

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

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# The Final Hope

- \* Imam al-Mahdi in the Quran
- \* Question and Answer
- \* The Necessity of Imamate
- \* Interview

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«قَالَ أَمِيرُ

الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي

طَالِبٍ عَلَيْهِ السَّلَامُ: ائْتَمَرُوا الْفَرَجَ

وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ فَإِنَّ أَحَبَّ

الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ ائْتِمَارُ

الْفَرَجِ»<sup>1</sup>

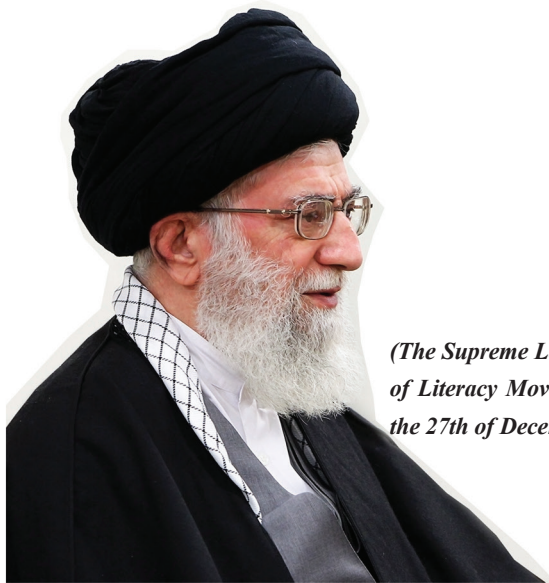
The Commander of the Faithful, Ali bin Abī Tālib says, "Await the Appearance and do not despair of the mercy of Allah, because indeed the most beloved actions with Allah, the Exalted the Glorified, is waiting for the Appearance.

<sup>1</sup> Bihār al-Anwār, v. 52, p. 123, hadith 7.



## The Supreme Leader of Islamic Republic

One of the fundamental issues in the field of knowledge is the issue of knowing the Imam of the Age. Basically, the subject of Mahdism is one of the pivotal subjects which is the source of some subsidiary topics. This is the reason many of our foes have contemplated to annihilate this subject or at least debilitate it.



*(The Supreme Leader's speech with the authorities  
of Literacy Movement Organization on Thursday,  
the 27th of December, 2001)*

# The Final Hope

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## Editorial

The belief of Mahdism is an undeniable idea. No popular religion seems to believe that the world will come to an end while corruption and degenerate behavior are pervasive. Even the oppressors or the agents of immoral and inhuman actions clearly know that their injustice would not last forever. The only way that these cruel and unfeeling people adopt is to put misconception into the mind of others about Mahdism to remain people hopeless and have time to exploit them. This is why many film makers produce some movies about the End of the World, or Judgment Day and they show themselves able to stop or change it. Even some of the moviemakers render the Savior as a terminator who wants to destroy the world and then they try to prevent him from accomplishing his mission. These people aim nothing, but to hurt this commonest belief – the Mahdism.

We, the Moslem who have access to the pure prophetic knowledge about Mahdism, have to try our best to spread this knowledge in the world. The concept of Mahdism is not a sole religious concept to let some

people could deny it easily; this concept, as is discussed in its own place, is an intellectual and instinctive concept that is not deniable.

It is therefore necessary that the Islamic Seminary, being in charge of this vital matter, take more serious steps in education and research in the field of Mahdism by supporting, supervising and contributing to centers active in this field to present and promote this concept in the world. This magazine is just a short step to fulfill this desire.

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# Imam al-Mahdi in the Quran



## Surah al-Nūr, verse 55

Allah in Surah al-Nūr, verse 55 says,

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ  
كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ  
لَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ  
ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

*“Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me. And whoever is ungrateful after that it is they who are the transgressors.”.*

### Two explanatory narrations:

﴿عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَجَلَّ وَعَدَ اللَّهُ الَّذِينَ  
آمَنُوا ... قَالَ: «الْقَائِمُ وَأَصْحَابُهُ»<sup>1</sup>

*Abū Basīr narrates from Imam al-Sādiq (the Shia's sixth Imam) who explains the words of Allah the*

<sup>1</sup> Bihār al-Anwār, v. 51, p. 58, hadith 50.

*Exalted, the Glorified, “Allah has promised those of you who have faith...” It refers to the Upriser (Imam al-Mahdi) and his companions..*

«عن أبي جعفر عليه السلام: يَمْلِكُ الْقَائِمُ ثَلَاثِمِائَةَ سَنَةٍ وَيَزِدَادُ تِسْعًا كَمَا لَبِثَ أَهْلُ الْكَهْفِ فِي كَهْفِهِمْ يَمَلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا كَمَا مَلِثَتْ ظُلْمًا وَجَوْرًا فَيَفْتَحُ اللَّهُ لَهُ شَرْقَ الْأَرْضِ وَغَرْبَهَا...»<sup>1</sup>

*It is narrated from Imam al-Bāqir (the Shia's fifth Imam) to have said, “Al-Qā'im (Imam al-Mahdi) will own the leadership of the earth and will rule over it for 309 years as long as the Companions of the Cave stayed in their cave. He will make the world full of justice as it was full of injustice. Allah will help him gain victory over the East and the West of the world...”*

### **Points:**

- 1. Islam will be the only religion of the world:** As Allah promises, Islam will be the only religion to be practiced in the whole world and this will be when Imam al-Mahdi appears. At that time Islam which is the only accepted religion by Allah, will gain victory over other religions. Therefore, the

<sup>1</sup> Bihār al-Anwār, v. 52, p. 390.

future is for the benefit of Moslems and to the detriment of others.

**2. The importance of faith and good action:** Allah in this verse gives glad tidings to those who possess two major spiritual qualities: faith and righteous deeds. These people who possess both of these traits are those who under the supervision of Imam al-Mahdi will rule over the earth, practice the religion of Allah, and implement justice and piety throughout the globe. As a result, those who just possess one of these two traits only, they are not subject to these glad tidings.

**3. Religion is not separated from polity:** As this verse says, religion and polity are coupled with each other. This is why Allah firstly refers to the polity which is the base for establishing an Islamic government and says, *“He will surely make them successors in the earth (and rule over it).”* Then, refers to the religion and says, *“And (then,) He will surely establish for them their religion which He has approved for them.”* Religion in order to be saved and be practiced is

in dire need of an Islamic government. On the other hand, polity or government is needed for the religion to be supported. Imam al-Mahdi will establish such government to lay the ground for the implementation of Allah's religion.

- 4. Those who are with Allah will succeed:** It is a custom of Allah to make those who are with Him the winners. This custom was applied by Allah to those who were before us as He says, "Just as He made those who were before them successors" and will do it again in the future as He says, "Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth." Although this custom of Allah was practiced partially in the past, it will be practiced fully in the future when Imam al-Mahdi appears.
  
