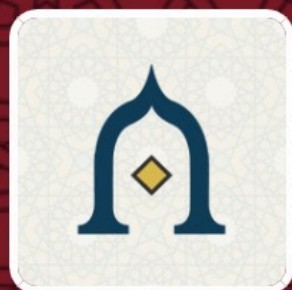


Fazail Ul-Mahdi

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Ali Akbar Talaafi

**Translated by
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Short biography of Imam Al-Mahdi (‘a), his reappearance, necessity of recognizing him, lineage, similarity with prophets, reason of arrival, longing for imam and the final proof of Allah with his universal government.

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From the Author

In the Name of Allah, The Beneficent, The Merciful

"Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a through purifying." (Sura Ahzab 33:33).

The Lord of the worlds honoured the Holy Prophet (S) and his Ahl Al-Bayt (‘a) with the robe of infallibility and purity; and thus never did they waver from the right path. We could only achieve salvation and perfection if we follow the example set by them. They are such exemplary personalities that they have no peer on the road of guidance.

However in order to achieve this aim we must refer to the authoritative books of the scholars of Islam. So that we can easily understand the lofty position of this exalted Family, and their incomparable knowledge and deeds.

The aim of this booklet is to educate the Muslim masses about Ahl Al-Bayt (‘a) and especially for the youth who can profit greatly by this endeavour. Each chapter of this booklet begins with a brief historical introduction followed by the virtues and excellences of the exalted 'family'.

It must be mentioned that the virtues of Ahl Al-Bayt (‘a) are such that no amount of words could suffice.

However If you cannot draw all the water of the sea.

At least obtain enough of it to quench your thirst. (Persian Couplet).

A cue is sufficient for those who understand. We have attempted to glean from the corpus of ahadith only those traditions which are considered authentic and reliable, so as to enable the reader to derive maximum benefits.

It is hoped that the radiance of these divine personalities will light up our life, and that we may be included among their helpers.

May Allah hasten the reappearance of the last of them, Hazrat Al-Mahdi (‘a)

Ali Akber Talafi

A Short Biography Of Imam Al-Mahdi (‘A)

Hazrat Imam Al-Mahdi (‘a) is the twelfth and last of the chain of the Purified Imams (‘a) and the divine successors. He was born at the time of dawn, on Friday the 15th of Shaban 255 A.H. in the city of Samarra^{[1](#)}.

His respected father is Imam Hasan al-Askari (‘a). His beloved mother is Janab al-Nargis Khatoon (ra). She was the descendant of the Caesar of Rome from her father's side and from her mother's side she had descended from shamoon the vicegerant of Hazrat Isa (‘a).^{[2](#)}

This exalted personality has the same name and kunyah (agnomen) as the Holy Prophet (S). His titles are Al-Mahdi, Hujjat, Qa'im, Muntadhar, Sahibuzzaman and Khalaf al-Saleh. His most famous honourific however is Al-Al-Mahdi (‘a).^{[3](#)}

Ibn Khallikaan writes; "His well-known title is Hujjat. The Shi'as know him by the titles, Muntadhar, Qa'im and Al-Mahdi"^{[4](#)}

The great scholar Mohaddith al-Noori has collected 182 titles of Imam Al-Mahdi (‘a) from the Islamic texts. Each of these titles signify each of his virtuous qualities.^{[5](#)}

The tyrant Abbasid rulers were aware of the prophecies of the Holy Prophet (S). That the son of Imam Hasan al-Askari (‘a) by the name of Al-Mahdi will appear to remove all kinds of corruption and tyranny; hence they planned to eliminate the child when he is born. Due to this the birth of Imam Al-Mahdi (‘a) was kept a secret like that of Hazrat Ibrahim (‘a). So much so that except for the most trusted of the Shi’as and his own family, no one knew of the existence of Hazrat (‘a). In spite of this whenever there was an opportunity, Imam Hasan al-Askari (‘a) showed his son to his trustworthy followers; that in future they may follow him. This was in order that the Shi’as may remain firm upon the right path, and not be led astray. A servant Abu Ghanim says:

"Abu Muhammad (‘a) has a son whose name is Muhammad." On the third day of his birth he brought him before his companions and said:

"After me he is your Master of the affair, he is my successor, he is the same 'Qa'im', who is awaited by all. When the earth will be fraught with injustice and oppression then he will reappear and fill the earth with justice and righteousness."[6](#)

The early years of his life were spent in the usual way. When he was in his fifth year, he lost his respected father.[7](#)

After this tragic event the responsibility of guiding the Shi’as was transferred upon him. At this time, Hazrat (‘a) possessed all the qualities and the divine knowledge that was bestowed upon the previous Imams (‘a), by the Almighty. In the same way as Hazrat Yahya (‘a) in his childhood and Hazrat Isa (‘a) in his infancy was favoured with the divine office of Prophethood by Allah.[8](#)

Although all the Imams (‘a) were holding the divine office of wilayat, the efforts of the enemies to eliminate the twelfth Imam (‘a) were maximum. Hence Imam az-Zaman (‘a) was entrusted to Ghaybah and being away from the sight of people, he had to fulfill all the duties of an Imam.

