

IN The Name Of Allah

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The Divine Help For Imam Al-Mahdi (ATFS)

As mentioned, Imam Mahdi enjoys the support of God, and God helps Imam Mahdi and Jesus Christ to establish his government on earth, and it is also accepted by Muslims and Christians that the savior is from God, and has God's support and benefits.

The Imam as-Sadiq (a) also said: God will assist Hadrat al-Qaim with three armies: angels, believers, and dread (struck on the enemy's heart). ¹

In this regard, Imam al-Baqir (a) said: Dread and terror, as parts of al-Mahdi's (atfs) power, will move in advance of his soldiers a distance of one month's journey as well as at their rear, with an equal distance of one month's journey. ²

¹ Bihar al-Anwar, vol. 52, p. 356.

² Ibid., p. 343.

The Angels And Jinn

Hadrat Ali (a) said: God will assist Hadrat al-Mahdi (atfs) through the angels, jinn and sincere Shiah. ³

Aban ibn Taghlib said that Imam as-Sadiq (a) said: It is as if I can now see Hadrat al-Qaim (a) behind the city of Najaf when he arrives at that point on the earth. He will ride a black horse with white dapples and between its eyes would be a white portion that shines (and will conquer the cities of the world). There will be no city in the world where its inhabitants would not think that al-Mahdi (atfs) is in their midst and in their city.

When he hoists the banner of the Messenger of Allah (S), thirteen thousand and thirteen angels who have been waiting for his advent for many long years, will gather under his banner (and be ready for war). They were the very angels who were with Prophet Nuh (Noah) (a) in the ark, Ibrahim al-Khalil (Abraham the Friend of Allah) (a) in the fire, and Isa (Jesus) during his ascension to heaven.

Similarly, four thousand angels will hasten to assist the Imam they are the same angels who descended on the land of Karbala to fight on the side of al-Husayn (a), but they were not given permission to do so and returned to heaven. When they returned with the permission to make jihad, Imam al-Husayn (a) was already martyred and out of the agony of missing this great favor, they have remained always uncomfortable and sorrowful, and until the Day of Resurrection they are flying around the shrine of Imam al-Husayn (a) shedding tears. ⁴

Imam al-Baqir (a) said: It is as if I can see Hadrat al-Qaim and his supporters now Archangel Gabriel (a) is on the right side of al-Mahdi (atfs) while Angel Michael is moving on the Imam's left, with fear and dread moving in the front and at the rear of his armies with a distance of one month's journey, and God will assist him with five thousand angels from heaven. ⁵

³ Husayni, Al-Hidayah, p. 31; Irshad al-Qulub, p. 286.

⁴ Kamaluddin, vol. 2, p. 672; Nu mani, Ghaybah, p. 309; Kamil az-Ziyarat, p. 120; Al- Adad al-Qawiyah, p. 74; Mustadrak al-Wasa il, vol. 10, p. 245.

⁵ Bihar al-Anwar, vol. 52, p. 343; Nur ath-Thaqalayn, vol. 1, p. 388; Al-Qawl al-Mukhtasar, p. 21.

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Imam as-Sadiq (a) said: Nine thousand three hundred and thirteen angels will come down for Hadrat al-Qaim (atfs). They are the same angels who had been in the company of Prophet Jesus (a) when God brought him to heaven. ⁶

⁶ Bihar al-Anwar, vol. 14, p. 339. See Nu mani, Ghaybah, p. 311.

The Army Of Imam Al-Mahdi (ATFS)

Abu Basir said: A man from among the inhabitants of Kufah asked Imam as-Sadiq (a): How many persons will be with Hadrat al-Qaim in his uprising? People are saying that the companions of Imam are equal in number to the soldiers (of Islam) in (the Battle of) Badr, i.e. three hundred and thirteen persons. The Imam (a) said: Hadrat al-Mahdi will not appear unless he is with a strong and powerful army and a powerful army will not have less than ten thousand combatants .⁷

The Imam (a) also said: When God grants Hadrat al-Qaim (atfs) the permission to stage the uprising, three hundred and thirteen persons will pay allegiance to him. The Imam will stay in Mecca until the number of his companions will reach ten thousand persons. Then, he will set out toward Medina.⁸

The Commander of the Faithful (a) said: The Mahdi will appear with an army of at least twelve thousand persons and a maximum number of fifteen thousand persons. Fear and intimidation (of the enemies) with respect to his military forces will go ahead of his soldiers. No enemy will confront them without being defeated. He and his soldiers will not reproach anybody in the way of Allah. The slogan of his soldiers is this: Let them die! Let them die!⁹

Imam as-Sadiq (a) said: The Imam of the Time (atfs) will not appear unless their assembly and number would be completed. The narrator asked: How much is their number? The Imam (a) replied: Ten thousand persons.¹⁰

⁷ Kamaluddin, vol. 2, p. 654; Ayyashi, Tafsir Ayyashi, vol. 1, p. 134; Nur ath-Thaqalayn, vol. 4, p. 98; vol. 1, p. 340; Al- Adad al-Qawiyyah, p. 65; Ithbat al-Hudah, vol. 3, p. 548.

⁸ Al-Mustajad, p. 511.

⁹ Ibn Tawus, Malahim, p. 65.