- 5. The world will enjoy security:** When the Imam comes, the world will face the real meaning of security, peace, and tranquility. In addition, those who are with Allah will never be fearful of usurpation of rights, oppression, and suppression.



Islam, which is the religion of Allah and suites the best with the way mankind are created and with what people really need in their physical and spiritual life, will be practiced fully and all people will have the fortune to live at ease.

# General Deputies of Imam al-Mahdi



## Sheikh al-Tūsī

Sheikh al-Tūsī, Abū Ja‘far Muhammad bin al-Hassan (385-460 A.H. / 995-1068 A.D.), is one of the greatest figures whose knowledge encompassed Fiqh, Hadith, Tafsir, science of Islamic figures, and theology. He was born in Ramadān of 995 A.D. three years after the passing away of Sheikh al-Sadūq in 992 A.D. He is called *al-Tūsī* because of his birthplace which was the city of Tūs, Khurāsān, Iran. He is the author of two of the four most important books of Shia (*Tahdhīb al-Ahkām* and *al-Istibsār*). He has been accepted as the leader or the guide of Shia in such a manner that in the books of Fiqh wherever the term al-Sheikh appears it meant only Sheikh al-Tūsī so that the term al-Sheikh literally became synonym with this great scholar since the 5th Century of Hijrah. He was also known as *Sheikh al-Tāifah* (the head of the group of Shia)

### To depart to Baghdad

Al-Tūsī’s initial education was provided by his father and then he immigrated to Iraq (Baghdad) when he was 23 and there, he was taught by the greatest scholars of his time who included Sheikh al-Mufīd and Sayyid al-Murtadā. At that time, Baghdad was the center of Islamic studies. So, some of the eminent scholars were the residents of this city.

In Baghdad, the Sheikh used to sit on the chair which came to be known as that of scholarship and tutorship by Abbasid Caliph, al-Qāim bi Amrillāh, and deliver his sermons and speeches till the year 447 A.H. (1055 A.D.) when the flames of sectarianism swept Baghdad. |During this period, Turkish Seljuk burnt the Sheikh's house, library and chair. The Sheikh's library was known as the Shāh-pūr Library which is described by the great historian Yāqūt al-Hamawī as the greatest in the entire Islamic world. The sectarian fire sparked by the Turks consumed most, if not all, the treasure of knowledge which the Sheikh had spent years researching and compiling. They set fire to his library that was an invaluable and unique collection of books. There were about 90,000 books collected by him at great pains and spending many years of his life. There were also 10,000 books of Sayyid al-Murtadā in the library which were gifted to him by his mentor. There were also 10,000 books collected by the prime minister of the Abbasid, Abū al-Nasr. Some of his books which are available at libraries are as follows: *al-Ghaybah*, *Misbāh al-Mutahajjid*, *al-Tibyān*, *al-Amālī*, *al-Khilāf*, and *al-Fihrist*.

### **To seek refuge in Najaf**

However, this forced the Sheikh to emigrate to Najaf



al-Ashraf at the age of 59 to become a resident near the Holy Shrine of the Commander of the Faithful, Imam Ali bin Abī Tālib. The city of Najaf, those days, was a sparsely populated and almost desolate place. In such a place, Sheikh al-Tūsī started the seminary for the Shia scholars. There was Divine help for his project and the seminary progressed by leaps and bounds. He established a great university, turning this city into a capital for knowledge and a center for scholars, one which has ever since been attracting men of virtue and seekers of knowledge.

### **His death**

Sheikh al-Tūsī lived in Najaf for 12 years and died there on the night of 22nd of Muharram 460 A.H. (1068 A.D.) at the age of 75. His body was buried in a house where as he had enjoined in his will. The house was converted into a mosque which was later incorporated with the shrine of Imam Ali. Today, it is difficult to identify the original mosque but, there is a gate of the shrine on the side known as Bāb al-Tūsī. The importance of the mosque is that the ‘Ulamā give their high level of Islamic teachings there. His authority and impact was such that after his death for 80 years no jurist gave any verdicts that were different from Sheikh al-Tūsī’s.



**Question  
and  
Answer**



### The question:

What is the relationship between Imam al-Hussain's movement and the global movement of Imam al-Mahdi?

### The answer:

These two infallible Imams are the real successors of Prophet Muhammad so, they pursue a common divine policy and their movements are to implement the glorious goals of all the prophets and their successors. Regarding this, the most important common goals between these two divine leaders are to stand against the oppression and social corruptions and to prepare the ground for applying justice.

Imam al-Hussain remarked his goals when he left Medina for the last time by saying:

«أَتَيْ لَمْ أَخْرُجَ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ لِطَلَبِ  
الْإِصْلَاحِ فِي أُمَّةِ جَدِّي أُرِيدُ أَنْ أَمْرًا بِالْمَعْرُوفِ وَأَنْهَى عَنِ الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ  
جَدِّي وَأَبِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ»

*"I do not arise (against Yazīd) for a sole desire or as an insolent, corruptive, or tyrant person. I have arisen (against Yazīd) seeking to apply amendment in the Ummah of my grandfather. I wish to enjoin the good and forbid the evil, and act according to*

*the path of my grandfather and my father, Ali bin Abī Tālib...”<sup>1</sup>*

Also pertaining to accomplishing the divine mission of Imam al-Mahdi, Imam al-Hussain says,

«لَوْلَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ رَجُلٌ مِنْ وُلْدِي فَيَمْلَأُهَا عَدْلًا وَقِسْطًا كَمَا مِلْتَّ جَوْرًا وَظُلْمًا كَذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ»

