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5th Case Study: The Twelfth Imam, the Occulted & Awaited One, the Sustainer and Rising One – Al Hujjah ibn Al-Hasan Al-Mahdi

1st Research Topic - Logical Reasoning and Inevitability of Termination of the Divinely-Appointed Guardians and Chosen Leaders (Imams)

Proposed Questions:

Why doesn't the presence of the Awsiyaa continue on, one after the other till the end of time?

Why is it inevitable that there be a Seal to the Awsiyaa (guardianship)?

What is the logic and necessity behind that?

What are the proofs and evidence to support that?

Logical Reasoning:

1) We had previously concluded in the 2nd case study (first research topic, 1st item) that beginning and end are logical phenomena that are present in the universe and are part of the way of life. So everything that has a beginning also has to have an end. This principle has been applied on the divine prophecies and revelations and it was logical that it would eventually conclude and reach an end. Sure enough, that happened and the revelations were concluded with the Final Islamic Message, and the prophets and messengers were sealed with Muhammad (SA).

So shouldn't we also apply this principle to the Awsiyaa after the Seal of Prophets? After all, so long as

they had a beginning with Ali ibn Abi Taleb (AS), they also must have an end! This chain of Awsiyaa must conclude and discontinue, otherwise it contradicts the simplest rules of logic. It is logically inevitable that we expect the termination of the chosen Awsiyaa and Imams who were appointed by Allah (SWT) to safeguard and protect the Message after the departure of the prophet.

- 2) As we know, the Awsiyaa were assigned the mission of caretaking and looking after the Final Revelation until it establishes itself and stands firmly on its feet, and to protect its pure form after organizing it in such a way that is feasible for all of the nations to use and follow at any time or place. So if the mission was accomplished and the Message have grown and stood firmly on its feet, then what is the need for further continuation of the chain and more branches to form over the ages until the end of time? The accomplishment and completion of the desired goal is a logical proof that there is no need any more for one who would accomplish the goal. Therefore, the fact that the Message has reached its desired destination and has actually established itself is a clear proof that the termination of prophets is logical to happen with the termination of the mission.
- 3) It has not been narrated that the last Wasi, Al Hujjah ibn Al Hasan, married nor had any kids, so there is no possibility of passing on the guardianship/Wasaya to a son after him just like it was passed on from his forefathers to each other. The probability that Wasaya would continue after him and be transferred from this pure prophetic chain to another chain that is lower is very farfetched and almost impossible as well as illogical. Imam Al Hujjah ibn Al Hasan al Mahdi (AFS) was occulted most of the time so therefore, there did not exist any person who was in direct contact with him such that this person would acquire direct knowledge from him. Because of that, this logical and necessary attribute was not fulfilled in a potential Wasi after (if there is one) as it was fulfilled in those before him. Therefore, it is not possible that a new Wasi appears after the 12th Imam, Al Hujjah ibn Al Hasan Al Mahdi, and this is a reality that can very well be comprehended by the mind and logic.
- 4) Furthermore, there did not appear anyone else who claimed Wasaya and Imamate over the Message by divine appointment from Allah (SWT) after Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). Therefore, logic dictates that there is no any Wasi after him and that the Awsiyaa were terminated and sealed by him. So the lack of presence of a claimer in this regard indicates the lack of presence of another appointed person after the 12th Imam.
- 5) As we know, the Holy Prophet (SA) who does not speak out of his own will or desire, have foretold about the termination of the 12 Awsiyaa after him with Al Hujjah Muhammad ibn Al Hasan al Mahdi (AFS). The Prophet (SA) conveyed that he will be the last of the Awsiyaa. Thus, his name will be the same as the name of the Holy Prophet (SA) himself, and that is, "Muhammad". He conveyed his description, occultation, and return which are depicted in detail among all the Muslims. Only the opponents have deviated and distorted it by the direct command of the oppressive ruling power. So if we already believed and testified the prophecy of Muhammad (SA), then it is logically incumbent on us to also believe him in this matter, namely, that Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the Seal of

Awsiyaa and the last one of them, by the order of Allah (SWT).

- 6) All of the twelve Imams and Awsiyaa have conveyed that Al Hujjah ibn Al Hasan Al Mahdi is the Last Wasi and that the Awsiyaa will end with him. There will not be any Wasi after him until the end of time. Even the 12th Imam himself had confirmed that he is the Seal of Awsiyaa, Awliyaa, and Imams who are appointed by Allah (SWT). Since we have already established their integrity and believed in the Awsiyaa, then we must also believe them in this matter, and that is, Al Hujjah ibn Al Hasan Al Mahdi is the Seal of Awsiyaa and the last one of them.
- 7) Ever since Allah (SWT) sent the twelve successive Awsiyaa who are qualified and fulfill all the requirements, they have been lied upon, tortured, and killed! Only a very small group of people believed in them and followed them. With that in mind, what sense does it make to continue their successiveness till no end? Surely, it is inevitable that Allah (SWT) eventually puts an end to this bounty which was not appreciated by most of the people since they disbelieved in it and killed it. It is logical that Allah (SWT) would take this light away from them after a while after they expressed disdain and hatred towards it. This is a very logical expectation and it is the tradition of Allah in the universe!

For example, suppose that Allah (SWT) granted a person with many children, so he kept on killing and torturing each one of them, one after the other. Being that he has rejected this bounty from Allah (SWT) and was unappreciative to it, do you think it is logical that Allah (SWT) take this bounty away from him and put an end to it? Or do you think that He (SWT) will continue to give that bounty to that man until his life ends? There is no doubt that logic says that this bounty from Allah (SWT) will eventually be confiscated due to lack of gratitude and appreciation, just like it would increase and continue with thankfulness and praise.

As Allah (SWT) says, "If you thank Me, I will increase you, but if you disbelieve, then My punishment is severe." So the termination of Awsiyaa is logical and expected in this matter. Whoever refuses the bounty and sustenance of Allah (SWT), he surely does not deserve to receive that bounty anymore. We have an example in the sons of Israel when they refused the bounty of Allah (SWT) and did not appreciate the "Mann and Salwa". They insisted in replacing the pure sustenance of Allah (SWT) which descended from the heavens with sustenance from the earth with its impure beans. So what did Allah (SWT) say about them and what did He (SWT) punish them with? Similarly, there is also the example of the village which used to receive plenty of sustenance, but it disbelieved in the bounties of Allah (SWT). So it tasted the consequences of its own actions.

Suppose you were to receive pure sustenance directly from the heavens from Allah (SWT) but you disbelieved in it and was ungrateful for that divine bounty. Then you rejected that pure sustenance and instead went after the impure source to get the sustenance from. Similarly, you rejected the Awsiyaa whom Allah (SWT) specified and appointed and granted them extensive knowledge so that they may be signs and guides for you. Instead, you replaced them with others from the fabricators and fake scholars and the followers of the oppressive ruling power to take them as your role model and tread their path. Is

it expected after this that Allah (SWT) would continue providing this bounty to you when you have rejected it? Or will He (SWT) put an end to it as a consequence to your disbelief? Isn't He (SWT) going to leave you to follow your fake Imams and scholars to misguide you and make you go astray? He (SWT) will surely let you depend on yourself so that you may lose your way, and this is what we observe in reality.

8) The Awsiyaa are the divinely appointed scholars and guides from Allah (SWT) who are purified and have the responsibility of teaching the people and guiding them. Thus, they are in essence the teachers who provide the coaching and training. So if this stage of teaching was provided by Allah (SWT), it is logically necessary that it be temporary. It is expected that this teaching phase would end after a period of time so that it may be followed by a time of test and trial! At that time of trial, the teacher will be taken away and the student will be left alone to apply what he learned from the teacher in the exam given to him. This is similar to what happens in any school or college. The teacher or professor teaches for a period of time then after completing the curriculum, there is no more teacher or professor.

Rather, it is time for the students to be tested and examined for what they learned all along. This is logical and based on that, we can conclude the necessity of termination of Awsiyaa so that afterwards, the time of trial would begin. This way, these Imams stand as Hujjaj (proofs) of Allah (SWT) over the people. So, if they were really sealed and terminated, then it is no wonder or surprise! Rather, it is very well expected rationally and logically!

- 9) In general, the Awsiyaa are in continuous struggle and conflict with the ruling power. Now, will this struggle continue forever by the sustained presence of the chain of Awsiyaa endlessly? Surely, this is not logical! If they were victorious in their struggle with the authorities such that they became the ruling power themselves, then they would no longer be fulfilling one of the logical requirements for being Awsiyaa. This is not permissible so therefore, it is logically necessary that this continued struggle eventually reach an end with the termination of Awsiyaa.
- 10) If there was continued presence of the chain of Awsiyaa in front of the people's eyes for hundreds of years, it would have been a clear proof of their truthfulness. Thus, it is a reason for the people to follow them and believe in them. In such case, the purpose of testing the people will be nullified. These Imams will no longer stand as Hujjaj through which Allah (SWT) differentiates the good from the evil, the liar from the honest, and the believer from the hypocrite. Since a clear proof for their truthfulness was available by the continuation of their chain throughout time, then whoever believes in them will be forced to do so since the proof is clearly present. Their belief will not be based on true faith and the desire for truth itself. Even if this truth was fabricated or hidden from the person, he would strive to seek for the truth and he is the one who will deserve the reward and retribution from Allah (SWT).

After all, if you are able to see with the light on, that is not a miracle. However, the real challenge is to be able to see and find your way in the presence of darkness and obstacles. So, the termination of Awsiyaa is logical in order for the test and trial to manifest itself to the people, and so that these Imams may

continue to stand as proofs on the people till the Day of Resurrection. The mind and logic accepts that and rather expects it even before it happens. So if it actually happened, there is no wonder or surprise since it is in agreement with the mind, logic, and sound judgment!

From the previous items 1–10, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

1st Conclusion

The termination of the chosen Awsiyaa and divinely appointed Imams is logical, necessary, and inevitable. Imam Al Hujjah ibn Al Hasan al Mahdi (AFS) is indeed the last Imam over the Final Revelation. He is the Seal of Awsiyaa and there is no appointed Wasi or Imam from Allah (SWT) after him. This is a confirmed reality since it is logical and rational. Therefore, it is impossible to deny or refute it.

2nd Research Topic - Logical Reasoning and Inevitability of the
Continuation of Both the Guardianship and the Relationship
Between the Heavens and the Earth, the Caretaking and
Safeguarding of the Final Revelation

Proposed Questions:

Is it essential that the Guardianship continues on for the Final Revelation?

What is the logic and rational evidence to support the necessity of continuing this guardianship and continuing the relationship between the heavens and the earth?

Why couldn't everything end with the termination of the Awsiyaa?

Logical Reasoning:

1) Dear Wise Reader, is it comprehendible that the One and Only Divine Creator who is the Dominant, the Capable Sustainer, the All–Knowing, the Protector, the Truth, the Ever–Living One, the First, the Last, the Manifest, and the Hidden who does not sleep or slumber, that He (SWT) abandons His creation without providing divine care for the message sent from Him? Is it comprehendible that the relationship between the heavens and earths end with the termination of prophecy, revelations, and also with the termination of the Awsiyaa?! After all, how could that be possible when the earth and all those in it derive their existence from the divine power and creation and from the protection of its laws day and night? If this connection is interrupted for one moment, everything will certainly collapse and cease to exist!

