In the last *tawqī'* (Letters from the side of the Imam) received by Sheikh Tūsī through the third deputy, the Imam asserted,

«... وَكَانَ أَبُو الْقَاسِمِ رَحْمَةً اللَّهِ عَلَيْهِ مِنْ أَعْقَلِ النَّاسِ عِنْدَ الْمُخَالِفِ وَ الْمُؤَافِقِ»¹

"Abu al-Qāsim (Husayn bin Rūh) was believed by both the Shia and Sunnis as the wisest."

On the other hand, Husayn bin Rūh was living in a time when the

1. Al-Ghaybah, by Tūsī, p. 384.

society was full of hatred and malice towards the family of the Messenger of Allah. Therefore he was compelled to secure his life. So that he may continue to fulfill the great duty and heavy responsibility of the deputyship of the hidden Imam. Thus he used to act in Taqiyyah (religious precautionary concealment). Historians state that one of his sentries cursed Muawiyah, therefore Husayn bin Ruh terminated his services and though many people interceded that he be reinstated he was not taken back by him ever!¹

The reason behind the appointment of Husayn bin Rūh as the deputy of Imam Mahdi is seen by paying attention to some of his special traits. He was appointed as the deputy largely due to his faith, intelligence, patience, generosity, and sincerity. These qualities are believed to be very useful in that suffocating political environment when Shias were under the pressure from the 'Abbasid rulers and should act in a way not to be assumed that they were moving against the regime. It requires a great level of intellectuality that could be found in Husayn bin Rūh.

It seems most likely that Husayn bin Rūh had personal qualifications which made him a suitable case for being a special representative of the hidden Imam. Supporting this point, we have a report attributed to Abū Sahl al-Nawbakhtī. The latter was asked by some Shias as to why he had not been promoted to this state instead of bin Rūh. He answered,

"They (the Imams) know the best about whom they have selected

1. Al-Ghaybah, by Tūsī, p. 386.



for this office. I am a person who meets opponents and argues with them. If I had known what Abu alQāsim (bin Rūh) knows about the Imam, perhaps in the course of my arguments, having found myself under the attack of enemies to give them well-founded reasons for the existence of the concealed Imam, I would have revealed his whereabouts. But if he (Husayn bin Rūh) had the Imam underneath his garments, and if his flesh was being cut into pieces to make him reveal his whereabouts, he would not yield or reveal the Imam's presence to his foes.”¹

His social and political activities

After the demise of the second special deputy, his successor Husayn bin Rūh went to the headquarters of the organization (*Dār al-Niyāba*). From the very beginning, he proved his ability to lead the organization successfully. His shrewdness enabled him to avoid the consequences of participation in the sectarian discussions which took place at the palace of bin Yasār, one of the high officials of al-Muqtadir, the Abbasid caliph. He used to attend those discussions only as a listener.

There is evidence that the ten agents of the second special deputy continued their activities under him as the third deputy. Through his ten agents in Baghdad, he directed the activities of other agents and their underground political cells in the other provinces such as Kūfah, Basrah, Mūsīl, Mecca, Medina, Egypt, Balkh, etc. In

1. Al-Ghaybah, by Tūsī, p. 391.

Iran, Muhammad bin Ja'far alAsadī alRāzī, the agent of the city of Rey, had been instructed by the second deputy to supervise the activities of the agents of the other Iranian provinces. He continued this supervision during the time of bin Rūh.¹

These reports indicate that the position of bin Rūh as the special deputy of the Twelfth Imam became well known amongst the Shias, in contrast to that of the first and the second deputies, whose office had been kept secret. For this reason, some ordinary Shias were encouraged to ignore the agents of their areas and contact the third deputy directly.

Also, he was highly esteemed by the 'Abbasid court during the time of the caliph of alMuqtadir. This can be attributed to the influence of Husayn bin Rūh's family in the 'Abbasid administration, an influence which had begun during the time of the caliph, alMansūr, and lasted until the time of alMuqtadir. Husayn bin Rūh himself participated in the 'Abbasid administration so that his house became the place for the meetings of administrators, nobles, and deposed viziers.

Most likely he exercised his influence upon the Shias, who were working in the Abbasid government, encouraging them to employ their brothers in faith in the 'Abbasid administration and offer financial help to the needy among the Shias in general. Certain references indicate that these instructions were put into action by Ali bin Muhammad bin Furāt. According to Ibn-e Khallikān, he used

1. Rijāl, by Najāshī, p. 373.



to support five thousand people financially.¹ In fact, the agents' participation in the 'Abbasid regime enabled them to study the economic and political situation of the government and facilitated communications through their administrative positions.