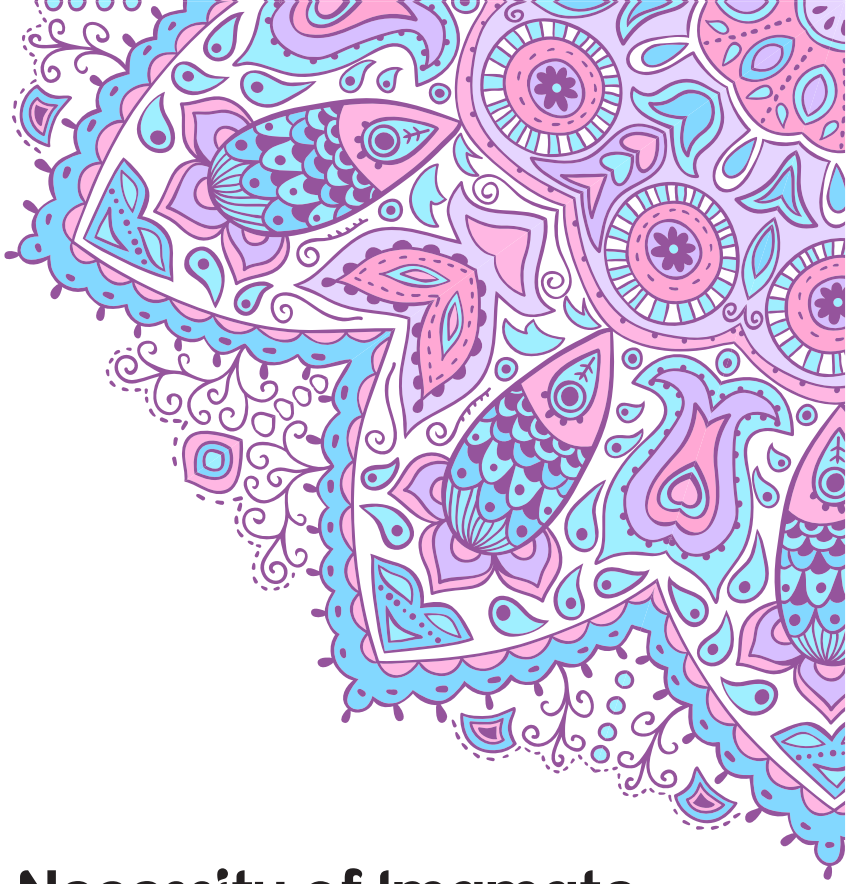
*“Even if there should not remain, but a single day from the world, Allah, the Exalted, the Glorified, will prolong that day so much that a man from my progeny arises. He will fill the earth with justice and equity as it will be replete with injustice and oppression. This is what I heard from the messenger of Allah”<sup>2</sup>*

Consequently, the most important achievement that Imam al-Hussain wanted to gain will exist in the global governance of Imam al-Mahdi as well. In his government, the aims of the previous prophets and their successors will be actualized and people will taste the real meaning of justice, safety and salvation.

1 Bihār al-Anwār, vol. 44, p. 329; Maqal al-Hussain, vol. 1, p. 88.

2 kamāl al-Din, vol. 1, Section 30, P. 350, no. 4.

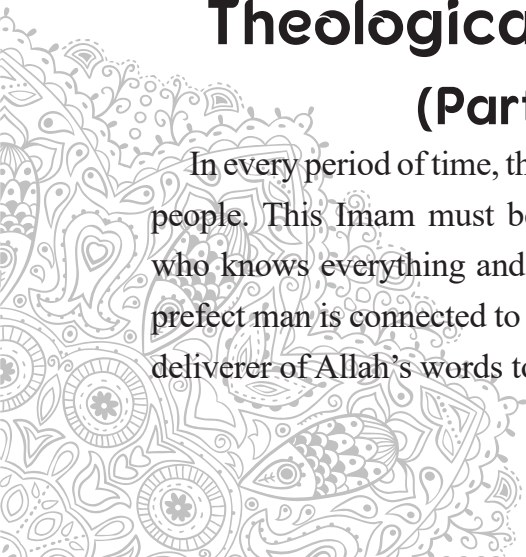




# **The Necessity of Imamate Based on Intellectual and Theological Reasoning**

## **(Part one)**

In every period of time, there should be an Imam among people. This Imam must be spiritually a perfect human who knows everything and is able to guide people. This perfect man is connected to the world of unseen and is the deliverer of Allah's words to people. This man should not



let people to unanimously go astray and if the majority of people adapt the wrong path, he should oppose them. This is an idea that we must prove it.

One of the ways to certify this claim is that we see, our ancestors from the beginning of the creation of mankind up to the demise of Prophet Muhammad, had access to a Perfect man. This perfect man was a prophet or his successor.

The Jews believe that by the demise of Moses, their connection to heaven was cut and there was no one to directly mediate between people and Allah. Christians also believe that this divine grace continued till the end of Jesus' life and then, the line between people and Allah was broken. (Of course by Christians, we mean Protestant not Catholic who believe Jesus is God.) Moslems also believe that people had access to this divinely perfect man till the Prophet was alive. After the demise of the Prophet, Sunni believe that people had no access to the Upper World and there was no one to connect them to the world of unseen.

Here a question comes to mind that why people in the past were privileged by being in contact with such a divinely appointed man, but we who live in the current world, should be deprived. Are we worse than those or

they were more important than us? Why did Allah grant them such bounty, but has prevented us from having it?

One may say that the religion was completed by the Prophet and there was no need for a Perfect man to exist among people.

The answer is that after the demise of the Prophet till now, many misconceptions have risen among people, many verses of the Quran need to be clarified and many forms of disagreement with regard to the true religion exist among people. In each period of time, a new religious, social, and economic issue appears that its ruling should be made clear. Some people, under the name of Islam, kill others and some people gradually lose hope and become impious. Why in our time that people are more in population and have more flourishing thought should solve their problems by themselves, while people in the past could easily refer to the Perfect man and ask him to solve their unanswered questions? Of course the religion of the Prophet was completed, but did Moslems know everything about their religion and the interpretation of the Quran after the demise of the Prophet?

With no doubt the Prophet told everything that people needed, but to whom did the Prophet tell that; to ordinary people or to the next Perfect man who was his successor?

Certainly, the Prophet did not introduce the complete religion to ordinary people; otherwise, after the Prophet people should not refer to the Prophet's successors to ask many of their problems. Even 'Umar, whom the Sunni regard as the successor of the Prophet, could not give a correct answer to many of people's questions nor could he solve their disputes. There is a famous quotation from 'Umar to have said in many occasions that people should refer to Imam Ali, or "If Ali was not present 'Umar would be perished."<sup>1</sup>

Add to it, that although science has progressed in our time, still people have taken many regressive steps with regard to their religion. Most of people in the world have become materialistic and consider the world the only place to live; therefore, they regard pleasure the most important thing in their life. This has led them to exploiting the weaker people. Then people now are in more dire need of a Perfect man than those in the past. But, unfortunately, we see that Allah has done extremely conversely! Those who were less dependent to the Perfect man had access to him, but we who are needier are deprived of!!!

