

# Great Universal Peacemaker in Islamic Resources

## Characteristics of Universal Leader

We studied the appearance of a great universal revolution for removing oppression and injustice in an expanded view in previous discussion and we reached the point that:

Foreseeing such revolution is completely acceptable by the logic of wisdom and the guidance of innate nature.

But it should be considered that rational proofs only show a general plan about this matter, but it is not possible to specify the details of this plan and the leader of such revolution in this way.

We should at least know that: this revolution – which means the greatest happening of human history and the greatest and the most expanded revolution of the world – will certainly be performed by the leadership of a person who has the following characteristics.

- 1) Extraordinary expanded knowledge and deep vision
- 2) Sharp sight, unexampled foresight as the vastness of the world of humanity
- 3) Having analyzed revolutionary plans for all the fields
- 4) Courage and broad and liberal scope and extraordinary ambition
- 5) Purity, virtue and honesty as much as his vase goal
- 6) Seeing all aspects of life and not being restricted to material aspect
- 7) A great soul, which is beyond categorizations, opposing groups and shortsightedness of personal interests and beyond available habits and traditions and schools.

Also, revolutionary army of such leader should be trained excellently in order to be able to execute such great plan.

Unknown, shortsighted, cowards, less ambitious, polluted, undecided and non-revolutionary members have no place in this revolution!

Now, we want to leave this general discussion and study the appearance of this great universal peacemaker in Islamic resources, because by all predictions which have been done in approximately all religious resources of the world about such appearance, but in no religion this issue has been discussed as much as Islam and its details have not been noticed this much.

It is interesting that, what have been mentioned in Islamic resources about this matter interestingly matches what we reach to through “reason and wisdom”; this accordance and harmony has to effects:

On the one hand, assures us more to the judgments of wisdom.

On the other hand, makes us more optimistic about the genuineness of Islamic teachings.

## Great Universal Peacemaker in Qur'an

Qur'an which means the most important Islamic resource has only an essential and general discussion about this matter like many other matters, without mentioning the details of the issue; and in other words, verses of Qur'an follows what we had in reasoning of wisdom and innate intuitions, which means, informs us about the happening of a government of universal peace under the shadow of faith.

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We mention some examples of verses, which have introduced this discussion, as follows:

1) we read in Surah al-Anbiya' (the prophets):

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ

***Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous shall inherit the earth." Verily in this (Qur'an) is a Message for people who would (truly) worship Allah. (Surah Anbiyah 21: 105-106)***

First, the definitions of these words should be noticed:

“ارض” refers to the entire earth and includes the world completely, except that it has a specific reference.

“ارث” literally means a thing, which reaches a person without any transaction and business, but in some

cases of holy Qur'an, "ارث" has been mentioned in the meaning of victory of a righteous nation over the unrighteous ones and using their facilities and benefits.

"زبور" essentially means any kind of book and text; but usually, it refers to the book of "David" which has been called "Psalms of David" in the Old Testament; and it is a collection of sacred poems of King David; it is also possible that "زبور" refers to all previous divine books (before Qur'an).

"ذکر" essentially means anything which advices or reminds, but in above verse, it has been interpreted to the divine book of Moses (as) (Torah), according to the fact that it has been introduced before "زبور", and according to another interpretation "ذکر" refers to holy Qur'an because it is mentioned in the verses of Qur'an:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

***Verily this is no less than a Message to (all) the Worlds (At-Takwir 81:27)***

Therefore, the phrase "مِنْ بَعْدَ" means "adding to". (Attention!)

"صالح" means competent and righteous and when it is mentioned in its absolute definition, it includes competence in everything; scientific competence, moral competence, competence in faith, virtue, knowledge and management.

And accordingly, the meaning of the verse is this:

We wrote in Psalms adding to holy Qur'an (of after Torah) that my competent and righteous servants will have the earth; and it is enough for the group of worshipers (and those who make their steps in the way of servitude of god) in order to reach their goals.

Mentioning this matter in "زبور" (if it means all previous divine books) is the reason for this matter to be available in all divine books as a constant principle.

And if the purpose of that is Psalms of David then maybe it is because David had an expanded kingdom which was in the way of truth, justice and human interests; although it was regional and not comprehensive to the entire world; but it was announced to him in Psalms that a comprehensive universal government, based on freedom, security and justice, is waiting for the people of the world.

It means that when they become enough competent and become the living example of "عبادى الصالحون" and righteous servants of God, they will inherit and gain all the heritages and gifts of the earth, both material and spiritual governments.

More explicit and clearer expressions can be found in some narratives, which have been quoted in interpretation of above verses.

For instance, it is quoted in famous interpretation of “Majma’ al-Bayan” from Imam Baqir (as) beneath the above verse that:

هم اصحاب المهدي في آخر الزمان

These are the companions of Mahdi (as) in End of Days.

Those self-constituted persons men and women who will inherit all the heritages of the earth; and will have the competence of this great prophecy.

It is interesting that, the same exact matter can be found, with different expressions, in “Psalms of David”, which is today included in the Old Testament:

For instance, we read in psalm 37:

9 For the wicked shall be cut off; but those who wait for the Lord shall possess the land.

10 Yet a little while, and the wicked will be no more; though you look well at his place, he will not be there.

11 But the meek shall possess the land, and delight themselves in abundant prosperity.

Also, in psalm 37, this matter is mentioned with different expressions:

22 for those “blessed” by the Lord shall possess the land, but those cursed by him shall be cut off.

29 The righteous shall possess the land, and dwell upon it forever.

As you can see, the word “صالحون” (competent ones, righteous ones) which is mentioned in Qur’an is a comprehensive word, which includes “the meek”, “wise men”, “righteous ones” and “those who wait for the Lord”.

And we reminded, it is derived from the verse

انّ في هذا لبلاغاً لقوم عابدين

***Verily in this (Qur’an) is a Message for people who would (truly) worship Allah. (Surah Anbiyah 21: 106)***

That government on the earth is not the final goal of righteous and competent ones, but it is a tool for reaching the final goal, which is perfection of humans in all aspects, because “بلاغ” means “a thing with which they reach their goal”.

## Caliphate on Earth

We read in sura an-Noor:

وعدالله الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

***Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion – the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked. (Surah Nur 24:55)***

In this verse, three things have been explicitly promised to those who form the group of believer and competent persons.

And we know that there are three pillars in a promise:

The one who promises who is God in here; and those who are being promised to who are:

الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

That means righteous believers; and what is being promised which are the three following matters:

1) “government on the earth as the successors of God” – “استخلاف في الارض” which means the government of truth and justice.

2) Deference to religion – “spiritual influence and government of divine laws on the entire life”

3) Converting the fear to security; and removing all causes of fear and insecurity; and establishment of complete security and peace on earth.

The purpose of “deference to religion”, as it can be understood from other uses of the word deference, is that the teachings of religion influence all aspects of life constantly and deeply, not in the way of the words peace, freedom and human rights which are today playthings of their false defenders and they only tear their throats for hot mottoes about this matter, and there is no external sign of that; maybe they are just dreamy expressions which cannot be achieved in other than the world of dreams.

