

*The necessity
of knowing
lifestyle*

Mahdavit
and
waiting

Poster

Atlas

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فدشيم ال أسلوب حيه الانتظار

You are invited to a life : a waiting life

Introduction

This work consists of 34 Mahdism (Messiahism) posters. These 34 posters are organized serially in order to have a systematic and applied perspective of Mahdism (Messiahship) and to look at its doctrines from a different angle. The artistic mold of these posters are in the infographic method form so that it has presented and analyzed each subject systematically and in the form of graphic geometry. The systematic approach of these posters too, is a blending of assessment of contemporary man's needs with doctrines of contemporary Mahdism. Thus Mahdism is presented to them in a novel and attractive style matching the doctrines and issues needed by them in particular those who due to multiple preoccupations or unavailability of sources or lack of theoretical command over them do not have sufficient and handy knowledge of Mahdism or that Mahdism has been transformed into a passionate and emotional doctrine of their dogma. However, the entry of the spiritual software of Mahdism into modern man's living shall bring about qualitative and quantitative improvement in living so that it shall create a new lifestyle called "the Mahdism Lifestyle" or "the Mahdism Expectancy Lifestyle". It is a lifestyle that brings about distinctive behaviors and interactions in social life of human beings and injects constant hope and cheerfulness into their lives as well as lead to the highest degree of humanity and humanitarianism. Therefore, this collection is a distinctive narration of Mahdism in a mold that has seldom been used so that it creates a new image of Mahdism for us.

Method of Use:

These posters while capable of being published in cyberspace independently and collectively, due to serial content possibility can be printed in color on paper or banner from the book size to large sizes so that based on it a simple and easy exhibition can be organized. Accompaniment of narration by the clergymen or students can add to the exhibition's effectiveness. Due to its blending of cognitive topics with pathology and discussion of style of living, this collection has the capacity to use Messianic "Mahdism" topics more extensively.

Source of knowledge:

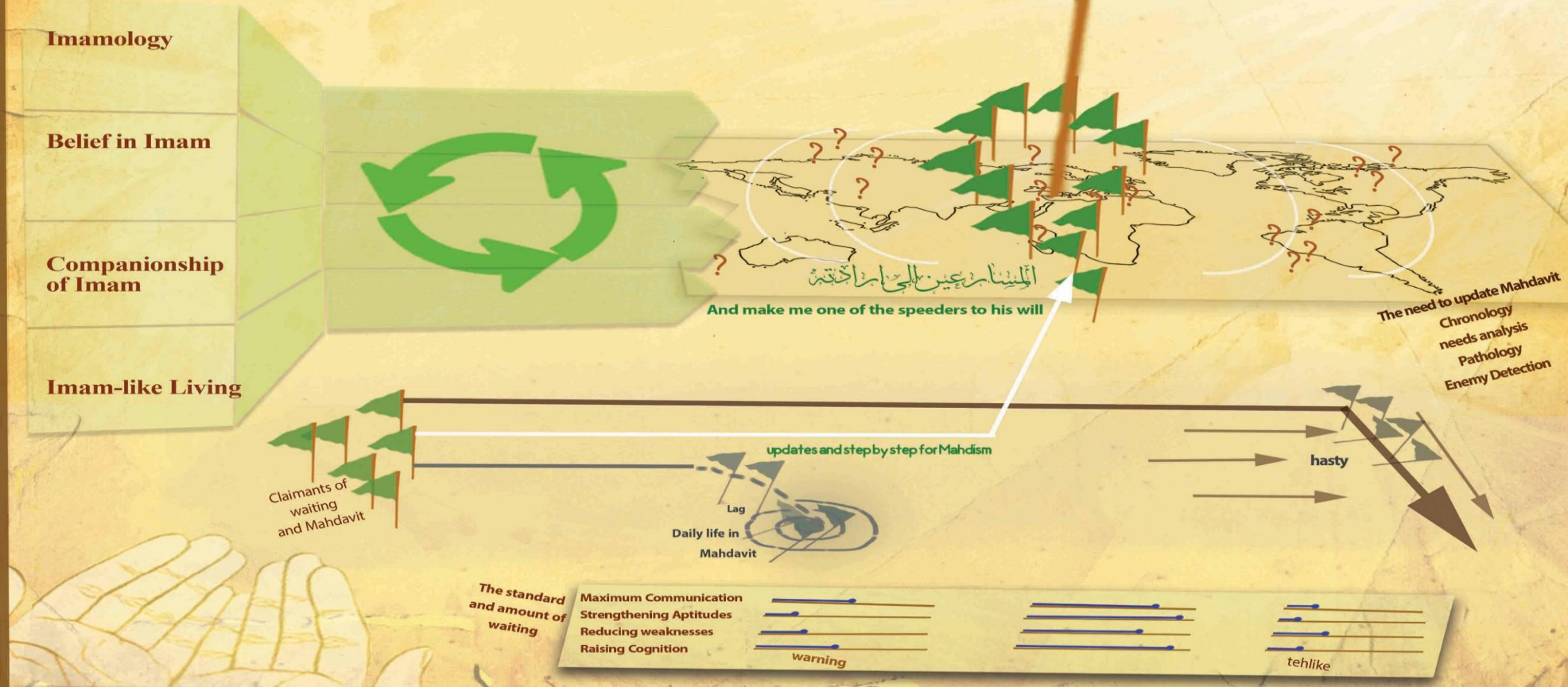
This collection is supported with selections from "Supplications and Ziyarahs of Mahdism" in Shiah culture which has been strengthened and enriched from the viewpoint of intellect and knowledge with the help of exegetic and expansive approach of verses of the holy Quran and transmitted narrations.



1 Necessity of Updating

اللَّهُمَّ
مَا عَرَفْتَنَا
مِنَ الْحَقِّ
فَحَمَلْنَا،
وَمَا
قَصَرْنَا عَنْهُ
فَبَلَّغْنَا.

Dua Al-Iftitāh Supplication



Today's world is a world of speed such that not only means and tools are constantly in a state of modernization and improvement; rather, various computer and media softwares are also continually in a state of up-grading. Rather, micro and macro political, social, economic, cultural and media programs are continually undergoing upgrading as well. Thus in this world of speed and momentary updating, attention must be paid to religious and cognitive updating as well especially in the field of Mahdism (Messiahship) which is a Shiah cornerstone and its guiding light. However, one ought to know that its religious principles, fundamentals of religion and doctrines are constant but the manner of stating and presenting interpretations and dialogues from religion or eliminating doubts etc., requires uptodate knowledge and today's expression. It is for this reason that in Shiite/ Mahdism (Messiahship) religious culture and even in supplications, two principles have been recommended to us namely: one, reaching to a comprehensive understanding of the geometry of religion or the geometry of Mahdism (Messiahship) and Messianic Expectancy; two, updating understandings, statements and dialogues for the best offers and proposals. If these two matters take place in Mahdism (Messiahship) its soundness and dynamism shall be secured otherwise, evils and distortions shall occur in it or the grounds for mistake and corruption etc. shall be furnished.

Systematization (three steps) of Cognition

“Supplication of the Era of Occultation”

A supplication that has been handed down to us by Uthman bin Saeed – the first representative of the Imam-e-Zaman during the period of Lesser Occultation – for reciting throughout the period of His Occultation so that by its blessing we remain immune from the ills of this

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ
لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ وَ
لَمْ أَعْرِفْ رَسُولَكَ؛ اللَّهُمَّ عَرِّفْنِي
رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي
رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ؛
اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ
لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ
عَنْ دِينِي.....
اللَّهُمَّ لَا تَمْتِنِي مِيتَةً جَاهِلِيَّةً وَ
لَا تَزِعْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي.....

Supplication of the Era of Occultation



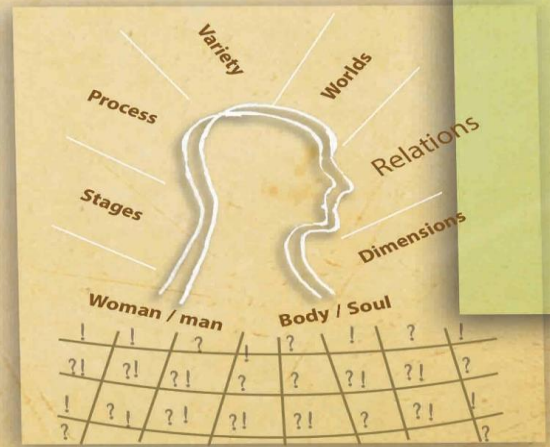
“Tawheed” - monotheism – is the basis of faithfulness. The objective of faithfulness is both monotheistic worship and monotheism in worship. However, understanding the depth of monotheism “tawheed” and knowing the method of worship is not tied to mankind’s understanding or taste because “Tawheed” monotheism is a transcendental and occult affair and man’s intellect does not have any access to the depth and essence of the invisible world. In this case, understanding of monotheism “Tawheed” and discovering the path of sincere servitude of God must be with the help of Divinity and Divine human beings and from this aspect, the divine human being has two great missions. He has the program of monotheistic worship in the first stage of taking on the mission and thereafter, his duty is leadership and guidance of the process of religious cognition and worship to the stage of its promotion throughout the world of humanity and realization of the ideal monotheistic state all across the world. Thus the mission of the divine human being is not simply to be an agent of transfer of the geometry of religion and system of worship so that after perfection of religion finality of prophetic mission should also imply mankind’s absolute self-sufficiency of Divinity. Rather, finality of prophetic mission implies sufficiency and perfection of religion. However, this same perfect and final religion still needs divine guide for its understanding, implementation and globalization in order to lead human beings to justice and the ideal universal state. After the seal of the prophetic mission, the divine human being is called “Imam”. The Imam is the proof for mankind so that pious human beings with the idea of independence in religiosity and religious living are not captivated by holy ignorance and do not fall into the abyss of misguidance – a misguidance which because it arises from holy ignorance shall be worse than deviation of the irreligious. Thus frequent warnings have been given in relation to it so that it became known after finality of the prophetic mission like the period prior to it, that religion needs a divine guide in order to be the path of salvation over the three monotheism, prophecy and Imamology as well as religious cognition find its comprehensive geometry with which guidance occurs and salvation from

Necessity of Mahdism (Messiahship) from the Anthropological Perspective



... بِنَفْسِي أَنْتَ أُمِّيَّةٌ شَائِقٌ يَتَمَتَّى
 مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرًا فَحَنًّا،
 بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزَّ لِأَيْسَامِي
 بِنَفْسِي أَنْتَ مِنْ أَثْبَلِ مَجْدٍ
 لِأَيْجَارِي، بِنَفْسِي أَنْتَ مِنْ تِلَادٍ
 نَعَمٌ لِاتِّضَاهِي، بِنَفْسِي أَنْتَ مِنْ
 نَصِيفٍ شَرَفٍ لِأَيْسَاوِي، إِلَى مَتَى
 أَحَارُ فَيْكَ يَا مَوْلَايَ وَ إِلَى مَتَى؟
 وَأَيُّ خَطَابٍ أَصْفُ فَيْكَ وَأَيُّ
 نَجْوَى؟ عَزِيزٌ عَلَيَّ أَنْ أَجَابَ
 دُونَكَ وَأَنَاغَى، عَزِيزٌ عَلَيَّ أَنْ
 أَتَكَبَّرَ وَيَخْذَلَكِ الْوَرَى، عَزِيزٌ عَلَيَّ
 أَنْ يَجْرِي عَلَيْكَ دُونَهُمْ مَا جَرَى،

.....
 اللَّهُمَّ وَنَحْنُ عِبِيدُكَ التَّائِقُونَ إِلَى
 وَلِيِّكَ الْمَذْكُورِ بِكَ وَبِنَبِيِّكَ، خَلَقْتَهُ
 لَنَا عِصْمَةً وَمَلَاذًا، وَأَقَمْتَهُ لَنَا
 قَوَامًا وَمَعَاذًا، وَجَعَلْتَهُ لِلْمُؤْمِنِينَ
 مِنْ إِمَامًا، فَلَبَّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا
 وَزِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَامًا ...



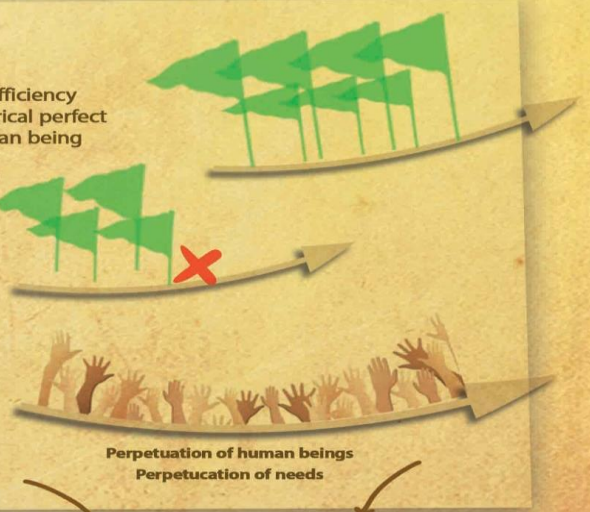
The perfectionist human being and the vast expanse of needs and issues



Divine Connection

Functional scope of the perfect human being in perfectionism and transcendence of human beings

Insufficiency of historical perfect human being



Religious necessity of perpetuity of the perfect human being

Rational necessity of perpetuation of the perfect human being

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ ...
Anyone who dies and does not know the Imam of his time...

The human being is the most amazing creature of the world of existence. His existence is not confined to physical body just as his living is also not confined to this world. The universe around him too is not just world of physics and matter as otherwise nowadays so much knowledge and technologies concerning light, radiation, wavelengths would not have been invented. Of course the science of light, radiation and wavelengths are all subject to the world of matter but is itself a sign for the absolute invisible world. moreover it is a sign of the complexity of human existence half of which is hidden and invisible. Thus, the human being is an extensive, expansive, complex and perpetual existence with endless and involute potentials. In the process of birth and steady growth most of these talents and capabilities are at the faculty and potential stage and require a roadmap in order to flourish. Because of those very complexities, the human being's roadmap must be human as well – of course, a human being actualized in all those matters, needs and capacities who has the most knowledge, capability, communication and possibility of exoteric and esoteric personal initiative. Such a person is called the perfect man or the infallible "masoum" human being. Until the time that perfection seeking human beings need self knowledge and guidance of the path, human guides must also exist and that too a continual and perpetual existence (meaning their existence in history does not suffice). Meanwhile, the program of these infallible human beings must be to reach each and every perfection-seeking and perfection-demanding individuals and likewise, society of perfection-demanding human beings towards the ultimate ideal state. This anthropological necessity is the same Mahdism (Messiahship) with Shiite interpretation and rendering.

Science and Religion and Affirmation of Mahdism (Messiahship):

اللَّهُمَّ وَلَا تَسْلُبْنَا الْيَقِينَ
 لِطَوْلِ الْأَمَدِ فِي عَيْتِهِ وَ
 انْقِطَاعِ خَبْرِهِ عَنَّا، وَلَا تَسْأِ
 ذِكْرَهُ وَانْتِظَارَهُ، وَالْإِيمَانَ بِهِ،
 وَقُوَّةَ الْيَقِينِ فِي ظُهُورِهِ،
 وَالِدُعَاءَ لَهُ وَالصَّلَاةَ عَلَيْهِ،
 حَتَّى لَا يَفْتِنَنَا طَوْلُ غ
 يَبْتِهِ مِنْ قِيَامِهِ،
 وَيَكُونُ يَقِينَنَا فِي ذَلِكَ
 كَيَقِينَنَا فِي قِيَامِ
 رَسُولِكَ صَلَوَاتِكَ
 عَلَيْهِ وَآلِهِ، وَمَا جَاءَ بِهِ مِنْ
 وَحْيِكَ وَتَنْزِيلِكَ، فُقُو
 قُلُوبَنَا عَلَى الْإِيمَانِ
 بِهِ، ...

Supplication of the Era of Occultation



“Belief in salvation” is one of the universal doctrines of Abrahamic religions. In Islam this doctrine has been manifested in “Mahdism” (Messiahship). “Mahdism” derived from common and frequent both Shiah and Sunni “Ahadith” narrated traditions from the Messenger of Islam in the course of his prophetic mission, the last instance of which was in Ghadeer Khom. However changes following the demis of the Holy Messenger of Islam led to marginalization of many of his narrated traditions including the Mahdism Narrative. The suppression and oppression by the Umayyad and Abbasid caliphs also finally led to occultation of the Twelfth Imam. All of these offered an opportunity for non-Shiah scholars to marginalize and isolate the essence of Mahdism (religious futurism) with the slogan of principality of Salafism. According to it Shiite Mahdism (Messiahship) was presented as being irrational and rather, irreligious and numerous doubts were cast on it!! This viewpoint is flawed and wrong from three aspects because the principle of Mahdism (futurism, justice, spiritual and human universalization) is based on innate human nature. The approach and characteristic of Shiite Mahdism too not only has rational possibility rather, scientific progress in the modern world has also answered many of the misgivings attributed to it. Moreover, it has made credible various subjects of Mahdism (Messiahship) such as “Divine character of the Imam, His Occultation, the characteristic feature of his management or the modality of the period of Appearance or etc...). Moreover, in tales of the prophets in the Holy Quran and another part of Quranic teachings there are numerous and abundant evidences and opinions for Shiite Mahdism teachings in order to make intra-religious beliefs based on the Holy Quran feasible for all Islamic sects. Shaiykh Sadouq’s book “Kamaluddin” at the beginning of the Greater Occultation has been written on the recommendation of Imam-e-Zaman (May Allah expedite his blessed Rappearance) also on the basis of this approach. therefore, repetiton of doubts on Mahdism is not except a sign of ignorant bigotry.

