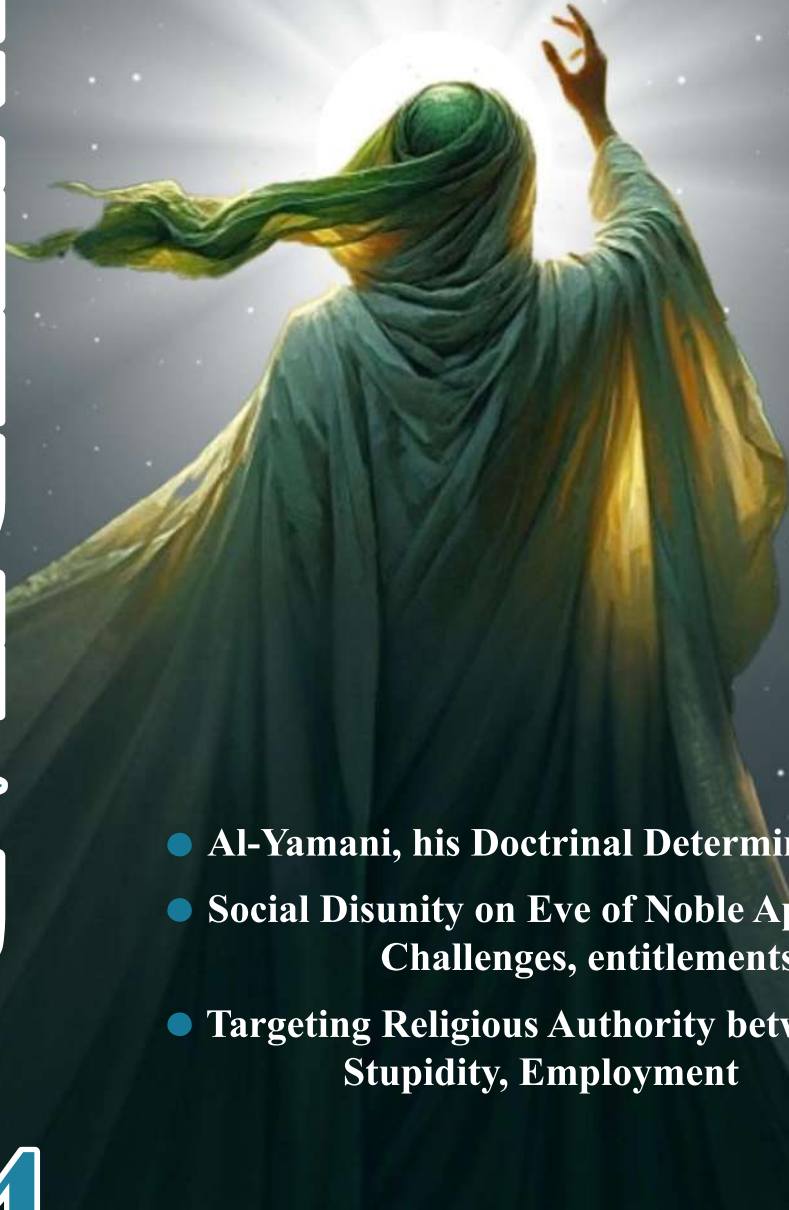


Mahdist Voluntary Work

ALENTEDHAR



- Al-Yamani, his Doctrinal Determinants
- Social Disunity on Eve of Noble Appearance
Challenges, entitlements
- Targeting Religious Authority between
Stupidity, Employment

No.

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Al-Yamani, his Doctrinal Determinants

Sheikh Jalal al-Din Ali al-Sagheer

Signs of Appearance

Debate is raging among many about the identity of this righteous human being [al-Yamani], to whom the narratives about the signs of the noble appearance [zuhur] gave importance that we have not seen in anyone else. At times, this importance is evident in the nature of his role in his time, and at other times in his ideological identity in a time described by a lot of turmoil, a lack of trust, a lot of divisions, a multiplicity of banners of misguidance and temptation, and other things that make finding a guiding personality an elusive matter. What if this character was described as having the most guidance?! And in a time that will be extremely harsh and dangerous on the path of the noble appearance.

The debate, which usually focuses on where he started and where he is located, lacks its scientific character for some because it is free from the scientific method in dealing with the narrations related to this man [al-Yamani]. Whoever adopts the acceptance of the reported narrations, regardless of their scientific and investigative importance, you will see him insisting the fact that the man [al-Yamani] was moving from Yemen. But whoever adopts the scientific and investigative method to judge the narrations about al-Yamani will quickly discover that these narrations do not support the statement that his starting will be from Yemen.

We discussed this matter in detail in the second part of our book "Signs of Appearance", stating that the narratives concerned with this matter do not infer any connection to this man's location in Yemen at the time of his movement.

By the grace of Allah, whoever paid attention to the meaning of the narrations found the same thing we found. We also find controversy about definite the identity of this man, and this matter is easier than the first matter. Any definition for his personality before his time and the start of his movement - and this definition definitely lacks any scientific judgment, and is based on a matter of mood and emotion at times, which cannot lead to any scientific conclusion in this regard, even if it is assumed that someone was correct in his definition due to a certain physiognomy or any other matter

- it will remain outside the framework of certainty and within the limits of suspicion only. Therefore, all those who worked to define the man's identity, whatever they said, whatever they meant, and whatever their position, will remain far from the scientific method. If the narrations did not identify the man, then where did this definition process come from?! Al-Yamani movement has not yet begun as an inevitable sign. If the narrations do not talk about this identity and the movement is still non-existent, then where is - no matter how knowledgeable you are - in this regard the scientific and legal basis for the definition process? I believe that there is an approach that, if we followed it, we would reduce a lot of disagreement in this field, and we would eliminate the misguided people and the fickle ones. It is an approach that attempts to infer truthful narrations in order to get an objective definition of the characteristics of al-Yamani's personality and movement. Undoubtedly, the basic narrations focused on these specifications specifically in their talk about this man, without any interest in the aspect related to his personal identity. We find nothing but ambiguity in this field, unlike what they said about his other counterparts [al-Khorasani and al-Sufyani]. The researcher finds an abundance of information when talking about personal definition related to them [al-Khorasani and al-Sufyani], but he lacks all of that when it comes to al-Yamani person, so think about it.

I will try, through several articles, to talk about the determinants that would describe the man from the standpoint of his intellectual, political, and security characteristics referred to in the narrations. This process aims to frame this character [al-Yamani] with everything that the narrations indicated, and to remove everything that was abused and inserted him in another matters. We try to follow the definition of al-Yamani's personality according to the logical rule that it should encompass all information of him, and prevent everything that departs from him. All of that is to seek to find the standard that can judge the scope of dealing with the blessed narrations related to this regard.

You will notice that we will not deal with the narrations in form, but rather we will delve into the



content to find the true meanings and what they lead to with regard al-Yamani. Undoubtedly, when the narrator of the narration, (peace be upon him), spoke about the man [al-Yamani], he spoke in a time that had nothing to do with this character, and to people who had no relation to this character either, as they would not reach his time.

We also notice this from confirming this concept in more than one of the hadiths of the infallible, (peace be upon him), as in the hadith of Jabir bin Yazid Al-Ja'fi on the authority of Imam Al-Baqir - peace be upon him - when he said: " Stay to the ground and do not move a hand or a foot until you see signs that I have mentioned to you, and I do not see you reaching that" (1). Therefore, his narration should not stop at the apparent meaning of the word, rather, it is necessary to discover the content of the word, in order to determine what the infallible one, (peace be upon him), intended. The words at that time led to a quick understanding that was useful for the purposes of that stage, but since the meanings became complex in our time, being satisfied with the apparent meaning of words without knowing their meanings and pursuing their evidence will not enable us to know what we need.

If we take the most important narrations reported about this righteous man, I mean what is related to his being a supporter of Ali [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), mentioned in "Amali Al-Tusi", as well as his being the owner of the most guided banners mentioned in "Ghaibat al-Numani" and "Irshad: Sheikh Al-Mufid". These two narrations present al-Yamani in his doctrinal form, and we must stop at the determinants, in order to eliminate what is incorrect and prohibited. The hadith about "seeker of truth" mentioned in "Amali al-Tusi", when Hisham bin Salem al-Jawaliqi said: "When the seeker of truth came out, it was said to Abu Abdullah, (peace be upon him): We hope that this is al-Yamani. He said: No, al-Yamani supports Ali, and this disavows him" (2).

This seeker of truth is Abdullah bin Yahya al-Hadrami al-Kindi. He went out in the year (128) AH, to the Umayyad state. He was one of the prominent figures of the Kharijites. One of the companions of Imam al-Sadiq, (peace be upon him), decided that he was al-Yamani because he

was in Yemen. Imam al-Sadiq (peace be upon him) responded to him with a doctrinal definition that took him away from the promised al-Yamani, as al-Yamani is loyal to Ali [Amir al Mu'mineen, Imam Ali b. Abi Talib], while the seeker of truth is one of those who disavowed the guardianship of the Commander of the Faithful, (peace be upon him).

Undoubtedly, that the talk about guardianship here is not abstract from the general content of guardianship, which we may find in the narration of Sama'ah bin Mahran when he said: "I said to Abu Abdullah (peace be upon him): A man who follows Ali and disavows his enemy, and says everything, except that he says: They disagreed among themselves and they are the leading Imams, so I do not know which of them is the Imam! If they agree on a man, I take his word, and I know that the matter is with them. He said: If this man died in that state, he would die a pre-Islamic death [bad death]" (3).

The same is what Abdullah bin Abi Yafour said: "I said to Abu Abdullah - peace be upon him -: A man who takes charge of you and disavows your enemy, and permits what you permit and prohibits what you prohibit, and he claims that the matter among you did not spread from you to others except that he says: They disagreed among themselves, and they were the leading Imams. And if they agreed on a man, they said: This is him. We said also: This is him. Then he (peace be upon him) said: If this man died in that state, he would die a pre-Islamic death [bad death]" (4).

This concept is confirmed by describing the man as "calling for the truth" and his banner is a banner of guidance. Indeed, he is the owner of the most guided banners. This also came in the narration of Bakr bin Muhammad, where he quoted Imam al-Sadiq (peace be upon him) as saying in his hadith about the three banners of al-Khorasani, al-Sufyani and al-Yamani: "There is no banner more guided than the banner of Al-Yamani, because it calls to the truth." (5) Likewise, what is mentioned in the hadith of Abu Basir, on the authority of Imam al-Baqir (peace be upon him) that he said: "There is no banner more guided than the banner of Al-Yamani, it is a guidance banner" (6).

By following the meaning of the term "guidance

and truth" among the People of the House [Ahl al-Bayt] (peace be upon them), talking about the complete doctrinal soundness of this man becomes necessary as a characteristic distinguishes him from others. Any search for the identity of this man [al-Yamani] without completing the information, related to guidance and calling to the truth, will be a search far from what is related to him. It is clear that the doctrinal soundness of the thought of Ahl al-Bayt, (peace be upon them), requires that belief in their doctrinal approach be complete and without deficiency, because any deficiency will lead to "Batriyya" mazes and their kinds.

Accordingly, it is self-evident that the person concerned in this position must be a believer in the fourteen infallibles, (peace be upon them). This faith must be complete in terms of thought and belief.

Certainly, he is a caller to the truth, with a guiding banner, so he must have no other call than the call to Awaited Imam (peace be upon him). This is something we realize through what Abu Basir reported in his narration on the authority of Imam al-Baqir (peace be upon him) when he explained the reason for describing al-Yamani banner as guidance banner by saying: "Because he calls to your Imam [Mahdi]". This makes every search that revolves around a call for someone other than the Imam - may our souls be sacrificed for him - useless in identifying the man's identity, even if these calls have real, circumstantial rights, such as for reasons related to political justice, social advancement, or the like. If we look at the matter of guidance from a practical and applied perspective, we have no choice but to say that the actions of this banner, as well as its owner [al-Yamani], must be framed by the legal framework, and on the approach of the jurisprudence of Ahl al-Bayt (peace be upon them).

Accordingly, this man was described with practical characteristics that were mentioned in the narrations, such as extreme bravery and talking about the woe to those who oppose him, and other matters that are indicated in the narration of Imam al-Baqir (peace be upon him): "There will be valor in everywhere. Woe to those who oppose them" (7).

Whoever has a banner that has the characteristics of extreme bravery and violent action, we must ask according to what legal rule this bravery will be

explained and that action justified. Thus, we are committed to describing this man as being at one of these levels. So, he either has extensive scientific ability, which qualifies him to derive the Shari'a law from his legislative source - related to his actions and people - meaning that he is one of the "mujtahids" and in the position of the legal ruler, or he is an imitator of someone who has this scholarly ability, then he takes the Shari'a law he needs in his work from those with scholarly ability and jurisprudential ability, or he is one of those who know the jurisprudential opinions and intends to adopt most of them, out of caution to reach the position of the Ahl al-Bayt (peace be upon them), in this case, he is a "mujtahid", but he has not reached the issuance of the Sharia law. There is no other option for us except these three options in describing this man and determining his identity. Whatever his level of jurisprudence, he is always connected to the position of religious authority in his time. Thus, we will expose the people of pretense, falsehood, and quackery, because this connection cannot be hidden, and it will not arise suddenly, so think about it!

If the jurisprudence in the approach of Ahl al-Bayt (peace be upon them), is not coupled with piety and preservation of the religion, it has no value, even if its owner has advanced academically to a great extent. Some of them were in a scientific position superior to others, but when they moved away from piety and guidance, they returned to their scientific level to be an indication of this guidance. Therefore, if the specifications of guidance require adherence to one of these statuses, then what about the one whose status in the narrative description reaches the fact that his banner is one of the most guided of the banners?

These specifications are not linked to a place, but they are linked to the religious and jurisprudential identity of the man, and any neutrality or leniency with it will only lead to a lack of accuracy in determining his identity. These specifications are not the only ones in this regard, as there are other specifications and determinants related to time, place, and work, and we will present later.

- (1) Al-Irshad: Sheikh Al-Mufid 2: p. 372 - and Ghaibat al-Tusi: 469 H. p. 434.
- (2) Amali al-Tusi: 661 H. p. 1375. (3) Ghaiba Al-Numani: p. 133, chap 7, h 17.
- (4) Ghaibat al-Numani: p. 133, chap 7, h 16. (5) Al-Irshad 2: p. 375.
- (6) Ghaibat Al-Numani: p. 264, chap 14, h 13.
- (7) Ghaiba Al-Numani: p. 264.



Time of Pitfalls, Temptations

Supreme Religious Authority [marja], Grand Ayatollah Ali al-Husayni al-Sistani, (may Allah bless his noble shadow).

You must know that you are in a time where the pitfalls are many and the temptations and temptations are varied. Only those who are steadfast in religion, and honest in what they do will be saved at this time. So, stand firm, be patient and remember Allah often that you may succeed.

Real Waiting [Alentedhar]

The jurist of Ahl al-Bayt [Prophet Family], Grand Ayatollah Mohammad Saeed al-Hakim (may his secret be sanctified).



