

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

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# The Final Hope

- \* Imamate in the Quran
- \* The necessity of Imam in simple words
- \* In the presence of Imam al-Mahdi
- \* Teenage Corner

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«قَالَ رَسُولُ اللَّهِ ﷺ وَاللَّهِ وَسْوَءٌ:

الْمَهْدِيُّ مِنْ وُلْدِي وَجْهُهُ

كَالْقَمَرِ الدَّرِيِّ»

Prophet Muhammad (peace be upon him and his progeny) says, “*Al-Mahdi is from my progeny; his face is like the bright illuminated moon.*”<sup>1</sup>

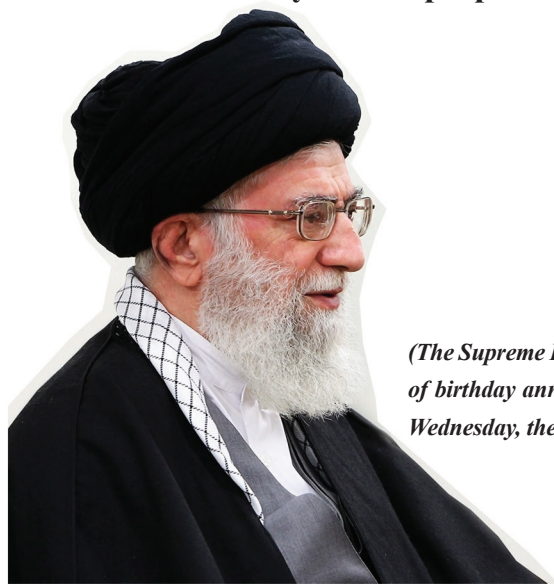
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1 Bihār al-Anwār, Vol. 51, P. 85.



## The Supreme Leader of Islamic Republic

We have gotten close to the time of the appearance of the Imam of our Age, the Imam is well beloved by us, since people's knowledge has increased... All people wish to have access to such a sublime man. Through the history of mankind, people with suffocated complex have stared anxiously at the horizon and anticipate the arrival a prominent man who is one of the chosen people by Allah, then he would tear apart the texture of oppression and tyranny that has been woven by wicked people.



*(The Supreme Leader's speech on the occasion of birthday anniversary of Imam al-Mahdi on Wednesday, the 24th of November 1999.)*

# The Final Hope

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## Editorial

During the time of Occultation, the root of most of the problems Moslems face is that they do not have a direct access to their infallible Imam. Hence one of the most important duties of Moslems in this era is to beseech Allah to hasten to the appearance of their Imam. With the advent of the Imam, the problems will be solved and obstacles in the path of human evolution will be largely removed. Of course, this does not mean that we should remain idle and just pray, rather there are various forms of responsibility upon us. At the time of the Prophet, a similar event took place in the battle of ‘Uhud; during this battle, a rumor spread that the Prophet was killed. As soon as Moslems felt that their Prophet is not alive, they became unsteady and lost their hope. Here, Allah sent a verse to the Prophet, addressed these people and told them,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ...﴾<sup>1</sup>

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<sup>1</sup> The Quran, 3:144.

*“Mohammad is just a Messenger; such as messengers before him who passed away; if he dies or gets killed, will you then all revert to your old beliefs (of infidelity)?...”*

It means that even if the Prophet was not among them, Moslems should not lose hope and would continue doing what they should do. Likewise, we who are in the time of Occultation and not able to see our Imam, should not become despair and fail to keep our encouragement. As Allah ordains us not to become hopeless in any circumstances and says,

﴿... لَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾<sup>1</sup>

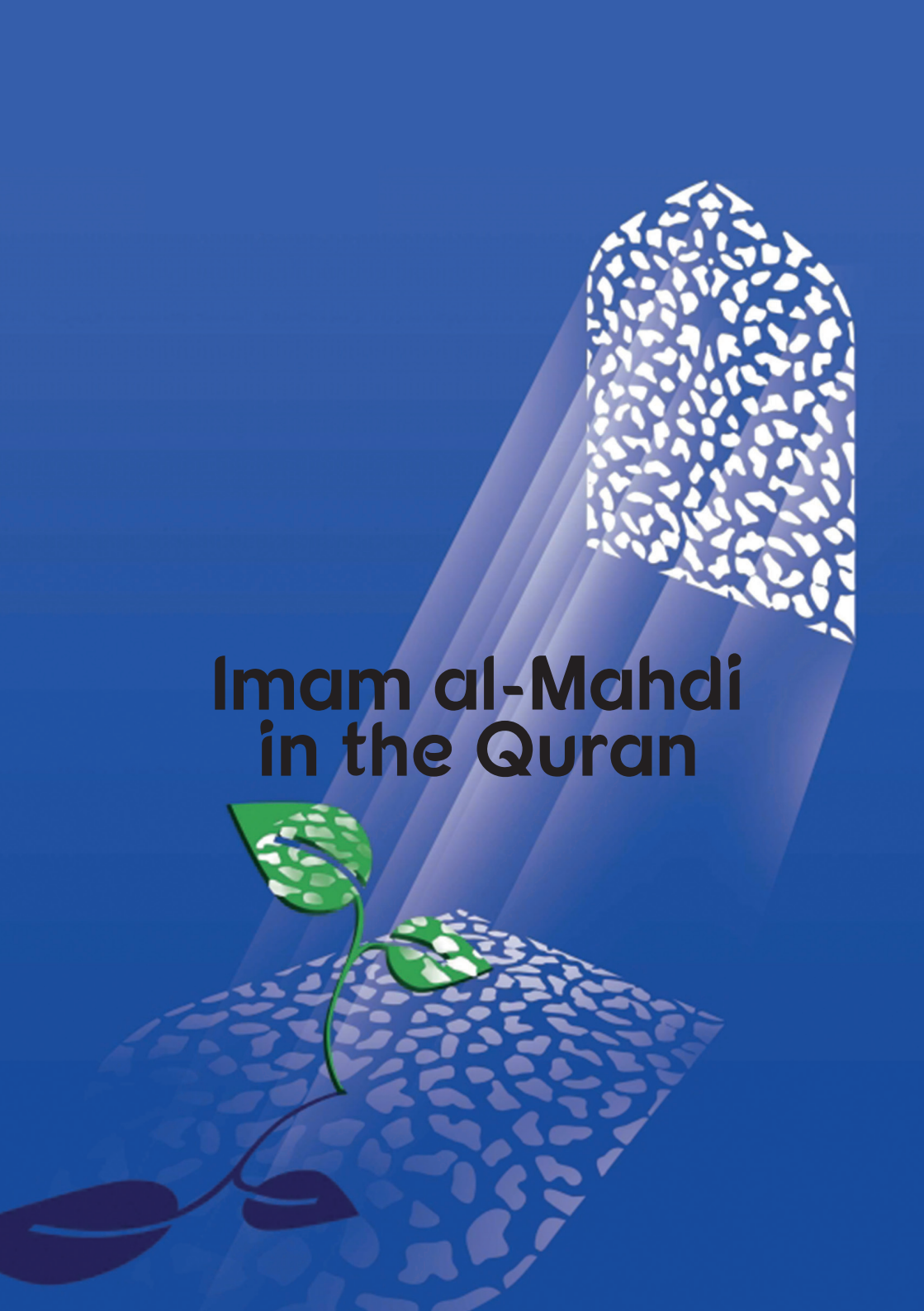
*“...Do not despair of Allah’s grace. Verily, no one despairs of Allah’s grace, save the disbelieving people.”*

