



The Final Hope

A monthly magazine for a better knowledge about

Imam al-Mahdi, the Twelfth Imam.

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Issue No. 7

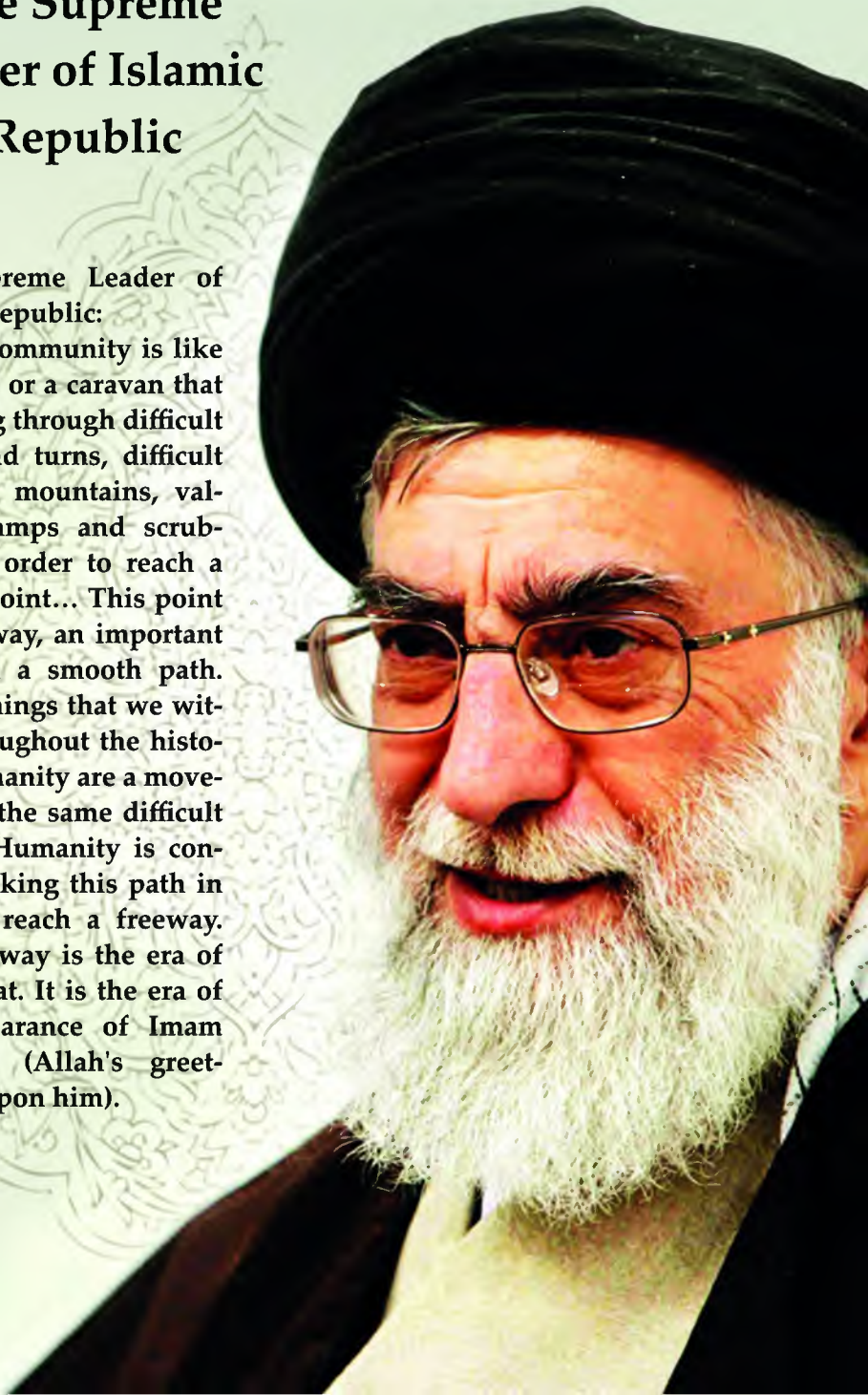
- Imamate in the Quran
- General Deputies of Imam al-Mahdi
- TimeLine
- The Rituals of the Month
- Teenage Corner



The Supreme Leader of Islamic Republic

**The Supreme Leader of
Islamic Republic:**

Human community is like a traveler or a caravan that is passing through difficult bends and turns, difficult passages, mountains, valleys, swamps and scrublands in order to reach a specific point... This point is a freeway, an important road and a smooth path. All the things that we witness throughout the history of humanity are a movement on the same difficult paths... Humanity is constantly taking this path in order to reach a freeway. This freeway is the era of Mahdaviat. It is the era of the appearance of Imam al-Mahdi (Allah's greetings be upon him).



The Final Hope

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Editorial

The heart of a real Shia usually has an inclination towards his Imam. A Shia prays for his Imam, loves him, respects him and asks Allah to hasten his Imam's appearance. Many people wish to see him, attend regularly the Mosque of Jamkarān and other holy places to have a better spiritual closeness with him, to talk to him and to ask him solve their problems


But the key point here is that how much we try to make our actions similar to those of our Imam's. If we wish our Imam to come sooner to reform the world and to purify it, how much do we try to do the same in our life? If we love our Imam since he is the best example of a pious man, how much do we attempt to be pious? Just to wish, pray, and want, but practically do something else is the greatest kind of abnormality. A real expectant of Imam, should act like a ready soldier who is always careful to listen to the order of his commander and should not withhold any possible assistance. As much as we try to liken our actions to our Imam's it indicates that we are more true to our beliefs

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The Prophet has expressed:

لَا تَقُومُ السَّاعَةُ حَتَّى يَقُومَ الْقَائِمُ الْحَقُّ مِنَّا وَذَلِكَ حِينَ يَأْذَنَ اللَّهُ
عَزَّ وَجَلَّ لَهُ وَ مَنْ تَبِعَهُ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُ هَلَكَ اللَّهُ اللَّهُ
عِبَادَ اللَّهِ فَأُتُوهُ وَ لَوْ عَلَى الثَّلْجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ عَزَّ وَ جَلَّ وَ
خَلِيفَتِي.