T rue waiting requires the believer to bear two responsibilities: The first is the responsibility of the pre-appearance [zuhur] stage, which is summed up in ensuring the adoption of legitimacy and integrity in belief, positions, and behavior, so that this proves the sincerity of the believer in waiting for Imam Mahdi, (may Allah hasten his noble appearance), who represents truth and legitimacy.

The second is to Prepare for the post-appearance stage, considering that the appearance of Awaited Mahdi, (may Allah hasten his appearance), means the beginning of a new responsibility borne by the believers in his time, including difficulties, confrontations, and sacrifices, in order to spread the banner of authentic Islam and justice throughout the world. The believer must be responsible at this sensitive stage, so as not to miss the opportunity that generations have waited for so long.



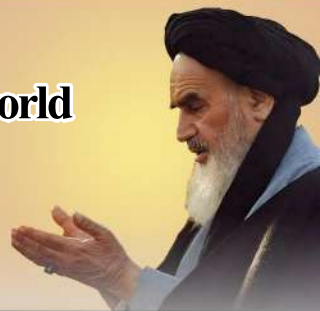
Getting Rid of Administrative Corruption during Time of Awaited Imam (may Allah hasten his appearance)

Grand Ayatollah Imam Ali Khamenei (may Allah bless his noble shadow)

It was stated in one of the narrations: "If our Qaim [Imam Mahdi] rises, the fiefs will disappear, there will be no fiefs" [Qurb Alesnad: p. 80]. Those fiefs that arrogant governments in the world grant to their followers and allies, and that great generosity that is obtained from the people's money, will completely end in the world. Fiefs in the past are different from today. In the past, the caliph or sultan would grant land, a desert, a village, a city, or even a state –that it is not his - to a person, saying to him: "Go there and do whatever you want with it, take taxes from its owners, use its farms, benefit from them, and every financial benefit is yours." Of course, the person had to give the sultan his share. Today, the fiefs are in the form of oil, commercial, industrial and various technical monopolies, and all these major industries and these monopolies that made the people poor are in fact fiefs, to which was referred. Through the monopoly of those fiefs, all kinds of bribery and favoritism were practiced. This situation that kills people and eliminates virtue will end, and benefit will return to all people.

Prepare for Appearance of Savior of world

**Grand Ayatollah Imam Khomeini,
(may his soul be sanctified)**



The issue of preservation the system of the Islamic Republic in this era, and with the conditions we are witnessing in the world, and targeting this noble new system from all sides, is one of the most important rational and legal duties that cannot be competed with, and it is one of the matters in which the possibility of a defect can be achieved rationally.

"The Islamic Revolution in Iran, with the support of Allah, Almighty, is expanding on a global level, and as it expands, Allah willing, the satanic forces will be in isolation, the government of the oppressed will be established, and the conditions will be prepared for Mahdi appearance [zuhur] at the end of time, (may Allah Almighty hasten his noble appearance)". My last words to you are to remain forever loyal to the Islamic Republic - which is the fruit of the sacrifices of your fathers - to prepare and spread the revolution, convey the message of the sacrifices of the martyrs, and to pave the way for the appearance of the savior of the world [Imam Mahdi]. Today we are witnessing more and more the prospects for the emergence of the Islamic Revolution in the world of the oppressed. The movement of the oppressed in the world against the arrogant - which has begun and is expanding - is a source of hope for a bright future and brings us closer to the promise of Allah Almighty. It is as if the world is preparing for the beginning of guardianship from Mecca, which is the hopes of the deprived and the government of the oppressed.



Awaited Imam crying

**Grand Ayatollah Sheikh Mohammad Taqi Bahjat
(may his secret be sanctified)**

Now, we see a group of Shiites, including scholars, women, and children who have no place of residence and no escape, suffering from affliction. Shouldn't we beseech Allah and pray sincerely to save them from calamity and affliction? Is it right for us to relax and just watch while our people are subjected to torment at the hands of oppression and tyrants?

If we do not pray to Allah, Almighty, to remove the affliction from them, this affliction will include us tomorrow and there will be no one to have mercy on us and pray to Allah, Almighty, for us. Suppose Imam of the age and time [Imam Mahdi] is sad and we are happy? He (peace be upon him) is crying over the affliction of his followers, so how can we play, have fun, and laugh? However, we believe that we are his [Imam Mahdi] followers, Shiites, and supporters.

What distinguishes Awaited Imam Mahdi?

Martyr of Mihrab, Grand Ayatollah Sayyed Mohammad
Baqir al-Hakim, (may his secret be sanctified).



If we carefully contemplate the issue of Imam Mahdi, (may Allah hasten his relief [faraj]), we find that the focus and main title of his issue is the issue of justice. Therefore, when talking about Imam Mahdi, (may Allah hasten his appearance [zuhur]), it is said about him that he will fill the earth with fairness and justice as it was filled with injustice, and this is the main mission that Imam Mahdi will carry out. Imam Mahdi will not bring a new religion, because his religion is the religion of the Final of the Prophets, Mohammad, (peace be upon him and his family). It is true that this religion may seem strange to people at the end of time, as stated in the narrations, but in any case it is the religion of that Messenger, and Imam Mahdi, (may Allah hasten his appearance). The issue of Imam Mahdi, (may Allah hasten his appearance), is linked to the final message of the Final Prophet, so he does not bring a new religion nor does he bring a new law [Shria]. Regarding to that, there is nothing new in the matter of Imam Mahdi, (may Allah hasten his appearance).

If we take into consideration one of the Qur'anic facts, that the Islamic message is a complete message: {This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion} [Al-Ma'idah, verse: 3]. There is no lack in this message, but rather it is a complete message with all its characteristics. Imam Mahdi, (peace be upon him), does not bring a new religion nor complete an incomplete message, for the message is also ongoing. If the hadith was in the details, substantiation, fulfilments, and resources of this message, then this was done by the Imams of Ahl al-Bayt, (peace

be upon them). It is also not a matter specific to Imam Mahdi, (may Allah hasten his appearance), rather, this is something done by Imam Ali, Imam Hassan, Imam Hussein, and Imam Zayn al-Abidin, (peace be upon them), and so on. This means that all the Imams were playing such a role, which is the role of applying the Islamic message to its new external substantiations, and deriving these Islamic concepts to apply them on those substantiations. This deriving is done from what was saying, as expressed by Imam Ali [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), when he said: "That is the Qur'an, so derive from it". This means that deriving must be carried out on absolute facts that have no doubt, or have another

possibility, then apply them to their external substantiations. Such a matter may also be practiced by Imam Mahdi, (may Allah hasten his appearance), but it is not specific to him. This matter was carried out by all the Imams of Ahl al-Bayt, (peace be upon them), and Imam Mahdi, (may Allah hasten his appearance), is one of the Imams, (peace be upon them). Therefore, he carries out such a matter, but he is not distinguished by it.

The establishment of a righteous, valid, blessed, divine, and legitimate government linked to heaven is not a matter specific to Imam Mahdi, (peace be upon him), and his issue is not only this matter, because this matter was also established, at the very least, by the Prophet, (peace be upon him and his family), in his time, and also by Imam Ali [Amir al Mu'mineen, Imam Ali b. Abi Talib], peace be upon him, during his reign. We also believe with clear evidence that this ruling that actually exists is also one of the substantiations of this righteous government, even if it does not rise to the level of the rule of Prophet [Mohammad] or the rule of the Imams, given that the rule of the Prophet and the rule of the Imams is the rule of the infallible, and no one claims that infallibility is in these actual governments, even if they are valid, legitimate governments.

We say again, that the specificity present in Imam Mahdi, (may Allah hasten his appearance), is not the coming of a new religion, Allah forbid, because this religion is the religion of the Messenger of Allah, the final of the Prophets. Also, the matter is not the completion of the religion, because the religion was completed in the time of the Messenger of Allah, (peace be upon him and his family). It is not also just finding new fulfillments, because this is also what the Imams of Ahl al-Bayt, (peace be upon them), did, and not just establishing a valid, legitimate government, because this is also what happened before Imam Mahdi, (may Allah hasten his appearance). Of course, I emphasize these aspects in order for ideas to become clear, because some people may suspect the mission of the Mahdi, (peace be upon him), in these matters, and imagine that the issue of Imam Mahdi, (may Allah hasten his appearance), is linked to these matters.

The matter of Imam Mahdi is the absolute justice, meaning the perfection of divine justice in his movement. The thing that has not been achieved at any time or in any era is that there should be a good government, and this government should be strong on the ground and apply justice in all parts of the world.



Problem of long life of Imam Mahdi

Grand Ayatollah Sheikh Jaafar Subhani
(May his life be long)



One of the questions raised about Imam Mahdi is his long life during his occultation [Al-Gayba]. He was born in the year 255 AH, so his age relative to the present is more than one thousand one hundred and fifty years. Is it possible, according to the science, for a person to live this long?

The answer is from two aspects: refutation and solution. The answer to the refutation: The Qur'an mentions that the oldest of Prophets [Noah, peace be upon him] lived for nearly a thousand years. Allah Almighty said: {he remained among them a thousand years less fifty} [Al-Ankabut, verse: 14]. Torah included the names of a large group of long-lived people, and their conditions were mentioned in the Book of Genesis (1). Muslims also wrote books about the long-lived people, such as "Al-Mu'ammarnin" book by Abu Hatim Al-Sijistani, as Al-Saduq mentioned the names of several of them in "Kamal al-Diyn"(2) book. The scholar Al-Karajiki also mentioned in his own treatise under the title "The Proof of the Authenticity of the Long Life of Imam Sahib Al-Zaman [lord of the age]" (3), and what the scholar Al-Majlisi mentioned in Al-Bihar (4), and others.

The answer to the solution: The question about the possibility of longevity expresses a lack of recognition of the greatness of the power of Allah, Glory be to Him, as He said: {They have not appraised Allah with true appraisal} [Al-An'am, verse: 91]. If Allah Almighty takes care of life, occultation [Al-Gayba], and all affairs of Imam Mahdi, what is the problem with Allah Almighty if extending his life as long as He wants, protecting him from diseases, and granting him a life of contentment?

In other words: A long life is either possible or impossible. No one said that it was impossible, so it is certain that it is possible. There is no objection to Allah Almighty extending the life of His guardian to achieve one of the purposes of legislation. In addition to that, what has been proven in the science of life is the possibility of a person's long life if he observes the rules of preserving health. On the other hand, a person's death in a short period of

time is not due to a lack of necessity, but rather due to symptoms that prevent the continuation of life, and if it was possible to protect a person from that symptoms with medicines and special treatments, he would live as long as he wanted. There are additional words from skilled medical scholars about the possibility of prolonging lifespan and extending human life, published in various books and scientific magazines (5). In general, doctors have agreed that taking care of the principles of maintaining health necessitates longevity. The more attention is paid to adhering to these principles, the longer life will be. For this reason, we see that deaths in this time are less than before, and the people living there are more than before, and this is only to take care of the principles of health.

Hence, companies were established, as those companies guarantee human life for a known period under special regulations and certain limits applicable to the laws of health preservation. If it is imposed in a person's life that the necessities of health come together from every aspect, his life will be prolonged for as long as he wishes. If you read what has been written by doctors in this field, the meaning of Allah Almighty's saying becomes clear: {And had he not been of those who exalt Allah * He would have remained inside its belly until the Day they are resurrected.} [Al-Saffat, verse: 143-144].

If it is possible for a human being to live in the bellies of whales in the depths of the oceans until the Day of Resurrection, how can a human being not live on land in a natural atmosphere under Allah's care and care, for as long as Allah, Almighty, wills?

- (1) Torah, Genesis, chapter five, the ages of Adam, Seth, Noah, and others are mentioned there.
- (2) "Kamal aldiyn wa tamaam alnaemah" Book - Perfection of Religion and wholeness of Blessing: p.555.
- (3) Al-Karajiki: "The proof of the long life of Imam Sahib Al-Zaman", attached to ((Kanz al-Fawa'id)), also his, the second part, pp. 114-155, Dar Al-Adwaa Edition, Beirut 1405 AH.
- (4) Bihar Al-Anwar, Part 51, Chapter 14, pp. 225-293.
- (5) Al-Muqtataf magazine, part three - the fifty-ninth year.

Al-Yamani's Strategic Decision about Arms Selling Sedition

Jaafar Al-Basri

Since 2017, the debate has been taking place in the Iraqi political community about disarming the PMF [Popular Mobilization Forces], and the rest of the Iraqi resistance factions, in line with the enormous American pressure in this direction. This is if we wanted to limit our vision to the local reality, but the basic principle is to look at the totality of Shiite weapons in the world and focus on the places where they are spread. It can be said that the Shiites, from a military perspective, are strongly and mainly concentrated in three countries: Islamic Republic of Iran, Iraq represented by the Mobilization and Resistance, Lebanon represented by Hezbollah's weapons. If this weapon is neutralized, the rest of the Shiite weapons centers will not be effective or important. The danger of this weapon comes from the fact that it is under the authority of the Shiite jurisprudential leadership, which is known historically to have steady principled positions, which do not change with temptations, and a large audience that sanctifies it and adheres to its orders at the decisive moment. This represents another dilemma for the enemy. It is not an uncontrolled weapon that can be provoked and then allowed for international arguments to be raised against it. Rather, those in power have very mature and balanced minds, and have a high level of joint coordination.

As a result, any discussion to restrict the PMF's weapons to the state will not be realistic and effective, unless the overall reality of Shiite weapons is studied. It is strange that the dialogue takes place on the issue of restricting the PMF's weapons only locally, while it is noted that the same thing is clearly repeated with the Islamic Republic on the issue of the nuclear program and

the ballistic missile crisis, and is repeated also with Lebanon on the issue of disarming Hezbollah!

The matter is very clear to those with insight, as it is a global story aimed at "disarming the Shiites", not disarming the PMF in a country called Iraq. We admit to the enemy that he was very skilled at fragmenting the scene, so that it appeared as if these crises were separate from each other and did not target one specific party, by creating sedition that differed from one Shiite country to another.

The researcher in the narrations of the noble appearance [zuhur] - within the study of the greatest figures related to it - Promised al-Yamani - finds that the emergence of this man will coincide with a major strife that will afflict Shiism, it is called "the sedition of selling weapons". As it was stated in the narration of Imam Al-Baqir, peace be upon him: "There is no banner among the banners more guided than the banner of al-Yamani. It is a banner of guidance, because he calls to your Imam. When al-Yamani comes out, he forbids the sale of weapons to people and every Muslim (1)"

Whether "he forbids, or he was forbidden", we find ourselves faced with a number of facts regarding the sale of weapons, which can be summarized as follows:

1- Weapons represent a source of glory, pride, and prestige for nations and peoples, especially in the West Asian region. Therefore, you will not find anyone selling his weapon unless there are very compelling circumstances that led him to do that. Whoever contemplates this matter will find that the message of the prohibition of selling weapons refers to a major social event, which being planned by parties for whom this weapon causes a constant source of concern, and the

matter will be a political and security debate. As long as there is a prohibition on selling weapons, it ultimately means the existence of a party with the financial capabilities to buy it, and this sale is done with the aim of weakening the Shiites and confusing them militarily, and not because the enemy needs this weapon.