¹⁰ Nu mani, Ghaybah, p. 307; Ithbat al-Hudah, vol. 3, p. 545.

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Imam al-Baqir (a) said: The Shiah and supporters of Mahdi (atfs) will go toward him from different parts of the world; the earth will be gathered under their feet and by traversing the world they will reach the Imam (a) and pay allegiance to him. ¹¹

In this regard, the Commander of the Faithful (a) said: The supporters of the Mahdi (atfs) who number three hundred and thirteen will go to him and they will find him who had been hidden, and they will ask: Are you the Promised Mahdi?

He will answer: Yes, O my supporters! Then he will again hide himself from them and go to Medina. Because they will become aware of this, his supporters will leave for Medina and when they arrive at the city of Medina, the Imam (a), still being hidden will return to the city of Mecca and in order to join him, his supporters will go to Mecca. Once again, the Imam (a) will go to the city of Medina and his supporters will go to Medina (for the second time), again he will go to Mecca, and this routine will be repeated three times.

The Imam (a) will test his supporters in such a manner in order to be aware of their degree of adherence to him. Thereafter, he will appear between Safa and Marwah and while addressing his supporters he will say: I will not pursue any activity unless you pay allegiance to me under certain conditions, adhere to it and not violate it in any way. I am also obliged with respect to eight things. In reply to him, the Imam's (a) supporters will say in unison: We do render our total submission to you, follow you, and accept whatever conditions you set. Kindly tell us what those conditions are.

The Imam (atfs) will go to Mount Safa in Mecca and his supporters will also follow him. Addressing them there, he will say: I will make a covenant with you under these conditions:

(1) You shall not desert the battlefield; (2) you shall not steal; (3) you shall not perform any illegitimate act; (4) you shall not commit unlawful acts; (5) you shall not do any evil and obnoxious act; (6) you shall not unjustly strike anyone; (7) you shall not amass gold and silver; (8) you shall not hoard wheat and barley; (9) you shall not destroy any mosque; (10) you shall not bear witness to falsehood; (11) you shall not despise and belittle any believer; (12) you shall not consume anything earned from usury; (13) you shall endure adversities and difficulties; (14) you shall not curse any theist and monotheist; (15) you shall not drink wine; (16) you shall not wear brocade; (17) you shall not wear silk clothing; (18) you shall not pursue an escapee; (19) you shall not shed blood unlawfully; (20) you shall not nourish the hypocrite and infidel; (21) you shall not wear fur garments; (22) you shall make the soil

¹¹ Rawdah Al-Wa'izin, vol. 2, p. 263; Aqd ad-Darar, p. 65; Muttaqi Hindi, Burhan, p. 145.

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as your pillow (perhaps it means that you shall be humble and meek); (23) you shall shun unworthy acts; and (24) you shall enjoin what is good and forbid what is wrong.

If you abide with and act upon these conditions, it is incumbent upon me to choose no one but you as my assistants; I have to wear nothing but what you wear; I have nothing to eat but what you eat; I have nothing to ride but what you ride; I should be with you wherever you go; I have to go wherever you set out for; I have to be satisfied and pleased with a small force and fill the earth with justice and equity just as it has been full of injustice and oppression; and I have to worship God as He is worthy to be worshipped. I will remain committed to what I have said while you also have to remain committed to your pledges.

The companions said: We are satisfied and we promise to be committed to what you have said. Then, the Imam (a) will shake the hands of each of his supporters (as a sign of allegiance) . ¹²

The Commander of the Faithful (a) said: The supporters of al-Mahdi are all young. There are no old and aged among them but a few who are like antimony for the eye and salt for the food. Of course, the least amount of a thing needed in food is salt. ¹³

Imam as-Sadiq (a) said: What Prophet Lut (Lot) (a) meant in his statement addressed to his enemies when he said, I wish I had a potent force against you or I can take refuge in a formidable column, was a force similar to the potent force of the Promised Mahdi (atfs) and his supporters each of whom has the strength equal to that of forty men. They have hearts firmer than steel and when they traverse mountains, the rocks tremble. They do not sheathe their swords unless when God wants and is pleased with it. ¹⁴

The Imam as-Sadiq (a) also said: The supporters of al-Mahdi (atfs) are men whose hearts are as firm and formidable as iron. Doubt and skepticism about the Essence of God are never entertained in those hearts. They are firmer than stone. If they were given the mission to shuffle the mountains and interchange them, they would quickly do it, and if the mission of destroying a city is given to them, they would be able to destroy it (with such speed and decisiveness that it would be) as if they were eagles sitting on horses. ¹⁵

¹² Ash-Shi ah wa r-Raj ah, vol. 1, p. 157; Aqd ad-Darar, p. 96.

¹³ Shaykh at-Tusi, Ghaybah, p. 284; Nu mani, Ghaybah, p. 315; Ibn Tawus, Malahim, p. 145; Kanz al-Ummal, vol. 14, p. 592; Bihar al-Anwar, vol. 52, p. 334; Ithbat al-Hudah, vol. 3, p. 517.

¹⁴ Kamaluddin, vol. 2, p. 673; Bihar al-Anwar, vol. 52, pp. 317, 327.

¹⁵ Bihar al-Anwar, vol. 52, p. 308.