“The Day of Resurrection will not take place until the true Qa'im arises. This will happen when Allah permits him to do so. Anyone who follows him will be saved, and anyone who opposes him will perish. O servants of Allah! Keep Allah in your mind and go towards the Qa'im even if one should walk on the ice (that entails difficulties), for indeed he is the caliph of Allah, the Exalted and Glorified, and my successor.” (Bihār al- Anwār, by Allāma Majlesi, vol. 51, p. 65)



Imamate in the Quran

By Sayyed Abd-al-Mahdi Tavakol

Surah Yūnos, verse 20

Allah in Surah Yūnos, verse ten says,

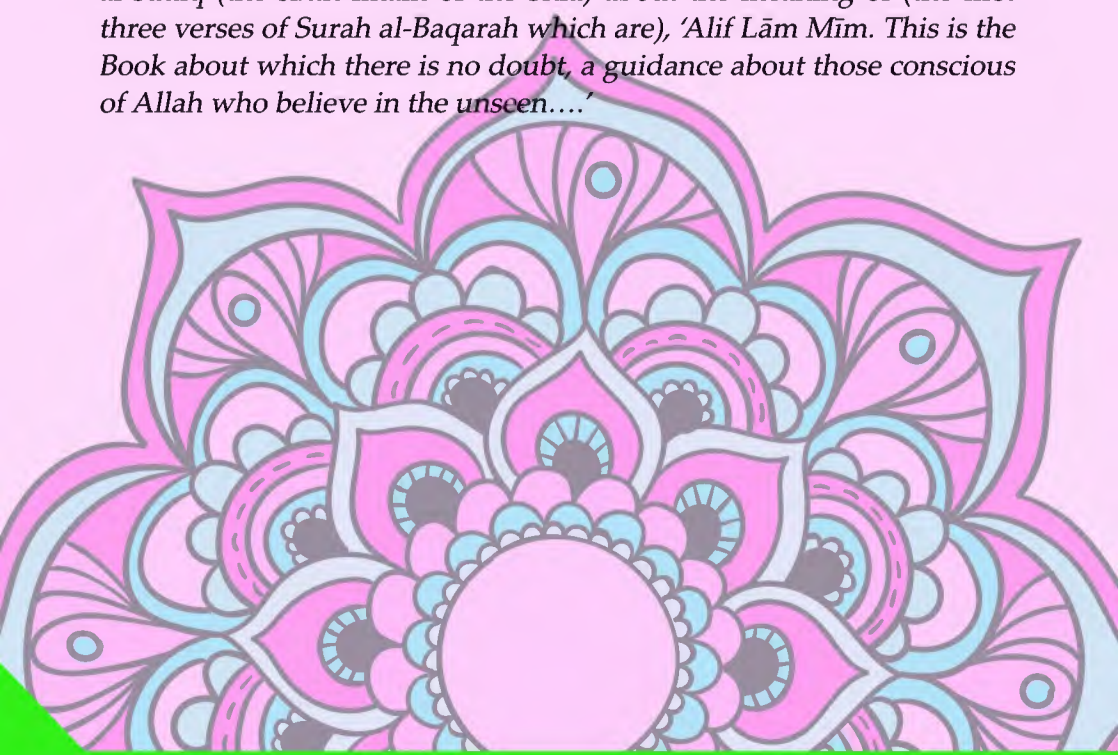
وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِيهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنتَظِرِينَ

“And they (infidels) say, ‘Why is a sign not sent down to him (the Prophet) from his Creator and Nurturer?’ So (O the Prophet!) say, ‘The unseen is only for Allah (to administer), so wait; indeed, I am with you among those who wait.’”

An explanatory narration:

يَحْيَىٰ بِنَ أَبِي الْقَاسِمِ قَالَ: سَأَلْتُ الصَّادِقَ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ فَقَالَ الْمُتَّقُونَ شَيْعَةٌ عَلَىٰ عَلَيْهِ السَّلَامُ وَآمَّا الْغَيْبُ فَهُوَ الْحُجَّةُ الْغَائِبُ وَشَاهِدُ ذَلِكَ قَوْلُ اللَّهِ تَعَالَىٰ وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِيهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنتَظِرِينَ

According to a tradition, Yahyā bin al-Qāsim states, “I asked Imam al-Sādiq (the sixth Imam of the Shia) about the meaning of (the first three verses of Surah al-Baqarah which are), ‘Alif Lām Mīm. This is the Book about which there is no doubt, a guidance about those conscious of Allah who believe in the unseen....’”





The Imam replied, '*about those conscious of Allah* are those who follow Imam Ali; and the word *unseen* refers to the hidden Imam (Imam al-Mahdi) because Allah says "*And they (infidels) say,...*" (Then, the Imam recited the abovementioned verse).[Kamāl al-Dīn wa Tamām al-Niḥah, v. 2, p.340, hadith no. 20.]

This narration implies that as the disbelievers at the time of the Prophet asked him to bring a miracle as a proof for his trueness, in the time of Occultation, the unbelievers would claim that if Imam al-Mahdi was real why he has not yet come.