2- Undoubtedly, prohibiting the sale of weapons will not be an impromptu decision, nor an emotional issue in Al-Yamani's issue. It is not reasonable for the decision of "prohibit the sale of weapons" to be the only decision that will be taken during that period, unless it is the issue that will be the focus of the enemy's conflict with the Shiites in the three countries (Iran, Iraq, Lebanon). This is emphasized in the noble narration within this context, which informs those waiting about the situation of the real danger facing them.

3- This prohibition will perhaps coincide with political deals to barter weapons to provide livelihood security for the fighters. If it were assumed - as a possibility - after the beginnings of weakening the Shiites economically, that the enemy would resort to threaten to stop the pay of salaries of fighters, unless they surrender their weapons, then it would be easy to understand the narrative expression related to the sale of weapons.

4- It seems that this decision will not be at the moment of al-Sufyani's emergence, but rather will precede it by a period of time. It is assumed that the enemy has exhausted his efforts in collecting Shiite weapons before the emergence of al-Sufyani. Therefore, it is likely that the decision to keep weapons will come before that, and it will represent a milestone to identify the promised al-Yamani, and a qualitative addition to the capabilities of those waiting to support him and go out with him.

5- One of the facts, within the context of talking about Shiite weapons, is what is meant by weapon is not the light weapon that most people possess, and which cannot be limited and sold, despite its importance. However, it is expected that the matter will be much greater than that, as light weapons will not be able to defeat or confuse the

enemy, and al-Sufyani will possess heavy and medium weapons and military aviation, which will make light weapons worthless. Therefore, I can be certain that the talk about selling weapons refers to weapons equivalent to the enemy's weapons, which can decide the battle on the ground. Here it will not be possible to look at anything less than the weapons of the resistance and the mobilization [PMF], which include medium and heavy weapons, artillery, and tanks, etc.

As long as the enemy's plan is based on the principle of handing over Shiite weapons, and in parallel is planning against the three countries (Iran, Iraq and Lebanon), I believe that the decision to keep weapons will not be al-Yamani's decision alone - even if it coincides with his move that precedes the emerge of al-Sufyani for a period - but rather it will be a strategic decision for Shiism and for the general Shiite leadership, with the achievement of a large number of signs that make it certain that events have reached the point of great relief [faraj], as the concerned Shiite leaders at various levels agree, directly or implicitly, to bear everything in order to preserve this weapon to fight the final battle. Through this general image of the conditions, which are close to the events of the noble appearance [zuhur], the believer can deepen his insight, determine his options and paths, and he can also distinguish between the enemy and the friend, and realize the malice of the calls specifically targeting Shiite weapons. It remains to point out that the sedition of restricting weapons will cause the death of many innocent people when it occurs, (and I think it has approached), for two reasons:

The first: Their lack of interest in searching for signs of the noble appearance [zuhur], and their lagging behind the general mobilization at this stage.

The second: The misguided, the corrupt, and the conspirators who will pretend to be believers, in order to deceive the believers that they are right, and that they are entrusted with the interests of the country and the people.

(1) Ghaybat al-Numani: p. 264

Social Disunity on Eve of Noble Appearance Challenges, entitlements

Mr. Mohsen Al-Jabri

There are many narrations that unanimously agree on the state of social disunity, while it is mentioned in narrations that relief [faraj] does not occur until some people spit on each other, or curse each other, or when a serious change in moral or social standards is indicated, as in the turning of evil into good and good into evil, denying the truthful and believing the false, men's relationships with men instead of women, and other manifestations, all of which express the state of social disunity that prevails in society.

Through the narrations, we can notice that disunity occurs in two parts:

The first is the general part, it will not return to what it was, it is the one that will afflict societies that have no relation to the doctrine of Ahl al-Bayt, (peace be upon them). The second is the particular part, but it can be returned, united, cohesive, and returned to social peace. It is what will take place within the society loyal to the Imams of guidance (peace be upon them). It seems that the problem of this society does not lie in the intrinsic desire for disunity as much as it lies in the problem of conflict. Social disunity on the eve of the noble appearance - whether in general society or in particular societies - will produce many situations of conflict and tension, and perhaps even fighting!

Al-Shaybani, or Al-Batriyah, or the banners' struggle in Kufa only indicate a state of particular disunity. This disunity is explained by many reasons, but narratives usually indicate that the primary reason in such cases is the absence

of Imam [Mahdi] (peace be upon him), which is a natural matter, because when nations do not have a leadership to follow, they will disunite, and will follow multiple paths.

The occultation of Imam [Mahdi] (may our souls be sacrificed for him) is also not a natural matter among nations. One of the kindnesses of Allah - Almighty - to the society loyal to Ahl al-Bayt (peace be upon them), is that the majority of society will remain loyal to this Hidden Imam, and if this indicates anything, it indicates the existence of a doctrinal and emotional structure that is stronger than all the descriptions of societies of scrutiny and picking out mentioned in many narrations.

The imams (peace be upon them) focused on the concept of picking out, scrutinizing, examining, replacing, and so on, in such a way that we found Imam Ali [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him) likening the community to wheat, and Imam [Mahdi] purifies it, picks it out, and cleans it, then puts it in a cupboard, until when he returns to it, he sees that the weevils have damaged it. That is, a group of these people went outside this framework, and then the Imam comes back and picks them out to extract the bad from the good, and so on. Although this situation was pointed out early, but the infallibility of loyalty to Ahl al-Bayt (peace be upon them) made the process of picking out focus on the elite of them and not on the total, not to mention the crises that other groups are exposed to, but in loyalist societies, turmoil is specific to the conscious and protected elite of society, where the rate

of deviation is much weaker. When we talk about disunity, we are talking about an emergency situation in society, not a prolonged and permanent situation. There is evidence for this, the first of which is what was narrated on the authority of Amira bint Nufayl, who said: " I heard Al-Hussein bin Ali (peace be upon him) said: The expected matter will not happen until some of you disavow each other, and spit in each other's faces, and some of you testify against each other of disbelief, and some of you curse each other! So I said to him: Is there anything good in that time? Al-Hussein (peace be upon him) said: All goodness is in that time. Al-Qaim [Imam Mahdi] will appear and eliminate all of that"(1). Also, as it was narrated on the authority of Abu Jaafar (peace be upon him), he said: "He [Imam Mahdi] enters Kufa, and there are three banners, that have been disturbed, so they clear for him, and he enters until he comes to the pulpit and delivers a sermon, but the people do not know what he is saying because of the crying" (2). In some narrations, it is stated that the Imam (may our souls be sacrificed for him) finds three banners, their owners are clashing in Kufa, but this conflict ends as soon as the Imam [Mahdi] comes to Kufa. It is noted that this conflict arises due to the difference in leadership.

The infallible [Imam Mahdi] (peace be upon him) picks the good out to a very great extent, as it is stated in a narration that this is what happens based on occasional, but compelling, matters in this society, which must be paid attention to. Sheikh Al-Numani (may Allah be pleased with him) narrated that Imam Ali [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him) said: "O Malik bin Damra! How would you be if the Shiites disagreed - and he clasped his fingers together - ? I said: O Amir al Mu'mineen, what is the good then? He said: All good is upon that, Malik. Then al-Qaim will appear and kill seventy men who lie to Allah and His Messenger, then Allah, Almighty, will bring the good together" (3).

It is noted that those who lie to Allah, Almighty, and His Messenger are a small group, but they control the minds, hearts, whims, and interests and prevent people from seeing the truth as it is. Therefore, the Shiites disagreed, and if they disagreed, Imam [Mahdi] would come out (may our souls be sacrificed for him), and everything would be made clear. Then the people would see the same light. If the disagreement in this society were real, we would not have found that removing the 70 men who lie to Allah, Almighty, and His Messenger, and who appoint themselves as leaders of the people, would lead to the guidance of everyone.

This narration has a special importance and meaning. Its importance is that we should never tolerate leaders, and that we should always focus our attention on leaders to whom misguidance cannot leak in any way.

Therefore, the waiting's focus on the task of leadership is one of the foundations of a good outcome. We should ask: Who is the leader? Who are we to obey? It is an extremely important and serious matter, and we need a lot of prudence, insight and scrutiny, in order to say that this person will lead us to a good outcome, and will not lead us astray, and if temptations occur, he leads us to the right path.

In summary, waiting is not a slogan, and loving the Imam (may our souls be sacrificed for him) is not just a feeling, and adopting the Imam's matter is not just an emotion. There is a great responsibility that we must shoulder, even if we suffer a lot from people's anger, and we must continue and not calm down no matter what happens. So, how do you see who you can guide but not provide guidance to him? How do you see who you can rescue and not offer him the means of rescue? The path of guidance is not followed by many, and they may leave it with the first picking out and scrutiny.

(1) iithbat alhudat : Part 3, p. 762.

(2) Al-Irshad, vol. 2, p. 380.

(3) Al-Ghayba, Ibn Abi Zainab al-Numani, p. 214

Role Model for those Waiting, Martyr Soleimani Described by Leader Khamenei



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It is not possible to truly understand high-level moral figures except by looking at what great people say about them. A man like Hajj Soleimani – who is a legend, possesses the values, courage, valor, revolutionary spirit, deep faith in Allah and the approach of Ahl al-Bayt (peace be upon them) - can only be seen when another great personality evaluates him, whose name is Imam Khamenei, whose speech, because of his piety, knowledge, and position, are sincere and truthful words drawn from the depth of experiences regarding the martyr [Soleimani].

Imam Khamenei's words are testimony to history for generations, seminaries, the future and the present, so that the martyr, according to the testimony of the Imam, may be a model and a school. This is what prompted us to write about him [Soleimani], through the words of the Leader of the Islamic Revolution, to see how he [Khamenei] evaluates and views him, and what qualities are embodied in him, which gained the admiration of Imam Khamenei, and were rooted in his conviction, and to which victory is due.

What is Imam Khamenei's vision, assessment, and view of this great man?

- First: courage and wisdom

Mr. Khamenei considers courage to be the strength and personal ability that stems from faith and the firmness of belief, to constitute a driving force towards serious and sincere work. Unless this courage is present, no loyal revolutionary and leader can move forward among dangers, difficult circumstances, wars, and fires to defend his values and principles.

Mr. Khamenei describes the martyr Soleimani as brave and planned, as he said: "Martyr Soleimani was both brave and planned. Not only brave, because some people have courage but do not have the necessary management and reason to use this courage." Imam Khamenei describes the martyr as brave, but this courage is reinforced by the

abilities of reason, faith, management, and wisdom to examine situations. It is worth noting here an important matter that the Imam highlighted, which is that the martyr fought many intense wars, took important positions at critical moments, and faced the highest adversity in wide fields that expanded through field developments, immediate conspiracies, and a variety of dangers. Of course, this is what the enemy and the friend attest to, as these positions that he took are not a hasty ones, or based on enthusiasm and ill-considered revolution, but rather they rely on wisdom, deliberation, and the fear of Allah, Almighty. Also, not every action is praiseworthy, unless it is accompanied by contemplation, wisdom, and faith, otherwise it is recklessness. Not every wise man is brave, so Mr. Khamenei said: "Others are planned, but they are not people of courage and action, and they do not have the composure necessary for action. Our dear martyr had composure and fell into danger without caring, not only about the events of these days, but also during the period of the sacred defense, and during his leadership of "Tharullah" Brigade. Then he says again, confirming this and describing him: "He thought and planned, and he had logic in his actions, and that courage and wisdom are twin, not only in the battlefields of war but also in the political arena". Mr. Khamenei added: "We were watching his behavior and actions in the political field as well. He was extremely courageous, thoughtful and wise. His words were influential and convincing because he had knowledge, intelligence and acumen. He acted with the highest levels of awareness, rationality and knowledge in managing affairs related to the countries in which he works, and I felt that well".

After these wonderful words about the aforementioned martyr, spoken by a great man, Leader Khamenei, we explore the following:

1- Hajj Soleimani gained the trust of Leader Khamenei, not based on reports and what was conveyed, but rather on special monitoring by the Imam himself, as he monitored the behavior of Hajj Soleimani in the Islamic fields in Lebanon,



Iraq, and Iran, and every field he entered, whether military, political, or security, in addition to the field of Syria. According to this special follow-up, the Imam testifies that Soleimani fought battle with wisdom and a deep understanding of the events and international and regional conflict, with high acumen, and firmness in wisdom based on the fear of Allah, giving priority to the interests of Muslims, and knowing what the enemies are plotting for the Islamic world. The battle was a battle of ideologies, economy, influence, change in capabilities, and a conflict of wills, and all of these issues were present in the martyr's planning.

2- The courage of the martyr Soleimani is rare in this time, making him one of the first leaders to be immortalized in history. He goes into battlefields, sleeps in barricades, liberates cities, sits in major decision-making centers, and knows neither heat nor cold, and faces adversity.

All of these actions - as the Imam testifies - were undertaken by the martyr Soleimani while he knew, with his wisdom, the timing of the battle, the type of conspiracy, the nature of the response, and the importance of mobilization and wisdom in developing plans that led to the success and victory of Islam thanks to the noble resistance in Iran, Lebanon, Iraq and Yemen, which defeated the plans of the Zionists, and revealed that the capabilities of Muslims can be employed and mobilized in their interest as Muslims, as they urged the steps towards liberation, sovereignty and security, and not as it is said: "Soleimani is just a military commander". A brave soldier - who does not know the events, the scales and things governing internationally and regionally, and the nature of the conflict of wills - cannot continue the battle to its end. The victory that was achieved - according to the testimony of Mr. Khamenei - by Hajj Soleimani, because he is wise, courageous, planned, intelligent, and knows all the details. It was as a military and political school, and unique Islamic model, able to act with wisdom and courage at the same time, acumen, and political and military knowledge. He, and the resistance, gave the Islamic nation its status.

3- Mr. Khamenei testifies that the martyr Hajj Soleimani was clever and substantiation to Imam

Ali (peace be upon him) said: "The believer is wise and sensible". The martyr faced weapons with weapons, men with men, belief with belief, contract with experience, and international and regional contracts with the revolutionary Islamic contract; He knew how to solve international and regional military, security, and political problems without the region sliding into civil, international, and regional wars; He fought wars in the battlefields and conflicts in the political and international arenas. Praise be to Allah, and through his wisdom and courage, he emerged victorious, and he is entitled to the medal that the authority, Sayyed Al-Sistani, said about him: "He and the martyr Abu Mahdi Al-Muhandis are the leaders of victory".

The martyr Soleimani was a military commander, but he - and according to the testimony of Mr. Khamenei - knew politics with great contemplation, even inside Iran, as well as abroad. He involved Islamic interests and supported war positions with balanced political positions, and Iran witnessed a great renaissance during which the resistance had occupied its space in the Islamic world, with his determination, vision, and integrity, so he achieved the highest levels of honor in this world and the hereafter by his martyrdom.