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<sup>1</sup> The Quran, 12: 87.



# Imam al-Mahdi in the Quran



## Surah al-Anbiyā', verse 105

Allah in Surah al-Anbiyā', verse 105 says,

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

*“Certainly, We wrote in the Psalms, after the Reminder (the Torah), ‘Indeed My righteous servants shall inherit the earth’”.*

### An explanatory narration:

Imam al-Bāqir (the fifth Imam of Shia) says,

«و قوله تعالى: ﴿...أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾، قَالَ 7: «الْقَائِمُ وَ أَصْحَابُهُ»<sup>1</sup>

*“The words of Allah the Exalted, “My righteous servants” refers to the Upriser (Imam al-Mahdi) and his companions”.*

### Points:

- 1. The righteous will rule over the earth:** It is the custom of Allah to appoint the righteous as inheritors of the earth and to choose them as the rulers on it. Allah had created mankind to recognize Him and to worship Him and will never end the world while oppression and ignorance is widespread and His main goal of creation is ignored. When Imam al-Mahdi appears, this promise of Allah will be ac-

<sup>1</sup> Majma' al-Bayān, v. 4, the verse under discussion.

tualized by him. The Imam and his followers are those who are meant by this verse.

2. **Allah has put emphasis to His promise:** Allah promises the righteous to rule on the earth and since it is a very important promise, He has put emphasis to it so that He pointed to it in the Torah, in the Psalms and in the Quran. As if all of the nations had to recognize this point and should try to be pious and righteous and also hopeful.
3. **The two major traits of those who will inherit the earth:** The mentioned promise in the verse is for those who are both servants of Allah and the doer of good deeds. To believe in Allah and to feel humble in front of Him is not enough; rather, one has to couple it with good actions. These good actions are prescribed by Allah in Islamic religion. On the other hand, good actions without real belief in Allah is useless. One who does some sorts of good actions, but never does them for the sake of Allah, he, of course, has no other way but to practice them for the sake of Satan or his carnal desires. Consequently, all of his good actions is of no benefit for him.

**4. Polity is not separated from religion:** Allah clearly says that His righteous servants will inherit the earth and rule on it. To rule means to establish a government which refers to polity. Moreover, since this job is given to the righteous servants of Allah it means that only religious people will govern the earth and will be chosen as the politicians. This is why we believe that polity is not disconnected from religion.

# General Deputies of Imam al-Mahdi



## Al-Sayyed al-Murtadā

Abu al-Qāsim, Ali bin al-Hussain bin Mūsā bin Ibrāhīm was born in 355 A.H. / 966 A.D. in Baghdad. He was *Sayyed*<sup>1</sup> through both his parents because his paternal lineage originates from the seventh Imam (Imam Mūsā al-Kāzhim) through five generations, and his mother descended from the fourth Imam (Imam Ali bin al-Hussain). His famous title is '*Alam al-Hudā (the guidance banner)*'. Pertaining to this title, it has been said that in 420 A.H. when Minister Abū Sa'īd Mohamad bin 'Abd al-Rahīm became sick, he had a dream in which Imam Ali told him, "Ask 'Alam al-Hudā to pray for you, so you will be cured." He asked who was meant by 'Alam al-Hudā and the Imam answered that it referred to Ali bin al-Hussain al-Mūsawī. Then the minister wrote a letter to Sayyid al-Murtadā and titled him as 'Alam al-Hudā. Sayyid refused to be titled so. The minister answered that "I wrote nothing, but what Amīr al-Mu'minīn (Imam Ali) had ordered." When al-Qādir Billāh (the Abbasid caliph) heard this, he wrote a letter to Sayyid al-Murtadā and asked him to accept to be titled as his ancestor had ordered.<sup>2</sup>

1 In Shia Islam, the one whose lineage goes back to one of the infallible Imams is called "Sayyed" which literary means "Master"

2 Lisān al-Mīzān, by Ibn Hajar al-'Asqalānī, vol. 4, p. 223 to 224.

## His Family

Sayyid al-Murtadā's father, Abū Ahmad al-Hussain, was an outstanding, noble, and respectful person. He was titled as al-Ajall (esteemed), al-Tāhir (pure), al-Awhad (outstanding), and Dhu al-Manāqib (the owner of virtuous). He had a very high position in the governments of Abbasids and Buyids. Also he had such a constant tendency toward fostering reconciliation among people and groups, so that in several occasions he intervened in the disputes between Sunnis and Shias of Baghdad. His mother, Fatima, was a great, learned and virtuous lady, to whom Sheikh al-Mufīd had dedicated his book *al-Ahkām al-Nisā* (the Fiqh regulations concerning women). In the introduction of the book, he referred to her as “the noble and honorable lady whose life may Allah prolong.”<sup>1</sup>

Sayyid al-Murtadā had a brother who was as bright as himself and was learned in a considerable number of sciences. He was called Sayyid al-Radī and was a religious scholar, a capable poet and a unique writer and kept a number of important governmental positions, as well.