Quran

The answer is the same as the Prophet told the disbelievers. The Prophet told them that miracle is dependent to what Allah decides and is related to the world of unseen. Likewise, the time of Imam al-Mahdi's appearance is just known by Allah



Points:

1. The Time of Appearance is just known by God: Allah is essentially the only Knower of the unseen. The time of Appearance is one of the instances of the unseen and will take place when Allah decides as He says *“The unseen is only for Allah (to administer)”*. In addition, All of what Allah does stems from His total wisdom and knowledge; therefore, those who believe in Allah should be totally obedient to what He decides in regard with the time of the Imam’s coming and not to be disappointed if it takes long. They should be hopeful and sure that Allah will make it known someday and if it takes long it does not mean at all that it would not take place.

2. Real believers are not impetuous:

The custom of Allah is to examine all people through giving them time to do whatever they wish; some would use this fortune and some would misuse it. Time should be given to all to make the reality of their inner part revealed. So, the followers of Imam al-Mahdi should not be in a hurry and think that it is abnormal for his advent to take so long. This time is one of the greatest form of divine examination for people since those who are not strong in their belief will gradually lose their belief. The time of the Imam's appearance depends on the will of Allah not on the desire of mankind. Although people should ask Allah to hasten to the Imam's appearance, they have to be totally submissive to the will of Him in a case He decides to postpone it and should know that there is a reason behind it.

General Deputies of Imam al-Mahdi

Thiqat al-Islam al-Kulaynī

The trustworthy of Islam, Sheikh al-Kulaynī, is one of the most famous scholars of Islamic law and the foremost Shia compiler of the Imam's hadiths in the first half of the fourth century (d. 328 A.H. /940 A.D. or 329/941). His full name is Abū Ja'far Muhammad bin Ya'qūb bin Ishāq al-Kulaynī al-Rāzī, popularly, known as al-Kulaynī. He was of Iranian origin from the village of Kulayn located at thirty seven kilometers of Rey, an important city at that time, which today is nestled in the southern suburbs of Iran, Tehran.

Al-Kulaynī's exact year of birth has not been recorded but it is mentioned that his birth had already taken place by start of the imamate of the 11th Imam, which lasted from 254 A.H to 260 A.H. In better words, He belonged to the era of the Minor Occultation of Imam al-Mahdi. He was a contemporary of four special deputies who were the link between the Shia and the Imam in the entire period of the Minor Occultation. So, he had a great benefit of interacting through living Imam's special deputies.

For this reason he has highly exalted status among the scholars of the successive generations. It is surprising to see that even Sunni Muslims considered him to be a great scholar, and his orders and writings were much respected even in the court of the king.



His Great State

The family of al-Kulaynī was very learned and his father was a very well-known scholar. He received his early religious education in his native town and went to Rey for further education, where he received his formal education and mastered Islamic sciences. Within a short time, he acquired fame as an eminent scholar and received students from far and near. He is counted among a Muheddithīn (the narrators of Hadiths) of a special class of those who traveled in order to collect Hadiths and meet the persons considered to be the authority on Hadith. He met a lot of great scholars, jurists and authorities of hadith in the second half of the third century Hegira in Rey, Qum, Baghdād, Kūfa and the other Islamic lands far and wide, which are obscure to us today, and compiled what [knowledge] they had preserved and derived benefit from it and got their permission; authorization from such great men which was also very valuable to a magnanimous man like him. Finally, he traveled to other cities specially Baghdad and lived there for twenty years till he died. There, he was engaged in teaching and pursuing academic works.

All the biographical works have praised him for his truthfulness in speech and correct conduct and totally encompassing knowledge of Hadiths to the extent that they have written that both Shiites and Sunnis used to refer to him to obtain religious verdicts. It is for this very reason that he is entitled as *Thiqat al-Islam* (the trustworthy of Islam) and one of the Islamic scholars who was called as *al-Mujaddid* (the innovator).

Also, he was acknowledged as the *Mujaddid* of the 3rd century of the Islamic Hijrī calendar. There is a narration that the Prophet has said, "Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it." [Sunan Abī Dawūd, book: 37, hadith no. 4278]

The Sunni scholars have made a study to determine as to who have been the *Mujaddid* in the Shia school during the past centuries. Ibn Athīr in his book *Jāmi' al-'Usūl* quotes the abovementioned narration and lists the names of persons who are regarded as *al-Mujaddidūn* among the Shia. According to him, the *Mujaddid* for the 3rd century was *al-Kulaynī*. Also, Sheikh Abbās al-Qummī in his book *al-Kunā wa al-Alqāb* lists *al-Kulaynī* as the *Mujaddid* of the 3rd century A.H



Usūl al-Kāfī

Although al-Kulaynī has several works and writings, his greatest contribution is the book Usūl al-Kāfī. This book is the first of the four books mentioned constitute the foundation of our study of the Faith

Al-Kāfī is a collection of the traditions taught by the Prophet and the Imams and handed down to the Muslim Community by the disciples of the Imams. The name al-Kāfī means “that which is sufficient” that is, the book was intended to be a comprehensive collection of Imamī-Shia traditions.

It is claimed that it took al-Kulaynī twenty years to complete this book.

The book is a collection of 16,199 Hadiths, comprised of mostly strong narrations. One of the principal features of the work is that the traditions are presented systematically in chapters according to their subject matter.



His Death

Al-Kulaynī died in Baghdad in 328 or 329 A.H. (939 or 940 A.D.) The 12th Imam's special deputy (al-Samurī) died in this year as well. This year also marked as the beginning of the Major Occultation of Imam al-Mahdi. His age, when he died is calculated to be about 80 years. He was buried in Bāb-e- Kūfa, located in eastern Baghdad. This is the same district where he used to live. His grave exists there even today.



Poetry

To wait is love's first demand

Die in wait is its last command.