Despite bin Rūh's great influence he seems to have been put in a critical situation by the militant activities of the other Shias, particularly the Qarāmatis. These were used by his rivals as a pretext to cause his arrest. This reveals that some officials may have falsely accused him of corresponding with the Qarāmatis in order to facilitate his arrest. In any case, he spent five years in jail until the caliph, alMuqtadir, released him in 317 A.H. / 929 A.D. However, he recovered his previous respect and reputation, renewed his direct supervision over the Twelver Shia's activities, and many of his relatives had managed to maintain high offices in the 'Abbasid administration, so his influence increased in a way that many influential officials and deposed viziers sought his acquaintance to pave the way for their advancement in the 'Abbasid administration.

The third special deputy and al-Shalmaghānī

At the same time that Husayn bin Rūh was wielding his powerful influence in official circles, he was faced with the serious deviation of his main deputy, al-Shalmaghānī, who began to make claims outside Islamic beliefs.

It has been noted that after the promotion of Husayn bin Rūh to

1. Wafayāt al-A'yān, by Ibn-e Khallikān, vol. 3, p. 99.

the deputyship, he appointed al-Shalmaghānī to direct the activities of the Shias in Baghdad. Al-Shalmaghānī continued directing the Shias' activities in Baghdad and Kūfah for many years. He was wellknown for his impatient political ambitions, and he realized that it was highly probable to lose his influence in the near future. Therefore, he decided to ignore the Twelfth Imam's instructions and started searching for other groups to achieve his political ambitions.

After discovering al-Shalmaghānī's heretical ideas, Ibn-e Rūh discharged him from his office and caused the news of his heresy to become widespread, first among the people of Banū Nawbakht and then among others. Afterwards, he ordered the agents to sever their relations with him. His announcement reveals that a considerable body of the agents in Baghdad and the ordinary believers had been influenced by al-Shalmaghānī. After his ex-communication, he began propagating the idea that he and not Husayn bin Rūh was the rightful representative of the Twelfth Imam. Through this claim and a series of other nonsensical ones like the belief in the incarnation of Allah in the bodies of the Prophets and the Imams, al-Shalmaghānī tried to monopolize the economic and political positions of the organization.

It has already been noted that Husayn bin Rūh was imprisoned in 312 A.H / 924 A.D. Al-Shalmaghānī seized this opportunity to expand his activities among the Shias, who had not yet received any more answer from the Imam himself concerning the claims of al-Shalmaghānī. Therefore, the Imam sent via Husayn bin Rūh



this pronouncement concerning his attitude towards the claims of al-Shalmaghānī:

«... مُحَمَّدَ بْنَ عَلِيٍّ الْمَعْرُوفِ بِالشَّلْمَغَانِيِّ عَجَّلَ اللَّهُ لَهُ النِّقْمَةَ وَلَا أَمَهْلَهُ قَدْ
ارْتَدَّ عَنِ الْإِسْلَامِ وَفَارَقَهُ وَالْحَدَّ فِي دِينِ اللَّهِ وَادَّعَى مَا كَفَرَ مَعَهُ بِالْخَالِقِ
جَلَّ وَتَعَالَى وَافْتَرَى كَذِبًا وَزُورًا وَقَالَ بُهْتَانًا وَإِثْمًا عَظِيمًا كَذَبَ الْعَادِلُونَ
بِاللَّهِ وَضَلُّوا ضَلَالًا بَعِيدًا وَخَسِرُوا خُسْرَانًا مُبِينًا وَإِنَّا بَرْتْنَا إِلَى اللَّهِ تَعَالَى
وَإِلَى رَسُولِهِ صَلَوَاتِ اللَّهِ عَلَيْهِ وَسَلَامُهُ وَرَحْمَتُهُ وَبَرَكَاتُهُ مِنْهُ وَلَعْنَاهُ عَلَيْهِ
لَعَائِنِ اللَّهِ تَتَرَى فِي الظَّاهِرِ مِنَّا وَالبَاطِنِ وَالسَّرِّ وَالجَّهْرِ وَفِي كُلِّ وَقْتٍ وَ
عَلَى كُلِّ حَالٍ وَعَلَى كُلِّ مَنْ شَايَعَهُ وَبَلَغَهُ هَذَا الْقَوْلَ مِنَّا فَأَقَامَ عَلَيَّ تَوَلَّاهُ
بَعْدَهُ.