In that day, freedom-giving and life-giving teachings of Islam, not in the form of series of formalities, and

not in the form of a bunch of mummified expressions, but as a school of life will expand its roots everywhere and efforts of reconstruction will be made on the roots, not on branches and leaves and designs.

That day, awareness and feeling of responsibility will be public; and its expansion and generalization will prevent some people to play with words, and transform constructive meanings; however, these kinds of acts is only possible to be performed in societies in which there is no public awareness and feeling of responsibility, or it has not reached the minimum needed amount, otherwise, no place remained for this childish games.

That day, personal and individual benefits won't remove correct public judgment, not like today that when a group of removers of human rights give speeches so much exciting, on the chairs of wide and large so-called global assemblies established for defending human rights that mouths remains open wide of surprise; even they consider available declarations about human rights (which in fact they didn't have acted according to any of them) incomplete and not enough, and even leaders of human rights in the world applause for them, because they are friends of each other and their interests will be in danger without these acts.

In that day, peace and security are not mixed with fear, not like the security, which appears sometimes in today's world and it is the result of fear of terrible and horrible weapons.

This is the balance of fear not the balance of peace!

This peace is the result of great fear of the painful effects of war not the real peace! Therefore, anytime that balance of fear is disordered then the pillars of this security and false peace will fall.

The result of these three divine promises is preparations for human making and more perfection in human definitions and pure servitude of God, and breaking all idols in all forms

يعبدوننى لا يشركون بى شيئا

It is better to look at the expressions of interpreters and what has been said about the cause of revelation of the above verse:

Some of interpreters believe that this verse revealed when the companions of Prophet (S) had immigrated to Medina.

A new movement was formed; a movement that shook the old and rotten society that was filled with superstitions and full of ignorance, oppression, and ignorant discrimination and naturally the flags of opposition was high in any place.

Although, limited but devoted companions of this divine revolution was in fact controlling the situation by

using the great dynamism of the new religion, but the number of oppositions was so many and the jangled so much loud that their truthful cries were lost among them.

Severity of opposition of tribes was so much that revolutionary soldiers of Prophet (S) were always alert; they slept every night with weapons and woke up in the mornings with weapons and in tight and heavy clothes of war.

Continuing this condition for a long time was surely harmful. How is it possible to sleep with armor and boot beside sword and shield? An interrupted sleep accompanied by awakening!

Sometimes, they wished that the time comes when they can sleep one night in peace in comfortable bed; without any threatening danger from the enemy. Neither to fear from the sudden assault of the enemy during prayer nor to fear from their camisado; worship the God freely; break the idols; and live a peaceful life under the shadow of Government of justice of Qur'an.

Therefore, sometimes they worried about their conditions and asked each other that will such day come?!

Meantime, the above verse revealed and promised them that:

Yes, such day will come and this is the great promise of God; certain and inviolable promise!

And we saw in the history of Islam that how that day came by complete conquests of Prophet (S) over the Arabian Peninsula.

This cause of revelation seems completely natural for the verse, but as we are familiar with different verses of Qur'an and their causes of revelation, we know that it is never possible to restrict the vast meanings of verses to the boundaries of their causes of revelation; but always, cause of revelation is one of the examples of the verse.

Specifying a verse to its cause of revelation is exactly like that we throw away a weapon which we were using in war against the enemy after the way, although it is still useful, precious and rare.

Albeit, at the end of the age of Prophet (S) a part of the meaning of the verse became practical, but establishment of complete meaning of the verse and caliphate on the entire earth has not been established yet, and world is waiting for that.

The verse promises all competent believers in all ages and centuries that finally, government of the world will be for the competent ones and won't be the plaything for a bunch of selfish dictator imperialist, who pass the world to each other like a ball, forever.

Therefore, we read in narratives that this verse has been interpreted to the rise of promised Mahdi; for instance, "Tabarsi", the precious interpreter, quotes from Imam Sajjad (as) in "Majma' al-Bayan" that:

هم والله شيعتنا اهل البيت يفعل الله ذلك بهم على يدى رجل منا و هو مهدي هذه الامه

(This group is those followers of us who accomplish this matter with a man of our dynasty and he is Mahdi of this nation).

روي العياشي بإسناده عن علي بن الحسين (ع) أنه قرأ الآية و قال هم و الله شيعتنا أهل البيت يفعل الله ذلك بهم على يدى رجل منا و هو مهدي هذه الأمة و هو الذي قال رسول الله ص لو لم يبق من الدنيا إلا يوم واحد لطول الله ذلك اليوم حتى يلي رجل من عترتي اسمه اسمي يملأ الأرض عدلا و قسطا كما ملئت ظلما و جورا و روي مثل ذلك عن أبي جعفر (ع) و أبي عبد الله (ع)

And it is narrated from Al-`Ayyaashee by his chain of narrators from `Alee bin Al-Hussayn (عليه السلام) that he read the ayah and he (عليه السلام) said: “They are, by Allah, our Shi’a’s of the Ahl Al-Bayt and this act Allah for them by His hand a man from us, and he is Mahdi from this Ummah, and he is who the Messenger of Allah (صلى الله عليه وآله وسلم) said: ‘If there does not remain (even) one day from this world, Allah would make that day longer until a man from my `itra (lineage) comes. His name is my name, and he will fill the earth with justice like the amount of oppression and tyranny that filled (the earth).’” And it is also narrated like this from Abi Ja`far (عليه السلام) and Abi `Abd Allah

#### Source:

Al-Tabarsi, Majma` Al-Bayan, vol. 7, pg. 239 – 240

Then he quotes the same matter from Imam Baqir (as) and Imam Sadiq (as).

Afterwards, he adds that the verse is absolute and includes the caliphate on the entire earth and we should wait for it because the promise has not been realized yet.

And in the interpretation “Burhan”, several narratives have been quoted from Imam Sadiq (as) and Imam Baqir (as) beneath this verse that the verse refers to the rise of He Who Arises (as).

It is also necessary to remind that by considering the word “منكم”, existence of a competent, believer and righteous minority is enough who start their global revolution when the backgrounds are ready, and this sinking ship reaches the coast of rescue by their leadership.

3) It is mentioned in sura at-Tawbah:

هو الذى ارسل رسوله بالهدى و دين الحق ليظهره على الدين كله ولو كره المشركون

***It is He Who sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it). (Surah Tawbah 9:33)***

For understanding the meaning of this verse, we should return to the previous verse, which says:

يريدون ان يطفؤا نور الله بافواههم و يأبى الله الا ان يتم نوره ولو كره الكافرون

***Enemies desire to put out the light of God by their mouths, but God intends to complete his light, although the unbelievers are averse. (Surah Tawbah 9:32)***

It is cleared well from this verse that the God's will is to complete the light of Islam and its real perfection is the time when it covers the entire world.

Then God says this truth more explicitly in the next verse:

He is the one who sent his messenger with guidance and religion of truth, in order to prevail over all religions, although the polytheists are averse.

