

The Final Hope

January 2015

A monthly magazine for a better knowledge about Imam al-Mahdi, the Twelfth Imam.

- Imamate in the Quran
- Cyberspace Activities
- Questions and Answers
- Teenage Corner



قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله و سلم):
لَا يَذْهَبُ الدُّنْيَا حَتَّى يَلِيَ أُمَّتِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُقَالُ لَهُ الْمَهْدِيُّ

The Prophet says:

“The world will not come to an end until a man from my family (Ahl al-Bayt), who will be called al-Mahdi, emerges to rule upon my nation.”

Bihār al-Anwār, v. 51, p. 75, hadith 28.



Imām Khomeinī, the Late Founder of Iran's Islamic

Awating (Intizār) the deliverance means to expect the sovereignty of Islām and we should endeavor to accomplish the sovereignty of Islām in the world, and to make the preparations for the appearance, if God wills.

(Sahifeh-e-Noor, Vol. 7, P. 255)

The Promised Hope

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Table of Content



Editorial 1



Imamate in the Quran 2



Interview 5



Biography 8



poetry 12



Cyberspace Activities 13



Bookshelf 15



Questions and answers 19



The special event of the month 25



Timeline 31



The rituals of January 2015 39



Teenage Corner 41

Editorial



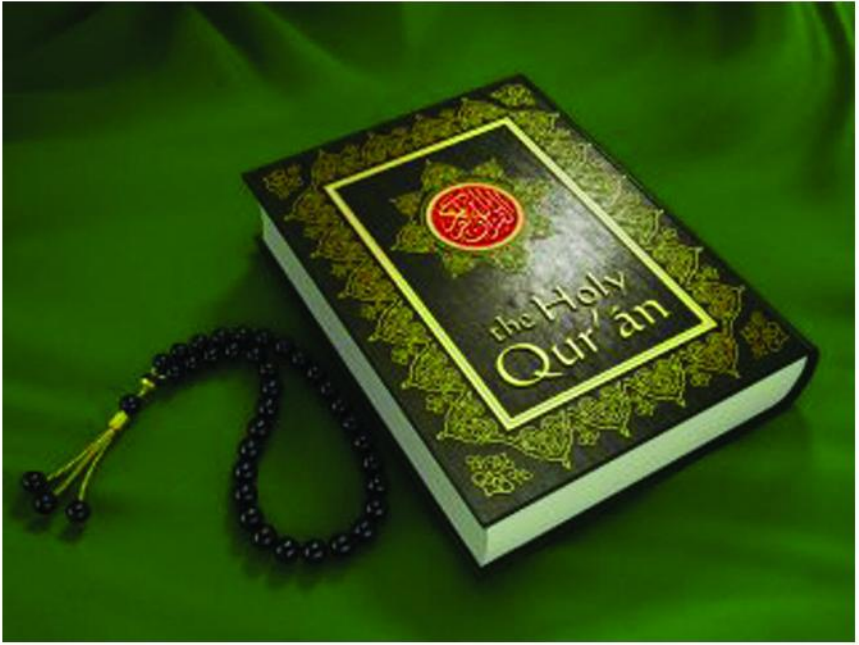
The belief in “Mahdi” originates from the divine nature of mankind. All people habitually look for peace and tranquility and want the oppression and injustice to be removed. This need has always existed among nations and all religions contain a promise about the arrival of a savior. This is why we see this is a common belief in most of the holy books.

This belief causes hope in the hearts of people and encourages them to always wait for such a savior to come and are eager for this divine promise to be fulfilled. Though the religious texts regarding to savior do not all match exactly with each other, it at least proves that such a belief is common among all nations. The Shia believes that the Promised Savior is no one but a man that is called al-Mahdi the Twelfth Imam of Shias. Hence, this magazine is to prove it, talk about the Imam and to refer to the related subjects in detail.

Indeed we will be privileged to receive the opinions of the respected reader’s that is sent to:

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Imamate in the Quran



Surah al–Mulk verse 30

God Almighty, in surah al-Mulk verse thirty, reminds the disbelievers about His bounties and addresses the Prophet stating,

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ.

“Say (to non-believers), ‘Have you considered if your water was to become sunken (into the earth), then who could bring you flowing water?’”

An explanatory narration: According to some authentic traditions, the term flowing water (ماء معين) has been

construed as Imam al-Mahdi. For instance, there is a tradition from Imam al-Bāqir (the Shia’s fifth Imam) saying about the mentioned verse,

هَذِهِ نَزَلَتْ فِي الْقَائِمِ يَقُولُ إِنْ أَصْبَحَ إِمَامُكُمْ غَائِبًا عَنْكُمْ لَا تَذَرُونَ أَيْنَ هُوَ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ ظَاهِرٍ يَأْتِيكُمْ بِأَخْبَارِ السَّمَاءِ وَالْأَرْضِ وَحَلَالِ اللَّهِ جَلَّ وَعَزَّ وَحَرَامِهِ ثُمَّ قَالَ وَاللَّهِ مَا جَاءَ تَأْوِيلُ الْآيَةِ وَلَا بَدَأَ أَنْ يَجِيءَ تَأْوِيلُهُ¹

“This verse is going to say something about Qāim (the Savior who is the Shia’s twelfth Imam)”. Then, Imam al-Bāqir

1. Kamāl al-Dīn wa Tamām al-Nīmah, v. 1, chapter 32, hadith no. 3, p. 325.



adds, "If your Imam is hidden from your view and you do not know where he is, who can bring the apparent Imam to you so that he will make you aware of the news of the heaven and the earth and the permissible and forbidden rulings of God?" Then, Imam al-Bāqir continues, "By God, the real example of this verse has not yet come to existence and in a future for sure it will."

1

The Imam is like water in being important for living things: The holy Quran in surah al-Anbiyā, verse thirty introduces water as the fountain-head of existence and says,

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

"...and we made every living thing out

the Imam is
necessary for
spiritual life of
people to remain
alive.

of water ..." It points to the importance of this liquid in the creation of living things. In other words, life is not imaginable without water; likewise, the Imam is necessary for spiritual life of people to remain alive. Here we can add that, although all the Imams are the agents of God to guide people to both physical and spiritual life, Imam al-Mahdi has a specific role in this field and possesses a special fortune in

this regard. He is the one who through upgrading the intellectual level of human beings can help people reach the best model of life. So, as humankind cannot imagine the natural life without water,

they are not able to reach the final intellectual perfection without a perfect man who is the last Imam. Regarding this, there is a narration from Imam al-Bāqir in 'Usūl al-Kāfi saying,

إِذَا قَامَ قَائِمُنَا وَضَعَ اللَّهُ يَدَهُ عَلَى رُءُوسِ الْعِبَادِ فَجَمَعَ بَيْنَهُمْ عَفْوَهُمْ

“Whenever our Upriser (Imam al-Mahdi) arises, God will put His hand on the heads of His servants and hereby, people’s wisdom will be put together by the Imam.”¹ It means that Imam al-Mahdi will have an immense power in upgrading the level of people’s intellect for a better life.

2

The Imam is like water that comes from heaven. This point refers to the importance and divine status of Imam al-Mahdi. In regard with water, God says in surah al-Baqarah, verse twenty two,

وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

“...and He sends down water from the sky...”; therefore, the Imam that is likened to water is one whose affairs are

divine and are sent down from the above world. This is why the Quran says that the Imam has to be chosen by God as we read in the one hundred twenty fourth verse of surah al-Baqarah in regard with Abraham that was chosen by Him to be an Imam,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

“Indeed, I have appointed you an Imam and a divine leader for people...”

3

The Imam is like water in purity. God says in surah al-Furqān verse forty eight,

وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

“...and We send down from the sky pure water”. Water is both pure and purifier. In the same way, the Imam is both in a high level of purity and can make others spiritually pure as

well. It is narrated from Imam Ali saying,

وَ لَوْ قَدْ قَامَ قَائِمُنَا ... لَذَهَبَتِ الشُّحْنَاءُ مِنْ قُلُوبِ الْعِبَادِ

“When our Upriser (Imam al-Mahdi) arises, the animosity will go away from the hearts of people.”² This narration points to spiritual purification of people that will be obtained with the help of the Imam.

1.'Usūl al-Kāfi, v. 1, p. 25, hadith no. 1.

2. al-Khisāl, v. 2, p. 626.