- Second: piety, faith, and jihad

It is natural to say: This leader who fought fierce battles, great political positions, and many events, times, and temptations, including positions, wars, blood, martyrs, wounded, and migrations imposed by the enemy. So it is natural that the commander here, like the martyr Soleimani, in addition to his courage and wisdom that Imam Khamenei referred to, must have piety, integrity, in order for battles to be conducted on the basis of legal rules and the honorable doctrine, inspired by his character and positions from his leader, Imam Ali (peace be upon him), and Imam Hussein (peace be upon him), and this is what Mr. Khamenei testifies about him. It is not possible to imagine an Islamic leader who is completely different from any military leader who handles all these severe, horrific events without piety, faith, and adherence to the foundations of Sharia law. The words of Mr. Khamenei bear witness to the martyr, as he said: "He was sincere,



committed to courage and contemplation for the sake of Allah, and he was not one of those who pretend, hypocrisy, etc. Sincerity is important, and the result of that sincerity is the love and loyalty of the people". Mr. Khamenei links the martyr's courage and his presence in the field, with his love for Allah, Almighty, his piety and his distance from the world and love for appearance. This matter necessitated that the martyr Soleimani be a symbol and a driver for the revolutionaries and resistance fighters, a teacher for them and beloved by the people, immortal as long as the conscience is animated in the conscience of the people. He is the glory of Islam.

Mr. Khamenei evaluates and testifies to the martyr Soleimani and the martyr Al-Muhandis when he said: "Oh Allah, they were martyred for the sake of Your satisfaction, with their blood on their bodies, they were martyred sincerely for You". Also he said: "Martyr Soleimani was sincere and had morale, seeking the afterlife. He was truly a man of morale, and he was not pretending to be so". He said about the morals of the martyr Soleimani: "The noble morals of this man were evident. He went to many deserts and many mountains [referring to the circumstances of the battles] and met many enemies. He truly embodied and demonstrated these revolutionary values that Mr. Khomeini reinforced in his Islamic approach". Here, Imam points out an important aspect, which is that the martyr Soleimani, with his piety, sincerity, and love for the afterlife in all his battles and stances, embodied and demonstrated the great, revolutionary approach of Islam, which is the approach of Imam Khomeini that based on high morals. He sacrificed for all Islamic peoples. He did not just defend Iran and its people, rather, he defended the Islamic peoples in Palestine, Lebanon, Iraq, and Yemen, as Mr. Khamenei said about him: "He had sacrifice and humanity; That is, he did not consider this people, that people, and the like, but rather he was humane and would sacrifice himself for everyone".

Imam Khamenei responds to a suspicion that the martyr only fought wars outside the Iranian geography for the sake of the people of Iran. Unfortunately, these statements were made by

various milieus of enemies and from social milieus that were unaware of the sense of faith, concern, fear, and human dimension in the morals of the martyr Soleimani, which motivates him to defend Muslims, all Muslims, and we remember the words of the daughter of the martyr Soleimani (Zeinab) when she spoke on Al-Mayadeen TV, wishing that her father would live for one day to provide for him and longing for him, but the answer, as Khomeini said: If my delay may cause the death of innocent people, what should I say to Imam Al-Hujjah [Imam Mahdi]? "May Allah Almighty hasten his relief [faraj]". The martyr Soleimani could have devoted his effort as an Iranian official to fortifying Iran's borders militarily, but he considered all Muslim countries his borders, so he fought in the deserts, mountains, plains, and valleys. He fought in the most difficult circumstances without getting tired or tired, with unparalleled piety, taking into account the Sharia in every detail of the battle. Isn't it enough evidence that in all the wars he did not abandon worship? That is why Leader Khamenei said about him: "He was a brilliant leader in the military field, and at the same time he was careful in observing the legal limits. Individuals may sometimes forget the divine legal limits on the battlefield, but he was not. Yes, he was careful to pray. He was careful not to commit aggression or injustice against anyone, so he was careful and committed to matters that many did not consider necessary in the military field, and he took risks in order to save the lives of others as much as he could. He was careful about the lives of those fought with him, and the soldiers from other peoples who were on his side in the battles. He was deeply revolutionary, and the revolutionary tendency is very important. This means the following:

1- These testimonies from Mr. Khamenei will be recorded by history, and will be included in Islamic lessons and education curricula for the resistance fighters and Muslim generations, stating that the martyr was brave and pious. He fought for Allah in defense of all Muslims, not just Iran, and that he fought battles and stood against the enemy and the front line to protect Muslims and protect their honor, without any difference between Palestinian,



Iraqi, Lebanese, and Iranian. Yes, the martyr is aware that he is responsible for protecting the Islamic Front against the Zionist Front. The martyr had all this feeling, and this belief he derived from Sharia law, jurisprudence, al-Qur'an, and the revolutionary approach of Imam Khomeini.

2- The testimony of the Khamenei authority on Soleimani's piety and dedication to all Muslims is considered a method for the resistance fighters to follow in their path, and to make the martyr their greatest role model in character, sacrifice, staying away from pleasures, prestige, appearance, wealth, and personal interests, and jihad [fight] should be the clear path to Allah Almighty, and not for the sake of this world.

3- Soleimani's love for martyrdom and jihad was a characteristic that distinguished his character, which Imam Khamenei testified to, and was evident in his sermons, statements, and words, where he stated that the intrinsic motivation in the martyr's jihadi path was his love for martyrdom, and his belief in true jihad, not for a fleeting worldly purpose, nor for a national goal, or for personal interests. Rather, the martyr was a lover of Allah, desirous of meeting Him, and believed in jihad as a path to Him, Almighty. Imam Khamenei refers that Soleimani, throughout his life, was ascetic, moral, humble, and honest, as he said: "Hajj Soleimani rushed towards martyrdom a hundred times, and this was not the first time. All of that was for the sake of Allah, and to do his duty. He had no fear of the enemies of Allah Almighty. He also said: "He was not working for himself, but for the sake of the Muslims. This is how the martyr Soleimani was. For him, jihad [make a great effort] for the sake of Allah means internal jihad [make a great effort] in self – raising. Every external jihad depending on the internal jihad, so blessed is it. His wish comes true, he was crying in order to obtain martyrdom. Allah fulfilled his wish". The Imam concluded his speech about the martyr by saying: "He spent most of his life fighting for the sake of Allah, and martyrdom was a reward for his tireless efforts throughout these long years". This is the martyr Soleimani, as stated in the testimony of Imam Khamenei. And this concludes

with the following:

1- Martyr Soleimani is a school for any resistor, and a model of morals and sincerity. Through him we know jihad and the sincerity of the fighters. We derive from him the pride, the Islamic revolutionary approach, and jihad for the sake of Allah and not for the worldly life, otherwise it will confirmed the noble verse: {They had mixed a righteous deed with another that was bad} [Al-Tawbah, verse: 102].

2- Martyr Soleimani made the Muslims in Iran, Iraq, Syria, Lebanon, Yemen and Palestine one nation in defending its pride, wealth and future, and repelling the American conspiracies and Zionist dangers against it. Martyr Soleimani and martyr al-Muhandis, and all the martyrs of Iraq and the resistance, are the nation's pride and dignity and the protectors of its future from the conspiracies of the region.

3- There is no value for any Islamic approach unless it is shielded by revolutionary Islam, especially since the enemies from the Gulf, America, and all the Zionist forces plot against Muslims, producing ISIS, terrorist elements and formations, Baathists, secularists, and traitors. The approach of submissiveness, lethargy, and relaxation does not work for these people, but rather the approach of pride, weapons, and virtuous values and morals.

4- The behavior of the martyrs and resistance fighters is not a matter of interest. Rather, the Islamic nation cannot be a nation that maintains its existence except through the method of resistance, which means abstaining from pleasures, having morals and humility, constant caution, work to develop the capabilities of Muslims, supporting jihad, and unity. It is important for Muslims to realize that conspiracies exist, and that any abandonment of weapons, awareness, and the revolutionary approach is a betrayal that allows enemies to overthrow Muslims, their lands, and their honor.

5- Everything that Mr. Khamenei mentioned about the martyr Soleimani and what he embodied must be the standard for every resistor, Muslim, intellectual, related to the seminary, cleric, and preacher, and we must educate our youth and generations on these values in order to be the nation of Islam.



It is clear that humanity is moving forward towards science, development and maturity. Of course, the world was not in the past as it is now, it is constantly changing, and the speed of scientific progress is constantly increasing. Human beings will rise to a level of thinking that will make them pay attention to the general social dimension. This trend is confirmed by the prevailing thinking in antiquity.

Self-love and ego have been rooted in man since the beginning of creation, and it is the only motivation for work, activity, and endeavor. A mankind works to success and make himself happy. If something gets in his way, he will remove it, and he does not care about the interests of others. However, when he sees that his interest depends on the interest of others, he will not hesitate to strive to secure that public interest and sacrifice part of his own interests. Perhaps marriage is the first step a mankind takes on this path, and it is considered a surrender of overwhelming selfishness in favor of the other. The man and the woman both feel the need for each other, and this is the motive that prompted them to marry, given that the idea of human continuity and permanence forces him to reduce the selfishness and then respect the rights and interests of the other. From this connection (marriage) family life was born, which is essentially the fulfillment of a personal desire for happiness and perfection. When a mankind found his happiness depended on making others happy, he did not hesitate to strive to spread joy for his family.

Mankind lived his small social life, moving here and there, and the challenges of life had inspired him to settle within larger groups to face the burdens of life, where there are natural disasters, and raids that require defense. Thus, many patterns emerged in social relations in the form of tribes and sects. The interest of the tribe was the highest goal for all its members.

Hence, the matter required sacrificing personal interests for the sake of the tribe. This development in the thinking is what led to set larger communities, and then the emergence of villages and cities, where individuals have common interests that are respected by everyone.

Development continued in this direction, and then social relations became complicated and the aggressive feeling emerged, which prompted villages and cities to organize into larger communities that took the form of a homeland that fulfills the interests of its people, and their assimilation within a broad common denominator.

Man has become a citizen, thinking about the concerns of the great homeland, transcending the boundaries of language and race, and the people of the homeland are to him as if they were members of the large family to which he belongs. Of course, this form of social life and this way of thinking was not a specific period of time, but rather a path that took thousands of years. However, humanity has not at present risen to the desired level of maturity, and there is still a long way to go before mankind reaches his full maturity.

The means of communication among peoples have developed, and the interests of countries have intertwined, until the world has become a large village, and the person who used to cover a certain distance in months, today, he covers it in minutes.

The time, when states and countries lived in isolation from the world, has passed, and countries are looking to broader relationships in order to secure happiness for themselves and others. This will was reflected in mankind to appear in the form of political and military alliances and common economic markets, so that the treaties and alliances themselves are constantly expanding to ward off common dangers, resolve global crises, and provide the means for well-being, stability and peace for all of humanity.



Some thinkers believe that the current changes are merely preconditions to a comprehensive and radical transformation, where humanity will realize that this limited amount of treaties and narrow alliances will not spare people from the dangers facing them, nor address the tense crises here and there in the world. Rather, some of them lead to serious complications and major problems.

Mankind has realized at the present time that humanity will not be a way to achieve happiness, true self-love lies in love for all of humanity, and all of humanity is only one family.

Societies will realize that laws that do not accommodate the concerns of the entire earth, and that spread division, will not be able to reform the world. As the formation of international institutions such as the United Nations, global councils, and human rights are only profound indicators of this humanitarian trend, and a beginning to a great awakening in which the human mind will be at the peak of its maturity. Despite the unfaithful people's control over people's capabilities and their control over sensitive positions, this does not cause despair about humanity's bright future.

It can be said that the general global situation and the events taking place in this or that part of the world lead to the belief that humanity will stand at the crossroads of two paths, where the choice is among materialism and religion, and submission to the will of Allah.

The laws of the earth did not give peace and reassurance to humans, but rather made them more demented. Therefore, mankind will instinctively turn to heaven, he will ask for help from his Creator, and that the instinct of servitude to Allah, Almighty, is rooted in souls, so the faith in Allah, the Merciful Creator, will never be ended. Only religion, especially Islam, gives a person hope, hope for a good life, because it builds life on the basis of Allah's law and human nature, and when hearts are opened to the

religion of Islam, they will find themselves on the path to happiness.

The call of Islam is universal and concerns all human beings, and Muslims are the ones who bear this great responsibility. For fourteen centuries, Qur'an has been calling followers of past religions to the word of monotheism. Allah Almighty said: {O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah}[Al Imran, verse: 64].

It has been mentioned in the hadiths about the Messenger of Allah, (peace be upon him and his family), that a man [Imam Mahdi] would appear from his family [Ahl al-Bayt] who would awaken minds, unite people in the doctrine of monotheism, uproot enmity and hatred from souls, and his reign would be a reign of peace.

On the authority of Imam al-Baqir, (peace be upon him), he said: "When our leader appears, he will unite the minds of servants, and complete their dreams" (1). Imam Ali, (peace be upon him), said: "It is through us that Allah grants victory, through us Allah forbids, through us Allah erases what Allah wills, through us He establishes, and through us Allah repel the difficult time, and through us the rain descends... And if our Qaim had appeared, the sky would rain, the earth would have brought forth its plants, and the resentment would have gone from the hearts of the servants" (2).

On the authority of Al-Baqir, (peace be upon him), he said: "The wealth of the world will be gathered to him [Imam Mahdi] from the depths of the earth and its surface" (3).

(1) Al-Kafi vol.1. P. 25. ha 21, kamal aldiyn wa etmaamalnaema: p. 703, chap. 58, ha30

(2) Al-Khasal" p. 626, Hadith al-Arbamea.

(3) Ghaibat al-Numani: p. 241, chap,13, ha 26

Preparation Right cannot Obstructed

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Preparation is one of the most important rights of Sahib al-Zaman [lord of the age], (may Allah hasten his appearance [zuhur]), over the Islamic nation. It is a right that cannot be cancelled, suspended or changed, and at the same time it is a duty that individuals must fulfill towards their Mahdist faith. The preparation is one of the genuine, innate and fixed characteristics of the issue of waiting [alentedhar], and it is from the nature of the waiting person who is aware of his assignment and is linked to his existence. Any change, cancel, or disruption of the preparation would deprive the waiting person of the purpose for which the matter of waiting was prescribed, because the Imam, (peace be upon him), asked his Shiites in many texts for various duties, as he said: "So I implore Allah whoever heard my words today, for what the witness will tell the absent, and I ask you for the right of Allah, for what you helped and protected us from those who oppressed us, we were afraid, we were wronged, we were expelled from our homes, as well as our children, we were defended from our rights, and the people of falsehood wronged with us. I beg you, do not abandon us, support

us, Allah will help you" (1).

Returning to the multiple aspects of the noble hadith, we find that the Imam of the era [Imam Mahdi] has listed several real actions that happened to the doctrine of Ahl al-Bayt (peace be upon them) by the enemies of Islam, such as deportation, exclusion, and marginalization.

