

In The Name Of Allah

*Time Of
Reappearance*

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1. Judgment

Imam as-Sadiq ('a) said: "After the advent of Hadrat al-Mahdi ('atfs), God will send a wind to announce in every land: 'This is Mahdi who will pass judgment based on the method of Dawud (Prophet David) and Sulayman (Prophet Solomon), and he seeks no witness in his decree.'"¹

Imam al-Baqir ('a) said: "Hadrat al-Qa'im ('atfs) has some decrees and judgments against which even some of his supporters and those who wield the sword on his side will protest. This will be the (method of) judgment of Hadrat Adam ('a) and he will behead the protesters. Then, he will also pass judgment based on a different method, which is that of Dawud. Another group from his supporters, however, will protest and the Imam will also behead them. "For the third time, he will adopt the method of Ibrahim ('a) in passing judgment and again, another group from among his supporters, who wield the sword on his side, will protest and the Imam will also execute them. Afterward, the Imam of the Time ('atfs) will behave based on the conduct of Muhammad (S) and no one will protest against him anymore."²

Imam al-Baqir ('a) said: "Our government and state will be the last state and no party, group or family will remain to have any government unless that government would have been established prior to ours. The reason behind this is that if they could not see our modus operandi and government policy, they could not say, 'If we had been in charge, we would have behaved in that manner,' and this is the purport of God's statement when He says:

"And the outcome will be in favor of the God-wary."³

The Commander of the Faithful ('a) said: "During the rule of al-Mahdi ('atfs)... lifespans will be long."⁴

Mufaddal ibn 'Umar said: "Imam as-Sadiq ('a) said: 'When our Qa'im rises up... the people under the aegis of his rule will have long lifespans to the extent that for every person a thousand children will be born'. "⁵

Regarding the government of al-Mahdi ('atfs), Imam al-Husayn ('a) said: "No blind, paralytic or sick people will remain on the surface of the earth without being cured by God."⁶

The Commander of the Faithful ('a) said: "...Then, our Qa'im who would then be in the state of occultation, will appear with Jibra'il before him and the Book of God behind him. He will cure those who would be suffering from vitiligo and leprosy."⁷

2. Time Of The Call Of The Angel

Muhammad bin Muslim says: A person asked His Eminence, Imam Jafar Sadiq (a.s.), "When would your Qaim (a.s.) reappear?" He replied, "When misguidance shall be more and guidance less... at such time, with the blessed name of Qaim (a.s.) on the eve of the

23rd of the month of Ramadan a call shall be issued and he would arise on the day of Ashura.”⁸

Regarding the time of the advent of Imam Zaman, there are narrations that referred to a specific time, but in fact, they are not considered as to the advent of time, and there are not many narrations in these cases, because there are narrations that say that everyone should consider a time for advent is a liar. One of the reasons that there are narrations about this, is that these narrations are given to give hope and inspiration to those waiting for Imam Mahdi and Jesus Christ, to know that reappearance is not far away and the possibility of advent can occur at any moment. There is another reason for determining the time and days for the advent is still in a haze of ambiguity and has a secret that can not be easily understood. Perhaps these things that have been said are the times for the rise of some people who rose before the coming of Mahdi and prepared the ground for his advent. But to say that Imam Mahdi will appear at this particular time is wrong, and the narrations that refer to times, as I said, are not many, and some of these narrations are mysterious, and it seems that the time that these narrations refer to may mean another time, because the lunar calendar is not the same as other calendars and the crescent moon must be seen until the end of the month determined and therefore to determine the time of appearance with these narrations and the lunar calendar is something else. It is possible, then, to conclude that some of these narrations may have a weak document, and some others that have a valid document have a secret in them that only God knows.

Abu Basir (a.r) narrated from Imam Jafar Sadiq (a.s.) that he said, “Our Qaim (a.s.) shall not reappear but in an odd numbered year, like one, three, five, seven or nine, on the day of Ashura and (it would be) a Saturday. He shall stand between Rukn and Maqam and someone standing before him would be calling: ‘Allegiance, allegiance!’ Thus the helpers of His Eminence (a.s.) shall rush towards him from all around the world and give allegiance to him.

“Then through him the Almighty Allah (SwT) would fill the earth with justice and equity, just as it would have been filled with injustice and oppression. Then he would move from Mecca to Kufa and camp at Najaf. From there he would dispatch his armies to various cities.”