It is said that the concealed life of Hazrat Al-Mahdi (‘a) is not something extraordinary. Rather, in the life of so many Prophets (‘a) and even Imams (‘a) it is seen, that they were at some time, in concealment from the people. The Holy Qur’an records the concealment of various prophets (‘a) like Hazrat Ibrahim (‘a)[9](#), Hazrat Musa (‘a)[10](#) and Hazrat Isa (‘a)[11](#).

The Holy Prophet (S) and the Imams (‘a) had pointed out to the people the imminent occultation of their last proof (Imam Al-Mahdi-aj), so that no doubt or misunderstanding should remain, regarding this problem.

The occultation (Ghaybah) of the twelfth Imam consists of two phases: one is Ghaybah al-Sughra (The lesser occultation) and the second is Ghaybah al-Kubra (The greater occultation). Imam Ja’far Al-Sadiq (‘a) said:

"There are two occultations for Qa'im. One is short and the other prolonged. In the short occultation only

the special Shi'as will know of his whereabouts. And in the longer occultation only his trustworthy servants will know where he is"[12](#)

According to the well-known reports, the lesser occultation (Ghaybah al-sugra) commenced from the year of his Imamatus in 260 A.H and continued for 69 years. Some of the scholars like Shaykh Mufeed and Syed Mohsin Amin Amili maintain that Ghaybah al-sugra began right from the time of his birth.[13](#)

Because, even in those early years, Hazrat ('a) was concealed from the common people. According to this method, the period of Ghaybah al-sugra comes to seventy four years.

During the period of Ghaybah al-sugra. Imam Al-Mahdi ('a) himself appointed his deputies from among the righteous Shi'as. Four of them succeeded each other and continued to fulfill the duty of intermediaries. These four personalities conveyed the questions and problems to Imam ('a) and brought back the Imam's ('a) answers for the people. The first of these deputies was Janab Abu Amroo Uthman Ibn Saeed Amri. Before this he was a representative of Imam Hasan Al-Askari ('a)[14](#)

Shaykh Tusi writes: "On the fortieth day the Shi'as were sitting in the company of Imam Hasan al-Askari ('a), when Imam Askari ('a) wished that they recognise his Hujyat after him..... Suddenly a handsome child was brought before them. He resembled Abu Muhammad ('a).

Then Imam al-Askari ('a) said: "He is your Imam after me. And my successor upon you. Obey him, and do not go astray after me (after my death), otherwise your religion shall be destroyed and you will be annihilated. Know that, after today you shall not see him, even if you spend your whole life for it. Hence, accept what Uthman tells you, obey his commands and listen to what he says. Because he is the representative of your Imam and holds the responsibility."[15](#)

After the death of Uthman Ibn Saeed, his pious son, Muhammad Ibn Uthman succeeded his father upon the post of the deputyship of Imam az-Zaman ('a).[16](#)

Shaikh Tusi has recorded the letters sent by Imam Hasan Al-Askari ('a) and Imam Al-Mahdi ('a) to Uthman Ibn Saeed and his son Abu Ja'far Muhammad Ibn Uthman for the Shi'as. These letters consists of commands, prohibitions and replies to the questions of the Shi'as.[17](#)

Muhammad Ibn Uthman passed away from this world at the end of Jamadi-ul-Awwal in the year 304 or 305 A.H.[18](#)

During the time of his illness, as he laid on the sick-bed, the Shi'as and their children came and surrounded him. They asked: "If something happens, whom should we consult instead of you?" He answered, "This Abul Qasim Husayn ibn Ruh Ibn Bahr Nawbakhti is successor. And he is the intermediary between you and the Master affair (Imam Al-Mahdi- aj), and his agent. He is trustworthy and reliable. Consult him, and in case of important matters, rely upon him. I have been ordered to announce this, and I have announced it"[19](#)

Husain Ibn Ruh Nawbakhti was. one of the agents of Muhammad ibn Uthman in Baghdad. He had been working closely with him for a long time. These agents used to be in contact with the people and when ordered they handed over the goods to them²⁰. Husayn ibn Ruh died in Shaban 326 A.H²¹

The last safir was Abul Hasan Ali Ibn Muhammad Seymoori. He became the deputy of Imam Al-Mahdi ('a) according to the will of Husain ibn Ruh. He died after three years on the 15th of Shaban 329 A.H.²²

The graves (tombs) of these four respected deputies (Nawwab al-Arba', as they are commonly known) are situated in Baghdad.²³

The most sensitive and crucial period of Ghaybah al-sugra was when Ali Ibn Mohammad died. Because till his death the people were in contact with Imam az-Zaman ('a) through him. After his death, it was the commencement of Ghaybah al-Kubra.

