

40 Questions of the Youth About Imam Mahdi

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ISBN: 9798292685777

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Dedication

*For the curious hearts and restless minds -
those who dare to question,
yearn to understand,
and refuse to settle for easy answers.*

*May your search for truth
fan the flames of faith,
light your path to the Awaited One (aj),
and unite us all in hope of justice to come.*

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Introduction

Ever scrolled through social media, itching to ask about Imam Mahdi (aj) but worried your questions sounded "too basic" or "weird"? *This book is for you.*

The author took 40 real questions from youth like you—no filters, no judgment—and packed them with answers that are:

- ✓ Clear
- ✓ Authentic (Hadith + scholar-backed, with sources *you* can check).
- ✓ Relevant (How does the Mahdi affect *your* life *today*?).

You'll discover:

- How to *spot fake "Mahdis"*
- What *you* can do to prepare for his era (spoiler: it's not just waiting).
- Why Christians and Muslims *both* await a Savior (mind-blowing parallels).

This isn't a dusty textbook. It's a conversation. Read it in order, or flip to *your* burning question first. Highlight, argue, share—*make it yours*.

The Mahdi isn't a myth. He's our future. Let's get ready.

Biography of Imam Mahdi

- Name: Muhammad
- Father's Name: Imam Hasan al-Askari
- Lineage: Muhammad (Mahdi) bin
Hasan al-Askari bin Ali al-Hadi bin
Muhammad al-Jawad bin Ali al-Ridha
bin Musa al-Kadhim bin Ja'far al-Sadiq
bin Muhammad al-Baqir bin Ali
al-Sajjad bin Husayn al-Shahid bin Ali
bin Abi Talib (AS)
- Mother's Name: Narjis
- Kunya (Honorific Title): Abu al-Qasim
- Titles: Mahdi, Qa'im, Muntazar, Hujjat,
Sahib al-Zaman, Wali al-Asr,
Baqiyatullah
- Date of Birth: Mid-Sha'ban, 255 AH
- Place of Birth: Samarra, Iraq
- Age at Father's Martyrdom: 5 years old
- Start of the Minor Occultation: From
260 AH to 329 AH (69 years)
- Start of the Major Occultation: From
329 AH to the present

1. What are the characteristics of Imam Mahdi? What is his appearance and personality like?

Imam al-Mahdi (May Allah hasten his reappearance) resembles the Prophet Muhammad (peace be upon him) in both appearance and character. According to narrations, he has the age of an elderly man but the appearance of a young man. He looks like a man in his forties or younger and will never grow old as long as he is alive. He has a radiant face, a pleasant countenance, and beautiful hair.

Like his forefather, Amir al-Mu'minin (Imam Ali), he possesses immense strength. It is said that if he were to grasp the largest tree on Earth, he could uproot it. He has large, dark eyes and a mole on the right side of his face.

2. Why is Imam Mahdi not mentioned by name in the Qur'an?

As you know, none of the Imams from the Ahlul Bayt (peace be upon them) are mentioned by name in the Qur'an. However, we must understand that the Qur'an has both an apparent and hidden meaning, and its deeper meanings are clarified by the infallible Imams.

Many verses of the Holy Qur'an refer to Imam al-Mahdi (May Allah hasten his reappearance) and his governance. Allama Majlisi has cited sixty verses with interpretative narrations related to this matter. Among the most significant verses regarding the Mahdi and his global rule are:

1. Surah Al-Anbiya (21:105):

“And We have already written in the Zabur (Psalms), after the Reminder (Torah), that the righteous servants shall inherit the earth.”

2. Surah An-Nur (24:55):

“Allah has promised those who believe and do righteous deeds that He will surely grant them succession in the land as He granted it to those before them, and He will establish for them their

religion which He has chosen for them, and He will surely substitute for them, after their fear, security, so that they worship Me and do not associate anything with Me.”

3. **Surah Al-Qasas (28:5):**

“And We desired to confer favor upon those who were oppressed in the land and make them leaders and inheritors.”

4. **Surah As-Saff (61:9):**

“It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even if the polytheists dislike it.”

Yes, a day will come when power and governance over the earth will belong to the believers and the righteous, Islam will prevail over all religions, and monotheism will replace polytheism. That time is the era of the awaited Mahdi (May Allah hasten his reappearance).

3. Do Sunnis also believe in Imam Mahdi, or is it only a Shi'a belief?

Yes, many hadiths about Imam al-Mahdi are found in Sunni books, and their scholars acknowledge them. The following statements are recorded in Sunni books:

- The Prophet (peace be upon him) said that after him, there will be **twelve successors**, the first of whom is **Imam Ali**, and the last is **Imam Mahdi (May Allah hasten his reappearance)**.
- **Imam Hasan al-Askari** (the eleventh Imam) had a son with the same name as the Prophet, who was born in **255 AH** and is the divine proof (Hujjah) after Imam Hasan al-Askari.
- Imam Mahdi is in occultation but still alive and will reappear in the future.
- **Prophet Isa (Jesus) will return and pray behind him.**

Thus, Sunnis share many beliefs about Imam Mahdi with the Shi'a, though there are some differences. Some Sunni scholars have even written books titled *Akhbar al-Mahdi* (The Reports of al-Mahdi) defending the concept of Mahdism.

Even today, in Sunni-majority regions, including **Masjid al-Nabawi in Medina**, the names of the Ahlul Bayt, from Imam Ali to **Imam al-Mahdi**, are inscribed on the walls, indicating that belief in Imam Mahdi is not exclusive to the Shi'a.

4. Why is Imam Mahdi in occultation?

The occultation of the infallible Imam is not unique to Imam Mahdi. Before him, Imams **al-Hadi and al-Askari** also lived in concealment to some extent.

The concept of occultation is also mentioned in the Qur'an regarding past prophets, such as:

- **Prophet Musa (Moses)**, who disappeared for **forty days** from his people.
- **Prophet Isa (Jesus)**, who was hidden from his people by the will of Allah, and they could not kill him.

There are several reasons for the occultation of Imam Mahdi:

- 1. Testing and distinguishing true believers:**

Through his occultation, the sincerity of people's faith is tested, separating the steadfast from the weak.

- 2. Freedom from oppressive rulers:**

By remaining hidden, the Imam is not forced to pledge allegiance to tyrants or collaborate with them.

- 3. Preservation of his life:**

He is Allah's final divine leader on

Earth, and his life must be preserved until he establishes divine governance.

4. Preparation of humanity:

If people neglect the guidance of divine leaders, Allah may remove their presence to make them realize their importance.

A simple analogy:

Imagine a street with a lamp post that once had a light bulb, but children kept breaking it. After repeatedly replacing it, the authorities decided not to install a new one until people learned to protect it. Similarly, eleven Imams were openly present, but due to oppression and betrayal, they were martyred. Therefore, this final divine leader remains concealed until people are ready.

5. Why was there a minor occultation before the major occultation?

A sudden disappearance might have led people to **doubt the Imam's existence**. Some might have even denied his birth.

The **minor occultation (Ghaybat al-Sughra)** lasted **69 years** (260-329 AH), allowing Shi'a Muslims to gradually adapt to his absence. This transition ensured both his safety and the community's readiness for the **longer major occultation**.

6. Who were the special deputies (Nawwab al-Khass) of Imam Mahdi during the minor occultation?

During the minor occultation, Imam al-Mahdi appointed **four deputies** to act as intermediaries:

1. **Uthman ibn Sa'id al-Amri**
2. **Muhammad ibn Uthman** (son of the first deputy)
3. **Husayn ibn Ruh al-Nawbakhti**
4. **Ali ibn Muhammad al-Samari**

Their duties included:

- Preventing divisions among Shi'a
- Delivering religious questions to the Imam and conveying his answers
- Managing religious financial dues (khums and zakat)

After the minor occultation ended, Imam al-Mahdi did **not** appoint any more special deputies.

