

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

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**Issue no. 13**

- \* Imam al-Mahdi in the Quran
- \* General Deputies of Imam al-Mahdi
- \* The Signs of Appearance
- \* In the Presence of Imam al-Mahdi

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# The Final Hope





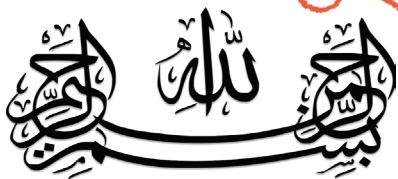
**It is reported from  
the Prophet to have said,**

«الْقَائِمُ مِنْ وُلْدِي ... مَنْ أَنْكَرَهُ فِي غَيْبَتِهِ فَقَدْ أَنْكَرَنِي وَ مَنْ كَذَّبَهُ  
فَقَدْ كَذَّبَنِي وَ مَنْ صَدَّقَهُ فَقَدْ صَدَّقَنِي...»<sup>1</sup>

*“The Qa'im (the Upriser) will be among my descendants. ... Anyone who denies his existence during his concealment would have denied me, anyone who falsifies him would have falsified me, and anyone who confirms him would have confirmed me...”*

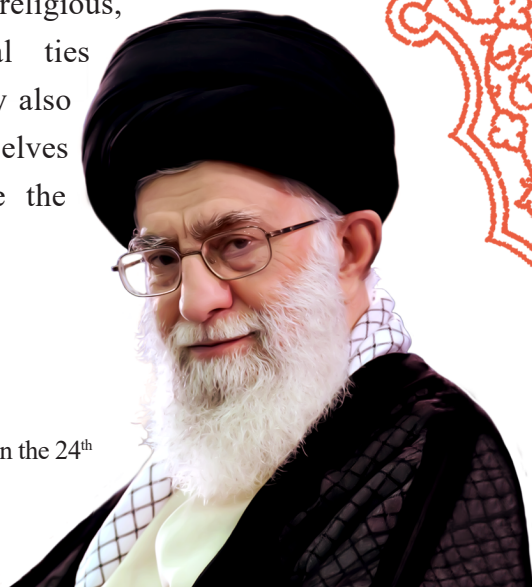
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<sup>1</sup> Bihār al- Anwār, by Allāmah Majlesī, vol. 51, p. 73.



## The Supreme Leader of Islamic Republic:

Some of the greatest duties of the real expectant of Imam al-Mahdi are to make themselves spiritually, morally, and practically ready. Moreover, they should try to strengthen their religious, ethical, and sentimental ties with other believers. They also should prepare themselves to collaborate to oppose the oppressors severely.<sup>1</sup>



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<sup>1</sup> The Supreme Leader's speech on the 24<sup>th</sup> of November 1999.

# The Final Hope

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## Editorial

Our prayers enjoy a significant effect on the appearance of Imam al-Mahdi and help it takes place sooner. The Imam also asked us to pray for his Appearance as he wrote in a letter to his second Special Deputy, Muhammad bin ‘Uthmān al-‘Amrī,

«أَكثِرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ»<sup>1</sup>

*“Pray abundantly for my Appearance to occur sooner since it helps you relieve (from the problems.)”*

We should pray for the Imam’s advent since it indicates that we are in dire need of him and are really waiting for him, are attentive to the issue of Appearance and have not ignored our Imam.

The fact is that the secret behind the appearance of our Imam is laid in our day and night prayers and up until we do not raise our hands to the sky and do not make our eyes tearful, the Imam will not come.

<sup>1</sup> Kamāl al-Dīn wa Tamām al-Ni’mah, vol. 2, p. 485.

How beautiful is it to recite some Arabic supplications about the Imam in our daily prayers when we want to recite our Qunūt. If only we had started to do so since our childhood.

We must know that after each obligatory daily prayer we can have a request that will be answered by Allah. How nice it would be that we dedicate that request to our Imam and ask Allah to let him appear sooner.