Six days before his death, Ali ibn Muhammad Seymoori received a communication from Imam az-Zaman ('a):

"...so be prepared, but appoint no one in your place, because from the day of your death, the period of my major occupation (Ghaybah al-Kubra) will begin. Henceforth, no one will see me, unless and until Allah makes me appear. My reappearance will take place after a very long time, when the world will be full of injustice and violence".²⁴

Ultimately, the shining sun of the divine proof went behind the curtain of Ghaybah, completely. And the period of communication with Hazrat (through Nawab al-Arba) came to an end. In spite of this (his Ghaybah) Hazrat Al-Mahdi ('a) is the Imam of the time and Imam of the world. He is the Divine Proof. Even though his person may be hidden from our eyes but his commands are clear.

Amir Al-Mu'minin Ali ('a) announced from his pulpit at Kufa: "Even if the person of the Divine Proof is hidden while he guides the people, his knowledge and manners will be clear for them to follow"²⁵

It is clear that the knowledge and practice of Imam Al-'Asr ('a) is impeccable like the Qur'an, as was the Sunnah of the Holy Prophet (S). It is obligatory for the people of faith (Muslims) to act upon the Qur'an and Sunnah, and to refrain from what they prohibit. The Holy Prophet (S) said:

"I leave behind two weighty things among you: The Book of Allah and my Progeny, my Ahl Al-Bayt If you adhere to those two you shall not go astray. And know that these two shall not separate till they meet me at Hauz (Kauthar)"²⁶

During the period of Ghaybah al-Kubra, when it is not possible to establish communication with Imam az-Zaman ('a) at will, the people have been ordered to follow the true teachings of the Qur'an and Ahl Al-Bayt ('a) through the pious and religious scholars and the just jurists. The people must follow them to know what obligations they are supposed to fulfill.

Imam Al-Sadiq (‘a): "And among jurists (Fuqaha) are those who protect their selves (from sins) guard their religion, defy their carnal desires and are obedient to their master. It is incumbent upon the people to follow them. Such characteristics are found only in a few of them (Shi’as) and not all"²⁷.

The jurists issue decrees for the people and explain to them truth about faith. They endeavour to fulfill the exalted duty of preparing the grounds for the reappearance of their master, Hazrat Al-Mahdi (‘a). So that by the coming of Hazrat (‘a) the Islamic faith may strengthen and that he may fill the earth with justice and equity.

1. Kamaaluddin vol. 2, Pg. 428, 433 424,430.

2. Kamaaluddin vol.2 Pg. 420,424.

3. Al Fusoolul Muhimma Pg.292, Nurul Absaar Pg. 168.

4. Wafayatui Ayaan vol.4 Pg 176.

5. Najm-us-saaqib Pg. 41-98.

6. Kamaaluddin Vol. 2 Pg. 431.

7. Al Kafi, Vol. 1 pg. 503.

8. See Qur’an, Sura Maryam, Ayat 12 and 30:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

“O Yahya! Take hold of the Book with strength, and We granted him wisdom while yet a child” (19:12).

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

“He [Isa – Jesus] said: Surely I am a servant of Allah; He has given me the Book and made me a prophet” (19:30).

9. See Qur’an, Sura Maryam, Ayat 48-49:

وَأَعِزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

“And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.” (19:48).

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا

“So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoub, and each one of them We made a prophet.” (19:49).

10. See Qur’an, Sura Qasas, Ayat 21-22.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“So he [Musa – Moses] went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.” (28:21).

وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ

“And when he [Musa – Moses] turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.” (28:22).

11. See Qur’an, Sura Nisa, Ayat 157:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلْبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۖ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۖ وَمَا قَتَلُوهُ يَقِينًا

“And their saying: Surely we have killed the Messiah, Isa son of Marium, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.” (4:157).

12. Al Kafi Vol. 1 Pg.340; Ghaybah, Nomani Pg. 180.

13. Al Kafi Vol. 1 Pg. 340. Ayan ush Shi’a Vol. 2 Pg. 46.

14. Ghaybah, al-Tusi Pg. 353

15. Ghaybah, al-Tusi Pg. 357.

16. Ghaybah, al-Tusi Pg. 362.

17. Ghaybah, al-Tusi Pg. 356.

- [18.](#) Ghaybah, al-Tusi Pg.366.
- [19.](#) Ghaybah, al-Tusi Pg. 371–372.
- [20.](#) Gaibat al-Tusi Pg. 369/372.
- [21.](#) Ghaybah, al-Tusi Pg. 387.
- [22.](#) Ghaybah, al-Tusi Pg. 394.
- [23.](#) Ghaybah, al-Tusi Pgs. 358, 366. 376, 396.
- [24.](#) Kamaaluddin Vol.2 Pg.516; Ghaybah, al-Tusi Pg.395.
- [25.](#) Kamaaluddin vol. I Pg.302.
- [26.](#) Yanabiul Mawaddah Pg. 35.
- [27.](#) Tafsir Al Imam Pg. 300.