These criminal acts to which the Prophet's family were exposed require victory and not abandonment. It is clear that these actions require a reaction from those waiting, and does not stop at the limits of the supplication of relief [Du'a al-Faraj], and the remembrance of the holy Al-Nudba supplication. The Holy Imam requires several actions that come into existence from those waiting, just as the actions of their enemies came into this worldly life, and removed them from the existence of leadership of the earth and the universe.

The Imam asked the witnesses, among who waiting, to inform those absents of his command and his speech, and to support Imam Mahdi, and not to abandon him. But, the forms of support were not specified here, because they differ according to time and place. It is imperative for the waiting Muslim to learn the preparation for the appearance of Imam Mahdi, just as a he learns the pillars of religion and worship,



such as prayer, fasting, and Hajj, and learns to perform them to the fullest extent, and he does not just stand on the side, looking at the sky, waiting for the time when the sun will rise from the west [when Imam Mahdi will appear]!

Those who wait, and who prepare do all the effective work in order to restore the right of the family of Mohammad, peace be upon them, which usurped by the enemies. We live in a Mahdist Islamic society that presents very beautiful images in order to prepare. Iraq, for example, mobilized individuals to protect Karbala, and the images of the sect's martyrs are among the most important matters of the sacred preparation in Iraq. The Iraqi martyr (Ahmed Muhanna), for example, did not stop his camera from supporting Saheb al-Zaman [Imam Mahdi], and through it he conveyed the truth of the holy defense of fighters [al-Mujahideen] against the enemies of truth and doctrine. With his noble martyrdom, the truth about the cowardice and meanness of the agents was revealed for the world. Here, the preparation for Saheb al-Zaman [Imam Mahdi], (may Allah hasten his appearance), was through a camera and a picture taken by a soul killed by treachery, when documenting the nature of the project that is hostile to everything that is Husseini and Mahdist in Iraq.

There are many, many pictures that cannot be reduced to the borders of one waiting and preparation country. The borders and axes of resistance unite for the sake of victory despite the plans of the devils.

Ultimately, we must learn the preparation,

preparation country. The borders and axes of resistance unite for the sake of victory despite the plans of the devils.

Ultimately, we must learn the preparation, and employ what we have learned in order to support this sacred cause. Mankind was not created knowing everything, and having the ability to deal or act in everything. Rather, we have all learned and acquired everything with time, and we are still learning and acquiring.

What the mankind does not know is his enemy, and once he knows and learns the preparation, he follows his path with steady steps towards the day of great relief [faraj]. Generations are raised with education and knowledge, and the generations of direct preparation, if they want to be aware of their responsibility towards Saheb al-Zaman [Imam Mahdi], must learn and research the civilizational actions on which the project of supporting the Mahdist cause is based.

Preparation is light, and we must not deprive ourselves of the source and substance of this light, which strengthens our spirits. Whenever the believer, who is preparing, takes more from this light, he becomes like the sun radiating a light that benefits himself, those around him, and everyone he sits with. By disrupting the serious preparation matter, hearts become hardened and - Allah forbid - the communication with the Caliph of the time [Imam Mahdi], who appealed to the believers and said to them: "Fear Allah regarding us, Ahl al-Bayt"

(1) Al-Ikhtisas by Sheikh Al-Mufid: p. 269

Haider Al-Saray

In every talk about preparing for the coming of Imam Mahdi (peace be upon him), thoughts move towards a limited type of mobilization that begins with establishing the mass Mahdist movement, and ends with taking up arms to support the Awaited Imam [of Imam Mahdi], (may our souls be sacrificed for him). Those interested in the term (mobilization) start from the context in which it comes in speech, which is related to military mobilization, moving and preparing army units, and starting war exercises and maneuvers, ignoring that mobilization is a broader and more comprehensive concept than the narrow military framework. It extends to include all aspects and fields of life to achieve the great goal, and there is no doubt that every historical stage has a mobilization that suits the specificities of the stage.

What I want to say is that the mobilization for the Mahdist era began from the descent of Adam (peace be upon him) to the earth. If the purpose of creation is to know Allah, Almighty, and worship Him - as Allah, Almighty said: {And I did not create the jinn and mankind except to worship Me} [Al-Dhariyat, verse: 56] - and establish the divine state that rules all of this world - as Allah, Almighty said: {to manifest it over all religion, although they who associate others with Allah dislike it.} [Al-Tawbah, verse: 33] - then mobilization will be the responsibility of all the Prophets, Messengers, Imams, and scholars and reformers who come after them, in the context of a divine plan to raise nations and peoples gradually, century after century, and time after time, to accept and obey to this state.

The goal is not to force nations to obey by force, rather, the goal is to educate them and guide them to the path of truth, righteousness, and justice, and this is something that can only be achieved by education that begins with the mission of the Prophets and Messengers, and ends with the beginning of the blessed Mahdist era.

Education takes various forms, including the occurrence of calamities, strife, disturbances, and others. In many cases nations are longing and having desire for that just state, while exposing the corruptions of non-divine governments that live at the expense of people's pain, and exploit their misfortunes for their own benefit. If we differ in understanding this longing, we will not differ in the unbridled global feeling for change, which is showed once through mass protests, and once through the boycott of the elections as an expressive voice from the nations that are fed up and bored, demanding the

just government that we are waiting for. These global feelings have affected all religions, sects, movements, parties, social theories, and global powers, leaving them no room but to be part of the conversation about the end. That end, which represents the true beginning of the era of divine justice. These feelings are expressed sometimes through cinematic production, and sometimes through social communication. Here, those responsible for carrying the banner of Mahdist mobilization have greater and more complex responsibilities, as they are facing hundreds of deviant banners and movements, and hundreds of millions of souls who are thirsty for the Mahdist era, and ready to sacrifice on this path.

Among overthrowing and curtailing false movements and calls, and absorbing the popular outburst towards the Mahdist era, the Mahdist individual finds himself drowning in countless tasks, and will be responsible for a large society that it is correct to call "the Mahdist movement". Leaving this society without leadership or mobilization will lead to the waste of its potential energies, and exploit it by various enemies. As long as we describe the current social situation at this historical moment, the form of mass mobilization during the Mahdist era should focus on the following:

- 1- Limiting the feeling of this movement toward the savior [Imam Mahdi], and transforming the emotions into statements of readiness, rehabilitation, allegiance, redemption, and involvement in the aspects of social rehabilitation.
- 2- Consolidating the authority of jurists in the hearts of this audience to protect them from the deviation that is practiced in the name of the sacred Mahdist title.
- 3- Creating the general leadership of the movement, which is qualified by its capabilities, personal characteristics, its guidance, deeply rooted in its faith, firm in its belief, courage, and along with everything that is required to lead the people in such a sensitive period of time. This process of creating leadership is what will establish the greatest banners of general mobilization of the Mahdist era, which Ahl al-Bayt preached to us about, (Peace be upon them), and they called it "Promised Yamani Banner.
- 4- Rising up and assuming responsibility with that leadership, upon which the waiting believers gather to lead them in the waiting [alentedhar] project, until the moment of the appearance of Allah's Greatest Guardian (peace be upon him). This requires transforming the elite of the public into leaders and educating them on the tasks of field leadership so that they can assist that leadership in moving forward towards general mobilization.

Mahdist Voluntary Work

Salim Al-Muhtadi: Occupied Palestine

The purpose of the concept of voluntary community participation is to involve the largest number of Shiites of the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], in order to revive the matter of the hoped Imam, and the awaited justice, by managing and organizing their local areas and social surroundings by themselves. This actual participation is one of the most important substantiation of Mahdist qualification, as it is necessary for people to contribute to making the important changes that take place in society, and people's contribution to community work occurs through the formation of volunteer circles that work to achieve common Mahdist goals. It is impossible for the process of change to occur without returning to society and volunteering its members to serve high principles. It is very necessary that this community participation be voluntary and declared, in order to ensure the desired success, which is to bring joy to the heart of Al-Hujjah Ibn Al-Hasan Al-Askari [Imam Mahdi] (our souls are sacrificed for him).

The expansion of the Mahdist circle stems from its fundamentally global nature, and from the waiting collective organizations that are consistent with the nature of the holy appearance, which is the volunteering of individual believers in a Mahdist organizational framework, and through the efforts of the waiting volunteer individuals, so the Mahdist organization will be coherent, logical, and integrated.

Expanded community participation is responsible for creating a practical implementation plan to revive the Mahdist matter, as Mahdist community participation is not limited to people of the same nature, but rather includes bodies and institutions at all levels.

Among the tools and methods for organizing

Mahdist voluntary work are the following:

- **First:** Gathering, which is holding a purposeful gathering among those interested in organizing society and individuals, or groups concerned with the holy matter of Imam [Mahdi] to achieve the participation of believers in drawing the societal Mahdist image. These meetings can take place at the level of a single family, neighbors, or the institution in which the individual believer works, so that social attention is directed to the roles that the waiting person must play for his twelfth Imam [Imam Mahdi].

- **Second:** Meetings: This is a meeting that includes a number of those interested and specialized in the subject of supporting the Mahdist right, discussing the work mechanism and decisions for Mahdist social awareness.

- **Third:** Committees: Small groups formed from interested people, who are divided according to their expertise, specializations, or places of residence. Each of the committees activates a specific Mahdist tool in its area, such as the Mahdist speech committee, the Mahdist writers committee, the Mahdist teachers committee, or the Husseini Mahdist readers committee. The goals of these committees are to work sincerely for the sake of everything that serves the Mahdist matter, and not to achieve capricious personal goals. Therefore, we must work to continue dialogue and discussions about the merits of the committees' experience in order to take the appropriate future policy.

- **Fourth:** Conferences: It is the processes in which an appropriate atmosphere is provided for Mahdist intellectual dialogue on an issue. When the work of Mahdist committees develops, they become known through general community conferences.

In conclusion, we recommend the waiting people, who involved in community Mahdist voluntary



work, to take the following matters into consideration:

1- Working to educate believers about the importance of voluntary Mahdist work, and urging them, and their families, to actively participate in the activities of Mahdist committees.

2- The importance of strengthening fraternal and faith relations between the Mahdist brothers, who have one goal in common, which is to see the Mohammad Mahdist matter rules the earth.

3- The necessity of expanding the participation of believers and those with competencies and creative abilities, and inviting them to contribute to committees or work groups. This participation provides the opportunity for training in voluntary work, dealing with groups, strengthening affiliation to Mahdist voluntary work, and choosing the best among the believers, because they will be the front that represents the Mahdist voluntary teams. As much effort as is expended in selecting the sane, loyal, and competent waiting person, his positive impact will be among the members of society. Members of society do not engage in Mahdism voluntary work, because they see those who belong to it as not having the psychological, mental, and cultural competence to express the goals of the Mahdist matter. This is a personal responsibility for the individual to refine his behavior and ethics, and educate himself, with the support of his fellow believer, whom finds better than himself in achieving results in the social reality. The goal of belonging to volunteer committees is not personal or transcendent goals, as the Mahdist interest is above all considerations.

4- Conducting campaigns, meetings, preparing bulletins, and using social media with the aim of educating believers about the importance of Mahdist volunteer work.

Waiting is an essential pillar of the mobilized approach to divine guidance. Waiting has no meaning unless there is a purpose that called for it, also occultation [Al-Gayba] has no meaning except through the presence of wisdom behind it. Upon contemplation, we find that the reasons for occultation lie in two basic issues:

- **The first:** It relates to the absence of someone who supports the Imam [Mahdi] (peace be upon him).

- **The second:** It relates to the presence of those who are hostile to the Imam [Mahdi] (may my soul be sacrificed for him).

Therefore, when we were asked during the period of occultation to wait for the Imam (may my soul be sacrificed for him), this was only because the task of waiting was in reality to provide time in order to prepare who supports the Imam to confront the enemies of the Imam (peace be upon him). This makes the saying that “waiting is separate from this matter, and that the one who waits has nothing to do with it” represents a major setback in the awareness of the Mahdist matter, which forces us to re-read waiting from this aspect.

Islam is a religion of work and seriousness in dealing with the issue of guiding people. When the Mahdist matter is defined by its title: “The mobilization program for the process of divine guidance within the line of the Imamate,” then we must understand and be aware that this work for this cause is completely incompatible with behaviors of complacency, dependence, and laziness. Rather, whoever wants to be associated with it, he must always show active seriousness in communicating with its goals and concern for its purposes, if we do not say that what is required is to transform all of his movement and activity, so that he is voluntary for these goals and objectives. There is no hope for the divine project except through the promised [Imam Mahdi], (peace be upon him). We have no honor with this Imam, (may our souls be sacrificed for him) unless we respond to his call and show the seriousness of adhering to it. There is no savior for this religion except Imam Mahdi, (peace be upon him), and there is no salvation for this nation except through his relief [faraj] (may my soul be sacrificed for it), and there is no honor for the workers except that they work to pave the way for his appearance [zuhur].

Importance of Faith Insight in Patience in Face of Affliction, Promoting Mahdist Victory

Muthanna Al-Taie - Dhi Qar

It was narrated on the authority of the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib], (peace be upon him), that he said: "The one who is insightful is the one who thinks when he hears, and sees well when he sees, and benefits from the lessons" (1). The ability of insight is considered the important indicator in knowing the truth of the reality that surrounds us in all events, and taking the appropriate and firm position that suits the doctrine of the people of faith, and the behavior of the people of waiting [alentedhar]. Insight is a moral and behavioral state of achievement in the moral world whose existence is aided by some obligations, knowledge, and factors, including:

- **First:** A close and strong connection with Allah, Almighty. The state of insight is developed and attained in hearts that are full of remembrance of Allah, the Almighty, they connected to His sanctity, acknowledge absolute submission to Him, are confident in His ability, submit to His command, are immersed in His love, and are free from the sins, filth of desires and defects, rather, this insight is obtained and entered the heart that its owner strives to purify himself from every darkness related to self-love and following desires. It was narrated on the authority of Imam Al-Sadiq, (peace be upon him), who said: " Indeed, if Allah wants good matter for a servant, He places a spot of light in his heart, strengthens his insight, and assigns an angel to guide him. But, if he wants bad matter for a servant, he puts a black mark on his heart, weakens his insight, and assigns a devil to be with him everywhere" (2).

Insight is not attained in hearts that are negligent, forgetful, and dependent on hopes and wishes. Insight comes through request, striving, activating the will, obedience, patience in the face of adversity, perseverance in the face of tribulations, defeats, temptations and afflictions, strengthening the connection with Allah, relying and trusting in Him, having good thoughts in Him, entrusting matters to Him and accepting His will and destiny.

- **Second:** Safety of Belief. If we carefully contemplate the scale of the psychological and media confrontation, and challenge that the enemy and its institutions direct against the followers of the school of Ahl al-Bayt [Prophet Family] (peace be upon them), especially for

their common people, we find that the main goal of this psychological warfare is to weaken their spirit of belief, target its safety and limit it in their hearts, because the enemy realizes that the truth of this belief refuses to submit to the oppressor and surrender to the wills of the oppressive enemy. Therefore, the war against them rages as time passes, and the enemy develops his means and methods, and his spending on that increases. Therefore, you find the enemy being creative in inventing new methods that target the minds and consciousness of the followers of this noble sect. Whoever finds in his heart the belief of loyalty to Ahl al-Bayt, (peace be upon them), can only emphasize the development of this belief, strengthen it, and root it within the minds and hearts of Shiites in thought and behavior, and within the doctrine and framework of this blessed school, which is based on its affiliation and continuation of authentic Mohammad Islam, and striving to confront this war and reduce its costs, and expose all the methods and deception of its founders with wisdom, awareness and responsibility.