If every one of us tries to remove even one single obstacle to his Appearance, we could do a great job. I wish I could realize how much the Imam is eager to hear we are praying for him then at least we could have a share in his happiness.

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# Imam al-Mahdi in the Quran

## Surah al-Baqarah, verse 148

Allah says in Surah al-Baqarah verse 148,

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*"And for every nation, there is a Qiblah (direction of prayer) prescribed by Allah and to which they*



*turn their faces. Then, try to be ahead of others in good deeds. Wheresoever you may be, Allah will bring you together [on the Day of Resurrection]. Truly, Allah is Powerful over all things".*

## **An explanatory narration:**

«عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً قَالَ: «الْخَيْرَاتُ الْوَلَايَةُ وَقَوْلُهُ تَبَارَكَ وَتَعَالَى أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً يَعْنِي أَصْحَابَ الْقَائِمِ الثَّلَاثِمِائَةِ وَالْبِضْعَةَ عَشَرَ رَجُلًا قَالَ وَهُمْ وَاللَّهُ الْأُمَّةُ الْمَعْدُودَةُ قَالَ يَجْتَمِعُونَ وَاللَّهُ فِي سَاعَةٍ وَاحِدَةٍ فَرَعٌ كَفَرَعِ الْخَرِيفِ»

It is narrated from Imam al-Bāqir (the fifth Imam of Shia) to have said about this verse, “*Good deeds* (that people are ordered to try to be ahead of others in doing them) means to accept the guardianship (of the household of the Prophet) and ‘*Wheresoever you may be, Allah will bring you together*’ refers to Imam al-Mahdi’s companions who will be about 313 individuals.” Then Imam al-Bāqir continues, “I swear to Allah that all of them will come together in a short fraction of time similar to clouds in fall that are brought together by a storm (quickly).”

1 'Usūl al-Kāfī, vol. 8, p. 313, hadith no. 487.

# The Final Hope

## Points:

- 1. Every nation has a leader:** During the history of humanity, every nation has had a leader. This is the meaning of the verse where Allah says "*And for every nation, there is a Qiblah (direction of prayer) prescribed by Allah.*" The direction of prayer is interpreted as a divine leader as well. The prophet Muhammad was the leader of the Islamic nation and after him, the Islamic nation was led by the twelve Imams, one by one, and Imam al-Mahdi is the last one of them.
- 2. An Imam should be chosen by Allah:** Imamate should be just decided by Allah because Allah says that the *direction of prayer* (that refers to the Imam) is prescribed by Him. So, Imam al-Mahdi is a divine leader who is chosen by Allah.

The position of Imamate is so sublime that just Allah should decide for it. People cannot choose an Imam for themselves and just Allah is the only one Who reveals to His prophet who is the Imam and the Prophet should make people informed about him.

- 3. Taking the lead in good deeds:** Allah commands the believers to take the lead in good deeds and the abovementioned narration says that to follow the Imams and to accept their guardianship is the best forms of

good deeds. It means that one has to focus his attention on spirituality and this goal cannot be gained but by knowing the Imam of the time and by referring to him.

4. **Imam al-Mahdi's companions think just about their duties:** When a person decides to do a good action he should not limit himself to a specific place or a specific time. In doing good actions one has to try to take precedence over others and do not consider any limits for it. In Occultation era, a real follower of the Imam pays attention to this point and tries to follow the Imam in any possible ways and also attempts to be ahead of others in doing this.
5. **In each time, Imam al-Mahdi has some companions:** Just as doing good deeds is not limited to a specific time and should be practiced in all times, people who follow the Imam can be regarded as his companion in every period of time. It means that to be a companion of the Imam is not limited to the time of his advent.
6. **Allah promises to bring the companions of the Imam together:** According to the abovementioned narration, the word "you" in "*Wheresoever you may be, Allah will bring you together*" refers to Imam al-Mahdi's companions who are outspread on the earth and Allah promises to put them together when the Imam comes in order to help the Imam.