7. Why didn't Imam Mahdi just be born in the End Times to avoid a long occultation?

- According to narrations, there are only **twelve Imams**, all from the Prophet's family, and the last of them is Imam al-Mahdi.
- **The world can never be without a divine guide**, as that would contradict Allah's justice.
- **If the Imam had not been born yet, the world would have been without divine guidance for over 1,190 years**—which is against the philosophy of Imamate.

8. Why Should We Follow the Leader and Religious Authority Before the Reappearance of Imam Mahdi? Are They Infallible?

When Imam Mahdi (may Allah hasten his reappearance) was asked about the duty of the Shia during the Major Occultation, he replied:

"In the events that occur, refer to the narrators of our traditions, the pious scholars. They are my proof upon you, and I am Allah's proof upon them."

Since we do not have direct access to the infallible Imam, and no specific individual has been appointed as his special deputy, we must refer to the general deputies—pious scholars (Marja Taqleed) who are knowledgeable about the teachings of the Imams (peace be upon them)—to understand religious matters. This is the principle of **Taqlid (following a religious authority)**.

The Six Essential Conditions for General Deputies or Jurists During Occultation:

A jurist (Mujtahid) in the time of occultation must meet the following conditions:

1. Be alive
2. Be a man
3. Be mature and sane
4. Be a Twelver Shia
5. Be just
6. Be knowledgeable in Islamic law

In a narration from Imam Hasan al-Askari (peace be upon him), he stated that people must refer to individuals who possess the following qualities:

- Self-control and resistance to desires
- Obedience to Allah and preservation of religion
- Expertise in Islamic law (halal and haram)

However, it is important to note that not all scholars possess these qualities. Even during the time of the Imams, there were many scholars, but only a few met these conditions. Therefore, the concept of jurists and representatives of the Imam is not a new matter limited to the period of occultation.

The Issue of Leadership

Regarding leadership, consider this:

Now that Imam Mahdi (may Allah hasten his reappearance) is in occultation, should society be left in chaos? Should there be no law? Should people's lives lack order and structure? Should everyone act however they wish?

Every nation has a government—should Muslims not have one? Should the leader of this government be knowledgeable or ignorant? Should he be pious or corrupt?

For this reason, we must follow a righteous, knowledgeable, and competent leader to prevent conflict and disorder. Even though laws exist, without leadership, anyone could impose their own rules as they wish.

Following a leader is also a form of **test and preparation**. If we cannot manage a small garden, how can we be entrusted with an entire orchard?

9. How Does Imam Mahdi Benefit Others While in Occultation?

This very question was once asked of Imam Mahdi (may Allah hasten his reappearance). He replied:

"Benefiting from me during my occultation is like benefiting from the sun when it is behind the clouds; though the eyes do not see it, its effects remain."

Although the Imam is not *visible*, he is still *present*. The sun behind the clouds may not be seen, but its warmth and light can still be felt, and all living beings benefit from it. Even a small window allows sunlight to enter and brighten a home.

The sun does not withhold its light from anyone. It does not say, *"I will shine upon cities but not villages,"* or *"I will illuminate houses but not mountains and deserts, even if they are useful to many people."* Rather, the sun's job is to provide light, warmth, and energy to all.

If some places—like the depths of a well—do not receive sunlight, the problem is with the location itself, not with the sun. Similarly, the presence and guidance of Imam Mahdi (may Allah hasten his reappearance) continue to benefit the world, even if he is not visible.

It is mentioned in narrations that the Imam (may Allah protect him) is a source of safety and security for the people of the earth. The Imam did not say that he is only a refuge for Muslims or Shi'as, but rather for all people and even all of existence. Everyone benefits from the light and spirituality of his presence, whether they realize it or not.

The sun-like presence of the Imam shines upon the world, granting blessings to all creation. However, for the Shi'a community and those who believe in him, there are even greater blessings and benefits. Of course, some people choose to distance themselves from the Imam and are even deprived of faith in him.

10. How Can Imam Mahdi Still Be Alive?

Some may wonder how it is possible for Imam Mahdi (may Allah hasten his reappearance) to still be alive. Can someone really live for more than a thousand years?

Yes, Imam Mahdi (peace be upon him) is alive. He was born in the year 255 AH, and as of the year 1446 AH, he is 1,191 years old.

Historical Perspective

Throughout history, there have been many individuals who lived long lives. The Quran states that Prophet Noah (peace be upon him) was a prophet for 950 years, and his total lifespan was even longer. The Quran also mentions that Prophet Jesus (peace be upon him) is alive, and narrations indicate that Prophet Khidr (peace be upon him), like Jesus, is still alive despite belonging to an era before him. If they could have long lives, then why is it difficult to accept that Imam Mahdi (peace be upon him) can also live for an extended period?

A scholar once gave an interesting example:

If someone claims they can walk on water, people may not believe them at first. But when they actually do it, many will come to see it and

be amazed. The next day, if another person makes the same claim, people will still be surprised but slightly less than before. On the third day, when yet another person repeats this feat, the number of onlookers decreases, and people are even less surprised. Over time, what once seemed impossible becomes normal.

The same applies to the long life of Imam Mahdi (peace be upon him). People already accept that Prophet Khidr is alive, that Prophet Jesus was raised to the heavens and will return at the time of Imam Mahdi's appearance, and that Prophet Idris (peace be upon him) is still alive after ascending to the heavens, just like Jesus. So why should we find it difficult to believe that Imam Mahdi (peace be upon him) is also alive?

Scientific Perspective

Scientists do not consider age itself to be the cause of death. Instead, it is illnesses and the deterioration of bodily organs that lead to death. The factors that contribute to a long life include a healthy and peaceful environment, a balanced lifestyle, nutritious food, avoiding overeating and harmful foods—principles emphasized both by Islamic teachings and medical experts.

Other factors that promote longevity include avoiding smoking, regular physical activity, deep breathing exercises, wearing comfortable shoes, and maintaining a proper sleep schedule.

A Simple Example

Look at the hair on your **head** and the hair on your **eyelashes**. The hair on your head grows daily and needs trimming every few weeks. However, eyelash hair does not grow in the same way, even if left untrimmed for a lifetime. Despite receiving the same nourishment, blood supply, and environment, their growth patterns differ.

Similarly, if Allah wills, there is no reason why a person's life cannot be prolonged, especially when their existence serves a divine purpose—to uphold God's religion and bring justice to millions of oppressed people.

11. Where is the residence of Imam Mahdi? Is it true that he lives in the Green Island or the Bermuda Triangle?

Imam Mahdi (May Allah hasten his reappearance) lives an ordinary life. However, if his place of residence were known, his enemies would endanger his life. Therefore, his location is always hidden, and no one knows it precisely.

Imam Mahdi is like other human beings; he eats, gets tired, and rests. However, his life is such that our eyes are not worthy of seeing him, or perhaps we see him but do not recognize him.

As for the Bermuda Triangle, where some believe the Green Island is located, we know that it is inaccessible. Even innocent people who have lost their way or accidentally passed through that area have perished.

The question is: Why should innocent people be killed there? If someone lost their way or was searching for the Imam, should they be killed? Does this act align with the mercy of Allah and Imam Mahdi?

Thus, the claim that Imam Mahdi lives in the Bermuda Triangle or a similar place is baseless and unfounded.

What is important is that whenever we seek his help and make a request, he sees and hears us. The key is for our hearts to be filled with faith and free from sin so that the Imam may be close to us. Otherwise, he remains distant from us.

"You are closer to me than my own heart, yet I am estranged (no longer close) to you. The distance is from me; I have no complaint against you."