- **Third:** Adhering to Ahl al-Bayt (peace be upon them). One of the most important factors in developing insight is the factor of adhering to the approach, thought, and school of Ahl al-Bayt (peace be upon them) in doctrine, thought, behavior, acting in accordance with their approach and law, and adhering to the rule of loyalty and disavowal (peace to those who are at peace with you, and war to those who fight you). This adherence and connection went beyond the legislative system to the intellectual, spiritual and moral system, to enhance and mature the state of love, affection and relationship for them, in a way that enriches the feelings of loyalty and emulating them, disavowing their enemy, unaffected by temptations, calamities and adversities, because these factors have a great impact on creating spiritual purity and quantitative and qualitative moral overflow, individually and collectively, and their role in enhancing the state of awareness and rooting insight in the minds and hearts, especially those that look forward to the Imam of their time (peace be upon him), and await his appearance.

- **Fourth:** Patience and perseverance. One of the most important foundational pillars that accompanies all the behavioral and cognitive structures of the individual and the group is the issue of patience with the inclinations,

whims, desires and inclinations of the soul, and perseverance by remaining steadfast on the path and approach of truth, and confronting the projects of the unjust forces that want to undermine the project of the people of faith and waiting. We cannot find progress in behavior without there being progress in patience and stability in perseverance, and we cannot expect a separation between the two matters. Rather, patience is the starting point for any project. Patience in developing insight is like a solid building that is built by placing a stable stone on another. The more this building is built on sound and stable foundations, the more capable it will be of confronting any of the causes of collapse and fall. This makes us patient, and provides us with an important element of steadfastness and the development of insight in hearts that believe in its project after examining it with patience over the hardships, calamities and temptations that stand in her way, and working on its sustainability and addressing its shortcomings.

- Fifth: Reviewing the course of public events based on what the Prophet Mohammad (peace be upon him and his family) said: "Whoever spends the night and does not care about the affairs of Muslims he is not Muslim" (3). One of the most accurate reasons why an insightful believer is able to diagnose and know the general path, and the course that he must take, and distance himself and those whose affairs he cares about from the tricks, lies, and deception of the oppressive forces and their delusion, is to be informed of all the events that are taking place around him regarding his religion and belief, his environment and his audience, his project and his leadership, and everything around him, to enhance the capacity of knowledge and awareness of what is going on and being plotted against him, so he can diagnose reality and the real situation that he should deal with, in the manner of an insightful, intelligent, and prudent believer, not in the manner of a naive, ascetic believer.

- Sixth: Strengthening the relationship with the Awaited Imam [Imam Mahdi] (peace be upon him). We have a mission, which is more special than that related to the matter of adhering to Ahl al-Bayt (peace be upon them), as they are all our imams, and obedience to them is obligatory, guardianship is theirs, and disavowal of their enemy is the same and constant. But, there is a specialty regarding the Awaited Imam (peace be upon him) that we are concerned, because he is the Imam of our time, our guardian, and the one present among us. We are required to specialize our feeling

and discourse, and to distinguish our affiliation, relationship, and loyalty to him, because he [Imam Mahdi] is concerned with us and we are concerned with him, and we are responsible for paving the way for him and preparing to support him. The Imams of guidance (peace be upon them) emphasized this matter, and urged commitment and attachment to him in terms of emotion, behavior, and everything related to him (peace be upon him). When Sadir Al-Sayrafi entered upon Abu Abdullah Jaafar bin Mohammad (peace be upon him), he said: "I found him sitting on the sand and saying: My master [Imam Mahdi], your absence has deprived me of sleep and deprived me of rest. My master, your absence has linked my calamities to the calamities of eternity, and the loss of one after one annihilates all. When I cry because of afflictions and the beginnings of calamities, my eyes see the greatest and most terrible calamities, the most severe and most abhorrent, and calamities mixed with your anger and with your wrath. . ." (4) There are many narrations that also indicate that their longing for him is very much (may our souls be sacrificed for him).

This is a call to believers to take this into account and take this methodology as their path. After carrying out the legal and doctrinal obligations related to this matter, we should have found a state of emotional and moral connection to him (peace be upon him), in a way that makes us certain that everything confronts us, the problems and calamities that surround us are the result of the occultation of our Imam (may our souls be sacrificed for him). He is the Imam in whom the beauty of the world is embodied, and the greatness of tyranny is evident; we are supposed to obey him. He will be in the place of the divine caliphate on earth. So, the awaiting believer is educated to strengthen the state of sincerity, obedience, and complete submission to him. Loyalty must be to the soul and self of the Imam (peace be upon him), not to ourselves, our desires, and for our salvation from the troubles and hardships of the world.

(1) Al-I'timad Al-Hikma - Muhammad Al-Shehri - Part 1, p. 266.

(2) Al-Kafi: Part 1, p. 166.

(3) Wasa'il Al-Shi'a (Ahl al-Bayt) - Al-Hurr Al-Amili - Part 16, p. 337.

(4) Kamal aldiyn wa tamaam alnaemah, chap. 33, vol. 50.

Self-Discipline, its Impact on Building Missionary Mankind

Mr. Kazem Al-Jabri: Commander of the Eighth Brigade, Popular Mobilization

Allah Almighty said: {And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in taking life. Indeed, he has been supported. And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill commitment. Indeed, the commitment is ever questioned. And give full measure when you measure, and weigh with an even balance. That is the best and best in result. And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those will be questioned. And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.} [Al-Isra, verses: 31 to 37].

- Actions covered in Qur'anic verses are:

- 1- Do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.
- 2- Do not kill the soul which Allah has forbidden, except by right.
- 3- Whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in taking life. Indeed, he has been supported.
- 4- Do not approach the property of an orphan, except in the way that is best, until he reaches maturity.
- 5- Fulfill commitment. Indeed, the commitment is ever questioned.
- 6- Give full measure when you measure, and weigh with an even balance. That is the best and best in result.
- 7- Do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those will be questioned.
- 8- Do not walk upon the earth exultantly.

-Definition of self-purification:

Self-Purification: means severing ties related to the body, so it is said: So- and-so purified himself; that is, he praised it, corrected it, and attributed to it purity from sins through doing good deeds. Self-Purification,

idiomatically, means: purifying it from reprehensible and ugly qualities, striving to perfect and beautify it with good deeds, and glorifying Allah Almighty.

Self-Purification in the hadith on the authority of Imam Ali (peace be upon him): "Whoever appoints himself as an imam for the people, let him begin by educating himself before teaching others. Let him be disciplined by his behavior before he is disciplined by his tongue, and the one who teaches and disciplines his soul is more deserving of honor than the one who teaches and disciplines people" (1).

It was also narrated on the authority of Imam Ali (peace be upon him): "O people! Discipline yourselves, and refrain them from the harshness of habits" (2). He also said, (peace be upon him): "Corruption of morals comes from associating with fools, and good morals comes from competing with rational people. Creation has forms, so each one acts in a way that resembles his form" (3). Imam Ali also said: "Whoever is not aware of his own shortcomings, desires will overpower him, and whoever is in shortcomings, death is better for him" (4).

- Self-purification is achieved through many actions that the mankind does:

1- Repentance and return to Allah Almighty: Since repentance is considered the first stage of worship for righteous mankind, which makes the servant feel the transition from demolition to construction. Allah Almighty said: {O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.} [Al-Tahreem, verse: 8].

Returning to Allah requires self-struggle, and striving to obey in a correct and sound manner, without exaggeration. The Prophet (peace be upon him and his family) says in the holy hadith about Allah, Almighty: "My servant does not draw near to Me with anything more beloved to Me than what I have imposed on him, and my servant continues to draw near to Me with voluntary acts until I love



him. If I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks; and if he asks Me, I will give him, and if he seeks refuge from Me, I will answer him".

The closer a mankind gets to Allah - Glory be to Him - Allah loves him, and he is with him everywhere.

2- Persevere and continue in seeking forgiveness and in remembering Allah, Almighty, as He, Almighty, said: {And in the hours before dawn they would ask forgiveness. And from their properties was the right of the petitioner and the deprived.}[Al-Dhariyat, verses: 18-19].

3- Violating self is through:

- Denying the actions you are doing.
- Denying the ugliness and vices that characterize the self.

- Work on not fulfilling what the self seeks to achieve, as it tends toward comfort.

- Rebuking and reprimanding the self, and working to bring it to obedience. Al-Ghazali said: "If you commit yourself to reprimanding, humiliating, and blaming, your self will be the reproaching soul that Allah swore by, and you hoped that you soul would become a reassured soul, invited to join the group of Allah's servants, as content and satisfactory.

4- Continuing to preach to oneself and remind it of death and the afterlife.

5- Bad self-esteem.

6- Be careful not to be deceived by good deeds.

7- Sincerity in work by purifying it from hypocrisy, and purifying work from impurities is the basis for sincerity in it. Work must be free from the desire to get closer to people's hearts, not to seek praise from them, and to move away from slander, as well as being careful to stay away from striving to glorify people, their money, or their love, and the necessity of holding oneself accountable. Allah Almighty said: {O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah.} [Al-Hashr, verse: 18].

8- Not sleeping, talking, and eating a lot: Excessive talking without mentioning Allah, Almighty, is one of the reasons that leads to hardness of the heart, and in turn leads to distance from Allah, Almighty; eating too much leads to stronger desires; and sleeping too much leads to laziness and helplessness.

9- Determining good and evil in any process undertaken by a person. Here there must be a method that the person follows to guide himself, and sets caveats and controls for his actions and behavior in this process.

10- Thinking about the Holy Qur'an and the life of Ahl al-Bayt (peace be upon them).

11- Clearing oneself helps a person to refine himself: A person must deal with the problems that he faces. He must, as necessary, sit with himself honestly, in what is known as a soul reading, in which he identifies the pains and problems accumulated in his heart, and how to deal with them, which may emerge one time in the form of anger or depression, which makes him retreat psychologically.

12- Purifying the soul, because the goal of purifying the soul is to elevate the human being, and to transform human energy into work and production. How is this done? The soul must be provided with what it needs in terms of knowledge and work, abilities has been equipped with, and be immediately occupied with applying this knowledge in daily life.

13- The heart must be (alive, pure, and majestic), as Allah - Glory be to Him - likened the believers to the most wonderful qualities, when He said: {The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely} [Al-Anfal, verse: 2].

14- The Muslim person's mind must be aware and insightful, and he should read in the various sciences through which he can draw closer to Allah, Almighty, and fully realize His greatness that cannot be described in words. The Muslim can tame himself and not give in to his whims. He is able to overcome Satan and the pleasures of this world, if he seeks help from Allah alone, and being sincere in his intention to Him. So Allah, Almighty, will grant him victory over all those who oppose him, and thus he will be able to continue on his path, and succeed in the worldly life and the hereafter.

15- Self-discipline and jihad [struggle] are considered very important. Indeed, it comes before jihad against the enemies of Allah. Allah Almighty said: {if you support Allah, He will support you and plant firmly your feet.} [Mohammad, verse: 7].

(1) Nahj al-Balagha: Al-Hikma 73 and 359.

(2) Nahj al-Balagha: Al-Hikma 73 and 359.

(3) Al-Bihar: 82/78/78. (4) Amalie Al-Saduq: 232/4.

Jihadi Education in Time of Waiting

Ahmed Al-Khuzai: Wasit

To resist the various manifestations of decay that our society is going through, during this critical stage of waiting [alentedhar] for the imminent relief - Allah willing - believers must be interested in building a society that enjoys everything that a mujahid [fighter] enjoys in the battle.

Our youth face many challenges, some of which emanate from within the intellectually diverse temporal, spatial, and cultural environment, and what this diversity produces is a threat to our life belief and our future vision, such as takfiri, atheistic, secular, liberal, and other deviant trends, Allah forbid, and what is naturally reflected in the thinking and behavior patterns of the people of our society. Some of which are external, represented by occupation, arrogance, or soft war.

Regarding the activate societal deviation, various methods are being employed that develop this deviation, including political battles, the deterioration of the economy, and deviant and useless educational curricula to maintain an ignorant society that studies the map of the Arab world in geography, the speeches of the usurpers of the Caliphate and the killers of Al-Zahra Al-Batoul (peace be upon her), television programs, cinematic films, social networking sites that are free in terms of application and for which the young person pays with his time and health, misguided and deviant books, and even man-made laws that call for some matters that obstruct the path of the normal Muslim human being, etc.

In order to work on organizing our affairs in facing this challenge, and building an effective Mahdist society through various methods, we found that jihadi education is one of the most important of those methods, and it is not necessary for jihadi education to be military education that is based on armed combat only. We note that Imam Khamenei (may his soul be long) used the term "economic jihad or resistance economy" in the face of the economic siege imposed on the Islamic Republic, and he also used the term "cultural jihad"

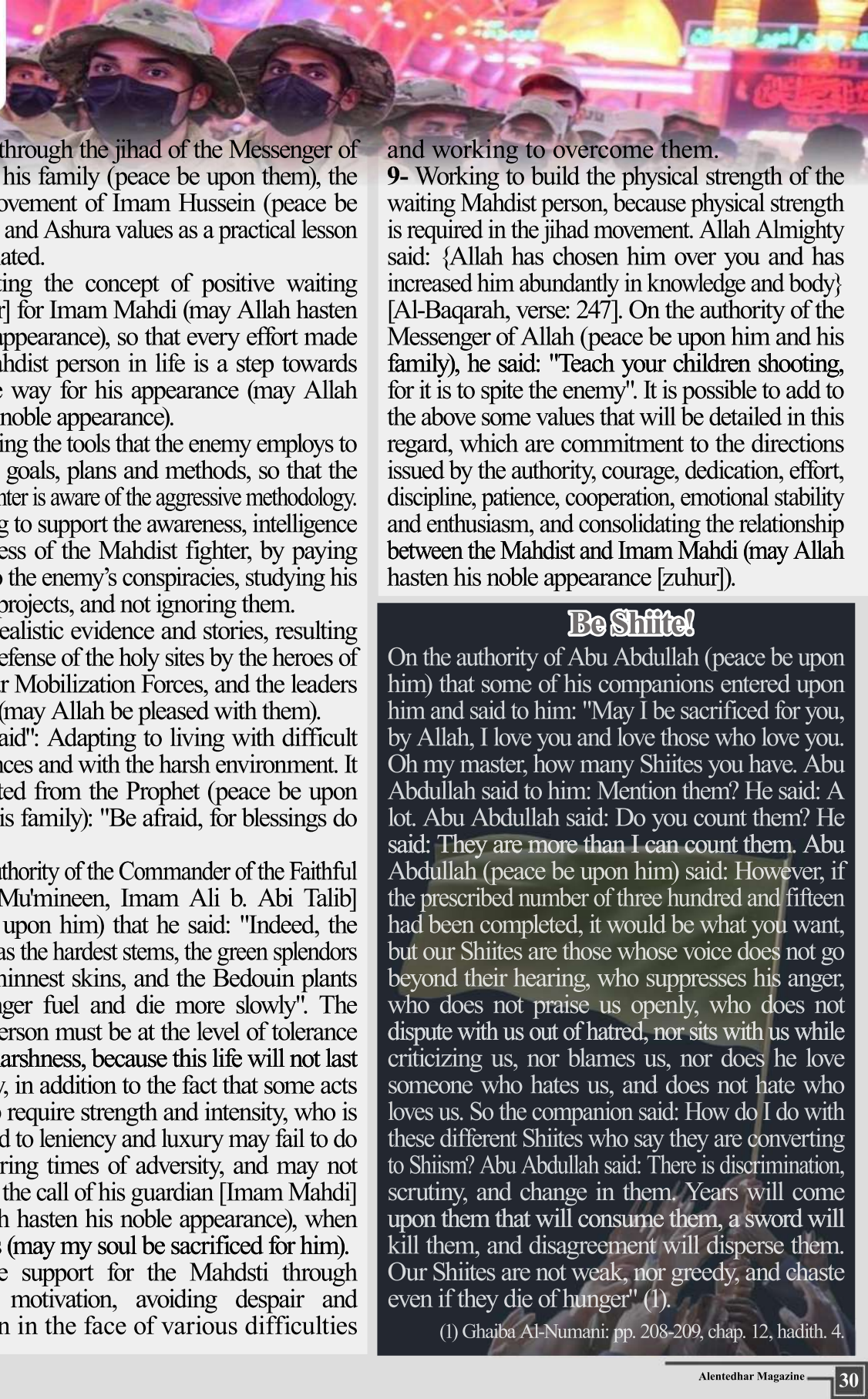
in the face of cultural invasion and soft war.