The same promise is repeated in sura al-Fath with a little difference:

هو الذى ارسل رسوله بالهدى و دين الحق ليظهره على الدين كله و كفى بالله شهيد

***He is the one who sent His Messenger with guidance and religion of truth, in order to prevail over all religions, and God is enough as the witness (of this great promise). (Surah Fath 48:28)***

And finally for the third time, we see this great promise in sura as-Staff, with the same expression of sura at-Tawbah:

هو الذى ارسل رسوله بالهدى و دين الحق ليظهره على الدين كله ولو كره المشركون

***It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it). (Surah Saf 61:9)***

The importance of this divine promise can be briefly understood from these verses, which are mentioned in three suras of holy Qur'an.

But it is important to clear the meaning of the phrase "ليظهره":

Firstly, does the pronoun "ه" refer to the Prophet (S) or to "دين الحق"?

In the first case, its meaning is the victory of the Prophet (S) over all religions, and in the second case, the victory of religions of Islam.

But by considering that "دين الحق" is closer, according to the literature rules, reference of the pronoun to

that seems to be more correct (although it has not much difference in the result).

Moreover, victory of a religion over other religions is more proper than the victory of a person over other religions. (Attention!)

Secondly, (and the important part is this) what is the purpose of “ظهور” in here? There is no doubt that here, “ظهور” doesn't mean appearance and manifestation but it means to prevail and victory; because one of the famous meanings of the word is this; in the book “Qamoos” which is one of the famous resources of Arabic language, it is mentioned that: ظهر به و عليه غلبه.

In the book “Mufradat” written by Raghīb is also mentioned that: ظهر عليه غلبه.

This word has been used in the meaning of “prevail and victory” in several verses of holy Qur'an in sura's at-Tawbah Mu'min (al-Ghafir) and Kahf. For example:

(1) ***How their pact has respect, while if they prevail over you then they don't observe the kinship and the pact! (Surah Tawbah 9:08).***

كيف و ان يظهروا عليكم لا يرقبوا فيكم الا و لاذمه

(2) ***O you my people {of Pharaoh}! Today you have victory on the earth (but...) (Surah Ghafir 40:29).***

...يا قوم لكم الملك اليوم ظاهرين في الأرض

(3) ***If they have victory over you (companions of Kahf) then they will stone you! (Surah Kahf 18:20).***

انهم ان يظهروا عليكم يرموكم

But the discussion is that what kind of victory is the purpose of the victory of this religion over other religions?

Interpreters have expressed three interpretations for that:

1) Logical victory; it means that by comparing Islam with other religions which are mostly mixed with superstitions, the victory of its reasonable logic over other logics is clear.

Adherents of this interpretation believe that whenever we compare the pure Islamic monotheism with monotheisms mixed with polytheism or pure polytheism then the superiority of the school of Islam over

other schools will be cleared, also other discussions.

This divine promise has been realized; even comparing the motto of Adhan, which is a communicative and motivating motto, with the motto of bell and other religions, which have no motto, clears this logical victory.

2) The purpose is practical victory and external conquering over other religions, but in a regional scale not global and general.

This has been also realized; because Islam conquered the Arabian Peninsula in the time of Prophet (S) and after that, conquered a great flourished part of the world and followers of other religions and faiths in these regions which was from the Great Wall of China – maybe beyond the Great Wall of China – to the shores of the Atlantic Ocean, mostly surrendered themselves to Islam. Even when the dominance of Islamic government was removed from these regions then Islam still remained as a religion in these regions.

3) The purpose is practical and external victory and dominance over the entire world, which includes cultural, economical and political victory; and this interpretation, has been accepted by some of Sunni interpreters adding to Shiites.

Certainly, this promise has not been realized yet and it only matches the government of the promised Mahdi that the government of truth and justice covers everywhere and this religion will prevail over other religions in global scale.

And we have evidences, which prove the priority of the third interpretation over other interpretations, because:

Firstly, dominance and victory which is derived from the word “ظهور” is appeared in sensible, objective and external dominance, not intellectual and mental dominance; therefore, in none of the cases which we expressed from Qur’an, “ظهور” is not mentioned in the meaning of mental dominance, but if we return to previous verses and notice then we see that in all these cases the meaning is objective and external dominance.

Secondly, mentioning the word “كَلَّة” for stressing clears that the dominance is not regional and limited and it includes all religions and faiths of the world and it is not possible without comprehensiveness of Islam in the entire world.

Thirdly, narratives that we have in interpretation of the above verse strengthen the third interpretation, like the following narratives:

1) “Ayyaashee” quotes from “Abayah” referring to “Imran ibn Maytham” that:

Amir al-Mu’mineen Ali (as) asked his companions when he recited the verse

“...هو الذی ارسل رسوله بالهدى و دين الحق”:

اظهر ذلك؟

Is this victory achieved?

They said: Yes!

He said:

كأ فوالذی نفسى بيده حتّى لا يبقی قرية ألا و ينادى فيها شهادة ان لا اله الا الله بكرة و عشياً

(No! I swear to the one whom my life is in his hands, this victory won't appear, except for the time when there is no village remained on the earth except الله الا اله لا is heard from that!<sup>1</sup>

2) We read in another hadith from Imam Baqir (as):

انّ ذلك يكون عند خروج المهدي من آل محمد فلا يبقی احدا الا اقر بمحمد<sup>5</sup>

(This victory will be in the time of the rise of Mahdi from the dynasty of Muhammad (S), in the way that nobody remains on the world except that testifies to Muhammad (S).<sup>2</sup>

3) Miqdad ibn Aswad says:

سمعت رسول الله (ص) يقول لا يبقی على ظهر الارض بيت مدر و لا و بر الا ادخله الله كلمة الاسلام

(No brick house and no tent (in the desert) will remain on the entire earth, except that Islam enters that).<sup>3</sup>

There are also some other narratives in interpretation of the above verse with the same meaning.

This was a part of the verses of holy Qur'an, which affirm universal peace and justice, and belief of Islam and monotheism on the entire world.

## [Universal Peacemaker in Sunnis' Hadith Resources](#)

Initially, it is necessary to notice to two matters:

1) Some ask that what is the necessary of ahadith and narratives, when Qur'an is available.

And by considering that expression of anything is available in Qur'an (فيه تبيان كل شيء), what prevents us to follow those who said: "حسبنا كتاب الله" (Qur'an, the book of God, suffices us)?

Especially, when we hear that there are fake and incorrect ahadith among beside ahadith and this causes all of them to be invalidated.

But by considering that we are Muslims, a Muslim who is obliged to Qur'an cannot act according to Islamic ahadith which have reached us in correct ways, because:

Firstly, in fact, those who deny tradition and correct ahadith are considered as denier of Qur'an itself, because Qur'an has explicitly introduced the expressions of Prophet (S) as a reliable and binding resource and says:

ما اتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا

***Accept whatever prophet has brought to you and orders you to do and act according to that, and abstain from whatever he prohibits you from (Surah Hashr 59:7)***

ما كان لمؤمن و لامؤمنة اذا قضى الله و رسوله امرأ ان يكون لهم الخيرة من امرهم

***No believer man and woman have the right to disobey the order of God and his messenger! (Surah Ahzab 33:36)***

من يطع الرسول فقد اطاع الله و من تولي فما ارسلناك عليهم حفيظاً

***Anyone who obeys the prophet has obeyed God and those who ignore, you are not responsible for them (and their punishment is by god (Surah Nisa 4: 80)***

And other verses which all of them consider order of prophet binding as the order of God.