Interview

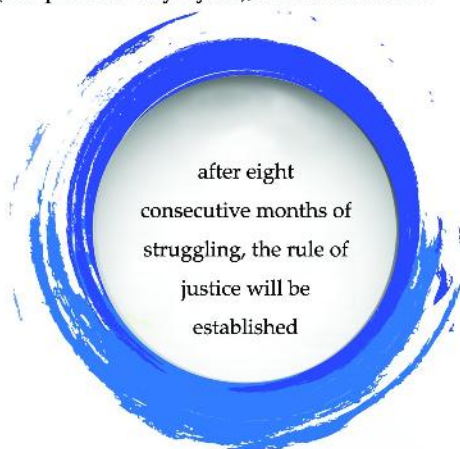


In an interview, Ayatollah Sheikh Hādavi Tehrāni answered few questions relating the reappearance of Imam Mahdi (A.S.)

Question: After the reappearance of Imam Mahdi, how long will it take for him to establish the rule of justice?

To this question, Imam Muhammad b. Ali al-Bāqir (peace be upon him) has replied, "For a full eight months, he will have his sword unsheathed and will stand against the enemies of God until God is satisfied." (Al-Ghaybah) Based on the narrations that are available to us, he will reappear in Mecca. After the elite of his followers join him there,

they will then advance toward 'Iraq, Shām (the present day Syria), and from there



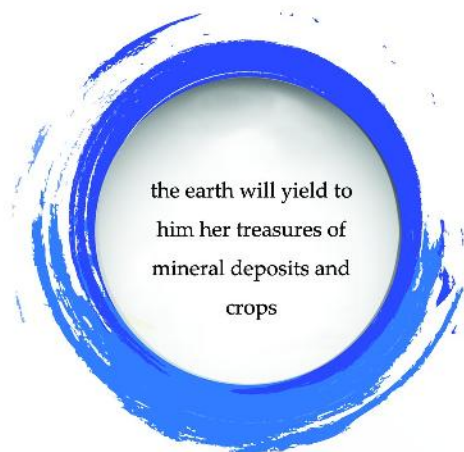
toward Jerusalem. Thereafter the lands of Europe, Turkey, China, Afghanistan, and

of other regions will be conquered by him, and so after eight consecutive months of struggling, the rule of justice will be established, and peace and security will become prevalent. But about the duration of his rule, there is inconsistency amongst the narrations. Some of the related durations are as follows: 19 years and some months; seven years; 40 years; 10 years and the like.



Will any needy individuals remain after his rule has been established?

After the Imam rises and establishes the rule of justice, the earth will yield to



him her treasures of mineral deposits and crops. The shares that rightfully belong to the destitute and poor will be exacted from the rich and the

oppressors to be justly distributed, as the result of which no poor person will remain, to the extent that there will be no use for charities and Zakat. Imam Ja'far b. Muhammad al-Sādiq (peace be upon him) says, "The world will be revitalized by the implementation of justice, the sky will send down abundant rain, trees will reveal their fruit, and the earth will deliver her plants, embellishing herself for her inhabitants." People will be so well-off that it has been narrated that on one occasion Imam al-Mahdi will order the announcer to inform the people that whoever is in need of financial aid should stand up. From among the entire population only one person will stand up, proclaiming his need. Imam al-Mahdi will tell him,

Imam al-Mahdi will tell him, "Go to the treasurer and tell him that al-Mahdi commands him to provide you with some money." At conveying the Imam's message to the treasurer, the latter will tell him, "Bring me your garment." Then the treasurer will fill it full. When the poor man turns away to leave, he will regret his request, saying to himself, "Why should I be the greediest of the nation of Muhammad?" So he will return it to the treasurer, but it will not be accepted, and Imam al-Mahdi will tell him, "What we have granted, we will not take back."

In describing the time of Imam al-Mahdi's rule, the Prophet has said, "People will be searching for someone poor who would

accept charity or gifts from them, to no avail; they will put aside the Zakat of their wealth, but they will not find anyone to give it to, for all will be made well-off by Allah grace."



Is it true that he will be martyred at the hands of a bearded old woman? How does such a crime take place despite the Imam's uprooting of oppression?

There are various narrations about Imam al-Mahdi's martyrdom or demise; and as this event is due in the future, obviously the only way of unveiling the mysteries surrounding it is by studying the narrations related from the Infallibles in this regard. Nevertheless, the narration pertaining to the event of Imam al-Mahdi being murdered by an old woman is not accepted as authentic by most scholars. This story has only been recorded in *Ilzām al-Nāsib* and lacks authentic narration. However, if we do accept this narration, it must be noted that what is for certain is that the universal rule under Imam al-Mahdi will be the rule of justice and

equity, and as such the rule of the oppressors will be destroyed. However, this does not necessarily certify that there will be no possibility of individuals sinning.

Office of Ayatollah Hādavi Tehrānī



Biography

Uthmān' Bin Sa'īd



He was the first of the Four Special Deputy of Imam al-Mahdi. The Special Deputies are those who, during the Minor Occultation of the Imam, were in charge of the responsibility to supervise Shia society. Uthmān's cognomen is Abū 'Amr and his title is al-Amrī. He was from Asad tribe and lived in Samarra (a town in Iraq where a big garrison had been built therein) so, sometimes people called him Askarī because the word "Askar", in Arabic, means garrison. Due to his vocation, he was called Samarra that in Arabic refers to a person who transacts oil. He had a very ingenious talent in doing his responsibilities. He was appointed by Imam al-'Askarī (the eleventh Imam) to collect the money (Khoms and Zakāh) from Shias.

Due to fear of the Abbasid caliphs, he concealed all money and put in his oil barrels and in this way, he could safely deliver everything to Imam al-'Askarī.¹

To be the deputy of three last Imams

Uthmān bin Sa'īd was the deputy of both, Imam al-Hādī (the tenth Imam) and Imam al-'Askarī. Then, he was chosen by Imam al-'Askarī as the deputy of Imam al-Mahdi at the presence of forty individuals of his Shi'a.²

The renowned Shiite scholar, Sheikh Muhammad bin al-Hasan al-Tūsi records in his illustrious book, Al-Ghaybah that Imam al-Hādī and Imam al-'Askari have spoken highly of him and he was their most trusted companion.³ Sheikh al-Tūsi states that at the tender age of 11 years,

1. Al-Ghaibah, By al-Shaikh al-Tusi, p. 354.

2. Ibid, p.357

3. Ibid, p.353.

'Uthmān bin Sa'īd swore allegiance to Imam Ali al-Naqi (Hādī) and commenced serving the Imam. The Sheikh also adds, "He was an oil trader famous as Abu 'Amr. He was an esteemed and reliable companion for the Imam and was also the Imam's special deputy."

The statement of Sheikh al-Tūsi makes it

clear that he was the deputy of three Imams. Ibn as Dāwūd al-Hillī declares in his Rijāl, Uthmān Bin Sa'īd enjoyed an elevated and eminent status among the Shias. This has also been mentioned in several other books of Rijāl like Tanqīh al-Maqāl, Qāmūs al-Rijāl, Mu'jam al-Rijāl al-Hadis.



His status in the words of the Imams

Ahmad Bin Ishāq Qummī narrates, "I was in the presence of Imam Ali al-Naqi (Hādī). I said, 'O my master! At times I have the good fortune of meeting you and at times I am deprived of this blessing. It is not always possible for me to be in direct contact with you. Under such circumstances, who should I contact and whose commands should I obey?' the Imam answered,

هَذَا أَبُو عَمْرٍو الْبَقَّةُ الْأَمِينُ مَا قَالَهُ لَكُمْ فَعَنَى يَقُولُهُ ، وَ مَا أَدَاةُ
الْيَكْمُ فَعَنَى يُؤَدِّيهِ

'This man Abū Amr (Uthmaan bin Sa'īd) is a reliable and trustworthy person. Whatever he relates to you is from my side and whatever he gives to you is from me.'¹

The Imam's narration in favor of Uthmaan bin Sa'īd underlines the level of Imam's trust and confidence in him.

1. Bihār al-Anwār, By Majlisī, vol. 51, p. 34.

Moreover, it underscores another important fact that he performed some critical duties i.e. to convey Imam's messages and commands to Shias. The duty of Shias was to accept this communication and to implement it.

After Imam al-Hadi's martyrdom, Ahmad Bin Ishāq Qummī once again approached Imam al-'Askarī and repeated his previous query. The Imam answered him:

هذا ابوعمرو الثقةُ الأمينُ الماضي وتقبّتي في المحيا والممات
فَمَا قَالَ لَكُمْ فَعَنِي يَقُولُهُ وَ مَا آدَى إِلَيْكُمْ فَعَنِي يُؤَدِّيهِ

"This man, Abu 'Amr, is a reliable and trustworthy person. He was dependable for the previous Imam and is

that it reaches us safely.'²

Imam's letter emphasizes an important point. All cities where the Shias used to inhabit had deputies. These deputies collected money by way of Khums, Zakāt, etc. from the Shias on behalf of Imam. These deputies collectively transmitted all this money to 'Uthmān bin Sa'īd who in turn, finally submitted it to Imam himself. Imam Hasan Askari (a.s.) appointed 'Uthmān bin Sa'īd as the first special deputy of Imam alMahdi, in the presence of 40 Shias.