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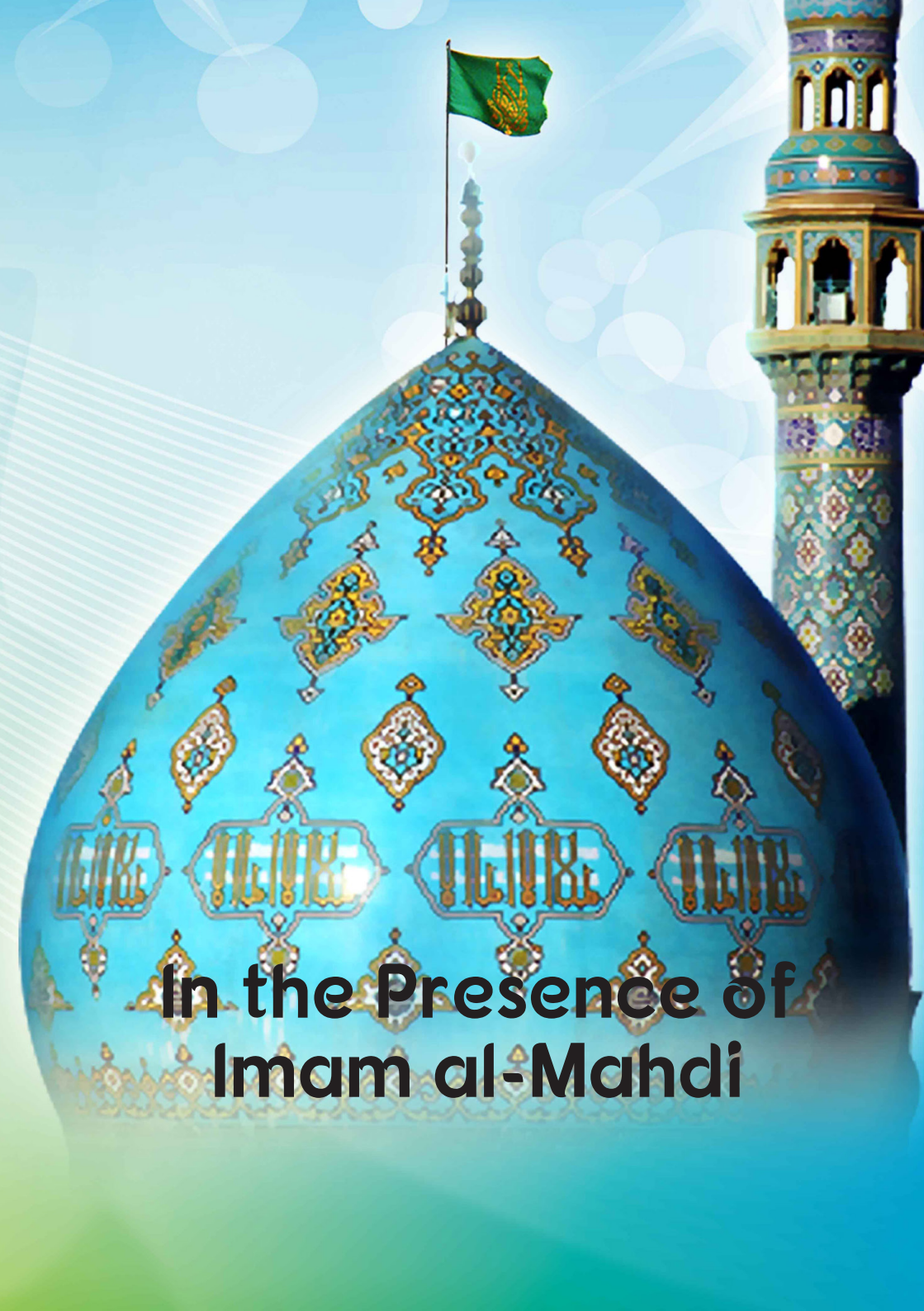
<sup>1</sup> 'Allamah Amīnī in his book *al-Ghadīr* collected the different versions of this narration with their Sunni sources. One can refer to this book, vol. 3, p. 97; vol. 6, p. 94, 102, 110, 113.

The Shia, clearly has solved this problem. They believe that after the demise of the Prophet, his real successor was Ali bin Abī Tālib whose knowledge was equal to the knowledge of the Prophet. He was connected to the world of unseen and he knew everything. There is not even a single record about the Imam to offer his unawareness about solving a problem.

In the same way, in our age the twelfth successor of the Prophet who is Imam al-Mahdi exists among people. He is the Perfect man, and despite he is hidden, he is mindful of people's affairs and solves many of their problems.

Based on this intellectual reasoning, we, like the people in the past, have access to a Perfect man, but those who do not regard Imam Ali and his progeny as real successors of the Prophet, could not answer the mentioned question that why Allah has differentiated between people in the past and us in having access to a Perfect man while we need such a man more than our ancestors.





**In the Presence of  
Imam al-Mahdi**

## The perplexity of knowledgeable people to realize the essence of Divinity

In a supplication, it is narrated from Imam al-Mahdi to have addressed Allah saying,

«... يَا مَنْ حَارَتْ فِي كِبْرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَانْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنْامِ...»<sup>1</sup>

*“... O He, Who the penetrating minds are astounded by His majesty and dignity; and dazed eyes are remained envious to realize His mightiness at lowest...”*

This notion is also referred to in a sublime narration from Imam Ali bin Abī Tālib to have said,

«الْحَمْدُ لِلَّهِ الَّذِي لَا يُدْرِكُهُ بَعْدُ الْهَمَمِ وَلَا يَنَالُهُ غَوْصُ الْفِطْنِ»<sup>2</sup>

*“All praise is due to Allah Whom the height of intellect cannot realize Him, and the cogitation of understanding cannot reach Him”*

### Explanation:

It is obvious that the first step for the believers to be considered as real faithful is to believe in Allah through knowing Him, whereas the Imam’s saying indicates that it is impossible to realize Him and it even leads to a kind of astonishment and inability to reach this goal.

<sup>1</sup> Misbāh al-Zā’ir, p. 56.

<sup>2</sup> Nahj al-Balāghah, sermon 1, p. 39.

It seems there is a contradiction between our responsibility to know Allah and our failure to recognize Him, but the point is that a believer needs to understand the “*existence*” of Allah not to realize His “*real essence*”.

In other words, theology helps us to realize the existence of Allah and His attributes through some simple and possible ways. We simply can believe in Allah’s existence through His creation and signs, though we cannot see Him. To realize that Allah exists is so plain that we read in the Quran,

﴿أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ﴾<sup>1</sup>

*“Can there be any doubt about Allah, the Originator of the heavens and the earth?”*

By the virtue of the abovementioned words, we not only are able to realize the existence of Allah, but also it is our task to know Him. But the question is this: Are we able to realize the real essence of Allah or not?

All divine theologians believe that it is beyond our capability and no one is able to comprehend the real nature of Allah at all. In fact, man's intellect is too inferior to apprehend the real essence of Allah. Based on a rational argumentation, they reason that on the one hand, Divine essence is infinite and absolute whereas the other existents

<sup>1</sup> The Quran, 14:10.

are finite and limited; on the other hand, a limited being is not able to encompass an unlimited being. Therefore, as knowledge progresses still, it is completely impossible for anyone to realize the essence of Allah.

