

30. Titles of the Twelfth Imam

The writer sees everything from a material aspect. He has not yet reached a destination. Everywhere he stops and wanders again and says something in the pain of fatigue. Muslims believe generally in Mahdi; it is a political belief. The Shia believes in Mahdi particularly; it is a political effect. What is a belief? He has several titles such as Mahdi, Redeemer and etc; they are invented by history.

Let him at least for once tell something of sense. Any link with the world, the other one, is out of question to the writer. He compares natural phenomenon with religion. The moon, earth, sun and animals all appear and disappear in a cycle, come and go; likewise religion too is to him. He wants to reach a religion after having lost the religion. The world that is next, the self that is in a man, the ulterior influence of invisible on visible, the unseen on the seen, the spirit and its environment, the soul and its surroundings; all these things carry no sense to him.

What holds a matter matters to him. So, he is altogether on quite a different track, which never joins the straight path of belief. He displays a series of historical events as his discoveries. He has assorted the events, adjusted the episodes, rejected and accepted some while misplacing others in an order to prove his point. When he offers his cargo he misleads the customer. The titles such as Mahdi, Ghayeb, Hujjat which are rooted in the Quran and transplanted in the Prophet's sayings are regarded by him as the names that came into being due to certain incidents or events in history.

Had he cared for traditions he would have come to know that the titles 'Al Qayem', 'Hujjatullah, 'Khalifatullah, 'Al Mahdi' belong to the twelfth Imam. But the language of tradition is strange to him nor is he familiar with the tone of the Prophet (S).

In some time or some era one title might have been widely spoken. Again in certain conditions some other title might have given more consolation or satisfaction to the people. For this reason some among the titles of the twelfth Imam are more famous. We observe this in the names of God also. Al-Shafi, Al-Salaam, Al-Hafiz, Al-Rahman, Al-Razzaq are more uttered.

The personal circumstance has a bearing on this as one resorts to a particular tribute or quality moves them to the other. But this could not mean that God was lacking those qualities in ancient times and got

them as time progressed. Such results are the natural outcome of the analysis done on the basis of matter.

Therefore, the very method of analysis, that is, the material one, is wrong and will lead one astray. The belief in God is the consequence of a centipede of things and a train of suppositions. Before that, there was no belief in God.

Likewise, the qualities which are the names of God. This is the result of a materialistic view of the things. Finally, one has to deny all God and prophets. Such a result of such a wrong method of analysis cannot convince one nor could it be justified in rejecting God. It will not succeed to shake the belief of a believer.

The moment Mahdi came into being the titles were fixed to him because of the qualities he possessed. Mahdi the rescuer, fixed one, good doer, master of the command, master of time, master of age, and master of moment is he. Each of those titles reflects a particular dimension of his personality and of his task. The possessor of those titles is the twelfth Imam. Mahdi is the same twelfth Imam and the twelfth Imam is the same Mahdi that the scholars of Sunni have acknowledged. Abu Dawood is one of them. He in his book "Al Mahdi" says that the twelfth Imam is the seal of the Imams.

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