After the martyrdom of Imam al-Askari (a.s.), 'Uthmān bin Sa'īd went to Baghdad from Samarra by the order of Imam al-Mahdi. The reason being that the government vigilance and control in

dependable and reliable even for me in my lifetime and even after my death. Whatever he conveys to you is from my side and everything he gives to you is from me."¹

Also, Imam al-Askarī wrote a lengthy letter to Ishāq bin Ismail Nayshābūrī, stating, "Don not leave the city until you meet 'Uthmān bin Sa'īd. Convey to him my greetings. He is trustworthy, pious and reliable and is most proximate to us.

فَكُلُّ مَا يُخْمَلُ إِلَيْنَا مِنْ كُلِّ شَيْءٍ مِنَ التَّوَاجِيهِ فَإِلَيْهِ يَصِيرُ آخِرُ
أَمْرِهِ لِيُوصَلَ ذَلِكَ إِلَيْنَا

"All the wealth that is collected from various places for us, is first accumulated with 'Uthmān bin Sa'īd so

Samarra was very strict and it had relatively ignored Baghdad. Samarra was the capital of the Abbasid government. At that time Mo'tamid the Abbasid caliph was appointed as ruler in there. Till the end of his rule, Samarra remained the capital and then, capital was shifted to Baghdad. Till that time Baghdad was the Shiite center. The migration to Baghdad helped 'Uthmān bin Sa'īd to keep in touch with the Shias residing in different places. In this way, his activities spread to different areas and were not restricted only to Baghdad. If he was in Samarra or if Baghdad had been the capital of Abbasids', then this would have been very difficult.

1. Ibid, p.344.

2. Bihār al-Anwār, vol. 50, pg. 323.

This was the reason the man stayed in Baghdad.

His demise

The duration of his deputyship and the exact date of his demise has not got wide coverage in books of history and traditions, but it is clear that the combined duration of his own deputyship and that of his son (Muhammad bin 'Uthmān) was 45 years. Allāmah Bahr al-'Ulūm has recorded that 'Uthmān bin

Sa'id deputyship expired by his death in 264 or 265 A.H. He is buried near western Baghdad inside Maidān street in Zarab mosque.¹

After the demise of 'Uthmān bin Sa'id, Imam al-Mahdi wrote a condolence letter to his son, Muhammad as following:

Uthmān Bin Sa'id First Vice



إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ تَسْلِيمًا لِأَمْرِهِ وَرَضَى بِقَضَائِهِ عَاشَ
أَبُوكَ سَعِيدًا وَ مَاتَ حَمِيدًا فَرَحِمَهُ اللَّهُ وَ أَلْحَقَهُ بِأَوْلِيَائِهِ وَ
مَوَالِيهِ عَ فَلَمْ يَزَلْ مُجْتَهِدًا فِي أَمْرِهِمْ سَاعِيًا فِيمَا يَقْرُبُهُ إِلَى اللَّهِ
عَزَّ وَ جَلَّ وَ إِلَيْهِمْ نَصَرَ اللَّهُ وَجْهَهُ وَ أَقَالَهُ عَثْرَتَهُ

“Surely we are from Allah and we will return to Him. We submit ourselves to His command. Your father devoted his entire life to goodness and right till the end. He was praiseworthy.

May Allah have mercy on him and include him with his friends and the Imams. He continuously endeavored and struggled in the affairs of his Imams till he met Allah, the High, and the late Imams. May Allah make his face contented and happy and forgive him his mistakes.”²

1. Bihār al-Anwār, vol. 51, p. 347.

2. Ibid, p.349.

Poetry

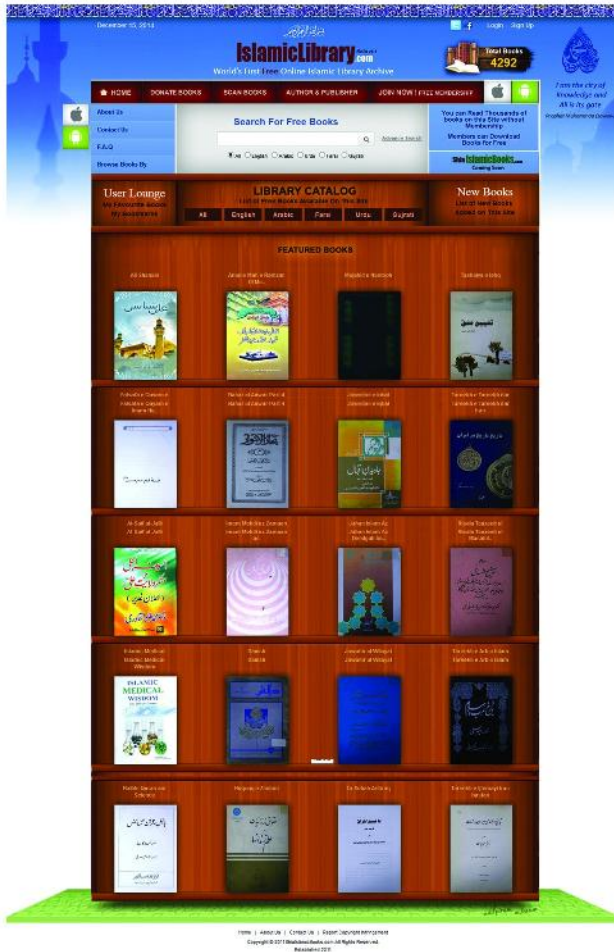
In The Anticipation of the dawn you are called 'The
Hidden Imam' because

You are out of sight, not that you are not present,
Being hidden, in the sense that one is not present,
Is an unjust calumny. Those who believe in
It fails to see the difference between Advent and Presence.
Your arrival, for which we are ardently waiting,
Refers to your advent, not your presence.
Your advent will be a great marvelous occurrence,

Because your devout lovers have felt the
Very pleasure of the long-awaited Imam
On Fridays, they long for your arrival more
Restlessly, and face the Quibble to humbly supplicate
The Author of the universe for His favor to
Allow your advent come to pass soon.

And now, we, for whom you are the object of
Love and devoutness and the torch for our nocturnal
Mystic travelling, hum and hymn for waiting
For your advent.

Cyberspace Activities



www.islamiclibrary.com

Islamic Library is a free online library that attempts to provide access to Islamic books written mostly in English. There are many books for reading on this site without becoming a member, also, there is ability to download books or keep track of favorite books.

This Islamic Library is operated by a non-profit organization and the primary purpose is humanitarian service by providing peaceful Islamic Literature. All contents on this site are for free distribution for reading purposes only. There are some Mahdism books in this site that those who are enthusiastic to study about Imam Mahdi can refer to.

Cyberspace Activities

The screenshot displays the Al-Islam.org website. At the top, there is a navigation bar with the site logo, a search bar, and a 'Log In / Create new account' link. Below the navigation bar, there is a main content area with a sidebar on the left containing a 'Browse Library' menu with categories like 'Belief & Creed', 'Education & Society', 'Quran & Hadith', 'History & Politics', 'Spirituality & Philosophy', and 'Laws & Worship'. The main content area features a large featured article titled 'In a Nutshell Factsheets' with a 'New Article' badge. Below this, there is a section for 'New to Islam?' with a sub-section 'Discover Islam by browsing through material selected from our library that is particularly appropriate for those who are new to Islam'. Other sections include 'Who are Shi'a & Sunnis?', 'Muharram and Karbala', 'Join Us', 'News and Updates', 'Support Us', and 'Free Updates'. The footer contains the site's copyright information: 'Copyright © Ahlul Bayt Digital Islamic Library Project 1997-2014'.

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owner of the site and hope to receive a proper answer. In this website there is an icon "Join Us" that expresses, "The Ahlul Bayt DILP operates through the collaborative effort of volunteers based in many countries around the world. One can register in this site to collaborate with others who wish to serve the Prophet and his Household."