أَعْلَمُهُمْ تَوَلَّاهُ اللَّهُ أَنَّنَا فِي التَّوَقُّيِ وَالمُحَادَرَةِ مِنْهُ عَلَيَّ مِثْلَ مَا كُنَّا عَلَيْهِ
مَمَّنْ تَقَدَّمَ مِنْ نَظَرَاتِهِ مِنَ السَّرْبِيِّ وَالتَّمِيرِيِّ وَالهَلَالِيِّ وَالبَلَالِيِّ وَغَيْرِهِمْ
وَ عَادَةَ اللَّهِ جَلَّ تَنَاوُهُ مَعَ ذَلِكَ قَبْلَهُ وَبَعْدَهُ عِنْدَنَا جَمِيلَةٌ وَبِهِ نَتَقُّ وَإِيَّاهُ
نَسْتَعِينُ وَهُوَ حَسْبُنَا فِي كُلِّ أَمْرٍ نَا وَنِعْمَ الْوَكِيلُ»¹

“... Muhammad bin ‘Ali, known as al-Shalmaghānī, is one of those upon whom Allah has hastened His revenge and to whom He has granted no respite. He has deviated from Islam and separated himself from it. He has become an apostate from the religion of Allah, making claims which indicate the denial of Allah, the Most Glorious and High, fabricating lies and falsehoods, and pronouncing untruths and great transgressions. Those who associate another with Allah are in far error and clearly suffer a great and manifest loss. For indeed we (the Household of the Prophet) declare our-

1. Ithbāt al-Hudā, by Sheikh Hurr al-‘Āmilī, vol. 5, p. 394, hadith no. 67; Al-Ghaybah, by Tūsī, p. 411.

selves free (of any relationship with al-Shalmaghānī) before Allah the Exalted and His Messenger may the blessings of Allah, His peace, His mercy, and His benediction be upon him according to His benevolence; while we curse him (al-Shalmaghānī), may the curses of Allah be showered successively (upon him) externally and internally, secretly and publicly, at every time and in every circumstance. And (may the curse of Allah be) upon those who agree with him and follow him, and also upon those who, having heard our announcement, continue to pay allegiance to him.

So, inform them (the Shia agents) that we shall guard and take precautions against him, as was the case with those who preceded him and held similar views, like al-Shari‘ī, al-Numayrī, al-Hilālī, al-Bilālī, and so forth. For the traditions of Allah are conformable to us before this event and after it. In Him, we place our trust, and only from Him, we seek assistance. He is sufficient for us in all our affairs and is the best of Guardians.”

One example of his debates with the opponents

A person from among the opponents had a debate with Husayn bin Rūh that shows his intellectual level and his powerful knowledge. The opponent said to him, “I wish to pose some questions to you.” He replied, “You may ask.” He asked, “Please tell me if Husayn (the third Imam of Shia) is the agent (Walī) of Allah?” He replied at once, “Yes.” He asked, “Is it possible for Allah to give power to His enemy over this friend?”

Husayn bin Rūh said, “Pay attention to what I am saying and



remember it. You should know that the Almighty Allah does not speak to the people directly. But He sends some prophets of His to them. If He had sent non-humans as prophets, they would not have gathered near him, they would have shunned him. That's why the prophets were from the people (human). They used to eat like humans and walked in the streets and bazaars. People used to say to him, 'You are like us and we are like you. We do not accept that you are a prophet but that you present some miracle. If you show a miracle, we would know that you have a special distinction from Allah, which we do not have. Thus, the miracles of the prophets are the greatest proof of the veracity of their claims.... The wisdom of the Almighty was such that the prophets, though they possessed the miracles, sometimes achieved victories, and sometimes suffered defeat. If they had always been victorious and had never suffered defeat and calamities the people would have mistaken them for being god and considered them all-powerful...'

This reply and debate shows the powerful rational capability and knowledge of Husayn bin Rūh. Muhammad bin Ibrahim bin Ishāq who was present in the gathering says that the reply of Husayn bin Rūh was so astonishing that the next day I went to him to ask him whether it was his own reply or he had learned it from the Infallible Imam. Husayn bin Rūh told him, "Muhammad bin Ibrāhīm! I never say anything on my own even in the most difficult circumstances. Rather the source of all the things is from the favors I have received from the Proof of Allah (Imam Mahdi) and heard from him..."¹

1. Muntakhab al-Athar, vol. 2, p. 517.

Miracles and manifestations

Many miraculous incidents that took place by Husayn bin Rūh highlighting his connection with the Imam, and we point to two instances,

1. The great 'Allāmah, Ali bin Husayn Qummī wrote a letter to Husayn bin Rūh and requested Imam Mahdi to pray that the Almighty Allah might give him a child from his present wife who would become a scholar of His religion, his wife was the daughter of his uncle. Ibn-e Rūh also conveyed his request to the Imam. The reply came that he would not have any children from this wife. But soon he would become a master of a girl through whom would be born two sons for him, deeply knowledgeable about religion and religious law. Not much time passed till the anticipation came true and Almighty Allah gave him three sons from this lady, Muhammad, Husayn, and Hasan. But only Muhammad and Husayn became the prominent scholars of Shia Islam. They were experts of religion and memorizers of the verses of Allah Almighty and their powerful memory astonished the people and people say that this distinction was due to the blessings of Imam Mahdi. However, Hasan was an ordinary man and was always engrossed in prayers, away from the company of people.
2. Husayn bin Ali bin Bābiwayh (brother of Shaikh Sadūq) narrates: "Some people from the city of Qum (in 311 A.H.), prepared to go for Hajj when the Qarāmatah attacked them. My father (Ali bin Bābiwayh) who was not with them and did not hear the news wrote a letter to Husayn bin Rūh to present it to