The Earth Will Never Be Devoid Of The Divine Proof

Amir Al-Mu'minin Ali ('a) said,

"The earth shall never be devoid of the Divine Proof, He may be apparent and prominent or he may be concealed and hidden. And it is because of him that the proofs and signs of Allah are not wasted."[1](#)

Imam Ja'far Al-Sadiq ('a) said:

"The (Divine) Proof was existing before creation (of other things), during creation and after creation".[2](#)

Imam Ja'far Al-Sadiq ('a) said:

"Because Allah is great and mighty, He has never made the earth devoid of a just Imam".[3](#)

Imam Ja'far Al-Sadiq ('a) said,

"Even if two people remain on the earth. One of them shall be a Hujjat upon the other. And if one of them dies, it will be the Hujjat that remains".[4](#)

Imam Al-Ridha' ('a) said,

"Certainly, the earth shall never be devoid of one of us. Imams".[5](#)

- [1.](#) Kamaaluddm Vol.1 Pg. 291.
- [2.](#) Kamaaluddm Vol. 1, Pg.231–232.
- [3.](#) Kamaaluddin Vol. 1 Pg.229 and 234.
- [4.](#) Kamaaluddin Vol.1 Pg.233.
- [5.](#) Kamaaluddin Vol. 2, Pg.229.

Necessity Of Recognising The Imam Of The Time

Uthman Al-Amri says:

"I asked Abu Muhammad Al Hasan Ibn Ali (‘a) when I was in his presence, regarding the saying of his forefathers (‘a) that,

'The earth shall never be devoid of Allah's proof upon His creatures till the Day of Qiyamah. And certainly one who dies without recognising the Imam of his time, dies the death of Ignorance".

He (‘a) said, "This is as true as the bright morning".

It was asked to him (‘a),

"O son of the Prophet (S), then who is the Hujjat and the Imam after you?".

He (‘a) said,

"My son, Muhammad. He is the Imam and the Hujjat after me. One who dies without recognising him, dies the death of Ignorance". [1](#)

According to Imam Ja’far Al-Sadiq (‘a) the death of ignorance is the death in a deviated and astrayed condition. [2](#)

The importance of recognising the Imam of the time is also clear from the following tradition. When Zurarah asked Imam Ja’far Al-Sadiq (‘a), "What should I do if I reach the time of his Ghaybah ?".

Imam (‘a) replied, "Recite this Dua;

O Allah, make me recognise Your Self.

Certainly if You do not make me recognise Your Self, I will not recognise Your Messenger.

O Allah make me recognise Your Prophet.

Certainly if you do not make me recognise Your Prophet, I

will not recognise Your Hujjat.

O Allah ! make me recognise Your Hujjat.

Certainly if You do not make me recognise Your Hujjat

I will go astray in my religion."[3](#)

[1](#). Kamaaluddin Vol.2 Pg.409, Kifayatul Asar Pg.292.

[2](#). Al Kafi Vol.1 Pg.376.

[3](#). Kamaaluddin Vol.2 Pg.342.343; Ghaybah,e Nomani Pg. 166:Al- Kafi Vol. 1Pg 137.

Censure Of Disbelief In Imam Al-Mahdi ('A)

The Holy Prophet (S) said,

"One who disbelieves in the Qa'im from my sons, disbelieves in me."[1](#)

The Holy Prophet (S) said,

"The Qa'im is from my Progeny (sons). His name is my name. And his kunyah (agnomen) is my kunyah. And his appearance is (like) my appearance. And his behaviour is (like) my behaviour. He will establish among the people my practice and my shariat. And he will call them towards the book of his Lord, the High and the Mighty. One who obeys him has obeyed me. And one who denies his 'Ghaybah' has denied me."[2](#)

Imam Ja'far Al-Sadiq ('a) said:

"One who believes in all Imams ('a) from my forefathers and my sons, but denies Al Al-Mahdi from my sons. He is like the one who believes in all the Prophets and denies Muhammad, salla Allahu alayhi wa alihi wa sallam."[3](#)

[1](#). Kamaaluddin Vol.2 Pg.412.

[2](#). Kamaaluddin Vol.2. Pg.411.

[3](#). Kamaaluddin Vol.2. Pg. 338 and 411.