Bookshelf

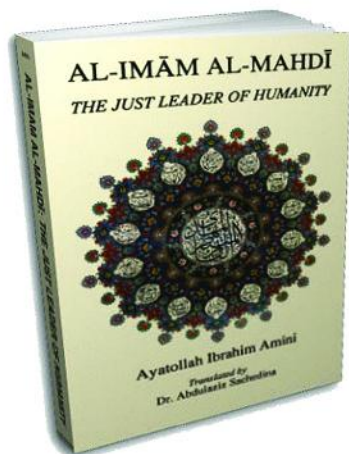
Al-Imam Al-Mahdi; the Just Leader of Humanity

This book is written by Ayatollah Ibrahim Amīnī who is the General Secretary of Assembly of Experts in the Islamic Republic of Iran.

This book that is originally written in Farsi is translated by Dr. Abdulaziz Sa-chedina who is the Professor of Religious Studies at the University of Virginia, U.S.A. It made the English version of the book authentic and to contain the real point that the author wanted to depict in his book.

The book is vital to understand the twelver Shia belief in regard with the Twelfth Imam as the just leader of humanity. Islamic tradition in general, speaks about the appearance of the ideal caliph of God, who is named al-Mahdi that is from among the descendants of the Prophet Muhammad.

Ayatollah Amīnī's purpose in the book is to provide a detailed discussion of this central belief in al-Mahdi, both from the Sunni and the Shià sources, in order to establish the veracity of the twelver Shia belief pertaining to the awaited Mahdi. His primary sources are the works of hadith by the early Sunni and Shià compilers who preserved most of the information regarding the future leadership of the Muslim community.



This book includes fourteen chapters and in each of them, a certain facts about the Imam, some narrations, a set of answers to some questions and misconceptions are provided.

Among the points referred to in this book we can trace sufficient information about these subjects:

The birth of the Imam, his physical and spiritual traits, the Imam in the Quran, in early Islamic narration and in the words of Islamic ideologists and even poets, proofs about the existence of the Imam, the Imam in other religions, the reason behind his occultation, his short and long occultation, and his special and general deputies.

The ninth chapter is dedicated to the possibility of the Imam's long life and the author provides a great load of information in this regard through a well-done research. He refers to the words of the great scientists and analyzes the causes of death to see whether they are preventable or not.

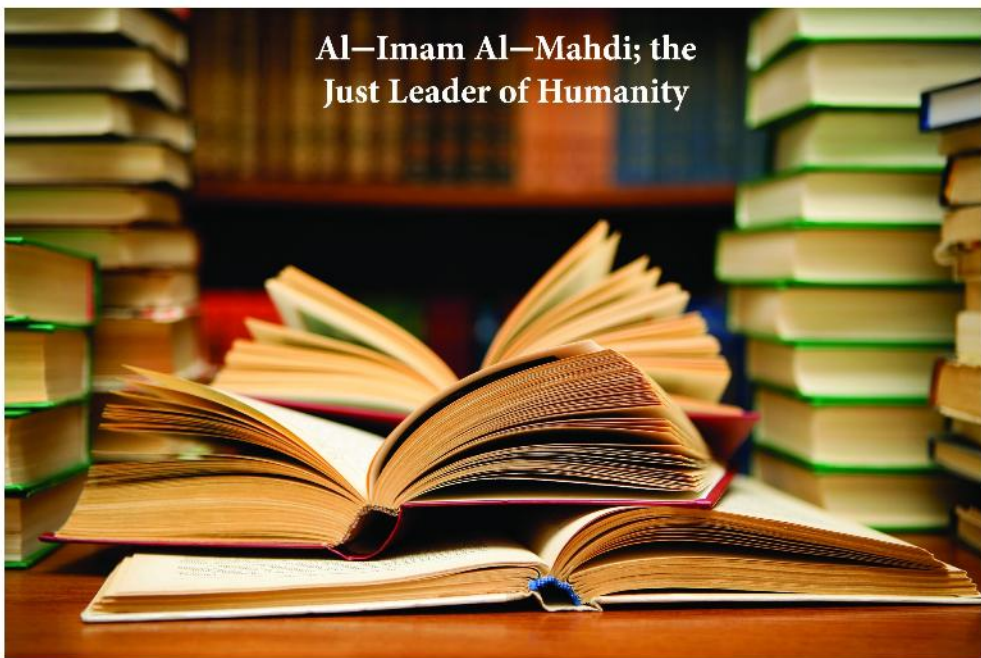
The tenth chapter is related to the time of appearance and its signs. Then, in the following chapter, he refers to many questions and gives them answered.

This book is necessary for those who want to have a general and inclusive information about their Imam and contain the responsibilities of those who

wait for his appearance and want their names to be enrolled in the list of the Imam's companions.

This book is published by Ansāriyān Publication (Box 187, 22, Shohada Street, Qom, Islamic Republic of Iran). This book is printed by Sadr and its second edition was published in 1999 through a 2000 copies. It ISBN is: 964-438-062-2

Al-Imam Al-Mahdi; the Just Leader of Humanity



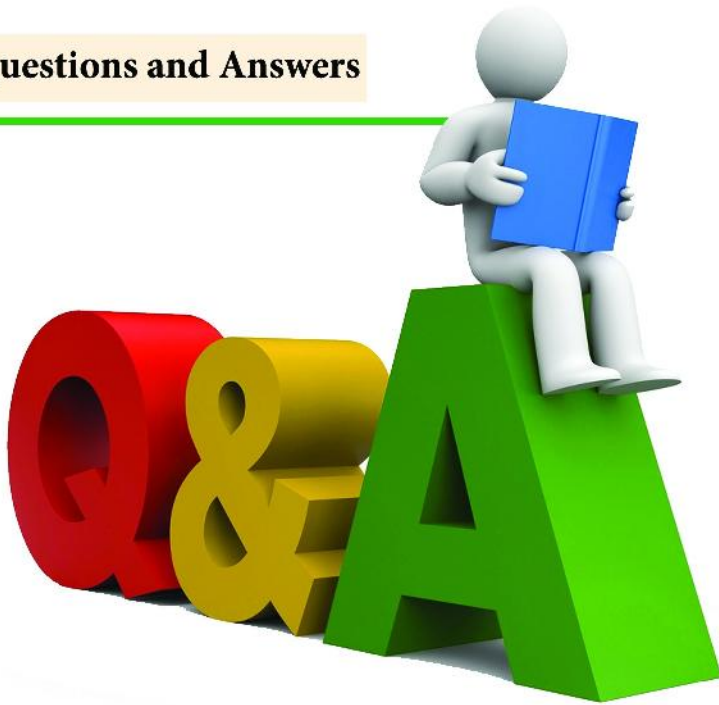
The image shows a window covered in condensation, with several vertical streaks of water running down. A faint rainbow is visible on the right side of the window. The text "At Last He" is overlaid at the bottom in a white, serif font.

At Last He

A close-up photograph of a window pane covered in condensation. The water droplets are of various sizes and are most concentrated in the lower half of the frame. On the left side, a portion of a rainbow is visible, with its colors transitioning from green at the top to red at the bottom. The overall lighting is soft and diffused, creating a moody and atmospheric scene.

Will Come

Questions and Answers



1

Is it just the Moslems or specially the Shia who believe that a savior will come?

Futurism, which is to believe that a great divine savior will come, is a fixed and a prevalent belief that has been always with all nations throughout the world. It means to believe in a bright future that will put an end to distress and worries and to believe that due to emergence of a distinct and divine person, all sort of darkness will be erased from the face of the world and the base of oppression, negligence and degradation will be uprooted.

In religious texts, there are some names and titles given to such a savior. Some of them are as follows:

In Judaism he is called "M'ashih".

In Christianity he is called "Messiah"

In Zoroastrianism he is called "Svshyans"

In Hinduism he is called "Vishnu", or "Klky"

In Buddhism he is called "Maitreya, the fifth Buddha "

And, in Islam he is called "Mahdi" and "Qā'em"

It is understood from the history of the nations that to believe in the emergence of a potent, divine leader and a promised reformer at the end of this world, has been always a very fixed belief among all nations and all the followers of divine religions. This belief is so profound that people in their ups and downs used to always release themselves from hopelessness and disappointment through reminding themselves about the emergence of such a savior and they used to look forward to see him coming at a time.

Here it should be noted that, what is understood from referring to this Savior in various religions is that each of them

believe in a single savior that will take the control of the world and will bring it into justice and tranquility. They do not believe in many different saviors and do not say that there is a savior among the Jews, one among the Christians, one in Islam, and so on and so forth.

As a result, there is two facts:

Firstly, to believe in a savior should be true belief since we see that all of the religions talk about it and it is impossible to say all of them are mistaken and say something wrong.

Secondly, when again we see that all of them talk about a single savior there should be just a single one not many saviors.