My dear friend! Imam Mahdi is right here, wherever you call upon him. But where are we?

12. Has anyone seen Imam Mahdi? How can he be seen? Is there a way?

Yes, Imam Mahdi (May Allah hasten his reappearance) has been seen, and he can be seen. Many people saw him before the Minor Occultation during his childhood, and also during the Minor and Major Occultations.

However, seeing Imam Mahdi is not in anyone's control. If the Imam wills, he can be seen. It is not the case that anyone can see him whenever they want, as he is meant to be in occultation.

Some people believe that the person they saw in a dream was Imam Mahdi (May Allah hasten his reappearance), although it might have been one of his companions.

More importantly, some individuals falsely claim to have met the Imam for fame or wealth, misleading people. We must not be deceived by such claims.

For example, if someone finds a treasure, would they run around shouting about it? Never! If they did, we would know either they found fake gold and are trying to deceive people or they found nothing and are lying.

Those who have truly seen and recognized Imam Mahdi do not speak of it. Or if they do, they share it only with select individuals under the condition that it remains undisclosed until after their death. The sincerity and piety of these individuals are prerequisites for meeting the Imam.

Thus, a claim of seeing the Imam is only credible if the person possesses exceptional piety and spirituality, and scholars accept their testimony.

More importantly, none of our Imams have instructed us to seek out and find Imam Mahdi because, as mentioned, he is meant to be in occultation. He will reappear when Allah deems it appropriate.

What truly matters is fulfilling our religious and social duties rather than merely seeking to see Imam Mahdi.

That said, many people may have seen him without realizing it. Some great scholars have stated that when Imam Mahdi reappears, some will say:

"We used to see him occasionally, but we did not know he was Imam Mahdi."

So, a good person may not see the Imam, or they may see him and not recognize him, or they may recognize him. Sometimes, an ordinary person may see the Imam but not realize it until later.

It all depends on the Imam's will, not our desires.

13. Does Imam Mahdi get sick? Why do some people say, "pray for his health"?

Yes, our Imams had physical bodies. Like other humans, they worked, ate, got tired, and rested. No one is greater than the Prophet of Islam (PBUH), yet he was injured many times by his enemies, let alone experiencing minor illnesses like colds and fevers.

Out of our love for Imam Mahdi (May Allah hasten his reappearance), we do not wish for him to be troubled even by minor illnesses. That is why we give charity to ward off calamities and illnesses from him.

Another way to pray for his well-being is reciting the supplication **اللهم كن لوليك**... (O Allah, be for Your Guardian...), which the Ahlul Bayt used to recite. Even before Imam Mahdi was born, Imam Jafar al-Sadiq and Imam al-Ridha (AS) used to pray for his well-being.

Another way to pray for his health is by sending **salawat** (blessings). So, recite a salawat for the health of Imam Mahdi (ajtf) now! :)

14. Why do we stand and place our hands on our heads when hearing the name "Al-Qa'im"?

There is no obligation to do so, but it is recommended. The main reason is to show respect and honor for the Imam. Additionally, the word "**Al-Qa'im**" means "The One Who Stands," referring to his rise to establish divine justice.

Standing when hearing his name traces back to the actions of the Infallible Imams. For example, when Imam al-Ridha (AS) heard the title "**Al-Qa'im**" mentioned in his presence, he stood up, placed his hand on his head, and said:

"O Allah, hasten his reappearance and ease his emergence!"

15. How can we connect with Imam Mahdi? How can we feel his presence in our lives?

Regarding physical connection, we have already explained. However, spiritual connection is more important. Here are a few ways to strengthen it:

- 1. Reciting supplications and Ziyarah for him** – These are found in the book *Mafatih al-Jinan* and help establish a spiritual bond.
- 2. Increasing our knowledge about him** – See question #20 for more details.
- 3. Expressing our love for him** – For example, dedicating the rewards of our good deeds to him, giving charity for his well-being, and praying for his reappearance.

16. Is Imam Mahdi aware of Muslims' conditions? Is he among the people? If so, where does he frequent the most?

Yes, although his reappearance has not yet occurred, he is present.

Imam Jafar al-Sadiq (AS) said:

"The Imam walks among the people, visits their markets, and steps on their carpets. People see him but do not recognize him unless Allah permits him to introduce himself."

Imam Mahdi (May Allah hasten his reappearance) himself has stated:

"We do not neglect your affairs or forget you. If we did, calamities would overwhelm you, and your enemies would destroy you."

There are numerous accounts of his miracles, such as resolving financial crises, healing illnesses, and helping those in distress. These have been documented in books and verified by scholars.

Another reason for the existence of Imam Mahdi (may God hasten his reappearance) is

solving people's financial problems, healing some sick and cancer patients, resolving scientific issues, and helping those in distress. These have been recorded in books as miracles of Imam Mahdi (may God hasten his reappearance), and many scholars have confirmed them.

It is possible that many prayers and requests we have made to God have been fulfilled due to the Imam's supplication.

A True Story:

One of the great scholars narrates that a man went for Hajj. While in Madinah, he was walking on foot from the house of Lady Fatimah (AS) to visit the martyrs of Uhud. Along the way, he complained to Imam Al-Mahdi (May Allah hasten his reappearance), saying:

"We long for you and search for you, but you do not pay attention to us."

In that very moment, unexpectedly, the Imam greeted him and said:

"Sheikh, why do you complain?"

Then, the Imam continued:

"When you were young, you were supposed to go somewhere, and a certain incident was about to happen, but I did not allow it."

He then mentioned, one by one, the events and incidents in the man's life where he had been saved through the Imam's intervention. The man said that he felt so ashamed that he wished the ground would open up and swallow him. He humbly responded to the Imam:

"Forgive me, my Master! I did not know!"

Truly, how can we ever know? It is possible that many times he has saved us from great dangers without us being aware.

As for the places where the Imam is more frequently present, it is said that he has been seen in the sacred shrines of the infallible Imams (AS) or in holy cities such as Najaf, Kufa, Karbala, Qom, and Mashhad, as well as at the graves of noble descendants of the Imams.

What is certain is that Imam Al-Mahdi (May Allah hasten his reappearance) attends gatherings where his name is mentioned and remembered—such as mourning assemblies, visitation ceremonies (ziyarat), supplication gatherings (du'a), and celebrations of the births

of the Ahlul Bayt (AS), provided they are appropriate and worthy of their status.

On the other hand, he does not attend gatherings of sin, places of corruption, or situations involving wrongdoing. Of course, seeing the Imam requires certain conditions, which have been explained in response to Question 12.

Let us never forget:

The distance between us and Imam Al-Mahdi is only as great as the weight of our sins.

17. Why does Imam Mahdi not appear? Does his reappearance have specific conditions?

Yes, the reappearance of Imam Mahdi has certain conditions, though no one can claim to fully know all of them or determine if they have been fulfilled. Some conditions coincide with the signs of his reappearance. For example, when the world is filled with injustice, and people lose hope in everything except the true savior, the groundwork for his reappearance will be set. However, at present, global readiness for his arrival is not yet fully achieved. Many people do not recognize the value of their Imam and have not truly thirsted for justice.

A sick person cannot be cured simply by recognizing a doctor and medicine; they must also take steps toward treatment.

Another condition for the Imam's reappearance is the presence of **313 righteous and pious individuals** who will serve as commanders in his army, assisting him and implementing his plans. Since the Imam's mission is global, we should not only focus on our own country but rather consider that people worldwide must long for the savior,

pray for him, and prepare themselves to support him. This topic will be discussed further.

18. What does "awaiting the Imam" mean? How should we wait for him?

Awaiting means looking forward to someone with great anticipation. When someone expects an honored guest, they become restless and work hard to prepare themselves and their surroundings for the guest's arrival. How much greater is the anticipation for someone whose reappearance has been the wish of all prophets and good people?