To wait concomitant with hope is pleasant

This is the lovers' fate and their only current.

O Mahdi! We are awaiting you --

A necessity of life as to the vegetation the dew

Muslims; are not they your nation?

See how they are parted in separation.

If they get united no power can rule

Over them; but powers will be humble to
their rule.

There is much to gain to thwart atrocities,

If not, no refuge to provide the cities.



In Imam al-Mahdi's Presence

The Importance of the Prayer

فَمَا أُرْغِمَ أَنْفَ الشَّيْطَانِ بِشَيْءٍ مِثْلِ الصَّلَاةِ فَصَلِّهَا وَ أُرْغِمَ أَنْفَ الشَّيْطَانِ

"Nothing can despise Satan like the prayer, thus say the prayer and despise him." [Kamāl al-Dīn, vol. 2, p. 520, hadith 49.]

This is one of the responses from Imam al-Mahdi to the questions of Jafar bin Muhammad al-Asadī.

Praying at the Earliest Time

مَلْعُونٌ مَّلْعُونٌ مَنْ أَخَّرَ الْغَدَاةَ إِلَى أَنْ تَنْقَضِيَ النُّجُومُ

"Be away from the mercy of God, be away from the mercy of God, the one who postpones his morning prayer to the time the stars disappear."

[Al-Ghaybah, by Sheikh al-Tūsī, p. 271, hadith 236.]

This hadith is part of an official letter received from the holy Imam to respond Muhammad bin Yaghūb's questions. Here, the Imam emphasizes much on saying the prayer at its earliest time.

In our traditions, the best time for saying the prayer is dedication to its earliest time which is introduced as the time of *"Allah's Contentment"*. The benefit of saying the prayer at the earliest time may be this fact that since Imam al-Mahdi says his prayers at the earliest time, may God accept our prayer under the blessing of his prayers.

Obeying God's Orders

مَنْ كَانَ فِي حَاجَةٍ إِلَى اللَّهِ كَانَ اللَّهُ فِي حَاجَتِهِ

"Anybody who seeks to meet God's the Exalted the Glorified requirements, May God help him meet his needs." [Kamāl al-Dīn, vol. 2, p. 493, hadith 18.]

This hadith which is part of a longer hadith is quoted by Sheikh al-Sadūq within a message from Imam al-Mahdi to al-Holayseī.

The term *"God's requirements"*, respecting that God is free of any sort of need, may point to various meanings:

A) Serving mankind and people, e.g. everybody who meets others' need; it is like he meet's God's requirements. Therefore, if someone pays attention of others need, God also would eliminate his needs.

B) Divine requirements may refer to God's orders, including His commands and prohibitions which if observed, God's needs would be fulfilled. Consequently, if someone is careful about God's orders, God also will remove his needs.

C) If man dose something which is desirable to God, God also amend his affairs.

Seeking Forgiveness for Others

لَوْ لَا اسْتِغْفَارَ بَعْضُكُمْ لِبَعْضٍ لَهْلَكَ مَنْ عَلَيْهَا

"If some of you did not seek forgiveness of others, all people on the earth would be perished." [Dalāel al-Imāmah, p. 297.]

Within a long hadith, Imam al-Mahdi addresses Mahziyār's son and encourages the Shias to pray and seek forgiveness for each other. One of the blessings and effects of this action is that God would not punish those who live on the earth.

Moreover, two points may be understood from this Hadith:

A) Sin may bring about punishment and perdition for people on the earth.

B) Seeking forgiveness may cause relief from divine punishment, especially if one seeks forgiveness for others (because the prayer of a believer for his faithful brother may be accepted by God sooner.) In this respect, God says in the Quran *"Allah would not punish them while they seek forgiveness."* [The Quran, 8: 33.]

Preserving People's Wealth

فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَتَصَرَّفَ فِي مَالِ غَيْرِهِ بِغَيْرِ إِذْنِهِ

"Nobody is allowed to possess others' wealth without thier permission." [Kamāl al-Dīn, vol. 2, p. 521, hadith 49.]

This is a part of a response from Imam al-Mahdi to the questions of al-Asadī.

This is what God says in the Holy Quran, "Do not consume one another's wealth unjustly" .

This Hadith notifies that the Moslem's wealth shall be preserved just as their life and reputation and others should not have evil intension pertaining to it. Nobody is permitted to possess other's wealth by force and through non-religious ways.



اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ

O' Allah! Be for Your deputy, al-Hujjah
bin al-Hassan (al-Mahdi),

صَلَوَاتِكَ عَلَيْهِ وَعَلَى آبَائِهِ

May Your blessings be upon him and
his fore-fathers,

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ

Now and at all times,



وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَ
دَلِيلًا وَعَيْنًا

A master and protector and guide
and helper and proof and guard,

حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعًا

Until he resides peacefully on
Your earth

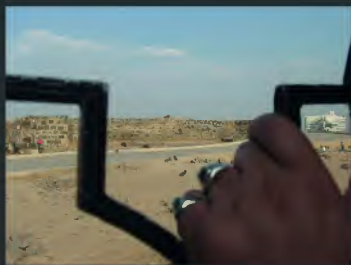
وَتُمَتِّعُهُ فِيهَا طَوِيلًا

And let him enjoy (his rule on the
Earth) for a long time.

TimeLine

July

The birthday of the Imam al-Hassan



The martyrdom of Imam Ali



'Destruction of Baqī



Eid al-Fitr



The auspicious birthday of the second Imam

On Thursday, the 2nd of July 2015 (the 15th of Ramadan 1436 A.H.)