The conclusion is this, there is just one Savior, but every religion talks about him with a special name and traits and all point to a same man. The savior in Islam is the exact one that is the savior in Judaism and Christianity. But some of these religions mistakenly matched it with another man that is not in reality the Promised Savior.

He is not the Lord and is not Jesus. He is al-Mahdi that is descendent from the final prophet of the world as this claim will gradually be proven in this magazine through many convincing proofs.



Do the Jews believe in a savior who will emerge at the end of time?



In the Torah and the Gospel, there are some glad tidings about the emergence of a promised universal reformer who will appear at the End of Time. In following we refer to some of them:

In Psalms:

In more than 35 places of 150 chapters of Psalms we can see glad tidings about the Promised Savior:

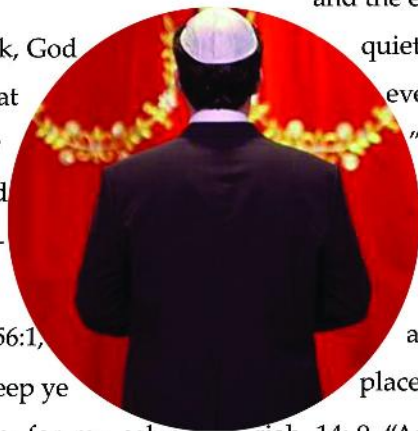
Psalms, 37:9, "For evildoers shall be

cut off: but those that wait upon the LORD, they shall inherit the earth." Psalms, 37:17, "For the arms of the wicked shall be broken: but the LORD upholdeth the righteous." Psalms, 37:18, "The LORD knoweth the days of the upright: and their inheritance shall be forever." Psalms, 37:38 "But the transgressors shall be destroyed together: the end of the wicked shall be cut off."¹

1. In Psalms, the whole 40 verses of the 37th chapter is relevant to the mentioned subject.

In Isaiah:

In some parts of this book, God promises His servants that it won't last too much for justice to be implemented in the earth and that afterwards, peacefulness will last there forever: Isaiah, 56:1, "Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." Isaiah, 32:17, "And the work of righteousness shall be peace;



and the effect of righteousness quietness and assurance for ever.

"Isaiah, 32:16, "And my people shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting places." In Zechariah: Zechariah, 14: 9, "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

In Daniel:

Daniel, 12: 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Daniel, 12: 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."¹

Daniel, 12: 3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Daniel, 12: 4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Daniel, 12: 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

In Habakkuk:

Habakkuk, 2: 2, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Habakkuk, 2: 5, "... but gathereth unto him all nations, and heapeth unto him all people."

1. We the Moslems also believe that when the Savior comes some people will return back to life.



What do the Christians believe in regard with the Savior?

The Gospel that is the name of the Christians divine book, refers to one of the four books in the Bible. It has been collected and written separately by four individuals and is famous by the names of them who are Luke, John, Matthew, and Mark. Now we mark some of the parts of it that is pertinent to the Promised Savior:

In Matthew:

Matthew, 24:29, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Matthew, 24:30, "And then shall appear the sign of the Son of man in heaven:

and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

In Mark:

Mark, 13:5, "And Jesus answering them began to say, Take heed lest any man deceive you."

Mark, 13:6, "For many shall come in my name, saying, I am Christ; and shall deceive many."

Mark, 13:7, "And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet."

Mark, 13:8, "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers

places, and there shall be famines and troubles: these are the beginnings of sorrows."

Mark, 13:32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Mark, 13:33, "Take ye heed, watch and pray: for ye know not when the time is."

In Luke:

Luke, 12:35, "Let your loins be girded about, and your lights burning."

Luke, 12:37, "Blessed are those servants, whom the lord when he cometh shall find watching..."

Luke, 12:40, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think no."

In John:

John, 5:27, "And hath given him authority to execute judgment also, because he is the Son of man."

John, 5:28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."

John, 5:29, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." It is worthy of noting that the word "son" is used around eighty times in the Gospel in which just thirty of them refer to Jesus Christ. But for the remained fifty of them there is a talk about a savior that will appear at the End of Time who will save the world.



The special event of the month



By Mojtabā Kalbāsi

Allah, the Almighty, in the holy Quran, in different occasions talks highly about the time and the place of some important events like what is related to the prophets and their delegation of Prophecy. For instance, He swears by the fig and olive and the mount of Sīnā and the secured city to indicate the significant status of the prophets,

وَالْتِّينِ وَالزَّيْتُونِ (١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ
الْأَمِينِ (٣)

“(I swear) by the fig and the olive; and the mount of Sīnā; and this city (Mecca) that is made secure”. (Quran, 95:1 till 3) According to some commentators, the words fig and olive refer to

two cities, Damascus and Jerusalem, where many Prophets came from. The mount of Sīnā is also a famous mountain located in the land of Sīnā where the Prophet Moses used to go there to worship God. The secured city also refers to Mecca, the hometown of the Prophet Muhammad. In another surah, God swears by the city of Mecca and adds that this land is important since it is the residing place of the Prophet Mohammad.

لَا أَفْسِمُ بِهَذَا الْبَلَدِ (١) وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ (٢)

“No! I swear by this city (Mecca); and you (O the Prophet!) are an inhabitant of this city”. (Quran, 90:1 and 2) The abovementioned verses indicates that Allah’s

Messengers, due to their divine mission, should be respected by people. Naturally, every place and every time related to them is respectable. Consequently, the ninth of Rabī' al-'Awwal is worthy to be considered as a divine day because that

is the official beginning of the Imamate of the 12th Imam who will arise at the end of time to accomplish the Prophets' divine mission. In fact, the commemoration of this day is equal to respecting all the Prophets and their holy goals.

By Ali Moslehi



To exalt the name of great individuals and to remember them and their way of living is a kind of showing respect to them. This is why God has mentioned the name of some Prophets and great people in the holy Quran. In some of these verses God both mentions the name of these great people and also refers to some of their special traits:

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

"And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet". (Quran, 19:41)

وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

"And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet". (Quran, 19:51)

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ

"And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet". (Quran, 19:54)

وَأَذْكُرُ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ

"And remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah]". (Quran, 38:17)

وَأَذْكُرُ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ

"And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision". (Quran, 38:45)

وَأَذْكُرُ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ

"And remember Ishmael, Elisha and Dhul-Kifl, and all are among the chosen ones". (Quran, 38:48)

وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ

"And mention, [O Muhammad], the brother of 'Aad, when he warned his people in the [region of] al-Ahqāf -..." (Quran, 46:21)

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَهَتْ مِنْ أهلكَ مَكَانًا شَرْقِيًّا

"And mention, [O Muhammad], in the

book the story of Mary when she withdrew from her family to a place toward the East.” (Quran, 19:54)

These verses in addition to some extra ones, tell us that we should commemorate the sacred people and praise them and celebrate the days related to them.

By Mahdi Yūsufiyān



We congratulate all Moslems on the ninth of Rabi' al-Awwal that Coincides with the initiation of the Imamate of Imam al-Mahdi.

This day enjoys a very special level of importance and should be considered both specially and extensively. This is the day when the Imamate of the last divine leader who will implement the glorious goals of the prophets in this world has started.

Therefore, we should glorify the ninth of Rabi' al-'Awwal (January the first) which is the official beginning of the Imamate of Imam al-Mahdi who is the real inheritor of the Prophets in their knowledge, piety, asceticism, justice, worship, and other human perfections.