## A True Dream

It has been narrated that Sheikh al-Mufīd (one of the great Shia theologians and jurists in 413 A.H. / 1022 A.D.)

1 *Ahkām al-Nisā*, p. 13 – 14; *al-Dhari'ah*, vol. 1, p. 203.

visited Her Holiness Fātima (the respected daughter of the Prophet) in a dream as she brought along Imam al-Hasan and Imam al-Hussain and said, “Teach them Fiqh”. Sheikh woke up surprised, and in the same morning, Fatimah, the mother of Sayyid al-Murtadā and his brother (Sayyid al-Radī) brought along her two sons to the Sheikh. The Sheikh saluted them respectfully and stood up before them; Fatimah articulated the same words which the Sheikh had heard in his dream. He wept and narrated his dream to her and was determined to train them.<sup>1</sup>

### **The Scientific Conditions of Baghdad at His Time**

The period of the ruling of Buyids during the fourth and fifth centuries A.H. is one of the best periods in the history of Shia. Through the empowerment of Shia, they regained their liberty to hold their scholarly classes on philosophy, theology, astronomy and other sciences. This period can probably be considered as the period of the development of the structure and relative culmination of many Islamic sciences. At this time, there was a movement by Shia theologians who set up a novel ground and balanced the dominance of the tradition-based approach among the Shia scholars. Sheikh al-Mufīd and following him Sayyid al-Murtadā, the two jurists who appeared in

<sup>1</sup> Rawdāt al-Jannāt, vol. 4, p. 295 – 296.

the school of the theologians, could develop a movement in the Shia Fiqh, which influenced the fields of the Shia Fiqh for centuries.<sup>1</sup>

In this situation, Sayyid al-Murtadā took this opportunity and tried to propagate Shia instructions. Even in his literary books, he has tried to propagate authentic Islamic thoughts and knowledge. However, in the early fifth century, based on his deep understanding of the current conditions, and as a result of feeling responsibility for this important mission, he on the one hand, interacted with the caliphate system and the government and on the other hand, he interactively got engaged with the great Sunni scholars and propagated the Islamic and Shia instructions. His expanded knowledge and outstanding political and social status resulted in a public tendency toward him; so that lots of his writings and treatises are answers to questions asked by the people from different locations.

### **His Great Status**

At any rate, Sayyid al-Murtadā is one of the great Shia scholars who enjoyed a unique scientific comprehensiveness. It is quite evident that he held such a high and culminated status in science, literature, genealogy, theology, jurisprudence (Fiqh), principles of jurisprudence

<sup>1</sup> The Great Islamic Encyclopedia, the entry for Baghdad, vol. 12, p. 321.



(Usūl), interpretation, hadith, rijāl, poetry, and other sciences that even the Sunni scholars have praised his scientific status and have appreciated him.

According to Ibn al-Athīr, he was the propagator of the Imamiyyah school of thought in the fourth century, and according to some others he was its renewer.<sup>1</sup> He was a unique character at his own age and was an authority among all groups of scholars.

Sayyid al-Murtadā was taught by numerous great teachers like Sheikh al-Mufīd and Ibn Bābiwayh al-Qummī (Sheikh al-Sadūq's brother) who taught him many Islamic sciences. Also he trained lots of great Islamic figures like Sheikh al-Tūsī.

Regarding his great scientific status, Najāshī, who was contemporary to Sayyid al-Murtadā and accompanied him in Sheikh al-Mufīd's classes, wrote about him that, "He learned sciences, while no one else at his age could keep pace with him; he heard lots of hadiths from the teachers. He was a scholar, theologian, literary figure and poet, and held a high status in sciences concerning the matters of religion and the world; he wrote numerous books."<sup>2</sup>

He has numerous works, more than 72 which have

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1 Riyād al-'Ulamā, vol. 4, p. 20.

2 Al-Rijāl, p. 270.

dealt with various subjects. He provided lots of innovations in his works. The best document for introducing his works is the certificate which he granted to his student, Abu al-Hassan Muhammad bin Muhammad Basrawī, in 417 A.H / 1026 A.D. This certificate has been rendered in Riyād al-‘ulamā.<sup>1</sup> After he passed away, his method of writing books and treatises was noticed, as his method in writing *al-Intisār* (comparative fiqh) was applied by Sheikh al-Tūsī in writing *Masā’il al-Khilāf* and by ‘Allāma Hillī in writing *Mukhtalif al-Ahkām*.<sup>2</sup>

Furthermore, he had a very significant social status. He had the three positions of membership as the head of the commissioners, presidency of pilgrims and presidency of the justice bureau. These three governmental positions clearly reveal Sayyid al-Murtadā’s and his family’s important status in the caliph’s court and also in the current society of that period in Baghdad.

### Passing Away

Finally, after a sincere religious, cultural, social, and political attempt, during a lifelong, Sayyid al-Murtadā passed away on Sunday, 25<sup>th</sup> of Rabī’ al-Awwal 436 A.H. / 1044 A.D. at the age of 80 and some months. Some of

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1 Riyād al-‘Ulamā, vol. 4, p. 34 – 38.

2 Rawdāt al-Jannāt, vol. 4, p. 300.


his famous students like Najāshī performed the funeral ablution, and his son performed the funeral prayer and they buried him in his house in the Karkh neighborhood in Baghdad, and later his body was transmitted to Imam al-Hussain Shrine in Karbalā.<sup>1</sup>

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<sup>1</sup> Tārikh-e- Baghdad, vol. 11, p. 403; Rijāl, by Najāshī, p. 270.



**The necessity  
of Imam  
in simple words**



## The necessity of Imam in simple words

For people, the necessity of Imam has been the matter of discussion for a long time and Muslims have offered various forms of intellectual and traditional arguments. However, one of the Shias at the time of Imam al-Sādiq was able to prove it through a very straightforward way by offering an allegory.

The story, as the Late Koley-nī narrates in his book al-kāfī, is that he quotes from Yūnos bin Yaqūb who narrates that at the time of Imam al-Sādiq some of the Imam's close companions like, Muhammad bin No'mān, Hishām bin Sālim, and Tayyār were in the presence of the Imam.