Imam al-Hassan bin Ali bin Abī Tālib was the first child of Imam Ali and Lady Fatima and the first grandson of the prophet Muhammad. He was born in the middle of the month of Ramadan in 3 A.H. (625 A.D.) in Medina. When the Holy Prophet received the happy news of the birth of his grandson, he came at once to his beloved daughter's house. He took the newly born baby in his arms and recited the Azan in his right ear and the Iqamah in his left ear. Then, in accordance with the command of Allah, he named the child al-Hassan.

Imam al-Hassan al-Mujtabā shared in the life of the Prophet for somewhat over six years, growing up during that time under his loving care. In fact, as long as the prophet was alive, he and his brother (Imam al-Husayn) were always in the company of the Prophet who even sometimes would carry them on his shoulders.

Imam al-Hassan helped his father throughout his life until Imam Ali martyred when the holy Imam was 37 years old. At this age, he became divinely appointed as the second Imam.

Imam al-Sādiq said, "Hassan bin Ali was certainly the most true worshipper, ascetic and merited man among the people of his time..." (*Bihār al-Anwār*, vol. 43, p. 331).

Maybe the most eminent of Imam Hassan's attributes is his generosity. Imam al-Sādiq is also reported to have said, "Hassan bin Ali had certainly gone to Hajj twenty five times on foot. He shared his property with Allah twice...or three times." (*Manāgib 'Al-e- Abī Tālib*, vol, 4, p. 14).



The martyrdom of the Commander of the Faithful

On Monday, the 6th of July 2015 (the 21st of Ramadan 1436 A.H.)

1396 years ago, in the fortieth Year of Migration (661 A.D), Imam Ali was martyred on the twenty-first day of Ramadan at the age of 63 years by Ibn Muljam who wickedly wounded him in the head with a poisoned sword during morning prayers on the 19th of Ramadan in the Mosque of Kūfa (a town in Iraq). Imam Ali's caliphate was defined by his commitment to justice, piety, and asceticism. He was known to eat the simplest of foods and treat all people with as much kindness and compassion as a human being is capable of. He also continued his role as the greatest scholar of his time, as can be easily seen in the writings and supplications narrated from him. The night before his passing is considered the second of the three holy nights – each being known as Laylat al-Qadr (the Night of Destiny).

The Holy Prophet had prophesied the assassination of Imam Ali in his sermon delivered on the last Friday of Sh'abān.



It is quoted from Imam Ali to have said, "...I stood up and asked, 'O Messenger of Allah! What are the best deeds in this month?' The Messenger of Allah answered, 'O Ali! The best of deeds in this month is to shun those things Allah the Exalted has prohibited.' Then he wept. I asked 'O Messenger of Allah! What makes you cry?' and he answered, 'O Ali! I cry for what will be done to you in this month. I see that you are standing in prayer to your Lord, and the most wretched of all people, the brother of the slayer of the camel of Thamūd, will strike you on your head to dye your beard with the blood of your head.'" (Bihār al-Anwār, vol. 96, p. 157)

However, he lived two days after this event and in that interval whenever he found time, he delivered a few sermons. (See Nahj al-Balāgha, Sermon 149; Letter 47). Also, the Imam requested his sons that he should be buried secretly, because he feared that his enemies would desecrate his grave. So, according to his will, he was buried at Najaf (Iraq), a place about two miles from Kūfa.



'Destruction of Baqī

On Saturday, the 25th of July 2015 (the 8th of Shawwāl 1436 A.H.)

92 years ago, on the 8th of Shawwāl, in the year 1344 A.H. (April 21, 1925 A.D.), the holy shrines in Baqī' (in Medina) were demolished by Wahhābīes. In Baqī' there were buried many of the Prophet's relatives and companions. This sacred cemetery is the famous burial place of great personalities without whom the history of Islam is incomplete. The Prophet's son, Ibrāhīm, who died in infancy was also buried there. Also four great Imams of Shia, Imam al-Hassan (the 2nd Imam), Imam Ali bin Al-Husayn (the 4th Imam), Imam Muhammad bin Ali (the 5th Imam), and Imam Ja'far bin Muhammad (the 6th Imam), and the Prophet's aunt and uncle, and the mother of Imam Ali were all buried there.



Thus, Baqī' has become a well-known place of great historic significance to all Muslims till the Wahhābis rose to power in the early nineteenth century. They believe wrongly that visiting the graves and the shrines of the Prophets, the Imams, or the saints is a form of idolatry so, destruction of sacred sites in Hijāz by the Saudi Wahhābis continues even today. According to some scholars what is happening in Hijāz is actually a conspiracy plotted by the Jews against Islam, under the guise of Tawhīd. The idea is to eradicate the Islamic legacy and heritage and to systematically remove all its vestiges so that in the days to come, Muslims will have no affiliation with their religious history. However, in 1925, Medina surrendered to the onslaught of Wahhābis, most of Islamic heritage were destroyed. The only shrine that remained intact was that of the Holy Prophet. Muslims who disagreed with them were branded as infidels and were subsequently killed.



Eid al-Fitr

On Saturday, the 18th of July 2015 (the 1st of Shawwāl 1436 A.H.)

The month of Ramadan ends with the festival of Eid al-Fitr . Eid al-Fitr is also known as the Feast of Fast-Breaking. It marks the end of Ramadan and the start of a feast that lasts up to three days in some countries. It is one of Islam's two major festivals, with Eid al-Adhā being the other major festival. That is an important Islamic holiday that involves many Muslims waking up early and praying either at an outdoor prayer ground or a mosque. Many Muslims dress in their finest clothes and adorn their homes with lights and other decorations. Old wrongs are forgiven and money is given to the poor. Special foods are prepared and friends or relatives are invited to share the feast. Eid al-Fitr is a joyous occasion but its underlying purpose is to praise Allah for granting them the fortune for fasting a whole month.