God the Exalted, sent some divine leaders based on the needs of mankind to help them reach salvation both in this world and in the Day of Judgment as he says in the Quran about the Prophet who is one of the examples of these divine leaders,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

“He (is) the One Who sent among the unlettered a Messenger from the elves reciting to them His Verses, and purifying them and teaching them the Book and the wisdom although they were before surely in an error clear” (Quran 62:2)

On the other hand, Satan as has sworn to mobilize all of this power to deceive people and to lead them to obey their carnal desires. This is what God says in the Quran,

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

“He, [Satan] said, [to God] ‘Then by your exalted place! I will surely mislead them all.’”(Quran 38:82)

Satan also was successful in his mission

as the Quran says,

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَلَمْ تَكُونُوا تَعْلَمُونَ

“And indeed, he led astray from you a multitude great. Then did not you use reason?” (Quran 36:62)

The worst part of it is that some people who lost the right path were drowned in their darkness so much that they became even lower than the rank of animals as God says,

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

“Those (are) like cattle, nay they (are) even more astray. Those - they (are) the ignorant.” (Quran 7:179)

The ninth of Rabi' al-Awwal (January the first) is the anniversary of the Imamate of

The Imam will build the road for leading people toward salvation, will implement justice and will oppose the oppressors and will clean the world from impurity and corruption as God says in the Quran,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

“Allah (has) promised those who believe among you and do righteous deeds, surely He will grant them succession in the earth, as He gave succession to those who (were) before them, and that He will surely establish for them their religion which He has approved for them, and surely He will change for them after their fear, security (for) they worship Me, not

a man who will put an end to Satan and to his Satanic whispers. This point is also alluded to in the Quran,

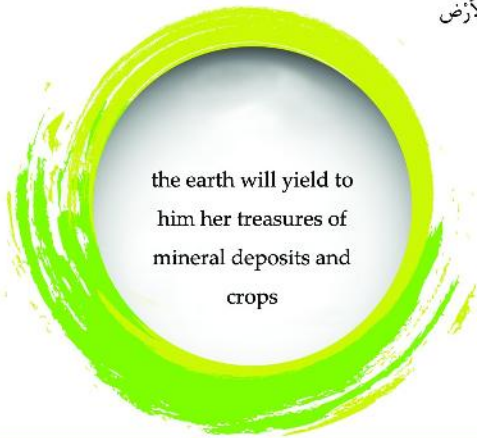
فَالرَّبُّ رَبَّنَا يُفِئِدُنَا إِلَى يَوْمٍ نُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

“He [Satan] said, ‘O my Lord! Then give me time till (the) Day they are raised. [to still deceive people]’. He [God] said, ‘Then indeed you, (are) of the ones given respite. Till the Day (of) the time well-known.’” (Quran 15:36 till 38.) It is written in Islamic narrations that the “Day (of) the time well-known” is a day when Imam al-Mahdi appears that Satan will have no more time to continue with his misguidance. When the Imam arises Satan will be killed by him and the Imam will pave the way for people to be good servants of Allah.

they associate with Me anything.” (Quran 24:55)

Imam al-Mahdi is the one who will help people become so blissful that God will open to them all sorts of blessings as he says,

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ



the earth will yield to
him her treasures of
mineral deposits and
crops

“And if [that] people (of) the cities (had) believed and feared Allah surely We (would have) opened upon them blessings from the heaven and the earth” (Quran 7:96)

We respect the ninth of Rabī’al-’Awwal as the greatest celebration for the Imams’ followers because this day is a day that the imamate of this promising divine leader has started.



By Mohammad Rezā Nasūrī

Peace be upon al-Mahdi who is like the spring season for mankind and like days full of greenness.

The ninth of Rabī’al-’Awwal (January the first) is like a day similar to the day of Ghadir (when Imam Ali was introduced by the Prophet as his successor) and is a great Islamic Eve since this day is the commencement of Imam al-Mahdi’s Imamate. In this day we have to renew our allegiance to the Imam and should respect this day and try to pay more attention to the Imam and try to really wait for his appearance. We are responsible to glorify this day since it helps the belief of Mahdism gain root in people’s heart and make people realize that they should wait for



the Imam’s advent and do not forget him. This will attract the satisfaction of the Imam and will make the opponents hopeless since they will see the greatness of the Imam’s followers.

With no doubt, this day brings about a special kind of happiness to the believers that makes it indeed worthy to be celebrated.



Merry Christmas

Abū Ayyūb

al-Makhzūmī says, Abū Ja'far al-Bāqir (the Shiite fifth Imam) mentioned the conduct of the Rightly Guided Caliphs and when he reached their last one he said, "The Twelfth is the one behind whom Jesus the son of Mary will perform prayers. You must follow his conduct and the Noble Qur'ān."

Timeline



On Thursday, the 1st of January 2015 A.D. (the 9th of Rabī al-'Awwal 1436 A.H.)

On Thursday, the 1st of January 2015 A.D. (the 9th of Rabī al-'Awwal 1436 A.H.)

According to traditions, the 9th of Rabī al-'Awwal is the greatest celebration (Eve) for the Imams' followers because this day is the official beginning of the Imamate of the 12th Imam.

1176 years ago, around the same time, after the martyrdom of the 11th Imam (Imam al-Hasan al-'Askarī) on the 5th January 874 A.D. (the 8th of Rabī al-'Awwal, 260 A.H.), his only son, Imam

al-Imam who was at age 5, performed his father's funeral prayer and this time was the beginning of his Imamate as the last Imam. As the status of the Imamate is a divinely appointed position, Imam al-Imam took over the mantle of leadership and Imamate after the demise of his father immediately because the earth does never remain without the Imam ever for a fraction of a second. Due to this, this day achieves more heights of honor, glory and excellence.

On Friday, the 2nd of January 2015 A.D. (the 10th of Rabī al-'Awwal 1436 A.H.)

جمعنا بينكم هودة ورملة

1464 years ago (595 A.D.) at the same day, lady Khadijah got married to the prophet Muhammad. Before marrying the Prophet Muhammad, she was widowed twice. To marry her would have been a great feat for any man, and indeed, quite a few of the most prominent and wealthy men in society had asked for her hand. However, after she hired the Prophet Muhammad to take her trading caravans to Syria, she was impressed by his character and his honesty in dealing with her business.

When they were married, the Prophet Muhammad was 25 years old, and Khadijah was 40 but according to some narrations she was 28 years old. They were married for 25 years and she bore him six children, two sons and four daughters: Qāsim, 'Abdullah,

Zaynab, Ruqayyah, 'Umm Kulthūm, and Lady Fatima who is the Princess of the womankind. Their two sons did not pass childhood.¹ After the Prophet's ministry began and the opposition of his people became harsh and brutal, she was always there to support the Prophet, sacrificing all of her wealth to support the cause of Islam. When the Prophet and his family were banished to the hills outside of Mecca, she went there with him and the three years of hardship and deprivation eventually led to her death. Khadijah is respected by all Muslims for her conviction, her love for the Prophet, and her willingness to sacrifice for the faith. She is considered to be one of the great women in the history of Islam and is a role model for all Muslim women.

1. Bihār al Anwār, vol. 22, p. 166.



On Friday, the 9th of January 2015A.D. (the 17th of Rabī al-'Awwal 1436 A.H.)

1489 years ago (570 A.D.) the Prophet Muhammad was born in Mecca. Regarding this special event Allah has stated in the Holy Quran,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you, [O Muhammad!] except as a mercy to the worlds” (Quran, 21: 107).

The Prophet's father was Abdullah bin Abdul Muttalib from the Banū Hāshim, a branch of the Quraysh, and his mother was 'Āminah, the daughter of Vahab bin Abd e-manāf, who was a member of the Banū Zuhra, a branch of the Quraishi tribe. The Prophet was their only child.

The writers of "Sirah" (biographies of the Prophet) generally agree that the Prophet of Islam was born in the "Year of the Elephant" in 570 A.D. in the month of Rabī' al- Awwal, but the exact date of his noble birth is controversial. The reason for this is that no particular calendar was used among the Arabs at that time. According to common opinion, he was born 50 to 55 days after the Incident of the Elephant in the month of Rabī' al-Awwal. Our Sunni brothers say that the Prophet's birthday is on Monday 12th of Rabī' al-Awwal and shi'a believes that he was born on Friday 17th of Rabī' al-Awwal.

These issues which are of multiple juristic opinions should not be a matter of division or disunity among the Muslim communities so, Imam Khomeini, the Founder of Islamic Revolution of Iran presented a unique solution to this divergence to

preserve and foster unity between Shia and Sunni Muslims by declaring the entire week between 12th and 17th of Rabī' al-Awwal as a week of celebration and Muslim solidarity.

On Friday, the 9th of January 2015 A.D. (the 17th of Rabī al-'Awwal 1436 A.H.)



Around 1394 years ago, one or two years before the Prophet's emigration (Hijra) to Medina, the Night Journey (Mi'rāj) of the Prophet occurred. This significant event has been recorded by Muslim historians in the 10th or the 12th year of Bithah (appointment of Prophethood). To realize these different views, it has been said that the Prophet of Islam went on the Mi'rāj more than once. This event is clearly referred to in the Quran as God says,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Glorified be He who carried His servant at night from Masjid al-Haram to Masjid al Aqsa, the precincts of which We have blessed so that We may show him of Our

signs. Verily He is the all-Hearing, the all Seeing." (Quran, 17:1)

Other details come from Islamic narrations. According to these traditions, the prophet was ascended to the sky and then returned back during a single night around the year 621 A.D. It has been described as both a physical and spiritual journey. He traveled on the steed Burāq to "the farthest mosque" in Jerusalem and then ascended to heaven where he spoke to God, the Almighty. He spoke with the spirits of the previous Prophets and the Angels. He saw from very close both Paradise and Hell and the various stages and levels of the people of Paradise and those in Hell.