# General Deputies of Imam al-Mahdi

## **Ibn-e-Junayd al-Iskāfī (d.381 A.H / 991 A.D)**

Abū Ali, Muhammad bin Ahmad bin al-Junayd al-Iskāfī is one of the great early jurists of Shia in the fourth century after Hijrah. In fact, Islamic jurists know bin ‘Aqīl and him as the two earlier scholars of Shia. He was born during the minor occultation of Imam al-Mahdi in Iskāfī, a small town suburb of Bagdad.<sup>1</sup>

There is not enough information about the exact date of his birth, but whereas his most primal teacher, Hamīd bin Ziyād, had departed life in 310 A.H / 922 A.D, Iskāfī must be born around 300 A.H.<sup>2</sup>

Ibn-e-Junayd was living in the reign of Buyids under the governance of Mu‘izz al-Dawlah. Whereas he was a learned Shiite governor at his time, the Shia under him were free to practice all their religious rituals. He mobilized people to take part in Imam al-Hussain's commemoration and ceremony. He also endorsed celebration of the day of Qadīr -the unique feast of Shia- and helped Shia conviction to spread. It has been said that he highly would respect Iskāfī and in many cases, he would ask him seeking advice and guidance.<sup>3</sup>

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1 Al-Sarā’ir, by Muhammad bin Idrīs, vol. 1, p. 99.

2 Rijāl, al-Najāshī, p. 132.

3 Al-Fawā’id al-Rijālīyyah, by Bahr al-‘Ulūm, vol. 3, p. 220.

## His great scientific position

Iskāfī began to study in different fields of knowledge in his hometown and then Bagdad; and because of hard-working, he turned into one of the biggest religious authorities at that time as far not only ordinary people but also governors and kings had their questions answered by him.

He had a vast and profound knowledge in jurisprudence (Fiqh), principles of jurisprudence (Usūl), theology, and Arabic literature; and also had a considerable skill in the technique of writing, and organizing the scattered chapters of the Shia's Fiqh. He upheld the tradition and Quran-based commandments of Islam and founded a way to investigate and enlighten the religious issues through interpretive reasoning (al-Ijtihād). He also tried to broaden good understanding and rapport with the Sunni scholars. Over the past ten centuries, his books were in the center of attention, and they have been the reference for the religious authorities and scholars. In the books of 'Ilm al-Rijāl (knowledge of identity and reliability of hadith transmitters) he is known as Ibn-e-Jonayd,

Ibn al-Jondī, Abū Ali al-Kātib, Muhammad bin Jonayd al-Bagdadī and Bin Jonayd al-Bagdadī.

Al-Iskāfī was one of the pioneers of Islamic scholars who was skillful in jurisprudence, principles of jurisprudence, theology, and Arabic literature. Because of his eligibility in writing, he was entitled as al-Kātib meaning the writer. Therefore, he could intelligibly write about what he knew.

It is alleged that his works and authorship have come to fifty volumes in which are about Fiqh, Usūl, and Arabic Literature that some of them are as follows: Tahdhīb al-Shia li Ahkām al-Sharīah, al-Tahrīr wa al-Taqrīr, al-AlFīyah, and Amthāl al-Quran etc. It is said that because of his great skill in writing, he was entitled as the writer –al-Kātib.<sup>1</sup> It would be enough for showing his significant status being one of the most famous masters of Sheikh al-Mufīd.

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<sup>1</sup> Rijāl, al-Najāshī, p. 386.

Gradually, his fame reached beyond Neyshābūr and Bagdad and he had communicated with Egyptians in such a way that the number of papers exchanged as the question and answer between him and the questioners amounted to 2,500 papers. It is also alleged whose popularity was in such a great state that the term "al-Junaydiyyah" had used for his followers during his lifetime.<sup>1</sup>

## An enlightened scholar

Notwithstanding theology and Hadith, his main field of faculty was in his Inferential Fiqh. One of the most significant aspects of his scientific character was his ability to derive the Islamic rulings by the intellectual proofs. He used to express his religious ideas and findings straightforwardly. In this regard, his traits were as follows:

- He was among the trailblazer scholars in acting based on the logical reasons.
- He established the Inferential Fiqh against the Traditionalism (a group called Akhbāryūn).
- He did not suffice to the apparent meaning of words and sayings in traditional texts.