The first appearance of the new moon of Shawwāl generates great excitement. As soon as the moon is sighted, everyone rushes to congratulate each other and begin celebrating. If the moon can't be seen because of clouds, which often happens in Western countries, people consult their local mosque or Islamic center, which receives information from Muslim countries by radio and telephone about where and when the moon is due to appear. Due to the distance between the various Muslim countries, however, the Eid al-Fitr does not always begin at the same time. The new moon may be sighted earlier or later in specific locations. Hence, Muslims in different communities, for example on the east and west coasts of the USA and Canada, may begin the Eid al-Fitr celebrations on different dates.



The Rituals of the Month



From the 14th of Ramadan to the 14th of Shawwāl (July 2015)

Some of the Recommended Acts at the Qadr Nights

The rites of these three nights (the 19th , 21st , and 23rd of Ramadan) are of two parts: The first part deals with the general rites that are advisably practiced at each of three Qadr Nights and the second part deals with the special acts that are dedicated to each night exclusively.

The General Rites

- 1.To make a major ablution (Ghusl) at each of the Nights;
- 2.To offer a two unit prayer reciting at each unit Surah al-Fātihah once and repeating Surah al-Tawhīd seven times. After accomplishment of the prayer, the following imploration should be repeated seventy times;

أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

“I implore for Allah’s forgiveness and I repent before Him”

- 3.To stay up and spend the whole three Nights with acts of worship;
- 4.To visit the holy tomb of Imam al-Husayn or recite his Ziyārah distantly;
- 5.To offer a one hundred unit prayer (that is performed in fifty two-unit-prayers);
- 6.To open the holy Quran and then put it on the head and do some rituals (refer to Mafātīh al-Jinān);
- 7.To recite Jowshan al-Kabīr supplication (refer to Mafātīh al-Jinān).

The Timed Rites

a) The nineteenth night of Ramadan

1. To repeat the following imploration one hundred times:

أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

“I implore for Allah’s forgiveness and I repent before Him”

2. To repeat the following sentence one hundred times:

اللَّهُمَّ الْعَن قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ

“O Allah! Curse the slayers of the Commander of Faithful (Imam Ali)”



b) The twenty-first night of Ramadan

1.To recite this supplication that you can find in Mafātīh al-Jinān:

"يا مُولِجَ اللَّيْلِ فِي النَّهَارِ..."

"O He Who causes the night to enter into the day..."

2.To send blessing to the Prophet and his household and to ask Allah to deprive those who oppressed them from His mercy.

3.3- To pray for Imam al-Mahdi and to ask Allah to hasten to his appearance. This is what Sayyed bin Tāwūs from Imam al-Sādiq.

4.It is worth mentioning that at this night the sadness of the Shia should be shown due to the martyrdom of Imam Ali.

c) The twenty-third night of Ramadan

The last night of the Qadr Nights is more meritorious than two previous ones. It is recommended:

1.To recite Surahs al-Ankabūt (no. 29), al-Rūm (no. 30), and al-Dukhān (no. 44);

2.To repeat Surah al-Qadr (no. 97) one thousand times;

3.To repeat this famous supplicatory prayer as many times as possible:

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ ... وَلِيًّا وَحَافِظًا...

"O Allah! (Please) be for your representative al-Hujjah bin al-Hassan (Imam al-Mahdi)... supporter and protector..."

4.To make a new major ablution (Ghusl), other than the first one, at the last hours of night;



Some of the Recommended Acts at the First Night of Shawwāl

The first night of Shawwāl is one of the blessed nights. Many narrations have referred to the great merits and rewards of those who spend this night, as a whole, with acts of worship. Some of the devotional acts at this night are as follows:

1. To make a major ablution (Ghusl) at sunset;
2. To spend the whole night with offering prayers, supplicating, imploring for divine forgiveness, and staying at mosques;
3. To say the following supplication after Maghrib and also after Ishā' prayer:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَاللَّهُ الْحَمْدُ، اللَّهُ أَكْبَرُ عَلَيَّ
مَا هَدَانَا، وَلَهُ الشُّكْرُ عَلَيَّ مَا أَوْلَانَا.