Imam Sadeq

On Friday, the 9th of January 2015 A.D. (the 17 of Rabī al-'Awwal 1436 A.H.)

1313 years ago, at the same time, Imam al-sādiq (the sixth Shiite Imam) was born on the 17th of Rabī al-'Awwal 83 A.H. (702 A.D) in the city of Medina. His name is Ja'far. He is also called Sābir (Patient), Fāzil (learned), Tāhir (pure) but his most famous title is Sādiq (truthful). All the mentioned names refer to his beautiful character and attributes. His father is Imam Muhammad al-Bāqir (the fifth Shiite Imam) and his mother Umm-e-Farwah is the granddaughter of Muhammad bin Abī Bakr. Imam al-Sādiq succeeded his father, Imam Muhammad al-Bāqir, after his

death and became Imam in the year 114 A.H. when he was 31 years old. Imam al-Sādiq gained fame as a teacher of Islamic science. Great scholars of later days were his students. Imam al-Sādiq was not only an oracle in religious sciences, but he was also a great specialist in the science of medicine, Chemistry, western and Islamic philosophy and more. The famous chemist of those times, Jābir bin Hayyān refers in his writing to the Imam as his teacher and his lord.

On Wednesday, the 14th of January 2015 A.D (the 22th of Rabi al-'Awwal 1436 A.H)

1387 years ago in 628 A.D. the Prophet gifted Fadak to his daughter (Lady Fatima). Fadak was a developed and fertile territory situated near Khaybar region at a distance of 140 kilometers from Medina and was considered to be the stronghold of the Jews of ʿijāz. After destroying the strength of the Jews of Khaybar the Prophet sent an envoy to the elders of Fadak. They preferred peace and abstained from fighting and the residents of that place agreed to place at the disposal of the Prophet half of the produce every year and to live under the protection of Islam and not to conspire against

the Muslims. As such, Fadak became the public domain of the Prophet because according to a Quranic verse, something that is obtained by the Muslims without war is the exclusive right of the Prophet and unlike spoils of war is not divided.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْإِنْسَانِ السَّبِيلِ

“Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and the Apostle, and for the near of kin and the orphans and the needy and the wayfarer...” (Quran, 59: 7).



وَأْتِ ذَاتَ الْقُرْبَىٰ بِحَقِّهَا

درین فرمان خداوند، رسول الله فدک را به فاضله بخشید...

It was mentioned by many historians confirming that the Prophet during his own lifetime granted Fadak to Lady Fatimah. For instance, the famous Sunni commentator Jalāl al-Din Suyūfī in his book (*al-Durr al-Manthūr*) under the Verse,

“And give the relative his right...” (Quran, 17:26) has quoted from Abū Sa’īd Khudrī saying, “The Prophet, because this verse was revealed to him, said to Fatima, “O Fatima! Fadak is yours and for your children after you.”¹

On Thursday, the 29th of January 2015 A.D. (the 8th of Rabī al-Thānī 1436 A.H)



1169 years ago (846 A.D) the 11th Imam of Shia (Imam Al-Askari) was born in Medina in 232 A.H. His name is Al-Hassan and his patronymic is Abu Muhammad. His father was Imam Ali al-Naqī (the 10 Imam) and his mother was Salīl, an ideal woman in piety, worship, chastity and generosity. Being a resident of Asgar (a suburb of Samarra) he is titled Al-Askari. He lived under the care of his respected father up to the age of 11. When his father had to leave Medina for Samarra he was to accompany him and thus share the hardships of the journey with the family. Before his father’s martyrdom in 254 A.H. (868 A.D.)

when he was 22 years old, his father declared him to be his successor and executor of his will asking his followers to bear witness to the fact. Thus the responsibilities of Imamate were vested upon him that he fulfilled even in the face of great difficulties and hostile environment. Imam Hassan al-Askari was peerless in knowledge, forbearance, forgiveness, generosity, sacrifice and piety. He had a brief span of life, only twenty-eight years, but even in this short period which was fueled by a chain of troubles and tribulations, several high ranking scholars benefited from his ocean of knowledge.

1. *Al-Durr al-Manthūr*, vol. 4, p. 177.

On Saturday, the 31st of January 2015 A.D. (the 10th of Rabī al-Thānī 1436 A.H).

1199 years ago in 816 A.D (201 A.H) Fātima al-Ma'sūma, the respected daughter of Imam Mūsā al-Kāzim (the 7th Imam) and the honorable sister of Imam al-Rizā (the 8th Imam) passed away at age 28 in Qum – Iran. She was born in the holy city of Medina on the first day of the month of Dhu al-Qa'dah 173 A.H. Lady Fatima al-Ma'sūmah was the most learned and very pious lady and was greatly revered by the holy Imams. She is also considered as Karīmah (the benevolent) of Ahlul Bayt because she was very kind and gracious. After the martyrdom of Imam Mūsā al-Kāzim, Imam al-Rizā took care of his family and his sisters. In 200A.H. Ma'mūn (Abbasid tyrant Caliph) called Imam al-Rizā to Marv (a

city in Khurāsān) from Medina.No family member was allowed to accompany him. Lady Ma'sūma missed her brother very much and left Medina for Iran to meet his brother. When she reached Saveh which is about 62 Kilometers from Qum she became very ill and asked to be taken to Qum. She passed seven days in Qom suffering from illness until finally she departed from the transient abode on the 10th of Rabī al-Thānī at the age of 28. She was buried in the holy city of Qum and her holy shrine is every year visited by millions of the lovers of the Holy Imams. It is reported from Imam al-Rizā that if someone visits Fatima's shrine with a proper knowledge about her, God will certainly sent him to Heaven.

إمامة



The rituals of January 2015



1. The Ninth of Rabī al-Awwal (on Thursday, the 1st of January 2015 A.D.)

The ninth of Rabī al-Awwal is a feast day since it is the beginning of official Imamate of the twelfth Imam, so it has been narrated that to give alms on this day brings about forgiveness of sins. It has been also said that it is recommended on this day to offer food, give pleasure to one's brethren-in-faith, confer upon one's family members with gifts, new clothes, and all that they need, praise

and thank Almighty Allah, and spend this day with practicing acts of worship to Him. This day which is also a holy day is thus the day of removing grievances and sorrows.

It is also recommended to wear perfume and to recite supplication of Imam al-Mahdi (One can recite Amin Allah or Āl Yāsīn supplication that is available in books of supplication.)

2. The Twelfth of Rabī al-Awwal (on Saturday, the 4nd of January 2015A.D.)

According to the opinion of some scholars, the holy Prophet was born on this day. It is thus recommended to offer a two unit prayer with Surah al-Fātihah

once and Surah al-Kāfirūn (no. 109) three times in the first unit, and Surah al-Fātihah once and Surah al-Tawhīd three times in the second one.

3.The Seventeenth of Rabī al-Awwal (on Friday, the 9th of January 2015A.D.)

This day is the birthday of the Holy Prophet Muhammad and Imam al-Sadiq (the sixth Shiite Imam), so the ritual of this day are as follows:

1. To make a major ablution
2. To observe fasting and in Islamic narrations it is said that to observe fasting on this day brings about the reward of observing fasting for a whole year.
3. To visit the tomb of the Holy Prophet from near or remote distance.
4. To visit the tomb of Imam Ali

(the first Imam) and to recite the form of supplication that Imam al-Sādiq taught to Muhammad bin Muslim.

5. To offer, in the forenoon, a two unit prayer and to recite at each rak'at Surah al-Fātihah once and repeat Surah al-Qadr (no. 97) ten times and Surah al-Tawhīd (no. 112) ten times.

To honor this day by giving alms, doing righteous deeds, giving pleasure to the brethren-in-faith, and visiting Muslim brothers.



Teenage

The sun will not stay behind the cloud

السلامة على



Corner



The sun will not stay behind the cloud

A Brief Account of Imām al-Mahdi's Life

The last Imām of Shias and the 12th successor of the Messenger of God was born on Friday daybreak, on the 15th of Sha'bān in 255 A.H. in Samarra (a town in Iraq).

His honourable father was Imām al-Hasan al-'Askari, the 11th Imam, and his honorable mother was a respected lady called Narjis.

Imām al-Mahdi's name and cognomen are the same as those of the Prophet of Islam, the most famous titles of him are said to be:

- al-Mahdi, the guided one, who calls people to the Truth;
- al-Qāim, one who rises for the Truth;
- al-Muntazar, the Awaited one, who is awaited by all people;
- Baqiyatollah, the last remained Proofs of Allah, the Almighty, on earth, His last Treasure
- and the Imam of the Age (the one and only ruler of the time).