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<sup>1</sup> Al-Radd 'alā Ashāb al-'Adad, by Ali Sayyed Murtadā, p. 29.



- Declaring his new opinions, he was in a high level of perspicuity and frankness.

Ibn-e Jonaiyd, as a Muslim theologian, believed that we should refer to the jurisprudential rules mentioned by the Imams based on intellectual, not traditional methods; hence, the reason behind the difference between jurisprudential narrations turns back to different intellectual viewpoints of the Imams.<sup>1</sup> Regarding this, his method for giving a narration precedence over others was thoroughly different from other of his contemporary jurists. Nevertheless, he has a striking position among Shia.<sup>2</sup>

Gradually, Al-Iskāfī's fame reached beyond his hometown. He had communicated with Egyptians in such a way that the number of papers exchanged as the question and answer between him and the questioners amounted to 2500 papers.

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1 Ajwibat al-Masā'il al-Sarwiyyah, by Muhammad Mufīd, p. 224.

2 Al-Fihrist, by bin al-Nadīm, vol. 1, p. 246.

Of course, it was perfectly natural that his findings and innovations cause him to be diminished from the social aspect and scientifically be excommunicated somehow, his books are ignored and his services disregarded. Though some great scholars like Sheikh al-Mufīd and some scholars of Bagdad and Qum like Ibn-e-Bābivayh have refuted some of his ideas which were close to the rivals of Shia, nevertheless, everyone agrees that he was the early pioneer in the inferential Fiqh, and Shia school of thought owes much to the functions of his method.<sup>1</sup> On this matter, ‘Allāmah Hillī says, “Muhammad bin Jonayd al-Iskāfī was one of the great learned and methodologist scholars of Imamiyyah (Twelver Shia) who had an eminent position and voluminous books, and was reliable.”<sup>2</sup> Also, Najāshī says, “Muhammad bin Junayd al-Iskāfī is the honor of us. He is a high stature scholar who has written many books that I will mention the list of them.”<sup>3</sup>

## **His relationship with Imam al-Mahdi**

Whereas al-Iskāfī was living during the minor

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1 Rijāl, al-Najāshī, pp. 392 and 400.

2 Khulāsāt al-Aqwāl, p. 245.

3 Rijāl, al-Najāshī, p. 385.

occultation, it was easy for him to have enough opportunities to visit Imam al-Mahdi. He was a reliable one for the Imam and as Najāshī confirmed, he had received some stuff like a sword and some money from the Imam for safe keeping.<sup>1</sup> He also had the chance to be a contemporary of the Imam's special deputies and take many advantages of them in the entire period of minor occultation.<sup>2</sup>

Finally, after a sincere religious, scientific, and cultural attempt, he passed away in 381 A.H / 991 A.D and his body was buried in the city of Rey, Iran.<sup>3</sup>

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1 Rijāl, al-Najāshī, p. 385.

2 Fawā'id al-Rijāliyyah, by 'Allāmah Bahr al-'Ulūm, vol. 3, p. 205.

3 Tanqīh al-Maqāl, vol. 2, p. 69.



# The Signs of Appearance



## The rise of al-Yamānī

### Who is al-Yamānī?

Pointing to the apocalypse, some narrations of the infallible Imams refer to a man called al-Yamānī who, at the End of Time, will play an important role before Imam al-Mahdi's advent. He, on the threshold of the appearance of the Imam, will start his uprising from Yemen to prepare the ground for the Imam's appearance.