Lineage Of Imam Al-Mahdi ('A)

The Holy Prophet (S) said,

"Al Al-Mahdi is from us, Ahl Al-Bayt."[1](#)

The Holy Prophet (S) said,

"Certainly, Ali Ibn Abi Talib , alayhi as-salam, is the Imam of my ummat and my vicegerant upon them

after me. And of his sons is Al Qa'im, Al Muntadhar. One, through whom Allah will fill the earth will justice and equity like it would have been filled with injustice and tyranny."[2](#)

"Al-Mahdi is from the sons of Fatima."[3](#)

Huzaifa says The Holy Prophet (S) has said,

"Even if one day remains for this world (to come to an end) Allah will prolong that day until he sends a man from my progeny (sons). His name shall be (like) my name." Salman asked, "From which of your sons, O Prophet of Allah?" He (S) replied, "From this son of mine", and thumped his hands upon Husain ('a')[4](#)

A Jew, named Nathal asked the Holy Prophet (S), "Inform me as to who is your successor? Because every Prophet had a successor and our Prophet Musa Ibn Imran ('a) had designated Yusha Ibn Nun as his successor."

The Holy Prophet (S) replied, "Yes my Vasi and the caliph after me is Ali Ibn Abi Talib and after him my grandsons Hasan and Husain, followed by nine of the offsprings of Husain. They are the holy Imams."

The Jew said, "O Muhammad, tell me their names."

'Yes,' said the Prophet (S), "When Husain will pass away, then his son Ali, and after Ali his son Muhammad and after Muhammad his son Ja'far and after Ja'far his son Musa and after Musa his son Ali and after Ali, his son Muhammad and after Muhammad his son Ali after Ali his son Hasan and after Hasan his son Hujjat Ibnul Hasan. These are the twelve Imams. Their number is equal to the chiefs of Bani Israel"[5](#)

[1.](#) Sunan Ibn Majah .Vol2 Pg.23, Al Mustadrak Vol. 4 Pg. 557.

[2.](#) Kamaaluddin Vol.1 Pg.288; Faraidus simtain Vol.2 Pg. 335–336.

[3.](#) Sunan Ibn Majah Vol.2 Pg.24.

[4.](#) Zakhaerul Uqba Pg. 136 & 137: Faraidus Simtain Vol.2 Pg. 326.

[5.](#) Faraidus Simtain Vol.2 Pg. 133, Kifayatul Asar Pg. 13 & 14. Yanabiul Mawaddah Pg. 441.

Similarity Of Imam Al-Mahdi To The Prophets

The Holy Prophet (S) said,

"Al Al-Mahdi is from my progeny. His name is the same as my name. And his kunyah is the same as my kunyah. In his physique and character he looks exactly like me. He will be in a state of occultation and there will be confusion (Hayra) in which people will wander about (deviate). Then he will come forth like a sharp shooting star to fill the earth will justice and equity as it was filled before with injustice and

inequity." [1](#)

Imam Muhammad Al Baqir (‘a) said,

"Certainly in the Qa'im of the Progeny of Muhammad (S.A. W.S.) is the similarity to five prophets, Yunus Ibn Mutha, and Yusuf Ibn Yaqoob, and Musa, and Isa and Muhammad, salawatu Allahi alayhim"

Thus, his similarity to Yunus Ibn Mutha is his reappearance after Ghaybah. He looked like a young man in spite of his advanced age. And, his similarity with Yusuf Ibn Yaqoob (‘a) is his Ghaybah when he was away from the sight of the general, as well as the special people; due to the fear of his brothers.

His affair was hidden from his father. And in such a condition when there was no distance between his father and family and his friends. And his similarity with Musa (‘a) is persistent fear, and his prolonged Ghaybah and a secret birth, and the fervent pleas of his Shi'as after him, and his return by the permission of Allah, and his assistance by the people in subduing of the enemy.

And his similarity to Isa (‘a) is the controversy among the people with regard to him. A group of them says; 'He is not yet born.' Another group says, "He is dead" and some say: "He was killed and crucified,"

And his similarity with his own grandfather, Mustafa (S), is his advent with the sword. He shall slay the enemies of Allah and the Holy Prophet (S), and the unjust, and the tyrants." [2](#)

Imam as-Sajjad (‘a) said,

"In the Qa'im is a similarity to Nuh (‘a) and that is his long life." [3](#)

[1.](#) Kamaaluddin Vol.1 Pg.286. Faraidus Simtain Vol.2 Pg.335.

[2.](#) Kamaaluddin Vol.1 Pg.327.

[3.](#) Kamaaluddin Vol.1, Pg.322. & Vol.2. Pg.524.