The Past
اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ
فَقَدْ تَبَيَّنَا وَ غَيْبَةَ

The Present
إِمَامِنَا (وَلِينَا)

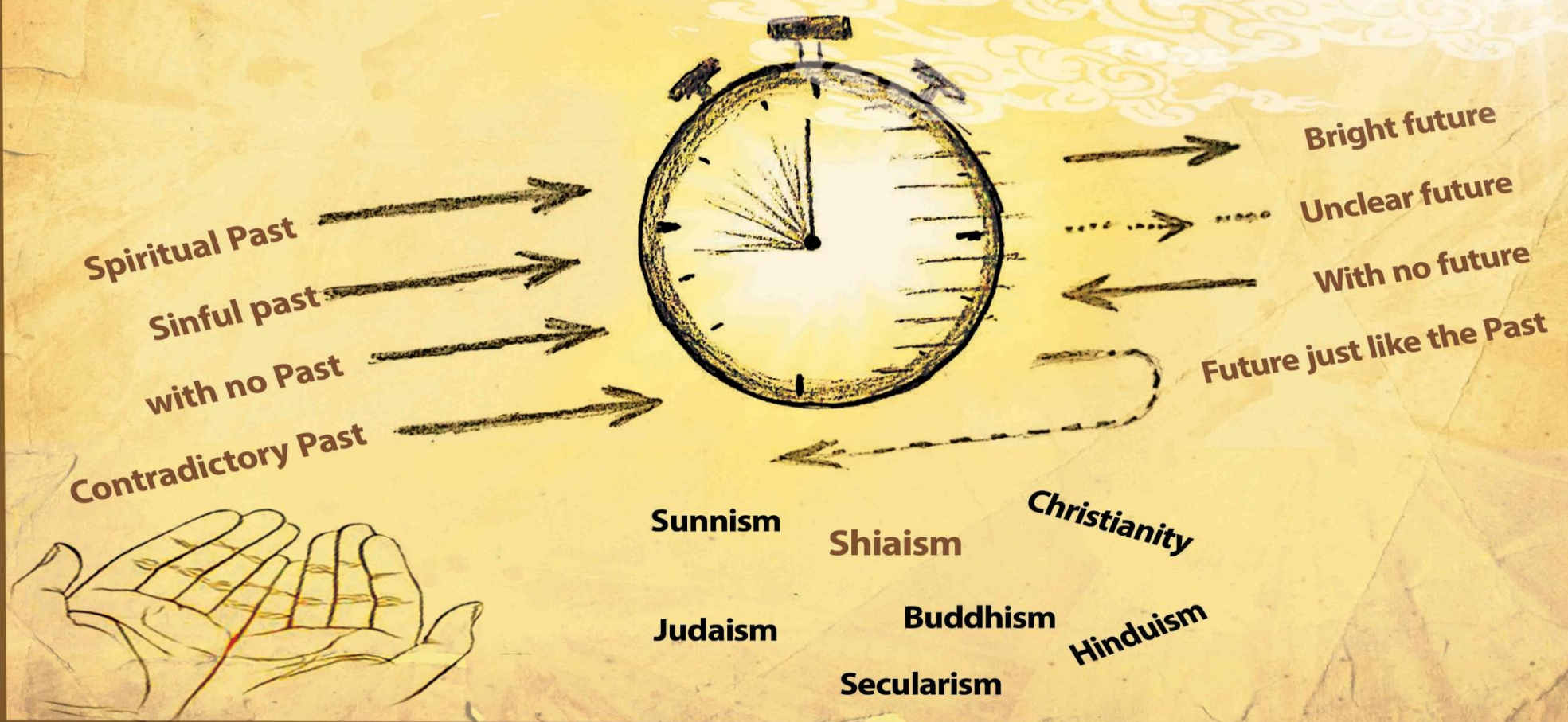
وَ شِدَّةَ الزَّمَانِ عَلَيْنَا
وَ وَقُوعَ الْفِتَنِ بِنَا وَ
تَظَاهَرَ الْأَعْدَاءِ عَلَيْنَا
وَ كَثْرَةَ عَدُونِنَا وَ قِلَّةَ

عَدَدِنَا

The Future

اللَّهُمَّ فَافْرُجْ ذَلِكَ
عَنَّا بِفَتْحٍ مِنْكَ تُعَجِّلُهُ
وَ نَصْرٍ مِنْكَ تُعِزُّهُ وَ
إِمَامٍ عَدْلٍ تُظْهِرُهُ...

"Supplication of "Iftitah



Time is of the pillars of life of a human being that takes into account the current moment comprising of the three "past, present and future" periods. One of the ways of discovering the truth and falsehood among religions and schools of thought is by encountering time. The Straight Path is a doctrine that views the past as spiritual and exalted; the future as bright and the present as a special responsibility between the instructive past and vision of the future. For this reason a negative and rejectionist view of the past or radical restropectivism (Salafism) is incorrect. Same holds true for chanting slogans of momentism and denial of the future in order to release human being from religious obligations; or fanciful futurism based on scientific findings without consideration of human commitment and his spiritual realms. Thus the comprehensiveness of the Shiah school of thought on the issue of time, reveals its rightfulness and fundamental reality. a viewpoint that sees the past as sacred and the future as bright so that the present time is always at the height of hope and expectancy accompanied with utmost effort and endeavor. Thu , Shiite Mahdism (Messiahship) is this same comprehensive view at the three times with emphasis on the future.

Symbol and Manifestation of Continual Divine Union

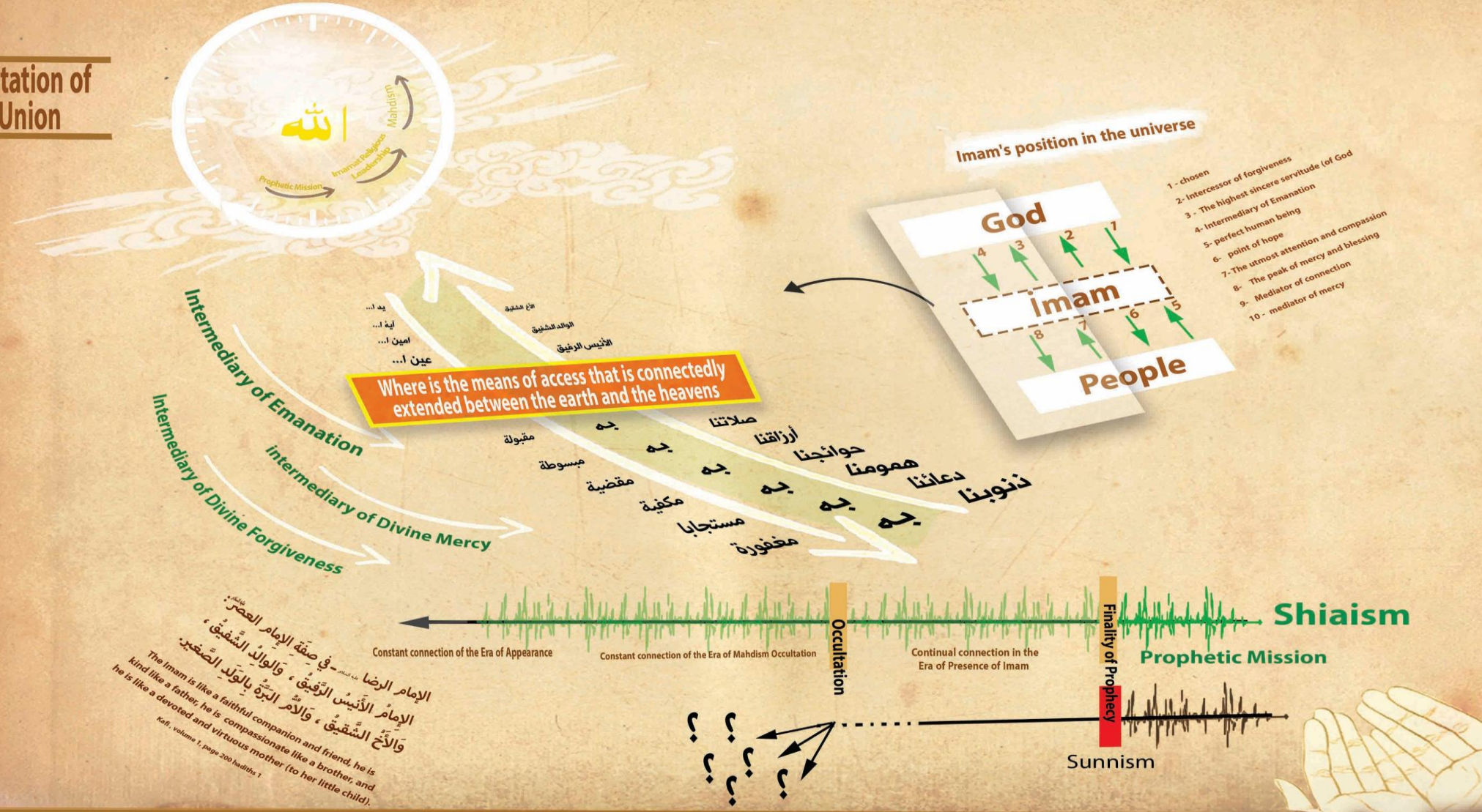
... وَاجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً وَ
 ذُنُوبَنَا بِهِ مَغْفُورَةً وَ دَعَاءَنَا بِهِ
 مُسْتَجَابًا وَ اجْعَلْ أَرْزَاقَنَا بِهِ
 مَبْسُوطَةً وَ هُمُومَنَا بِهِ مَكْفِيَةً وَ
 حَوَائِجَنَا بِهِ مَقْضِيَةً...

Du'a Nudba

+

...اللَّهُمَّ مَا عَرَفْتَنَا مِنَ الْحَقِّ
 فَحَمَلْنَا، وَمَا قَصَرْنَا عَنْهُ
 فَبَلَّغْنَا، اللَّهُمَّ الْمَمْرُ بِهِ
 شَعْبْنَا، وَأَشْعَبَ بِهِ صَدْعْنَا،
 وَارْتَقَ بِهِ فَتَقْنَا، وَكَثُرَ بِهِ قَلْتْنَا،
 وَأَعَزَّزَ بِهِ ذَلْتْنَا، وَأَغْنَى بِهِ عَائِلْنَا،
 وَأَقْضَى بِهِ عَن مَّعْرَمِنَا، وَاجْبُرْ
 بِهِ فِقْرَنَا، وَسُدِّدْ بِهِ خَلْتْنَا، وَيَسِّرْ
 بِهِ عُسْرَنَا، وَيَبِيضْ بِهِ وَجُوهَنَا،
 وَفَكِّ بِهِ أَسْرَنَا، وَأَنْجِحْ بِهِ
 طَلَبْتَنَا، وَأَنْجِزْ بِهِ مَوَاعِيدَنَا،
 وَأَسْتَجِبْ بِهِ دَعْوَتَنَا، وَأَعْطِنَا بِهِ
 سُؤْلَنَا، وَبَلِّغْنَا بِهِ مِنَ الدُّنْيَا
 وَالْآخِرَةِ آمَانًا، وَأَعْطِنَا بِهِ فَوْقَ
 رَغْبَتِنَا.

"Supplication of "Iftitah



Existence and being have stages and worlds. The highest stage if the Invisible world and the lowest stage is the world of matter and the earth. There is constant communication between these worlds because the higher world has encompassing knowledge of the lower world and the below world is dependent on the higher world. of course this communication and connection has law and order because the Creator of these worlds and its orders is the All-Wise. According to the shared teachings of Abrahamic religions, because the perfect man is the paramount Divine creature, he has the paramount potential for two-way communication. On the one hand he is the intermediary of divine emanation from the higher world to the lower and on the other hand he is the intermediary of invocation on the bedrock of sincere servitude to God. For this reason, with the finality of the prophetic mission which implies end of the mission of receiving divine revelation, the mission and responsibility of the perfect man does not end. This is because both the worlds of existence in the sphere of system of communication as well as the human world in the two spheres of guidance/ invocation are in need of this continual and constant connection. After the era of prophetic mission and religious leadership (Imamat) this position lies with the Imam of the Time (May Allah hasten his Reappearance) who has established this connection from behind the curtain of the invisible world so that man is not deprived of access to the heavens. For this reason, a part of the Mahdism supplication are pleas for intermediary of special emanation or statement of need and invocation and asking God's forgiveness by way of imploration to his Holiness. This is because in the present time, His Holiness is the only manifestation of Divine Attributes and on the other hand is in the position of the most sympathetic human being for every individual who is closer and kinder than even a father, brother and friend



Updating Program

List of the Mahdism Supplication and Ziyarahs	Gate of supplications					Gate of time period		Gate of Ziyarah									
	Salawat of Friday	Supplication of Friday	Supplication of Release	Supplication of Tawfiq	Supplication of Istighathah to His Holiness	Ziyarah of Fifteenth Sha'ban	Supplication of "Riftah"	Supplication for Health of the Night of Qadr	Ziyarah Ashoura Ziyarah	Ziyarah Aal-e-Yasin	Ziyarah Sardabi/Cellar	The "Nudbah" Supplication	Every Morning Ziyarah	The "Ahd" Covenant Supplication	Supplication for Imam-e-Zaman	Comprehensive "Jaimeh" Supplication	Supplication of the Occultation Period
Issue	Friday	Friday	Imploration "istighathah"	In all situations and at all times	Imploration "istighathah"	Mid-Sha'ban	Ramadan Nights	Ramadan Night 23	Ashoura	Intimate Come-ration	Ziyarah Sardabi/Cellar	Friday Morning	Every Morning	40 Mornings	In all situations Especially in Samra Friday evening	Professional classes	Friday evening At the time of death
Instructions																	
The Imam's behavior in Occultation	*	*	*		*	*	*	*		*	*	*	*	*	*	*	
The Imam's behavior on Advent											*	*	*	*	*	*	
Individual Awaiting	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Collective Awaiting				*			*				*	*			*		
Pathology									*		*	*			*		*
Enemy Detection							*		*			*			*		*

Ishaq bin Yaqub says that I wrote a letter to the second viceroy of Imam Zaman (A.S.) Muhammad bin Othman Omari during a minor absence, and in that letter I asked many questions, Imam Zaman replied:

... وَ أَكْثَرُوا

الدَّعَاءَ

بِتَّغْجِيلِ الْفَرَجِ
فَإِنَّ ذَلِكَ
فَرَجُكُمْ

Pray a lot for the appearance of Imam Zaman (AS), because your freedom is also...

Kamal al-din - al-Shaykh al-Saduq

Supplication is words of imploration and is need for fulfillment of wish. For this reason the language and style of expressing supplication is naturally and mainly emotional and moving. However, in Shiah culture, in order to promote this innate human characteristic, a system of supplications has been created by divine human beings so that while preserving the position of language of need, it is in harmony with the cognitive system and towards the society's sublimity responds to the wide spectrum of human needs and problems. Thus, the largest number and variety of supplications in human culture are to be found in the Shiah school of thought. These supplications are comprehensive of feelings and rationality and comprehensive of request of need and are accompanied with the most profound monotheistic doctrines. They take into account the numerous human spiritual states from happinesses and blessed incidents to the highest degree of needs and anxieties. As the practical manifestation of the doctrine of Imamah, Mahdism (Messiahship) forms a part of the shiite supplications and 'Ziyarah' pilgrimages so that it assumes the title of "Mahdism Supplications and Ziyarah". "Mafatih al Jinan" too is the most important book of supplication in Shiah geography that enjoys reputation and universality in Shiite supplication. Thus, it can be a reliable source for Mahdism supplications. However, intimate familiarity with Mahdism Supplications is not only for imploration for assistance, need and beseeching Imam Mahdi; rather, because of documented issuance of these supplications they are one of the best sources for restating and restoring knowledge and faith of Mahdism (Messiahship). Testimony to this claim is the diversity of Mahdism supplications and Ziyarah that have diversity of instruction and application; rather, their sizes and volume are different. Moreover, with regard to existence of the Absent Imam some of them are for imploration of assistance and some for intimate conversation. Thus these supplications and Ziyarah have the theoretical capacity to remove harm and update our knowledge of Mahdism provided that we learn them with geometry and systematic structures and methods so as to have the honor of reciting these supplications and Ziyarah. (Supplication is beseeching God directly while "Ziyarah" is supplication with the intermediary of invocation of the Infallibles.)



السلام عليك يا بقية
 الخلائف ... السلام
 عليك يا بن محمد
 المصطفى السلام
 عليك يا بن علي
 المرتضى ... السلام
 عليك يا بن
 السادة المقربين و
 القادة المتقين، السلام
 عليك يا بن الاصفياء
 المهديين السلام عليك
 يا بن هداة المهديين
 السلام عليك يا بن
 الشواهد المشهوده و
 المعجزات الموجودة،
 السلام عليك يا بن
 الآيات البيئات و
 الدلائل الظاهرات ...



Section of Ziyarah of His Holiness in the Sacred Cellar

Imam Mahdi (may Allah hasten his blessed Reappearance) is the last Perfect Man and is the Perfect last Man. By necessity of being the last he is also in charge of the most global mission and this global mission needs having special metaphysical possibilities and potentials. Succession is one of the most important characteristics of Imam Mahdi – both physical and genealogical succession as well as spiritual succession. In terms of physical and genealogical succession he is the product of pure genealogy reaching to two branches of prophets so that he has inherited all genetical goodness. Due to this same comprehensive inheritance, from the aspect of character traits he has inherited all the good attributes of the prophets and Imams and all prominent historic attributes of earlier prophets and Imams are gathered in him. Thus in terms of Individual character he is not only a full length image of the prophets and Imams; rather he possesses all of those attributes collectively; rather, he is the collective, purified and comprehensive manifestation of those qualities and attributes. With these superior characteristics he achieves the potential for yet another singular feature as well and that is the inheritance of the cultural and spiritual heritage of all earlier prophets and saints such that His Holiness is the inheritor of all the divine books and tools of miracle such as the staff of His Holiness Moses (AS). Thus the highest metaphysical tools or spiritual heritages are all together at his Holiness's disposal. Therefore, he is the inheritor. Moreover, his inheritance too like his universal personality is a universal inheritance and he is the inheritor for the world's guidance. A part of the Mahdism doctrines in the Holy Quran, the narratives and supplications are established on the basis of this characteristic. This enables rediscovery of Mahdism (Messiahship) and characterization of Imam Mahdi on the basis of resemblances and similarities and rather heredity and ancestry from earlier prophets and Imams. It is thus that at the time of Reappearance, one of the proclamations of His Holiness Mahdi is his self-introduction as the extension and manifestation of prophets and the Imams. Basically, at the time of Reappearance, a major section of non-Shiah believers assert their faith in His Holiness as they see him to be the likeness of earlier prophets – both in physical as well as spiritual resemblance. This is because whatever the world's righteous (because of historical conditions) had in their scattered possession, he had them all together. For this reason, a section of the Ziyarah and supplication texts of Mahdism is about offering salutation to this position of inheritance and manifestation of the virtues of earlier (people) as in: "Salutation upon you O the extension and survivor of earlier Islamic rulers! Salutation upon you O, Son of the Prophet (SAW)! Salutation upon you O..."

Family Personal-

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ السَّيِّدِ الْأَكْبَرِ وَعَلَى أَبِيهِ السَّيِّدِ الْأَصْغَرَ وَجَدَّتِهِ الصَّديقَةَ الْكُبْرَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَى مَنْ أَصْطَفَيْتَ مِنْ آبَائِهِ الْبِرَّةَ وَعَلَيْهِ أَفْضَلُ الْبِرَّةِ وَأَكْمَلُ وَأَدْوَمُ وَأَكْثَرُ وَأَوْفَرُ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَانِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ...!