Therefore, the continuation of direct relationship is necessary and imperative for the continuation of existence itself.

So, if we agree that the connection is present continuously at every moment, then how is it possible that Allah (SWT) abandons His slaves without providing them care in their affairs and their Final Revelation? How can He (SWT) leave them to deal with their matters on the basis that the prophethood and guardianship have been terminated and this relationship has come to an end? This may be logically permissible when it comes to the relationships between human beings in the formal occasions, e.g., business relationships. However, is it permissible in a relationship between a father and his children? Of course not!

After all, the parent–child relationship does not end after the parents provide care and education to their children and they grew up into adults. This is not logical or permissible in these types of human relationships. Then how can one imagine that to be the case in the relationship between the Creator and His Creation whom their whole lives and existence were originate and revolves around Him?! After all, He (SWT) is the one who provides them sustenance, grants them life, brings death upon them, and manages their affairs. How can one imagine that He (SWT) would abandon them and end His relationship and care with them and with His Final revelation that He sent for their guidance? This idea is illogical and is totally rejected! Rather, what is logical is the continuation of the relationship between the heavens and the earth which does not ever cease to exist with regards to the following aspects:

- Materialistically in maintaining its existence, life, and laws
- Morally and spiritually in protecting the Final Message
- Protecting the religious and behavioral goals from the heavenly revelations and protection of the good for the people
- Continuation of the struggle between truth and falsehood

In all of the above, there is protection to the life and existence in the way that Allah (SWT) desires. So the continuation of the relationship between the heavens and the earth is absolutely necessary for the continuation of life and of existence itself and to protect it from corruption.

2) Dear Wise Reader, can one imagine that Allah (SWT) neglect His universal and Final revelation that is directed to all of humanity at every place and time? Can He (SWT) abandon His religion which He approved for His slaves without providing continuous guardianship throughout time? The ways of life are continuously changing as well as the nature, behavior, and morals of the people especially as new events, incidents, and innovations are introduced in their lives. Thus, all that is not permissible and is illogical if Allah (SWT) desires to protect and safeguard His Final Revelation such that it continues over the ages and gets propagated throughout the world. The mind and logic here deduces the continuation of the guardianship and divine care over the Final Revelation till the end of time.

3) It is of human nature that people tend to lean towards misguidance, disbelief, freedom, corruption, selfishness, and self-serving interest. All that naturally calls for the necessity of continuation of guardianship over the Final Revelation. It calls for a long-lasting and endless relationship between the heavens and the earth. Suppose that you had a patient whose health was deteriorating day after day or is subject to deterioration at any moment in time. In such case, you will place him in the intensive care unit where he has continuous supervision by the physicians. This continuous supervision does not come to a halt due to the instability of his situation and bad prognosis.

Similarly, because the nature of humankind is always leaning towards misguidance, corruption, disbelief, and freedom, that calls for the necessity of having continuous guardianship and actual contact from the heavens to the earth from the Divine Creator to the people and everything including the Final Revelation, the religion, and the continuous struggle that exists between truth and falsehood.

4) The cursed devil (Shaytan), Iblees, had requested from Allah (SWT) that He (SWT) postpone his punishment till Judgment day so that he may misguide the people. Allah (SWT) accepted his proposal and Shaytan became among those who have respite. So the devil, his supporters and progeny are continuously practicing their role of misguidance and corruption until the promised time. And Allah (SWT) does not break His Promise.

So how can one fathom that Allah (SWT) would give permission to the devil to carry out his intentions to misguide the people by inspiration of poisonous ideas, evil desires, and sickness of the soul, yet He (SWT) abandons the human beings in such a weak and solitary state after terminating the prophets, messengers, and Awsiyaa? Not only that, He (SWT) allows for this state to continue on for many long centuries to come! Surely, this is illogical and totally contradicts the attribute of Absolute Justice which is one of the names of the Divine Creator. So it is necessary that in exchange for Shaytan's seduction, Allah (SWT) would grant guardianship and guidance to the people via continuous relationship between the heavens and earth, so that it may serve as a weapon for humans to resist the Shaytan and his soldiers. This guardianship must continue till the end of time since the devil will try to misguide the people till the Day of Resurrection. This way, there will be equality and the human struggle will be balanced: thus absolute divine justice will be accomplished!

This is the sound judgment of the intellect and anything other than that is rejected by the mind. So the presence of the devil and the continuation of his role certainly call for the necessity of continuous guardianship and guidance that would work in the opposite direction. So the devil misguides while the guardianship guides. The devil corrupts while the Imamate sets things straight. The devil plans evil while the guardianship nullifies and reveals its mockery and planning, and establishes the truth. And so on and so forth!

5) As we observe and continue to witness in history, the continued presence of enemies against the Final Revelation at every place and time calls for the necessity of maintaining continuous guardianship, protection, and guidance to the religion. It calls for the continued guardianship between the heavens and

the earth so that it safeguards the message and stands up against its enemies. The religion must continue its journey throughout the centuries despite the animosities, hostilities, attacks, and events that it will face. So how will the Message accomplish all that if it is left abandoned in the midst of the wavering waves, without any guardianship or divine guidance? Surely, that is not comprehendible because logically the presence of enemies against the message throughout the ages dictates the necessity of having guardianship and protection from the heavens.

6) There was continued presence for a number of factors which logically calls for the continuation of guardianship over the Message as well as guidance and protection. For example, there was the distortion, deviation, and fabrication in the Message coupled with the ongoing attempt to empty the religion from its true contents and propagate a counterfeit and lifeless religion to deceive the people, the increase in such aggressive attempts with the passage of time, the great increase in the number of fake scholars of knowledge and their misguidance of the people, and also their conspiracies with the oppressive ruling power in every place. Guidance and protection can only be accomplished by maintaining an ongoing relationship between the heavens and earth.

This way, the Message will stay in its pure and original form for everyone who seeks the truth and guidance. It will be available for every believer who desires to worship his Lord they way that God desires. Hence, all the devout believers at every age in time will find in that message a sense of security and a safe haven from the events, incidents, emergency cases, and innovations that may occur. They will find guidance and laws for everything that they come across their lives which will be relevant to the changes that may happen over time.

Thus, they will find in it a pure life, not a petrified and isolated life. In doing so, the Message will live on throughout time with its flexibility and livelihood, otherwise it will break due to its rigidness and strictness, as it what happened with the false religion of idol–worshipping that were created by the sons and inheritants of Al Sameri who falsely claimed knowledge. And the leaders from the ruling power who misled the people in thinking that this was their religion, the religion of Muhammad, while the religion itself had vindicated itself from them!

Yet, how is that possible in the absence of continuous guardianship and ongoing guidance that is needed for the message to maintain its continuous life, movement, and flexibility? And to be able to adapt with the events and problems, solve it, react with it, nullify its corruption, and benefit from its good aspects while abandoning the negative.

7) One of the main goals of the Final Message is to provide aid and support to the weak, deprived, and oppressed people. Its objective is to save them from the evil of the arrogant, dominant, and luxurious people who torture them without any right out of aggression and conceitedness. So if the relationship ended between the heavens and the earth by the termination of the Prophets and Awsiyaa altogether, and if the mission of guardianship, guidance, and protection ceased to exist, then who will look after these weak and deprived people who are present in every place and time in great masses and their

number increases throughout the ages? Who will take care of their matters, support them, and offer them a helping hand? Surely this is not logical and the mere presence of this set of guidelines which the Final Message highlighted is a clear and logical proof of the necessity and inevitability of maintaining continuous guardianship over the Final Religion as well as Wilayah, protection, and guidance for it.

8) Logical reasoning also supports the continuous presence of a Hujjah (proof) from Allah (SWT) over the people so long as the people continue to exist. Otherwise, what sense does it make for some people to have a Hujjah (proof) from Allah (SWT) over them, while others do not? In such case, the latter would have an excuse on the Day of Judgment to escape punishment. Certainly that does not comply with the absolute divine justice! It contradicts the wisdom of having a Hujjah (proof) from Allah (SWT) over the people. So long as the people continue to exist, the continued presence of a Hujjatullah is the only logical and acceptable scenario and can only be accomplished by the continuation of guardianship, guidance, and protection of the Final Islamic Revelation.

From the previous items 1–8, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

2nd Conclusion

It is logical, necessary, and inevitable that there exist continuous guardianship, guidance, protection, and supervision over the Final Revelation. This would take place through maintenance of a continuous relationship between the heavens and the earth. Continuous guardianship calls for the continued presence of a Wasi, Guider, and Protector who would be directly appointed by Allah (SWT). This is a confirmed reality that is built on logical rationale, thus, it is impossible to deny or refute it.

3rd Research Topic – Logical Reasoning and Essentiality of the
Divine Protection to the Last Guardian (12th Wasi) From Being
killed By the Tyrannical Rulers, and the Method for
Accomplishing This Goal

Proposed Questions:

Why is it expected and logical that Allah (SWT) intervene to protect the Last Wasi and the 12th Imam, Al Hujjah ibn Al Hasan Al Mahdi, from being killed by the tyrannical rulers, as it happened to the Awsiyaa from his father and grandfathers before him?

What is the logical reasoning behind the necessity of anticipating its occurrence?

How is it possible for that to take place?

Logical Reasoning:

- 1) It has been observed as a trend with the previous eleven Awsiyaa that the tyrant and oppressive rulers are very much insistent and determined to kill all of the Awsiyaa no matter where they are or how many they are. They have become addicted to committing such heinous acts and have taken the matter very lightly. The reason why is because they would sense great danger from these Awsiyaa who posed a direct threat to their seat on the throne. Thus, they could not ignore or neglect that matter. So it was logical and necessary to put a final stop to this pattern of killing and that it comes to an end, just like everything eventually comes to an end.
- 2) The aggression and assault of these tyrannical rulers have increased over time and crossed all limits and boundaries. It even reached to the point of killing and imprisoning the Awsiyaa publicly! They tortured and isolated them openly without any bashfulness or regard to their status, knowledge, kinship, or followers. The aggression reached to the point of transgression (Toghyaan) and wickedness. Usually, when the situation reaches such a grave state, the heavens intervene to protect the purified believers from this transgression.

Furthermore, there were a great number of enemies who came from all places, while there were very little supporters who were weak and did not take any action due to the pressure of oppression and persecution that was inflicted upon them. All that created an atmosphere which made it impossible for the Wasi to practice his role or be given any opportunity to do so. This in itself is a proof that leads the mind to logically deduce that divine intervention should take place in order to protect the Wasi, especially after the matters have become worse to such degree. This intervention would enable the Wasi to carry out his mission and duty despite all of these unbearable circumstances.

3) The last Wasi, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the only Wasi whose father, the eleventh Imam Al Hasan ibn Ali Al Askeri, passed away and left him when he was only five years of age. So how can the divine care abandon this last Wasi and Wali who is chosen and appointed by Him (SWT), when he is still very young and is exposed to the assault and aggression of the corruptive ruling power? Let's keep in mind that this ruling power had already killed his fathers before him who were grown-men.