Reasons For The Occultation Of Imam Al-Mahdi (‘A)

[1. Free From Allegiance Of Every Tyrant](#)

Amir Al-Mu'minin Ali (‘a) said,

"Certainly', when the Qa'im from among us shall arise, he will not have the allegiance of any one upon his neck. It is for this reason that his birth is secret and his person is in Ghaybah." [1](#)

It must be mentioned that all of our Imams had to pledge allegiance to every tyrant ruler except for a short period during the rule of Umar Ibn Abdul Aziz. This was because, on the face of it, it would seem that they are not against the ruler, In this way they could protect Islam. In the absence of popular support, the Imams were left alone and thus they entered into an understanding with the rulers. Thus even Imam Husain (‘a) for a particular period did not find it necessary to revolt against the regime of Muawiya.

In this regard Hazrat Al-Mahdi (‘a) says:

"Verily each of my ancestors had the oath of allegiance, upon their necks, of their contemporary tyrant rulers. But I will reappear at such a time that I will not have any tyrant's allegiance upon my neck."[2](#)

2. Test Of The People

Imam al-Kazim (‘a) said,

"My son! When the fifth descendant of the seventh of the Imams is not visible to you! It is when Allah will test your belief. Ghaybah is inevitable for the Master of this affair.

Till the time when the religion is completely transformed, and only a few people will have belief in him. My son! That Ghaybah, It is a trial through which Allah, the Almighty tests His servants."[3](#)

3. Fear Of The Enemy

Imam Musa al-Kazim (‘a) said,

"The Qa'im is the one who will purify the earth from the enemies of Allah, the High and the Mighty. And he will fill the earth with justice and equity just as it is filled with injustice and tyranny. He is the fifth of my descendants. He will go into occultation due to the fear of his own (life)."[4](#)

According to common sense it is necessary for man not to throw away his precious life without a legitimate aim. Thus, the prophets (‘a) and the Imams (‘a) have taught the people that it is their duty to protect their life under every circumstance and should never put their life in danger. Therefore it is the duty of the last of these exalted personalities to protect himself till the time of his reappearance when he will establish the new world order.

4. Weakness And Lack Of Co-Operation Of The People

Imam Al-Mahdi (‘a) said.

"If our Shi'as; may Allah help them in His obedience; would have fulfilled their covenant with united hearts then there would have been no delay in our meeting, and they would have been blessed with our

visitation at the earliest, along with the recognition of truth and confirmation of our rights."[5](#)

[1.](#) Kamaaluddin Vol. 1. Pg.303

[2.](#) Ghaybah, Tusi Pg.292, Kamaaluddin Vol.2. Pg.485.

[3.](#) Ghaybah, al-Toosi Pg. 166 & 337. Al Kafi vol. 1 Pg.336. Kamaaluddin vol.2 Pg.359 and 360. Kifayatul Asar Pg.264–265.

[4.](#) Kamaaluddin vol.2 Pg.361. Kifayatul Asar Pg.265–266.

[5.](#) Al Ihtejaaj vol.2 Pg.602.

Benefits Of Imam Al-Mahdi (‘A) During His Ghaybah

Imam Al-Mahdi (‘a) said,

"As for deriving benefit from me in my occupation, (it) is like deriving benefit from the sun when it hides behind the clouds."[1](#)

Favours Of Imam Al-Mahdi (‘A) Upon His Shi’as

Imam Al-Mahdi (‘a) says,

"Surely, we do not neglect your condition nor are we forgetful of your remembrance. Had it not been so, then, terrible calamities would have struck you and your enemies would have destroyed you."[2](#)

Awaiting For The Reappearance Of Imam Al-Mahdi (‘A)

The Holy Prophet (S) said,

"The best worship is to await for the reappearance."[3](#)

Amir Al-Mu’minin Ali (‘a) said,

"Await for the reappearance and do not despair of the divine mercy. Because the best deed in the eyes of Allah, the Great and the Mighty is to wait for the Reappearance. It is the duty of those who are believers."[4](#)

Imam as-Sajjad (‘a) said.

"The greatest success is to wait for the reappearance"[5](#)

Imam Ja’far Al-Sadiq (‘a) said,

"Those of you who die on this affair (Shi'a faith) while you are in a condition of awaiting, are like those who has served the Qa'im ('a) in his tent."[6](#)

Imam Al-Jawad ('a) said,

"Certainly the Qa'im from among us is the Al-Mahdi. Awaiting for whom is obligatory during (his) Ghaybah and obeying him is obligatory after his reappearance. And he is the third of my descendants."[7](#)

Imam Al-Sadiq ('a) said,

"One who desires to be among the companions of the Qa'im, must await, adopt piety and behave courteously. If he dies in such a condition before the advent of Qa'im, then his reward will be similar to the one who attains his era. Hence, congratulations to you all for your relentless awaiting."[8](#)

Be Prepared For Being Among The Helpers Of Imam Al-Mahdi

"O You who believe! be patient and excel in patience and remain steadfast and be careful of (your duty to) Allah, that you may be successful". (Surah Ali Imran, 3:200).