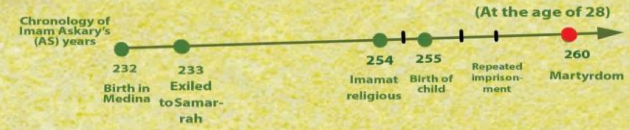
Nudbeh Dua

Imam Mahdi's Lineage: Purest and most spiritual lineage throughout history

شَجَرَةٌ طَيِّبَةٌ رَاضِلُهَا تَابِتَةٌ وَقَرْعُهَا فِي السَّمَاءِ
goodly tree, its root set firm, its branches reaching into

Holy Quran, Ibrahim 24

The Eleventh Infallible Imam	Imamat in youth and in toughest of	Planning specific deputyship for the Lesser Occultation
Shortest period of Imamat enduring successive imprisonments	Difficult guidance of introducing son bordering on disappearance and appearance	Special guidance and management in the imminent birth of the



Imam Mahdi (a.s)

Imam Askary (a.s) + Narges

Imam Hadi (a.s) + Hadith

Foremost lady companion of Mahdi

Imam Jawad (a.s) + Samanah

A lady narrator of Hadith from the land of Morocco and the mother of all the offsprings of Imam Jawad (AS)

Imam Rida (a.s) + Khizaran

Resembling her Holiness Mary in virtues

Imam Kadhim (a.s) + Najmah

A pious learned bondwoman

Imam Sadiq (a.s) + Hamidah

Hamidah al Mustafa (clean and flawless)

Imam Baqer (a.s) + Umm Qurwah

The pious lady Righteous and narrator of Hadith

Fatimah + Imam Sajjad (a.s)

The most superior lady of the Household of Hassan

Umm Is'haq + Imam Hassan (a.s)

Union of the Perfect Man with the Perfect Woman and formation of the only Infallible family which became the basis of Madinat an Nabi

Imam Ali (a.s) + Fatimah (s.a)

Imam Hussein (a.s) + Shahrbanou

The praiseworthy lady from Iran

Sayyidah Nisa al Alameen

The Messenger (s.a.a) + Khadijah (s.a)

(Tahirah) Most superior of non-infallible women

Fatimah + Abu Talib (a.s)

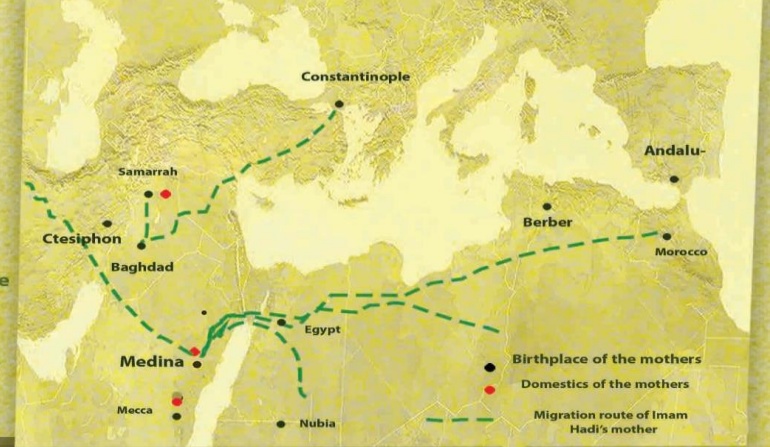
Pious lady of the era of ignorance

Abdullah + Aminah

Merit of receiving prophecy

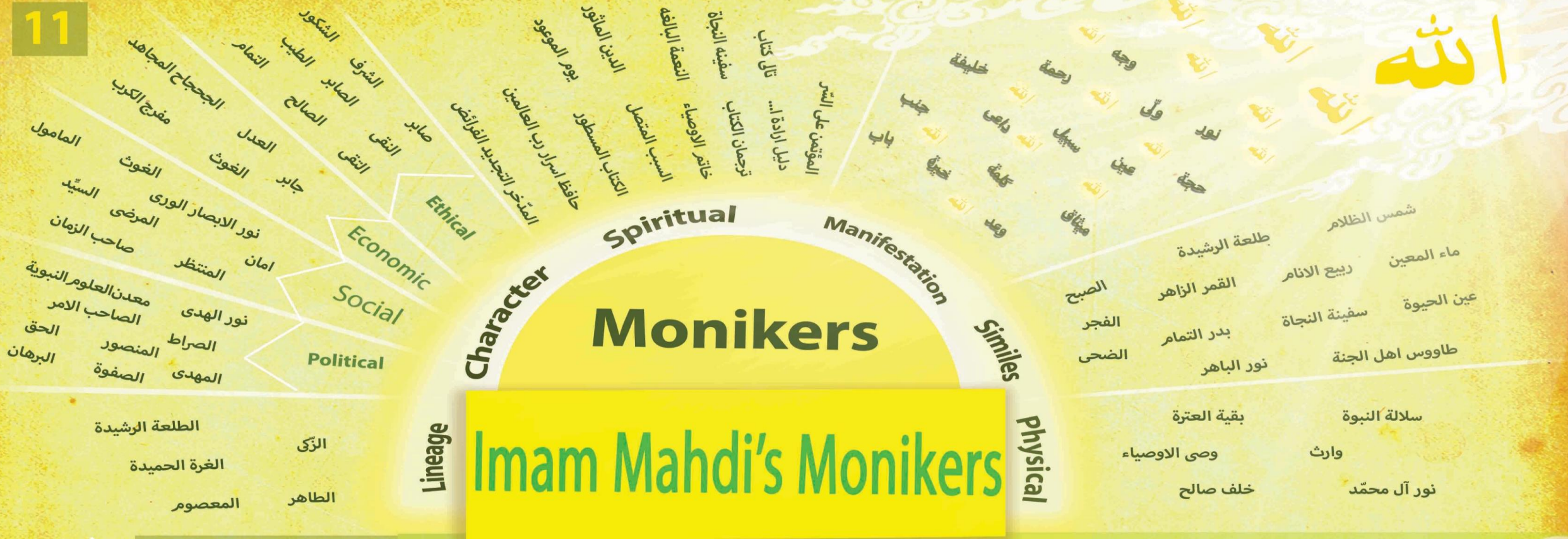
Mothers of the Infallibles: Women chosen from various lands on the basis of purity of living, distinction of character

Geography of the mothers of the Infallibles



- From the lineage of His Holiness
- Last maternal experience of the Infallible
- Enduring a tough, intensive and clandestine responsibility
- Self-development for bearing special responsibility
- Unique pure living in the largest empire of the time
- The only mother whose shrine is revealed

الله



Monikers Temporal

Yesterday

الغريم
الغائب
المنتظر
المظلوم

المضطر
بئر معطله
الطريد الشريد
المتربق الخائف

Today

الصابر
الشافع
المجتهد
الغوث
المنتظر
علم الهدى

مفرج الكرب
كاشف البلوى
صاحب الامر
الرحمة الواسعة
الججاج المجاهد

Tomorrow

Purification

السيف الشاهر
الفرع الاعظم
المنتقم
مبير الكافرين
قاتل الكفرة

مذل الاعداء
مطهر الارض
دابه الارض
الطالب بدم
المقتول بكربلاء

Consolidation

القائم
الثائر
المنجي
الموعود
المامل
الناطق

الباسط
النصر
ناصر حق المبين
الوترالموتور
صاحب يوم الفتح
ناشر راية الهدى

Result

مهدي الامم
نظام الدين
الحق الجديد
محي المومنين
معز الاولياء
فرج المومنين

كاشف الغطاء
ناشر العدل
البلد الامين
مؤلف شمل الصلاح
ربيع الانام و
نصرة الايام

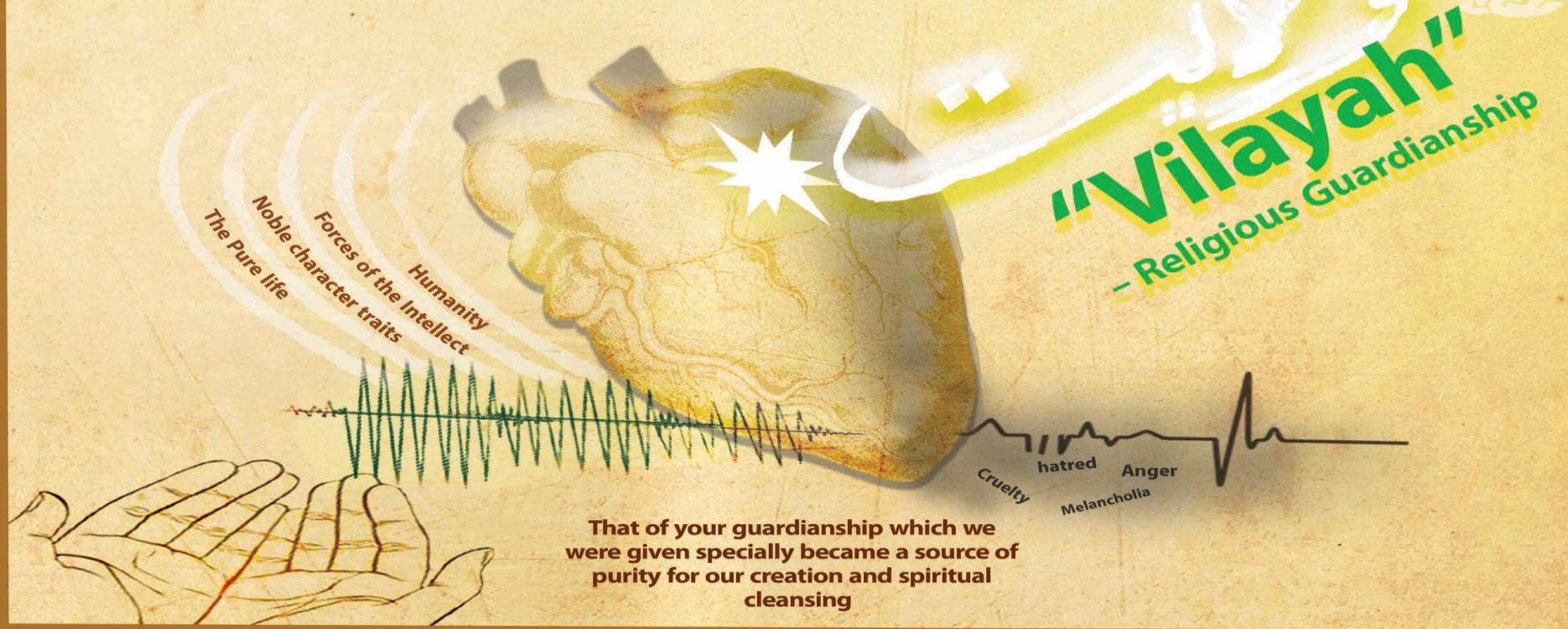


12

Blessing of Religious Guardianship

... وَجَعَلَ صَلَاتِنَا
 عَلَيْكُمْ، وَمَا خَصَّنَا
 بِهِ مِنْ وِلَايَتِكُمْ، طَيِّبًا
 لَخَلَقْنَا، وَطَهَّرَهُ
 لِأَنْفُسِنَا، وَتَزَكِيَّةً لَنَا،
 وَكَفَّارَةً لِدُنُوبِنَا، فَكُنَّا
 عِنْدَهُ مَسْلُومِينَ
 بِفَضْلِكُمْ، وَمَعْرُوفِينَ
 بِتَصَدِّيقِنَا إِيَّاكُمْ...

A paragraph of the Jame Kabirah "Ziyarah"



That of your guardianship which we were given specially became a source of purity for our creation and spiritual cleansing

The secret of 'Vilayah' religious guardianship:

Entry of love to the heart and soul, the endeavor for harmony and resemblance with the beloved is set into motion within a person such that it urges him to make effort at resemblance throughout life so that ultimately, it annihilates the lover in the beloved. The highest and most supreme love is love for the Perfect Human Being – a human being who is at the peak of humanity. He has no flaw nor defect; rather, in order to be at the peak of human beauty he is at the height of rationality, humanity, virtue and knowledge and even spirituality, worship and sincere servitude of God. For this reason an attraction is created towards him in all hearts of any age, knowledge, occupation and position. From the philosophical perspective, when the potential of transcendental love in human beings is in continual and uninterrupted form, the perfect human being (and the beloved) too must exist at every moment. From the mystical, moral and educational perspective, the focal point of the vision of this love and attraction is the development of human beings at every moment. It is for this reason that in the system of religiosity, following culmination of the prophecy the blessing of religious guardianship 'Vilayat' is the vicegerency of the Perfect Infallible Man in the uninterrupted time period – an acknowledgement of 'Vilayah' religious guardianship whose outcome is the uninterrupted enlightenment of the heart of man. Moreover, because the heart is enlightened in the course of time and at every moment of its existence, thus a human being is encompassed by vast expanse of blessings, bounties, forgiveness and spiritual exaltation. It is for this reason that the guardianship-oriented heart of human being is a soft, radiant, humble and merciful heart and ... and in one word it is the heart of a human being that is like the exalted heart of the Perfect Man.

13 The Universal Heart (to the extent of the most universal heart)



..... اللَّهُمَّ
 اجْعَلْنِي مِنْ أَنْصَارِهِ
 وَأَعْوَانِهِ وَالذَّائِبِينَ
 عَنْهُ وَالْمَسَارِعِينَ
 إِلَيْهِ فِي قَضَائِهِ
 حَوَائِجِهِ
 وَالْمُمْتَثِلِينَ لِأَمْرِهِ
 وَالْمُحَامِلِينَ عَنْهُ
 وَالسَّابِقِينَ إِلَى إِرَادَتِهِ

.....
 Piece of the 'Ahd' Covenant Supplication



Greatness of human being is not in his stature, largeness of his house and abundance of wealth; rather, it is in the largeness of his heart. This is because human identity is in the heart as otherwise the humanity of man does not increase with his apparent abundance of possessions or in having lots of physical strength or powerful memory and knowledge. Thus for development of humanity the heart should be taken into consideration and for this it should be grafted with the largest heart – a heart whose span of existence is the entire humanity. The Perfect Infallible Man due to his physical perfection and spiritual excellence possesses the supreme and most transcendental heart. For this reason, the heart which is the Throne of the Compassionate or is the heart which is the entry point of spiritual emanations or is the heart which is the center of visitation of heavenly angels is his heart. Thus this heart is a heart which spans the entire humanity and is a heart that beats with the anxiety of all human beings. It is for this reason that even the “Lailat al Qadr” (the Night of Destiny) occurs with the “descent of angels and the Holy Spirit” on him and his universal heart. In this case, a heart that links up with the heart of the Perfect Human Being gains a unique spiritual experience so that it becomes ample and universal like the heart of the Guardian of the Time and becomes the symbol of compassion and humanity. It is at this stage that the spacious heart achieves the capacity to accept and endure the highest, toughest and biggest responsibilities and can be favored with succor, companionship and assistance of His Holiness. Therefore, according to numerous pieces of the Mahdism Supplication, having a heart that joins with the heart of the Guardian of the Time and gains existential amplitude has been emphasized so that ultimately the awaiting human being reaches to this historical status of earning the favor of receiving the heavy responsibilities of succor and assistance of the Imam of the Time and rather be the frontrunner in the competition of succor. This is because the prerequisite of speed and moving ahead in companionship of the Absent Imam is to have a large heart and vast human capacity just like the Absent Imam.

اللَّهُمَّ الْمُمْ بِه شَعَبْنَا ، وَ اشْعَبْ بِه
صَدْعَنَا ، وَ ارْتُقْ بِه فَتَقْنَا ، وَ
كَثِّرْ بِه قَلْبَتْنَا ، ...

اشْفِ بِه صُدُورَنَا ، وَأَذْهَبْ بِه
غَيْظَ قُلُوبِنَا ، وَاهْدِنَا بِه لِمَا
اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ،

...

+

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ تَبَيَّنَا
صَلَوَاتِكَ عَلَيْهِ وَآلِهِ وَغَيْبَهُ وَلَيْسْنَا
وَكَثْرَةَ عَدُوِّنَا وَقَلَّةَ عَدَدِنَا
وَشِدَّةَ الْفِتَنِ بِنَا وَ ...

Supplication of "Iftitah"

و الذين جاءوا من بعدهم يقولون
ربنا اغفر لنا ولاخواننا الذين سبقونا
بالايمان و لا تجعل في قلوبنا غلا
للذين آمنوا ربنا انك رؤوف رحيم

And those who came after them say: "Our Lord!
Forgive us, and our brethren who came before us
into the Faith, and leave not, in our hearts, rancour
(or sense of injury) against those who have
believed. Our Lord! Thou art indeed Full of
Kindness, Most Merciful."