Imam Mahdi represents justice, spirituality, brotherhood, equality, the prosperity of the earth, security, peace, the flourishing of intellect and knowledge, and the ending of oppression.

Thus, waiting does not mean passively sitting idly; it means **actively seeking his arrival through effort and striving**. It means having the desire to support and accompany the Imam.

Waiting is an **action**. Imam Ja'far al-Sadiq (peace be upon him) said:

"Whoever dies while awaiting the reappearance (of the Imam) is like someone who was in the tent of the Imam."

Then he said:

"No, rather, they are like someone who fights alongside the Prophet with a sword."

Clearly, fighting alongside the Prophet is incompatible with passivity. We must rethink our understanding of awaiting the Imam.

In another hadith, it is said:

"The best of deeds is waiting for the Faraj (relief-the reappearance of the Imam)."

This means that waiting is not just a **state of mind**, but rather an **action and a test**.

19. What does it mean to be a "true believer awaiting the Imam"? Aren't we all awaiting his reappearance, or is there something specific we must do to be called a true believer?

We must sincerely await the Imam himself, not just our own comfort and convenience. The Imam does not exist for us; rather, we exist for him. We must **help him**, not expect him to come and fulfill our personal wishes. We should work toward ending his loneliness so that, with his reappearance, the world can transform into a paradise where everyone can know and worship Allah freely.

A **true believer awaiting the Imam** is not selfish, only hoping for the Imam to appear to grant them personal benefits. Some people outwardly express their desire for the Imam's arrival but, deep inside, fear it, thinking it might endanger their lives or wealth.

The responsibilities of a true believer during the Imam's absence are numerous. Imam Ja'far al-Sadiq (peace be upon him) summarized the most important ones in **two words: piety and good character**. He said:

*"Whoever desires to be among the supporters of Imam Mahdi should be **pious and possess good character**. If they remain in such a state while awaiting him and pass away, they will receive the same reward as those who live to see his rule. So strive and remain in a state of awaiting."*

A simple analogy:

We all await the sunrise each morning, but that does not mean we sit in darkness until dawn. Instead, we **light our own lamps**. Similarly, in winter, we await summer, but we do not shiver in the cold without making efforts to warm ourselves.

During the Imam's occultation, we must resist oppression and avoid sins to the best of our ability. We should live in a way that reflects the values of his future rule. This is the **true meaning of awaiting the Imam**.

As the hadith says:

"The best of deeds is waiting for the reappearance of Imam Mahdi."

The word "**deeds**" indicates that awaiting is not just a belief but an **active effort**.

The **most important duties** of a believer awaiting the Imam revolve around **three principles: knowledge, love, and obedience.**

1. Knowledge of the Imam:

- Recognizing Imam Mahdi, his attributes, and his mission prevents us from being deceived by false claimants.
- Understanding his goals protects us from falling for misleading ideologies.
- Greater knowledge leads to stronger motivation to fulfill his expectations.

2. Obedience to the Imam:

- Following religious laws, avoiding sins, and performing our religious obligations.
- Maintaining prayer, observing modesty, and refraining from sins in private and public.
- Enjoining good and forbidding evil, like a lamp that illuminates its surroundings.

3. Love for the Imam:

- Expressing our love by remembering him, praying for his safety and reappearance, and giving charity on his behalf.
- A true believer awaiting the Imam does not remain idle but actively prepares for his coming.

20. What does it mean that "whoever dies without knowing their Imam has died the death of ignorance"? How do we know how much we love the Imam and how much knowledge we have of him?

This hadith, reported from the Prophet Muhammad (peace be upon him), states: *"Whoever dies without recognizing their Imam has died a death of ignorance."*

There are **two types of knowledge** of the Imam: **external (historical) knowledge** and **internal (spiritual) knowledge**.

- **External knowledge** includes knowing the Imam's name, lineage, birthdate, and historical details.
- **Internal knowledge** is much deeper—it involves understanding the Imam's true role in creation, his purpose, and our duties toward him.

To measure our love and knowledge of the Imam, we should ask ourselves:

- Do we care more about our own wealth or the Imam's cause?
- Do we prioritize prayers for ourselves over prayers for the Imam's safety and reappearance?

- Do we give charity more for our own well-being or for his sake?

We must realize that **all blessings we enjoy are due to the presence of the Imam.**

Imam Mahdi himself has said:

"By my presence, Allah removes calamities from my followers and family."

Even when we recite “**اللهم كن لوليك**” (O Allah, **be for Your representative...**), we should remember that it is the Imam’s special attention that allows us to pray for him, and **before we even complete our prayer, he has already prayed for us.**

As a poet said:

"Unless the beloved first extends a pull, the lover's efforts will be in vain."

Thus, it is not our deeds that grant us a connection to the Imam, but rather **his grace that allows us to worship and remember him.**

An Example, a Story

The Earth always has one side that is lit and one side that is dark. The side that is lit is not lit by itself, but the light of the sun has illuminated it. However, the side that is dark, is dark because of itself. This means that even if the sun were on that side, it would be lit.

Our actions are the same. If we perform a prayer or an act of worship, we must realize that it is by God's will. Otherwise, we have no claim to God. All of our acts of worship are still insufficient in comparison to one of the many blessings He has given us. God says in the Qur'an: *"Any good that reaches you is from God, and any evil that reaches you is from yourself."*

They say that a worshiper from the tribe of Bani Israel had worshipped God for seventy years. Revelation came to the Prophet of that time, instructing him to tell the worshiper that he had spent his life in worship and that God had promised to forgive him through His grace and mercy. When the worshiper heard this, he was surprised and asked, "What about all the deeds I have done? I have prayed and fasted for seventy years, more than anyone else. Why should I be forgiven only through God's grace?"

After some time, the worshiper suffered from severe tooth pain. No matter what he did, he could not find a cure. He went to his Prophet seeking help. Revelation came again, saying, "Tell the worshiper to give his seventy years of worship to me so that I may heal him." The worshiper agreed and said, "Heal me now, and on the Day of Judgment, if you wish, send me to Hell or Heaven." His tooth was healed. They told him: "You saw how God, through His grace and mercy, enters His servants into Paradise?"

The worshiper's deeds had no worth left; all his hope was in God's grace and mercy. *The healing of his tooth was only one of His blessings. He had given away his seventy years of worship so that this one blessing would not be lost.*

Therefore, we must strive so that our acts of worship are not a transaction. Our desires should not be worldly and for ourselves. All material and spiritual blessings, possessions, and worships are due to the grace of Imam Mahdi (may God hasten his reappearance). By reading prayers and reflecting on their meanings, we can taste a drop from the ocean of knowledge, which is another blessing they have given us.

So, knowing the Imam means:

- Remembering him.
- Offering our good deeds as a gift to Imam Mahdi (may God hasten his reappearance).
- Praying for his health and reappearance.
- Renewing our covenant with him every morning, especially every Friday.
- Giving charity on behalf of him and for his health.
- Praying and performing the pilgrimages of Imam Mahdi (may God hasten his reappearance) with attention to their meanings, which are found in the book *Mafatih al-Jinan*.

21. What are the signs of the appearance of Imam Mahdi?

The signs of appearance refer to events that indicate the approaching global uprising of Imam Mahdi (may Allah hasten his reappearance).

The number of these incidents and signs is not what matters most; rather, what is important is that we recognize the reliable signs that herald the appearance of Imam Mahdi.

