14 Questions about Imam az-Zaman Volume 1

Association of Imam Mahdi

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In this beautifully compiled short book the reader may learn some important proofs about Imam of our time Imam Al-Mahdi (a.t.f.s.) from authentic sources based within both Shia and Sunni schools of thought, as well as based on the Holy Quran and other ancient scriptures. The book is divided into fourteen separate questions and answers all of which eloquently describe his existence, his purpose, his birth and some of his merits (a.t.f.s.)

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In today's world, we find people with intense and diverse religious beliefs. Some of them are gifted orators. Others are writers who are apt at transforming their thoughts to exquisite expressions. There are still others, who lost in their own thoughts, can be easily impressed by any misinformation. They make all efforts to justify their false beliefs. However, the counterfeit and false can never be transformed into genuine and fair. Thus, deviation from truth becomes their as well as their proponents' destiny.

The example of Ibn Khaldun in this context is quite relevant. He was skeptical about the belief in Imam Mahdi (a.t.f.s). However, the Muslim world at large agrees that the Holy Prophet (s.a.w.a.) had twelve successors. The first of whom is 'Ali (a.s.) and the remaining eleven are from the children of 'Ali (a.s.) and Fatimah (s.a.). The twelfth of them will be Mahdi (a.t.f.s.) who will fill this earth will justice and equity just as it would be fraught with injustice and oppression. The Holy Prophet (s.a.w.a.) has made many such prophecies.

Another example is that of Haafez Jalaluddin Suyuti who displays his startling ignorance by enumerating these twelve successors thus: The four rightly guided Caliphs, four Caliphs from Bani Umayyah and two from Bani Abbas; he considers the last two as unknown.

But reliable traditions establish that the twelfth one will rise in the last age and will fill the earth with absolute justice and equity. Another authentic tradition accepted by all Sunni Scholars is: "Anyone who

dies without recognizing the Imam of his time dies the death of ignorance". Such evident traditions that cannot be rejected are then easily subjected to misinterpretation, which in turn lead to baseless and absurd justifications. In the horde of these justifications, the feeble voice of the one crying for his Imam (a.t.f.s.) is drowned. The voice that directs towards "Hazrat Hujjat Ibn al-Hasan (a.t.f.s.)" the last leader of the oppressed is subdued. As a result, doubts arise not only among the deniers but also among the believers.

This book is thus meant to address the doubts that have invaded the hearts of those who are skeptical and also to respond to the queries that may arise in the minds of others. It's an effort to help in protecting ourselves from the present sinful and corrupt atmosphere. At the same time, it is also for strengthening our recognition of our last Imam (a.t.f.s.).

The life of this world is short and will soon come to an end. However, it will be subjected to a strict reckoning in the Hereafter. None can escape this accounting. Only the one who will be under the pleasant protection of his Imam (a.t.f.s.) will be rescued.

O Lord! Keep us steadfast on the belief of Your last Hujjat (a.t.f.s.) till our last breadth. Ameen!

What is the purpose of the belief in "Mahdawiyyah" and when did it originate?

Reply:

"Mahdawiyyah" is the belief about a universal saviour. All heavenly religions like Judaism, Zoroastrianism, Christianity and Islam make a prominent mention about it. They hold that the last age will witness a person who will emancipate the people from all corruption and evil. Through him, the oppressed will regain their rights and breathe freely.

This creed is not limited to Islam but is an established faith of all religions. Support for the weak, termination of oppression and enlivening the dead are all matters related to the belief in the promised Mahdi. Studies establish the archaism of "Mahdawiyyah".

This matter has been subjected to distortion in all divine books except the Holy Qur'an. But truth can never be eradicated completely. Some sentences still remain in these ancient scriptures that help us in tracing the belief about the Promised Mahdi in them. It is related to prophecies and the Holy Qur'an testifies about it. Its origin is in Divine revelation and beyond the reach of any human.

Many traditions prove the coming of the Mahdi, as evidenced by this tradition from the Holy Prophet (s.a.w.a.):

"Even if one day remains for the end of the world, Allah the Almighty will prolong it to such an extent till a man appears from my family. His name will be my name and his agnomen will be my agnomen. He will

fill the earth with justice and equity as it would be fraught with oppression and corruption."1

1. Al-Fusul Al-Muhimmah, Ibn Sabbagh Maliki, p. 294

What has been mentioned about Imam Mahdi (a.t.f.s.) in the books of other religions?

Reply:

An examination of the religious books of the different religions conclusively proves that the belief in the Promised Mahdi is not exclusive only to the Muslims. Even other religions have this belief as is illustrated:

1) Kitab us Zind the religious book of the Parsis mentions about the end of Injustice and the victory of the righteous as follows:

"There is a constant conflict between the armies of Ahreman and Yazdan for supremacy in the land. Though mostly Ahreman is victorious yet Yazdan is never fully vanquished such that neither he nor his progeny remain. In difficulties, he receives help from God (Avarmazd) as he is His son. Thus, their war will go on for 9000 years until finally Yazdan receives a great victory. Ahreman's army will be defeated and no trace of his followers will remain in the heavens and the earth. Following the complete defeat of Ahreman and the conclusive victory of Yazdan the world will progress towards its perfection and happiness. Men will enjoy lasting peace and victory."1

In the book Jamsabnaamah it is mentions that: "In the land of Taziyaan, from the progeny of Bani Hashim, a person will rise. He will possess a large head, a husky voice, and long shins. He will follow the religion of his ancestors. He will come to Persia with a big army. He will enliven the land with justice and equity."

At another place it is mentioned: "The Great Reformer will spread the religion in the Land. He will eradicate poverty and scarcity. He will successfully support Yazdan against Ahreman. He will lead humanity through an ethical, moral and intellectual revolution".

2) Shakmuni is considered as an intellectual in Indian Mythology. He is also believed to be a messenger and a possessor of divine communication. He describes the spiritual leader of humanity thus: "In those days there will be a religion (All worldly authority will terminate in the hands of the son of the leader of the two worlds Jamnad Kishan). The mountains of the east and the west will be under his authority. He will travel on the clouds. The angels will be his servants. Men and Jinn all will submit to him. His rule will spread in the lands of the east and the west and even beyond the oceans. There will be only one divine religion. Divine religion will be enlivened and everyone will believe and have recognition of only one God.2

The Vedas which is considered as the divine book of the Hindus record thus: “After the world suffers heavy destruction, a King will appear in the Last Age. He will be called “the Helped One” and will be a Universal Leader. He will rule on the entire world and will collect all people on one religion. He will recognize every person from the believers as well as the disbelievers. He will be the one who actualizes God’s will.