Then imagine what could happen to this very young child when they come to know that he is the last Wasi! Surely, they will plan to get rid of him as soon as possible so that they could finish off all of the Awsiyaa and finally rest from all this agony! This is not permissible or acceptable at all! Rather, what is acceptable and logically expected is that the heavens would directly intervene to protect this young Imam from those tyrant rulers and enemies and save him from their jaws until he completes his mission that he is appointed for.

4) Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the last Wasi and Wali in the purified chain of Awsiyaa and Awliyaa. Being that he is the last one and there is no Wasi after him, this logically demands the

need for extra special protection for him which differs from the protection of those who preceded him. After all, no one will come after him to complete his role if he does not complete it. His mission will exceed the limits of his time, as we will later see. Hence, increasing and tightening the circle of protection on him is logical and expected to happen.

5) A similar situation took place with Prophet Muhammad (SA), the Seal of Prophets and Messengers. Since he was the last of the prophets and messengers, Allah (SWT) guaranteed his protection to shield him from his enemies. After all, there is no prophet or messenger after him and he is the one who is carrying the universal and final revelation to every place and time. This logically calls for special protection and divine care to be provided for him. Sure enough, that happened and Allah (SWT) protected Prophet Muhammad (SA) from getting killed the day when the tribes in Mecca plotted to kill him in his house. They chose a representative from each of their tribes to share in the shedding his blood. So Allah (SWT) saved the Prophet (SA) from them and he came out to them when they encircled his house, but they did not see him and it was miracle from Allah (SWT)! Then, Allah (SWT) saved him once again when he was in the Cave of Thawr with his companion. When the nonbelievers were about to see him, Allah (SWT) sent out a bird to lay its egg at the opening of the cave. He also sent a spider to spin its web on the door and therefore, mislead the nonbelievers in thinking that the cave was vacant, and so they left that place.

Then, Allah (SWT) saved the Prophet (SA) yet another time from Zoraqa ibn Malek and also from the conspiracy of the Jews in Medina to kill him. He (SWT) also saved him from the plot of the Jewish woman who presented the poisoned lamb to him. The special divine care also came to his rescue on the day of Battle of Uhod and Hunayn when the enemies surrounded him and wanted to kill him. Allah (SWT) saved him the day when the nonbelievers saw him standing under a tree and they intended to kill him. Allah (SWT) also saved him when some of his hypocrite companions planned to kill him at the Aqabah (cliff) on his way back from the Battle of Tabuk. So, the divine care surrounded him with special protection since he is the Seal of prophets and his message will extend throughout time.

So in order for his message to be conveyed and his role completed, it was inevitable that Allah (SWT) protect him from his enemies by the divine power. Based on this example, why shouldn't we expect the same case to happen with the Seal of Awsiyaa and Awliyaa whose role will also extend throughout time and there will not be any prophet or Wasi after him? The situation here is similar, so it is logical that what happened there would also happen here. It is expected that the special divine care would include the Seal of Awsiyaa, Imam Al Hujjah ibn Al Hasan Al Mahdi, just like it included his grandfather before him, the Seal of Prophets and Messengers, Muhammad (SA). After all, there is no change in the tradition of Allah (SWT).

6) The same set of circumstances also happened with Prophet Jesus, the son of Mary, who was the last of many prophets sent to the sons of Israel. The sons of Israel went on killing their successive prophets whom Allah (SWT) sent to guide them, one after the other. They were not ashamed from Allah (SWT)

and they did not fear Him. So, the divine care intervened to protect their last messenger, Jesus (AS), from their assault, mockery, and plots. Sure enough, their conspiracy reached to the point of killing and crucifying him, just like they did with those who came before him. Their last victims were Zachariah and John the Baptist who were killed by a plot that was carried out in the most degrading manner.

However, by His Great Capability, Allah (SWT) willed to protect their last prophet from his enemies. This is the sound judgment of the mind and logic, hence, it is expected and it surely happened. But what was illogical is that the pattern of killing the prophets continues on without any end, especially when he is their last prophet. So Allah (SWT) desired to teach them a great lesson and demonstrate His Divine Capability to them. An expected miracle took place and Allah (SWT) raised Prophet Jesus (AS) to Him. They were deceived into thinking that the person they crucified was Jesus as Allah (SWT) made that person resembles Jesus. So, their weakness and lack of ability became apparent to them. Until this moment, they are not sure if they really killed him or not! Hence, this logic is true and has repeated itself twice in front of our eyes. Then why wouldn't it repeat itself yet another time with the Seal of Awsiyaa, since the circumstances resemble each other closely in all aspects?

7) As we know, the 12th Imam is the only Wasi who did not get an opportunity to have close and direct contact with his father who is a Wasi, and time did not permit for him to grow up in the arms of his father and learn directly from him. Therefore, the mind and logic expects that Allah (SWT) does something to compensate for that loss. After all, Allah (SWT) is the Absolute Justice and He (SWT) is the Most Wise. It is very logical that since Allah (SWT) took away something from him which He (SWT) gave to all of the Awsiyaa before him, that He would also give something to him in return which He did not give to the other Awsiyaa. This "something" is expected to be extraordinary and unique to him.

So what could this divine bounty be if it is not the divine care that will extend its hand to save and protect him from his enemies in a direct manner? It will distinguish him forever throughout the years to come. Furthermore, it is logical that Allah (SWT) transfers to him the knowledge of the prophets and Awsiyaa directly. Thus he is named Al Mahdi (the Self-guided), or one whom Allah (SWT) will guide miraculously by granting him direct knowledge miraculously without it being passed to him by someone else.

8) Furthermore, the mercy of Allah (SWT) which is greater than everything must benefit the weak and deprived in every place and time, as they are the backbone and core of the Message. So, what will these people do if their last Wasi and Imam is killed like those before him? It is expected that the divine care intervene to save those weak and oppressed believers who do not seek high status or corruption on earth. It would save their Wasi and caretaker who is the protector of their religion. We often observe this logical phenomenon which happens around us when the divine care intervenes to raise the oppression from the weak and deprived, even if they're not from the believers and worship another God. Despite that, the mercy of God includes them and sends to them one who would liberate them and defend their rights.

Based on this logic, we can expect that Allah (SWT) save the last Wasi from being killed and assaulted,

and that this would be out of mercy and compassion to those unfortunate believers who have already lost their Awsiyaa repeatedly. So they became more weak and oppressed over time. And if they also lost their last Wasi, it will be a great disaster for them! After all, the Final Revelation descended to save them and shower its mercy on them, so how can one imagine that it abandon or neglect them in such manner? Therefore, it is logically necessary that the divine care intervenes to save their Wasi and Imam for them, so that he is present throughout time.

9) Furthermore, it is logical and expected that in the end, Allah (SWT) would demonstrate His Capability, Greatness, and Strength to his enemies. We can expect Him to challenge their arrogance, haughtiness, and assault like he did with Pharaoh, Hamaan, Qaroon, Namrood, the sons of Israel, and everyone who tries to assault His Prophets, Awsiyaa, and Awliyaa and take His orders and religion lightly. This is the tradition of Allah (SWT) that is observed around us. Thus, it is logical and expected to happen.

So if it really happened, then there is no wonder or surprise since it is expected based on the lessons of history which we can benefit from. It is expected that He (SWT) intervenes to show His enemies that He (SWT) is Omnipresent and He listens, sees, and is capable of supporting and protecting the Awliyaa and Awsiyaa of His Final Message and religion from their assault. He (SWT) would show them that He is capable of making them feel weak and paralyzed, despite their arrogance, power, and tyranny towards the young Imam who did not even pass the age of five. What a great and amazing miracle from Allah (SWT)!

The Kings stand helpless as they are not able to inflict harm on a young child whom they heard the prophecy that he will be the one who will destroy the kingdom of evil over their heads and the heads of their fathers and children. Despite that, they stand helpless in front of the power of Allah (SWT), just like the helplessness of Pharaoh in front of Prophet Moses (SA). So, the occurrence of such event and Allah's rescue to His last Wasi by a miracle is expected. This example from Allah (SWT) is very important for the protection of the Message from its enemies in the future and the long centuries that will come after the last Wasi. It is important for disintegrating the group of oppressors who will rule over the Muslims for many long ages, until our time now and until Allah (SWT) wills.

10) As for how that can take place, we pose ourselves this question: How may Allah (SWT) protect His Wali and Wasi from the assault, persecution, and killing of the oppressive rulers who are insistent on killing the Wasi no matter what the price is? In fact, we are in front of two possibilities only:

It's either Allah (SWT) raises the Wasi to Him, OR that He (SWT) conceals and hides him from the eyes of the people. There is no third possibility!

As for the possibility that Allah (SWT) raises the Wasi as He (SWT) did with Prophet Jesus (AS), this is unlikely since Prophet Jesus (SA) had already accomplished his mission and so it was okay for him to be raised to the heaven after he performed his role. As for the last Wasi, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS), he was still in the beginning of his journey and he has yet to finish and complete his role.

He still has a long way to go as his mission is very critical and important! Without accomplishing his mission, he cannot be raised to the heavens. Therefore, his presence on Earth is necessary and inevitable as there is no escape from it so that he may complete and perfect his mission.

The other possibility is that he be occulted and hidden from the eyes, just like the Holy Prophet (SA) was hidden from the eyes of those who surrounded his house and wanted to kill him the day he left for migration. This possibility is actually valid since it guarantees him protection from the enemies. At the same time, he is available and present on a continuous basis to perform his role and duty. Therefore, the possibility of being occulted and hidden from the eyes is more logical so that Allah (SWT) may protect the Message by maintaining the role of guardianship and Imamate.

From the previous items 1–10, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

3rd Conclusion

It is logical, necessary, and expected that Allah (SWT) intervenes with His direct and divine power to protect and save the last Wasi, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) from being killed and assaulted by the tyrannical and hypocritical rulers. It is logically expected that this would happen directly from Allah (SWT) by the miracle of occultation and concealment of the last Wasi from the eyes of the people. This will enable the 12th Wasi to perform his role while being protected from his many enemies. This is a confirmed reality since it is logically deduced and therefore, it is expected to happen. So if it actually happened, then one cannot deny or refute it. And if it did not happen yet, then we must anticipate its occurrence since that is the sound judgment of the intellect and it is not possible to imagine or prove the occurrence of something else, logically or realistically.

4th Research Topic – Logical Evidence Behind the Continued
Presence of the Awaited Mahdi throughout Time While in
Occultation, then his Return and Reappearance on Earth at the
End of Time

Proposed Questions:

Is Imam Al Hujjah ibn Al Hasan Al Mahdi present now?

Is he the Awaited Mahdi?

Why do we not see him?

Will he return back and reappear?

If so, when will he reappear?

What is the logical evidence supporting the occurrence of such event?

If it is expected to happen logically, is it necessary for us to believe in the Awaited Mahdi or not?

Logical Reasoning:

1) Before anything, we must pose a very important question which is as follows:

What happens if the mind and intellect reaches two confirmed logical facts that are expected to happen, yet each of these facts contradicts each other? In such case, how can we solve this tough contradiction between the two logical facts? And how can we proceed when we have reached a dead end with these two contradicting and opposing realities?