Two Important Points:

1. Some signs are definite (certain), while others are indefinite (uncertain).

• **Definite signs** are events that will undoubtedly occur shortly before the appearance of the Imam. These include:

- The emergence of **Sufyani**
- The uprising of **Sayyid Yamani**
- The **heavenly call** (a divine voice announcing the Imam's appearance)
- The **murder of Nafs Zakiyyah** (a pure soul)

• The **earth swallowing** (a great land collapse) in the desert of Bayda

• **Indefinite signs** refer to events that may or may not happen before the appearance of the Imam. These include:

- Mass deaths

- Earthquakes
- Wars and widespread turmoil
- Unusual eclipses
- Excessive rainfall, and others.

2. Most importantly, all these events are subject to Allah's will. It is possible that all the definite signs could occur within a single night, and the Imam could rise at once. The **heavenly call** will be heard by everyone, and the world will become aware of his uprising.

Because of this, we are advised to remain in a state of **constant anticipation**—both day and night. This is also a warning **not to delay repentance, settling debts, or correcting our actions until old age**, as we never know when the Imam may appear.

22. What is the difference between the preconditions of appearance, signs of appearance, and grounds for appearance?

To understand these terms, consider the following explanation:

- **Signs of appearance** were explained in the previous answer; they are the indications that the Imam's emergence is near.

- **Preconditions and grounds for appearance** refer to the **necessary preparations** for the Imam's rise.

- **If these preconditions are not met, the Imam will not appear.**

- Examples of such preconditions include **the presence of loyal companions** and **the readiness of society** for a global government under Imam Mahdi.

The difference between **preconditions** and **signs** is that **preconditions are essential** for the Imam's arrival—without them, he will not appear. In contrast, **signs are merely indicators** that allow us to recognize the nearness of his arrival and distinguish false claimants from the true Imam.

Thus, **preconditions and grounds for appearance are more important than signs**, and we should strive to fulfill them. The

appearance of Imam Mahdi requires
preparatory efforts from us.

No Speculation or Misinterpretation

We must **not** attempt to apply the signs to specific people or events and claim, “This is definitely the sign, so the Imam will appear this year or next year.”

Such interpretations **can cause people to lose faith in the Imam’s reappearance** and create doubt.

Since **most signs are not definite**, and none have been **explicitly confirmed in narrations**, we should avoid making such assumptions.

23. Which supplication is most important for the appearance of Imam Mahdi?

Should we recite “**Allahumma Kun Li Waliyyika...**” or another supplication? Which supplication does the Imam prefer us to recite? We should **ask Allah** to hasten the Imam’s appearance. A **common mistake** is asking **Imam Mahdi himself** to come, while in reality, his reappearance is entirely **dependent on Allah’s will**.

It is **wrong** to command Allah or complain about His timing; instead, we must **pray, plead, and humbly ask** Him.

Imam Husayn (peace be upon him) said in **Dua Arafah**:

“O Allah... Decree the best fate for me and make it so blessed that I do not hasten what You have delayed, nor delay what You have hastened.”

Similarly, in **Dua al-Ma’rifah**, we ask Allah to grant us **patience during the period of occultation** and to **prevent us from objecting to the delay of the Imam’s appearance**.

Thus, we must remain **content with Allah’s decree**, trusting that He knows what is best for us, while at the same time **fulfilling our**

responsibilities and sincerely praying for the Imam's return.

Some recommended supplications and visits (Ziyarahs) that bring us closer to the Imam and increase our knowledge of him include:

•**Dua al-Ghareeq:**

“O Allah, O Rahman, O Raheem, O Turner of hearts, keep my heart firm on Your religion.”

•**Dua al-Faraj:**

“O Allah, great is the tribulation...”

•**Dua “Allahumma Kun Li**

Waliyyika...”

•**Ziyarah Aal Yaseen**

•**Dua Nudbah**

•**Dua Ahd**

Additionally, the **Imam himself** has emphasized:

•**Reciting Nafila prayers**

•**Ziyarah Jami'a Kabira**

•**Ziyarah Ashura**

•**Reciting Dua Alqamah** after Ziyarah

Ashura

•**Reciting Dua al-Faraj in Qunoot**

during prayer

Would you like me to continue translating the rest of the text?

24. Don't you say that Imam Mahdi needs 313 companions? Does this mean that in all these years, there haven't been enough good people to make up 313?

The companions of Imam Mahdi are divided into two groups: the special companions and the general companions.

- The special companions: These are the commanders, the 313 individuals whose number matches the companions of the Prophet in the Battle of Badr. The Imam will not reappear until these companions are gathered. One of the conditions for his reappearance is the presence of these 313 special companions. It seems that such individuals are very rare, and even if this condition is fulfilled, Allah has not yet given permission for the reappearance.

- The general companions: These are the people who support the 313 and are considered part of the Imam's army. They will be sent to the east and west of the world to fight against enemies.

A Shocking Story

To understand how great the special companions of the Imam are, consider the following story:

One of the Shia and admirers of Imam Ja'far al-Sadiq (peace be upon him), named Sahl ibn Hasan al-Khorasani, once asked the Imam, *"Why don't you take your rightful position of leadership, while you have 100,000 sword-wielding Shia ready to fight for you?"*

Imam al-Sadiq (peace be upon him) ordered a fire pit to be lit. When the flames rose, he turned to Sahl and said,

"O Khorasani, stand up and enter the fire!"

Sahl, thinking that the Imam was angry with him, began apologizing.

At that moment, one of the Imam's true and loyal followers, Harun al-Makki, arrived and greeted the Imam. The Imam returned his greeting and instructed him,

"Sit inside the fire."

Without hesitation or questioning, Harun entered the flames.

The Imam then spoke with Sahl about the affairs of Khorasan for some time. After a while, he told Sahl,

"Stand up and look inside the fire."

When Sahl looked, he saw Harun sitting cross-legged in the middle of the flames, unharmed.

The Imam then asked,

“O Khorasani, how many people like Harun do you know in Khorasan?”

Sahl replied,

“By Allah, not even one.”

The Imam then said,

“Know that we do not rise unless we have at least five such supporters. We know best when the time for our uprising is appropriate.”

The same applies to Imam Mahdi (May Allah hasten his reappearance). The special and general companions must obey the Imam completely, without question. Many people, even during the period of occultation, do not listen to the Imam’s instructions and merely claim to be waiting for him.

The Characteristics of Imam Mahdi’s Companions

Becoming a special companion of Imam Mahdi (May Allah hasten his reappearance) requires difficult but achievable conditions, such as:

- Avoiding sin, even in thought.
- Performing religious obligations and recommended acts, such as night prayer and

visiting the grave of Imam Husayn (peace be upon him).

The general companions also have conditions, which anyone can fulfill to become one of them. The most important conditions include:

- Complete knowledge of and obedience to Allah and Imam Mahdi (May Allah hasten his reappearance).
- Asceticism and avoiding materialism and greed.
- Perseverance and steadfastness in worship.
- Unity and harmony.
- The desire for martyrdom.
- Seeking knowledge.
- Courage.

Although these qualities are difficult, preparing for them is enjoyable for a true believer—just like cleaning and preparing a house for the arrival of a beloved guest. Even though cleaning and cooking are time-consuming and tiring, they are beautiful and satisfying because the guest is dear to you.

25. How can a student or someone with an ordinary job be a true believer awaiting Imam Mahdi?

Anyone, regardless of age or profession, can be a true believer awaiting the Imam and at least become one of his general companions by following these steps:

1. Read beneficial books about Imam Mahdi (May Allah hasten his reappearance) to gain knowledge.

2. Perform good deeds and avoid evil, such as praying, wearing proper hijab, respecting parents, and avoiding sinful actions like listening to forbidden music.

3. Remember Imam Mahdi (May Allah hasten his reappearance) as much as possible and dedicate the reward of good deeds to him.