### His name

Pertaining to the exact name of al-Yamānī, there are not enough authentic Shiite narrations. However, in the Sunni sources, there are some references to his name like: al-Qahtānī, al-Hassan, al-Hussain, Sa`īd, al-Mansūr, al-Yamānī Caliph, and the famous one is *al-Yamānī*.<sup>1</sup> The reason behind the ambiguity of his name might be that the Imams have intended to keep him safe and protect him from the probable dangers to let him have the fortune to accomplish his key role.

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<sup>1</sup> Al-Sahīh, by al-Bukhārī, vol. 4, p. 159; Bihār al-Anwār, vol. 51, p. 162; Al-Fath al-Bārī, vol. 6, p. 397; Kamāl al-Dīn wa Tamām al-Ni'mah, chapter. 32, p. 331, hadith no. 16; al-Tanbīh wa al-Ishrāf, p. 271.

## The importance of al-Yamānī's uprising

Based on some narrations, it is forbidden to oppose al-Yamānī and more surprisingly, we see that, this kind of forbiddance is mentioned merely about him, not for the other positive figures at the End of Time. The man is exalted in Islamic narrations and it is mentioned that there will be no guiding flag other than al-Yamānī's.

It has been quoted from Imam al-Bāqir (the Shia's fifth Imam) to have said,

«... وَ لَيْسَ فِي الرَّايَاتِ رَايَةٌ أَهْدِي مِنْ رَايَةِ الْيَمَانِيِّ هِيَ رَايَةٌ هُدِّي لِأَنَّه يَدْعُو إِلَيَّ صَاحِبِكُمْ»<sup>1</sup>

*“...among the flags (which lead people to the right path) there is no more guiding banner than al-Yamānī's; his flag is a guidance because he will call attention to your Master.”*

Add to it that there are some narrations even stating that opposing him is forbidden, and his enemies and opponents will be in the hell. In this regard, there is a narration from Imam al-Bāqir to have stated,

«و إِذَا خَرَجَ الْيَمَانِيُّ فَانْهَضْ إِلَيْهِ فَإِنَّ رَابِتَهُ رَايَةٌ هُدِّي وَ لَا يَحِلُّ لِمُسْلِمٍ

<sup>1</sup> Al-Ghaybah, by al-Nu'mānī, chapter. 14, p. 361, hadith no. 13.

أَنْ يَلْتَوِيَ عَلَيْهِ فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مِنْ أَهْلِ النَّارِ لِأَنَّهُ يَدْعُو إِلَيَّ الْحَقِّ  
وَإِلَيَّ طَرِيقِ مُسْتَقِيمٍ»<sup>1</sup>

“Whenever al-Yamānī rises up, then run towards him. Indeed, his flag is a guiding banner; and no Muslim is allowed to act against him; everyone who does that, he will be in the hell because al-Yamānī invites to the truth and to the right path.”

The rise of al-Yamānī is one of the definite signs of the Appearance. He is a righteous man who will rise up prior to the advent of Imam al-Mahdi. Since there are some false al-Yamānīs, people should know the traits of the real al-Yamānī, so as not to be misled.

It is obvious that we cannot infer from this narration that al-Yamānī is immaculate. However, it maybe originates from his positive role in contrast to the

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<sup>1</sup> Al-Ghaybah, by al-Nu'mānī, chapter. 14, p. 361, hadith no. 13.

negative position of the Sufyānī in that al-Yamānī should be followed and al-Sufyānī must be rejected by people because al-Sufyānī proclaims that he himself is the promised savior and will conquer some of the Islamic countries.

The traditions that accentuate on helping al-Yamānī, show the importance of his uprising and regard his movement as being comprehensive and influential to the degree that will accelerate the Imam's appearance. The following is a list of some important items pertaining to the great statue of al-Yamānī and his mission:

1. According to numerous traditions, his uprising is considered as one of the five definite signs of Imam al-Mahdi's manifestation. On this matter, there is a narration from Imam al-Sādiq (the Shia's sixth Imam) to have said,

«خَمْسٌ قَبْلَ قِيَامِ الْقَائِمِ: الْيَمَانِيُّ وَالسُّفْيَانِيُّ، وَالْمُنَادَى مِنَ السَّمَاءِ وَ  
خَسْفٌ بِالْبَيْدَاءِ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ»

*“There are five signs that will take place before the appearance of the Upriser (Imam al-Mahdi): the*

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1 Kamāl al-Dīn wa Tamām al-Ni'mah, by Sheikh al-Sadūq, chapter. 57, p. 649, hadith no. 1.