Haşr - 10



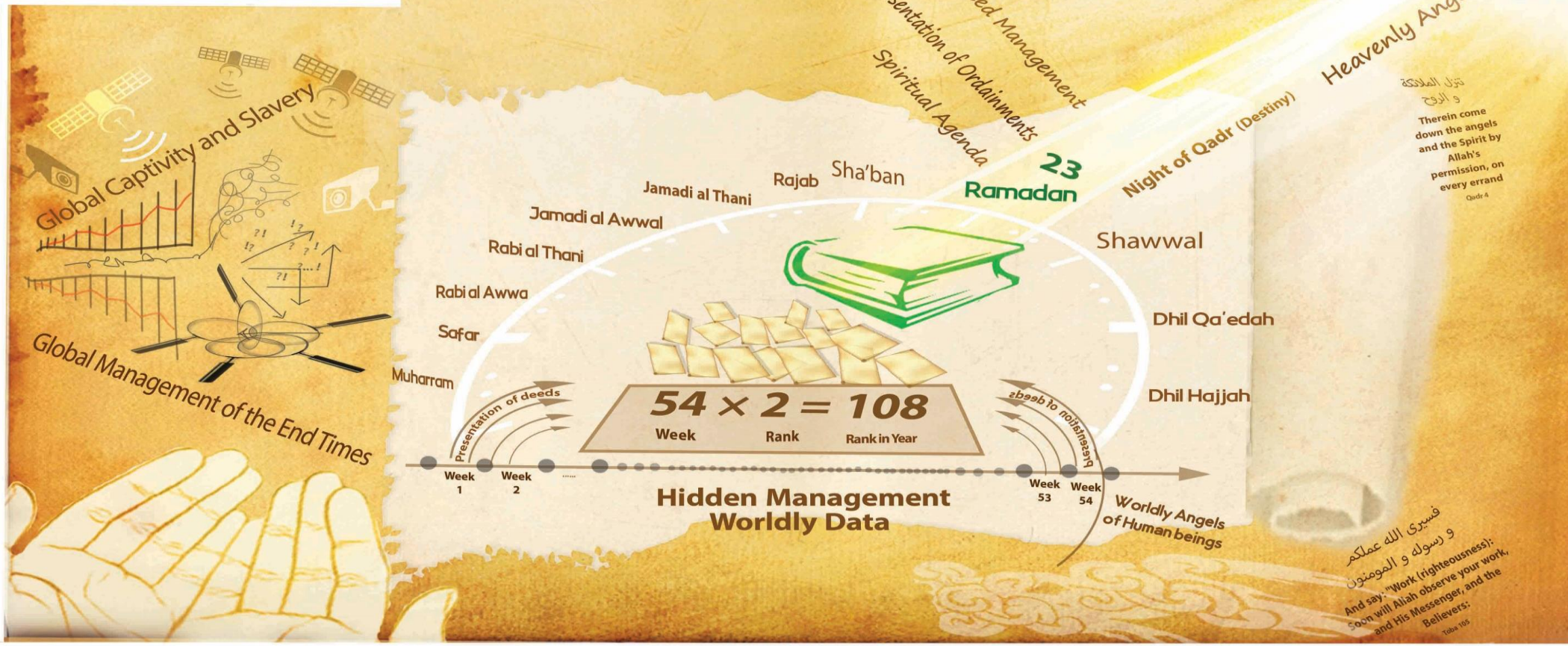
Humankind is by nature a social creature. However, the manner of building society rests with him. Most of human society building whether of past or contemporary were based on worldly needs or benefit and interest. However, the objective of Divine religion is convergence of human beings revolving around the axis of "conscious faith". Moreover this conscious faith is realized not with the brain and worldly method, rather with heart, soul, faith and belief. This belief is of course not blind; rather it is rooted in rationality. Thus in the Ahl al Bayt doctrine, the forces of intellect and ignorance are presented so that intellect and ignorance are not seen solely in the sphere of knowledge and enter the fields of beliefs and values and even behavior as well. Moreover they make it clear that the heart and soul of a man is the center of transformation of human identity from ignorance to rationality. Thus training and ethical programs in Shiah school are based on rational transformation of the heart and fulcrum and basis of this rational transformation of the heart is in acceptance of religious guardianship and admission of the light of 'vilayah' religious guardianship into one's own heart - a religious guardianship that in the present time is manifested in the religious guardianship of the Absent Imam so that with this radiance a man's heart becomes warm and humane. This is because the Absent Imam has the most sublime, radiant, compassionate, sacred and purest heart so that any heart which comes within the radius of its attraction also moves away from contaminations, greed, resentment, prejudices, hatred and worldly afflictions. It takes rest in the radiant radius of that pure and sound heart and with other hearts becomes "peaceful." Therefore, since the working of "Vilayah" religious guardianship and Mahdism (Messiahship) is subject to realization of the highest global religious society that too in the tough conditions of the End Times, "Tawassul" imploration for succor has been recommended for us in the Mahdism supplications

Occulted and Continuous Management of Imam-e-Zaman



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَأَلِّمْ مُحَمَّدًا وَادْفَعْ عَن
وَلِيِّكَ وَخَلِيفَتِكَ وَ
لِسَانِكَ وَالْقَائِمِ
بِقِسْمَتِكَ
وَالْمُعَظَّمِ لِحُرْمَتِكَ وَ
الْمُعَبَّرِ عَنكَ وَالنَّاطِقِ
بِحُكْمِكَ وَعَيْنِكَ
النَّاظِرَةِ وَأُذُنِكَ
السَّامِعَةِ وَ
شَاهِدِ عِبَادِكَ
وَجِجْتِكَ عَلَى خَلْقِكَ
وَالْمُجَاهِدِ فِي سَبِيلِكَ
وَالْمُجْتَهِدِ فِي طَاعَتِكَ
وَاجْعَلْهُ فِي وَدِيعَتِكَ
الَّتِي لَا تَضِيغُ وَأَيْدِهِ
بِحُدُودِكَ الْغَالِبِ

Prayer for the 13th day of Ramadan for Imam Zaman (AS)



Imam of Management and Guidance in Abstentia :

"Imamat" religious leadership has connection and interrelation with management. This management by nature comprises of all leadership and macro inistration of human societies. These include instances such as up-to-date knowledge from the field, constant awareness of the right and wrong situation and having annual plan and program for leadership. In case of materialization of external leadership of the Infallible Imams in human societies and in the period of religious obligation and trial of humankind, this spiritual leadership is centered on external and human tools. However in this case, taking into consideration the Imam's occulted connections and relations, he has knowledge of the unknown and also possesses hereditary guardianship; but the sphere of using them is limited because the time of making use of them by society has not yet arrived. But when due to emergency conditions of the period occultation does occur, the management and leadership style of the Imam will also be different. In the period of occultation, the Absent Imam Has introduced general representatives for external guidance of real societies but guidance itself is occulted. In this occulted guidance here are some special human representatives for him but they too are solely representatives with limited potential and assignment and in the span of human lifetime. However, during the period of his occultation, because the Absent Imam is the Imam of all existence and is apparently distanced from the toll of mission, thus the entire visible and invisible realm as well as all angels of the heaven and earth are directly at his service. In this case, the two data of the earth / heavenly agendas are presented directly to the Imam by the angels - earth and ground data that are presented twice a week and spiritual agendas that are presented yearly on the Night of Qadr. However by Divine Expediency the external scope of this hidden management in the Era of Occultation is limited in order that it is not placed in the position of religious obligation and trial of human beings. The absolute and complete manifestation of this occulted / spiritual management shall become apparent in the Era of Reappearance. However in this same period of Occultation it places the Absent Imam (May Allah hasten His Reappearance) in possession of the highest position of knowledge and wareness as well as with uutte the highest power of decision-making and planning in abstentia so that ...

Imam Reza's prayer for Imam Zaman, which he recommended reading continuously:

اللهم ادفَع عن وِليِّكَ
وخلِيفتِكَ، وحقَّتِكَ على
خلقِكَ ولسانِكَ المعبر
عَنكَ، الناطِقِ بِحُكْمِكَ،
وعينِكَ الناظِرَةِ بِإِذْنِكَ،
وشاهدِكَ على عبادِكَ،

الججاج
المجاهد...

O God, defend your guardian and caliph, your authority over your creatures, the language and voice of your message to the people, the speaker of your wisdom, the watcher of your permission, and the witness to your servants. Someone who is constantly trying and tireless and..

- Mişbah al-mutahajjid - Shaykh Tusi
Supplication of Friday



Geography of succor and honor of visitations of His Holiness

The Imam of every period is comprehensive of earthly infallibility, spiritual connection and boundless occult knowledge. Therefore the Imam of every era has both external and internal missions. Moreover, since he is charged with the responsibility of spiritual guidance of the earth and its inhabitants, he is at the highest level of seeking so that he can be both a guide as well as redresser of grievances in the sphere of humanity. Following the beginning of the period of Occultation and starting of the Imamat – religious leadership – of the Imam in absentia behind the curtain of Occultation, he no longer has the external duty but is responsible vis-à-vis the most direct internal missions. Moreover, considering the wide scope of this special mission, his holiness cannot rest and be at ease for a single moment. In particular, he is “Einullah” –Eyes of Allah – and is witness to the situation and living conditions of human beings and is the extension of their needs or deprivations and unjust treatments and at the same time he is “Yadullah” – Hand of God – and his mission is to redress grievances. Thus one of the Absent Imam’s special monikers in the period of Occultation is that in spite of being absent he is not only the persistent seeker; rather, he is the perfect of seekers. The Quranic rational and basis of this occulted redressing of grievances is the story of Khizr with Moses and some other stories in the Holy Quran and the method of its implementation is based on certain occulted matters (such as “Tai al Arz” -traversing long distances in short time, knowledge of the unseen, miracles etc ...).Moreover it is surprising that its implementation by the Absent Imam according to reports of honor of visitations of Mahdism is accompanied with materialization of moments of spring. Of course these spring moments have their own particular law and order whose scope is not clear to us but it should be known that it is not supposed to triumph over external human resolves in order to be resolver of external human obligations as well as the natural current of life and obligation. However, in its own sphere it is an emergency relief for the underprivileged and vulnerable. For this reason analytical studies of the honor of visitations and occulted revelations bear testimony to the Absent Imam’s succor at every moment in every human geography and in various regions. Moreover, in certain visitations, appearances of these extensive and indefatigable assistances of His Holiness have been noticed. The most important product of this redressing of grievances farther than frontiers, skin colors and races but which revolves around pious imploration, is to provide relief to the underprivileged, the vulnerable and the special needy and utterly hopeless – a provision of relief that in the difficult conditions of the End Times occupies a special place.

17 Moment of Spring (Honor of Visitation)

السلام عَلَي...
رَبِيع الأَنَامِ
و نظرة الأَيام...

Greetings to the
spring of the people
and the greenness of
the era
+

اللّٰهُم أرني الطلعة
الرشيدة و الغرّة
الحميدة و الكحل
ناظري به نظرة
مِنِّي اليه....

The "Nudbah" Supplication



Sudden Change and Transformation

Moment of Spring

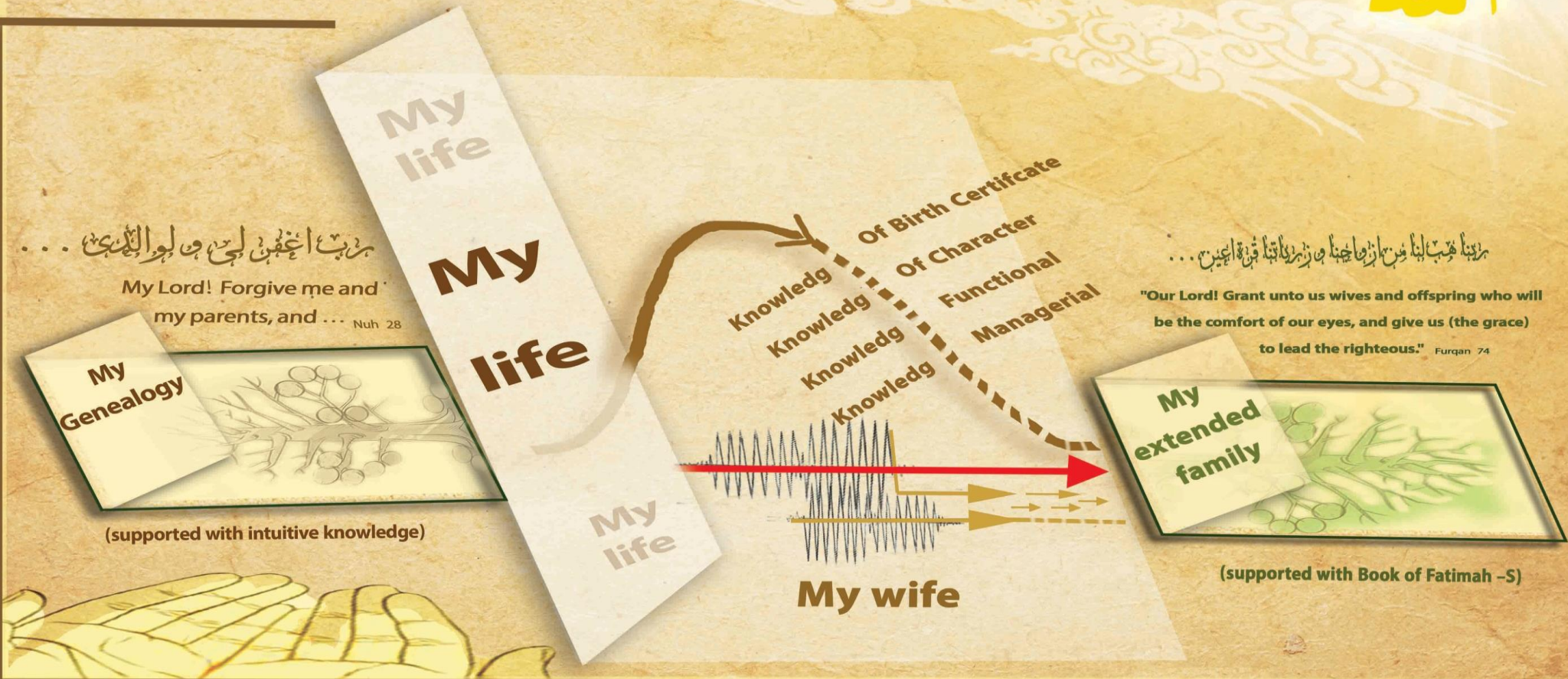
The list of special visitations with Imam al-Zaman in the Mafatih al Jinan:
Honor and visit for Sayyid bin Tavous
Honor and visit for Haj Ali Baghdadi
Honor and visit for Seyyed Ahmad Rashti

Moments of Spring:
In Shiah culture, the Absent Imam meaning the up-to-date Perfect Human Being who lives anonymously and since he is the Perfect Human Being, he possesses occulted and transcendence powers. Moreover, since he is the 'Imam' religious leader, he has the mission of covert guidance of human and in particular Shiah communities. A part of this covert mission and guidance is concerned with the needs, sufferings and helplessness of Shiites, the underprivileged and the destitute – a neediness and helplessness that has no worldly solution while it also has the utility of redressing evances. It is thus that with imploration and invocation to the Holy Presence of the Absent Imam, wonderful things such as "honor of visitation" can occur. "Honor of Visitation" is the scene and moment when at the height of anxiety and imploration for assistance, the blessing of seeing the Absent Imam is achieved all of a sudden. From the Quranic viewpoint this event is like the brief and dissimilar visit of Moses and Joshua with Khizr. In this visitation the concealed Perfect Human Being who has become visible, becomes visible with his own heavenly and existential functions. It is thus that in the "scene of visitation" too which is similar to this tale, a brief visit occurs with a heavenly human being with his same heavenly identity.

18 More Knowledgeable than Me of Me

.... وَ اجْعَلْهُ فِي
 وَدِيعَتِكَ الَّتِي
 لَا تَضِيْعُ وَ اَيُّدُهُ
 بِجُنْدِكَ الْغَالِبِ وَ
 اَعْنُهُ وَ اَعْنِ عَنْهُ وَ
 اجْعَلْنِي وَ وَاٰلِدِي
 وَ مَا وَاٰلِدِي
 مِنَ الَّذِيْنَ يَنْصُرُوْنَهُ
 وَ يَنْتَصِرُوْنَ بِهٖ فِي
 الدُّنْيَا وَ الْاٰخِرَةِ ...

Prayer on the 13th day of Ramadan
 for Imam Zaman (AS)



The best person that knows me:

In Shiah culture the Imam is a person who possesses the entire knowledge of earlier prophets; rather he also possesses knowledge of hidden things. He also has the Ali and Fatimah Musahaf (most important source of knowledge; "Ma Kan wa Ma Yakoun"). Moreover, the deeds of bondsmen is continually presented to him as well. Therefore the spiritual leader 'the Imam' is a person that at every moment has the most comprehensive knowledge in relation to the three past, present and future times. This knowledge includes His Holiness's detailed information of every individual human being and especially of his Shiah followers. Considering his long life and the mission that he has until the time of Reappearance and during the Reappearance period, the Absent Imam (may Allah hasten his blessed Reappearance) has the most comprehensive spiritual and worldly knowledge among human beings. With regard to the onset and demise of generations and their uninterrupted succession in the prolonged period of absence he has the most knowledge about every individual, his past record and his likely itinerary in the future. He is more aware of an individual's characteristics, talents and even his family and worldly potentials than the individual himself. Moreover, he is a person who does not use this knowledge against any individual or to his own benefit; rather, he has these knowledge at his disposal for transcendence and perfection of each and every individual. Thus, this unique knowledge of the Imam has been noted in Shiite supplications and likewise, in Mahdism (Messianic) supplications and Ziyarah and from the angle of expanse and scope of the Imam's knowledge in relation to himself, a part of the Mahdism intimate "Najwah" whisperings and benedictions have been worded. Text of these whisperings are sometimes requests for best wishes for the three past, future and present (all three generations) of me; sometimes as a comprehensive covenant and pact spanning all generations and sometimes as introduction of range of family awaiting and at times as request for best of successes etc ... in the addition between yesterday and today for the tomorrow of an awaiting generation and at times ...



أَيَّنَ بَقِيَّةَ اللَّهِ الَّتِي لَا تَخْلُو
 مِنَ الْعِتْرَةِ الْهَادِيَةِ ؟ أَيَّنَ
 الْمَعْدُّ لِقَطْعِ دَابِرِ الظُّلْمَةِ ؟
 أَيَّنَ الْمُنْتَظَرُ لِإِقَامَةِ الْأُمَّتِ
 وَالْعَوَجِ ؟ أَيَّنَ الْمُرْتَجَى
 لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ ؟
 أَيَّنَ الْمُدْخَرُ لِتَجْدِيدِ
 الْفَرَائِضِ وَالسَّنَنِ ؟ ...

Du'a Nudbah Supplication

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اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ
 الْهَادِيَ الْمَهْدِي الْقَائِمَ
 بِأَمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ
 وَعَلَى آبَائِهِ الطَّاهِرِينَ عَنْ
 جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 فِي مَشَارِقِ الْأَرْضِ
 وَمَغَارِبِهَا، سَهْلِهَا وَجَبَلِهَا،
 وَبَرِّيَّهَا وَبَحْرِيَّهَا، وَعَيِّي وَعَنْ
 وَالِدِي مِنَ الصَّلَوَاتِ ...

the Ahd Supplication

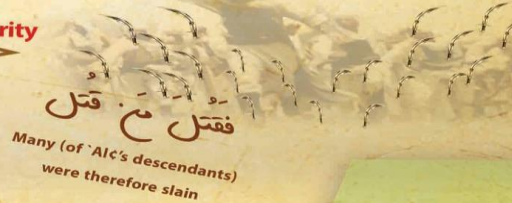
Historical Divine Cycles



Chronological Time



Will of the Majority



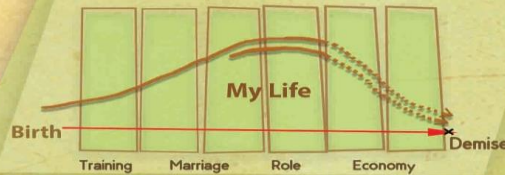
Will of the Individual



أَيَّنَ
 Where is
 ?!?!!???