In the Old Testament, it is written that: “*Let your waist be girded and your lamps burning. Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him. Blessed are those servants, whom the lord will find watching when he comes..... Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him.”* (Luke 12:35–36)

In the Old Testament, the divine book of the Jews, it is mentioned that; “*A shoot will come up from the stump of Jesse; from his roots a branch will bear fruit. The Spirit of the LORD will rest on him..... with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. ..... The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the lair of the cobra and put his hand into it. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea*.” (Isaiah 11:1–10)

5) In the Psalms, it is mentioned that: “*For evil men will be cut off, but those who hope in the LORD will inherit the land. A little while, and the wicked will be no more; though you look for them, they will not be found. But the meek will inherit the land and enjoy great peace*.” (Psalm 37: 9–12)

1. Al–Fusul Al–Muhimmah, Ibn Sabbagh Maliki, p. 294
2. Religions and Mahdawiyyah, Muhammad Behisti, p. 18

Do the verses of the Holy Qur’an prove the existence and reappearance of Hazrat Mahdi (a.t.f.s.)?

Reply:

First and foremost, it is not necessary that the Holy Qur’an explains in detail all the concepts. Given that it actually deals with many things, so it does not get involved with the finer aspects and intricacies.

Yet, there is an affirmative reply to this question as well. Many verses of the Majestic Qur’an do prove the existence and also mention about the government of Hazrat al–Hujjat (a.t.f.s.). Eminent scholars have listed such verses in their books. Among them Allama al–Majlisi (r.a.) deserves special mention for having brought numerous such verses in his book “Behar al–Anwar”, some of which are mentioned hereunder:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

"And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it."(Surah al-Anbiya', 21:105)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah at-Tawbah, 9: 33)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me." (Surah an-Nur, 24:55)

Elucidating this verse in his book "al-Ghaibah", Shaikh Tusi (r.a.) testifies to it being revealed about the occultation, reappearance and the supporters of Imam (a.t.f.s.).

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

"And We desire to bestow a favour upon those who were deemed weak in the earth and to make them the Imams and to make them the heirs." (Surah al-Qasas 28: 5)

In the same book "al-Ghaibah", Shaikh Tusi (r.a.) reports a tradition from Ameerul Momineen 'Ali (a.s.), expounding this verse as follows:

“When the earth becomes restricted and a killing field for the Holy Prophet’s (s.a.w.a.) progeny, then Allah will send Mahdi, to degrade the enemies and elevate the friends.”

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

“Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.” (***Surah al-Hadid, 58: 17***)

Explaining this verse Sheikh Tusi (r.a.) narrates in his book “al-Ghaibah” from Ibn Abbas as follows: “The giving of life to the earth after its death in this verse refers to the Qa’im (a.t.f.s.) from the progeny of Muhammad (s.a.w.a.). After reappearance, he will purify the earth from all evil and enliven it through justice and equity.”

Likewise Allama Majlisi (r.a.) brings 60 verses from the Holy Qur’an about the occultation and reappearance of Imam (a.s.). The discerning should therefore refer to this reliable book.

Have the Holy Prophet (s.a.w.a.) and the Infallible Imams (a.s.) informed us about the “Promised Mahdi”?

Reply:

Many reliably narrated traditions emanate from the Holy Prophet (s.a.w.a.) and the infallible Imams (a.s.) about the existence and reappearance of Hazrat Mahdi (a.s.). These leave no room for any doubt whatsoever for the seekers of truth. Following are some examples of the sayings of these Holy Personalities (a.s.):

The Holy Prophet (s.a.w.a.) informed,
“Mahdi is from my progeny. His name is my name (Muhammad) and his agnomen is my agnomen (Abul Qasim). He resembles me most in the creation and in the manners. He will be associated with occultation and confusion, till most people deviate from religion. He will appear as a bright shining star, will fill the earth with truth and justice just as it was filled with oppression and injustice.”1

Amir ul-Mu’minin ‘Ali Ibn Abi Taalib (a.s.) said:

“My Qa’im will have a long occultation. I can foresee that our Shi’as in spite of their lifelong efforts to find him will not be able to do so. Know you all that the one who in his occultation is steadfast on his religion and does not deny him in his long absence will be with us on the Day of Judgment.” He (a.s.) then

continued: “When my Qa’im reappears he will not have the allegiance of any one on his neck as his birth was hidden and his personality was in Occultation.”2

Once, Jaabir Ibn Abdullah Ansari was present in the service of Hazrat Fatima Zahra (s.a.). Before her was a tablet in which the names of the successors (a.s.) were written. Jaabir says that he counted them and found 12 names, the last of which was “Qa’im”. Three names were “Muhammad” and four “‘Ali”.3

Imam Hasan al-Mujtaba (a.s.) said:

“People are not exempted from the obedience of any of us Imams. Yet, our rights have been trampled upon by oppressive rulers and their followers. This will go on until the time of Qa’im (a.s.), behind whom Prophet Isa Ibn Maryam (a.s.) will pray and whose birth will be kept a secret by Allah. He will be kept in occultation. When he reappears, paying allegiance to him will be compulsory on everyone. He will be a great descendant from the progeny of my brother Husain (a.s.). Allah will lengthen the age of his occultation. By His power, He will make him reappear and when he reappears, his age will seem to be like a man of 40 years or even lesser. Know him, as Allah has power over everything.”4

Imam Husain (a.s.) said:

“The characteristics of one of my descendants is the same as that of Hazrat Yusuf (a.s.) and Hazrat Isa (a.s.). He is the Qa’im from us Ahlul Bayt (a.s.). Allah will transform his condition in one night.”5

Imam as-Sajjad (a.s.) said:

“In our Qa’im are found the characteristics of the Prophets (a.s.). They are similar to those of our father Hazrat Adam (a.s.), Hazrat Nuh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Isa (a.s.), Hazrat Ayyub (a.s.), and Hazrat Muhammad Mustafa (s.a.w.a.). As regards Hazrat Adam (a.s.) and Hazrat Nuh (a.s.) it is their long life. As regards Hazrat Ibrahim (a.s.) it is the secret birth and his staying away from the people. In case of Hazrat Musa (a.s.) it is the fear and his disappearance. In case of Hazrat Isa (a.s.) it is the controversy among the people about him. (Some people believe that he is alive and on Allah’s order resides on the fourth sky. While others allege that he was crucified.) In case of Hazrat Ayyub (a.s.), it is his perfection after his great test. And in the case of Hazrat Muhammad (a.s.), it is his reappearance with a sword.”6

Imam Muhammad Al-Baqir (a.s.) said:

“Worse conditions will afflict the world. People shall express differing personal views about the existence of the Qa’im (a.s.). Is he alive or dead? Has he gone towards the desert? His deniers will claim that his bones have decayed. They will thus question the possibility of his reappearance. It is your duty to wait for his reappearance. When the news of his reappearance reaches you, then hasten to reach unto him, even if you have to face thousands of obstacles.”7

Imam Ja’far As-Sadiq (a.s.) said:

“The occultation of our Qa’im will be like that of the Prophets (a.s.). All the characteristics of our Qa’im flow from us Ahlul Bayt (a.s.).....My son is similar to Hazrat Musa (a.s.). He is the son of the queen of the maidens. His occultation will be such that the wrong doers will be in doubt. Allah will then make him reappear. The entire universe will submit to him. Prophet Isa (a.s.) will appear and pray behind him. The earth will illuminate with his existence and not a piece of land will remain where any one other than Allah will be worshipped. Allah’s religion will be found everywhere, no matter how much the polytheists may detest it.”8

Imam Musa al-Kadhim (a.s.) said:

“Al-Qa’im will purify the earth from the enemies of God. He will fill it with justice and equity just as before him it was filled with tyranny and oppression. He is my fifth descendant. He will be in occultation for a long period due to the fear of his life. In that period, many will become deviated from religion. Praised are our followers who remain steadfast on our mastership, are firm on our friendship and on the enmity of our enemies in the period of Qa’im’s occultation. These are from us and we are from them. They are satisfied with our leadership and we are satisfied with them as our followers. Thus congratulations are due to them as Allah will place them with us on the Day of Judgment.”9

Imam ‘Ali ar-Ridha’ (a.s.) said:

“When our Qa’im reappears, he will appear like a youth. His strength will be such that if he extends his hand towards the biggest tree it will be uprooted. The mountains will break up on his pleadings. He will have the staff of Hazrat Musa (a.s.) and the ring of Hazrat Sulaiman (a.s.). He is my fourth descendant. Whomsoever and howsoever Allah wishes, He will conceal him from the eyes of the people. When the Qa’im reappears, he will fill the earth with justice and equity just as previously it was filled with oppression.”10

Imam Muhammad Taqi al-Jawad (a.s.) said:

“Qa’im is our Mahdi, who will guide (the people). It is necessary upon everyone to wait for him in his occultation and obey him when he reappears. By Allah Who raised Hazrat Muhammad Mustafa (s.a.w.a.) for Prophethood and selected us for Imamat, even if a single day remains from the life of this world, Allah will lengthen it to such an extent that our Qa’im reappears and fills the earth with justice when it would be filled with tyranny and oppression.”11

Abdul Azim Hasani asked Imam ‘Ali Naqi al-Hadi (a.s.):

“Who will be my master after you?

Imam (a.s.) replied:

“After me, it is my son Hasan. But what will be the condition of the people after him?”

On being asked to explain his concern, he (a.s.) further reasoned:

"As nobody has seen him and it is prohibited to take his name till he reappears and fills the earth with justice just as it was previously filled with tyranny and oppression."12

Imam Hasan al-Askari (a.s.) said:

"I can foresee your dispute about my successor after me. Beware that if a person believes in Imamat and the past Prophets (a.s.) but denies my son, then his example is as if he believes in all Prophets but denies the Prophethood of Hazrat Muhammad Mustafa (s.a.w.a.). If someone denies the Prophethood of the last Prophet (s.a.w.a.) after believing in all the Prophets (a.s.), he is like the one who obeys our first but denies the last. (His obedience is just as necessary as the obedience to all of us.) One who denies our first infallible is like the one who denies our last."13

1. Kamaaluddin by Shaikh Sadooq (a.r.), p. 287
2. Kamaaluddin, p. 303
3. Kamaaluddin, p. 308
4. Isbaatul Hidaayah by Shaikh Hurr al-Aameli, vol. 5, p. 155
5. Kamaaluddin, p. 318
6. Kamaaluddin, p. 322
7. Kamaaluddin, p. 326
8. Kamaaluddin, p. 345
9. Kamaaluddin, p. 361
10. Kamaaluddin, p. 376
11. Kamaaluddin, p. 377
12. Kamaaluddin, p. 380
13. Mahdi al-Mau'ood translated by 'Ali Davaani, p. 391

Whether the original books of the Ahlul Sunnat mention and relate about the matters related to the existence, life and reappearance of Imam Mahdi (a.s.)?

Reply:

It is an accepted fact that the belief of the promised Mahdi is found with the Shi'as who are the believers in Imamat. Many verses from the Holy Qur'an and thousands of traditions are available in this regard. Numerous books of the Ahlul Sunnat that contained traditions on this topic became the target of bias. The reigns of Bani Umayya and Bani Abbas were the periods when the enemies of Ahlul Bayt (a.s.) were in power. They never gave a chance to Muslim historians to relate traditions on this subject.

Petty politics and concealment of the truth were the foundations on which the governments of Bani Umayya and Bani Abbas were raised. Their main aim was to keep a partisan attitude in matters of Imamat. How could the usurpers of Imamat allow any such tradition to remain in the books? Yet, the mention of Hazrat al-Mahdi (a.t.f.s.) is found in some of the important books of Ahlul Sunnat. We

produce some examples hereunder:

Huzaifa said: “The Holy Prophet (s.a.w.a.) was delivering a sermon in which he was forewarning about the future conditions. In the same sermon he (s.a.w.a.) said that:

“Even if the life of the world remains only for a single day, Allah will lengthen it to such an extent till a person from my progeny appears (to rule the world). His name will be my name.”

Salman asked, “O Holy Prophet (s.a.w.a.)! From where will your son appear? He (s.a.w.a.) placed his hand on the back of Imam Husain (a.s.) and said: ‘That son of mine will be from him’.”1

Abdullah Ibn Masood narrates that the Holy Prophet (s.a.w.a.) said:

“Even if one day remains for the end of the world, Allah the High shall lengthen that day to such an extent that a person from my nation and my family will establish divine leadership. His name will be the same as mine. He will fill the earth with justice and equity as it would be fraught with injustice and oppression.”2

Elsewhere he (s.a.w.a.) mentioned that:

“The promised Mahdi is from my progeny and from the children of Fatimah.”3

Abu Saeed Khudri narrates from the Holy Prophet (s.a.w.a.) that:

“In the last period, kings will subject my nation to calamities. One cannot even bear to listen to their atrocities. The vast earth will become small and narrow for them as it would be replete with oppression and tyranny. The believers will not find any sanctuary from oppression. Then, Allah will send a man from my family. He will fill the earth with justice and equity just as it was previously filled with oppression and tyranny. The inhabitants of the earth and the skies will become happy with him. The earth will reveal its treasures for him. The skies will shower rains. Men will desire life again. He will live among the people for 7 or 9 years.”4