Teenager Corner

Imam Mahdi and seek permission for Hajj that year. The Imam ordered him not to go for Hajj. My father wrote another letter saying that Hajj was obligatory and whether it is permissible to stay away from it? The Imam replied:

«إِنْ كَانَ لَا بُدَّ فَكُنْ فِي الْقَافِلَةِ الْأَخِيرَةِ»¹

“If you cannot avoid it, then travel with the last caravan.”

Then, he adds, “As my father left for Hajj with the last caravan, he was saved while the people with the earlier caravan were killed.”

His demise

He was appointed as the third deputy in the year 305 A.H / 917 A.D so he served as a special deputy of the twelfth Imam for 21 years. After this period, he fell ill and died in the year 326 A.H / 938 A.D and was buried in Baghdad with elaborate funeral arrangements. Now, his grave is situated in Baghdad in Nawbakht, near the door of the house of Ali bin Ahmad al-Nawbhaktī. However, this place is now known as Sūq al-Attārīn.

1. Bihār al-Anwār, vol. 51, p. 293.





Hearty Words



O my dear Master! It is difficult for me to be able to see everyone, but not you; to hear from others, but hear nothing from you. However, I think it would be nice that you only can see me. If I also could see you, how I could look at your face while I was fully ashamed of my mistakes, sins, and my bad behavior!



One month passed too like all the previous ones and yet I am waiting for your coming.

I am waiting for your appearance since I know no matter how long it will take; it will finally come the day of your arrival.

And every day till that day, I pray for your coming from the bottom of my heart.





As always, I feel so **confident and hopeful** when it comes to **Friday**.

Sooner or later, you will **come**.

Your coming is promised by **Allah as**

He says in the Quran,

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيداً * وَنَرَاهُ قَرِيباً﴾¹

“Surely they consider it (the appearance) to be distant while we consider it to be near.”

1. The Quran, 70:6 and 7.



Your absence is so much felt these **days**.

In this cruel world that all sorts of **discrimination** are seen among them and their **governments**.

Your absence is so much felt these **days as we call you in Nudbah supplication every Friday:**

«أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ.»

“Where is the one hoped for removing the **oppression and aggression?**”

Your absence is so much felt these **days and it is felt like never before**.





Turn Your Mind!

A student told his teacher that he really wanted to see the Imam of the Age, but he did not know why it seemed to be impossible!!!

“Turn back and sit down in a position in which I am behind you.” The teacher told.

The student turned back and sat down.

“Can you see me now?” The teacher asked.

“It is clear, no.” The student said.

“Why?” The teacher asked.

“Because you are behind me.” The student answered.

“Do you notice why you cannot see the Imam of the Age? Because you put him behind yourself.” The teacher stated.

“We put the Imam of the Age behind ourselves by sinning and neglecting him; and we are still looking to meet him.” The teacher continued.


Sayyid bin Tāwūs wrote to his son,

“Do not think that the Imam of the Age needs your prayers, It is never true; and anyone who thinks so is in error.

When I say, ‘Pray for the Imam’ it is just because the Imam has a great right over you, and he has done lots of good things for you. Beforehand, firstly pray for yourself to get ready, then if you pray for him for the next step, the doors of acceptance will be opened sooner for you;

You have closed the doors of answering your requests with your sins, but when you pray for that Master who is one of Allah’s special agents, due to his respect in the presence of Allah, the doors of compliance will be opened to you and you will be subject to divine mercy, grant, and care.”¹

1. Falah al-Sā’il, by Sayyid bin Tāwūs.



Who can fully understand the meaning of seven years? A paramedic who spends seven years on his course.

Who is able to realize the meaning of four years? A Bachelor student who should spend four years to complete the course.

Who can fully understand the meaning of nine months? A mother who waits nine months to give birth to her child.

Who can fully realize the meaning of one month? People who fast during the month of Ramadān.

Who can fully understand the meaning of one day? The workers who are paid on a daily basis.

Who is able to understand the meaning of one minute? People who missed a flight.

Who can fully understand the meaning of one second? People who survive after an accident.

Who can fully understand the meaning of one-tenth of a second? Those who gained the second rank in Olympics.

BUT

Just one person can fully understand the meaning of 1183 years of solitude. He is our Imam who is waiting for his Shias and also the needy people of the world to get prepared for his appearance; and the Imam knows that they still are not ready.