Among them was also a young and a very clever man who was named Hishām bin al-Hakam. The Imam, addressed Hishām bin al-Hakam and said to him,

«يَا هِشَامُ أَلَا تُخْبِرُنِي كَيْفَ صَنَعْتَ بِعَمْرِو بْنِ عَبِيدٍ وَكَيْفَ سَأَلْتَهُ؟»

*“O Hishām! Don't you inform us about what you did with 'Amr bin 'Ubaid and how you discussed with him?”*

Hishām replied, “O the son of the Prophet! I render you as a very great man and I am ashamed to talk in your presence so much that I feel I could not talk correctly.”

The Imam again told him,

«إِذَا أَمَرْتُكُمْ بِشَيْءٍ فَافْعَلُوا»

*“When I commanded you, you had better comply with it.”*

Here, Hishām started talking and said, “I was informed that ‘Amr bin ‘Ubaid (who was a Sunni man and did not accept the Imamate of Imam al-Sādiq) used to hold a circle of discussion in the mosque of Basra. I decided to go to Basra to participate in his session. I travelled from Kufa and arrived there when it was Friday. When I went into the Mosque I saw ‘Amr sitting in the middle of a large group of people and they asked him some questions. I sat at the end of the crowd, stood on my knees and told him, ‘I am a stranger. Do you permit me to ask?’ He replied, ‘Yes.’

I asked him, “‘Do you have eyes?’ He replied, ‘My dear son! What kind of question is this? Why do you ask about something that you clearly see?’ I said, ‘My question is just this. Do you have eyes?’ ‘Amr said, ‘Yes, I have eyes, though your question was silly.’ I asked again, ‘What do you do with your eyes?’ He said, ‘By the help of it, I am able to see colors and people.’”

I once more asked, “‘Do you have nose?’ He said,

‘Yes.’ I asked, ‘What kind of job do you do with it?’ He replied, ‘With it, I can smell’”

Here Hishām continued asking ‘Amr about his mouth and his ears and their usage and ‘Amr answered him.

Then Hishām added, “I asked him, ‘Do you have brain?’ He said, ‘Yes.’ I said, ‘What do you do with it?’ He said, ‘I can check the trueness of what is sensed by my senses.’ I said, ‘Doesn’t your other body parts suffice you from your brain?’ He replied, ‘No.’ I then asked, ‘How could not they suffice you from your brain while they are sound and healthy?’ He replied, ‘My dear son! When my senses feel something, they refer it to my brain to obtain certainty and to remove doubts.’ Here I confirmed what he said, and asked, ‘Then Allah appointed the brain to discard the doubts of the other parts; otherwise your body parts could not obtain certainty.’ He answered, ‘Yes.’”

Here Hishām continued, “At the moment, I asked him, O Abā Marwān! Allah the Exalted, the Glorified did not leave your body parts without a leader and appointed for them an Imam to correct for them what should be corrected and to make them certain about what they doubt, then is it fair for Allah to leave all of these people alone to live in perplexity and doubts and disagreement

and does not appoint an Imam for them to refer to him in order to remove their doubts?”

‘Amr remained silent for a while and then looked at me and said, “‘Where are you from?’ I said, ‘from Kufa’ ‘Amr immediately said, ‘Then you are Hishām bin Hakam!’”

Here Hishām continued, “‘Amr came to me, hold me, placed me where he was sitting, went to a corner and didn’t say anything till I started to go.”

Here Imam al-Sādiq smiled and said,

«يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا؟»

“*Oh Hishām! Who taught you this knowledge?*”

Hishām replied, ‘It was something that I learned from you.’ Then the Imam continued,

«هَذَا وَاللَّهِ مَكْتُوبٌ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى»<sup>1</sup>

“*By Allah it was written in the books of Abraham and Moses.*”

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<sup>1</sup> Al-Kāfi, vol. 1, p. 169, hadith 3.





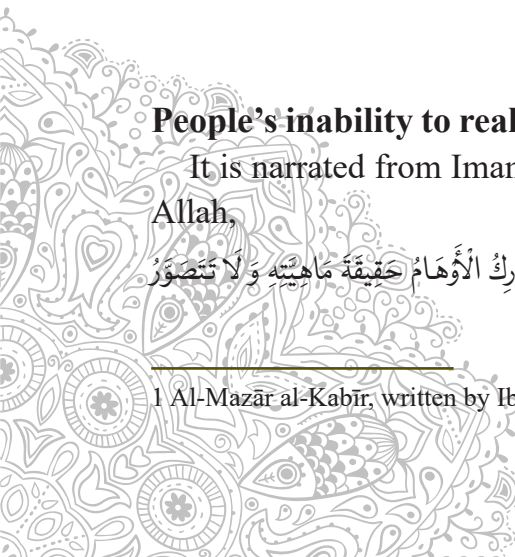
# In the presence of Imam al-Mahdi

**People's inability to realize the real essence of Allah**

It is narrated from Imam al-Mahdi to have said about Allah,

«لَا تَقِفُ الْعُقُولُ عَلَى كُنْهِ عَظَمَتِهِ وَلَا تُدْرِكُ الْأَوْهَامُ حَقِيقَةَ مَا هَيْبَتِهِ وَلَا تَتَصَوَّرُ  
الْأَنْفُسُ مَعَانِيَ كَيْفِيَّتِهِ»<sup>1</sup>

<sup>1</sup> Al-Mazār al-Kabīr, written by Ibn al-Mashadī, p. 165.



*“People’s intellects have no way to realize the reality of His magnitude. Even man’s imagination never can apprehend the actuality of His existence and people’s souls cannot comprehend the (actual) meanings of His attributes.”*

### **Explanation**

Everyone, based on the scope of his wisdom, has a portion of knowledge about Allah. But, do we know everything about Him? Of course not. Our knowledge, power, ability, and everything we own is confined to some limits, but Allah is unlimited. In philosophy, through various forms of easy or intricate arguments, it is proved that there are neither limits to Allah nor to any of His attributes. Let’s review one of the simplest ways to prove it:

People, since the creation of Adam so far, have obtained a lot of experience and earned a copious amount of knowledge. People also use the experience and knowledge of the past and add a lot to them in every period of time. Nonetheless, no one can claim, even with regard to only a single field of knowledge, to have realized everything related to it. Let’s just imagine our body to comprehend the point more. Our body has

many parts like, heart, eyes, skin etc. People through thousands of years have tried their best to realize it, but still even pertaining to a single part of it, there are many unsolved questions, unknown areas and unresolved problems. It indicates that we, with our collective endeavor and through thousands of year could not even realize the entire scope of knowledge pertaining to a single part of one of Allah's creation let alone to realize the real essence of the Creator.