Secondly, Qur'an contains general orders and essential laws of Islam; and if we ignore the tradition then it loses its practical aspect and remains as intellectual generalities which is not executable; because all the details and practical and executable regulations of those general laws have entirely expressed in the tradition.

Although, some unknown people insisted that nobody writes the ahadith of Prophet (S), after his demise, lest it disturbs Qur'an! But after a while, everyone understood the weakness of this though that if more time passes and ahadith of Prophet (S) are forgotten then Islam loses its executable and practical aspect; therefore, that the leave that old-fashioned, fanatical and short-sighted theory and began

collecting hadith books.

Thirdly, it is true that forgers entered into Islamic ahadith and began disordering ahadith with different motives, but it is not in the way that there is no regulation for correct, fake and doubtful ahadith, and they are not differentiable; but this act is completely possible by considering the sciences of Rijal, hadith and Dirayah.

2) He is a revolutionary man not a materialist politician!

None of the reasons which have been mentioned through wisdom or innate and genuine human nature for realization of an expanded reformist revolution in the entire world – like the verses which can be seen in Qur'an about this matter – talks about a specific person; and they only follow a general discussion, but undoubtedly, such revolution needs a leader like other revolutions; a powerful, knowledgeable, resistant leader having expanded and global sight.

Is it possible for this leader to rise from materialist societies like today's leaders of the world?

It means like the leader whom their first goal is keeping their positions, and then whatever helps them to keep their positions; and their obedience from different political and economical schools is as much as the effect which they have in keeping their positions; and in the next level their highest goal and ambition is to make steps toward the benefits of their nation, although they take other nations to "slaughterhouse"!

Twenty years of war in Vietnam with millions of casualties and millions of destroyed houses, and millions of handicaps, and billions of lost capitals, proved that today's capitalism is ready to fight for keeping its benefits, and even sometimes for nothing – not nothing, but a bunch of hallucinations called prestige and nothing else; and during this time some great leaders were replaced, but all of them followed their predecessors in this way and proved that this act was not personal opinion of an individual or individuals but it is an expression that they are all expressing and in this the characteristic of the countries which is being governed with those principles.

They demand freedom as the greatest goal, but only for themselves; sometimes, they talk about freedom for others but when it interferes with their benefits then it is immediately removed, like a snowball in summer!

They all gather and cooperate for providing their material interests and their only sacred and acceptable principle is this; maybe they have made a permanent and eternal contract about this matter.

And tools like "human rights" and principle of "freedom of humans in choosing their destiny" are mostly for defeating the opponents; accordingly, when their friends are in the field, these tools are useless and they are exempt of execution of these principles because of that friendship and commonness of interest!

Is it possible for these social systems and these superpowers to flutter the flag of freedom and justice in

the world and is there any difference between superpowers!

The condition of “capitalist superpowers” and their oppression, injustice and imperialism is clear without any expression and it doesn’t need any discussion.

But left superpowers: they have destroyed all powers and reduced to some persons – that means the leaders of their only party – for generalization of justice among the working class and building a non-stratified society.

They melt down thousands of big and small feudalists in the furnace of revolution “proletariat”, and made some giant feudalists by them who hold the strings of all political and economical movements of the region.

They have enforced so much censorship that people don’t have even the right of thinking against what these leaders want or think!

They have made the principles, which are produced by the mind of changed revolutionized human in the way of evolution, into the series of forever dogmatic principles, maybe they want to stop the history in the previous century and stop their wheels forever.

Sometimes, one of the leaders, who have defeated other opponents, becomes so much of a dictator that it reminds us of legendary dictators like Mongolian leader and for instance like Mr. Stalin who consider killing one million and two hundred thousand people permitted!

But after the death, even they move their body from this grave to another and remove their name from anywhere, maybe he has never existed, while he was the only shelter of freedom for the working class and the only friend and supporter of exploited people of the world until yesterday!

Sometimes, they fight very hard with their associates for keeping their interests and become friend with their strong enemies and make “peaceful coexistence” and forget their eternal principles!

Is it possible for them to flutter the flag of justice in the world and call the nations beneath that?

What should we expect from a materialistic school other than this? Certainly not! Whether it is Materialism Capitalism, Materialism Socialism or Materialism Marxism.[4](#)

Only a human and beyond-material school can execute such humanly program in the entire world:

A school, which its leader doesn’t think of his position, doesn’t belong only to his nation.

Don’t look at the world only from the limited point of view of materialism.

Have divine, high and deep thoughts, and is pure of lowliness and flounders.

He is the one who can save the humanity from this dangerous passage of history and take to the land of safety, under the light of the principles, which its alphabets are different with the alphabets of the principles of materialism.

Who is he? And who will it be? General belief of Muslims is that he is a man called Mahdi with the following characteristics.

## Who is the Mahdi?

We saw in the discussion of the effects of waiting that all Islamic sects, without any exception, are waiting for the rise of a great revolutionary man from the dynasty of prophet, called “Mahdi” (a leader who is guided to his expanded revolutionary goal and program and accordingly, he is capable of leading and guiding others).

The acceptance of this issue is in the way that even the most of extremist sects – which means Wahhabis – has also accepted the issue, not even they have accepted but they defend it seriously and consider it as certain and indisputable Islamic beliefs.

Anyway, it is necessary to mention the statement of “Muslim World League” (جامعة العالم الاسلامي) (one of the largest religious centers of Wahhabis in Mecca) as living evidence, before reminding the testimonials of a group of great Sunni scholars about this issue.[5](#)

According to our opinion, necessary documents and evidences have been collected in this brief treatise in the way there no one is capable of ignoring that and if rigorous Wahhabis have surrendered to that is because of that.

First, we mention the translation of the important part of this treatise, and then the whole Arabic text for being recorded in history and for those who want to study more.

## A Living Evidence

About two years ago[6](#) a person called Abu Muhammad from Kenya asked “Muslim World League”, which is one of the most effective religious centers of Mecca and Hejaz a question about the advent of the promised Mahdi.

Secretary General of the league, Muhammad Salih al-Qazzaz, sent a brief treatise which was written by five presently famous scholars of Hejaz about this matter for him, in answering his question adding to affirming that “Ibn Taymiyyah”, the founder of Wahhabism, has also accepted the ahadith of the advent of Mahdi.

We read in this treatise, after mentioning the name of his holiness Mahdi and the place of his appearance, which is Mecca, that:

... at the time of dominance of corruption in the world and distribution of infidelity and oppression, God fills the world with justice by him (Mahdi) as it is filled with oppression and injustice.

He is the last one of twelve Rashidun Caliphs whom Prophet (S) has informed us about them in authentic (صحیح) books.