The truth is that this problem or "knot" is impossible to solve mentally or intellectually because the minds stand totally helpless in front of these two opposing logical facts which are inevitable to take place. In fact, this impossible state is the only logical solution. The only logical solution in this situation is either total collapse of the whole life and hence, ending the whole argument from its foundation and disappearance, or resolving it in an illogical way that cannot be comprehended by the mind.

In other words, to solve it in an extraordinary and miraculous way that is beyond the comprehension of the mind and logic. Therefore, expecting the occurrence of a miracle as the solution to this problem is the only logical possibility in order to resolve this issue. The mind and logic dictates that if two logical facts that are expected happen oppose each other, then we must expect the occurrence of a great and extraordinary divine miracle in order to solve this logical problem.

For example, it is logical and expected that Prophet Abraham (AS) who was sent from Allah (SWT), lives to complete his assigned role. At the same time, it is also logical and expected that Abraham dies when he is thrown into the fire, just like any person would naturally die if he was burned in fire. Here, we are in front of a logical problem since the two expected and logical facts are opposing and contradicting each other. So how can one find an exit from this situation?

In fact, it is not possible to solve this problem except by ending this world and having Judgment day, thereby eliminating the whole problem. Or, to solve it in an illogical way that cannot be comprehended by the mind and logic. That is, to expect the occurrence of an extraordinary divine miracle that is the only logical solution to this problem. So, if the miracle actually took place and Abraham is saved, it is no wonder. Sure enough, the miracle happened and Prophet Abraham (AS) survived the fire! It is no wonder since this miracle is expected to happen in order to satisfy both realities.

Similarly, Allah (SWT) saved the sons of Bani Israel with Prophet Moses (AS) and allowed them to leave

Egypt to survive for the sake of completing a specific role, and to proceed to the "promised land". Here, it is logical that they live and continue their procession, and this is a logical fact that is expected to happen. But at the same time, Pharaoh and his great army caught up with them until they reached the sea and the enemy was now behind them! This situation leads us to logically expect that they be totally defeated and perished once and for all. In such case, we will find ourselves in front of two contradicting but inevitable realities. There is no solution here but to expect a divine and heavenly miracle that is illogical and cannot be comprehended by the bare mind. Otherwise, the only other option would be to accept destruction of this life and resurrection in the Hereafter to eliminate this problem from its roots. If not, then how will the sons of Israel become saved while they're all supposed to be killed and destroyed? It is impossible and a miracle here is expected and inevitable to solve this problem, as there is no any other way out.

So, if the miracle actually happened and the sea has been divided and separated to enable them to safely pass to the other side and to drown their enemies when they attempted to cross the sea, then there is no wonder or surprise! Rather, what happened is absolutely logical and expected in order to solve this logical problem.

So if two logical and inevitable facts oppose each other, then we should logically expect and anticipate the occurrence of an extraordinary divine miracle. There should be direct divine intervention to solve this contradiction and logical opposition.

2) We had previously deduced in the conclusion of the 1st research topic of this case study the logic and essentiality behind the termination of Awsiyaa and Wasayah (guardianship) with Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). We had presented sufficient evidence and logical proofs to support that idea. Then in the 2nd logical reasoning, we deduced the necessity of having continuous guardianship and therefore, the continuous presence of the Wasi which we had also presented logical evidence and proofs.

By making those two logical conclusions, we have reached the same situation of having two contradicting and opposing facts that are each logical and expected to happen. After all, how will the guardianship be terminated with the 12th Wasi and at the same time how will the guardianship continue on with him such that there is no Wasi after him? Surely, this is impossible to happen logically since these two facts are certainly opposing each other! As we had explained in the first point, we must logically expect the presence of a great divine miracle that will solve this logical problem. So what could this inevitable miracle be that will eliminate this problem? And how can we imagine it to be, especially if we take into account the 3rd logical conclusion of this case study which deduces that it is expected that Allah (SWT) protects His Last Wasi by a miracle through hiding and occulting this Last Imam and Wasi from the eyes of the people.

Let's think more carefully to picture how the miracle of Allah (SWT) will take place such that it satisfies both conclusions of termination of Wasaya AND its continuation throughout time. It must satisfy the

conclusion we reached that the 12th Imam must be the Seal of Awsiyaa and the Wasi's presence must be continuous. In addition, appropriate protection of the Imam is to conceal and occult him from the eyes of the people. Sure enough, if we pondered over all of this, we will reach only one possibility to solve these problems once and for all. This logical and accepted solution is as follows:

Allah (SWT) will grant a miracle to the 12th Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). He (SWT) will hide and occult him from the eyes of the people for a specific period of time. During this period, the Imam will carry out his role, then afterwards, Allah (SWT) will hide him completely from the people. The Imam will still be present but cannot be seen physically. However, he is the acting Wasi, the Rising one, and the protector of the Message until the end of time.

This is the extraordinary miracle from Allah (SWT) which will accomplish a satisfying solution. This solution assures that there is termination of Awsiyaa with Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS). At the same time, the mission of Wasaya and Wilayah will continue to exist under the same Imam who is the Seal of Awsiyaa until the end of time. This way, the Imam will be protected during the period of his presence so that he can practice his role of direct guardianship from the oppression of the tyrannical rulers. Thus, we can logically conclude that Allah (SWT) will grant a miracle for the Seal of Awsiyaa that will take the form of occultation of him from the eyes of the people, initially for a period of time where he carries out his role and duties directly via disciples and intermediates. These disciples are the only ones who will be capable of seeing him. Then afterwards, there will be complete occultation in the sense that the Imam will be completely hidden from the eyes of the people. He will continue to live afterwards throughout time by the power of Allah (SWT). However, he will be hidden and occulted and at the same time, he will be practicing his role of guardianship but in an indirect fashion. He is present until the end of time and this is the miracle which is the sound judgment of the bare mind and intellect!

So if this miracle actually happened by Allah (SWT) in this form, then it is not a surprise! In that case, it will be incumbent on us to believe in it and accept it. On the other hand, if it did not yet happen, we must anticipate its occurrence since it is in agreement with the mind and logic. After all, there is no other way of solving this logical problem except by this solution alone.

4) Sure enough, the miracle took place and the 12th Imam was saved by complete occultation from the eyes of the people such that he continues to live throughout time for the purpose of accomplishing continuous guardianship. However, the logic and mind says that the miracle will not be completed logically except by the return and reappearance of the Imam to the people one more time. This way, the miracle will be apparent to everyone. Otherwise, it will only be a fantasy or illusion that may be seen as truth or falsehood. In such case, its true value and miraculous aspect will become lost. After all, what value is the miracle of the People of the Cave if Allah (SWT) did not awaken them from their sleep and allow them to return one more time to the people? Also, what value is the miracle of raising Prophet Jesus (AS) if he is not going to return back and descend another time?

What is the miracle of Uzair if Allah (SWT) did not resurrect him after 100 years, restore life to him, and

recreate his donkey in front of him after it was only bones left? What value is the miracle of dividing the sea for the sons of Israel if it was not completed by their successful passover in crossing the sea to the other side safely, followed by the perishment of their enemy? In all these scenarios, these miracles are completed and they manifested itself and became apparent to everyone that they are indeed miracles. No one can deny or refute it especially since it is of human nature to deny and falsify anything that the eyes can't see and hands can't touch.

Similarly, the miracle of Imam Al Mahdi (AFS) in being hidden and occulted and living through all these ages is not completed logically, EXCEPT by his return and reappearance to the people in the same appearance and description which the people already know so that they can recognize him. They know that he is occulted from them as that fact is passed on to them by others. So if he reappears with the same description and characteristics that are known to be attributed to him, the miracle will be manifested and apparent to the people! Thus, they will all have to submit and admit the greatness and power of Allah (SWT) until the Day of Judgment.

- 4) As for the occultation and concealment of the Imam from the eyes of the people, it had a beginning, so its situation is the same as everything else. It must logically have an end! As we previously mentioned, the logical phenomenon of things is termination and end, so long as it has a beginning. Therefore, termination of occultation with the reappearance of Imam Al Mahdi (AFS) is logically expected to happen.
- 5) We have an example in the ascension of Prophet Jesus (AS). This event happened and it had a beginning, so it must also have an end. It is logical that Jesus (AS) would eventually descend from the heavens another time, even if Allah (SWT) did not inform us of that. Sure enough, Allah (SWT) and the Last Messenger (SA) conveyed that to us, as well as the Messiah himself who informed us of that event, including his disciples and those who believed in him. They all mentioned this prophecy and expected its occurrence. So, if we logically accepted that and believed in it, then we must also believe in the return and reappearance of Al Mahdi (AFS). We must accept that his occultation will end sooner or later. Dear Muslims, how is it that you confirm the return and descension of Prophet Jesus (AS) later on, yet at the same time, you reject and refuse to accept the idea of Al Mahdi reappearing another time?! Why is it that your minds do not question the first scenario and you accept it as a fact? Yet, you reject the 2nd scenario which your minds deny although the logic behind both scenarios is the same! If you accept the first scenario, then it is logical that you must also accept the second!
- 6) Allah (SWT) has confirmed His promise in the Holy Quran and He (SWT) does not break the promise that every self will taste death. Imam Al Mahdi (AFS) is a noble self just like any self, thus, he must die like any other person. He is currently alive and occulted by the power and miracle of Allah (SWT), yet the previous fact logically necessitates that he must return and reappear, and then he must die just like all the creatures die. In this manner, the promise of Allah (SWT) would be fulfilled as it is logically expected. Without this event happening, Allah (SWT) will have broken His Promise as He (SWT) allowed

for a soul to live eternally. It is logically impossible that Allah (SWT), who is the Great and Powerful Creator, break His promise. Therefore, it is logical that Imam Al Mahdi (AFS) must return and reappear so that he may die just like everyone else before and after him. This is what happened with the People of the Cave, and you don't find change in the tradition of Allah (SWT). Allah (SWT) saved them and put them to sleep for 309 years, but that did not prevent them from returning back to life and waking up one day so that they may die afterwards just like everyone else.

Based on this logic, we can also deduce the inevitability of the return of Prophet Jesus (AS) to Earth after he was raised to the heavens, so that he too can die like the rest of the people. As Allah (SWT) said in his regards, "And peace on him on the day he was born, and on the day he dies, and on the day he is set alive [19:5]." So his death is inevitable, but how will Prophet Jesus (AS) die when he has been raised to the heavens? It is inevitable that he must return and descend to Earth so that he may die like all people. Similarly, the return and reappearance of Imam Al Mahdi (AFS) is necessary and logical from this same perspective.