It is also narrated from the Holy Prophet (s.a.w.a.) that he said:
“Our Mahdi has a broad forehead and a deep insight. He will fill the earth with justice and equity as it was filled with oppression and tyranny. He will rule for 7 years”5

1. Faraaed al-Simtain, Muhammad Juvaini Khurasani, vol. 2, p. Yanaabee’ al-Mawaddah, Shaikh Sulaiman Qunduzi, vol. 3, p. 163
2. Fusool al-Muhimmah, Ibn Sabbagh Maaliki, p. 294
3. Fusool al-Muhimmah, Ibn Sabbagh Maaliki, p. 294
4. Al Bayaan Fi Akhbaar al-Sahebiz Zamaan, Hafiz Ganji Shaafei, p. 493
5. Yanaabee’ al-Mawaddah, Shaikh Sulaiman Qunduzi, vol. 3, p. 163; Fusul al-Muhimmah, Ibn Sabbag al-Maliki, p. 293

Discuss the false claimants and pretenders of Mahdawiyyah who have been recorded in history.

Reply:

The preceding discussions indisputably establish the fact concerning the Islamic belief in Mahdawiyyah and the reappearance from occultation of a divine reformer. History records that while some people have falsely represented themselves as the promised Mahdi, some others have been erroneously attributed as Mahdi by either ignorant and harassed people or the selfish motives of others have foisted Mahdawiyyah on them.

Some of the pseudo-Mahdis in history are as follows:

Abu Ishaq Abu Abidah Saqafi, Abu Muhammad Abdullah al-Mahdi, Abu Abdullah al-Magrebi, Mahdi al-Sudani, Sayed Muhammad Jaunpuri Hindi, Musa Kurdi, Mahdi al-Bengali, Ghulam Ahmad Qadiyani, Sayed Bab and Bahaaullah.

What is the reason that whenever the name "Qa'im (a.s.)" is mentioned all Shi'as rise in respect?

Reply:

It is a practice among the Shi'as that whenever the name "Qa'im (a.s.)" is pronounced in their gatherings, all of them stand up in reverence. Though this action is not established as an obligatory one, it is prevalent as a highly recommended act for expressing deference for the beloved Imam (a.t.f.s.).

Imam As-Sadiq (a.s.) was asked, "What is the reason for standing while mentioning the title al-Qa'im?" He (a.s.) replied:

"Sahib al-'Amr (a.s.) will have a long occultation. Whenever he will be addressed by the title al-Qa'im, due to the intense love which his followers will have for him, they will remember his noble era and express sorrow at his present distress. Reciprocating this action, even Hazrat (a.t.f.s.) is benevolently attentive towards them. Since this condition results in receiving the attention of Imam (a.t.f.s), it is recommended to stand as a mark of respect for him and pray for his early reappearance."1

In certain conditions, it becomes compulsory to stand. When either this title or any of his other titles are mentioned in a gathering and all the people stand up respectfully. In such a situation if someone does not rise, it would be equivalent to insulting him. Here, not rising will necessarily be forbidden.

Ayatullah Sayed Mahmood Taleqani (r.a.) says: "Perhaps this practice of standing is not just for the purpose of respect, as otherwise it would be necessary even on the mentioning of the names of Allah, the Holy Prophet (s.a.w.a.) and the other Imams (a.s.). Standing is an indication of the preparedness and support for him in relation to the worldly resurgence... All oppression and difficulties started in the

unpleasant era of the Ummayyad government. Thereafter, this (oppression) continued in the Crusades, the conquest of the Mongols and the suffocation under the colonial rule. They lorded over the people but finally became naught. But the religious government of true Islam will always remain powerful. It will be established by the true guides personified in the word Qa'im. By standing we demonstrate our eagerness for helping in its affair."2

1. Ilzamun Naasib, vol.1, p. 271
2. Khurshid al-Maghrib, Muhammad Ridha' Hakimi, p. 264

What are the similarities between Divine Apostles and Imam al-Zaman (a.s.)?

Reply:

The following traditions narrated from the infallible Imams (a.s.) sufficiently answer this question:
Imam Zainul Abedin (a.s.) said:

"In our Qa'im are found the characteristics of the Prophets (s.a.w.a.). They are similar to those of our father Hazrat Adam (a.s.), Hazrat Nuh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Isa (a.s.), Hazrat Ayyub (a.s.), and Hazrat Muhammad Mustafa (s.a.w.a.). As regards Hazrat Adam (a.s.) and Hazrat Nuh (a.s.), it is their long life. As regards Hazrat Ibrahim (a.s.), it is his secret birth and staying away from the people. In case of Hazrat Musa (a.s.), it is the fear and his disappearance. In case of Hazrat Isa (a.s.), it is the controversy among the people about him. In case of Hazrat Ayub (a.s.), it is his perfection after his great test. And in the case of Hazrat Muhammad (s.a.w.a.), it is his coming out with a sword."1

Muhammad Ibn Muslim narrates: I went to Imam Al-Baqir (a.s.) and asked him about the Qa'im of Aali-Muhammad (a.t.f.s.). He (a.s.) replied:

"O Muhammad Ibn Muslim! The Qa'im of Aali Muhammad (a.t.f.s.) has the similarities of five Prophets (a.s.): Hazrat Yunus Ibn Matta (a.s.), Hazrat Yusuf Ibn Yaqub (a.s.), Hazrat Musa (a.s.), Hazrat Isa (a.s.) and Hazrat Muhammad (s.a.w.a.)."

"His similarity with Hazrat Yunus (a.s.) is his occultation from which he returned to his village as a youth though he had grown old. His similarity with Hazrat Yusuf (a.s.) is his concealment from his near ones, the people in general and his brothers. The severity of his affair for his father Hazrat Yaqub (a.s.) although he was not very far from his father, his relatives and his people. His similarity with Hazrat Musa (a.s.) is his severe anxiety from the people and his long and secret occultation which started right from his birth and the seeking of refuge of his followers due to the torment and wretchedness which reached to them after him.

This continued till Allah, the High by His command, granted him victory over his enemies. His similarity with Hazrat Isa (a.s.) is the dispute regarding him among the people. A group alleged that he has not yet

been born, while another group claimed that he has expired. Yet another assumed that he was killed by crucifixion."

"His similarity to his forefather Hazrat Muhammad (s.a.w.a.) is his rising with the sword and slaying the enemies of God and the Prophet (s.a.w.a.) , the oppressors , the ruffians and conquering them with the sword. His awe will be visible in their hearts. Among the signs of his rising is the revolt of Sufyani from Syria and of a Yemeni from Yemen. A divine call will be heard in the Holy month of Ramadhan, which will call out his name and the name of his father ."2

1. Kamaaluddin, p. 322
2. Mahdi al-Mau'd, 'Ali Dawaani, p. 481

Mention briefly about what has been recorded about the life of Imam Mahdi (a.s.).