Ahadith related to the Mahdi have been quoted by many of companions of Prophet (S), including:

Uthman Ibn Affan, Ali ibn Abi Talib, Talha ibn Ubayd-Allah, Abdur Rahman bin Awf, Abdullah ibn Abbas, Ammar ibn Yasir, Abdullah ibn Mas'ud, Abu Sa'id al-Khudri, Thawban, Qarat ibn Asas Mazani, Abdullah ibn Harith, Abu Hurairah, Hudhayfah ibn al-Yaman, Jabir ibn Abdullah, Abu Umama, Jabir ibn Majed, Abdullah ibn Umar, Anas ibn Malik, Umar ibn Haseen and Umm Salama.

These are twenty people of those who have quoted the narratives about Mahdi and there are also many others beside them.

Also, companions have said many expressions about the advent of Mahdi which is possible to consider them in the category of narratives of Prophet (S); because this issue is not among the issue which are possible to be discussed in ijihad (therefore, they have also heard the matter from the prophet).

Then he adds:

Both the above ahadith which are quoted from Prophet (S) and testimonials of companions which are considered here as hadith, have been quoted in many famous Islamic books and main hadith texts of Prophet (S) including traditions (سنن), Ma'ajim (معاجم) (pl. of Mu'jam) and supported books (Musnads), including:

Sunan Abu Dawood, Sunan al-Tirmidhi, ibn Maja, ibn Amr al-Dani, Musnad Ahmad and ibn Ya'li and Bazzaz. And Sahih al-Hakim and Ma'ajim al-Tabarani (Kabeer and Awsat) and Ruyani and al-Daraqutni and Abu Na'eem in Akhbar al-Mahdi and Khatib in History of Baghdad and ibn Asakir in History of Damascus and other than them.

Then he adds that:

Some of Islamic scholars have written special books in this subject, including:

Abu Na'eem in "Akhbar al-Mahdi", Ibn Hajar al-Haythami in "Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntazar", Shawkani in "al-Tawdhih fi Tawatur ma Ja'a fi al-Muntazar wa al-Dajjal wa al-Masih", Idris al-Iraqi al-Maghribi in "al-Mahdi", Abu al-Abbas ibn Abd al-Mu'min al-Maghribi in the book "al-Wahm al-Maknoon fi Radd Ala ibn Khaldun".

And the latest person who has written an explained discussion in this subject is the dean of Medina Islamic University who has discussed in some issues of the magazine published by the university.

Some of great scholars of Islam including past and present ones have also confirmed in their writings that ahadith about Mahdi are in the limit of Tawatur (and are not deniable) including:

Al-Sakhawi in the book “Fath al-Mugeeth”, Muhammad ibn Ahmad al-Safawini in “Sharh al-Aqida”, Suyuti in “al-Hawi”, Idris Iraqi in the book that he has written about “Mahdi”, Shawkani in the book “al-Tawdhih fi Tawatur ma Ja'a fi al-Muntazar ...”, Muhammad Ja'far al-Kattani in “Nazm al-Mutanathir”, Abu al-Abbas ibn Abd al-Mu'min in “al-Wahm al-Maknoon ...”.

He says at the end of the discussion:

(Only) it is Ibn Khaldun who has tried to oppose ahadith about Mahdi with a baseless fake hadith that says “لا مهدي الا عيسى” (Mahdi in nobody but Jesus!), but great leaders and scholars of Islam has denied his expression; especially “Ibn Abd al-Mu'min” who has written a special book in denying his expression which has been published in the East and the West from 30 years ago.

Memorizers of ahadith and superior scholars have also affirmed that ahadith of Mahdi contain “authentic” (صحيح) and “acceptable” (حسن) ahadith which are totally Mutawatir (reach the source).

Therefore, believing the advent of Mahdi is obligatory to (any Muslim) and it is considered as the beliefs of Ahl as-Sunnah wa'l-Jama'ah and nobody ignores that except the ignorant persons and the heretics.

According to my opinion, the above discussion is so much clear that it needs no extra explanation; accordingly, aren't people who say that believing the advent of Mahdi is an imported thought making a big mistake!

Now the Main Text of the Letter....

Here, we mention the main test of the letter which had been sent by a man from Kenya to “Muslim World League” which is an official Islamic center in Mecca about “the promised Mahdi” and the text of the answer which has been sent for him by the Secretary General of the league under supervision of five famous scholars of Hejaz.

And this is the same letter, which we mentioned the translation of its important part without the wane before.

The only point which is necessary to be reminded here is that the “important difference” of this writing which the beliefs of Shiites is that the name of the father of his holiness Mahdi (as) is mentioned “Abdullah”, while in Shiite books the name of his respected father is certainly “Imam Hassan al-Askari” and the source of this disagreement is that in some of the narratives of Ahl Sunnah this sentence has been mentioned that “اسم ابيه اسم ابي” (His father's name is the name of my father) while evidences show that this sentence was originally “اسم ابيه اسم ابني” (His father's name is the name of my son”, and this change has happened because of a mistake in punctuation. (This possibility has been also affirmed by al-Kanji al-Shafei in the book “al-Bayan fi Akhbar Sahib al-Zaman”). And anyhow, that sentence is not

reliable because:

Firstly, this sentence is not available in most of Sunni narratives.

Secondly, we read in the famous narrative of Ibn Abi Layli

“اسمه اسمى و اسم ابيه اسم ابني”.

Thirdly, Mutawatir narratives through Ahl al-Bayt (pbut) testify that his father’s name is “Hassan”.

Fourthly, it is also affirmed in some of Sunni narratives that he is the son of Imam Hassan Askari.

(For more explanation about this matter, refer to the book “Muntakhab al-Athar” pages 231 to 236, chapter 11, and the book “Noor al-Absar”).