- Perplexity
- Anxiety
- Surrender

End Times



commitment
 Make a deal
 to swear allegiance

بِعَهْدِ
 عَهْدِ

Du'a Ahd Supplication

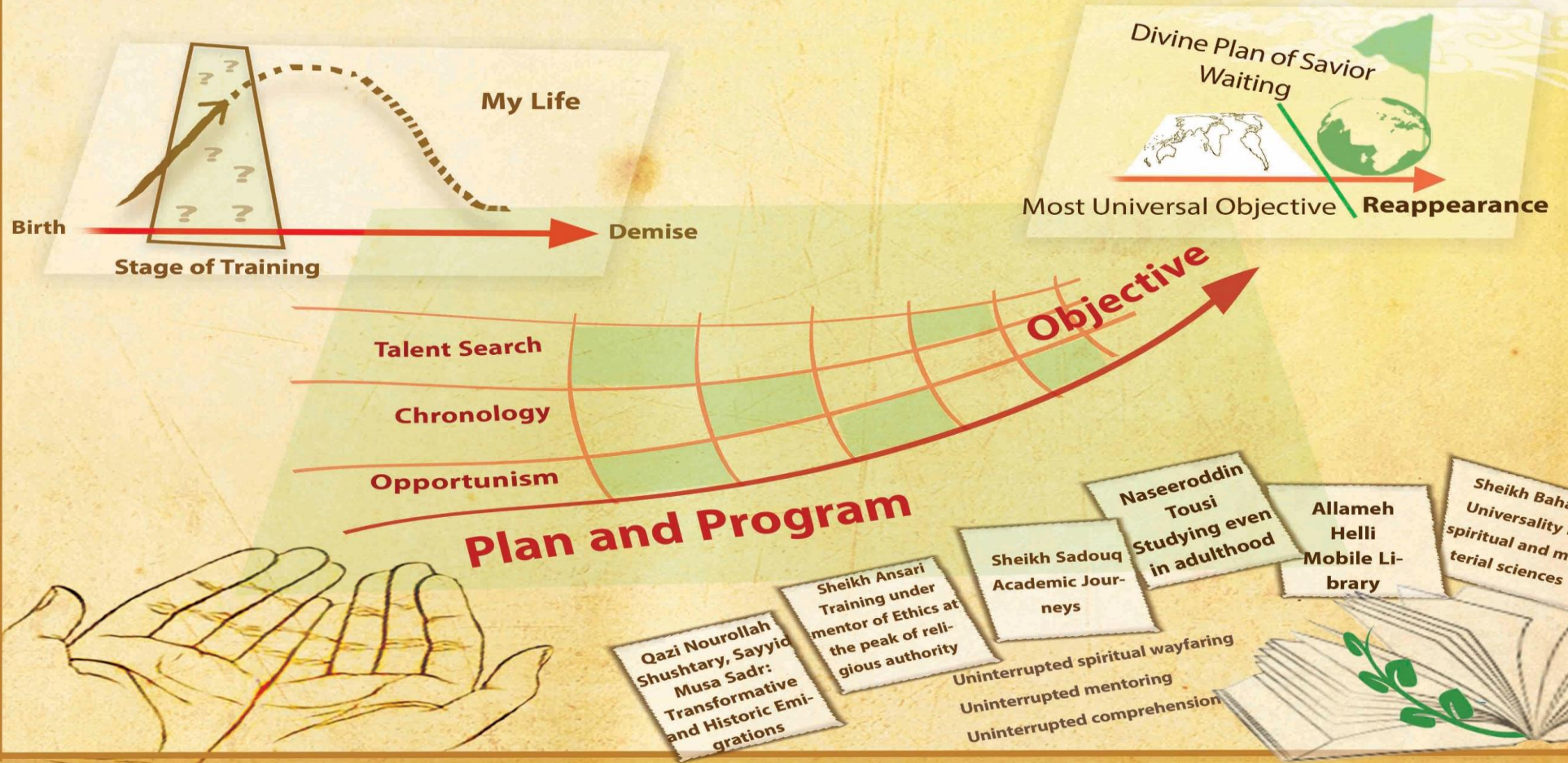
Testing Ground

Du'a Nudbah Supplication

Awaiting the Savior is the most superior of deeds: Therefore, Awaiting is not just a human condition or an aspiration on the sideline of living; rather, it has got to be transformed into a spiritualizing software of the context of living and direct all actions until it finds its place as the most superior of deeds. The approach of transforming Awaiting of the Savior from aspiration to deed has been presented in the framework of Mahdism supplications and Ziyarah. (Du'a Nudbah and Du'a Ahd Supplications) Content analyses of these two "Du'a" supplications shall reveal the strategy to dynamic Awaiting of the Savior. The mission of the Du'a Nudbah supplication which is recited weekly is to prevent remaining in Awaiting of Savior at the level of aspiration. In this supplication the parallel will of God and Divine saints and Satan and the majority of humans in history is introduced and it shows that God Almighty has plan and program for guidance and transcendence of human beings. However, the pathway to realization of this plan is the will of the majority of humans who with the infallible guidances of history should have reached to this paradise of Reappearance but unfortunately the resolves throughout history have been towards falsehood so that ultimately the Occultation of th Savior Imam and perpelexity of present and future human society occurs and the masses of the underprivileged cry out "أَيَّنَ" ... The Covenant "Ahd" Supplication shows that pious believers and the Awaiters of the Savior must not share in the misleading of the majority and not continue or increase it. Moreover, if the will of each and every believer in spite of being in the minority, is cemented with the will of the Absent Imam and gains qualitative support and leap, the Awaiting (the Savior) lifestyle shall materialize. This lifestyle incorporates the most transcendent and greatest objective and the most comprehensive plan and program for the most important stages, problems and roles of life so that its outcome is constant, maximum and beneficial effort in life which shall be accompanied with the highest satisfaction from life.



فَقَوِّ قُلُوبَنَا عَلَي
 الْإِيمَانِ بِهِ، حَتَّى
 تَسْلُكَ بِنَا عَلَي
 يَدَيْهِ مِنْهَاجِ
 الْهُدَى وَالْمَحَجَّةِ
 الْعُظْمَى،
 وَالطَّرِيقَةَ
 الْوَسْطَى، وَقَوْنَا
 عَلَي طَاعَتِهِ،
 وَتَبَتْنَا عَلَي
 مُتَابَعَتِهِ، ...



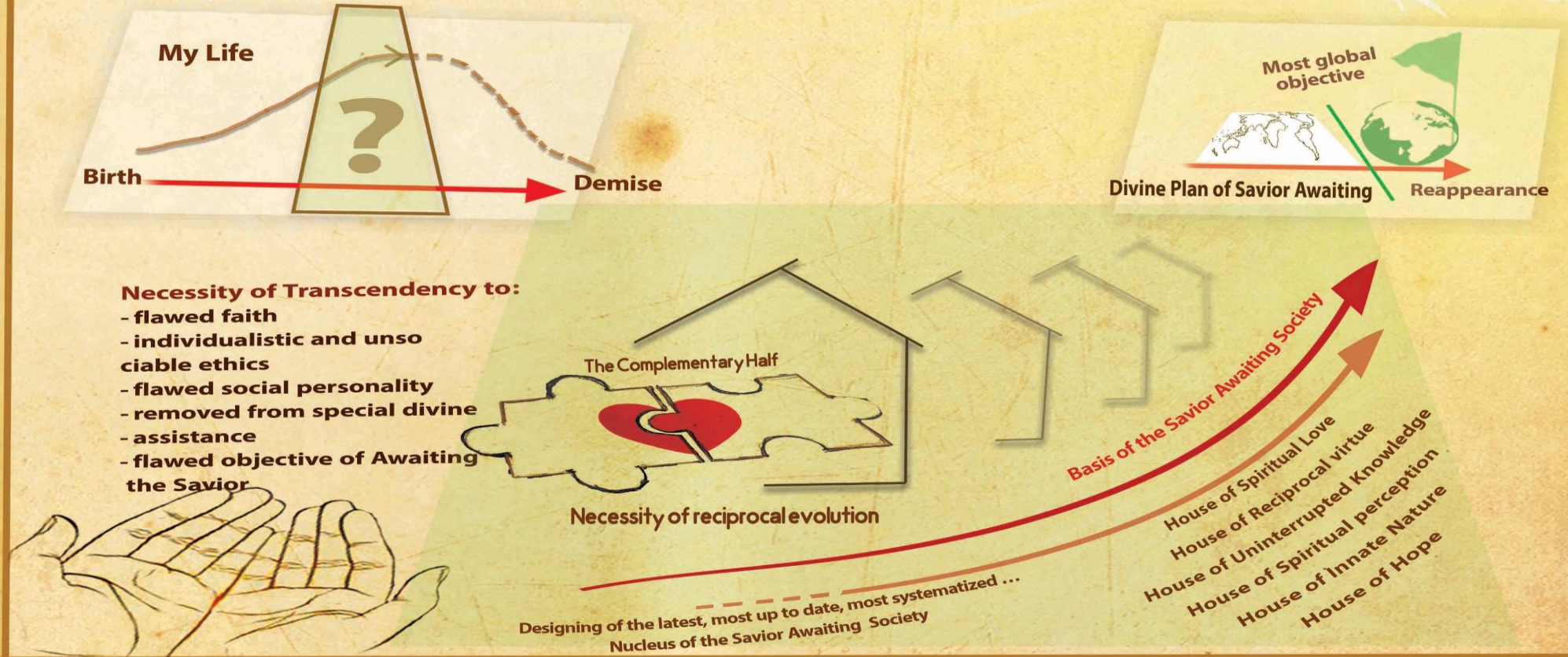
Supplication of the Era of Occultation"

The first stage of life is the stage of education and training which begins from childhood and continues at least until young adulthood. Guidance of this period is with the three family, school and self units respectively. However, among the three the role of family and individual is greater especially if a person lives in unfavorable societies. Role of Awaiting the Savior and Mahdism (Messiahship) in directing education and training is initially the taking into consideration of the highest human and spiritual perspective that becomes manifest in the two periods of Awaiting the Savior and His coming out of Occultation revolving around the guidance of the Twelfth Imam. Therefore the objective of life is defined at the very first step which is reaching the highest level of degree of likeness with the ultimate perfect human being and with the highest degree of development and historical / global role-playing. Evidently, achieving a great and transcendental objective demands special plan and program – a plan that is comprehensive of talents, opportunities and grasp of the conditions of time and place in the education phase and then move on towards an uninterrupted, step by step and comprehensive training program. Training in all topics of the intellect, values, knowledge, behavior and skill in the two spheres of special talents and general talents. Meanwhile, this education and training especially moral behavior training alongside unique specialization course should also have an uninterrupted and constant program so that is always up to date in the contemporary world of boundless knowledge, scientific awareness and likewise, excellence in training. This is in order that every Awaiter of the Savior is at the highest level of knowledge, skill, virtue and ...specialization and is prepared for role-playing in the global arena in the toughest of conditions. Rather, he should be prepared to comprehend the specialized global management of believers in the topsy turvy conditions of the End Times for it is this extremely special but difficult stage that reaches man to where according to the Infallibles, the pious believers of the End Times will be the most superior of believers in all the history of humank



رَبَّنَا هَبْ لَنَا
مِنْ أَزْوَاجِنَا
ذُرِّيَّاتًا قَرَّةً
أَعْيُنٌ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا

And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil)
al-Furqān 74

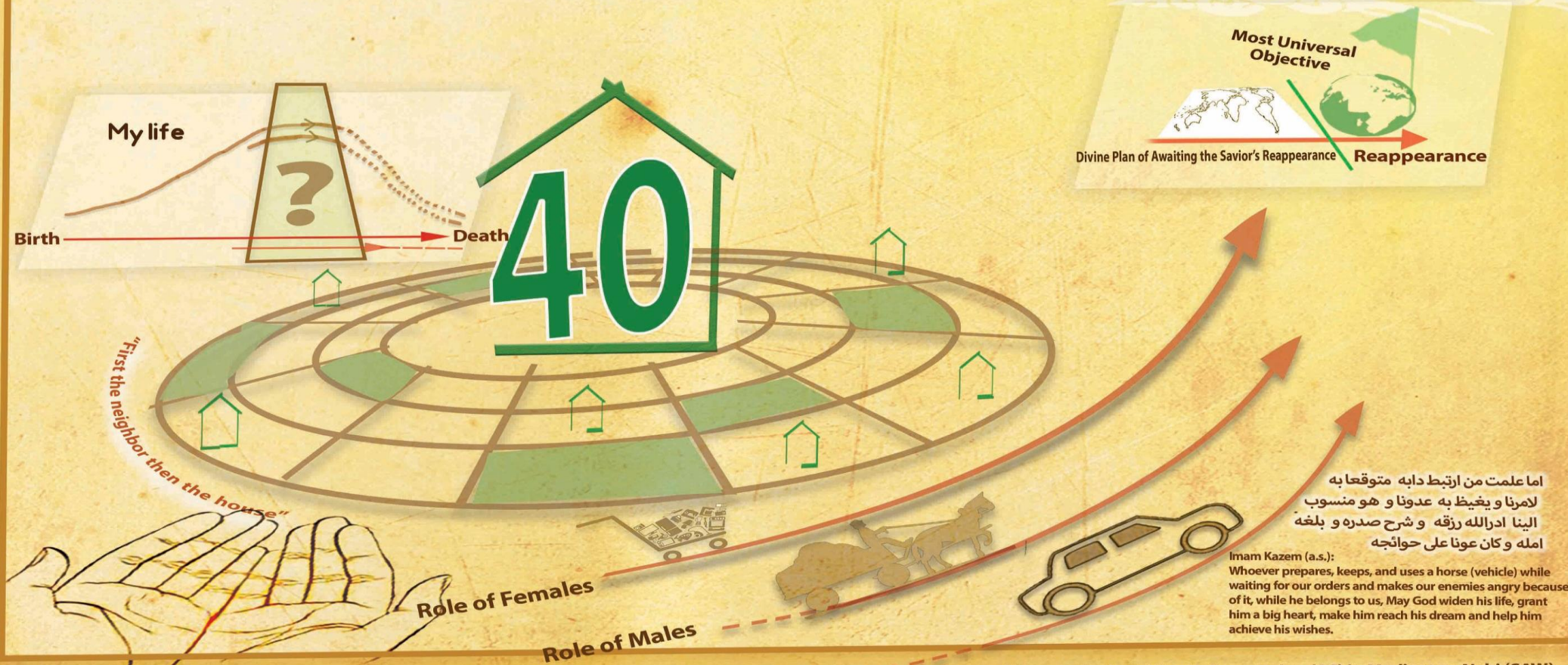


Marriage is the second voluntary and arbitrary step of a human being's life. The necessity of marriage reverts to three issues. From the individual aspect, it causes development of the personality of each of the spouses –a development that does not materialize except through marriage (and practicing cohabitation on the basis of time). From the social aspect, it is the organizer of the smallest social nucleus in the healthy society. From the human aspect, it is the only pathway of preserving and perpetuating a healthy human race. If at the first stage of a human being's life – that same stage of education and training - Mahdism (Messiahship) and Awaiting the Savior have occurred properly with global perspective and global role-playing view, at this stage too it shall act as the sole criteria and standard for transcendancy of earlier programs and of finding the complementary half. This is because choosing the spouse and thereafter defining the model and manner of the spouses' lifestyle all depend on the goal and individual plan of each of them. Thus, if the objective is global and the plan is transcendence of society, one must look for like-minded spouse or close to it in each of these two instances. Otherwise, say yes to a person as partner who accepts that after romantic entry into the new life, he prepares himself with regard to those objectives and enduring of austerities and the exhaustive, intensive, comprehensive and constant programs related to them; or else if both of them had defined the two transcendental Mahdism goals, after marriage those goals are to be redefined and promoted in the form of mutual goals and pursued as a home and family so that based on it an in keeping with new conditions, the earlier separate plans are transformed into a single joint and up to date plan of the spouses. Thus, Mahdism is the most superior software for defining the yardsticks of choosing spouse, creating mutual link, designing mutual plan and designing the most up to date shared lifestyle.



فَلَوْ تَطَاوَلَتِ
 الدُّهُورُ، وَتَمَادَتِ
 الأَعْمَارُ، لَمْ أَرُدِّدْ
 فِيكَ إِلَّا يَقِينًا، وَلكَ
 إِلَّا حُبًّا، وَعَلَيْكَ إِلَّا
 مُتَّكِلًا وَمُعْتَمِدًا، وَ
 لظُهُورِكَ إِلَّا مُتَوَقِّعًا
 وَمُنْتَظِرًا وَ لِجِهَادِي
 بَيْنَ يَدَيْكَ مُتَرَقِّبًا؛
 فَأَبْذُلُ نَفْسِي وَمَالِي
 وَوَلَدِي وَأَهْلِي
 وَجَمِيعَ مَا خَوْلَنِي رَبِّي
 بَيْنَ يَدَيْكَ وَالتَّصَرَّفُ
 بَيْنَ أَمْرِكَ وَنَهْيِكَ،

Ziyarah of His Holiness in the Sacred Cellar

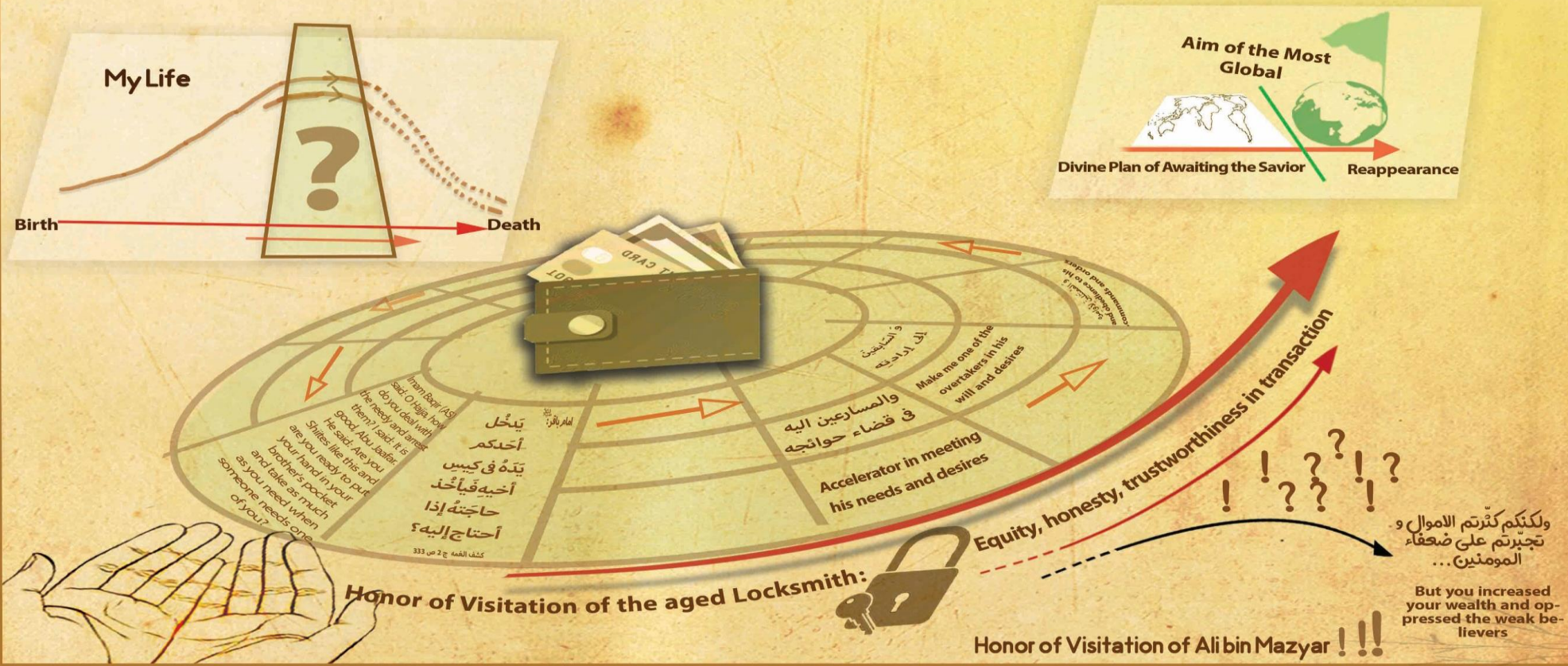


"The Son of the Messenger of God is a God Example" is of the hallmarks of the Savior Imam (may God Hasten his Blessed Reappearance). Of the most important of historical roles of Her Holiness Zahra (AS) in Madinat an Nabi (SAW) that has the potential of adopting as model was her home - a house whose only door opened on the Masjid al Nabi so that it was accessible to everybody. It was a house in which there was no superfluous and luxury items and every item that it had was available to all in time of need. This house was set up by a lady whose slogan was "First the neighbor then the house" and who had learnt from her father that the neighborhood extended to a radius of forty (40) houses in every direction. On this basis too, she would attend to their needs and at the time of worship, her prayers were for them as well. This culture of selflessness and sincere social philanthropy which was the outcome of profound faith is a mutual lesson for spouses as social role players. With this endless and neighbor-oriented selflessness and charity, spouses can matching their social communications, prepare the groundwork for material and spiritual growth and transcendence centered round their respective house of faith. Rather, with this selflessness and service they cause blessings and bounties to descend on themselves. It is for this reason that according to transmitted narrations of the Ahl al Bayt even the means of transport (animal or modern) if arranged with the intention of Awaiting the Savior, no matter how heavy the expenses will be compensated by invisible Divine assistance. This means that procuring the best household and living items with the perspective of Awaiting the Savior and with the aim of individual and community utilization is one of the causes of attracting invisible Divine assistances. Moreover, the intent of Awaiting the Savior in household items or means of transport not in the sense of making inaccessible for the unknown Day of Reappearance; rather investment in the path of objectives of the Absent Imam in the context of human societies with the aim of creating attraction for Awaiting the Savior lifestyle.