This point can also gain more color by paying attention to another fact. Thanks to the very advanced and complicated mathematical and Physical laws, some physicists confess that the natural laws of the universe are so precise that they don't even have any difficulty with building spaceships to be sent to the moon and they can time the landing with the precision of a fraction of a second. Just imagine that the earth is turning around itself and around the sun. Moon is also rotating around the earth and its distance with the earth always changes. But the law that is applied by Allah in the universe is so exact that permits people to realize the mentioned point through some especial ways. If Allah's knowledge was not unlimited from the beginning, how could He apply such a precise law in the universe? Add to it that still

there are so many questions and unknown issues that the most expert people still cannot solve them.

When this is the case with something like our body or the earth and the moon that can be sensed by our natural senses, then imagine how much the metaphysical world could be unknown to us.

By the virtue of the mentioned examples, we can confess that we, the human, are far beyond the ability of claiming to know Allah exactly as He is in reality. It, of course, does not make Allah to be unknown to us. The existence of Allah and His attributes can be realized through simplest ways, but the depth of them will never be comprehended. As much as we learn more about various fields of knowledge, we gain more knowledge about the Creator and still there are much more to know and an unlimited way to pass.

There is also another simple reason to prove Allah is unlimited. We, instinctively, cannot limit ourselves to any scope of knowledge nor to any of what we can possess e.g. As much as we gain knowledge, wealth, dignity, power and the like, we want to have more of them. This unsaturated need is due to the way Allah created us. As a result, when Allah has created this instinct in people, it shows that the path for moving higher and higher should

not be limited, otherwise the creation of such an instinct should be in vain. It would be like the creation of thirst while there is no water to drink. When we, the human, naturally cannot confine ourselves to any limits, it shows that there should be an unlimited source available forever that as much as we acquire knowledge etc. there be again a higher degree of it. This source is Allah Who is sufficient for those who want to gain more to saturate their boundless thirst. As a result, Allah cannot be limited – the exact thing that Imam al-Mahdi points to concisely in the mentioned narration.



# Timeline

## The Auspicious Feast of Ghadīr

*On Friday, the 2<sup>nd</sup> of October 2015 A.D. (the 18<sup>th</sup> of Dhū al-Hijjah 1436 A.H.)*

The 18<sup>th</sup> of *Dhū al-Hijjah* is to be celebrated in the Shi'ī world as the great anniversary of the declaration of Ghadīr-e-Khumm in which the Prophet announced the following about Imam Ali,

«مَنْ كُنْتُ مَوْلَاهُ، فَهَذَا عَلِيٌّ مَوْلَاهُ»

*“Whomever’s master (Mawlā) I am, this Ali is also his master.”*

This event is so significant to the Muslims that no serious scholar of Islam can ignore it.

The story is that ten years after the Emigration (10 A.H. / 632 A.D.), the Messenger of Allah asked people in different places to join him in his last pilgrimage to Mecca. On this pilgrimage he taught them how to perform Hajj in a correct and unified form. This was the first time that Muslims with this magnitude gathered in one place in the presence of the Prophet. On his way to Mecca, more than seventy thousand people followed him and on the fourth day of *Dhū al-Hijjah* more than one hundred thousand Muslims had entered Mecca.

While returning from his last pilgrimage, when the

Prophet and the crowd of people reached a place called Ghadīr-e-Khumm, the Prophet received the following command of Allah,

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ...﴾<sup>1</sup>

*“O the Messenger! Announce that which has been revealed to you from your Creator and Nurturer, and if you do not, then you have not conveyed His message. And Allah will protect you from the people...”*

In the verse, the Prophet is reminded of the extraordinary significance of the task that had been assigned to him, and he is guaranteed protection from any dangers that might result from proclaiming the message!

Ghadīr-e-Khumm was a place where people from different provinces used to greet each other before taking different routes for their homes. Therefore, the Prophet stopped at that place to convey the message to the pilgrims before they dispersed. He sent for all people who have been ahead in the way to come back and waited until all pilgrims who fell behind arrived and gathered. Then, a pulpit was set up by piling up camel saddles so he could make his announcement. The weather was very hot so, people were wrapping their robes around their feet

<sup>1</sup> The Quran, 5:67.



and legs, and were sitting around the pulpit, on the hot rocks. Then the Prophet delivered his long sermon. He recited some verses from the Quran, and for several times reminded and warned people of their deeds and future.

At the end, when the Prophet made people enough prepared, took the hand of Ali, raised it and introduces him as the master of his Ummah after his demise. The assembled multitude had not begun to disperse when the agent of revelation revealed this verse to the Prophet,

﴿...الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا...﴾<sup>1</sup>

*“...This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...”*

The Prophet left the place where he was standing, while all around the sound of *Takbīr* (Allah is the Great) was to be heard as the pilgrims expressed their warm and enthusiastic feelings towards Ali. People came up to him in groups and congratulated him on his appointment as leader, addressing him as their master and the master of every believer, man and woman.

<sup>1</sup> The Quran, 5:3.

## The Day of Mubāhalah

*On Thursday, the 8<sup>th</sup> of October 2015 A.D. (the 24<sup>th</sup> of Dhū al-Hijjah 1436 A.H.)*

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا  
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ  
اللَّهِ عَلَى الْكَاذِبِينَ﴾<sup>1</sup>

*“Then whoever argues with you about it (the birth of Jesus) after [this] knowledge has come to you - say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us].”*

This verse refers to the significant event of *al-Mubāhala* which is mentioned in all well-known books of tradition, Tafsīr (exegesis) and history by both Shia and Sunni scholars. However, the event took place in the year 9 A.H. (631 A.D.) between the Prophet and the Christians of Najrān.

The term *Mubāhala* is derived from its Arabic root “*bāhl*” meaning ‘curse’ and the act of *al-Mubāhala* in this verse means that each of the two parties invokes the curse of Allah on the untruthful one.

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<sup>1</sup> The Quran, 3:61.