4. Pray for his health and reappearance.

5. Introduce those around you to Imam Mahdi (May Allah hasten his reappearance).

Do you think these actions are too difficult?

26. What can I do to hasten the reappearance of my Master? What is one action that will bring his reappearance sooner?

Prayer and righteous deeds.

Imam Ali (peace be upon him) wrote in a letter to one of his companions:

“Help me with piety, hard work, chastity, and honesty.”

Similarly, in his final moments, when all his companions had been martyred, Imam Husayn (peace be upon him) cried out:

“Is there anyone to help me?”

Even though all his followers had been killed and the enemy was determined to kill him, these words were addressed to history and future generations, calling them to support Imam Husayn (peace be upon him) through their actions.

Today, the living Imam is Imam Mahdi (May Allah hasten his reappearance), and with every sin we commit, we delay his reappearance. We must be very cautious.

Imam Mahdi (May Allah hasten his reappearance) himself wrote in a letter to one of the scholars:

“Practice piety and help us by saving yourselves from trials.”

In essence, we must submit ourselves entirely to the Imam's will, obeying him without hesitation. If we become pious and prepare ourselves, the delay in his reappearance will end, insha'Allah.

Two Important Points:

1. We must not complain to Allah or Imam Mahdi (May Allah hasten his reappearance) about his delay in coming. A true believer is content with Allah's decree, yet must never stop praying for the Imam's reappearance. Imam Mahdi himself said, *"Pray abundantly for my reappearance."*

Praying for his reappearance is one of the most important supplications because all of humanity's problems stem from his absence.

2. If all Shia in different times and places sincerely prayed for his reappearance, it would certainly have an effect. However, the problem is that many people do not even think about Imam Mahdi, let alone pray for him.

If we do not ask Allah for the Imam's reappearance, history will repeat itself—just as people neglected other Imams, leading to tragic events. In the end, the people suffer, not the Imam.

27. If it is true that Imam Mahdi will appear when oppression and injustice increase, should we not increase oppression and injustice to hasten his arrival?

The Prophet (peace be upon him) said:

“Even if only one day remains of this world, Allah will prolong it until a man from my descendants appears and fills the world with justice, just as it had been filled with oppression.”

However, this does not mean that everyone in the world must be oppressive before the Imam appears. Rather, it is enough for certain individuals or nations to spread chaos and conflict on a large scale.

For example, if ten people sit in a room and one person starts smoking, eventually, the entire room will be filled with smoke. But did all ten people smoke? No, only one person polluted the entire space.

Similarly, when the world becomes filled with oppression, it does not mean that there will be no just individuals left.

Most importantly, increasing oppression and corruption is **not** a condition for the Imam’s reappearance, but rather a **sign** of his coming. We are commanded to fight against corruption, not contribute to it. A true believer must work

towards the Imam's goals and oppose anything that delays his arrival.

...Some narrations predict that until the time of the reappearance, there will be many such Dajjals who will deceive people and lead them astray in different eras. Therefore, Dajjal is not just a single specific person but can refer to any individual or group that misguides people from the path of truth.

Another interpretation suggests that Dajjal represents a system or ideology that spreads falsehood and deception on a large scale. This view aligns with the idea that Dajjal is not merely a single person but a symbol of widespread corruption, materialism, and moral decay that diverts people from faith and righteousness.

Some scholars argue that the greatest form of deception in the end times will be the dominance of materialistic ideologies that deny spiritual and religious values. This could manifest in the form of political, economic, or cultural movements that promote falsehood as truth and discourage people from seeking divine guidance.

There are also narrations that describe Dajjal as a person with specific physical characteristics, such as having one eye or being blind in one eye. However, many scholars

interpret these descriptions metaphorically rather than literally. They suggest that “one-eyed” could symbolize a worldview that is focused only on material life while being blind to spiritual reality.

The Role of Imam al-Mahdi (A)

Islamic traditions, particularly in Shia belief, emphasize that Imam al-Mahdi (A) will emerge to combat and eliminate the influence of Dajjal. His mission will be to establish justice and truth in a world that has been corrupted by deception and oppression.

The battle between Imam al-Mahdi (A) and Dajjal is seen as a conflict between truth and falsehood, where divine guidance ultimately prevails over deception. This struggle is not just an external battle but also a personal and spiritual test for every believer to recognize and resist the influence of falsehood in their lives.

Lessons from the Concept of Dajjal

The idea of Dajjal serves as a warning for believers to remain vigilant against deception, whether in the form of misleading ideologies, corrupt leadership, or personal temptations that take them away from the path of righteousness. It teaches the importance of critical thinking, seeking knowledge, and holding firmly to faith in times of confusion and uncertainty.

Believers are encouraged to strengthen their connection with Allah (SWT), seek knowledge, and rely on the guidance of the Qur'an and the Ahlul Bayt (A) to navigate ("Navigate" means to find the way to a place or to move through something.") the challenges of the end times.

**28. What is the time of the “End Times”?
Is it true that when Immodesty
increases, it signifies the arrival of the
End Times and the imminent
appearance of Imam Mahdi?**

“End Times” in the Quran and narrations is used in two ways:

- The first meaning: A long period from the birth of the Prophet of Islam until the Day of Judgment. That is why Prophet Muhammad is called the “Prophet of the End Times.”
- The second meaning: The period that begins with the birth of the final successor of the Prophet, coinciding with the occultation and eventual reappearance of Imam Mahdi (may Allah hasten his reappearance), continuing until the beginning of the Day of Judgment. We, the Shia, view the appearance of Imam Mahdi and his global reign as the best and final period of human life on Earth. Some characteristics between the Day of Judgment and the appearance of Imam Mahdi (may Allah hasten his reappearance) are common, which are referred to as the “End Times.” These include abandoning religion, turning to worldliness, and great trials for the people. Among the signs of the period before the appearance of Imam Mahdi (may Allah

hasten his reappearance) are: Muslims neglecting their prayers, some not praying or praying poorly, following desires, betraying each other, bribery, disturbing roads and public safety, families drowning in corruption, excessive inflation, (Inflation" means that prices for things people buy, like food, toys, or clothes, go up over time) sinful behaviors being accepted, increased sin in late-night gatherings, children disrespecting parents, and in summary, only the name of Islam remaining. Of course, this does not mean that all people will become unjust; rather, there will be some who resist in the way of Allah and remain concerned about what is lawful and unlawful. Imam Baqir (AS) says: *"One day, the Prophet, in the presence of a group of his companions, said: 'O Allah, show me my brothers!' The companions said: 'O Messenger of Allah, are we not your brothers?' He said: 'No, you are my companions. My brothers are a group in the End Times who will believe in me without having seen me... Their steadfastness in the faith is harder than pulling thorns out of the dark night and holding molten iron."* [Bihar al-Anwar, Allama Majlisi, vol. 52, p. 123]

29. In some hadiths, different names are mentioned, all of which play a role in the time of the appearance of Imam Mahdi. Please explain who these people are: Sufyani, Dajjal, Nafse Zakiyah, Sayyid Hasani, Sayyid Yamani, and Khurasani. Do we know when they will appear?

In response to a question, we mentioned that the emergence of Sufyani, the uprising of Sayyid Yamani, and the killing of Nafse Zakiyah are among the certain signs of the appearance of Imam Mahdi. Therefore, we will explain these three and then discuss other matters.

Sufyani's Emergence:

He is a man from the lineage of Abu Sufyan who will emerge in the Levant and deceive many Muslims by pretending to be pious, uttering "Ya Rab, Ya Rab." He will seize a vast portion of Islamic lands, including Syria, Palestine, Jordan, Iraq, etc. In the cities of Kufa and Najaf, he will massacre Shia Muslims. His atrocities last for nine months. When his army is sent to fight Imam Mahdi (may Allah hasten his reappearance), between Makkah and Madinah, in a place called "Bidaa," at Allah's command, all of his army will sink into the

earth and perish. Some narrations refer to this event as “the sinking in Bidaa,” which is also one of the certain signs of the appearance.