Awaiting of the Savior Lifestyle 4 :
Economic Mission of the Awaiters of the Savior

Şabaniye Salthe month of Sha'ban
 وَاللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ وَاغْمُرْ قَلْبِي بِطَاعَتِكَ،
 وَلَا تُخْرِزْنِي بِمَعْصِيَتِكَ، وَارْزُقْنِي
 مُوَاَسَاةَ مَنْ قَتَرْتَ عَلَيْهِ مِنْ
 رِزْقِكَ؛ بِمَا وَسَّعْتَ عَلَيَّ مِنْ
 فَضْلِكَ، وَنَشَرْتَ عَلَيَّ مِنْ عَذَابِكَ،
 وَأَحْيَيْتَنِي تَحْتَ ظِلِّكَ،

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 Iftitah DDua Al-Ifitah Supplication
 اللَّهُمَّ اَلْمُرُّ بِهٖ سَعَتُنَا، وَاشْعَبُ
 بِهٖ صَدَعَنَا، وَاَرْثِقُ بِهٖ فَتَقْنَا،
 وَكَثُرَ بِهٖ قَلْتُنَا، وَاَعَزُّ بِهٖ ذَلْتُنَا،
 وَاَعْنُ بِهٖ عَائِلُنَا، وَاَقْضُ بِهٖ عَن
 مُعْرَمِنَا، وَاَجْبُرْ بِهٖ فَقْرَنَا، وَسَدِّ
 بِهٖ خَلْتَنَا، ...



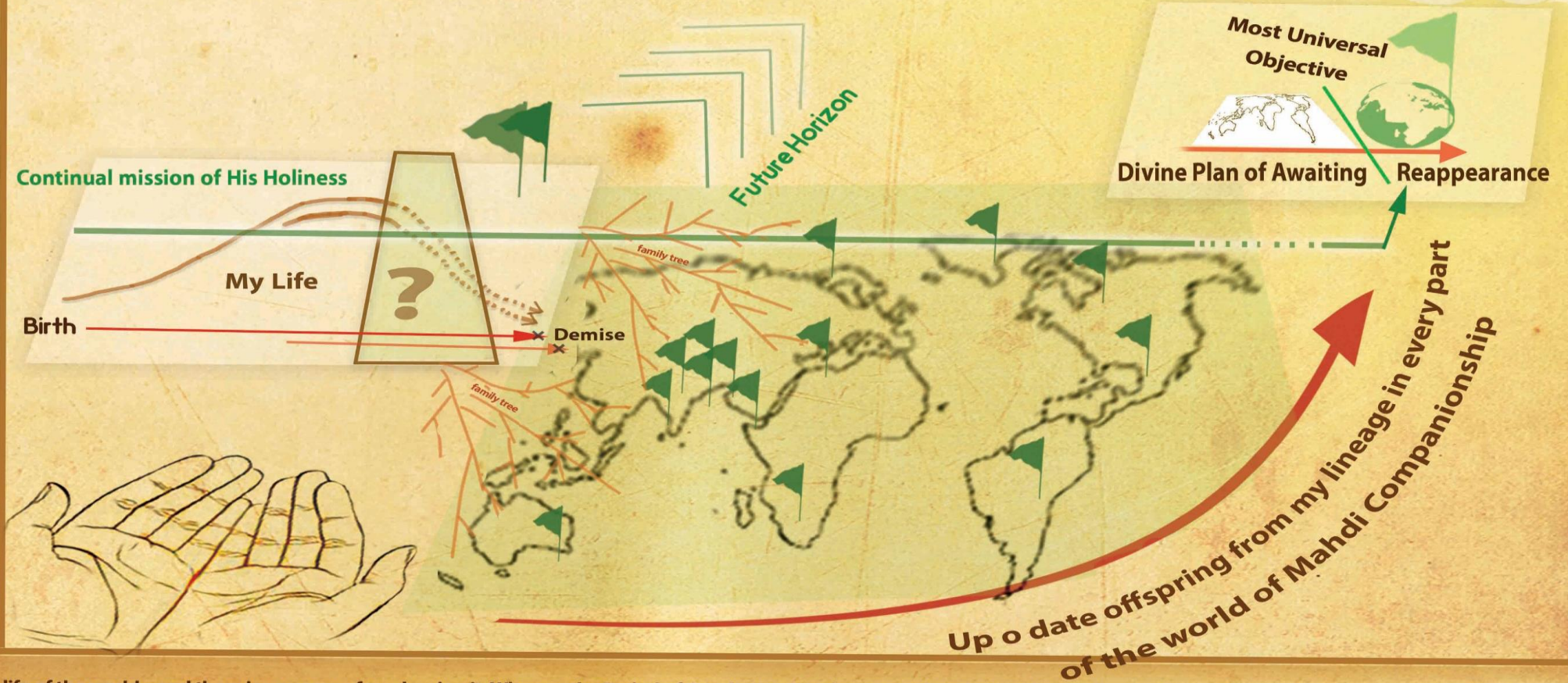
Economic Character of the Awaiter:
 The economic model of the period of Awaiting the Savior has its roots in Madinat al Nabi. With the migration of the Messenger to Medinah, suddenly the flood of people descended upon that city – a population that was mostly poor, downtrodden and underprivileged. In the ten years of the prophet's mission, the population of Medinah grew hundred-fold meaning the highest and most rapid gathering of the downtrodden at a single spot in all of history!!! However, did this situation lead to economic and livelihood crises? Or in the event of occurrence of this crises what was the Messenger of God's strategy? The Messenger of God's economic plan for the work culture: maximum effort, not having greed, contentment in possessions and income as well as division of income with the needy came to the rescue of Medinah. Implementation of the contract of fraternity plan with the aim of creating a unit money portfolio and common fund was yet another of the Messenger of God's plans. This plan was later on promoted and expanded by the Imams. Moreover, the Shiah economic system is defined on its basis and even its system was introduced as the basis of economic history in the Era of Reappearance . finally on the basis of these dual 'yesterday' (Madinat al Rasoul) and tomorrow (Madinat al Mahdi), in the Era of Occultation the faithful were advised to providing generous economic assistance, aid and succor to one another. This assistance in the Era of Occultation is important from this aspect that they will always be in the minority and with financial assistance and common economic system of the Shiite world which is also based on sound economy, must help one another. Analyses and research of the Mahdism Visitations in relation to this economic model easily places the most important anxiety of the Absent Imam in front of us. Estrangement of messages and reversal of correct behavior is the Imam's constant warning to us. According to those visitations, it has been emphasized that it is the economic character and economic lifestyle that marks the nearness and remoteness of the Awaiter to the Imam. Maybe a fair and trustworthy peddler becomes the companion in exile of the Imam but a big trader and philanthropist



24 Lifestyle 5: My / Our Extension

اللَّهُمَّ وَمَنْ عَلَيَّ بَقَاءٍ
وُلْدِي وَ يَصْلَاحِهِمْ لِي وَ
 بِإِمْتَاعِي بِهِمَا لِي أَمْدُدِّي فِي
 أَعْمَارِهِمْ ، وَ زِدِّي فِي آجَالِهِمْ
 ، وَ رَبِّ لِي صَغِيرَتَهُمْ ، وَ قَوِّي
 ضَعِيفَتَهُمْ ، وَ أَصِحِّ لِي
 أَبْدَانَهُمْ وَ أَدْيَانَهُمْ وَ
 أَخْلَاقَهُمْ ، وَ عَافِهِمْ فِي
 أَنْفُسِهِمْ وَ فِي جَوَارِحِهِمْ وَ فِي
 كُلِّ مَا عُنَيْتَ بِهِ مِنْ أَمْرِهِمْ ، وَ
 أَدْرِ لِي وَ عَلَيَّ يَدِي أَرْزَاقَهُمْ .
 وَ اجْعَلْهُمْ أَزْوَاجًا أَتَّقِيَاءَ بُصْرَاءَ
 سَامِعِينَ مُطِيعِينَ لَكَ ، وَ
لأَوْلِيَائِكَ مُحِبِّينَ
مُنَاصِحِينَ ، وَ لَجَمِيعِ
 أَعْدَائِكَ مُعَادِينَ وَ مُبْغِضِينَ
 ، آمِينَ

Dua ۲۵ Al-Sahifa al-Sajjadiyya



Man has a limited lifespan in the life of the world – and there is no escape from leaving it. Whereas the Period of Occultation is unknown and unclear and according to all appearances is at present continuing. However, with my leaving should my Mahdi Companionship file be closed as well? The Period of Occultation has so far lasted more than a thousand years. If every century bears witness to ۴ to ۵ generations of humankind, then about ۴۰ to ۵۰ generations of my ancestors have been simultaneous with this long and difficult period until now that it's my turn. Now with my departure nobody except God knows until when the extension of generations will continue!! Of course, if the sequence of generations after me is broken or is quantitatively reduced in number or is qualitatively like the experiences of earlier generations, there should be no doubt that one of the important constituents of Reappearance which is gathering together of “the globally deserving special friends and helpers” will not materialize. In this sphere, me and the family whose responsibility is with me will play an effective role. Thus although my lifespan is limited but continuation of my life with my extension and the extension of my family shall be in the stature of a generation deserving of me – a generation that becomes universal in terms of number and quantity and is on the route to growth and transcendence in keeping with its own period in terms of quality so that by looking at global roles, it is equipped for the future. This is in order that in the form of perpetuation of the best and largest generation, also from my blood and ethnicity they would be the most superior companions of Mahdism in the vast expanse of human geography in the End Times as well as persons from my ethnicity be among the special companions in the Era of Reappearance.

25 Charter of Awaiting

الله

اللَّهُمَّ ارْزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبَعْدَ
الْمَعْصِيَةِ، وَصِدْقَ التَّيِّبَةِ، وَعِزْفَانَ
الْحُرْمَةِ، وَأَكْرَمَنَا بِالْهُدَى
وَالِاسْتِقَامَةِ،

وَسَدِّدْ أَلْسِنَتَنَا بِالصَّوَابِ وَ
الْحِكْمَةِ، وَأَمَلْ قُلُوبَنَا بِالْعِلْمِ
وَالْمَعْرِفَةِ، وَطَهِّرْ بَطُونَنَا مِنَ
الْحَرَامِ وَالشُّبْهَةِ، وَاكْفِفْ أَيْدِيَنَا
عَنِ الظُّلْمِ وَالسَّرِقَةِ، وَاغْضُضْ
أَبْصَارَنَا عَنِ الْفُجُورِ وَالْخِيَانَةِ، وَ
اسْدُدْ أَسْمَاعَنَا عَنِ اللَّغْوِ وَالْغِيْبَةِ،
وَ تَفَضَّلْ عَلَيَّ عَلَمَانَا بِالرُّهُدِ وَ
النَّصِيحَةِ، وَ عَلَيَّ الْمُتَعَلِّمِينَ
بِالْجُهْدِ وَالرَّغْبَةِ، وَ عَلَيَّ الْمُسْتَمِعِينَ
بِالِاتِّبَاعِ وَالْمَوْعِظَةِ، وَ عَلَيَّ مَرْضَى
الْمُسْلِمِينَ بِالشِّفَاءِ وَالرَّاحَةِ، وَ عَلَيَّ
مَوْتَاهُمْ بِالرَّأْفَةِ وَالرَّحْمَةِ؛ وَ عَلَيَّ
مَشَايِخِنَا بِالْوَقَارِ وَالسَّكِينَةِ، وَ عَلَيَّ
الشَّبَابَ بِالْإِنَابَةِ وَالتَّوْبَةِ، وَ عَلَيَّ
النِّسَاءَ بِالحَيَاءِ وَالعِفَّةِ، وَ عَلَيَّ
الْأَغْنِيَاءَ بِالتَّوَاضُعِ وَالسَّعَةِ، وَ عَلَيَّ
الْفُقَرَاءَ بِالصَّبْرِ وَالقَنَاعَةِ، ...

Extract from Imam-e- Zaman
Supplication

يا ابا صالح المهدي

O Aba Salih al Mahdi

Control of Eyes

Control of the Hands

Management of the Heart

Control of the Tongue

Management of Action

Control of the Ears

Individual Character of the Waiting

Basis of Awaiting

O God, grant us the
success of obedience,

and avoidance
of disobedience,

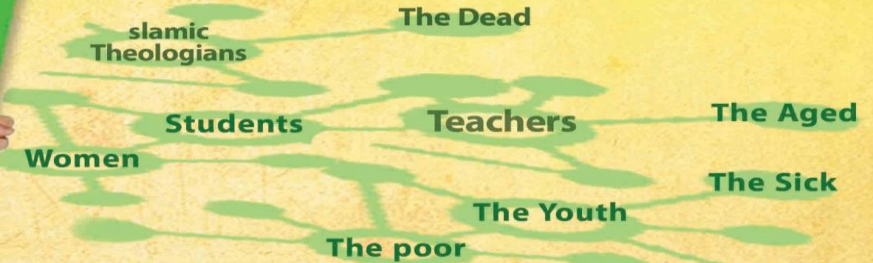
and steadfastness

and the correctness
of the institution and
the knowledge
of obligations,

and honor us with guidance



God, grant us sustenance



Social
Mission of the
Awaiting 3

The Awaiting and Mahdism (Messiahship), means belief in the Imam of the Last Generation and the Last Imam. By "Imam" is meant the Perfect Human Being meaning the Universal Human Being meaning the human being above time and place; meaning an Imam "spiritual leader" with links to the invisible world. By Awaiting the Savior is meant efforts at union and resemblance with an Imam who since more than a thousand years is in charge of the covert management of humankind and also has the final universal mission. Finally, Awaiting the Savior means after union with the Imam, efforts for his companionship and assistance till the last breath and till the final moment of life. This great objective is not realized with slogan and all dimensions and aspects layers of one's living should get involved in the Awaiting. In fact, there must be a comprehensive charter for the Awaiting so that the Awaiting is also transformed into a software for a person's basic principles of thought and perception as well as give direction to all areas and spheres of individual will and choice as well as define roles taking into consideration occupation, status and social relations and communications. Thus in this case a charter for Awaiting the Savior is prepared in the three areas of "fundamentals of perception, individual programs and social roles" so that finally the entire existence and being of a human being takes on the color and scent of Mahdism.

... اللَّهُمَّ إِنِّي أَجِدُّ

لَهُ فِي صَبِيحَةِ

يَوْمِي هَذَا وَمَا

عِشْتُ مِنْ أَيَّامِي

عَهْدًا وَعَقْدًا

وَيَعَّةَ لَهُ فِي عُنُقِي

لَا أَحُولُ عَنْهَا وَلَا

أَزُولُ أَبَدًا...