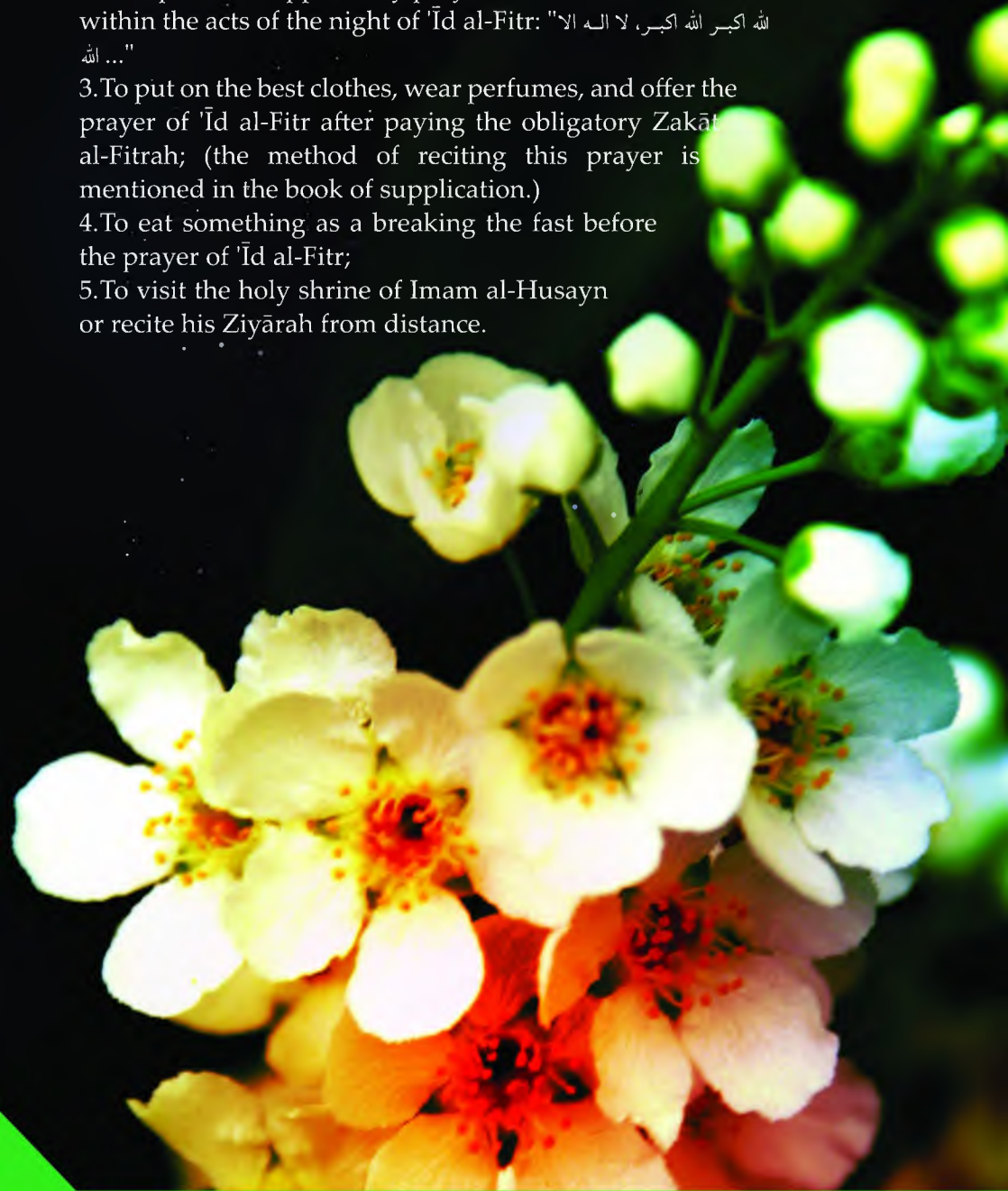
“Allah is the Great. Allah is the Great. There is no Allah but Allah. And Allah is the Great. Allah is the Great. All praise be to Allah. Allah is the Great for He has shown us the right path. All thanks be to Him for that which He has conferred upon us.”

4. To say a two unit prayer in which in the first unit after reciting Surah al-Fātihah once one repeats Surah al-Tawhīd one thousand times and in the second unit, recites both of them only once. After accomplishment of the prayer, one is recommended to prostrate and recite اتوب الى الله “I repent and return back to Allah” one hundred times.
5. To visit the holy shrine of Imam al-Husayn or recite his Ziyārah from distance;

Some of the Recommended Acts at the First Day of Shawwāl ('Īd al-Fitr)

At the first day of Shawwāl is recommended:

1. To make a major ablution (Ghusl);
2. To repeat the supplicatory prayer that has been mentioned within the acts of the night of 'Īd al-Fitr: "الله اكبر الله اكبر، لا اله الا الله ..."
3. To put on the best clothes, wear perfumes, and offer the prayer of 'Īd al-Fitr after paying the obligatory Zakāt al-Fitrah; (the method of reciting this prayer is mentioned in the book of supplication.)
4. To eat something as a breaking the fast before the prayer of 'Īd al-Fitr;
5. To visit the holy shrine of Imam al-Husayn or recite his Ziyārah from distance.



Question and Answer

Do we really love our Imam?

Every Moslem claims to like his hidden Imam so much, but the question is this: How much is one sincere and true in his claim and how much is his love real?

The fact is that no one can claim to love someone but in action does not do what the lover demands. Just a mere love that is not accompanied with required action could not be a real love.

The proof of this is clear because man definitely loves something due to some perfections that he finds in some one. Man will never love something that does not have anything going for him. For example if we love a person it is because of his or her skills, talents, beauty, power, spiritual sanctity and other different perfections and impeccabilities. Therefore, man's love of his Imam is because the Imam is the principle source of all perfection. Then add to it, that such an existent that by the permission of Allah is the source of all the goodness and beauty has a very perfect programs on behalf of Allah. In this state, how is it possible for man who loves perfection to reject these programs? If he rejected it, does it not show that he is not really in love?

Based on this, to love the Imam has to accompany the required action. Likewise, those who claim to love Allah, the Leaders of Islam, the soldiers in the path of Allah, or the righteous but there is no similarity to them in their actions they are nothing but liars or Satan misrepresents the case for them and makes them just feel they are the real lovers while in reality they are not.



Those who are polluted with sins from head to toe but claim their hearts are filled with the love of Allah, the Prophet, and the Divine Leaders of Islam or believe that faith and love is only in the heart and does not have any relation with actions are completely unaware of Islamic logic.

How funny would be a kind of love that the lover, in action, does something that the one that is loved detests.

This means that love is not just a weak heartfelt inclination that does not have any effect; rather, its effect has to be reflected in man's actions and even his intention. In reality, a natural effect of love is that man moves in the direction of the loved one and tries to accomplish what that beloved one desires.

Of course, it is possible that just a small amount of love be found in one's heart toward someone which is so weak that does not exit the heart and does not have any reflection in man's action. But, this kind of love is useless and one cannot be called a lover with it. A real love will definitely have practical effects. The lover will connect to the loved one and will try to bring the beloved's desires into reality.