Reply:

Name: M-H-M-D

Famous Titles: Mahdi, Mau'ood, Wali- al-Asr, Sahebuz Zamaan, Qa'im, Muntazar, Hujjatullah, Muntaqim, etc.

Kuniyyat: Abul Qasim, Abu Abdillah.

Names of Parents: Imam Hasan al-Askari (a.s.) and Janab Narjis Khatoon (s.a.w.a.).

Time and place of Birth: Born in Samarra, a city in Iraq, on 15th of Shabaan in the year 255 A.H. Till the age of five, he lived an obscure life under the care of his father.

The Minor Occultation: After the martyrdom of Imam Hasan al-Askari (a.s.), he assumed the responsibilities of Imamat. Immediately thereafter in 260 A.H., with the permission of the Almighty, the Minor Occultation started. This lasted for sixty nine years till 329 A.H. In this period there were four special representatives who played the role of intermediaries between him and the people.

The Major Occultation: It commenced in the year 329 A.H. With this, the period of special representation ended and the era of general representation began. The major occultation will continue so long as Allah desires. Allah will make him reappear to fill this world with justice whenever He so desires.

What is the proof of the birth of Imam Mahdi (a.s.)? Whether any one has seen him after his birth?

Reply:

According to both the Shi'a as well as Sunni historians, Imam e Zamaana (a.t.f.s.) is already born. This is a well established historical fact.

For example, the famous Sunni historian 'Ali Ibn Masoodi says: "In 260 A.H. during the reign of Motamid Abassi, Abu Muhammad Hasan Ibn 'Ali Ibn Muhammad Ibn 'Ali Ibn Musa Ibn Ja'far Ibn Muhammad Ibn 'Ali Ibn Husain Ibn 'Ali Ibn Abi Talib (a.s.) expired. His age at the time of his death was 29 years. He is the father of the awaited Mahdi."1

Shaikh Sulaiman Qunduzi says: "According to the authentic reports, Qa'im was born in the night of the 15th of Shabaan in the year 255A.H. in the city of Samarra."2

misguidance and corruption. They knew that he will be the son of Imam Hasan al-Askari (a.s.). They conspired to extinguish this light. Therefore, right from the day of his birth, his whereabouts were kept secret. So, the people in general could not set eyes on him. But some of the companions of Imam Hasan al-Askari (a.s.) had the honor of visiting him. Few of them have been recorded as follows:

1) Hakimah Khatoon: She was the daughter of Imam Muhammad al-Taqi (a.s.), the sister of Imam 'Ali Naqi al-Hadi (a.s.) and the aunt of Imam Hasan al- Askari (a.s.). She saw Hazrat Mahdi (a.s.) in the night of his birth itself. Two slave girls Naseem and Maariyah narrate: "When the child was born, he prostrated on the ground and raising the index finger towards the sky, he sneezed and said:

"Praise be to Allah, the Lord of the Universe and blessings of Allah be upon Muhammad and his progeny."3

2) Abu Basir: He was a servant who said: "I presented myself before Sahebuz Zaman (a.s.) while he was in the cradle. I went near him and did salaam." Hazrat (a.s.) asked: "Did you recognize me?" He replied: "You are my elder and my leader and the son of my Imam..." Then Imam (a.t.f.s.) said:

"I am the last of the successors and through me difficulties shall be lifted from my family and my Shi'as."4

3) Saad Ibn Abdullah e Qummi: According to numerous reports, he went to Saamarra for visiting Hazrat Imam Hasan al-Askari (a.s.). He saw a child who was like a luminous moon. On asking about him, he was replied:

"He is Mahdi, the Qa'im of Aale Muhammad (a.t.f.s.)."5

4) A group of Shi'as: Once a group of 40 Shi'as came in the presence of the 11th Imam, Imam Hasan al-Askari (a.s.). They asked him to introduce the divine proof after him. Imam (a.s.) accepted their request and introduced to them his son. He emerged as a full moon, resembling his father, Imam Askari (a.s.), who said:

"After me, this son of mine is your Imam and my Caliph among you. You all obey him. Don't scatter

away from his leadership lest you and your religion be destroyed. Also, know that you shall not see him again after today till a very long time. Therefore, you all should obey his representative."6

5) Abu Sahal Naubakhti: He chronicles: "When he was seriously ill, Imam Askari (a.s.) called for his son to be brought near him. Imam Mahdi (a.t.f.s.), who was a child then, responded accordingly. The son saluted the father. I looked at him. His colour was shining white. His hair was rolled up and curly. His teeth were wide. Imam Hasan (a.s.) addressed him as, "O Chief of the people of his house". He then asked his help in consuming the medicine which was brewing next to him. He assisted accordingly. Imam Askari (a.s.) performed ablutions and said to his son:

"O my son! You are the Mahdi and the proof of Allah on the earth."7

1. Muruj uz Zahab, Masoodi, vol. 4, p. 199
2. Yanaabee' al-Mawaddah, vol. 3, p. 114
3. Ilzaamun Naasib, Ayatullah Shaikh Haaeri al-Yazdi, vol. 1, p. 340
4. Kashful Ghummah, Allama Erbeli (a.r.), vol. 2, p. 499
5. Ilzamun Naasib, vol. 1, p. 342
6. 'Usman Ibn Saeed', Ilzaamun Naasib, vol. 1, p. 341
7. Ilzaamun Naasib, vol. 1, p. 351

Why did Imam Mahdi (a.s.) come out in the open, in spite of his many enemies, at the time of the martyrdom of his father?

Reply:

As has been explained previously that due to the exceptional conditions of that time, except a very select group none had seen Imam Mahdi (a.s.). These selective meetings continued till the day of the demise of the eleventh Imam (a.s.). That is, the eight of Rabee' al- Awwal, 260 A.H. On this day, perhaps due to four reasons, Imam Mahdi (a.s.) revealed himself to all and was present in the burial ceremonies of his honourable father, Imam Askari (a.s.) along with his assembly of relatives. These possible reasons were as follows:

1) Only an Imam can lead the funeral prayers of an Imam. For observing this divine practice, it was necessary for Imam Mahdi (a.s.) to reveal himself and perform the funeral prayers in front of the bier of his father.

2) To prevent any representative of the Caliph from reciting the funeral prayers over the holy bier of the eleventh Imam (a.s.), announcing the termination of the flow of Imamat and introducing the tyrant Abbaside Caliph as the Imam of the Shiites.