(الكرم ابو محمد - المحترم (كنيا

السلام عليكم و رحمة الله و بركاته - اشارة الى خطابكم (المورخ فى 21 يوما 1976 م) المتضمن عن موعد ظهور المهدي و فى اى مكان يقيم؟ نفيديكم باننا نوفرلكم مع خطابنا اليكم ما جاء من الفتوى فى مسأله المهدي المنتظر و قد قام بكتابه فضيلة الشيخ محمد المنتصر الكنانى واقتره اللجنه المكونه من اصحاب الفضيله الشيخ صالح بن عثيين و فضيلة الشيخ احمد محمد جمال و فضيلة الشيخ احمد على و فضيلة الشيخ عبدالله خياط. مدير ادارته مجمع فقهي اسلامي: محمد منتصر كنانى و قد دعم الفتوى بما ورد من احاديث المهدي عن الرسول(صلى الله عليه وآله وسلم) و ما ذكره ابن تيميه فى المنهاج بصحة الاعتقاد و ابن القيم فى المنار و ان شاء الله تعالى ستجدون فى الكتابه مطلبكم و ما يغنيكم عن مسأله المهدي انتم و من كان على نهجكم أملين لكم التوفيق والسداد. الامين العام محمد صالح الفوزان بعد التحية جوابا عما يسأل عنه المسلم الكيني فى شأن المهدي المنتظر عن موعد ظهوره عن المكان الذى يظهر منه و عن ما يطمئنه عن المهدي(عليه السلام) هو محمد بن عبدالله الحسنى العلوى الفاطمى المهدي الموعود المنتظر موعد خروجه فى آخر الزمان و هو من علامات الساعة الكبرى يخرج من الغرب و يبايع له فى الحجاز فى مكة المكرمة بين الركن والمقام - بين باب الكعبه المشرفه والحجر الاسود عند الملتزم و يظهر عند فساد الزمان و انتشار الكفر و ظلم الناس يملا الارض عدلا و قسطا كما ملئت جورا و ظلما يحكم العالم كله و تخضع له الرقاب بالاقناع تارة و الحرب اخرى وسيملك الارض سبع سنين و ينزل عيسى(عليه السلام) من بعده فيقتل الدجال او ينزل معه فيساعده على قتله بباب «اللُد» بارض فلسطين. هو آخر الخلفاء الراشدين، الاثنى عشر الذين اخبر عنهم النبي صلوات الله و سلامه عليه فى الصحاح، و احاديث المهدي واردة عن الكثير من الصحابه يرفعونها الى رسول الله(صلى الله عليه وآله وسلم) و منهم عثمان بن عفان; و على بن ابي طالب، وطلحة بن عبيدالله، و عبدالرحمن بن عوف، و عبدالله بن عباس; و عمار بن ياسر، و عبدالله بن مسعود، و ابوسعيد الخدرى، و ثوبان، و قره بن اياس المزنى، و عبدالله بن الحارث بن جز، و ابوهريه، و حذيفة بن اليمانى، جابر بن عبدالله; و ابوامامه، و جابر بن ماجد الصدفى; و عبدالله بن عمر و انس بن مالك، و عمران بن حصينى، و ام سلمه. هؤلاء عشرون منهم، ممن وقفت عليهم، و غيرهم، كثير، و هناك آثار عن الصحابه، مصرحة بالمهدي، من اقوالهم، كثيره جدا، لها حكم الرفع، اذ لامجال للاجتهد فيها. احاديث هؤلاء الصحابه التى رفعوها الى النبي(صلى الله عليه وآله وسلم); و التى قالوها من اقوالهم اعتمادا على ما قاله رسول الله و سلامه عليه و رواها

الكثير من دواوين الاسلام; و امهات الحديث النبوي; من السنن، و المعاجم، والمسانيد منها. سنن ابي داود، والترمذى، و ابن ماجه، و ابن عمروالداني; ومسانيد احمد، و ابن يعلى; و البزاز، و صحيح الحاكم; و معاجم الطبرانى الكبير والالوسى والرويانى والدار قطنى فى الافراد، و ابونعيم فى اخبار المهدي، والخطيب فى تاريخ بغداد، و ابن عساكر فى تاريخ دمشق و غيرها. و قد خص المهدي بالتاليف ابونعيم فى «اخبار المهدي» و ابن حجر الهيتمى فى القول المختصر فى علامات المهدي المنتظر والشوكانى فى التوضيح فى تواتر ما جاء فى المنتظر و الدجال والمسيح; وادريس العرقى المغربى فى تاليفه «المهدي» و ابوالعباس بن عبدالمؤمن المغربى فى كتابه «الوهم المكنون فى الرد على ابن خلدون». و آخر من قرأت له عن المهدي، بحثاً مستفيضاً، مدير الجامعه الاسلاميه، فى المدينه المنوره فى مجلة الجامعه; اكثر من عدد. و قد نص على ان احاديث المهدي، انها متواتره، جمع من الاعلام قديما و حديثاً منهم السخاوى فى «فتح المغيب»، و محمد بن احمد السفاوينى فى شرح العقيدة و ابوالحسين الابرى فى «مناقب الشافعى» و ابن تيميه فى فتاواه والسيوطى فى الحاوى; و ادريس العراقى المغربى فى تأليف له عن المهدي، والشوكانى فى «التوضيح فى تواتر ما جاء فى المنتظر; و الدجال، والمسيح» و محمد بن جعفر الكنانى فى «نظم المتناثر فى الحديث المتواتر»، و ابوالعباس بن عبدالمؤمن المغربى فى «الوهم المكنون من كلام ابن خلدون» رحمهم الله و حاول ابن خلدون فى مقدمته ان يطعن فى احاديث المهدي، محتجا بحديث موضوع لا اصل له عند ابن ماجه لا مهدي الا عيسى. ولكن رد عليه الاثمه والعلماء; و خصه بالرد شيخنا ابن عبدالمؤمن، بكتاب مطبوع متناول فى المشرق والمغرب منذ اكثر من ثلاثين سنه. و نص الحفاظ والمحدثون على ان احاديث المهدي فيها الصحيح والحسن و مجموعها متواتر مقطوع بتواتره و صحته. و ان الاعتقاد بخروج المهدي، واجب و انه من عقائد اهل السنة و الجماعة ولاينكر الاجاهل بالسنة، و مبتدع فى العقيدة. والله يهدى الى الحق و يهدى السبيل. مدير ادارة المجمع الفقهى الاسلامى محمد المنتصر الكنانى

Here, it is necessary to add some other expressions of some of famous Sunni scholars about what has been said:

1) Famous scholar, Sheikh Mansour Ali Nasif, the writer of the book “at-Taj”<sup>7</sup> writes in his book:

اشتهر بين العلماء - سلفاً و خلفاً - انه فى آخر الزمان لا بد من ظهور رجل من اهل البيت يسمى "المهدي" يستولى على الممالك الاسلاميه و يتبعه المسلمون و يعدل بينهم و يؤيد الدين.

And he continues:

و قد روى احاديث المهدي جماعة من خيار الصحابه و اخرجها اكابر المحدثين كابى داود; والترمذى و ابن ماجه و الطبرانى; و ابي يعلى; و البزاز; و الامام احمد، و الحاكم; رضى الله عنهم اجمعين و لقد اخطأ من ضعف احاديث المهدي كلها كابن خلدون و غيره.

It means, it is famous among all past and present scholars that finally a man from the dynasty of the Prophet (S) appears who dominates over all Islamic countries, and Muslims follow him; and he establishes the justice among them, and strengthens the religion ... ahadith of Mahdi have been quoted but many of superiors of companions and hadith tellers ... and a person like Ibn Khaldun, who has considered them as weak sources, has made a mistake.<sup>8</sup>

2) Ibn Khaldun himself, who is famous of opposing ahadith of Mahdi, hasn't denied the famousness of ahadith of Mahdi among all Islamic scholars, and he says:

It was famous among all Muslims in all centuries and still is that a man from Ahl al-Bayt will appear in End of Days who stresses the religion of Islam and shows the justice and Muslims follow him.[9](#)

3) Muhammad Shablanji, famous Egyptian scholar, writes in the book "Noor al-Absar":

تواترت الاخبار عن النبي (ع) على ان المهدي من اهل بيته و انه يملأ الارض عدلاً

(Mutawatir news has reached from Prophet (S) that Mahdi is from his dynasty; he will fill the earth with justice.[10](#)

4) Sheikh Muhammad Sabban<sup>3</sup> writes in the book "As'aaf ar-Raghibeen":

Mutawatir (reaches the source) news has been quoted from holy Prophet (S) that testifies that Mahdi will (finally) rise and he is from prophet's dynasty and will fill the earth with justice.