This definite proof is mentioned in the holy Quran and Islamic traditions in different ways and words. For instance, the Almighty Allah describes Himself in the Quran by saying,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾<sup>1</sup>

*“Allah knows what is [presently] before them and what will be after them, but they do not encompass Him in knowledge”*

There is also another verse indicating that no one, by his five senses or by getting help from any other accessible thing can realize the essence of Allah because Allah states,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾<sup>2</sup>

*“...There is nothing like unto Him, and He is the very Hearer, the very Seer”*

When there is nothing equal to Allah, nor even like Him, then how can we realize Him? It means that the real essence of Allah is too strange to us and is far away from being comprehended by our senses.

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1 The Quran, 20:110.

2 The Quran, 42:11.



Let's make a tangible example. Just imagine that water was not created. Then someone told us that there is a substance that has no color, no smell, no taste, no shape, and doesn't create any calorie in the body, but life is deeply dependent to it. How could we visualize what this substance would be and how could it be seen while it has no color?

Another example is that there are just three primary colors in the world: blue, red, and green. All of the other colors are produced by mixing these three colors with each other. Then imagine that Allah has created in Heaven some other primary colors (as some Islamic narrations tell us about it). Can anyone even guess how they would look like? This is because whatever comes to our mind about a new color is what we have seen in this world, beyond that, nothing is imaginable to us.

Allah is like this and much more higher than that. No one can realize the real essence of Him.

Consequently, since Allah is like nothing of His creation, there is of course nothing in our hand to lead us to His real essence and this is why we can only know about Him through what He says about Himself in the Quran or other divine sources. In this regard, the glorious Quran introduces Allah through His Divine attributes such as: Self-Sufficient, All-Knowing, All-Wise, All-



Hearing, All-Seeing, All-High, All-Great, All-Merciful, All-Beneficent, Creator, etc.<sup>1</sup>

Another proof of human's inability to realize the essence of Allah is mentioned in a noble narration from Imam Ali who has said,

«كُلَّمَا مَيَّرْتُمُوهُ بِأَوْهَامِكُمْ فِي أَدَقِّ الْمَعَانِي فَهُوَ مَخْلُوقٌ مَصْنُوعٌ مِثْلَكُمْ مَزْدُودٌ إِلَيْكُمْ»<sup>2</sup>

*“Whatever you imagine by your thought, in its most accurate concept, is (just your imagination which is) made by yourself and related to you (and what is created by us is not to the extent to pull the curtain aside from the Creator.)”*

We are even incapable of realizing the real essence of most of Allah's creatures (or all of them). Do we know everything about a single part of our body like our eyes or that how vast and deep skies are? Every now and then scientists are discovering new things, but what they don't know is still much more.

This is the reason that the Prophet and the Imams have forbidden people to think about the real essence of Allah because it only represents astonishment, but besides that, the existence of Allah is the simplest thing to understand.

1 Tafsīr-e-Nemūneh, by Ayatullah Makārim, vol. 14, p. 161.

2 Bihār al-Anwār, vol. 66, p. 293.

# Interview



In an interview, Ayatollah Sheikh Hādavī Tehrānī answered few questions relating the appearance of Imam al-Mahdi.

**After Imam al-Mahdi establishes his rule, will there be any oppressors remaining in power?**

The characters of the universal rule of Imam al-Mahdi will be the worldwide maintenance of peace, security, justice, and the annihilation of the foundations of corruption, decadence, oppression, and crime. This has been the main purpose of all the prophets and establishing worldwide peace and security has always constituted one of their promises. And so the unpolluted souls of mankind at large, ever since the beginning of human history, have been waiting for the time when those promises would be realized. Now since Allah, His messengers, and their infallible successors do not breach their promises, they would not raise the hopes of people without a good reason. This means that this promise will certainly be realized and that a just government will be established, consisting of the aforementioned characteristics.

This promise is so vital and real that its realization can be considered the rationale behind the creation of humankind; a promise that once realized will lead to the unity of the whole of humankind under the banner

of monotheism and, by Allah's Mercy, the uprooting of disbelief, polytheism, and hypocrisy from amongst them. The narrations that express this are numerous

### **Will be sin totally annihilated after Imam al-Mahdi's rule has been established?**

The most important motives for the human being's sinning are, on the one hand, his avarice in hoarding material wealth and, on the other hand, his sense of need for the goods of this world. If the human being possesses a sufficient amount of wealth, and a good social reputation, if his mentality becomes Divine-permeated, if the world and her goods are belittled in his eyes, and he thus reaches the certainty that all Divine promises are true and as such will certainly be fulfilled, regardless of the aversion of the enemies and their effort to obstruct their realization; if he reaches the certainty that there will be a resurrection, a reckoning, that paradise and what it holds are incomparably superior to the life of this world – in such a case, there will be no motive for sinning. This is especially true based on a few narrations to the effect that at the commencement of the Imam's revolution, Satan will be killed, hence putting an end to his tempting and decoying. (adapted from Tafsir al-Qummi)

Moreover, during that time, there will be innumerable

obstacles in the way of sinning – such as, the inescapable and universal rule of justice, the healthy and secure environment, and the general rejection of corruption and sin by society. Therefore, there will remain very little motive for sinning, and at the same time, there will be obstacles in its way, which means that sin will be at its lowest ebb.

There are also numerous narrations in this regard, such as: Imam Ali bin Abī Tālib has thus described that era,

«...ويذهب الربا والزنا، وشرب الخمر والرياء، وتقبل الناس على العبادة و المشروع والديانة... وتؤدى الأمانة، ... وتهلك الأشرار، ويبقى الأخيار...»<sup>1</sup>

*"... Usury, illicit gender relationships, alcoholic beverages, and pretention will vanish. People will turn their attention to worship and obedience...; and they will righteously honor their trusts... The evil people will perish, and the virtuous will remain..."*

Office of Ayatollah Hādavī Tehrānī

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<sup>1</sup> 'Aqd al-Dorar, p. 159.





# Timeline

## **The Martyrdom of Ali bin al-Hussain (the fourth Imam) (95 A.H. / 713 A.D.)**

### ***The Martyrdom of Ali bin al-Hussain (the fourth Imam) (95 A.H. / 713 A.D.)***

Imam Ali bin al-Hussain (the Shia's fourth Imam) was born on the 5th of Sha'bān 38 A.H. (658 A.D.) in Medina. His honorable parents were the third Imam (al-Hussain) and lady ShahrBānū (the daughter of Yazdgird, the king of Iran) who died soon after giving birth to him. He experienced three years of the Caliphate of his grandfather, Imam Ali, ten years of Imam al-Hassan's Imamate and ten years of the Imamate of Imam al-Hussain.