7) We have already accepted and believed that Prophet Jesus (AS) is alive in the heavens and receives his sustenance all these years and ages, by the power of Allah (SWT). Based on that, why can't we also accept the fact that Al Mahdi (AFS) is alive too as he is present on Earth and receives his sustenance through all these ages in time? If anything, this is easier to believe and accept since life on earth among the people while in the state of occultation, is easier to comprehend than life in the heavens with the inhabitants of the heaven who are not human! So if the power of Allah (SWT) allowed for that to happen with Prophet Jesus (AS), then why wouldn't it repeat with Imam Al Mahdi (AS) as there is no change in the tradition of Allah (SWT)? After all, if the great power of Allah (SWT) was able to keep a person alive all these years in the heavens, then it is also logically expected that this same absolute power can keep a human being alive for a long time on earth! This would be to demonstrate an flavor of the different types of the divine capability, just as Allah (SWT) created a human being without a father, namely Prophet Jesus (AS) so that He (SWT) may manifest all the aspects of the absolute divine capability. Then, He created a human being without a mother, and she is Eve (mother of Adam). And He created a human being without father and mother, who is Adam. This way, all forms of absolute divine power is demonstrated!

If Jesus (AS) remained alive in the heavens all these ages to be saved from his enemies and for a great wisdom that relates to his reappearance, so why wouldn't we also accept that Imam Al Mahdi (AFS) also remain alive on earth all these ages, since he is more worthy of that? After all, the purpose is not only to save him from his enemies, but it is to enable him to carry out his role of guardianship over the Final Revelation and religion on Earth. However, this will take place in an indirect and invisible manner during the period of his disappearance and occultation.

Furthermore, we believe that the miracle of Allah (SWT) is keeping Prophet Jesus (AS) alive all these ages in the heavens till Allah (SWT) wills since he is the Last Prophet of Bani Israel. Then why do we

find it hard to believe that the miracle of Allah (SWT) is also keeping Imam Al Mahdi (AFS) alive all these ages till the end of time? After all, he is the Seal of Awsiyaa and the inheritor of all the knowledge of the prophets, messengers, Awsiyaa, and Imams till the Day of Judgment! Since we already witnessed a similar example of the divine power previously, then why is it hard for us to believe that Allah (SWT) may repeat it again as He (SWT) has already done it before?

Haven't we seen time and time again that Allah (SWT) presents many examples of His Power and Capability in creating life from dead, as He (SWT) demonstrated to Prophet Abraham in restoring the life of the bird, and to Prophet Jesus (AS) in breathing life into the dead and the living? He (SWT) manifested His Capability to Uzair in bringing life again to his donkey, and also to the People of the Cave after their long period of sleep. So why does Allah (SWT) present all these examples? Surely, He (SWT) presents them so that we may be assured that since Allah (SWT) did it once, then He the Almighty can certainly do it again on the Day of Resurrection! He (SWT) can bring life to the dead and resurrect those in the graves.

As Allah (SWT) says in the Holy Quran, "Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation [36:79]." He also says, "And certainly you know the first creation, why then do you not reflect [56:62]." For surely, it is easier for the mind to believe that something can happen again if it already happened once before. So there is no surprise or wonder in this aspect and there is no room for denial!

8) Hence, the miraculous case of Prophet Jesus (AS) and Imam Al Mahdi (AFS) is the same in that they both live for a long time over the ages and centuries to come, except that one resides in the heavens, while the other is present on Earth by the power of Allah (SWT). It is logically expected that both of their reappearances occur at the same time by the power of Allah (SWT). The mind and logic expects that Prophet Jesus (AS) descend from the heavens at the same time in which Imam Al Mahdi (AFS) reappears after his occultation on Earth. Since the miracles were similar and unified, then why wouldn't their times of appearance also coincide with each other? Thus, Prophet Jesus (AS) returns by descending and Imam Al Mahdi (AFS) returns by reappearing simultaneously.

This way, the Oneness of the Divine Creator is substantiated and the completion of His Miracles confirms the unity of the religion, which is Islam. By these miracles, He (SWT) would unite the monotheists and believers in everyplace and the great benefit will be accomplished by the return of both Imam Al Mahdi (AFS) and Prophet Jesus (AS) together. This will be an extremely great and amazing miracle for everyone in that both miracles will take place at the same time! The people will see with their own eyes how the religions are united and terminated with the inheritor of knowledge of the prophets, and the Seal of Awsiyaa of the Final Revelation who will bring everyone together. This is the will of Allah (SWT) for the people.

So in order to accomplish these goals and finally unite all of the monotheists under one divine banner to fight the enemies of Allah (SWT) and purify the Earth, it is logically necessary that we expect the

reappearance of Prophet Jesus (AS) and Imam Al Mahdi (AS) simultaneously.

- 9) The Holy Prophet (SA) who is known to be the "truthful and honest one," have foretold the appearance of the Antichrist (Dajjal) at the end of time who will misguide the people away from their religion. During that time, he will spread corruption on Earth, so it is also logically expected that his appearance will also coincide with the descension of Prophet Jesus (AS) from the heavens and the reappearance of Imam Al Mahdi (AFS) on Earth. Together, they will fight a holy war against the Antichrist (Dajjal) and his supporters, after which mankind will rest forever from his evil. This is also expected to happen logically based on the current events.
- 10) Overall, as time passes, the Earth is increasing in oppression, injustice, and corruption. The people are becoming more misguided and are deviating from their religion, their Creator, and their morals, or rather humanity. The arrogant are increasing in their arrogance, and the weak and deprived are becoming more weak, oppressed, and deprived! As a result, injustice and darkness are becoming more widespread with time. This is what is observed ever since the departure of the Seal of Prophet (SA) till now. So, until when will all that continue? It is logically inevitable that it will eventually reach an end, as it is the norm with everything.

There must come a time in which light and justice returns to Earth. A time when truth is established and falsehood is nullified! A time when oppression stops and the nonbelievers, arrogant, and oppressors are all defeated! A time when the weak people and the believers attain victory and finally become the inheritors and the Imams! A time when they will be supported by Allah (SWT) and win a great triumph after being oppressed, defeated, and deprived for a long time! Especially considering that they were the main focus and concern of the messages and revelations over time. So it is logically expected that a time will come when their rights will be returned to them and they will attain revenge from their oppressors. This way, the balance of justice will be accomplished on Earth before the Day of Judgment.

Logic dictates that all of this will happen under the leadership of a religious leader for them who will unite them all under his banner in every place wherever they are. Under this leader, they will engage in holy war of liberation and purification that will eradicate the roots of injustice and evil which became widespread throughout the past centuries. In its place, they will plant the seeds of goodness, love, faith, and peace on Earth, as Allah (SWT) desires. Thereafter, the absolute government of Allah (SWT) will be established on Earth, under the Final Islamic Message. It will be run by its Wasi, Protector, caretaker, and guider, and the Wali of the believers, the Imam of the monotheists, Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS), who is the Seal of Awsiyaa. He will carry the banners of goodness and blessings.

So, logic calls for the expectation of all that to take place, even if it still did not happen since it is logical and rational. If it did happen, then there is no wonder or surprise. And if it did not yet happen, then we must expect and anticipate its occurrence. After all, it is logical that the oppressors and those who committed injustice against the people be accounted for their injustice and oppression. Justice must be served in favor of those who were oppressed and defeated. The hearts of those victims of injustice must

be satiated as they have patiently waited for the day in which Allah (SWT) will take vengeance for them from those who committed injustice to them. Anything other than this is illogical, or else the whole world will turn into a jungle where the people fight each other endlessly. In such case, the people will strive to attain justice on their own, from those who committed injustice to them as they lost all hope in attaining justice one day in the future.

- 11) Can a person comprehend that Allah ((SWT) create the Earth and all those on it along with the universe, without establishing a pure, perfect, and righteous government for even a period of time that will rule all of Earth? In this government, the divine code of conduct and law will be established and run alone. Only Allah (SWT) will be worshipped, and the Caliph on Earth will be the person whom Allah (SWT) will allow him to inherit all the knowledge and virtues of the prophets, messengers, Awsiyaa, Awliyaa, and Imams. So it is illogical that Allah (SWT) end the life of this world without establishing His absolute just Government, even if for a specific period of time. This government will be a great paradigm of the divine wisdom for the existence of life and the creation of man. So, will this government be led by someone other than the Seal of Awsiyaa who should logically appear to lead and run this divine government that will rule over the world for the first and last time?
- 12) Prophet Joseph (AS) returned back once again after he was thrown into the well and all hope was lost for his return. Prophet Moses (AS) returned after his absence when he went to meet His Lord, and also after his absence from Egypt when he went to the land of Madyan. Prophet Jonah returned after his disappearance in the stomach of the whale. Prophet Job (AS) returned from his absence after being subdued by the cursed illness. With all that in mind, why wouldn't the 12th Imam and the last occulted Wasi also appear, as the other prophets did before him? After all, every absent or hidden person must eventually return and appear one day, and this logic is certainly agreed by the mind and sound judgment.
- 13) The return of the 12th Imam and the formation of the absolute government of God, then the death of the Imam followed by the permanent termination of guardianship...all that must logically happen at the end of time. After that, there will only be a short period of time left before the Day of Resurrection, during which there is the expected return (Raj'aa) of all the Prophets and Imams to share the continuity of the divine government. This period of time will be so short and it will be at the end of time. The 12th Imam will appear at the end of time near the end of the world. This is logical and is in agreement with our previous deduction.
- 14) It is also logically expected that the Power and Wisdom of Allah (SWT) must terminate the prophecies, revelations, and guardianships. There must eventually be an end to the divine light, bounties, mercies, grants, and guidance to human beings. Furthermore, it is expected that it should end with a great miracle that extends through time and is eternal such that it becomes a witnessed miracle at the end of time. So if all of the prophets and Awsiyaa were granted miracles, then what about that person who will conclude the relationship between the earth and heavens and is the inheritor of all of the

human representatives of God? Don't you think that such personality will carry the greatest, long-lasting, and most amazing of miracles? Isn't that expected to happen logically and rationally? So if we really do hear about a miracle, shall we then deny or wonder or claim that it is illogical? In reality, it is very logical and can be deduced based on what we know from the lives of all the prophets and Awsiyaa!

15) The verses in the Holy Quran indicate the continuous protection of the Message and therefore, the presence of continuous guardianship. For example, "Surely, We have revealed the Reminder (the Holy Quran) and We will most surely be its guardian [15, 9]." And "It is for us to collect it and promulgate it [75:17]." Also, there are verses which indicate the establishment of the absolute government of Allah (SWT) and of the weak people such as, "And we desired to bestow a favour upon those who were oppressed in the earth, and to make them the Imams and to make them the inheritors [28:5]."

So, who will be the leader of the oppressed people if he is not the Last Wasi who shall appear at the end of time to lead them directly? And how will the weak people inherit the Earth without the presence of the inheritor of knowledge, virtue, and light of the prophets and Awsiyaa before him? How will that happen without the presence of a person who will terminate the chain of divine light from the heavens to the earth so that he can be with them to guide them and be their caretaker? When will this happen? And under whom will the absolute government of Allah (SWT) become established if it is not in the hands of the Seal of Awsiyaa who must reappear one day to carry out this final and conclusive role? The holy verses of the Quran which are the Words of Allah (SWT) stand as a clear and logical proof to the necessity of appearance of Al Mahdi (AFS) after his occultation, so that he may lead the government of Allah (SWT) on Earth and fill it with justice, light, and truth.