3) To prevent corruption from entering the proceedings of the matter of Imamat. Jaafar, the son of Imam 'Ali al-Hadi (a.s.) and the brother of Imam Askari (a.s.) had an evil stratagem to claim the position of

Imamat. He had come with an intention to lead the funeral prayers on the bier of the martyred Imam (a.s.).

4) For verifying the continuation of the true chain of Imamat and Islamic Mastership. To announce to the believers in Imamat that after Imam Hasan al-Askari (a.s.), there is the twelfth Imam responsible for spiritual successorship, the Islamic message and religious as well as worldly mastership. He has been born and is very much present.1

The Abbasids now knew that this is the era when, the annihilator of the oppressors, the subsider of the tyrants, and the avenger of the blood of the oppressed has been born and is very much present amongst them.

1. Khurshid al-Maghrib, Muhammad Ridha' Hakimi, p. 24

Describe the details of the conditions of the birth of Imam Az-Zaman (a.t.f.s.)?

Reply:

Hakimah Khatoon, the daughter of Imam Muhammad Taqi al-Javaad (a.s.), and the aunt of Imam Hasan al- Askari (a.s.) narrates the conditions of the birth of Hazrat Mahdi (a.s.) as follows:

Abu Muhammad Imam Hasan Ibn 'Ali (al-Askari) (a.s.) sent for me and said:
"O Aunt! Break your fast with us tonight. This is the eve of 15th of Shabaan and Allah, the High, will bring forth the Hujjah on this night. He will be his Proof on His earth."

Lady Hakimah says that she asked him: "Who is his mother?" He (a.s.) replied: "Narjis".

On this she said: "May Allah make me your ransom! There is no sign (of pregnancy) in her." He (a.s.) said: "It is as I tell you"

Lady Hakimah continues, "I came and when I greeted and sat, she came to take off my shoes and wished me, saying:

"My lady! How are you this evening?" "Rather, you are my lady," said I, "and the lady of my household".

She turned my word down and said, "What is this dear aunt?" "Dear child! Allah, the Exalted, will grant you tonight a boy, the master of this world and the hereafter."

She sat and felt shy. When I finished the evening breaking the fast, I went to bed and slept. It was in the middle of the night when I got up to perform prayers. I finished my prayers while Narjis was still sleeping and there was still no sign (of pregnancy) in her. I sat up performing the post prayers supplications and then I went to bed. All of a sudden I woke up. She was still asleep. She then woke up and performed

prayers.

Lady Hakimah said: “As doubts arose in my mind, Abu Muhammad (Imam Hasan al-Askari) (a.s.) called out, “Do not haste, O aunt, the affair has come near.” I recited the Surahs Alif Laam Mim Sajdah and Yasin. As I was doing that she woke up suddenly.

I rushed towards her and read the name of Allah on her and asked “Are you alright?” “Yes” she replied. “Pull yourself together and gather your heart. It will be as I told you”.

Lady Hakimah continues: “And then I fainted as parturition seized her. I was brought back to my senses by my Master (a.s.).

I removed the sheet from him, and there he was, prostrating on the earth with his forehead, palms, knees and toes. I pulled him to myself and he was pure and clean. Abu Muhammad (a.s.) called on me:

“Bring my son to me, aunt.” I took his son to him. He put his hands under his thighs and back and put the infant’s feet on his chest. He then put his tongue in his mouth and touched his eyes, ears and joints with his hands. “My son, speak”, he said.

The infant said:

“I bear witness that there is no deity other than Allah, He is the One without a partner, and I bear witness that Muhammad (s.a.w.a.) is Allah’s Messenger.”

He then sent salutations upon Amirul Momeneen (a.s.) and the other Imams (a.s.) till he reached his father and then stopped on account of reverence.

Abu Muhammad (a.s.) said, “Take him to his mother so he may greet her and then bring him back to me”. I took him to his mother and he greeted her. Then I brought him back and put him in the sitting room. He then said, “Aunt, come to us on the seventh day.”

Lady Hakimah says, “In the morning, I came to offer my greetings to Abu Muhammad (a.s.). I removed the curtain looking for my Master. On failing to find him, I asked his father, “May I be your ransom, where is my Master?”

He (a.s.) said, “We entrusted him to the one that the mother of Moses (a.s.) had entrusted him to.” When it was the seventh day, I came and greeted and sat down. He (a.s.) said, “Bring my son to me.” I brought my master wrapped in a diaper. He did to his son what he had done earlier. Then he put his tongue into his mouth, as if he was feeding him milk or honey. Then he said, “Talk, O my son.”

The blessed infant said, “I bear witness that there is no deity other than Allah.” He then praised and beseeched blessings for Muhammad (s.a.w.a.) and Amir ul-Mu’minin ‘Ali (a.s.), and every one of the Imams (a.s.) till he reached his father. Then he recited this verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

"And We desire to confer kindness upon those who have been enfeebled on the earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Haman and their armies what they have been averting." (***Surah Qasas, 28: 5-6***) 1

Other narrations mention that, "When Hazrat Saaheb ul Amr (a.s.) was born, a light beamed from his forehead towards the heights of the heaven. I saw white birds descending from the sky, rubbing their wings on his head and body and then flying off. Hazrat Imam Hasan al- Askari (a.s.) told me:

"O aunt! Bring my son to me. ..... On his arm, the Qur'anic verse was written:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"Say: Truth has arrived and falsehood vanished. Surely, falsehood was bound to vanish." (***Surah Bani Israael, 17: 81***) 2

"Sahl al-Shaybani narrates, 'Bishr ibn Sulaiman al- Nakhkhaas, a descendant of Abu Ayyub Ansari and a devotee of Abu al-Hasan (a.s.) and Abu Muhammad (a.s.) and their neighbor at Saamarraa, Kafur, the servant came to me and said, "Our Master Abu al-Hasan 'Ali Ibn Muhammad (a.s.) is calling you.' I went to the Master and as I sat in front of him, he said:

"O Bishr, you are from the descendants of the Ansaar. This devotion is your legacy, which each coming generation of yours inherits from your preceding generation. You are the trusted ones of us Ahlul Bayt (a.s.). I am elevating you and ennobling you by an excellence through which you will surpass all Shiites in devotion, by sharing a secret with you and sending you to purchase a certain bondmaid."

He then wrote a very fine letter in Roman script and Roman language and imprinted his seal on it. He took out a yellow cloth wherein were two hundred gold coins. He said, "Take this and go to Baghdad." He told me to go to the crossing of the Euphrates on noon of such and such day and when I reach the boats of the captives, he said:

"You will see bondmaids in them. You will find buyers working for the procurers of the Abbasids and a small group from the Arab youths. When you see that keep an eye on a man called Umar ibn Yazid al-Nakhkhas from a distance all day long, until a bondmaid with the described qualities is brought to the buyers."