The story is that after the conquest of Mecca, when Islam started spreading rapidly and the warring groups came under the flag of Islam, the Prophet started sending emissaries to the tribes who had not yet accepted Islam. A similar message was sent to the Christians of Najrān (a fertile land located in the northern mountainous region of Yemen) inviting them to accept Islam.

In the presence of the Prophet, a deputation of 60 Christian scholars from Najrān were informed to believe in three messages: the Oneness of Allah, the Prophethood of the prophet Muhammad, and that Prophet Jesus was the servant of Allah not son of Him, but they did not accept and had no reason to prove their claim.

Here the Prophet suggested the issue of “Mutual cursing which is called al-Mubāhala” and added, “So challenge me; if I am telling the truth the curse would fall on you, and if I am a liar the curse of yours would fall on me.” However, they agreed on a date for al-Mubāhala, but when the Christians returned to the place they were staying in, their master said, “If this man challenges us with his people, we will accept the challenge for it indicates that he is not a Prophet; but if he challenges us with his close family in particular, we should not challenge him for he is not going to put

forward his family unless he is certain about his claim.”

Next morning, the 24<sup>th</sup> of the month of Dhū al-Hijjah, at the appointed hour, a huge crowd, standing in wait, saw the Prophet coming in with Imam al-Hassan, Imam al-Hussain, Lady Fatimah, and Imam Ali. In fact, they were the truthful ones who could be brought into the contest of invoking the curse of Allah on the liars.

The holy Prophet raised his hands to the heaven and said, “O my Lord! These are the people of my house”. The chief of Christians looked up and down at the faces of the Pure Five and said, “By Jesus! I see the faces that if they pray, the mountains shall move. I tell you the truth. Should you fail to come to some agreement with Muhammad, he along with these godly souls with him, shall wipe out your existence for ever, should they invoke the curse of Allah on you.”

Eventually, the Christians agreed to arrive at a settlement and accepted that they were wrong in their belief.

It was an extraordinary manifestation of the glory of Islam; therefore, the followers of Ahl al-Bayt celebrate this unique blessing of Allah upon the Prophet and his household as a thanksgiving.

**Descending the verse “al-Wilāyah” (10 A.H. /632 A.D.)**

*On Thursday, the 8<sup>th</sup> of October 2015 A.D. (the 24<sup>th</sup> of Dhū al-Hijjah 1436 A.H.)*

«إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ»<sup>1</sup>

“Verily, your guardian (walī) is Allah, His messenger, and the believers; those who perform the prayers and give Zakāh (alms) while bowing down (in their prayer)”.

Shia believes this verse, as the “Verse of al-Wilāyah”, indicates to the succession of Imam Ali as the Walī (guardian) after Prophet Muhammad. Also many Sunni commentators of the Quran confirm the fact that the above verse was descended on the honor of Imam Ali and many Sunni scholars have also mentioned the unanimity or consensus of opinion in their books upon this view. For instance, the famous commentator, Zamakhsharī says about this verse, “It was revealed in favor of Ali (may Allah enlighten his face). When a beggar asked him for alms in the mosque and Ali was in the position of bowing down during his prayer, he gave away his ring while in that position. It seems it was loose on the little finger, for he did not exert any effort in taking it off,

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1 The Quran, 5:55.

which would have nullified his prayer.”<sup>1</sup>

Here are some more Sunni references in this regard:

- (1) Tafsīr al-Kabīr, by Ahmad bin Muhammad al-Tha’labī, under Verse 5:55;
- (2) Tafsīr al-Kabīr, by Ibn-e-Jarīr al-Tabarī, v. 6, pp. 186 & 288-289;
- (3) Tafsīr al-Durr al-Manthūr, by al-Suyūtī, v. 2, pp. 293-294;
- (4) Tafsīr al-Kashshāf, by al-Zamakhsharī, Egypt 1373, v. 1, pp. 505,649;
- (5) Asbāb al-Nuzūl, by Jalāl al-dīn al-Suyūtī, Egypt 1382, v. 1, p. 73 on the authority of Ibn-e-‘Abbās;
- (6) Asbāb al-Nuzūl, by al-Wāhidī, on the authority of Ibn-e-‘Abbās, under Verse 5:55;
- (7) Sharh al-Tajrīd, by Allama Qūshjī, under Verse 5:55;
- (8) Ahkām al-Quran, al-Jassās, v. 2, pp. 542-543;
- (9) Musnad Ahmad bin Hanbal, v. 5, p. 38;
- (10) Kanz al-Ummāl, by al-Muttaqī al-Hindī, v. 6, p. 391, no. 5991;

... and more.

The story is that Abūdhar al-Ghifārī, the great com-

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<sup>1</sup> Tafsīr al-Kashshāf (See interpretation of 5:55).

panion of the Prophet, says, “One day I said my prayers in the company of the Prophet. A beggar came to the mosque and begged for alms, but nobody gave him anything. The beggar raised his hands towards heavens and said, “O Allah! Be a witness that I came to Your Prophet’s mosque and no one gave me anything.” Ali was in a state of bowing down in his prayer. He pointed out his ring to the beggar who approached him and removed the ring from his finger.

Thereupon the Prophet, Allah’s blessings and peace be upon him and his posterity, implored Allah the Mighty and Glorious, saying, ‘O Allah! My brother Moses begged you saying, ‘My Lord, delight my heart and make my task easy and undo the knot in my tongue so that they may understand me, and appoint from my kinsmen, Aaron, my brother, as my vizier, and strengthen my back with him and make him participate in my mission so that we may glorify You and remember You more frequently. Certainly, You see us. And You inspired him, ‘O Moses! All your requests have been granted.’