16) There are many successive narrations of the Holy Prophet (SA) regarding the right of Imam Al Mahdi (AFS). Many narrations indicate that he will emerge at the end of time to fill the earth with equity and justice after it was filled with oppression and tyranny. These traditions are unanimously agreed upon by all Muslims without division since it is successive and reported from multiple sources. According to some schools of thought, disbelief in the awaited Mahdi is even considered to be deviation from the religion and Kufr (disbelief) since that person would be contradicting a successive narration from the Prophet (SA) that is unanimously agreed upon by all Muslims.

However, the disagreement happened when some Muslim scholars denied that the awaited Mahdi is himself Imam AI Hujjah ibn AI Hasan AI Mahdi, the Seal of Awsiyaa. Of course, their denial was due to pressure and influence from the oppressive and tyrant rulers. They claimed that the Mahdi will appear at the end of time, he will be from Quraish, and that he will be from the progeny of the Holy Prophet (SA). However, according to them, he will be born and grow up as a normal child just like any other person. This claim is rejected since it is illogical and contradicts sound judgment. It disagrees with everything we logically deduced earlier and we present the reasons for its irrationality as follows:

First: The Awaited Mahdi will rule under the final Islamic message, so therefore, it is logical that he will be one of the guardians and Imams of the Final Message. We had previously deduced in the first logical

conclusion the reality that Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the last Wasi and there is no Wasi after him. So how can the awaited Mahdi be a person other than this Last Imam and Wasi? Surely, the Awaited Mahdi has to be a Wasi over the message! That is impossible logically, so therefore it is rejected. Rather, it makes sense that both are really one person who will return after occultation.

Second: If according to them, Imam Al Mahdi (AFS) is another person who will be born and grow up like a normal human being and become the Wasi over the Final Message, the question that poses itself is, how can he become a Wasi when he lacks two of the logical attributes that we previously concluded its necessity of being fulfilled in any Wasi? The first condition is succession without any gap in time compared to the Wasi before him. And the second condition is close attachment and direct contact with the preceding Wasi to enable him to obtain the knowledge from him completely. Therefore, he cannot be a Wasi and so he cannot possibly be the awaited Mahdi who must be one of the Awsiyaa over the message.

Third: If a young child was born and grew up like any other kid, then where is the divine miracle that will accompany the Mahdi and will thereby gather all the people together? A miracle that will accompany the person who will have an army with which he will eradicate the roots of injustice and defeat arrogance, oppression, and corruption!

Fourth: If the Mahdi was born as a child and grew into another person, how can one guarantee that the people don't think that he is another prophet? After all, they may mistakenly take him as God or give him the status of prophethood due to his vast knowledge and wisdom! In that, there is great fabrication and danger to the nation! It is not logical that Allah (SWT) subject his nation to such misguidance, and he is the Most Wise and Most Merciful!

Fifth: Opening this door in front of the minds may set the standard that every person who acquires a significant amount of knowledge in religion is allowed to think that he is the awaited Mahdi. So long as the picture itself is not clear to them, he may deceive and mislead others so that they believe in him. Sure enough, that has happened as a result of confusion. Over the years and centuries, many people claimed and are still claiming that they are the awaited Mahdi and their followers believed and sanctified them. Another group of people did not claim that, but their followers later on claimed that they were the awaited Mahdi, and so on and so forth. Opening this door gives the opportunity for the foolish and ignorant, and all that is certainly not accepted by the mind or logic.

Sixth: If the awaited Mahdi will be born as a child and will grow, then how will the people identify him and with what signs will they recognize him? After all, those people from Quraish are many and the descendants of the Prophet (SA) are from several branches, and many of them are false claimers. So how will the people be able to identify their real Mahdi and Imam so that they can follow him? Furthermore, if they followed him, will they be certain and sure of his identity such that they are ready to present their lives between his hands? Will this scenario be appropriate for the establishment of the absolute government of Allah (SWT) on Earth, and the destruction of the thrones of the arrogant and the

oppressors? In this case, the Mahdi will find thousands of people who doubt or deny him, so long as the matter does not have clear evidence that cannot be denied or doubted.

Seventh: There are many reliable and successive narrations which explicitly states that the Awaited Mahdi is the same person as Imam Al Hujjah ibn Al Hasan Al Mahdi, the occulted one who will return and reappear again. These narrations are cited in many books of the well–known, trustworthy, and sincere scholars who refused to submit to the pressure of the rulers. They refused to change the truth, modify, or delete parts of the prophetic traditions. So why then, do we refuse these narrations which draw a complete, logical, and realistic picture that can be comprehended and accepted by the mind? Why do we instead accept the incomplete, shaken, and doubtful picture that is distorted and unclear to the mind?

After all, if a clear scenario for a logical event was presented to you along with a shaky, incomplete, and vague scenario, which one shall you logically choose? And which one will you abandon? So if the name of the Mahdi is associated with the 12th Imam, then it is not logically possible that someone other than the 12th Imam would be the owner of this title or agnomen (kunya), since it was for him to begin with. This is a proof for the mind that Imam Al Hujjah ibn Al Hasan (AFS) is indeed the awaited Mahdi and no one else was ever given this name or title before him. So what does that indicate to you?

Eighth: Is it comprehended that Allah (SWT) and the Prophet (SA) would neglect this grave and decisive matter and allow there to be confusion without clearly completing the prophecy? Would they leave the picture blurred, disturbed, and ambiguous? This surely contradicts the logic as well as the etiquettes of prophethood and prophecy! It goes against what's known and observed from the manners and speech of the Holy Prophet (SA). After all, how can he relay a prophecy from his Lord that is deficient and unclear? Will Allah (SWT) inspire the Prophet (SA) something that is deficient? Surely, this is not permissible or logical!

Or do you think that Allah (SWT) would inspire to the Prophet (SA) something complete, but the Prophet (SA) is the one who is making changes such that it becomes deficient? This also is impossible, so the mind and logic says that the Prophet (SA) must have clarified the whole truth in many traditions numerously. He drew a complete picture and narrated a full prophecy that is crystal clear. And if he conveyed it unclearly or vaguely, then why didn't his companions ask him for further explanation knowing very well that they used to ask him about everything, even the simple and trivial issues? Why didn't they request him to clarify for them the exact signs of the awaited Mahdi in detail? After all, they were in hope that this honor would be granted to them or be related to them in any way! All of this is certainly unlikely.

Rather, the only logic in front of us is that we accept the many successive and authentic narrations that are reported from multiple sources. We must accept these traditions which draw a clear and logical picture for us and present a complete prophecy from the Seal of Prophets and Messengers who does not speak out of his own desire. This way, the weakness and poor logic of this silly claim becomes

apparent.

Let's also keep in consideration the political factors and great test and mischief which followed, as well as the exposure of all the Awsiyaa to injustice, oppression, and murder in the hands of the ruling power. Not to mention the weakness of the self in front of money, in addition to the presence of fake scholars who distort the religion and narrations due to pressure from the rulers so that they can distant the virtue from those who deserve it. Instead, they replaced them with distorted narrations which they propagated among the people, just like what happened in the Caliphate of the Holy Prophet (SA) when the divinely appointed Caliph was denied his right for successorship!

Rather than following the divinely appointed Caliph, a replacement was presented in such a way that the Caliphate was rotated among the Arab tribes. So if we take all that into consideration, the picture will become clear to us. It will be obvious why the narrations were distorted, modified, denied, and deleted. The picture was shaken intentionally because it could not be hidden completely, so they had to resort to concealment of certain aspects of the truth which did not serve their best interest and they put the truth aside wrapped in vagueness, mysteriousness, and ambiguity. This was done for two main reasons. First, to remove or distant the virtues from those who truly deserve them since they pose a direct threat to the rulers. And second, to open the door for all the Arabs from Quraish to think that they too can compete for this honor and claim it one day if they found the opportunity.

However, they plotted and planned and Allah too planned, and the best of planners is Allah (SWT)! The truth is clear and falsehood is also clear. The free and sane mind chooses its way smoothly if it is truly seeking the light, the truth, and its One Creator. Glory be to Allah (SWT) who is Exalted High above the partners they ascribe to Him!

- 17) All of the Awsiyaa relayed the same prophecy regarding the 12th Imam Al Mahdi (AFS) and his occultation, followed by his expected reappearance at the end of time. We have already believed in their integrity as a whole and in the truthfulness of their Wasaya (guardianship) based on logic and common sense, so they must be truthful in this matter too! Namely, that Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the awaited Mahdi who is anticipated to emerge at the end of time after the termination of his occultation. This logic is clearly understood and accepted by the mind and sound judgment.
- 18) History testifies that occultation of Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) really took place and that he introduces himself as the Seal of Awsiyaa. This in itself is a great proof that logically calls us to accept and believe that Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) is indeed the occulted and awaited Imam and the Hujjah of Allah (SWT) over His creation. He will return and appear at the end of time to establish the absolute government of Allah (SWT) on Earth and fill it with equity and justice, after it was filled with injustice and tyranny.

From the previous items 1–18, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any

4rth Conclusion

The 12th Imam, Al Hujjah ibn Al Hasan Al Mahdi (AFS) is the Awaited Mahdi and he is the Imam of the Time and Age. He is alive and present, but he is occulted and hidden from the eyes, by the power of Allah (SWT). He will continue to be present while in the state of occultation, as he practices his role of Imamate and guardianship over the final and universal Islamic Message. However, he will perform his role in an indirect way and this is the miracle of Allah (SWT) which is similar to the ascension of Prophet Jesus (AS) to the heavens. Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) will reappear once again and his period of occultation will terminate at the end of time. This event will coincide with the descending of Prophet Jesus (AS) to Earth who will join him.

The 12th Imam will establish the absolute government of Allah (SWT) on Earth. He will be surrounded by a group of true believers and the weak and oppressed people in every place who will fight along with him. The monotheists will gather around him and embrace the Final Islamic Religion of Allah (SWT). He will take revenge from the oppressors and take vengeance for the oppressed people. He will also overcome the great test (fitna) of the Anti–Christ (Al Dajjal). Allah (SWT) will finally be worshipped alone without any partner or associate, just as He the Almighty (SWT) willed.

Imam Al Hujjah ibn Al Hasan Al Mahdi (AFS) will fill the earth with equity and justice after it was filled with oppression and tyranny. Subsequently, life on earth will only last for a short period of time during which the Raj'ah (return) will take place. Soon after, the Day of Judgment will come and the trumpet will be blown which will be followed by the agonies of the Day of Resurrection. This is a confirmed reality that is based on all of the proofs and logical evidence. Therefore, it is impossible to deny or refute it logically, mentally, or practically.

5th Research Topic - How Does The Awaited Mahdi Execute the Duties of Guardianship Over the Final Message While He is Veiled From the Eyes and Physical Senses?

Proposed Question:

1) Is it possible that the Imam carry out the duties and mission of guardianship during the time that he is occulted from the physical and visual senses? How could it happen and in what way?

Logical Reasoning:

1) The coach of a soccer or basketball team or any other sport practices his role of caretaking and guardianship over his team. He works on that role during the whole game until he leads the team to

victory or at least accomplishes the best results and performance. Throughout the game, he continuously practices that role without interruption, not even for a moment. But is he physically present in the play field? Actually not, he stays outside of the play field and is not present in it. The players don't necessarily see the coach every moment during the game since they are busy playing, performing, and exerting physical effort. However, does the lack of the coach's presence inside the play field and the players not seeing him every minute of the whole game prevent the coach from practicing his role as the leader, caretaker, and guider of the team?