Extract from the "Ahd" Covenant Supplication

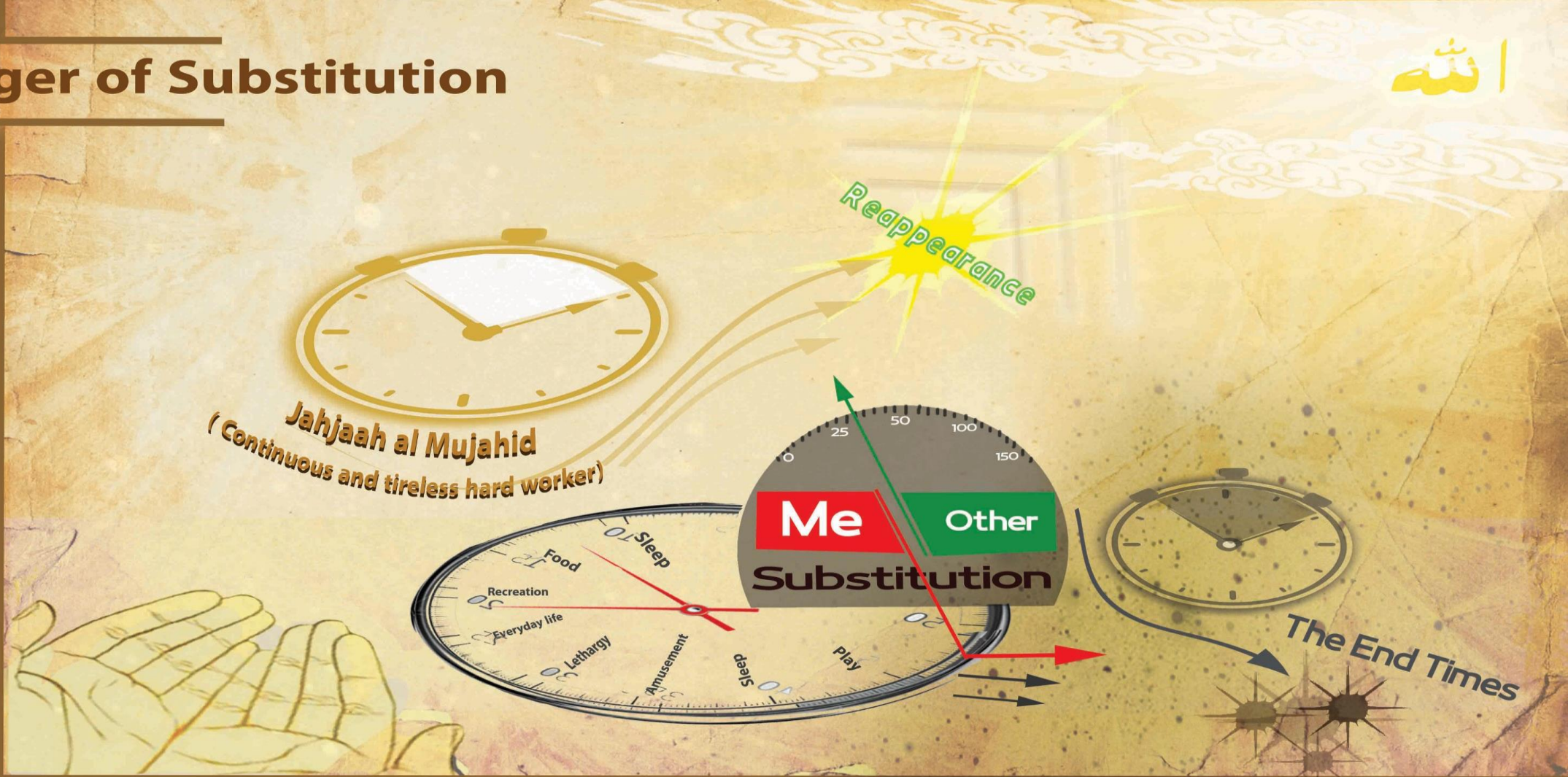


The sunrise of each day is glad tiding of a new day in life. Each morning can be a new beginning in relation to yesterday and a step forward toward achieving the great and lofty objectives of living provided that we too from the initial moments of the day have a strong and firm beginning. However, a strong and firm beginning requires a strong will and motivation. For strengthening will and motivation each morning, it must be bonded with the strongest will in that same morning – a human, universal and positive will which is focused on the highest, utmost and best effort at every moment. That great and superior will is the will every morning of the Awaited Imam of Time that enters the field of universal action after the night and dawn prayers at the peak of human will. The "Dua Ahd" Covenant Supplication is a plan for grafting my limited and weak will with the most exalted human will. For this grafting too, it designs three steps of allegiance in order to establish the deepest bond among these two wills. Then for exaltation of my small will, every morning alongside the charter of the Du'a Ahd supplication it designs a 40 morning Mahdism program of spiritual wayfaring. This is because the Messenger of God had stated « مَنْ اِخْلَصَ لِلَّهِ اَرْبَعِينَ صَبَاحًا ظَهَرَتْ يَنْبِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ »

Thus if 40 mornings begin with the Mahdism Covenant it shall have the strongest beginning; rather, it shall pass the entire day under the shade of that pact with safety and utmost hope of Divine Succor and success until the next day. It begins the second day with more qualitative and quantitative improvement and It is thus that under the auspices of the Du'a Ahd Covenant Supplication the Awaiter can move in such a manner so that ultimately he joins the rank of the companions of Mahdi and thereupon he shall be of the Divine saints and wisdom, blessing and bounty

فَلَا تَبْتَلْنَا فِي
أَمْرِهِ بِالسَّامَةِ وَ
الْكَسَلِ وَ الْفَتْرِ
وَ الْفِشْلِ
وَ اجْعَلْنَا مِنْ
تَتَصَّرُّ بِهِ لَدَيْكَ ...
وَلَا تَسْتَبَدِّلْ
بِنَا غَيْرِنَا ...

Extract from the Period
of Occultation Supplication



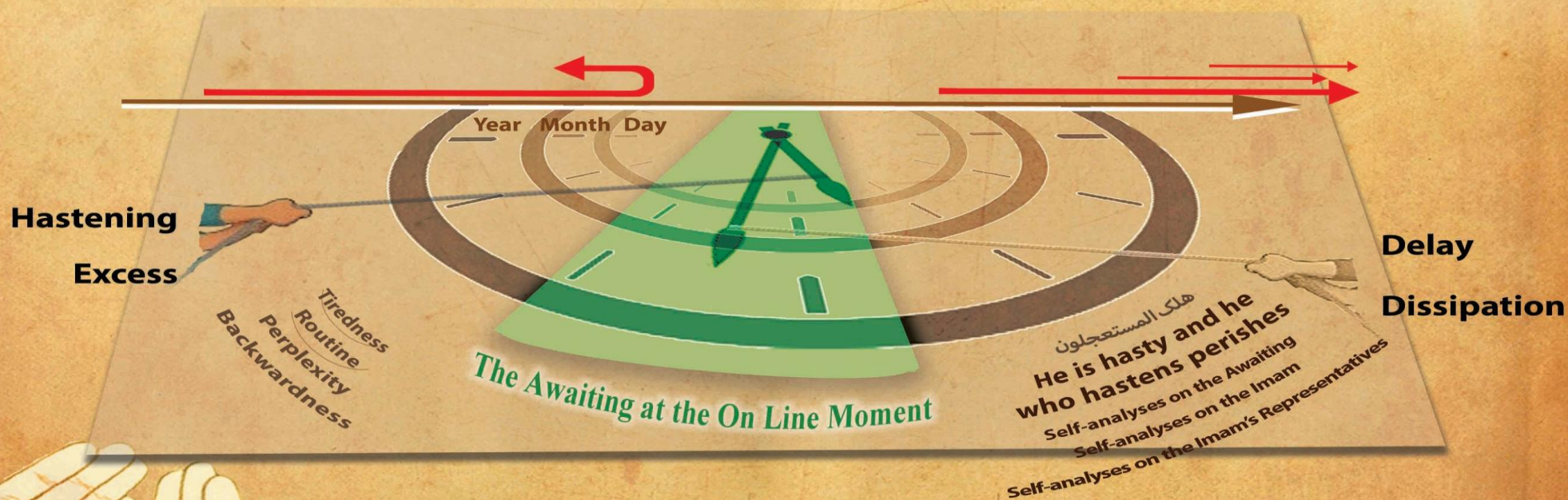
Loss of Faith and Substitution

Knowledge and religion are testimonies to our wonderful and immense existence. In Imam Ali's (peace be upon him) words too our existence has been described as "the world of command." It is for this reason that at every moment we are in need of the Perfect Human Being and the Savior Imam of the Time so that by looking at him we have comprehensive program of growth and transcendence and with his criteria we achieve maximum growth and transcendence and based on it make maximum effort for readiness. In this case, the duty of the developed and ready human being is chronology. Chronology in the sense of comparative study of right and wrong so that on the basis of special developed talents and up to date needs of time it finds the best place for companionship of the Imam in the expanse of human society. Herein, the biggest threat and harm is laziness and lethargy. These situations occur when in comparison with speed and expanse of parallel incidents of right and wrong, we suffer from routine or superficiality or sloganeering. Perpetuation of laziness quickly leads to ineptness or self-retirement because very soon we shall fall behind the pace of events and the extent of the Absent Imam's needs. Continuation of this situation places the danger of "substitution" in front of us. "Substitution" means replacement with individuals that are ready to put in the current effort. "Substitution" means putting aside temporarily so that perhaps we strive for return but if this self-rebuilding does not occur, the danger of loss of faith shall exist!!! Loss of faith implies forever lowered opinion of the Savior Imam of the Time (may God hasten his blessed Reappearance) and being expelled from his companionship.

وَتَبَيَّنِي عَلَى طَاعَةِ وِلِيِّ أَمْرِكَ
الَّذِي سَتَرْتَهُ عَن خَلْقِكَ،
وَيَاذَنكَ غَابَ عَن بَرِيَّتِكَ،
وَأَمْرِكَ يَنْتَظِرُ، وَأَنْتَ
الْعَالِمُ غَيْرَ الْمَعْلَمِ
بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ
أَمْرٍ وِلِيِّكَ فِي الإِذْنِ لَهُ
بِإِظْهَارِ أَمْرِهِ، وَكَشْفِ
سِتْرِهِ، فَصَبِّرْ بِنِي عَلَى ذَلِكَ
حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا
أَخَّرْتَ وَلَا تَأْخِيرَ مَا
عَجَّلْتَ ...

:Supplication
O God, grant me the success to be steadfast in obeying the command of your guardian, the Imam whom you have hidden from the eyes of the people and who has disappeared from the people with your permission and is waiting for your command in the coming and the resurrection when it is expedient for him to appear with the permission of God. And may his divine rule be realized, and do you know when it is better to remove the veil of backsliding from him
So, God, grant me patience in the absence of Imam Zaman (Aj) so that I do not want to delay what you want, and I do not hasten what ...you want. be postponed and

Supplication of the Era of Occultation



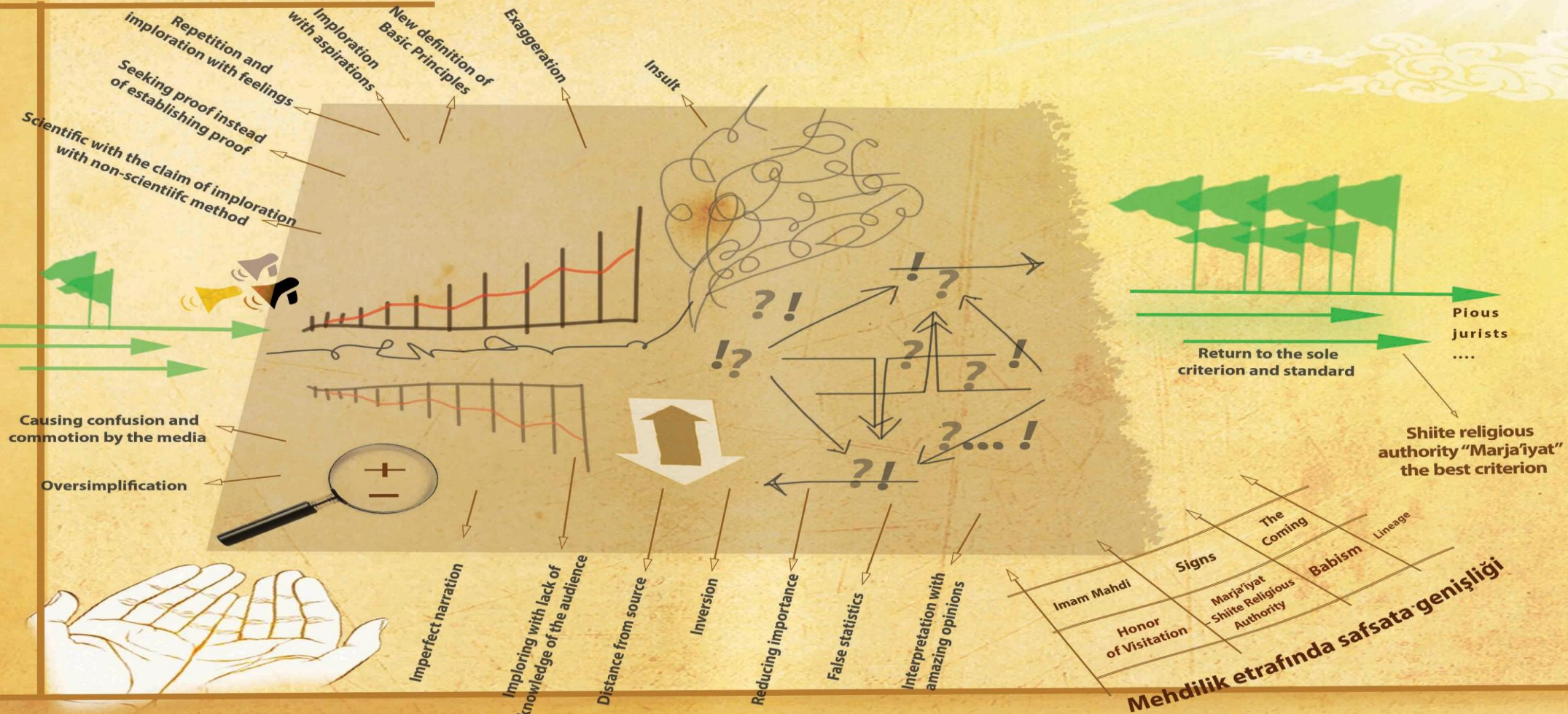
For this reason Awaiting is accompanied with anxiety, stress and apprehension. A part of the anxieties are with regard to the length of the period of Awaiting and a part in relation to the main event and a part in relation to its obstacles. Yet another part of the anxieties is in relation to the present and to the condition and situation of the waiting person himself. Anxiety in relation to the level of preparation and attaining the necessary conditions in oneself for that affair of the waiting person. Naturally, the bigger and more important the awaited affair, the more shall be these stresses, anxieties and apprehensions. Thus always the waiting of the companion is tied to patience and forbearance. The bigger and greater the awaiting, the bigger and greater are its demand for patience and forbearance because if this patience and forbearance of strong faith is not in the path of the Awaiting, there will be the risk of falling – a falling which is the result of falling behind or would be the outcome of haste. A falling behind which is the consequence of not furnishing the conditions of readiness for being on the Awaiting road or not being prepared for the length of time of the Awaiting and a haste arising from lack of forbearance of the waiting period that leads to self-made awaiting instead of true awaiting. These two situations in the greatest Awaiting meaning Mahdism will cause falling and remoteness. The solution to prevent these scourges is strengthening faith and promoting resilience in the path of awaiting, promoting



29 Criterion and Yardstick for Deviation

وَقَوْنَا عَلَى طَاعَتِهِ، وَبَيَّنَّا
عَلَى مُتَابَعَتِهِ، وَاجْعَلْنَا فِي
حِزْبِهِ وَأَعْوَانِهِ وَأَنْصَارِهِ
وَالرَّاضِينَ بِفِعْلِهِ، وَلَا تَسْلُبْنَا
ذَلِكَ فِي حَيَاتِنَا وَلَا عِنْدَ
وَفَاتِنَا، حَتَّى تَتَوَفَّانَا وَنَحْنُ
عَلَى ذَلِكَ، لِأَشَاكِينٍ وَلَا
نَاكِثِينَ وَلَا مُرْتَابِينَ وَلَا
مُكَذِّبِينَ ... وَاجْعَلْ ذَلِكَ
مِنَّا خَالِصًا مِنْ كُلِّ شَكٍّ
وَشُبْهَةٍ وَرِيَاءٍ
وَسَمْعَةٍ، حَتَّى لَا نُرِيدَ بِهِ
غَيْرَكَ، وَلَا نَطْلُبُ بِهِ إِلَّا
وَجْهَكَ ...

"Supplication of the Era of Occultation



Mahdism and the Awaiting are of the unique concepts in the Shiah doctrine that has been transformed into one of its principles. For this reason throughout history it has been the target of rejections, doubts and subversions whereas its attractions and operations inside the Shiah community too has paved the way for its misuses as well. For this reason distortions, deviations and erroneous and inverted internal interpretations have also been added to those doubts and subversions. The enormity of these doubts / misguidance should not scare us and the criterion of its extent must be regarded as sign of truth and righteousness of the path if we are to resort to two principles: First to the authority, criterion and measure that the Infallible Imams themselves designed and developed in the period of Presence in the form of system of competent religious scholars and thereafter referred us to it. Second, development of the faculty of reasoning and deliberation in the path of religion and being equipped with cognitive and religious knowledge and unique familiarity with religious and scientific texts. With these three elements (deliberation, learning and study) we shall be transformed from a listener and ready to listen audience for deviant sects to a faithful attacker of deviants and defender of religion in the face of dubious things. Moreover we shall learn in religion or in Mahdism (Messiahship), any kind of fallacious reasoning such as exaggeration, disparagement, inversion, comparison with self, partiality etc are methods for distortion of the truth and to deceive us with the aim of sectarianism etc... and annulment of that fallacious reasoning is only with right usage of every doctrine in its proper place and in harmony with other doctrines. The path to salvation in these instances is in plurality of study, keeping company with scholars of religion, and familiarity with supplications.

Sign, Dubious Things, Religious Duty

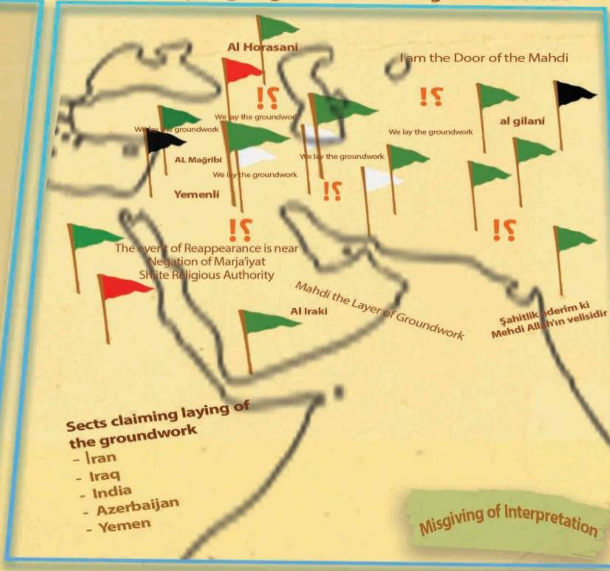
فَصَبِّرْني عَلَي
 ذَٰلِكَ حَتَّى...
 وَ لَا أَنَاذِعَكَ فِي
 تَدْبِيرِكَ
 وَ لَا أَقُولَ
 لِمَ وَ كَيْفَ
 وَ مَا بَالُ وَايَ الْأَمْرِ
 لَا يَظْهَرُ وَ لَا أَنَاذِعَكَ
 فِي تَدْبِيرِكَ
 وَ لَا أَقُولَ
 لِمَ وَ كَيْفَ
 وَ مَا بَالُ وَايَ الْأَمْرِ
 لَا يَظْهَرُ...