Sayyid Yamani:

He is a leader from Yemen who calls people to truth and justice. This is accepted only by Shia Muslims, and numerous narrations have been reported about him. His flag is white, which is a sign of guidance, and no Muslim should oppose him.

Nafse Zakiyah:

“Nafse Zakiyah” refers to an innocent and pure individual who has committed no crime to deserve death. Before the appearance of Imam Mahdi (may Allah hasten his reappearance), this righteous and dedicated individual will strive in the path of the Imam. When the message of the Imam is read, he will be martyred in a tragic manner near the Ka’bah, between the Rukn and Maqam. This event is one of the last certain signs of the appearance of Imam Mahdi.

Sayyid Hasani:

His identity is not very clear, but it is said that when he rises, he will shout: “O family of Ahmad, answer the call of the suffering one who will call from afar near the Ka’bah.” The news of the appearance of Imam Mahdi (may Allah hasten his reappearance) will reach Sayyid Hasani, and he and his followers will come to the Imam and pledge allegiance to him.

Khurasani’s Emergence:

Khurasani is also not well defined, but it is said that he is from the tribe of Bani Tamim. His emergence will coincide with that of Sufyani, on the same year, month, and day, with the difference that Sufyani will move from the West and Khurasani will move from the East toward Kufa.

Dajjal:

“Dajjal” means “liar.” Those who present falsehood as truth are called Dajjal. In Shia belief, the emergence of the Dajjal is not a certain sign of the appearance of Imam Mahdi. There are various possibilities regarding the Dajjal:

1. Dajjal is not a specific person; rather, anyone who deceives people through trickery is a Dajjal. It is natural that before any righteous uprising or revolution, a group of people will attempt to sabotage and mislead others, making them lose hope and become pessimistic about the success of the movement. These individuals are generally referred to as Dajjal in narrations.

Dajjal presents himself as if people's livelihood, resources, and survival are in his hands. He deceives people to the extent that they believe he controls the heavens and the earth. He makes good appear bad and bad appear good, and his disbelief is obvious to both the educated and the uneducated.

Some narrations mention that before the reappearance of Imam Mahdi (عجل الله تعالى فرجه), thirty, sixty, or seventy Dajjals will emerge. Among these, the one who is the greatest liar, the most cunning, and the most deceptive will be a sign of Imam Mahdi's imminent appearance.

2. Some believe Dajjal is a specific individual who has unique characteristics and has been alive since the time of the

Prophet and will remain alive until his appearance.

30. How will the appearance of Imam Mahdi take place? What will happen at the time of his appearance?

When the world is ready for the appearance of Imam Mahdi, Allah will grant him permission to rise. He will appear in Makkah, and the angel Jibril will proclaim his coming to the world. He will be the first to pledge allegiance to Imam Mahdi. A group of 313 chosen companions will immediately gather around him. Imam Mahdi will start his mission with the verse from the Qur'an: "Baqiyyat Allah is better for you if you are believers." [11:86]

He will introduce himself in such a way that his message reaches the entire world. Imam Mahdi will stay in Makkah for three days, then travel to Madinah and Iraq. People will eagerly pledge allegiance to him, and a great army of brave and devoted men will form. Many non-believers will accept Islam upon hearing his call. The city of Jerusalem will be captured by the Imam's army. Then, one of the most important events will occur: Isa ibn Maryam (AS) will descend from the sky and lead prayers behind Imam Mahdi, thereby demonstrating his superiority and his followers' obedience. As a result, many Christians will embrace Islam. Only a few tyrants and unjust rulers will oppose the Imam, and they will eventually be

defeated and killed. The only mighty Islamic government will be established across the Earth, and people will work tirelessly to preserve it. Islam will become widespread, and all cities will be governed by its principles. The capital of the government will be Kufa.

31. What will the world be like after the appearance of Imam Mahdi?

When Imam Mahdi (may Allah hasten his reappearance) arrives, the world will turn into a paradise. There will be many changes, including:

1. People will recognize Allah properly and follow the Quran and the traditions of the Ahlul Bayt in their lives.
2. Islam will spread everywhere, and the truth of Shia Islam will be clear to everyone.
3. Human sciences will expand greatly, and humanity will reach the peak of scientific progress. Women will also become scholars and judges.
4. Reason will govern people's hearts and souls.
5. The earth will reveal its treasures, and the sky will shower rain.
6. Wealth will be distributed justly, and the gap between rich and poor will be eliminated.
7. Everyone will have good financial conditions, and there will be no one deserving of zakat or charity.

8. The earth will become green and prosperous, and no ruins will remain.
9. Lifespan will be prolonged, and no one will suffer from disease or illness.
10. People will live in peace, kindness, and security with no fear.
11. Commanding good and forbidding evil will be common, and corruption will be fought.
12. Islamic justice will be enacted, and the limits set by Allah will be implemented.

32. Will the religion of Islam be perfected with the appearance of Imam Mahdi?

When it is said that Imam Mahd will bring a new religion, it does not mean that he will bring a religion other than Islam or complete it. Rather, during the occultation, people follow Islamic laws according to their own understanding, with little research or adherence to the proper teachings. With the appearance of Imam Mahdi, everyone will realize that what they practiced was incorrect and that true Islam is what the Imam presents. Some may mistakenly think that he is bringing a new religion, but in reality, he will revive the true teachings of Islam. In Du'a al-Nudbah, we pray: "Where is the one who will erase the traces of misguidance and whims, the one who will uproot the lies and slanders?" Imam Mahdi will fight against negative innovations and falsehoods that have been falsely attributed to Islam. His actions, such as enforcing punishments for usurers (**usurer** is a person who lends money but charges very high interest) and oppressors, removing unnecessary adornments from mosques, and correcting misinterpretations (happen when someone understands something the wrong way) of the Quran, will lead people to believe

he has brought a new religion, although these actions are entirely in line with Islam.

In Du'a al-Ahd, we ask Allah to restore the laws of His book, and Imam Mahdi (may Allah hasten his reappearance) will indeed revive the religion of the Prophet and call people back to the Quran and the Sunnah of the Prophet. The Prophet Muhammad (PBUH) said: "His way is my way, and he will establish my teachings and call people to the Book of my Lord." Therefore, Imam Mahdi is not a new prophet, nor will he bring a new book; rather, he will renew Islam and purify it from all falsehoods.

33. Is it true that Shaytan (Satan) will be killed at the time of the reappearance?

Yes, one of the events that will take place at the time of the reappearance of Imam Mahdi (may Allah hasten his reappearance) is the killing of Shaytan, which will occur in the Mosque of Kufa.

In the Holy Quran, it is mentioned that Iblis requested respite for his punishment, and Allah said: *“You are among those given respite, [but not until the Day of Resurrection—rather], until the day of the known time.”* [15:38]

The intended meaning of “until the day of the known time.” is the time of the reappearance and the rule of Imam Mahdi (may Allah hasten his reappearance).

Thus, in reality, the external Shaytan will die during the time of the reappearance and will receive his punishment. However, the inner Shaytan, which is the human *nafs al-ammara* (the soul that incites evil), will remain with people until the Day of Judgment and will continue to cause crime and corruption. But not in the same way as before—the external Shaytan merely tempted people into sin, and when he is no longer present, humans will be less influenced and will commit fewer injustices.

Therefore, the external Shaytan will die, but the rebellious soul will remain. However, during the time of Imam Mahdi, tests will become harder, just like an exam where books are allowed. Since the test is more difficult and precise, students are allowed to bring books, but their chances of success are also greater because they have access to resources. Similarly, during the rule of Imam Mahdi, the likelihood of success will be higher because the external Shaytan will no longer exist.