The coach directs, coordinates, plans, instructs, and is obeyed by his team even though he is outside the field. So how does the coach carry out his role? He issues directions and instructions to the captain or leader of the team who is present inside the sports field. The captain in turn passes it on to all the team players so they can follow it. This captain or leader of the team is usually appointed before the game and he is usually one of the players and he makes sure that these orders are obeyed. However, he is not any player as he is the most learned and experienced of them. He is the most well-behaved, active and smart player with a strong personality. The coach is not required to contact each player of his team.

It is understood that as the obedience of the team to their coach increases, the better the performance and the more the team gains admiration from others, and the opposite is also true. The more the players rebel against the orders of their coach, leader, and caretaker, and the more negligent they are in carrying out his instructions on the pretext that he is located out of the field and is not present in front of their eyes and that they know better the affairs of the game since they are present inside the field, the more they fail in performance and dispute with each other and play without an organized plan. As a consequence, they will lose the game due to poor performance and failing results. If the captain or leader of the team assumed that he should act as the Wasi and caretaker, or if he became greedy to assume that role, or if he became arrogant over his co-players, and if he rebelled on the coach who is seated outside the sports field, the team will be divided and revolt will widespread which will eventually lead to chaos, humiliating loss, and disappointment of the audience!

This is an example which helps bring the picture closer to the mind regarding the ability of the guardian and caretaker to practice his role and duties, even if he is not present inside the field of competition, and even if he is not visually seen by every person at all times. It also clarifies one of the ways by which he can accomplish that and what the consequences would be if his orders and instructions were disobeyed and he was prevented from performing his role. Even if he is not physically present in the sports field, he closely follows every minor and major event, he observes every detail and he reacts with every incident and development by providing updated instructions, directions, and guidance. His only goal is for his team to perform well and obtain final and decisive victory.

All of that happens in a simple sports game. Then, imagine if the 'game' represents the struggle of the whole life itself, and if the sports field is the world around us, and if the players are us ourselves, and if

the ultimate goal is to attain the final victory, salvation, and eternal abode in Paradise as well as the pleasure of God who observes our performance and efforts. In such case, don't we need a coach and caretaker (in this case would be the Wasi and Imam) who would direct and guide us even though he himself is not present inside the field? Nor is he seen during the game, however, his existence is critical and essential since he is the coordinator, organizer, guider, planner, and caretaker from behind the scenes. Whoever obeys him will win and attain salvation. And whoever revolts against and disobeys him will fail and be misguided.

2) There is also the aviation controller who is seated in the aviation controlling tower and observes and directs the planes that are arriving, departing, landing, and taking off. To the plane and its pilot, this controller is the one who acts as the caretaker and Wasi until the plane arrives safely to its destination with all its passengers. He issues instructions, orders, and directions to the pilot of the plane who blindly obeys him because in that lies the safety of the plane and its passengers. In this case, however, is that aviation controller physically present inside the plane itself? And is he seen by the pilot, crew, and passengers? Of course not, he is usually present in the aviation controlling tower at the airport, but his location does not prevent him from practicing the role of guardianship and caretaking over the plane and its passengers.

So, isn't it also fair to conclude that the presence or absence of the Wasi and caretaker himself does not at all contradict his ability to carry out of the duties of caretaking and guardianship. The question that comes to mind is how does the aviation controller carry out his duty when he himself is not present inside the plane? Rather, he accomplishes that via electronic and wireless communication with the pilot and the crew. This recent human technology are based on natural phenomena which was present before the existence of man, but he simply discovered it and learned how to use it. Surely, it is from the miracles and secrets of Allah (SWT) in His universe and glory be to Him! If a human being had informed people 200 years ago that this could be possible, they would've accused him of being insane. And if he really achieved it, they would've considered that a miracle from God. This is only a tiny example of God's bounties which He (SWT) bestowed us and does not even compose one drop from the oceans of divine knowledge. Then imagine how the vast and all–encompassing knowledge of God is! Would it then be appropriate for us to ask "how"?!

The pilot simply carries out the orders, directions, and instructions of the aviation controller in the controlling tower. He doesn't question him since he does not possess the information which the aviation controller has. The orders and directions of the aviation controller naturally changes and is updated every minute, rather every second with changes in the status of the air traffic and the weather forecast. They also change from one plane to another depending on the circumstances of the air traffic and airlines. Now, if the pilot failed to perfectly execute any instruction from the guardian and the caretaker at the moment it is issued, a catastrophe may very well take place! And in seconds, the plane and its passengers will have lost its way and perhaps crash with another aircraft which may double the disaster! However, if the pilot immediately abides by the instructions, then the plane and its passengers will arrive

safely to the airport without accidents, trouble, or disaster.

So, if all that happens in just an air flight, then imagine if this journey represents the struggle of life itself! If the plane represents the life around us, and the passengers are us ourselves, and if the ultimate goal is to arrive safely to a safe haven and desired destination, then don't you think that we'll certainly need the guidance, the aviation instructor, and caretaker who in this case is the Wasi and Imam who directs and saves us even though he is not physically present inside the plane, nor is he visually seen throughout the journey? However, his existence is necessary and critical since he is the coordinator, organizer, director, and caretaker from behind the scenes. Whoever obeys him will attain salvation, and whoever revolts against him and disobeys him will fail and be doomed.

2) There is also the gynecologist who follows the growth of an embryo in the womb of its mother until it is born and sees the light and comes to life safely. He gives the embryo full attention and follows every development and event that happens to him during the period of pregnancy. To the baby, this doctor is the one who plays the role of the caretaker and the guardian until delivery takes place safely both to the baby and the mother. The gynecologist continuously issues instructions and directions to the mother and prescribes for her treatment, investigation, and reports. At the same time, the mother obeys him because in doing so, there is safety for her and her baby that is in her womb. However, is that doctor (the caretaker and guardian) present himself inside the womb of the mother? And is he seen by the embryo who is being taken care of and looked over? Of course not! Rather, the doctor is present in his office or hospital, but his location certainly does not prevent him from practicing the role of guardianship and caretaking over the embryo in the mother's womb.

Thus, the presence or absence of the Wasi and caretaker with the person who is being taken care of does not contradict carrying out the duties of his role as a guardian and caretaker. But how can the doctor carry out his role of guardianship and caretaking of the embryo when each of them are located at a different place and they never meet until the moment of delivery?

Well, the doctor carries out his role through conveying the knowledge to the mother and through continuous examination, checkup, and issuing directions based on the status of the embryo, health of the mother, change in circumstances, and age of the embryo. He accomplishes that also through recent methods of investigation by which he can closely follow the status of the embryo, although he is not physically present with the embryo and does not see it directly. So from where did the doctor gain the knowledge?! And what drives the mother to obey him? Who permitted the discovery of sciences and laws upon which the modern devices and equipment to screen the embryo was built on (ex: ultrasound, genetic analysis, blood work, and different scanning methods)?

All that is from the miracles and secrets of God! So is it appropriate to ask "how" when it comes to the power and miracles of Allah (SWT)? This proof and evidence is very clear and we witness it every day hundreds and thousands of time in every place of the world. One visit to a prenatal care clinic is enough to discover the miraculous truth and Glory is to Allah (SWT) who is Capable of everything!

Now, the mother simply obeys the instructions and directions of the doctor. She doesn't question them since she doesn't possess the knowledge nor experience of the doctor who is like the "Wasi", nor does she possess what he possesses from resources and devices which Allah (SWT) equipped him with. Through them, he sees what she does not see, and so she surrenders to the instructions of the doctor who acts as the Wasi and she submits to his leadership and obeys his directions by the word. But if she disobeyed or didn't exactly carry out any direction of the doctor (acting as caretaker and Wasi), this will immediately reflect negatively upon her and her baby. Consequently, the pregnancy and delivery may end in a tragic way for the mother, the baby, or both of them! However, if she closely abides by the instructions of the Wasi who is assigned and qualified, then the duration of pregnancy and the delivery will proceed safely. The baby then will see the light of life and the mother will recover peacefully.

If all these concerns is present in the duration of pregnancy, then imagine if this pregnancy represents the struggle of life itself, and if the uterus of the mother and her womb is the world around us, and if the embryo is us ourselves, and if the ultimate goal is to exit safely from this life and to be born safely in the Hereafter and live in the house of peace in the kingdom of Allah (SWT)! Don't we then need the obstetrician, caretaker, and guider who in our case is represented by the Wasi and Imam? One who would take care of us and direct us with his knowledge and with what Allah (SWT) placed at his disposal from the extraordinary abilities and miracles, even if we do not see him physically in front of our eyes? Whoever obeys him will have achieved his goal and attained salvation. And whoever deviates and disobeys him will fail and loose his way.

3) There is also the chief military commander who follows the progress of war in the battlefield as well as the performance of his military army until they achieve final victory. He oversees this army and monitors every development and event during the battle. To the soldiers, this chief military commander is the one who practices the role of caretaker and guardian until he completes and achieves victory in the war. He issues the directions and updated orders continuously to the field commanders and they execute it with their soldiers. They must all blindly obey him since there is safety for the army and troops by doing so. However, is that chief military commander present physically in the battlefield among the soldiers and is he seen by them all the time?! Of course not!

Rather, the chief military commander is situated at the central command headquarter, and this usually is a secret place which only few people know and only few can see him. However, his absence from the battlefield does not prevent him from practicing his role of guardianship over the army and soldiers in the battlefield. Thus, the absence of the Wasi and caretaker alongside the one who is being taken care of does not at all contradict with carrying out his duties as a guardian and caretaker. Now, how does the chief military commander practice his role as the guardian and caretaker of the army and soldiers when he is not physically present with them and they may not even meet him during the battle, except maybe after the goal is accomplished and victory is achieved?

Well, the military commander accomplishes that via ranks of officers in the chain of command who

conveys his orders from rank to rank until they reach the smallest rank soldier for the orders to be carried out. He accomplishes that also by his experience, wisdom, courage, bravery, and military abilities upon which he was chosen for commandership. He accomplishes that also through the continuous flow of information coming to him from the battlefield and the surrounding areas. This information reaches him through intelligence, satellites, and radars, etc. All of that are from the recent technologies. From these pieces of information, he can make changes in his decisions, design an alternate plan, change tactics and movements, and then issue the orders that are for the benefit and protection of the army and soldiers whom he is responsible of.

So from where did the commander gain knowledge and wisdom, and who inspired him? And who made the rank officers and commanders below him submit to his obedience, and who established the natural laws upon which all these recent technologies were built on? He is Allah (SWT) who is capable of everything and controls the everything, and He (SWT) is the organizer and planner of everything. Is it appropriate to still question "how" and "in what way" if the question is in regards to the absolute power and ability of Allah (SWT)?