The fourth Imam lived with his father Imam al-Hussain for 22 years. He was the only son of Imam al-Hussain to survive, for his other two brothers Ali al-Akbar and Ali al-Asghar were martyred during the event of Karbalā. The reason behind his survival in the event of Karbalā was due to his illness and the inability to participate in fighting. Then, he was sent with the womenfolk to Damascus. After spending a period in imprisonment he was sent with honor to Medina because Yazīd wanted to conciliate the opinion of the majority of people who increasingly started to criticize him for what he did against the Household of the Prophet.

After the tragedy of Karbalā, the Imam lived 34 years under very odd circumstances. During that entire period of time, patience and fortitude were his main characteristics. Staying away from worldly pursuits, he kept himself busy by either worshipping Allah or narrating the heart-rending events of Karbalā, thus keeping its memories alive. He was in contact only with the elite among the Shiites who were his sincere companions to teach them the religious sciences. Although it is narrated in history that the Imam succeeded to organize some limited groups of people to teach them about the pure knowledge of Islam, the government would not permit him to extend his religious activities.

Among the works of the fourth Imam is a book called *al-Sahīfah al-Sajjādiyah*. It consists of fifty seven prayers concerning the most sublime divine sciences and is known as “The Psalm of the Household of the Prophet”. Also his writing, a divine perspective on rights (*Risālah al-Huqūq*), is a master document on Islamic human rights, which not only does cover human rights, but also includes the rights of Allah, our body parts, and our deeds. To any intelligent reader who ponders deeply about the contents of this valuable document on rights, it immediately becomes clear that Islam has already

established the first document on rights nearly fourteen centuries ago.

The Tyrant rulers of his age were nine persons from Yazīd up to Hishām bin Abd al-Malik. They realized that the Imam was succeeding in his mission of spreading the message of his father so the 10th Omayyad Caliph poisoned the Imam at the age of 58 on the 25th of Muharram in 95 A.H / 713 A.D. in Medina after thirty-five years of his Imamate. His eldest son, Imam Muhammad (al-Bāqir) arranged the burial and laid him to rest in the grave yard of Jannat al-Baqī' beside his uncle Imam al-Hassan.

### **The martyrdom of Lady Ruqayyah bint al-Hussain (61 A.H. / 680 A.D.)**

*On Tuesday, the 17<sup>th</sup> of November 2015 A.D. (the 5<sup>th</sup> of Safar 1437 A.H.)*

Lady Ruqayyah was the youngest daughter of Imam al-Hussain (the third Imam). She just lived three or four years. It has been said that her real name was Fatimah al-Sughrā (means the youngest Fatimah) because Imam al-Hussain named all his two or three daughters as Fatimah respecting to his honorable mother.<sup>1</sup> Also her title was Ruqayyah which in Arabic is stemmed either

<sup>1</sup> Bihār al-Anwār, vol. 44, p. 210.

from ruqīyy meaning "rise and ascent" which refers to her spiritual highness or from ruqyah<sup>1</sup> meaning "spell and charm" which points to her being divinely protected. Her mother was Umm-e-Ishāq.

After the battle of Karbalā in which Imam al-Hussain and his 72 followers were massacred in 680 A.D. the family of the Imam including the child, Lady Ruqayyah, were taken to Shām (Damascus, Syria) as captives to Yazīd (the Umayyad tyrant caliph). She was about three or four years old at that time. When they arrived to Shām, Yazid asked his soldiers to put them in an abandoned place in a destroyed building. However, on the night of Safar 5th, 61 A.H. when this child fell asleep she dreamed that she was with her father Imam al-Hussain. Suddenly she woke up crying and asking her aunt Lady Zaynab, "Where is my father? I want to see him". She cried a lot, for she had really missed her father and wished to see him as if she hadn't believed his martyrdom.

Yazid heard the crying and decided to take her father's head to her and it was kept in a golden tray with a cover over it. When she received the head of her father, she hugged it and cried a lot and spoke to him. She said all that had happened to her by cruelty of the

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<sup>1</sup> Lisān al-'Arab, vol, 5, p. 293.



enemy to her kind father. She kept crying even more and held it very tight and asked her father, “O father! Who cut off your head, who martyred you, why are we held as captives...?” With these words of sorrow suddenly she was quiet. Her older brother, the fourth Imam (Ali bin al-Hussain) noticed that and asked his aunt, Lady Zaynab to move the child away from her father's head as she was dead. In fact, the innocent young girl went into shock and passed away at that night, holding the head of her father!

However, she was given a quiet burial inside the place in her own clothes by her older brother. Her tomb now is a shrine which is visited by millions from all over the world in memory of the youngest daughter of Imam al-Hussain bin Ali. Anyone of Muslims Shia's visiting the holy shrine of Lady Zaynab in Damascus usually go and visit Lady Ruqayyah's shrine. As a matter of fact, she is a significant proof of her father's being oppressed.

### **The Birthday of Imam Mūsā al-Kāzhim (128 A.H. / 749 A.D.)**

*On Thursday, the 19<sup>th</sup> of November 2015 A.D. (the 7<sup>th</sup> of Safar 1437 A.H.)*

Imam Mūsā al-Kāzhim (the Shia's seventh Imam) was born on the 7<sup>th</sup> of the month of Safar (128 A.H. / 749

A.D) in Abwā' (a region between Medina and Mecca). He was the son of Imam Ja'far al-Sādiq whose lineage, by five generations, reaches the holy Prophet, and the name of his mother was Hamīdah

The 7<sup>th</sup> Imam earned some titles among people for his unique and refined characters. For instance, he was called 'Abd al-Sālīh (the noble servant of Allah) for his perfect character and manners, Bāb al-Hawā'ij (the door to fulfilling people's needs) for his great position in the fulfilling people's desires and needs when one beseeches Allah invoking his name, also his patience and forbearance was such that he was given the title of al-Kāzim (the one who restrains his anger).

Imam al-Kāzhim was born during the struggle between the Umayyads and the Abbasids. For twenty years, he was under the authority of his father.

In 148 A.H. (765 A.D.), upon the martyrdom of Imam al-Sādiq, the responsibility of Imamate devolved to him at the age of twenty and the period of his Imamate continued for thirty-five years. So, he held this coveted distinction as the longest period of Imamate of the other Imams.

The seventh Imam was the embodiment of virtue and generosity. He devoted his nights to the prayers of Allah

and his days to fasting and used to provide sustenance for the destitute people of Medina secretly. Not only was he the most devout in his worship among the people, but was also the most well-versed man in the Islamic sciences and Jurisprudence.

Finally, he was martyred on the 25th of Rajab 183 A.H. (799 A.D.) at the age of fifty and was buried in Bagdad.