Then the Prophet continued, “O Allah! I am your slave and your prophet. Delight my heart and make my task easy and appoint from among my kinsmen Ali as my vizier and

strengthen my back with him. Then, Abūdhar proceeded, ‘By Allah, the Messenger of Allah had not yet finished his supplication when the trustworthy Gabriel descended to him with this Verse, “*Certainly Allah is Your Master, and His Prophet and those who believe who establish prayer and give charity while they bow. And whoever takes Allah and His Messenger and those who believe as a guardian, so surely the party of Allah will be victorious.*”<sup>1</sup>

### **The Martyrdom of Imam al-Hussein in Karbalā (61 A.H. / 680 A.D.)**

*On Saturday, the 24<sup>th</sup> of October 2015 A.D. (the 10<sup>th</sup> of Muharram 1437 A.H.)*

قَالَ الرِّضَا (عَلَيْهِ السَّلَامُ): «إِنَّ الْمُحَرَّمَ شَهْرُكَانَ أَهْلُ الْجَاهِلِيَّةِ يَحْرَمُونَ فِيهِ الْقِتَالَ فَاسْتُحِلَّتْ فِيهِ دِمَاؤُنَا وَهَتِكَتْ فِيهِ حُرْمَتُنَا وَسِي فِيهِ دَرَارِيئُنَا وَنِسَاؤُنَا وَ أَضْرِمَتِ التِّيْرَانُ فِي مَضَارِينَا وَانْتَهَبَ مَا فِيهَا مِنْ ثِقْلِنَا وَلَمْ تُرْعَ لِرَسُولِ اللَّهِ حُرْمَةً فِي أَمْرِنَا . إِنَّ يَوْمَ الْحُسَيْنِ أَفْرَحَ جُفُونِنَا وَ أَشْبَلَ دُمُوعِنَا وَ أَذَلَّ عَزِيْرِنَا بِأَرْضِ كَرْبٍ وَ بَلَاءٍ أَوْرَثَتْنَا الْكَرْبَ وَ الْبَلَاءَ إِلَى يَوْمِ الْإِنْقِصَاءِ فَعَلَى مِثْلِ الْحُسَيْنِ فَلْيَبْكِ الْبَاكُونَ فَإِنَّ الْبُكَاءَ عَلَيْهِ يَحْطُ الذُّنُوبَ الْعِظَامَ»<sup>2</sup>

Imam al-Ridā (the eighth Imam) says, “*The month of Muharram is one of the months during which the people of pre-Islamic (pagans) prohibited fighting.*

1 The Quran, 5:55 and 56.

2 Bihār al-Anwār, vol. 44, p. 283.



*But (in the same sacred month) the people considered it lawful to shed our blood. (In this month) our honor was violated, our progeny and women were made captive, fire was put in our tents, our belongings there were plundered, and no inviolable thing that the Messenger of Allah had in us remained respected. Verily, the Day of al-Hussain made our eyes wounded and let flow our tears and humiliated our beloved in the land of Karbalā, the land of tragedy and affliction that just brought to us sorrow and difficulties till the Last Day. So the weepers should weep over the like of al-Hussain. Indeed, weeping for al-Hussain brings about forgiveness for great sins.”*

On the tenth of Muharram (61 A.H. / 680 A.D.) a tragedy took place in Iraq at a place known as Karbalā on the bank of Euphrates. A large army which had been mobilized by the Umayyad regime besieged a group of people numbering less than a hundred and put them under pressure to pay allegiance to the oppressor Caliph of the time and submit to his authority. The small group resisted and a severe battle took place in which they were all killed. However, the event that occurred on the 10<sup>th</sup> of Muharram in Karbalā was to become an inspiration for

future generations due to that was an Islamic movement spearheaded by Imam al-Hussain who was the grandson of the Prophet and one of the great leaders of Islam at that time. The principles and laws of Islam demanded that the Imam acts like this to warn the Ummah of the evil situation which it was in and to prevent them from getting progressed. As the Imam himself remarked when he left Medina for the last time:

«أَبِي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ لِطَلَبِ  
الْإِصْلَاحِ فِي أُمَّةِ جَدِّي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَأَنْهَى عَنِ  
الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ جَدِّي وَأَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ»<sup>1</sup>

*“I am not arising (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 (the prophet peace be upon him). I wish to enjoin the good and forbid the evil, and act according to the path of my grandfather and father, Ali bin Abī Tālib...”*

However, such a great and infallible person who stood up for the noblest of causes, to defend Islam, along with his loyal companions and household, was cut down in so cruel a manner. His head was removed from his body on

<sup>1</sup> Bihār al-Anwār, vol. 44, p. 329; *Maqatal al-Husseini*, vol. 1, p. 88.

the plains of Karbalā, mounted on a spear, and paraded through villages and towns as it was taken to Damascus and presented at the feet of Yazīd. But the greatest tragedy was that his enemies committed this crime by the name of Islam!

The background features a repeating geometric pattern of stars and polygons in shades of blue and teal. In the upper portion, several decorative elements are suspended by thin white lines: two green eight-pointed stars, two white five-pointed stars, and two larger teal eight-pointed stars with white outlines. A large, white, pointed arch shape is centered in the lower half of the image, serving as a frame for the text. Inside and around this arch are several smaller, light blue geometric floral motifs.

# **The Rituals of the Month**

*From the 19<sup>th</sup> of Dhū al-Hijjah to the 18<sup>th</sup> of Mu-harram (October 2015)*

### **Al-Ghadīr Feast**

*On Friday, the 2<sup>nd</sup> of October 2015 (the 18<sup>th</sup> of Dhū al-Hijjah 1436 A.H.)*

Al-Ghadīr Feast (10 A.H. / 631 A.D.) is the greatest Islamic Eve. It is also the feast of the Prophet and his household. Some of the recommended acts on this blessed day are as follows:

1. To observe fasting, for it erases the sins of sixty years;
2. To make the major ablution (Ghusl);
3. To offer food and other forms of assistance to the religious brothers;
4. To visit the holy tomb of Imam Ali;
5. To offer a two unit prayer. After accomplishing the prayer, one should prostrate oneself and thank Almighty Allah one hundred times. Then, one should raise the head from the prostration and say the following:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ...»<sup>1</sup>

*“O Allah! I beseech You in the name of that all praise be to You...;”*

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<sup>1</sup> Refer to Mafātih al-Jinān.