Hazrat Imam Baqir ('a) explains the tafseer of this ayat:

"Have patience in fulfilling the religious obligations, Excel in patience in facing your enemies. And be in contact with your Imam who is awaited".[9](#)

In Service Of Imam Al-Mahdi ('A)

Imam Ja'far Al-Sadiq ('a) said,

"If I am able to reach him, I shall serve him for my whole life."[10](#)

- [1.](#) Kamaaluddin vol.2 Pg.485. Ghaybah, al-Toosi Pg.292.
- [2.](#) Al Ihtejaj vol.2 Pg.598.
- [3.](#) Kamaaluddin vol.1 Pg.287, Faraidus Simtain vol.2 Pg.335
- [4.](#) Al Khisaal vol.2 Pg.616
- [5.](#) Al Ihtejaj vol.2 Pg.154. Kamaaluddin vol.1 Pg.320
- [6.](#) Ghaybah, al-Nomani Pg.200
- [7.](#) Kamaaluddin, vol.2 Pg.377
- [8.](#) Ghaybah, al-Nomani Pg.200.
- [9.](#) Ghaybah, al-Nomani. pg.27, Yanabiul Mawadda pg.421
- [10.](#) Ghaybah, al-Nomani Pg.245

Religiousness During The Occultation Of Imam Al-Mahdi

The Holy Prophet (S) said:

"O Ali know that the strangest of the people of Imaan and the greatest of them in certainty are those people who will be in Akhir az-Zaman (the last period of time). They will not meet the Prophet. And their Imam will be hidden from them. But they will believe (only) due to black upon white."[1](#)

The "black upon white" means the writings on paper. It means that these people will believe in the Qur'an and the Sunnah as recorded in the books, even though they may not see their Imam ('a).

Imam Ja'far Al-Sadiq ('a) said:

"Certainty, the master of this affair has an occupation. Then those who are the pious servants of Allah, will hold firmly to their faith".[2](#)

Imam Musa al-Kazim ('a) said:

"Blessed are our followers (the Shi'ites) who during the time of occupation (Ghaybah) of the Imam of the Age, identify themselves with our Authority (wilayah) and keep away from our enemies. They belong to us and we belong to them. They have accepted our leadership and we are pleased with their adherence. Therefore, blessed are they. I swear to Allah that they will be with us in our rank in Paradise".[3](#)

It is related from Imam Ja'far Al-Sadiq ('a) that the following dua must be recited during the time of Ghaybah.

"O Allah ! O Beneficent ! O Merciful ! O the knower of the thoughts (of the hearts) ! make my heart firm upon your religion."[4](#)

Longing For Imam Al-Mahdi ('A)

Hazrat Imam Hasan al-Askari ('a) said, regarding his son Imam Al-Mahdi ('a):

"And know that! Those who are obedient and pious will rush towards him like the birds head for their nests."[5](#)

Sorrow And Grief Of Imam Al-Mahdi ('A)

Imam Al-Ridha' ('a) said:

"The most pious of believing men and women are those who are sorrowful for the (time of) flowing water [Imam Al-Mahdi- ('a)]"

Flowing water indicates that it is a part of the ayat:

"Say! Have you considered if your water should go down, who is if then that will bring you flowing water?" (Sura Al Mulk, 67:30).

According to Imam Al-Sadiq ('a) "the flowing water" in this Ayat means Hazrat Al-Mahdi ('a). Hence the exegesis of this Ayat is as follows:

"Say, if your Imam ('a) goes into Ghaybah, who is it that will bring back your Imam to you. Who, like a gushing spring will teach you what is haraam and what is halal, and quench your thirst with good tidings (news) of the sky and the earth."[6](#)

Weeping For Imam Al-Mahdi ('A)

Imam Ja'far Al-Sadiq ('a) said:

"Know him! The one who would be hidden from you in your time until it would be said, He is dead! He is killed! He has gone into wilderness. And the eyes of the believers will be tearful."[7](#)

Praying For The Early Reappearance Of Imam Al-Mahdi ('A)

Imam Hasan al-Askari ('a) said,

"By Allah they do not truly wish for his reappearance, and do not attain salvation. Except those, whom Allah the

High and the Mighty, has made firm upon the sayings of their Imams, and gave them the tawfeeq (opportunity) to pray for the hastening of the reappearance."[8](#)

Imam Al-Mahdi ('a) says:

"And pray more for an early reappearance. For certainly, in it, is your success."[9](#)

[1.](#) Kamaaluddin vol.1 Pg.288

[2.](#) Al Kafi vol.1 Pg.335 and 336, Ghaybah, al-Toosi Pg.455. Ghaybah,- e-Nomani Pg. 169

[3.](#) Kamaaluddin vol.2 Pg.361. Kifayatul Asar Pg.265-266

[4.](#) Kamaaluddin vol.2 Pg.352

[5.](#) Kamaaluddin vol.2 Pg.448.