This is why Allah in the

31st verse of Surah Āl Imrān refers to this principle and says to those who claim to be fond of Him,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

“Say O, Messenger! ‘If you truly Love Allah, then follow me.’”

It indicates that not to follow the Prophet is a sign indicating that one does not love Allah. It also makes it clear that such a man does not love the Prophet and the Imam or his love toward them is not real.

It is mentioned in occasion the of the revelation of this verse that a group of people in the presence of the Prophet claimed to have love for Allah while their actions along the lines of the divine program were few. The mentioned verse was revealed and they were given an answer.

Another Quranic proof of a real love is the innumerable instances where Allah couples the issue of faith with good actions like الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ *Indeed those who have faith and did righteous deeds...* Similarly, to love the Imam and to have faith in him cannot be separated with obeying him and doing good actions and refraining from sins.

It has been narrated from Imam al-Sādiq in Majma’ al-Bayān stating:

مَا أَحَبَّ اللَّهُ مَنْ عَصَاهُ

“A person who sins does not love Allah.”

In the same manner those who disobey the Imam, who is the agent of Allah, they cannot claim to love him.

It is also quoted from Imam al-Sādiq to have said,

كَذَبَ مَنْ زَعَمَ أَنَّهُ مِنْ شِيعَتِنَا وَهُوَ مُتَمَسِّكٌ بِرُؤُوسِ غَيْرِنَا

“One who claims that he is our followers (and love us), but he practically follows others’ commands he is a liar.” (Bihār al-Anwār, vol. 2, p. 98, hadith 49.)

Imam al-Bāqir in another hadith says,

مَنْ كَانَ لِلَّهِ مُطِيعاً فَهُوَ لَنَا وَلِيٌّ وَمَنْ كَانَ لِلَّهِ عَاصِياً فَهُوَ لَنَا عَدُوٌّ

“The one who is obedient to Allah, he is our lover and the one who disobeys Him, he is our adversary.” (al-Kāfi, vol. 2, p. 75, hadith, 3.)

In Islamic narrations we come across with many hadiths about a group of people who believed that just faith in Allah was sufficient and that they were not required to do good actions. The Imams tried their best to rebuke them and advised their followers to keep distance from them.

The conclusion is this, if we claim to love our Imam, we have to obey him and should implement his desires in our life. Just the sole heartfelt inclination is not sufficient. Of course, the one who loves the Imam is not like those who hate him or those who do not believe in him. However, this mere love is not enough and a real Moslem have to prove with his action that his love is real.

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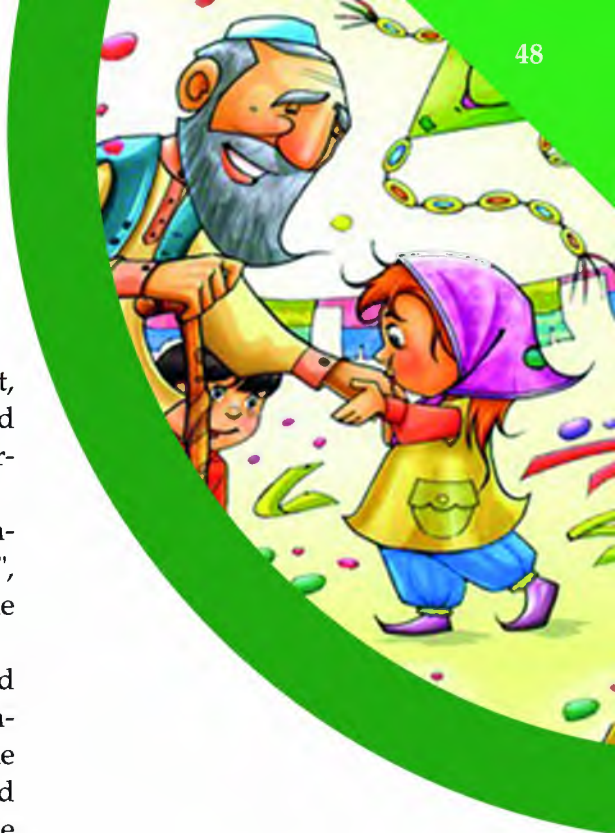
Teenage Corner

The distinguished scholar, Sheikh Bāqir Kadhimī, who lived near the city of Najaf, narrates that a truthful barber, once related the following story: I had an old father, whom I served diligently and tried not to fell short of serving him and usually was not neglectful towards him, that I would even place water for him in the toilet and remain in wait outside till he emerged. All throughout (the week) I would be watchful of him, except on Wednesday evenings when I would proceed to Masjid al-Sahalah hoping to meet Imam al-Mahdi.

One Wednesday I was very busy and did not find a spare moment until it was almost sunset. Nevertheless, I set off towards Masjid al-Sahalah alone in the dark. It was a moonlit night and I still had one third of the journey to cover when suddenly I observed an Arab, seated on a horse, coming towards me. I said to myself, "This Arab is surely going to loot me", but when he had come closer, he spoke in the local dialect, and sought to know where I was heading for?

I told him that I intended to go to Masjid al-Sahalah. Whereupon he inquired if I had anything with me to eat. When I replied that I did not, he spoke with some sternness, and said: "You have some food in your pocket."





Putting my hand into my pocket, I found some raisins, which I had purchased for my son but had forgotten to give him.

The Arab then said: "I recommend you to serve your father", and, repeating this three times, he suddenly disappeared.

It was only later that I realized that it was Imam al-Mahdi himself that I had seen and that he was not pleased that I stopped serving my father, even for the purpose of going to Masjid al-Salahah on Wednesday evenings.

Source: the Book: children stories about imam al-Mahdi





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



مهر



البر