Supplication of the Era of Occultation

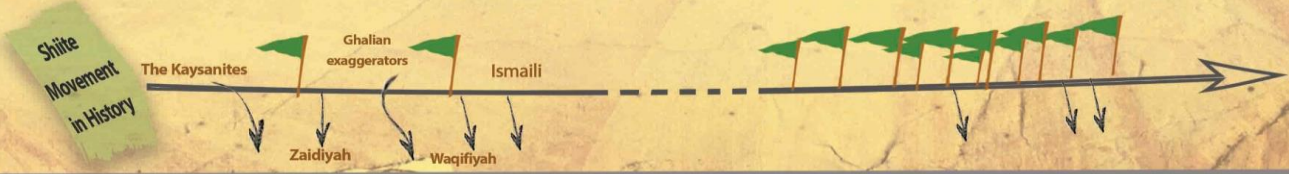
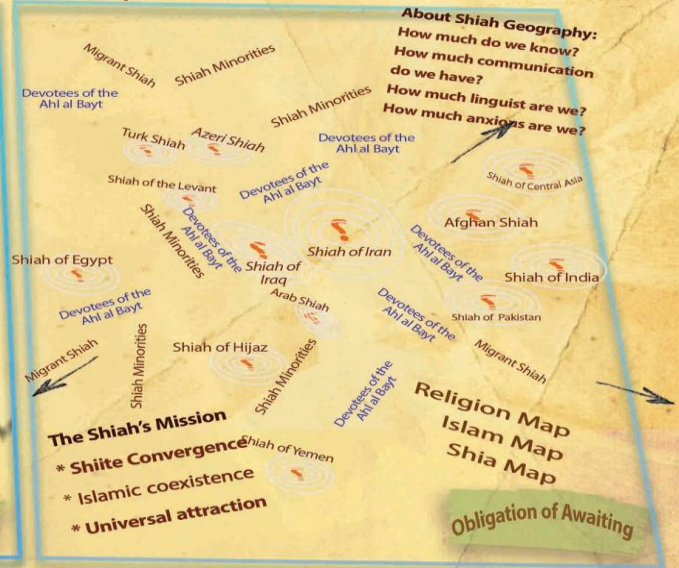
Signs of Reappearance and Signs of Day of Resurrection



يخرجون من دين الله افواجا
 the people going out Allah's Religion in crowds



لو ان اشيعنا وفقهم الله = If our shia, whom God blessed them with, were focused on the issue of our province and ...



Signs of Reappearance are a part of the Mahdism knowledge and doctrines. However, these doctrines have their own place and function. These signs are not for defining obligation and mission; rather, they for warning in particular period. Moreover, due to geometrical interrelation of signs a part of which are divine and occulted its period is also beyond the reach of humankind. Thus these signs are simply warning signs for a particular period that is outside the reach of humankind because sign has a place in the geometry of signs so that it is not viewed on basis of self-interpretation and separately. However, in spite of the appeal of the fundamental reality of Mahdism (Messiahship) on one hand alongside the special attraction of the discussion of signs, has always furnished the background for temptations or a collection of claims. Historical studies of sectarianism and fallouts in the era of the Imams are a paradigm for easy and simple detection of these deviant deductions. Incidentally, one of the general signs of the End Times and not of the signs of Reappearance, is the abundance of claimants especially those that misinterpret the sporadic or sudden and or great events and try to impose it on society. Sometimes, the scope of these claimants leads from self-interpretation to reverse interpretation. However, our mission in the Era of Occultation even if it takes long is based on general narratives of the Ahl al Bayt and transmitted narrations related to the Era of Occultation as well as certain Messianic signs and visitations, convergence of the Shiite world and global attractiveness of Shiism over religious pragmatism. For this reason, an extract of the Mahdism Supplication is prayer for increasing patience and forbearance in the path of the Awaiting, soundness of faith in the End Times and being successful in social awaiting with other Shiah believers.

(forgiveness similar to the Prophet)



Sayyid bin Tavous says that one day at dawn I entered the cellar of Samarrah and heard the the Savior Imam (may God hasten His Reappearance) say in his whispered prayers as:

“O The Nurturer, our Shiah followers are from us; they have been created out of our surplus clay and have been blended with the water of our Guardianship; O God! Bless them and forgive their sins,”

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنفُسَهُمْ جَاؤُكَ
فَاسْتَغْفَرُوا اللَّهَ وَ
اسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

[نساء: 64] If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

an-Nisa 64

اللَّهُمَّ إِنَّا شِيعَتَنَا مِنَّا
خَلَقُوا مِنْ فَاضِلِ طِينَتِنَا وَ
عَجِنُوا بِمَاءِ وِلَايَتِنَا اللَّهُمَّ
اعْفِرْ لَهُمْ مِنَ الذُّنُوبِ مَا
فَعَلَوْهُ إِتْكَالًا عَلَى حُبِّنَا ...

Bahar Al-Anwar, C32, P 395



$2 \times 54 = 108$

Week Times in a week Times in a year

Presentation of deeds to His Holiness and witnessing the wrongdoings and lapses

تَسْبِيحُ
حَسْبُكَ
بِالْحَمْدِ
الْبَيْتِ لَا مِنْ عَيْلِكَ

Peace be upon you when you praise God and ask for forgiveness

The Imam of love, mercy and forgiveness:

Due to his position in the order of human existence and living, the Imam must have the highest level of worship. With this worship, he will be at the highest level of Nearness to God, transcendence and connection with the heaven so that with regard to his universal mission, he can have the highest limit of patience, forbearance and responsibility. From this aspect, worship at dawn which is of the extremely effective recommended acts is for him at the boundary of obligatory acts. Thus he is always awake at dawn because everyday he has the difficult universal mission for which he must energize himself by worshipping at dawn. Especially every Monday and Thursday when large amount of files and book of deeds of billions of human beings are presented to him. Of course, looking at the files with their assortment and profusion of lapses does not make him angry and dejected because he is the Perfect Human Being who is the symbol and manifestation of Divine mercy, love, forgiveness and compassion whose lofty spirit has been polished with worship. Moreover, he is the extension of the Divine Messenger and rather, Messenger of the End Times who was “the Mercy of the Worlds” and was charged with the mission of seeking forgiveness for the wrongdoer but remorseful bondsmen. Therefore, of the constant programs of the Absent Imam in the face of multitude of wrongdoings and lapses of human beings and in particular of his Shiah followers at the time of worship at dawn is seeking of forgiveness. The function of this forgiveness is prevention of accumulation of lapses so that it does not lead to loss of faith and piety of individuals and their remoteness from the Savior Imam and the grounds for their continued success is furnished as before

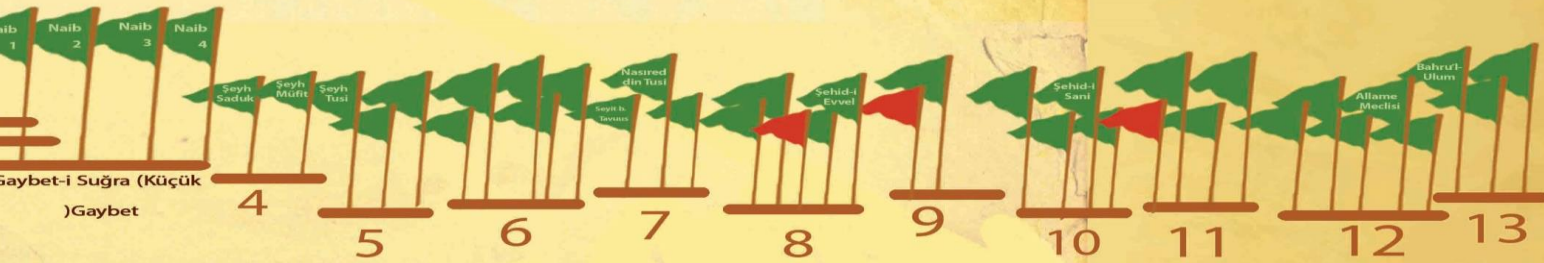
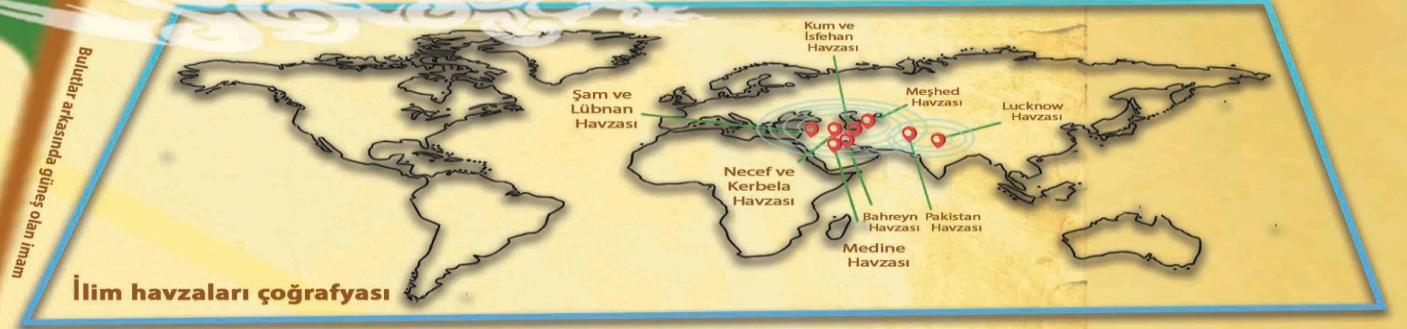
اللَّهُمَّ وَ صَلِّ عَلَى
وَلَاةِ عَهْوِدِهِ وَ بَلِّغْهُمْ
أَمَالَهُمْ وَ زِدْ فِي آجَالِهِمْ
وَ أَنْصِرْهُمْ وَ تَمِّمْ لَهُمَا
أَسْنَدَتِ إِلَيْهِمْ مِنْ أَمْرِ
دِينِكَ وَ اجْعَلْنَا لَهُمْ
أَعْوَانًا وَ عَلَى دِينِكَ
أَنْصَارًا

İmam Zaman (a.s) için Hz
Rıza'nın (a.s) duası

İmam Askeri'nin (a.s) hadisi
قَاتِمَا مَنْ كَانَ مِنَ الْفُقَهَاءِ
صَاتِمَا لِنَفْسِهِ...
Nefisine hakim olan fakihlerden
her birine dillerini muhafaza ...
zorunludur

İmam Zaman'ın (a.s)
yazışmaları
أَقْبَلُ الْخَوَارِثَ الْوَأَقْبَعُ فَارْجِعُوا فِيهَا
إِلَى زَوْجَةِ حَدِيثِنَا، فَإِنَّهُمْ حَجَّتِ
عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ
Ama güncel olaylarda
hadis râvilerimize
başvurunuz

Gaybet döneminin başı



Gaybet-i Kübran (Büyük Gaybet) dönemi.....

İnsan topluluklarının siyasi liderliği ve rehberliği akli bir zarurettir. Antik çağlardan beri insanlık, bilgi odaklı liderlerin rehberliğindeki Medineyi Fazıla arayışında olmuştur. Ancak tüm deneyimli modeller, hatta modern demokrasiler, bilgi ve erdem odaklı olma yerine güç odaklı ve servet eksenli yöne doğru gitmiştir. Ne var ki Şii mektebinin nübüvvet, imamet ve gaybet üzere üçlü dönem sürecindeki siyaseti insanların en faziletlisinin rehber ve kılavuzluğu ilkesine dayanan siyasi yapısalıktır. Vahiy asrında insanların en faziletlisinin rehberliği Peygamber'in rehberliğidir. Peygamberliğin son bulmasından sonra rehberlik imamların ve gaybet döneminde ise kronolojiye dayalı adım adım rehberlik ile Şii topluluklarını yokluk dönemi boyunca güvenli bir şekilde yönlendirmek ve keza diğer İslam toplumları gibi karışıklık, dağınıklık, fitne ve terkedilmişlik içinde olmamaları için ilim, takva, maneviyat, yönetim ve tedbire sahip olan fertleridir.

اللَّهُمَّ
 إِنَّ حَالَ بَيْنِي وَ
 بَيْنَهُ الْمَوْتَ الَّذِي
 جَعَلْتَهُ عَلَيَّ عِبَادَكَ
 حَتْمًا مَقْضِيًّا
 فَأَخْرِجْنِي
 مِنْ قَبْرِى ...
 مَلِيًّا دَعْوَةَ
 الدَّاعِي ...

Extract from "Du'a Ahd" Covenant Supplication



Today for today, or for today and tomorrow:

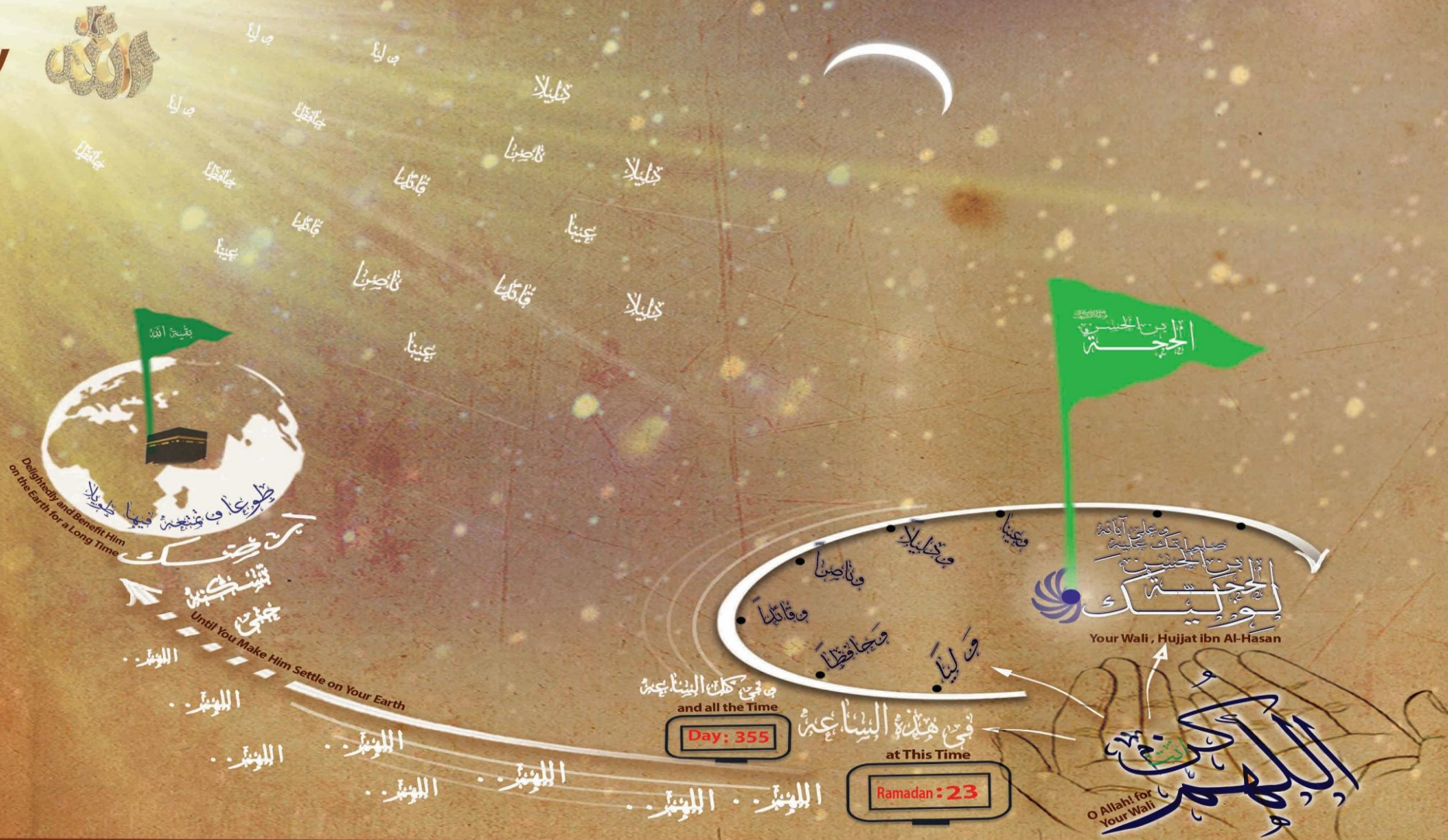
In today's modern lifestyle, a person is encouraged to unlimited and unrestricted freedom and treading on many of the human and moral values in the belief that we have just one earthy life to live. However, not only reasoning and inay nature, Rather, science too has proven that it is possible to live beyond the present boundaries Of course as to the second life second life being in other worlds and universes is the shared doctrine of the Divine religions but the question is about second life on on this earth. Nowadays, the possibility of eturning to earthy life has entered the theoretical ideals on the basis of which certain storage tanks for preserving bodies or stem cells have been invented. This is whereas from the aspect of intelligence and religion too, there is no probability of a second life on earth However, the second life on earth is other than reincarnation because in reincarnation, the human soul appears in the body of another creature whereas 'the second life' means the return of a human being to earth with the same human identity and for experiencing a different life. Among the world's religions and schools of thought, only the Shiite school believes in life after life in this very world and calls it "Raj'at" or return "Raj'at" or return is a new life beyond limitations and with the appearance and manifestation of maximum human capabilities, the flourishing of Divine Signs in nature and with the direct presence of the Invisible World in a human beings life. For this reason, Mahdism in Shiah thought is itself a passing phase for transfer from past limitations to the celestial world of the future – a future which is a special and infinite period in terms of time, quantities and qualities. With regard to this important final reality which is a new beginning for worldly life, an extract of the Mahdism (Messiahship) Supplication is devoted to the question of life after life and 'Raj'at' return.

34 The Night of Destiny

اللَّهُمَّ كُنْ لَوْلِيِّكَ
 الْحُجَّةِ بْنِ الْحَسَنِ
 صَلِّوَاتِكَ عَلَيْهِ وَعَلَى آبَائِهِ
 فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ
 وَوَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا
 وَدَلِيلًا وَعَيْنًا حَتَّى تُسَكِّنَهُ
 أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ
 فِيهَا طَوِيلًا.

O Allah! for Your Wali (Representative), Hujjat ibn Al-Hasan That Your Blessings Be Upon Him and His Forefathers, at This and all the Time, Be Guardian, Supporter, Leader, Helper, Guide and Look-out, Until You Make Him Settle on Your Earth Delightedly [for leading the divine global government] and Benefit Him on the Earth for a Long Time

Prayer for health of the Savior Imam (may God hasten his blessed Reappearance)



The year is a single natural reality in the life of a human being which is derived from the cycle of nature. One of its functions such as the yearly life cycle of seasons, is the drafting of the annual plan and sequel to it defining the yearly operations. For this reason before the end of the year, everybody proceed with annual accounting and also just before the beginning of every year present the new year's plan and program. This thing is the method and program of international bodies, governments, institutions and administrative offices and even of a household and family. Some of these yearly plans directly and some indirectly have effect on our destiny. Thus we naturally follow up their news so that every year we can have the best synchronization with the macro plans and likewise, have the most and the best financial and credit returns from the plan so that we record the best and most output and success. However, it is surprising that among these yearly programs we are negligent of the most important transcendent yearly programs and perhaps the only heavenly and occult program that is directly related to us and our fate and probably do not pay the necessary attention to it. In the Divine Scheme which has placed the yearly order in nature and for the human body, it has also placed a spiritual night for yearly accountancy and yearly planning – a night which is for Divine and heavenly Providence. The Night of Destiny which is in the middle of the blessed month of Ramadan is a night in which the divine annual providence is determined for all of existence and all human beings and each and everyone of us. Thereafter, by way of “the descending of angels and the Holy Spirit” it is given to the Occult and Spiritual Guide – the Savior Imam (may God hasten his blessed Reappearance). Thus, the order of existence has a plan and program not only in its order of nature; rather, in the order of occulted guidance of human beings as well. Its central figure is the Savior Imam and its timing is the Night of Destiny. Moreover, as an individual human being, I am a part of this program both physically and spiritually as well.