### **The Demise of Salmān al-Fārsī (35 A.H. / 656 A.D.)**

*On Friday, the 20<sup>th</sup> of November 2015 A.D. (the 8<sup>th</sup> of Safar 1437 A.H.)*

Salmān al-Fārsī whose name at first was Rūzbih, was born in the village of Jiyy in Isfahan (Iran) into a very wealthy and influential family. His father, as the local Zoroastrian priest, was the chief of the village.

In the beginning, Salmān was in the Zoroastrian faith in which fire plays a symbolic central role. His father managed to get him appointed as a priest in the local fire-temple while he was very young, but he was aspiring to find and follow the truth about his religion.

Salman, later on, arrived in Yathrib (Medina). At that time, the Prophet was inviting his people to Islam in Mecca. When the Prophet reached Yathrib after his Hijrah (Migration), after some subtle tests made by

Salmān, he accepted Islam in 1 A.H. (622 A.D.). Then the Prophet changed his name to Salmān.

It has been said that Salmān was the first person from Persian to convert to Islam.<sup>1</sup> Also he is known in Islamic history for his innovative methods of warfare when the Quraysh together with many other tribes including the Jews of Medina besieged the city, it was Salmān who advised the Prophet to dig a moat around the city in order to prevent the enemy from attacking the weak points of it. And it is for this reason that this battle is called the "Battle of Moat (khandaq)".

Both Shi'a and Sunni believe that Salman's faith, knowledge, piety and his unparalleled spiritual achievements put him above all the companions of the Prophet. He has the unique distinction of being included in the Ahl al-Bayt (the family of the Prophet) by virtue of his faith and piety. Regarding to his closeness to Prophet Muhammad, the Prophet says,

«سَلْمَانٌ مِنَّا أَهْلَ الْبَيْتِ»<sup>2</sup>

*“Salmān is from us, the Household of the Prophet.”*

After the demise of the Prophet, Salmān was among the few Muslims who were loyal and steadfast to Islam

1 Bihār al-anwār, vol. 10, p. 140.

2 Tabaqāt al-Kubrā, vol. 6, p. 62; Bihār al-anwār, vol. 22, p. 373.

and the cause of Imam Ali. At the time of the second Caliph, he was appointed as the governor of Madā'in in Iraq; but he accepted it by the permission of Imam Ali. Finally, on the 8th of the month of Safar in 36 A.H. / 656 A.D. or 35 A.H. after having a long life, he passed away during the caliphate of the third Caliph in Madā'in and was buried there.



# The Rituals of the Month

*From the 20<sup>th</sup> of Muharram to the 19<sup>th</sup> of Safar  
1437 A.H. (November 2015)*

## **The Month of Safar**

The month of Safar is well-known for bringing bad luck; and nothing can remove bad lucks except almsgiving, seeking refuge to Allah Almighty, and traditional supplications of seeking His protection against Satan and bad things.

Some scholars have mentioned that if you desire to be saved from the misfortunes and bad lucks of this month, you may repeat the following supplicatory prayer ten times every day in this month:

«يَا شَدِيدَ الْقُوَى وَيَا شَدِيدَ الْمِحَالِ يَا عَزِيزِيَا عَزِيزِيَا عَزِيزُ ذَلَّتْ بِعَظَمَتِكَ جَمِيعُ  
خَلْقِكَ فَآكُفْنِي شَرَّ خَلْقِكَ يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ يَا لَا إِلَهَ إِلَّا  
أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجِبْنَا لَهُ وَنَجِّنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ

نُنَجِّي الْمُؤْمِنِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ»<sup>1</sup>

*“O Lord of mighty power! And O Lord of an unlimited power! O Exalted in might! O Exalted in might! O Exalted in might! Submissive to Your Almightyness are all of Your creatures, so (please) save me from the evil of Your creatures. O All-beneficent! O the Granter of beauties! O the Source of all bounties! O the Doer of extra favors! O He, Who there is not God save Him. All glory be to You! Verily, I have been one of the wrongdoers. (And as You said in the Quran about the prayer of the prophet Jonah,) ‘So We heard his prayer and saved him from the anguish and thus do we save the believers.’ And may Allah send blessings to Muhammad and his progeny, the pure and immaculate ones.”*