6. To recite al-Nudbah supplication (This long and eloquent supplication is mentioned in the books of Do'as);
7. To say the following supplicatory prayer:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَعَلِيِّ وَلِيِّكَ»

*“O Allah! I beseech You by the name of Muhammad, Your Prophet, and Ali, Your representative...”*

8. To congratulate the brethren-in-faith on this day by saying:

«الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُتَمَسِّكِينَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالْأُمَّةِ (عَلَيْهِ السَّلَامُ)»

*“All praise be to Allah Who has blessed us to be among those who cling and hold to the divinely commissioned leadership and authority of the Commander of the Faithful and all the Imams, peace be upon them;”*

9. To repeat this Do‘a one hundred times:

«الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ كَمَالَ دِينِهِ وَتَمَامَ نِعْمَتِهِ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ 7»

*“All praise be to Allah Who has made the perfection of His religion and the completion of His grace in the leadership of the Commander of the Faithful, Ali bin Abī Tālib, peace be upon him.”*

## **The Day of Mubāhalah**

*On Thursday, the 8<sup>th</sup> of October 2015 (the 24<sup>th</sup> of Dhū al-Hijjah 1436 A.H.)*

On the 25<sup>th</sup> of Dhū al-Hijjah (10 A.H. / 631 A.D.) the holy Prophet invited the Christians of Najrān to accept the truth about his religion but they refused. Hence the Prophet by the command of Allah stated that each party would invoke Allah's curse upon the liars among them so that the truthful party would be distinguished and the lying party would be cursed by Allah.

The recommended acts on this day are as follows:

1. To make the major ablution (Ghusl);
2. To observe fasting;
3. To recite this supplicatory prayer:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَبْهَاهُ وَكُلِّ بَهَائِكَ بِهَيْئِهِ»

*“O Allah! I ask you by the most luminous brilliance of Yours; although all of Your brilliance are luminous.”*

## **The Month of Muharram**

It is recommended to offer some prayers at the first night before Muharram. (On Wednesday night, the 14<sup>th</sup> of October). The Prophet is reported to have mentioned a two unit prayer, in each unit Surah al-Fātihah is recited once and Surah al-Tawhīd is repeated eleven times.

In the first day of Muharram it is recommended to observe fasting; though it is better to fast on the first nine days of Muharram and not to fast on the tenth day.

## **The night before ‘Āshūrā (61 A.H380 / . A.D.)**

*On Saturday, the 24<sup>th</sup> of October 2015 (the 10<sup>th</sup> of Muharram 1436 A.H.)*

Sayyed bin Tāwūs has cited a number of supplicatory prayers and a big number of prayers that, in Islamic sources, are advisably offered for this night which is the tenth of Muharram. For instance:

To say two two-unit prayers with Surah al-Fātihah once and Surah al-Tawhīd fifty times. When one finishes the prayer, he should request Allah to bless upon the holy Prophet and his household and curse their enemies as many times as possible.

To keep a vigil especially inside the Imam al-Hussain’s holy shrine.

## **The Day of ‘Āshūrā**

On this day, Imam al-Hussain was martyred in Karbalā thus it is recommended on this day:

1. To stop earning any worldly benefit, stop storing anything in house, and devote oneself to weeping and mourning about what took place for the Imam and his family;
2. To abstain from eating and drinking up to the afternoon; however, it is undesirable to fast (that has its special rulings in Islamic jurisprudence);



3. To visit the holy shrine of Imam al-Hussain, even by reciting his Ziyārah from another place;
4. To present water to people who are visiting the shrine of the Imam;
5. To invoke Allah to lay curse on the slayers of the Imam, one thousand times by saying:

«اللَّهُمَّ الْعَنْ قَتَلَةَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ»

*“O Allah! Curse the slayers of al-Hussain peace be upon him”*

6. To recite Surah al-Tawhīd one thousand times;
7. To express sympathy to each other, by saying:

«أَعْظَمَ اللَّهُ أَجُورَنَا بِمُصَابِنَا بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ وَجَعَلْنَا وَإِيَّاكُمْ مِنَ الظَّالِمِينَ  
بِثَارِهِ مَعَ وَلِيِّهِ الْإِمَامِ الْمُهَدِيِّ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ»

*“May Allah increase our rewards on account of our sorrow for (the martyrdom of) al-Hussain peace be upon him, and may He include us and you (the Household of the Prophet) with those who shall take revenge upon his killers, along with Imam al-Mahdi who (is responsible to claim for Imam al-Hussain’s blood and) belongs to the household of Muhammad peace be upon them all.”*



# Teenage Corner

## Hearty words

If Allah decides to reveal this post to you, please help me with a few questions I have. The other Imams answered questions, and it is not fair that my Imam does not answer any questions. May Allah hasten your appearance.

Dear IMAM-E-ZAMAN, Assalām-o-‘Alaykum,

Please hasten your arrival. Our society has become unbearable for survival. Everyone has become materialistic. Human emotions and values are weighed with money. We have become ruthless towards each other. Our mind sets have weakened. We feel that the whole world is conspiring against us. We have no tolerance. We run after things which are temporary and will end with this world. We have lost all sense of decency here.

So I plead today with you my dear Imam, please hasten to your arrival.

O the Imam of our time, Imam al-Mahdi!

May Allah hasten to your appearance! May your appearance show that injustice and the evil won't win, like what Imam al-Hussain showed in Karbalā!

“O my Imam! Peace be upon you

You know how much you are loved better than those who think they love you. I would rather like that you do not come among people who do not value you; if the same treatment would be meted out to you as to Imam Ali and al-Hussain do not come. You know best Allah’s plan. Then help us accept it and tread the path you lead.

## A letter to the Imam

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

It is me again, the insolent disobedient slave. I am the one whose deeds you review every day, the deeds which only add to your grief and pain of this world. O my Imam! I try, but my ignorance and forgetfulness has overtaken me at times. It is with a heavy heart that I want to return to our Lord every day, begging Him in His infinite mercy to forgive my betrayals, and to hide the ugliest of my deeds from you. But I am sure that nothing is hidden from you.

O Abā Sāleh (Imam al-Mahdi!), I bear witness that you are the estranged one. I swear to you my master, and the master of every other being that exist on this earth, that the whole world is not parallel to a single tear drop which you shed, so how can we justify the tears of blood you have shed every morning and evening for over a thousand years because of what you see of our actions?

O my Imam! I claim that my soul, and my very existence, be a sacrifice for a dust under your feet. I know my actions do not reflect this claim, and I beg the Almighty Allah to make me sincere in what I say. We all die one day, but I want to live, by shedding the blood of my heart serving and protecting you.

I just wrote this letter to you since I had no other way to talk to you. I'm sure that you read my letter, realize my intention and know how much I love you.

Keep me and my Moslem brothers and sisters in your prayer.

**Your name:**-----

*Write a letter like this and drop it into a well or a river or in a place to remain unread by others and the Imam will be informed of what you wrote to him.*