The officers and soldiers simply carry out the orders and directions of the chief military commander. They do not debate or argue since they are not provided the knowledge of the guardian and the leader, nor his wisdom, courage, expertise, or the information that he possesses about the whole front, upon which he makes his decisions. So, they surrender and submit to his orders and instructions carefully and exactly. And if any of them, whether the rank officers or soldiers, disobeyed the orders of the chief military commander even if in one issue or simple order, the chain will fall apart and chaos will prevail. Rebellion will become widespread, the branches of the army will tear apart, and the soldiers will go astray. Defeat and failure will start to grow in the hearts of the soldiers which will reflect negatively in the battlefield and in the whole front. Retreat and tragic loss will be the ultimate result. But if the orders of the guardian military commander are carried out carefully and precisely in an organized manner, then the army will surely achieve victory and reach the desired goal.

So if all that is present in a military battle, then imagine if this battle represents the struggle of life itself, and the battlefield represents the world around us. The army and soldiers symbolize ourselves. The ultimate goal is to achieve victory over the Satan (devil), the self, the lower desires, and the corrupt, and to achieve the ultimate goal of pleasing Allah (SWT). Don't we then need the chief commander, the guardian, the caretaker, and the instructor, who in this case will act as the Wasi and the Imam who will take care of us, direct and guide us through his knowledge, and through what Allah (SWT) enabled him of miraculous abilities, even if we don't see him personally or visualize him in front of us.?! Yet his presence is essential and vital! Whoever obeys and submits to him will attain victory and get saved. And whoever disobeys and rebels against him will fail, be defeated, and go astray.

5) There is also the "remote control" which has recently been introduced by man and many of the modern inventions and technology were built based on this invention like an airplane which flies without

a pilot, a boat sails without a sailor, a submarine without a crew, a car without a driver, a space craft that carry out discovery missions, electronics, and children's toys, etc. This concept is built on the lack of need for direct contact to control what we desire to control. So you can control anything even if you are not in front of it, inside it, or near it! Miles may even separate you from it! Despite the distance, you can control that object and direct it as you please. This is very clear in front of our eyes today which is represented in many of the modern inventions. This is regarding controlling an object in another object, or a human in an object or device, using applied physical sciences that are built on divine, physical, and stable laws.

The role of guardianship and caretaking is in essence controlling, managing, and directing. So why do we wonder about the possibility of assuming or carrying out this role from a distance without seeing or direct physical presence of the controller, while these materialistic and worldly examples are in front of us? Especially if the guardian is the true Imam and guidance who is enabled by the Lord of all Worlds. After all, the thing which is being looked after is the final divine message for all humanity. And the Assigner of the whole mission is the Divine creator who is the Lord of all worlds, and the Lord of the laws, and universe, and lord of the human who innovated the innovations and invented the inventions!

- 6) Is it necessary for us to visualize all the different natural phenomena in life in order for them to play their role?! For example, you feel the effects of electricity, magnetism, gravity, heat, and sound, etc., but you cannot see them. Similarly, bacteria, viruses, and fungi all perform their roles which Allah (SWT) created them for without enabling you to see them with your naked eye. So, now the question to ask is: Does your lack of ability to see and visualize these things prevent them from performing their different functions? Some of these things affect you although they are far away and distant from you, like sunlight and its heat, the gravity of the moon, and the earth's magnetism. How does all that happen? Surely, all of these are signs that testify first to the capability and power of Allah (SWT) who is the Only Creator. And second, that it is unnecessary to have direct contact between the affecter and the thing which is being affected. It is not necessary to have direct contact between the controller and the thing which is being controlled, or between the guardian and the person who is being guarded.
- 7) Furthermore, the cursed devil carries out his role of misguiding the human beings. However, is the devil visible to you? He whispers, inspires, tempts, deceives, instigates, puts down, orders, forbids, directs, and arouses the desires. But do you actually see him? And does your lack of ability to see the devil prevent him from playing his devilish role? That is just a question to ponder over. How does he perform all these roles and in what way? Well, he is enabled by the power of God who gave him ample time and empowered him, so what Allah (SWT) willed happened. After all, if the matter boils down to the power and capability of God, should we still question "how"? So if Allah (SWT) enabled the devil to lure and misguide without being seen, couldn't He (SWT) also enable the Imam and the guardian to guide and direct without being seen? So if the devil was enabled, then it is all the more worth it that the Imam become enabled even more so than what the devil has been enabled. With the absolute power and might of Allah (SWT), there is no need to question "how" or "in what way?"

- 8) Regarding the divine presence itself, Allah (SWT) is the Sustainer, Caretaker, Guider, and Protector, etc. But does the fact that you don't see the Divine Creator Himself prevent Him from assuming these roles?
- 9) The gradual transition between the Imams (AS), from the complete and continuous presence (which was present in the beginning of the Imamate), to the gradual decrease in this presence and attachment, especially during the time of the 10th and 11th Imams, Al Hadi and Imam Al Askeri (AS), respectively, up till the time of minor occultation of the 12th Imam Al Qaem (May Allah hasten his reappearance). Did that prevent the Imams from carrying out their roles as Awsiyaa over the message and nation? Or did it lead to any deficiency in their performance compared to what their noble fathers? Of course not! So, it is fair to conclude that complete vision, or partial, or none does not at all effect the performance of the Imam and Wasi as a caretaker. Through this gradual decrease, Allah (SWT) demonstrates to us that visualizing is not a requirement for the Wasi to practice his role. Its purpose was to set the stage and train the nation for the period of occultation where the Imam and Wasi practices his role completely without been seen or present physically.
- 10) If the whole issue is divine, then we cannot ignore the miracles and extraordinary aspects of it. That is, if we really believe in God and His absolute attributes!
- 11) When discussing the performance of functions, it suffices to judge by the results. In other words, did the function get done or not? As for how this function has been accomplished, that is a secondary and complementary question that is very specific. It is harmless if you do not know the immediate answer to that question, so long as the function itself is accomplished and the performer is known and trusted.

Consider this example:

Is it important to know how the pilot operates an airplane? Or is it more important that the plane itself fly and reach its desired destination safely, and to have confidence in the experience and competence of the pilot himself? Surely, what's more important is that the plane fly and reach its destination safely and to be sure that it is operated by an efficient and experienced pilot. Regarding how the pilot operates a plane, that is a secondary and more specialized question that would not cross your mind to ask, so long as the function will get done and the person who will perform the function is known and trustworthy.

Similarly, is it more important to know how a computer works, or that the computer works and carries out its function and that you feel comfortable with the company that will provide online service for your computer? Long time ago, man didn't know how clouds and rain form, and how oceans and rivers form, and how the sun rises and sets. Did this lack of knowledge of "how" prevent him from benefiting from the water, oceans, rivers, rain, sun, moon, night and day? Along the same lines, when man didn't know how his organs function, did that prevent him from benefiting from the functions of the different organs and systems of his body?

Logic and sound judgment says that performing the function and the identification of the performer and

trusting him is generally what's more important. As for the question "how", that is a secondary question that is left for the professionals, specialists, and scientists, and it is not a question to be posed to the general public. That's why when Allah (SWT) designated Prophet Abraham (AS) as an Imam and close friend and choose him to be from the special ones, Abraham then requested that Allah (SWT) provide him the knowledge of "how". So he prayed, "Oh My Lord, show me how you give life to the dead." So Allah (SWT) responded to him, "Don't you believe?" And that response carries a confirmation from Allah (SWT) that asking how is not important, rather having faith is what's more important.

So, Prophet Abraham (AS) answered, "Yes, but it is so that my heart would feel reassured." Meaning that with Allah's answer to his question, he would be reassured that he has become from the very special ones, since the special ones only are those who seek the knowledge of "how" and are bestowed that knowledge. So, Allah (SWT) granted him the knowledge of "how" which was simply represented by the power of Allah (SWT) through "Be and It is". Glory be to Allah (SWT) the Strong, the Magnificent, and He (SWT) is the True King!

12) Performing a function or task may be done in many different ways without limit and that depends on the competence of the performer and his nature. It also depends on the nature of the function itself, its duration, its scope and importance. Then, it depends on the assigner who will appoint the performer and assure the availability of the resources, circumstances, and abilities. So if the assigner is none other than Allah (SWT), the Capable Divine Creator, and if the performer is a competent infallible Imam by the power of Allah (SWT) who is occulted by divine miracle till the end of time, and if the task at hand is to overlook over the final divine message and act as guardian sent to all of humanity throughout time and age, is there any question left after that regarding how the job will be performed? This is in light of the knowledge that the assigner is the Lord of all Worlds, and the performer is the best of all creation after his purified fathers, and the task is the most important, greatest, and most complicated job and mission for the benefit of man and creation till the end of time.

From the previous items 1–12, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

5th Conclusion

The occultation of the 12th Imam Al Mahdi the Awaited one (May Allah hasten his reappearance) from the physical and visual senses does not at all prevent him or contradict with him carrying out the duties of guardianship and mission of Imamate. As for how that happens, there are many different ways but its most important is the miraculous power from Allah (SWT) and divine enablement to the Imam and divine support to him which makes "how" have no meaning to it in front of the absolute power of Allah (SWT) who is the Lord of all Worlds. This is a confirmed reality that is indicated by the observations, logical proofs, and thus, it is not possible to contradict, deny, or cast doubt on it.

Dear Reader, in the end of this case study, both you and I can bear witness to the last testimony by which we will have reached the safe haven and approached the house of peace, by the Grace of Allah (SWT). We can testify after complete conviction that is based on logical reasoning, meditation, and pure thinking, and after getting rid of any personal interests or fanaticism, and after depending on Allah (SWT) firstly and on our minds and intellectual capabilities secondly without being forced or pressured by anyone. We can bear witness with our bare minds, intellect, with all our soul and with confidence and certainty with what we're about to admit that:

"There is no God but Allah, the One Creator who has no partner or associate. He does not beget nor is he begotten, and that Muhammad is His slave and messenger. He is the Seal of Prophets who delivered the last, final, comprehensive, and universal religion that is directed to all of humanity. The Awsiyaa over the Islamic Message after the Holy Prophet (SA) are twelve. Their first is Ali ibn Abi Taleb, then Al Hasan ibn Ali, then Al Husain ibn Ali, then Ali ibn Al Husain, then Muhammad ibn Ali, then Jafar ibn Muhammad, then Musa ibn Jafar, then Ali ibn Musa, then Muhammad ibn Ali, then Ali ibn Muhammad, then Al Hasan ibn Ali, then Al Hujjah ibn Al Hasan Al Mahdi (May Allah's peace and blessings be on all of them).

They are the Imams and Awliyaa by the order of Allah (SWT). Their obedience is obligatory and incumbent on us since they are the Awsiyaa over the Final Revelation. Their last Wasi who is the Awaited Mahdi is currently present but he is hidden and occulted from the eyes. He is the Imam of the Time by the power of Allah (SWT) and He is the Sustainer and Wasi over the Last Religion. He will return at the end of time and reappear after his occultation by the power of Allah (SWT) to establish the absolute divine government on His Earth, to attain final victory for the oppressed and weak people and to raise God's word.

The 12th Imam will fill the earth with equity and justice after it has been filled with oppression and tyranny, by His Will. We have testified to that, believed in it, and accepted it. And if we lived long enough and caught up with the time of his appearance, we will certainly be from among his supporters, believers, and soldiers. We will sacrifice ourselves for him with our bodies, blood, and money. May Allah (SWT) bear witness to our testimony!"

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