[6.](#) Refer Kamaaluddin Pg.325-326.

[7.](#) Ghaybah, al-Nomani Pg. 152. 153.

[8.](#) Kamaaluddin vol.2 Pg.384.

[9.](#) Kamaaluddin vol.2 Pg.485, Ghaybah, al-Toosi pg.292-293.

Advent Of Imam Al-Mahdi (‘A)

The Holy Prophet (S) said,

"Even if a single day remains for Qiyamah, Allah will send a man from my Ahlul'Bayt. He will fill the earth with justice just like it is filled with tyranny." [1](#)

Dibil Ibn Ali al-Khuzai says:

When I was reciting the Qasida (Panegyric) before my master, Al-Ridha' (‘a), I reached to the following lines:

"I hope in the advent of my Imam. Who will rise up with the name of Allah and the divine blessings will accompany him.

He will separate the truth from falsehood (for us) and he will reward and punish."

Imam (‘a) said to me:

"O Khuzae! Ruhul Qudus (the angel) has made you recite these two couplets. Do you know who this Imam is? One who will rise?"

I replied,

"No my master, I only know that one of you, Imams will rise up and clear the earth of all injustice and fill it with equity."

Imam Al-Ridha' (‘a) said,

"O Dibil after me my son Muhammad shall be the Imam and after him his son Ali, and after him his son Hasan Al-Askari, and after him his son Al-Qa'im who shall be the awaited one during the period of his Ghaybah. And when he shall be revealed, all the world shall bow down to him. Even if a single day remains for this world, Allah the High and the Mighty shall prolong this day till he will appear and fill the earth with justice as it has been filled with tyranny. And who knows when it will come to pass! I have heard it from my father, (who had heard it) from his father, and they had heard it from the Messenger of Allah (S) when he was asked, "O Prophet of Allah (S) when will the Qa'im of your progeny arise?"

He (S) had replied,

"His likeness is to the Hour (Qiyamah), '.....none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden'." (Sura Araf 7: 187). [2](#)

Universal Government Of Imam Al-Mahdi (‘A)

Holy Prophet (S) said, "My Caliphs are my legatees and the proofs of Allah upon the creatures, after me they are twelve. The first of them is my brother and the last of them is my (grand) son"

He was asked, "O Prophet of Allah, which brother of yours" He replied, "Ali Ibn Abu Talib"

Again he was asked, "And which Son?"

He said, "Al Al-Mahdi is the one who will fill the earth with justice and equity just like it had been filled with injustice and tyranny. I swear by the one who has sent me as the giver of good tidings, even is a single day remains for the world (to end), Allah shall prolong that day till he sends (to it) my son Al-Mahdi. Then Ruhullah (spirit) Isa Ibn Maryam will descend and perform prayers behind him. The earth shall be illuminated by his radiance and his authority shall stretch from the east to the west."[3](#)

Merits Of The Rule Of Imam Al-Mahdi (‘A)

Amir Al-Mu'minin Ali (‘a) said,

"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 Qur'an while the people will have turned the Qur'an to their views."[4](#)

According to the submission of Ibn Abil Hadid, this saying refers to Hazrat Al-Mahdi (‘a)[5](#)

Imam Ja'far Al-Sadiq (‘a) said,

"When the Qa'im shall arise, he will rule with justice, the tyrants of his time shall fear him, the righteous will be safe, the earth shall reveal its treasures, all the truth-seekers will seek his company and no follower of any religion would remain except that they see Islam and declare their faith in it."[6](#)

Imam Al-Ridha' (‘a) said,

"The fourth of my descendants is the son of the chaste maid. Allah shall purify the earth from every atrocity through him and rid it of every injustice. He is the one whose birth shall be doubted. He will have an occupation before his reappearance. When he reappears, the earth will light up with his brilliance. And he will establish the scales of justice among the people. Then, (among men), one will not oppress the other."[7](#)

[1.](#) Sunan Abu Dawood vol.4 Pg.107.

[2.](#) Kamaaluddin vol.2 Pg.372-373, Faraidus Simtain vol.2. Pg.337- 338. Al Fusool al Mohimma Pg. 250-251.

[3.](#) Faraidus Simtam vol.2 Pg.312.

[4.](#) Nahj al-Balagha, sermon no, 138.

[5.](#) Sharh Nahj al-Balagha vol.9. Pg.40.

[6.](#) Kashful Ghumma vol.3. Pg.255.

[7.](#) Faraidus Simtain vol.2. Pg.336.

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