Rather, by "jihadi education", we mean here preparing the person, in a way that possesses the ability to exert maximum effort in performing his duties and tasks entrusted to him, so that he can achieve the goals required - in following authentic Mohammad Islam from its heavenly sources represented by the Holy Qur'an and the infallible Imams (peace be upon them)- defending the holy sites and supporting the oppressed, as well as providing the elements of strength and determination in the face of deviation, overcoming difficulties and confronting the various challenges that stand as an obstacle to establishing or building a strong and capable Mahdist society.

Relying on Allah Almighty's saying: {And prepare against them whatever you are able of power} [Al-Anfal, verse: 60], we find that jihadist education has more than one meaning. In general, it means working in the fields of confrontation with the enemy of all kinds, culturally, electronically, intellectually, educationally, medially, politically and economically. While the specific meaning is the military and security preparation of individuals. The importance of jihadi education at the present time lies in building the jihadist spirit in the Mahdist personality, which makes him move in the various aspects of life relying on this spirit, and does his daily tasks with it in order to go out into society in the best way possible, and according to what suits him as a Mahdist fighter carrying the Imam's message, (my soul and the souls of the worlds are sacrificed for him).

According to this clarification, regarding this educational methodology in saving society, and enabling it to confront deviance, work must be done on:

- 1- Strengthening the ties between the Jihadi Mahdist person and Allah, Almighty, adhering to the Quran and Ahl al-Bayt (peace be upon him and his family), and staying away from the factors of deviation that lead to the production of a weak Mahdist.
- 2- Getting acquainted with the concept of jihadi



education through the jihad of the Messenger of Allah and his family (peace be upon them), the jihadist movement of Imam Hussein (peace be upon him), and Ashura values as a practical lesson to be emulated.

3- Activating the concept of positive waiting [alentedhar] for Imam Mahdi (may Allah hasten his noble appearance), so that every effort made by the Mahdist person in life is a step towards paving the way for his appearance (may Allah hasten his noble appearance).

4- Identifying the tools that the enemy employs to achieve its goals, plans and methods, so that the Mahdist fighter is aware of the aggressive methodology.

5- Working to support the awareness, intelligence and alertness of the Mahdist fighter, by paying attention to the enemy's conspiracies, studying his plans and projects, and not ignoring them.

6- Using realistic evidence and stories, resulting from the defense of the holy sites by the heroes of the Popular Mobilization Forces, and the leaders of victory (may Allah be pleased with them).

7- "Be afraid": Adapting to living with difficult circumstances and with the harsh environment. It was reported from the Prophet (peace be upon him and his family): "Be afraid, for blessings do not last".

On the authority of the Commander of the Faithful [Amir al Mu'mineen, Imam Ali b. Abi Talib] (peace be upon him) that he said: "Indeed, the wild tree has the hardest stems, the green splendors have the thinnest skins, and the Bedouin plants have stronger fuel and die more slowly". The Mahdist person must be at the level of tolerance for some harshness, because this life will not last in this way, in addition to the fact that some acts of worship require strength and intensity, who is accustomed to leniency and luxury may fail to do his job during times of adversity, and may not respond to the call of his guardian [Imam Mahdi] (may Allah hasten his noble appearance), when he appears (may my soul be sacrificed for him).

8- Positive support for the Mahdisti through activating motivation, avoiding despair and frustration in the face of various difficulties

and working to overcome them.

9- Working to build the physical strength of the waiting Mahdist person, because physical strength is required in the jihad movement. Allah Almighty said: {Allah has chosen him over you and has increased him abundantly in knowledge and body} [Al-Baqarah, verse: 247]. On the authority of the Messenger of Allah (peace be upon him and his family), he said: "Teach your children shooting, for it is to spite the enemy". It is possible to add to the above some values that will be detailed in this regard, which are commitment to the directions issued by the authority, courage, dedication, effort, discipline, patience, cooperation, emotional stability and enthusiasm, and consolidating the relationship between the Mahdist and Imam Mahdi (may Allah hasten his noble appearance [zuhur]).

Be Shiite!

On the authority of Abu Abdullah (peace be upon him) that some of his companions entered upon him and said to him: "May I be sacrificed for you, by Allah, I love you and love those who love you. Oh my master, how many Shiites you have. Abu Abdullah said to him: Mention them? He said: A lot. Abu Abdullah said: Do you count them? He said: They are more than I can count them. Abu Abdullah (peace be upon him) said: However, if the prescribed number of three hundred and fifteen had been completed, it would be what you want, but our Shiites are those whose voice does not go beyond their hearing, who suppresses his anger, who does not praise us openly, who does not dispute with us out of hatred, nor sits with us while criticizing us, nor blames us, nor does he love someone who hates us, and does not hate who loves us. So the companion said: How do I do with these different Shiites who say they are converting to Shiism? Abu Abdullah said: There is discrimination, scrutiny, and change in them. Years will come upon them that will consume them, a sword will kill them, and disagreement will disperse them. Our Shiites are not weak, nor greedy, and chaste even if they die of hunger" (1).

(1) Ghaiba Al-Numani: pp. 208-209, chap. 12, hadith. 4.

Targeting Religious Authority (Reference) between Stupidity, Employment

Saad Al-Zaidi

There is no difference between the linguistic meaning and the conventional meaning of the word reference. It means: what is attributed to a matter. That is, a reference for someone who wants to refer to it in an important matter, and this is the same idiomatic meaning of the concept of reference.

Therefore, there is no difference in the purpose, goal, or uses. In the field of science and knowledge, the reference in short means (the body that is consulted as the source of knowledge and learnedly).

According to this truth that is accepted by everyone, there is a question: Why is this principle and concept recognized and considered natural, rather, it is necessary in all sciences, with the exception of religious sciences only!? Naturally, this is not by everyone, but by some who claim knowledge, and what is strange is that some of them exaggerate this, and deny the need for authority (reference) in the Shiite religious sciences specifically!

In short, these people range between being foolish and working for the enemy of the Shiites, and they are part of organized terrorism. Pretending to be stupid is a branch of stupidity. Some people do not see the sun through a sieve, and deny its existence. They are stupid par excellence, and in themselves they are blind. This is not unlikely for a limited segment of some and does not constitute a problem.

As for deliberate pretending to be stupid, it is a problem and has multiple sources. It either stems from stubbornness without understanding or evidence, but rather insistence on it and claiming knowledge, and this is compound ignorance. For example, when someone imitates a fanatical

deviant, who is a misguided enemy and stubborn to the truth, or when he misunderstands but also stubborn. It is as if he insists on the non-necessity of ijthad and that it is not permissible for an ignorant person to imitate the scholar. With this behavior, he avoids reason, what is reasonable, logic, and documented reports. If he is a Muslim (his nationality), he is either secular without declaring that, or he feels a kind of self-esteem, so he follows his own whims in interpreting the hadiths of the infallible ones (peace be upon them).

Therefore, this slander about the exception with no evidence of the non-necessity of authority in religion, are made by those who claim to be knowledgeable and adopt it, and are surrounded by Zionist misguidance, facilitated and supported by the circles of global arrogance, whether they feel it or not. Undoubtedly, an important part of that slander is developed at the hands of Freemasonry, Zionism, and global secularism, and it is in its entirety an act of hostility, cultural terrorism, and hostile targeting against the Shiites and the Shiite religious authority.

These some are part of its tools, whether they like it or not. It always lacks authenticity and legitimacy, and is run by international channels with hostility to the Shiites. It is the old and the new, and it is poorly replicated.

Today - as a result of the chaos in our society and the decline in moral discipline - we consider that it is easy to find someone who works as an employee of the enemy in order to promote this empty claim. The media does not adhere to standards, nor are social media disciplined, or professional and responsible. Likewise, all cultural clubs will not be accurate in what they publish and say.

As a result of the completely unrestrained freedom and the absence of the law, which regulate



cultural work in Iraq, cheap employment is to promote this farcical exception, and ridiculous denial as its theater in Iraq, in which it exchanges roles with the enemy's directing media. These channels, today, are very nervous as a result of the giving of the distinguished Shiite religious authority (reference). Everyone has witnessed the giving of the authority, and this unique giving may be the reason behind these people's confusion in targeting the Shiites and Iraq, how else could it be reasonable or hidden from the simplest knowledgeable person, living in the circles of the Islamic community, the role of the mujtahid in the sciences of jurisprudence, rulings and blood money, the role of scholars in the sciences of the Holy Qur'an, and the role of the authority in the public life of Iraqi society, and saving it from several crises that were stifling.

I am amazed by some who claim to know! What is the alternative to the reference (authority) for the Shiite Muslim individual, especially in most aspects of his social life, which are governed by Sharia law? Although we live in a civil state, and its legislative system is based on Islam, but not all of Islam.

So, it is a systematic hostile targeting and stupid denial, and it is one of the signs of the Iraqi media scene these days. There is a diverse focus and escalation, behind which is global Zionism and its agents from the channels hostile to Islam and the Palestinian cause. It is a media machine that cannot be underestimated, and whoever does not know, let him investigate, and it will become clear to him that Zionism and America have multiple scenarios in collecting Arab Gulf money to recruit thousands of writers and media professionals who abandoned their consciences in exchange for money, disabled their minds and blindfolded their eyes. They recruited them to attack the Noble Prophet, Muhammad's law, and the Islamic religion. This truly constitutes a major victory for the enemy, and this is an unfortunate

matter that requires caution.

Our enemy has many methods of deception and scenarios. He dressed some of his soldiers as men of the religious seminary, and taught them some religious sciences, thinking that it would be easy for him to mislead us, infiltrate our ranks, trivialize our beliefs, and weaken our resistance. He believes that we are superficial in choosing our leaders, and that our resistance is temporary, has no cognitive roots nor is equipped with various weapons.

It is a sustainable resistance, and it has achieved victories throughout history, but we do not deceive, slander, or hypocrite, and our enemy is very delusional. Woe to him and to those who follow him if they think that shaking our confidence in our authority is possible.

So that this is not just a claim, I warn the believer, thinker, and Islamic scholar who believes in the message of the Noble Prophet (peace be upon him and his family) to demonstrate his knowledge in his cultural defense, not only in Iraq, but to everyone who receives the call, to strengthen his energy, to open up to his heritage and Islam, and to rise up to defend his belief, which is the truth that was preached by the final Messengers, (peace be upon him and his family).

So that everyone may know and beware, and let no one be overlooked, especially those with specializations whom Allah has given them the ability. As for those who pretend stupidity, I alert them to serious matters, they have to take care of it and take it seriously:

- First: These are misguided people who practice hostility, and their potential is certainly not underestimated, and they are the traditional enemies of Islam.

- Second: The first science in terms of the importance of reference (authority) is religious science. Did you know that the reference in the field of religious sciences is Allah - Glory be to Him?

Electronic Mixing

Manar Al-Amiri – Baghdad

Social media has provided speed and ease in dealing with others, which has led society to be invaded by a new form of mixing, which is electronic mixing. First of all, let us ask the following question: Is mixing a negative thing? Is it forbidden?

Mixing in itself is neither negative nor forbidden. Rather, if social media sites are harnessed properly, and mixing is aimed at guidance and reform, it will benefit society. So, it turns out that we can turn it into a positive, and the issue is related to how to use them. The matter is not without danger in this area, because it may lead to falling into the prohibited if precautions are taken lightly. As we know, there is more leniency in dropping gender barriers on social media sites than on the ground.

Mixing on the ground is subject to society's supervision, and thus creates a barrier between the young man and the girl, while this barrier does not exist in electronic mixing, and the prohibited is permitted, because the relationship here is more lenient and flexible, and less conservative than in the real world, in which a person may be more strict. Therefore, we must have a legal balance to control our behavior and actions by defining and restricting them. So, we will focus a little on the term "Mufakaha" [flirting].

Al-Mufakaha (flirting): It is a word that is similar to fruit. Just as fruit is eaten even though it is not a meal, and its purpose is only to enjoy its taste. Likewise, unnecessary talk and joking are all included in al- Mufakaha, and thus it is forbidden according to Islamic law, even if it is between a foreign woman and a man.

After we learned about the meaning of al-Mufakaha (flirting), let us go into a little detail.

As we know that the messaging systems in these communication applications contain symbols and expressions such as roses, hearts, faces with signs of love, and the like. All of these expressions are foreign to our society, and unfortunately they make it easy to fall into forbidden speech, due to their ease of circulation and spread.

O sister, beware of using these symbols with foreigners other than your gender. I always see comments from some sisters on the posts of foreign men, which are not devoid of prohibitions and taboos. These sisters may use symbols such as a heart, a rose, or the like, and their words describe that man in terms that a foreign woman should not say about him. What is worse than that is that this man responds to her words with words that resemble him and with symbols such as hearts and the like, as if it were flirting, Allah forbid!

Is it appropriate for our young believing men and women to do something like this? What we described above was only a small example of the daily annoyance of our Imam Mahdi (may Allah hasten his noble appearance). We will not address the conditions of non-believing societies, which have turned away from Islam and sunk into corruption and decadence. Therefore, we will not delve into their problems resulting from their electronic decadence, and we will content ourselves with directing the speech to the waiting Mahdist and believing community.