34. Will Imam Mahdi really appear with a sword? How is that possible with today's advanced technology?

The narrations explicitly state that the weapon of Imam Mahdi at the time of his reappearance will be the sword of the Prophet, not any other weapon.

With divine assistance and supernatural means, Imam Mahdi will fight against disbelievers and enemies—just as the fire of Nimrod became cool and peaceful for Prophet Ibrahim and the sea split for Prophet Musa and his followers.

The companions and close supporters of Imam Mahdi will have special powers, let alone the Imam himself. However, several points should be considered:

1. It is possible that the Imam will have means to disable the enemy's weapons, forcing them to resort to using swords.

2. Fighting with a sword is fair, whereas using advanced weapons such as atomic bombs and missiles is unjust because they kill innocent women and children. Since the Imam will come to establish justice and remove oppression, he will not use such weapons.

3. Moreover, many people, upon witnessing the clear signs of Islam and the

truth of Shi'ism, will abandon disbelief and accept faith without any resistance. This will prevent widespread war, and only a handful of oppressive rulers and military generals without soldiers will remain. These individuals will be eliminated by the sword of the Imam and his companions.

35. Is it true that Prophet Jesus is alive and will support Imam Mahdi?

Yes, contrary (**Contrary** means the opposite of something) to the belief of Christians, Prophet Jesus did not die nor was he crucified. Rather, he was raised to the heavens, and when Imam Mahdi reappears, he will descend and pray behind him, supporting him.

The Quran states regarding Prophet Jesus:

“Indeed, they did not kill him, but rather Allah raised him to Himself. And Allah is Almighty and Wise.” [4:157-158]

36. When and where will the reappearance of Imam Mahdi take place, and where will he reside afterward?

No one can determine or predict the exact time of the reappearance. Only Allah knows when it will happen. Imam Mahdi himself has said:

“The time of my reappearance is with Allah, and those who set a time for it are liars.”

Some narrations generally mention that it will occur on a Friday, possibly on the day of Ashura. Perhaps Ashura may fall on a Friday, and the Imam will appear then. It is also possible that conditions will suddenly be fulfilled in a single night, and the Imam will reappear unexpectedly.

The reason why the exact time is unknown is that if it were near, people might delay their preparation. And if it were far, such as 200 years later, people might lose hope and the concept of waiting would become meaningless. What is important is that we remain hopeful, fulfill our responsibilities, and strive to attain Allah’s satisfaction.

Regarding the place of his reappearance, both Sunni and Shia believe that Imam Mahdi will emerge from Mecca, near the Kaaba, and will introduce himself in a voice heard by people across the world. It is well known that his

government will be based in Kufa, and he will reside in Masjid al-Sahlah, in Iraq.

37. How long will Imam Mahdi rule after his reappearance?

There are different narrations regarding the duration of Imam Mahdi's rule, and none are definitive. Some hadiths indicate that his life after reappearance will not be very long—possibly 7, 9, or 19 years.

However, it should be noted that even a single day under his rule will be equivalent to many years due to the abundant blessings and ideal living conditions. The Shia's long-standing dream of a just and enlightened government will be fulfilled.

The rule of the righteous, which begins with the reappearance of Imam Mahdi, will continue until the end of the world, and oppression will never return.

38. Will the Day of Judgment occur immediately after Imam Mahdi's rule?

No, after the rule of Imam Mahdi, the event of *Raj'at* (returning to life) will occur. Some of the best people of history, such as past prophets, the Companions of the Cave, and true believers like Salman and Miqdad, will return to witness the fulfillment of divine justice and to support Imam Mahdi. Similarly, some of the worst disbelievers and hypocrites will also return to receive part of their punishment in this world. Narrations state that after Imam Mahdi, Imam Husayn (peace be upon him) will also return and continue to rule with justice.

The concept of *Raj'at* is a fundamental belief in Shia Islam, mentioned in supplications like *Dua Al-Ahd*, *Ziyarat Al-Yasin*, and *Ziyarat Jami'ah Kabirah*.

For example, regarding **Dua Al-Ahd**, Imam Sadiq said:

*"Whoever recites Dua Al-Ahd every morning for forty days will be among the supporters of the Qa'im (Imam Mahdi). And if they pass away before his reappearance, Allah will raise them from their grave at the time of his advent (**Advent** means the beginning or arrival of something important) so they may aid him."*

In one part of this supplication, it is stated:

"O Allah! If death separates me from Imam Mahdi and I am unable to assist him, then when he reappears, bring me out of my grave so that I may support him."

After the era of **Imam Mahdi** comes the period of **Raj'ah (the return of certain believers to life)**, and it has been said that after **Raj'ah**, the **Day of Judgment** will occur. However, the exact duration of **Raj'ah** is unknown.

39. What is the significance of Jamkaran Mosque? Does Imam Mahdi really visit it?

The full name of the sacred Jamkaran Mosque is “The Mosque of the Sahib al-Zaman” (Master of the Time). It was built by the order of Imam Mahdi himself in the year 393 AH by Hasan ibn Muthlih Jamkarani.

Imam Mahdi does not reside there, but his remembrance makes the place spiritually significant. Many people have experienced healing and the resolution of their difficulties there. Some great scholars have even reported seeing Imam Mahdi at the mosque.

It is said that if someone visits Jamkaran Mosque and does not feel anything special, it means they either lacked sincere faith or went there only to test it.

The most important aspect of this mosque is the special attention of Imam to this place and divine blessings associated with it.

40. If Imam Mahdi hears our prayers and knows our needs, why aren't all our supplications answered?

Whether or not our prayers are granted depends on divine wisdom. For example, a child may cry for something harmful, but a caring parent will not give it to them. Similarly, if a person with diabetes insists on eating sweets, a kind friend will refuse for their own good. Likewise, Allah, out of His wisdom, sometimes does not grant our requests because they may not be beneficial for us.

Authentic hadiths mention several reasons why prayers may not be answered:

- The request itself may not be good for us, though we do not realize it.
- The prayer might be answered later, at the right time.
- Instead of fulfilling the request, Allah may remove a calamity from us.
- Some prayers are not granted in this world but will be rewarded in the Hereafter.
- Sometimes, our own actions (such as consuming haram food) prevent our supplications from being accepted.

Thus, we should pray with sincerity, trust Allah's wisdom, and strive to prepare for the reappearance of Imam Mahdi.

Conditions for the Acceptance of Dua

If someone tells you, "**If you ever have a problem, call me so I can help you,**" this statement comes with a few conditions:

1. You must not be upset with me and should maintain our friendship.
2. You must not lose my phone number.
3. You should not have unreasonable expectations.
4. You should not expect me to break rules and regulations to solve your problem.
5. Solving your problem should not cause harm to others.

And so on...

Now, have we considered these conditions when making **dua** (supplication)? Are we truly friends with Allah, listening to His words and following His guidance? Does the fulfillment of our wishes harm others? Are our requests against divine laws?

For example, if it rains and our house has a leaky roof, should we pray that it **doesn't rain at all**? Or that **the rain falls everywhere except on our house**? Or that **it rains, but miraculously doesn't pass through the hole in our roof**?

Likewise, if someone prays to pass an exam but doesn't study or put in any effort, it is clear that their words and actions do not match. It's like planting an empty seed and expecting it to grow!

We pray for the reappearance of **Imam Mahdi** (عجل الله تعالى فرجه), yet our actions delay his return.

The reason most duas are **not accepted** is because we fail to meet their conditions. However, we should never lose hope. Instead, we should always remember to say in our supplications:

"O Allah! Grant us what is truly best for us."