... At that moment go to Amr Ibn Yazid al- Nakhkhas and tell him you have a kind-hearted letter from a

certain man of nobility, which he has written in Roman language and in Roman script, describing therein his benevolence, his fidelity, his excellence, and his generosity, so she may discern from it the character of its author. Should she be interested in him and choose him, then I am his representative in buying her from you."

Bishr Ibn Sulayman says, "I did all that which my Master Abu al-Hasan (a.s.) had ordered me to do with respect to the bondmaid. When she saw the epistle, she cried profusely and said to Amr Ibn Yazid, "Sell me to the author of this letter." She took the solemnest of oaths that should he refuse to sell her to him, she will take her life.

I negotiated the price with the dealer until it settled exactly on the amount of dinars my Master had given me. The money being sufficient, I took the bondmaid, who was extremely happy and joyous. I returned with her to my residence in Baghdad. She was very restless until she took out from her pocket the letter of our Master. She would kiss it and put it on her eyes and place it on her cheeks and touch it to her body. Astonished, I said, "You are kissing a letter whose author is unknown to you!"

"O unaware of the position of the progeny of Prophets (a.s.)," she responded. "Lend me your ears and empty your heart for my words. I am Malika, the daughter of Yashua, son of the Caesar of Rome. My mother is from the descendants of the disciples (Hawaariyyoon) of Jesus, and her lineage goes back to the successor of Jesus, Sham'oon. I will narrate to you the wonderful story. My grandfather, the Caesar (of Rome), wanted me to marry his nephew when I was a thirteen years of age.

So, he gathered in his palace three hundred priests and monks from the descendants of the Hawaariyyoon, and from their men of stature seven hundred men. He gathered four thousand men from the commanders of the army and officers of the military and leaders of the armed forces and chiefs of the tribes. He erected a throne from the dearest of his riches, which was studded with varieties of jewels and was raised over forty steps.

When his nephew climbed, the crosses were fixed about, the bishops took their stands in great reverence, and the pages of the Bible were opened, suddenly the crosses collapsed from the top and hit the ground. The pillars of the throne crumbled and crashed onto the floor. My grandfather's nephew, who had risen over the throne, fell down and became unconscious. The colours of the bishops changed and their chests trembled. Their leader said to my grandfather, 'Please excuse me from facing this evil, which forebodes the demise of the Christian religion and the regal creed.'

"My grandfather took this as an evil omen and said to the bishops, 'Erect these scaffolds, raise the crosses and bring the brother of this deceased man, whose dreams have been ruined, so I may marry him to this young girl; so the evil of his dead brother may go away through his good-fortune.'

"When they did that, the same thing happened to the second prospective groom as had happened to the first. People dispersed. My grandfather the Caesar stood in great distress and entered the quarters of the womenfolk. I dropped the curtains and the same night dreamt that Prophet Jesus (a.s.), Sham'un

(a.s.) and a number of disciples (Hawaariyyoon) had gathered at my grandfather's palace. They had installed a pulpit of light that was defying the heavens in height. It was the same spot where my grandfather had installed his throne.

At this, Muhammad (s.a.w.a.), his son in law and successor the Prince of the Believers (a.s.) and a number of his sons (a.s.) entered. Prophet Jesus (a.s.) went forward and embraced him. Muhammad (s.a.w.a.) said to him, 'O Ruhallah, I have come to you to propose to your successor Sham'un for his daughter Malika for this son of mine', pointing towards his son Abu Muhammad (Imam Hasan al-Askari) (a.s.), the son of the writer of this epistle. Prophet Jesus (a.s.) looked at Sham'un (a.s.) and said, 'The greatest honor has come to you. Let your relation be bonded with the relation of the house of Muhammad (s.a.w.a.).'

"Sham'un said, 'It will be my honor to do so.' He climbed the pulpit. Muhammad (s.a.w.a.) performed the rituals and married me to his son. Prophet Jesus (a.s.), the sons of Muhammad (s.a.w.a.) and the disciples bore witness. When I woke up, I was scared to report this to my father or grandfather, fearing they will kill me. I kept this a secret and did not reveal it to them. Meanwhile, my heart longed for Abu Muhammad (a.s.) so much that I forsook eating and drinking. I became weak and became lean and sickly. There was no physician in the cities of Rome (modern day Italy) that my grandfather did not consult for my treatment. When despair overwhelmed him, he said to me, 'O solace of my heart, do you have any wish that I may fulfil it?'"

I said, 'Grandfather, I see the doors of relief shut on me. However, if you save the Muslim captives in your prison torture, remove their manacles, favour them and kindly release them, I am hopeful that Prophet Jesus (a.s.) and his mother (a.s.) will give me health.'

When he did that, I made an effort to show good recovery and ate a little food. This made him very happy and he became ever intense to confer kindness and respect upon the captives.

"I also saw in my dreams for fourteen nights the Chief of the women of the worlds, Hazrat Fatimah (a.s.). She visited me along with Mary (a.s.), the daughter of 'Imran, and one thousand serfs from the Gardens. Mary says to me, "This is the Chief of the ladies (a.s.), the mother of your husband Abu Muhammad, (a.s.).' I held her, cried and complained why Abu Muhammad (a.s.) did not come to visit me. The Chief of the ladies (a.s.) said:

'...If you desire the pleasure of Allah, the Exalted, and the pleasure of Prophet Jesus (a.s.) and his mother (a.s.), and to have Abu Muhammad (a.s.) visit you, say, I bear witness that there is no deity other than Allah and that my father Muhammad is the Messenger of Allah.'

"When I spoke these words, the Chief of the ladies of the world embraced me and my soul was blessed. She (a.s.) said, 'Now expect the visitations of Abu Muhammad (a.s.). I am sending him to you.' I woke up in great excitement and expectation of meeting Abu Muhammad (a.s.) When it was the next night, I saw Abu Muhammad (a.s.) in my dream... and his visitation to me have not ceased yet."

Bishr says, “I said to her, ‘How did you fall amongst the captives?’”

She said, “Abu Muhammad (a.s.) told me on one of the nights, ‘Your grandfather will shortly be dispatching an army to fight the Muslims on such and such day, and he will follow them. You have to join them in the wardrobe of servants along with a number of servants from such and such route. I did that and the vanguards of the Muslims encountered us, which led to my situation that you see.