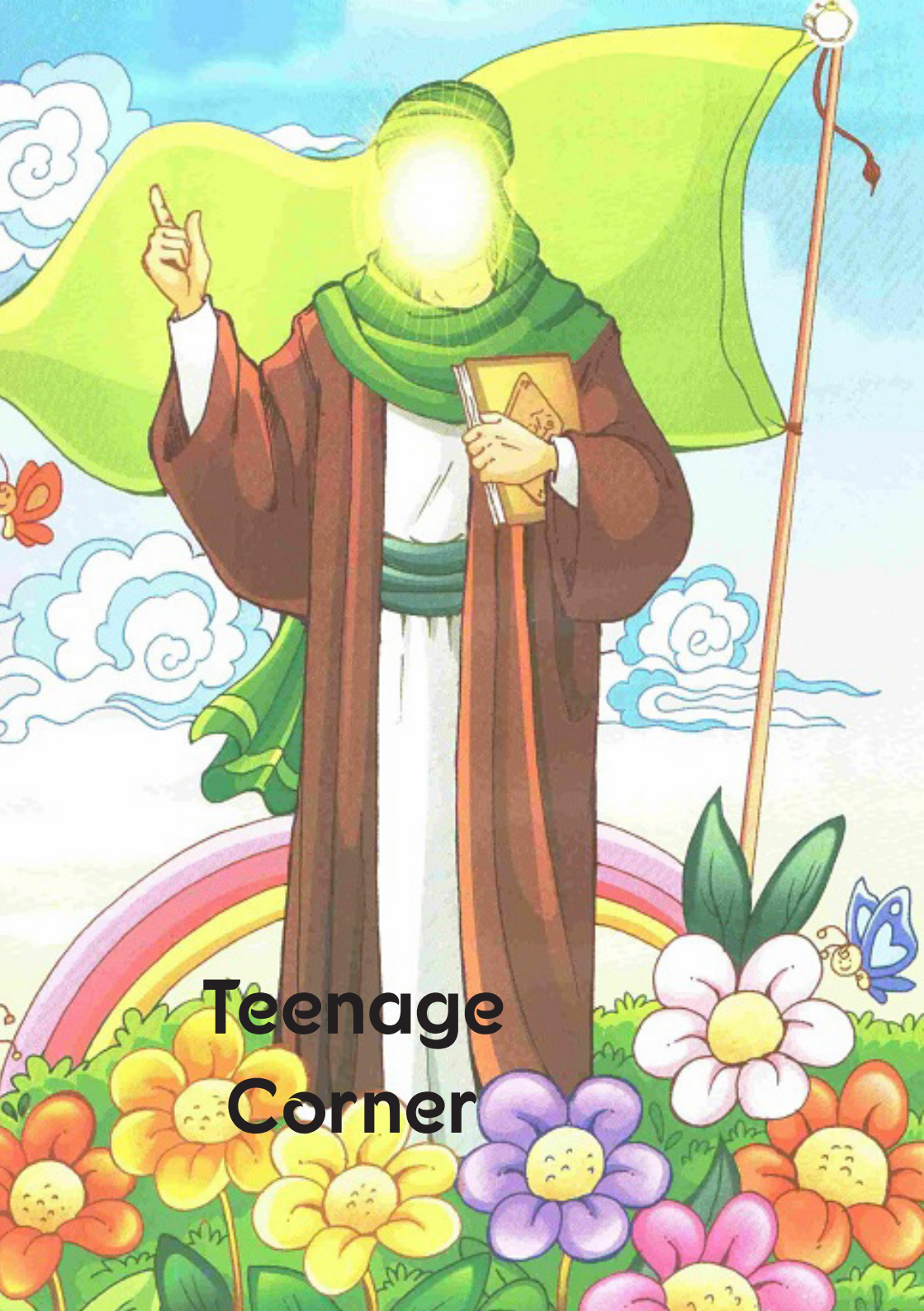
### **The third of the month of Safar**

On this day, it is recommended to offer a two unit prayer at the first of which Sūrah al-Fātihah and Surah al-Fath should be recited; and at the second, Sūrah al-Fātihah and Surah al-Tawhīd should be recited. After accomplishment, invocation of blessings upon the prophet and his household, invocation of curse upon the Umayyad, and imploration for forgiveness should be repeated one hundred times each. After all that, one may pray for granting his needs. The invocation of curse upon the Umayyad should be in the following form:

«اللَّهُمَّ الْعَنْ آلَ أَبِي سُفْيَانَ»

*“O Allah! (Please) curse the family of Abū Sufyān.”*

<sup>1</sup> Refer to Mafātih al-Jinān, the ritual of the month of Safar.



# Teenage Corner



## Poetry

In the name of Allah,  
The Beneficent, the Merciful  
Mapping the avenue to hours of solitude,  
Watching the clouds padded with rain,  
Racing along me.  
This is the Friday sun interrupting the passage,  
Of waves of bliss, as they enclose my heart,  
Ribboning its cache with strands of aspiration.  
Let it be o' weeping sun ... let your radiance circuit  
    my airing love.  
Friday morn - crowning my soul,  
My eyes and the spell of beloved's charm,  
Gracing me to journey to a heaven of delight.  
The breaking of early dawn,  
With the whispers of nature - pleading,  
Humbly before their lord,  
"Where is the son of the chosen Prophet?"  
The lamentation of inhabitants of earth,  
Tears mixing with clay - molding our stature,  
Lowering our backs.  
Friday - the day paying allegiance to our Imam,  
As the curtain occults his beauty from us.

## Hearty Words

O Imam al-Mahdi! Please hasten your appearance. We are anxiously and desperately waiting for your arrival. O Imam al-Mahdi! Come by the will of Allah and respond to the cries of these oppressed ones. Please rise in the name of Allah for verily the world is waiting for justice, and justice is waiting for the glance of your beautiful face. Please come and restore justice in its pure form. Please come for we and the world need you.

I used to think like this: People who lived in the Prophet and the Imams' era were so lucky, they could see them and talk to them, while for me the case is different. The Prophet and the Imams are like a big source of light (like Sun). The problem is when something is close to light, it becomes more obvious, so the beautiful things look more beautiful and bad things look worse. So now I am worried about the weaknesses in my character and they will be more obvious when the Imam will come back.



May we all be alive to join in the Army of the Imam and to give allegiance to him? May we have the fortune to see the luminous face of our Imam? These are the what-ifs of my life that makes me sometimes so sorrowful.

Throughout the times, when people needed help, they'd call upon the Imam of their time and the Imam would help. I desperately need my Imam to help me. I'm close to the edge now and I'm terrified of what may happen. I desperately need guidance and beg my hidden Imam to help me, but I don't seem to be getting any form of comfort. What would happen to us who are not directly connected to you o Imam al-Mahdi?

## Your Story about Imam al-Mahdi

Always on Friday mornings when I woke up from my sleep, I saw that my father was not home. When I asked my mother, where my father is, she told me that he has gone somewhere to recite the supplication of al-Nudbah with others. She described that al-Nudbah was a lengthy Du‘ā that those who wait for the appearance of Imam al-Mahdi recite it on Fridays.

I asked my mother why father had not recited it here at home, he had not liked to sleep more on Friday.

One day, it was Friday and my father was ready to go. I, who was alive at that time, went to him and asked, “Daddy! Why don’t you recite the supplication at home?”

My father told, “O dear son! It is more splendid to recite it with others. Just imagine how beautiful it is to call the Imam with others and tell him, ‘O the Imam of Mercy! Come to us sooner.’”

On that day, I also went along my father to the session to recite al-Nudbah supplication with others. I called the beauty name of Imam al-Mahdi. It was so interesting to me. I never think to sleep more, on Friday Morning since I’m sure somewhere my Imam is waiting for me to talk to him.

## A Letter to Imam al-Mahdi

If you have a severe problem write a letter as follows, then drop it into a clean well or pure water of the river or the sea. By the permission of Allah, the Imam will be informed and you may be hopeful that your problem would be solved.

The following is the translation of an Arabic text that is found in a reliable Islamic narration.<sup>1</sup>

In the name of Allah the most Compassionate, the most Merciful

I have written to you, o my dear Imam! seeking help, and I complain to you about what has descended upon me - seeking refuge with Allah and then with you, from the affair that has taken me by surprise and occupied my heart, and made me think a lot, and has changed the great blessings of Allah that is with me. My patience and strength haven't been able to bear the difficulties fallen on me. So I have taken refuge with you in this problem, and with regard to the request for Allah, I have placed my trust in Allah and in you, seeking protection from that which bothers me. I trust you with regards to the speedy intercession you have with Allah in my affairs and I have certainty in Him answering you with respect

<sup>1</sup> Al-Misbāh, written by al-Kaf'amī, p. 44.

to my needs. O my master! You are able, with the help of Allah, to actualizing what's in my thoughts, and I'm sure you will honor the hopes I have in you with regard to my affairs:

[Now, mention what you want]:

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In this problem, I have no strength in bearing it and no patience, while you are able to solve it although the situation is because of my own ugly acts and my negligence about my religious acts which are for Allah. So help me, o my master, in my worries and present my wants in front of Allah, before the starting of the calamities, and the mocking of the enemies, for with you lies the spreading of the bounties upon me. And I ask Allah for an honorable victory for me, and a close success which entails me reaching my hopes, good principles, completion of my acts, and safety from all forms of fearful things in all states. Surely, Allah does what He pleases, and He suffices me.







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