5) "Ibn Hajar" quotes from Abul Hassan Amri in the book "Sawa'iq al-Muhragha":

Mutawatir and several news has been quoted from Prophet (S) that finally Mahdi appears and he is from Ahl al-Bayt of Prophet (S) ... and will fill the earth with justice.[11](#)

6) Author of the book "at-Taj" says after pointing to the book of "Shawkani", famous Sunni scholar, which is all about Tawatur of ahadith of Mahdi and appearance of Dajjal and return of messiah and an explained discussion about Tawatur of ahadith Mahdi (as):

!هذا يكفي لمن كان عنده ذرة من الايمان و قليل من انصاف

(What has been said seems to be enough for those who has a bit of faith and little fairness!)[12](#)

For more explanation about ahadith of the rise of this great revolutionary man of the world, which has been quoted through Ahl Sunnah, refer to the book "al-Mahdi" and "Muntakhab al-Athar fi Ahwal al-Imam al-Thani Ashar".

## [Logic of Oppositions of Ahadith of Mahdi](#)

In the previous discussion, we understood that only few Sunnis didn't have accepted ahadith of Mahdi that Ibn Khaldun, famous historian, and Ahmad Amin, Egyptian scholar is among them, although certain majority of Islamic scholars has denied their opinion.

But, it is necessary to listen to their logic about this matter.

It is possible to summarize the objections of this group into five categories:

- 1) Documents of news about Mahdi are not reliable!
- 2) The foresaid news is not acceptable by wisdom!
- 3) This news has been abused by those who claim for Mahdaviat!
- 4) This news causes the society to become inactive!
- 5) This news is in benefit of Shiites and their beliefs!

### Weakness of the Logic of Oppositions

It is understood from these objections that opposing against ahadith of Mahdi has an appearance which is weakness of documents of narratives which have been quoted about this matter or weakness of their implication, and it has a real feature behind that appearance and its motive is sectarian fanaticism and some of reasonless policies and anyway, the logic of the oppositions is weak in any part, because:

Firstly, as it has been mentioned before, ahadith of Mahdi have been also quoted by a group of famous Sunni hadith tellers in book which are considered as their most famous and reliable books adding to Shiites and many scholars has confirm their Tawatur (reaching the source); therefore, there is no place for beginning a discussion about the document of each hadith because their famousness and Tawatur make us needless of studying the documents; which means these ahadith are completely correct according to the criterions of hadith evaluation.

Furthermore, there are authentic and reliable ahadith among them that Sunni hadith tellers have also confirm their reliability.

It is interesting that Ibn Khaldun himself confesses to this truth; because after dedicating some pages of his book to mentioning ahadith of Mahdi and doubting in their documents, he says:

فهذه جملة الاحاديث التي اخرجها الائمة قى شأن المهدي و خروجه آخر الزمان و هي كما رأيت لم يخلص منها  
من النقد الا القليل والاقل منه؛

These are the entire ahadith of Mahdi, which have been quoted by the leaders of hadith about him and his rise in End of Days, and as you saw they were not safe from criticism but some!)

And in this way, he confesses that very few of them are correct and cannot be criticized.

Moreover, ahadith are not restricted to these ahadith which Ibn Khaldun has mentioned in his book; and therefore, some of Sunni scholars have written some books for answering Ibn Khaldun and proving the Tawatur of ahadith of Mahdi and showing that ahadith are not restricted to those which have been

mentioned by him in his book, that have been expressed before.

Therefore, denying ahadith in this way, which is weakening the document, is completely baseless.

Secondly, nothing can be seen in the foresaid ahadith against wisdom that causes them to be ignored, and if their contents seem to be extraordinary they are not beyond the miracles of the past prophets, and exclusion cannot prevent them to be accepted.

Moreover, ahadith of Mahdi is not an integrated unit that to be accepted or denied together; in other words, the certain matter of the foresaid ahadith, which is the rise of a person from the dynasty of Prophet (S) and from the sons of Fatima (sa) and establishment of a universal reformist revolution, and filling the earth with justice, is not a matter that can be objected by wisdom, but we previously proved that this issue is according to a series rational reasons; but, if a part of ahadith about the signs of the advent and like them seem not to be able to be accepted, and are not reliable and clear about the document then we can deny that, but unacceptance of them has no relation with the other ones!

Briefly, we don't know that why some people have ignored the method of studying and criticism of each of ahadith one by one and have made such mistakes!

These ahadith say that material civilization doesn't correct the human; 25 years of war in Vietnam was a wonderful examination furnace; all thinkers are examining their opinions in this furnace; but I, as a religious scholar, say that it is a reason for incapability of materialistic schools, and that all material tools are the tools for making the conditions more critical, as we can see that in other parts of the world.

Thirdly, if these ahadith is in benefit of Shi'a then is it the fault of Shiites or the fault of ahadith?!

What is the problem of clearing a truth in this way?! Moreover, although the foresaid ahadith confirms the opinion of Shi'a but meanwhile, they don't necessitate accepting Shi'a by accepting them. There are lots of people who have accepted the rise of Mahdi but they are not Shiite because of any reason. And anyhow, bias shouldn't prevent the truth to be understood; it is exactly like that a person says that a physician was my enemy and gave me a healing medicine but I don't use that, because if I use that and become healthy then it is in benefit of that physician and people that he is a good physician!

Fourthly, it is true that these ahadith have been abused but which truth didn't have been abused in the world?!

Were the false claimants of prophecy or divinity or other spiritual dignities few in the world?! Are factitious and false religions few in the world?!

Should we deny all these truths because of abuses of aberrant ones?!

And absolutely deny god and prophecy of the messenger of god?!

Haven't material powers of the world been abused many times?!

Should we remove them all! What logic is this!

In the nineteenth century, about ten persons of "liar messiahs" appeared – and made many people to follow them – this matter had caused war and riot and many people had become the victims of the swords.<sup>13</sup> Are these the causes of ignoring the messiah completely, because his name has been abused!

Fifthly, as it was explained completely in the discussion of waiting, believing the rise of Mahdi for those who understand its truth is not the cause of inaction and idleness, but it is the cause of hope and courage against hard problems and accidents of the life; as believing God and his eternal power gives the person strength against the problem, and builds a safe and secure shelter against the factors of disappointment, believing the advent of Mahdi has also such effect and essentially, waiting for the rise of Mahdi is a powerful motive for correction and movement of society.

Now, some people didn't have understand the meaning of this rise and have gone toward idleness and escaping from responsibilities; it is their own fault for not understanding the matter as in the issue of believing in God and the influence of his eternal power in the universe of existence, some uninformed people have also made the same mistake.