None knows that I am the granddaughter of the Roman Caesar until now except you and that is because I told you. The gentleman in whose share of booty I fell, asked me of my name. I concealed my identity from him and said, ‘Narjis’. He said, ‘A name of the servants.’ I said to her, “It is amazing that you are Roman and your language is Arabic.”

She said, “Due to my grandfather’s persistence and encouragement to increase my learning, he appointed a woman, who was his interpreter, to visit me. She would come to me day and night and teach me Arabic until I became fluent and articulate.”

Bishr said: “When I brought her back to Saamarraa, I entered upon my Master Abu al Hasan (a.s.). He said to her, “How did Allah show you the Glory of Islam and disgrace of Christianity and the nobility of Muhammad and his Household?” She said, “How would I describe, O son of the Messenger of Allah, something which you know better than me?” “I would like to confer kindness on you.”

He said to her: “Which one is dearer to you, ten thousand gold coins or a happy tiding of eternal grandeur?” “Happy tidings of a son for me,” she said. “Rejoice the tidings of a son who will rule the world, from the East to the West, and will fill the earth with equity and justice as it would be fraught with oppression and corruption.”

“From whom?” she asked. From the one for whom the Messenger of Allah (s.a.w.a.) proposed for you on such and such night, in such and such year, replied my Master in Roman. He said, “To whom Jesus and his successor married you.” “From your son Abu Muhammad (a.s.)?” she asked. Do you know him?” “Has there been a night he has not visited me since I have embraced Islam at the hands of the Chief of the Ladies!”

Our Master said, “Kafur, call my sister Hakimah.” And when she entered, he said to her, “Here she is.” Lady Hakimah embraced her and was delighted to see her.

Abu al–Hasan (a.s.) said to her:

Muhammad Ibn ‘Ali Ibn Hamza has narrated the following names of the mother of Hazrat Hujjat (a.t.f.s.): Malika, Susan, Rehaanah, Saiqal and Narjis.

“O daughter of the Messenger of Allah, take her to your house and teach her the duties and the traditions, for she is the wife of Abu Muhammad (a.s.) and the mother of al–Qa’im (a.t.f.s.).”

1. Behaarul Anwaar (English tr.), vol. 51, pp. 10–12, Ansariyan Publications
2. Muntahal Aamaal, Shaikh Abbas Qummi (a.r.), vol. 2, p. 285

Mention the names, titles and agnomens of Hazrat Mahdi (a.t.f.s)?

Reply:

The real name of Hazrat Mahdi (a.t.f.s.) is “M–H–M–D” which is the same as that of the Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) had prophesied,

“His name will be my name and his agnomen will be my agnomen.”1

His agnomen is Abul Qasim. He is also addressed as Abu Saaleh, Abu Abdillah, Abu Ibrahim, Abu Ja’far and Abu Husain.”2

His Titles are:

Mahdi:

This is his most famous title. The word “Mahdi” is derived from the infinitive of guidance and means the one who has been guided by the Almighty. In this context Imam As–Sadiq (a.s.) was asked, “Why is he called al–Mahdi?” He (a.s.) replied:

“Because he will be guided to every hidden affair .”3

Also, it has been narrated from Imam Al–Baqir (a.s.):

“He is named Mahdi as, he will guide to a hidden affair”4

Qa’im:

This means the one who will rise with the truth. The Holy Prophet (s.a.w.a.) said:

“Al–Qa’im has been named so because he will rise after the oblivion of his name.”5

When Imam Muhammad al–Taqi (a.s.) was asked:

“Why has he been named al–Qa’im?” He (a.s.) replied:

“Because he will rise after the oblivion of his name and the refutation of his Imamate by the majority of believers.”6

Mansoor:

While explaining the Qur’anic verse:

.... وَمَنْ قُتِلَ مَظْلُومًا ...

"...Whosoever is killed unjustly...." **(*Surah al-Isra', 17:35*)**

Imam Al-Baqir (a.s.) said: "It refers to Husain Ibn 'Ali (a.s.)."

Regarding the second part of the verse:

...

فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا

***"...We have assigned to his heir the authority, so he may not exceed in killing and the one who is helped* (*Mansoor*)*"* (*Surah al-Isra', 17:35*)**

He (a.s.) said:

"Allah has named the Mahdi, al-Mansur as He has named Ahmad, Muhammad and Mahmood and as Jesus has been named al-Masih"

Muntazar:

Imam Muhammad al-Taqi (a.s.) was asked:

"Why is he called Muntazar (one who is awaited)?"

He (a.s.) replied:

"Because the days of his occultation will be prolonged and its duration lengthy, with the sincere ones waiting his reappearance and the doubters denying it....." 7

Baqiyatullah:

It has been narrated in traditions that, when Hazrat (a.t.f.s.) will reappear, he (a.s.) will lean against the Kaaba. Three hundred and thirteen of his followers will gather around him from far away places. The first words with which he will address them will be this Qur'anic verse:

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

"What remains with Allah is better for you if you are believers." (***Surah Hud, 11: 86***)

He will then say:

"I am the 'Baqiyatullah' (the remnant of Allah). I am His proof and His caliph over you all."

Then all will salute him thus: "Salutations be upon you, O Baqiyatullah in His earth."8

In addition, he (a.t.f.s) is also addressed by the following titles:

- Hujjatullah (The proof of Allah)
- Al-Khalaf al-Saaleh (The Virtuous Heir)
- Gharim (The One who seeks)
- Mu'ammal (The One who is hoped for)
- Muntaqim (The Avenger)
- Al-Maa al-Maeen (The flowing water)
- Waliullah (The Friend of Allah)
- Sahibul Amr (Master of the Affair)
- Sahibuz Zamaan (Master of the Age)

We shall continue the series of these questions in the following volumes, Inshallah.

We pray to Allah, the Almighty, that He hastens the reappearance of our master Hazrat Baqiyatullah al-Azam (a.t.f.s.) and that He enumerates us amongst his followers and helpers. Ameen.

1. Kamaaluddin, p. 287
2. Ilzaamun Naasib, Shaikh Haaeri Yazdi, vol. 1, p. 483
3. Behaarul Anwaar, vol. 51, chapter 2, H. No. 6
4. Isbatul Hudaat, Shaikh Hurr Aameli, vol. 7, p. 110 & 169
5. Ma'anil Akhbar, Shaikh Saduq, p. 65
6. Kamaaluddin, p. 387
7. Kamaaluddin, p. 378
8. Muntahal Aamaal, Shaikh Abbas Qummi, vol. 2, p. 286

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[4] https://www.al-islam.org/fr/library/prophethood-imamate

[5] https://www.al-islam.org/fr/library/imam-al-mahdi

[6] https://www.al-islam.org/fr/feature/introducing-ahlul-bayt