The world is waiting for your step

The world is waiting for your step

Since Abbasid tyrant caliphs had decided to kill Imam al-Mahdi, his birth was kept concealed, so that even the relatives and close friends of Imam al-Askari (a.s) were not informed of his birth.

Lady Hakima, the honorable aunt of the eleventh Imam, who was an Alawid lady of a very pious character, was informed of this great event (the birth of Imam) just the night before the fifteenth of Sha'ban and a few hours before the Imam was born and this was because there was not any sign of pregnancy in lady Narjis by the will of God.

It is related in traditions that Imam al-Mahdi will be of the following physical descriptions:

He is fair complexioned with broad fore

head, arched eye brows, big black piercing eyes; he performs much worship, stay awake at night to worship god, is a man of greatest piety, patience, justice, and righteousness.

It has been quoted from Imam Hussein (our third Imam): "O! people, you will recognize Mahdi as being tranquil and gentle and having knowledge of Halal and Haram (the permissible and the prohibited), while all humanity is in need of him and he is in no need of humanity."

It has been quoted from Imam. Sâdiq (our sixth Imam): "I swear to God that his clothes are nothing but a garment and his food is nothing but a plain food. (meaning that he is not attached to this world.)"

By the will
of God there was no sign of
pregnancy in Lady Narjis,
since the birthday of the Imam
should be kept in secret.

Imam al-Mahdi heals cures the illness of Allamah Sheikh Hurr-e-Āmilī

Dear friends,

We all know that our beloved Twelfth Imam, Imam al-Mahdi is hidden from us. It means that we cannot meet him on our own and ever if we see him we cannot recognize him, but Imam al-Mahdi can meet us whenever he wishes and he lives among us and if we call him for help God will makes him aware of our requests. However, there are some fortunate people who called the Imam for help when they faced problems and Imam al-Mahdi met them and solved their problems and even something let them recognize him. In fact Imam al-Mahdi is more kind towards his Shias than a loving father is to his child. Imam al-Mahdi himself says: "Surely We have not forgotten you and are not neglectful about your problems..."

Allamah Sheikh Hurr-e-Āmilī is one of those fortunate people who were cured by the Imam. He is one of the greatest Islamic scholar who lived in four centuries ago and wrote many important books. One of those books is named Wasāel al-Shia that is a twenty-volume book that contains Islamic narrations related to moralities and Islamic rulings.

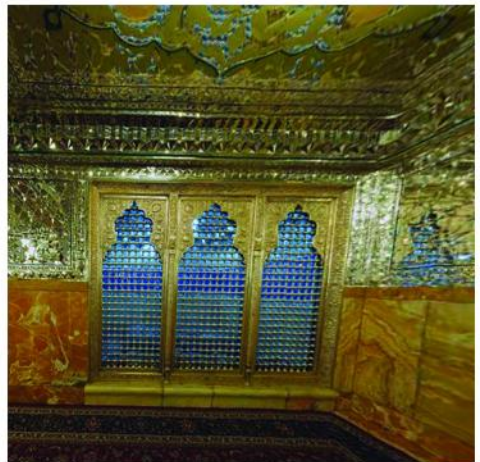
The following story is what he writes in one of his books namely Ithbāt al-Hudā:

"When I was 10 years old I fell ill very seriously. My illness was so severe that my family and relatives were around me weeping since they lost all hopes of any possible treatment. It was night and they were sure



that I would not resist and would die at the same night. As a result, they were prepared to hold a mourning ceremony for me for the next day.

Meanwhile, I went to sleep and dreamt that the Holy Prophet and all of the twelve Imams were standing near me. I greeted them by saying Salam to them and shook hands with all of them.



Meanwhile, I heard that Imam al-Sādiq (the sixth Imam) prayed for me. However, when it was the turn of Imam al-Mahdi, when I saluted him and shook hands with him I cried uncontrollably and complained to him saying, 'O my Master, I am afraid that I will die due to this disease and will be unable to seek Islamic knowledge and to do good deeds'.

The Imam replied: "Don't be afraid, Allah will cure you and grant you a long life".

Then, the Imam handed over a cup of water that was in his hand to me. As soon as I drank from the cup my illness was cured and I was totally well once again. At that time I woke up, sat down while I was totally healed. My relatives were looking at me while they were deeply astonished, but I did not told them the story. Then, later on after some days I made them aware of what took place in my dream.

In this way, Allamah Sheikh Hurr-e-Āmilī was cured by our kind and affectionate, Imam al-Mahdi. He, as the Imam promised, lived for many years and died at the age of 71 and was buried in the courtyard of our eighth Imam, Imam Ali bin Mūsā al-Rezā. Dear friends, Here is have to note that although we should seek help from the Imam and request him to ask God to help us, we should not expect the Imam to always do whatever we wish. Sometimes it is not for our benefit to find out that our problems are solved. We should just ask and then, leave the rest to what God and the Imam decide for us and we have to remain patient and always steadfast



and try not to lose hope.

Morals:

- We should seek help from Imam al-Mahdi whenever we face a problem and even should be spiritually in contact with him even if we are not faced with an important problem.
- Imam Mahdi is more affectionate to us than our loving fathers.
- If our request is not answered should not lose hope.
- We should always seek religious knowledge like Allamah Sheikh Hurr-e-Āmilī as long as we have fortune to live.

we should not
expect the Imam to
always do whatever
we wish

O my dear Imam! I always wish to call the formula "May Allah hasten to your appearance" and to become one of your best companions with your own help that is not separated from the help of Allah.

O My dear Master! I wish to be exactly like what you desire, since your desire is emanated from the desire of Allah.

Dear Allah! Please fill the earth, just like we filled it towards You and the Imam



Hearty

Dear Imam Mahdi! If God decides to reveal this post to you, closer to you. The previous Imams were totally in contact with for me to see when it is my turn, I don't even have the fortune to

world with peace and justice by the hands of you successor on the
with injustice, oppression, and tyranny, but please help us to that
is from You as fast as we can handle.



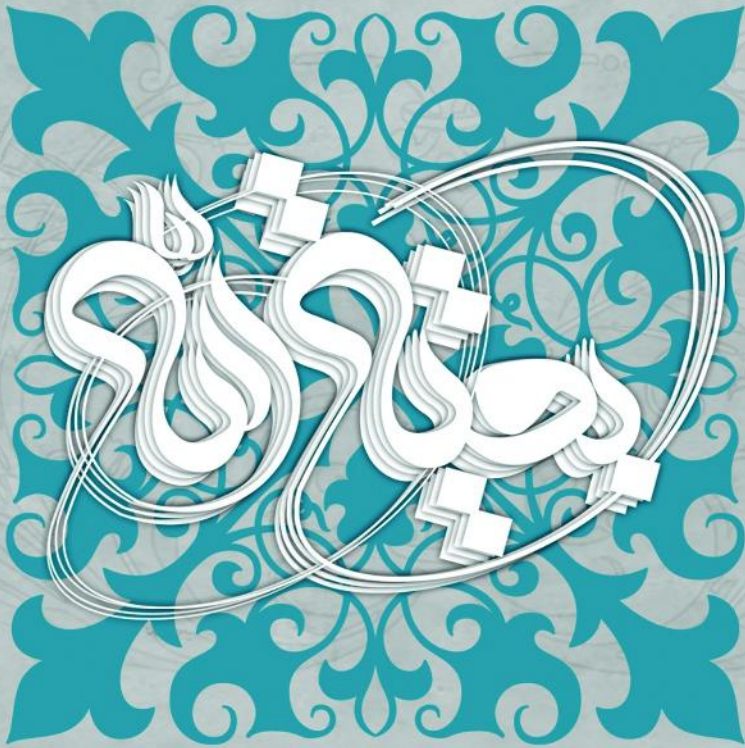
words

please help me to become
people and it is difficult
see my Imam's face.

Our guardian master, "Sāhib
al-Zamān" (The owner of the
time.) As your little humble
child, I, who loves his father
very much and lives, grows
up and dies under his protec-
tion, promise to do my best to
hasten to your appearance
and pave the way for your
companions to rise.

I promise to stand firm in this
way until my death. I pray to
God and beg him to show me
the shiny face of my dear
father so that I can sacrifice
my life for the sake of his ar-
rival.

The Imam is chosen by God to meet our physical and spiritual demands to help us reach salvation, do we try to be like what he wants from us to at least thank him for his efforts?



The Imam is chosen by God to meet our physical and spiritual demands to help us reach salvation, do we try to be like what he wants from us to at least thank him for his efforts?