Briefly, it is not possible to leave a certain truth because of these weak excuses.

## [Mahdi in Shiites' Hadith Resources](#)

Believing the existence of a universal peacemaker called "Mahdi" is more common and expanded among Imamiyyah Shiites; because if Sunnis accept that as a certain side issue, Shiites consider it as one of the main principles, because the dynasty of twelve Imams ends to him and he is the last successor.

Some of Islamic researchers have estimated the number of narratives about this subject, which have been quoted by Sunnis to 200 ahadith, while narratives about this subject, which have been quoted by Shiites, are maybe more than one thousand.

If narratives, which talk about the great universal peacemaker, are considered as Mutawatir (reaches the source) narratives among Sunnis, they are considered as "necessities of religion" among Shiites.

Accordingly, Shiite scholars have written books in this field more than Sunni scholars; although, they have tried only to collect the narratives and didn't have analyze them except some cases, maybe they didn't consider it necessary in that time.

But anyway, much effort has been made in collecting these narratives.

Among books, which have been written about this subject by the method that has been explained, maybe the three following books, which contemporary scholars have written them, are more comprehensive.

- 1) The book “al-Mahdi”<sup>14</sup> written by great faqih, Sayyid Sadr al-Sin Sadr.
- 2) The book “al-Burhan ala Wujud Sahib al-Zaman”, written by the late scholar, Sayyid Muhsin al-Amin.
- 3) The book “Muntakhab al-Athar fi Ahwal al-Imam al-Thani Ashar”, written by the great scholar, Lotfollah Safi that has been performed by the encouragement and guidance of the late ayatollah Borujerdi and an abstract version of that called “Promise of Peace and Security” has been published in Persian.

The resources of these books are several books from previous Shiite and Sunni scholars, which have been written independently about this subject or have been expressed among other subjects.

According to the fact that mentioning all the narratives, which have been quoted, about this subject is not possible to be performed in this book, we only mention some chapters of the last book as a list and in the next chapters we will point some of them when it is necessary:

- 1) in the first chapter, it is pointed to ahadith which have been quoted from Prophet (S) and Imams (pbut) about the twelve leaders from, and 271 ahadith from famous Sunni and Shiite resources have been collected in his chapter that some of them contain the term “Imam”, some of them “Caliph” and some others “Amir” or other expressions like these.

These ahadith have been mentioned in the most important hadith resources of Ahl Sunnah and the most important resources of Ahl al-Bayt.

Justification of these kinds of narratives is clear for Shiites, but Ahl Sunnah have great difficulty in justification of these ahadith because on the one hand, they don't deny the existence of these ahadith in their genuine resources and on the other hand, they didn't have accepted the belief of Shiites about “the twelve Imams”; sometimes, they consider the first four caliphs as the main issue and add the next 8 caliphs to them!

While, if they want to consider the caliphs one by one as those who have been promised by prophet as truthful successors then it is not possible to accept persons like “Yazid” and his successors from the rulers of Umayyad Caliphate among them, with as much condemnation; and if want to select some of them who were less aberrant then we have no criterion for that according to the unity of the goals of Umayyad and Abbasid Caliphate; moreover, cutting the chain of these twelve successors by time makes problem itself.

Sometimes, they say that four of these 12 caliphs are those first caliphs and 8 of them will come in future

times and the last one of them is Mahdi! And in this way, as much we perform fanaticism, it is a big gap among the chain of truthful successors of prophet that is not according to the foresaid narratives anyway.

2) In the next chapter, narratives have been mentioned, which show that the number of the leaders after Prophet (S) is the number of superiors and grandchildren of Bani Israel that holy Qur'an has counted them as twelve persons; and 40 ahadith have been collected in this subject from the books of both groups, which in fact complete the previous discussion.

3) In the third chapter, narratives have been collected, which affirm that they are 12 persons and their first one is Ali (as) and the number of the narratives of this discussion is 133.

4) In the next chapter, 91 narratives have been collected from the resources of both groups, which say the first caliph is Ali (as) and the last one is Mahdi (as).

5) In the next chapter, it talks about ahadith, which affirm that Imams are 12 persons, and 9 of them are from the sons of Hussein ibn Ali (as); 139 ahadith have been mentioned in this chapter.

6) In another chapter the discussion is about narratives in which this sentence is mentioned that “تاسعم قائمهم” (the ninth of them will be the one who arises) adding to confirming the number 12 and the matter that 9 of them are from the sons of Hussein (as). There are 107 ahadith in this chapter.

7) In another chapter, ahadith have been mentioned that have specified them with names; some of these ahadith have been collected from Sunni resources but most of them have been collected from Shiite resources and 50 ahadith have been mentioned in this chapter.

Also, several narratives about physical and spiritual characteristics of Mahdi and the signs of his advent and the conditions of his government and universal revolution and other issues related to this great rise.

It is cleared from these ahadith that the great universal peacemaker, the promised Mahdi, has the following characteristics:

A) Is from the dynasty of prophet of Islam and his children.

B) Is from the sons of Imam Hussein (as).

C) Is the twelfth leader after the prophet.

D) Is the son of Hassan ibn Ali al-Askari.

E) Will fill the world with justice.

F) He will have the universal government.

G) Deprived and exploited ones will become free in his time and wars will end and peace and construction will take their place.

As we said before, the number of these narratives is so many that it needs a separated books and we abstain from mentioning all of narratives, except those which are necessary to be mentioned in the next discussions for explaining and completing the discussion, because different books have been written about this subject that some of them have been mentioned above.

The problem is that usually, scholars have only quoted the narratives and didn't have analyzed them enough; our goal in this book is to work more on rational reasons, also to analyze the reasons in quotations and narratives.

- [1.](#) Majma' al-Bayan, beneath the verse 9, interpretation of sura as-Saff (61).
- [2.](#) Interpretation Burhan, vol. 2, page 121.
- [3.](#) Majma' al-Bayan, beneath the verse 33, sura at-Tawbah (9).
- [4.](#) It should be considered that the master has written this text before the victory of the Islamic Revolution of Iran and the book "End of the Age of Marxism" is published from him ten years before the Collapse of the Soviet Unions. "Publisher".
- [5.](#) A group of great scholars of al-Azhar and Egypt have written important commentaries on this book, as it is written in its preface, it has been written for collecting a reliable collection of "quintet hadith books" which is one of the most important hadith books of Sunnis.
- [6.](#) Consider the time of writing the book.
- [7.](#) at-Taj, vol. 5, page 310.
- [8.](#) Ibn Khaldun, printed in Beirut, page 311 (according to the quotation of Mahmoud Aburiya in the book "Azwa' ala al-Sunnah al-Muhammadiya").
- [9.](#) Noor al-Absar, page 157.
- [10.](#) Risalah of Sabban, commentary on Noor al-Absar, printed in Egypt, page 138.
- [11.](#) Sawa'iq, page 99.
- [12.](#) at-Taj, vol. 5, page 327.
- [13.](#) Bible Dictionary, page 818.
- [14.](#) This book has been also translated to Persian.

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