It is known about a man that he is jealous by nature, so what if he is a believing man, and what if he is a Mahdist, so what if we are talking about the Mahdi himself?

It is also known that a man gets angry if someone looks at his wife or sister, or she hears a word from a foreign man, because honor is dear to a man. I ask you by Allah, our sister, do you know

that you are the honor of Imam Al-Hujjah [Mahdi], (may Allah hasten his noble appearance)?

Because you are his daughter, what a great word! Yes, we are all his daughters (may my soul be sacrificed for him), even if the relationship is not by lineage, but it is sufficient to know that he said in his supplication for women: "O Allah, grant modesty and chastity upon the women of the Modesty and chastity do not go together with decadence and moral decline. If our women and men keep the Imam of the Age's satisfaction in mind, they will harness these electronic sites and direct them towards sacred and lofty goals. They will be busy with the media introduction of Imam Al-Hujjah [Mahdi] (may Allah hasten his honorable appearance) and be active in the cultural fields, as is happening now in our Mahdist circles when we see teams of believing women working on the media front to support their brothers on the military front. We also see Mahdist seminars held through these websites for Mahdist education, and to consolidate the concepts of preparation for the appearance [zuhur]. There are many honorable activities that, if electronic mixing occurs, will be restricted and defined within the sacred legal controls.

Returning to the beginning, we advise ourselves and the rest of our women that the satisfaction of lord of the cause [Sahib al-Amr, Mahdi] should be our first goal. Therefore let us avoid any useless talk, let us know that any conversation that leads us to talk to the other person is dangerous, let us beware of it, and let us replace it with fragrant conversations with our absent Imam, al-Hujjah [Mahdi] (may Allah hasten his noble return), so that it will comfort us in a time in which pitfalls and temptations abound.

The role of a woman is like the role of her male brother, her mission is the same as his mission, except for what Allah, Almighty, has distinguished in creation, as this distinction led to a disparity in some legislative determinants. That is why we found the elite of women and

men being elected early so that they would be honest with the Imam, (peace be upon him), upon his noble appearance [zuhur].

The disparity in the number of these people, I mean three hundred and thirteen men, in addition to fifty women, only confirms this great role, but this minority of women compared to the large number of men is due to the peculiarities of each one of them regarding these determinants. In any case, and in some detail, her duties as a waiting person are the same as the duties of those waiting in terms of principles.

The moral disparity that led to some of the rulings that relate to men and do not relate to women, or relate to women and do not relate to men, does not negate that what is required in the time of absence remains the same, which is working to gain the satisfaction of Imam Mahdi, (peace be upon him). The focus of this satisfaction is fulfilling the general assignments of the believers in the era of occultation.

The summary of these assignments is to work in obedience to Allah, Almighty, and avoid His prohibitions. All of these require strictness in following the authority, and then is deepening the connection with the Imam, (peace be upon him), by deepening loyalty to Ahl al-Bayt and making sure to revive their rituals and spread their love, in addition to disavowing their enemies, especially in the case of the oppression of the righteous and martyr Fatima Al-Zahra, (peace be upon her), Al-Husein, (peace be upon him), and Zainab [daughter of Imam Ali], (peace be upon her).

This is not to mention paying attention to everything related to the Imam, (may my soul be sacrificed for him), including developing self-interest in him, raising the subjective, moral and objective preparation for everything that is appropriate to the tasks of the promised day, as if the appearance [zuhur] would be tomorrow, and combine that with not rushing and recklessness, as if the appearance [zuhur] was still far away.

Mahdist Questions, Answers

Prepared by: Groups of men and women waiting for the Mahdist dialogue.



Q1: What are the reasons of the World War (the Roman Pandemonium) and what happens before it?

The answer: The noble narrations did not talk about the reasons for this, but it comes in the midst of an atmosphere charged with the major events that are ravaging the world.

As for the events preceding it, the most prominent of them - as described in the collection of approved narrations in this field – are:

- The disagreement in the Arab countries.
- The strife in the Levant and the intensification of fighting there between two armies.
- The voice from the sky, and the shaking in the Levant.
- The entry of the yellow banners from the west of the Levant.
- The flame-throwing weapons will be entered to the Levant, and will have a special impact on the balance of the region.

All of this coincides with events that lead to conquest and mercy for the believers, and influence of the unbelievers diminishes. This diminishing results in the death of a hundred thousand of them, then a devastating earthquake in the Levant extending from Al-Jabiya to Harasta, which is in the center of Damascus, then Kurdish secession from Türkiye occurs, after that pandemonium occurs among the Romans.

Q2: Was Al-Yamani sent by Imam Al-Hujjah and appointed by him (may Allah bless him and grant him peace)?

The answer: There is no evidence of his meeting with Imam Mahdi (may my soul be sacrificed for him), as he is a personality who existed before the noble appearance. As a result, al-Yamani is a character that captive with a restriction. Whoever claims to have a vision before the cry is a liar and slanderer, and as long as he is moving, there is no evidence of his communicating with Imam Mahdi, (may my soul be sacrificed for him). This is not a denial of the meeting in absolute terms, but it

would not be declared if it were, and in any case it is not a condition for his movement, and therefore he is not sent by Imam Mahdi (peace be upon him).

Q3: Was Al-Yamani, before his appearance, an authority among the authorities?

The answer: We can infer from the implications of the obligatory narrations that the man is one of the people of authority. That is: he is either Mujtahed, or imitating, or cautious, and in all of that he does not stop working under the banner of this field. This is because talking about guidance cannot be other than this commitment, let alone the position of the guided one, and undoubtedly, he is the Imam's political and perhaps security side. Otherwise, he will not reach the leadership position, and that is not permissible.

Q4: Is there any wisdom in not clarifying the character of al-Yamani in the narrations of Ahl al-Bayt (peace be upon them)?

The answer: I mentioned this previously in our book "The Banner of the Promised al-Yamani", but in a general way, and it is clear that the man is not the owner of a state, unlike al-Khorasani. Therefore, by concealing his personal characteristics, the narratives seek to protect him in advance, and block the way for the pretenders who will not claim his position except because of their lack of faith or religiosity, because such characteristics do not occur all at once, but rather come as a result of his self-education over many long years, while what will distinguish the pretenders is that they act hypocritically and arrogantly in these matters.

Q5: What is the role of the woman at the time of the appearance of al-Sufyani and his arrival in Iraq? Does she urge her husband and children to go out against him and confront him, or what?

The Answer: The mail role is to adhere to the position of the religious authority, and doing

everything that would support al-Yemeni and al-Khorasani banners of salvation, whether this work is urging, enticing, or participating in what benefits the steadfastness of al-Mujahideen (fighters), or what supports their movement, enhances their ability in the back lines, and all the way to kitchen, medical, warehousing, and administrative work and other things that benefit al-Mujahideen (fighters).

Q 6: Some noble brothers believe that there is no point in tracking the verification of the signs, as they believe that the Imam's affairs may be set right by Allah, Almighty, in one night and his appearance will be sudden, so do not be preoccupied with the signs and do not apply them onto our reality. If there had been interest in the signs, the great authorities, (may Allah bless them) would have paid attention to them.

The Answer: The purpose of following signs is not the appearance of Imam Mahdi (may my soul be sacrificed for him). The appearance is something related to him, (peace be upon him), and not to those who follow the signs. The tracking is related to the supporters of the Imam, (may my soul be sacrificed for him), and the nature of their preparations and the determination of their paths.

If Imam Mahdi, (peace be upon him), appears - while we are not prepared and we do not know what the circumstances of his appearance will be, and what the nature of the days of this appearance amid the atmosphere and multitude of pretenders - will our insight guide us to him, as we have previously intended to keep it inactive, or even in complete silence, under the pretext that the Imam will appear without the need to prepare?

It would have been more appropriate for these people to wonder if this was the case, then why did Ahl al-Bayt, (peace be upon them), talk about such extensive talk about signs?

I think that the hadith about reforming the Imam's affairs suddenly is linked in one of his objectives to the nature of creating the moral momentum, which required for the believer if temptations rage

upon him, and is subjected to the harassment and troubles of a sick reality. If a person looks at the reality, he despairs and has no hope left for his Imam (may my soul be sacrificed for him), and he is told: Do not care about this reality, for the Imam, peace be upon him, and his appearance will definitely not be left behind, even if the whole of society is living in a state of abandonment from him.

Q 7: Regarding the noble verse: ﴿ [Al-Baqarah, verse: 155]. Doesn't this verse indicate the third global war, which, if it breaks out, will be a devastating war that will disrupt trade among countries, missiles will burn everything, kill lives without exception, and fear will prevail in the world? Please clarify this matter, may Allah reward you.

The Answer: Perhaps the honorable verse indicates the opposite of that. The talk here is about the third war, which is a war that weapons of mass destruction are used and will leave nothing behind. While the verse talks about a limited calamity, the verse is not specific to an event, but rather it is a divine tradition. In a time of temptation and calamity, people are afflicted with these phenomena, and the key to relief is in preparing for them, being patient with them, and not despairing of Allah's mercy. Likewise, once calamities occur, they do not exclude any person, who is in a case of calamity.

Q 8: Does specialization in the Mahdist and doctrinal issue depend on the Mujtahed person only? Is monitoring the signs useless, given that his appearance [zuhur] will happen suddenly. Some people began to make statements such as that speaking about the Mahdist issue or the narrations of the noble appearance is the prerogative of scholars only, as they specialize in the science of hadith and the science of man [Imam Mahdi], which makes them distinguish between right and false narrations. No one has the right to speak about this, except scholars, and it is an issue like the issue of what is permissible and what is forbidden. What is your opinion?

The answer: There is no doubt that talking about the narrations of the appearance requires special knowledge, and not only this type of narrations, but everything that has come to us from Ahl al-Bayt (peace be upon them) and in various fields. Scholars differentiate between the narrations that provide evidence for the rulings on what is permissible and what is forbidden, or what is called matters of legislation, and these require a distinguished academic degree that has been terminologically known as a "Mujtahed" person.

You need special knowledge in the source of research on matters that do not entail a legal ruling regarding what is permissible or forbidden, or the like, such as beliefs, interpretation, morals, history, supplications, and visits according to some of those who deal with the rule of "tolerance with evidence of the Sunnah", and other matters, including signs of appearance. Many factors interfere in understanding and realizing such matters, and the methods of reasoning related to them, so not all of them are related to narrations, but rather some of them are related to mental matters, social experience, historical observations, and in some of them we may need multiple sciences, as is happening today, for example, in discussing contemporary atheistic doctrines that may require knowledge in the biological, physical, or chemical sciences, and so on. Therefore, the need for ijtiḥād is linked to the first aspect, in which imitation is required. As for other matters, if it comes to narration, the required amount is general harmony with the principles of the doctrine and not violating them. Therefore, some of them are not permissible to imitate, as is the case with beliefs in which the narrative evidence is one of their evidences, but it is not the only one, and a person may infer the doctrinal matter without referring to textual evidence.

The old woman who infers the existence of Allah, Almighty, by the dung and the trace, saying: "The dung indicates the camel, and the

trace indicates the path. Is a sky with towers, and an earth with cups that do not indicate the Subtle, the Acquainted?

She did not use any narrative evidence, but rather used her life experience to arrive at a very balanced and strong rational evidence. The historical narrations reported from the infallible [Mahdi] (peace be upon him) require encyclopedic experience about the people's narrations, what historians have written, and so on, to understand the nature of what is meant, and there is no need for Ijtihad in this.

As for the signs of appearance and its narrations, it is the same as the rest. Yes, we need to distinguish the authentic from the intrusive. Knowing the narrative connotations requires multiple cultures, and following up on all the narratives contained in this field. There is no restriction on the Mujtahed person in all of this, especially since nothing in it does not produce a legal ruling. The best thing that results from its matter is other than the issue of understanding the Mahdist movement, awareness of what will happen, taking a lesson from it or being cautious of it, and understanding the external reality if the topic is related to its time.

I believe that all those who wrote about its meanings did not speak of it as absolute certainty, but rather presented their understanding without binding anyone.

The bottom line is that these matters, which can only be researched by a mujtahid, indicate great ignorance, and necessitates throwing aside the vast majority of what has been written about doctrines, history, morals, issues of Awaited Imam (may my soul be sacrificed for him), because the mujtahids did not write it, and we will burden the mujtahid with a new burden that has nothing to do with his mission objectively. I certainly hold these people to be innocent, but I warn against this spreading, because it will lead to the abandonment of the world and secular thought on the pretext that they are not people of ijtiḥād.

It remains to point out that in the fourth chapter of our book on signs, I strongly criticized the state of looseness and laxity in dealing with Mahdist narrations, and called for balance between my approach "Tolerance in Evidence of Sunnah", which the majority of those who wrote followed it, and the "absolute Sindhi strictness approach", which we may not have many narrations left. Of course, some of what is written for the purposes of political applying, so refrain from it, for it is not harmful to your religion at all.

Q 9: Why did Imam Ali bin Abi Talib (peace be upon him) remain silent about breaking the rib of Al-Zahra (peace be upon her)?

The Answer: If what is meant by defense is his response to the attack that took place on the house of the truthful pure (peace be upon him), then we have answered it several times previously, but in brief I say: The attack had taken place, and al-Zahraa (peace be upon her) was speaking to them as a deterrent, so that they would not break into the house, and this was more effective as evidence for them. If the conversation was done by a woman and from behind the door, then what is the meaning of attacking the house and storming it? This is a great mistake among the Arabs, and it is something that no one except al-Zahra (peace be upon her) could carry out. As soon as the attack took place, which took the truthful [al-Zahra], her husband, and their children by surprise in a few seconds (peace be upon them), al-Zahra' was on one side of the house, while Ali [her husband] and the children (peace be upon them) were on the other side, and the attackers were in the middle. Any attack by Imam Ali (peace be upon him) would lead to the attack on al-Zahra' (peace be upon her) and her killing or the killing of the children.

and her killing or the killing of the children. Therefore, there is no way for Imam Ali except to surrender to the attackers, and spare Ahl al-Bayt a major massacre (peace be upon them). However, removing him from the house by force entails a sufficient scandal against the alleged legitimacy to render the shed invalid, and it also exposes the reality of the pledge of allegiance that took place under duress. Whoever contemplates the entire scene will find that Fatima's planning - even if it is coupled with great sacrifice and great patience - is the mouthpiece of the Guardian of the Age [Imam Mahdi] (peace be upon him), addressing his Shiites:

I was born in a time when prophets were crucified...

and the flames burned butterflies.

So I was gone.

Like you, I am waiting for the moment to appear.

I wander through the house.

I accompany time.

I am the best in history.

All the bad days of history will disappear.

My history' page will remain bright.

Spring green.

In the color of life.

The color of Paradise Gardens.

I am the future of mankind.

I am the sun coming from the heart of the ice clouds.

I'm like the warmth after the rainy nights.

Don't surround me with myths.

I am alive among you.

I bear witness to your wounds.

I cry for your suffering.

I feel sorry for your loss.

Come to me! So I will come to you (1).

(1) "The Sun Behind the Clouds" by Kamal Al-Sayed