*rise of the Yamānī, the rise of the Sufyānī, the call from the skies, the earth swallowing in al-Baydā', and the murder of the purified soul (al-Nafs al-Zakiyyah)."*

2. Having encouraged people to help al-Yamānī,<sup>1</sup> many traditions confirm his uprising. As a matter of fact, it indicates that his uprising will be an Islamic reformist movement. So, taking what is said into consideration, the right risings and revolutions whose aim is to help to hasten the advent of the Promised Savior (Imam al-Mahdi) are allowed by the Imams in the period of the occultation. These narrations reject the belief of those who think that reforming actions that take place before the Imam al-Mahdi's advent are completely condemned to failure.
3. Without a doubt, supporting al-Yamānī in his important mission depends on knowing his personality and essential preconditions of his movement in detail then we would have a concrete

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<sup>1</sup> Refer to: Bihār al-Anwār, vol. 52, p. 274; al-Ghaybah, by al-Nu'mānī, chapter. 14, p. 626, hadith no. 13; al-Ghaybah, by al-Tūsī, p. 446; al-Fitan, by Ibn Hammād, pp. 67, 245, 248.

criteria for recognizing the real al-Yamānī, because always there have been some false Yamānīs who have misused people's religious feelings.

## Characteristics of al-Yamānī's uprising

Based on the narrations that are available to us, some features of the Yamānī's uprising are as under:

1. The time and the place that his uprising will start from,

In this regard, there are two kinds of narrations. Based on the first group of them, the rise of al-Yamānī will be started before the Sufyānī's. On the other hand, the second group of the narrations declares that his movement will be synchronized with Imam al-Mahdi's uprising and he will call people to Imam al-Mahdi's universal movement. Coming to a conclusion, both groups have a character in common i.e. his uprising will occur before the uprising of al-Sufyānī.<sup>1</sup>

In the case of the place of the Yamānī's uprising, it has been mentioned by the Shia and Sunni scholars that

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<sup>1</sup> Al-Ghaybah, by Nu'mānī, p. 171; Bihār al-Anwār, vol. 52, p. 232.

he will come from San'ā, Yemen<sup>1</sup>. There are also some references to Eden and Kanda.<sup>2</sup>

## 2. The sign and the color of his flag,

To be on the verge of the Imam's advent, some military movements will occur with their specific banners preventing the believers to go astray. For instance, the flag of Iranian revolutionary (the Khurāsānī) is supposed to be in black, but the color of al-Yamānī's flag will be white.

## 3. The stages and the goals of his movement,

In the aftermath of his rising, generally, al-Yamānī tries to attain the goals that are reflected in some narrations:

- a. To make a military alliance with the Khurāsānī.
- b. To call people to the right path i.e. the path of Ahl al-Bayt.
- c. To help Imam al-Mahdi and call people to give allegiance to the Imam.

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1 Al-Fitan, p. 174.

2 Al-Rāyāt al-Hudā wa al-Dalāil fī 'Asr-e- al-Zhuhūr, p. 101.

## The end of his movement

Though there are a few narrations referring to the connection of the Yamānī's rising with the universal movement of Imam al-Mahdi<sup>1</sup>, there is not any authentic narration to clarify whether he will be alive to meet Imam al-Mahdi; and that whether his movement will be continued till the auspicious advent of the Imam or not. However, there are some references that al-Yamānī will be succeeded to be in the Imam's presence. There is something for sure that the Sufyānī, the most stubborn enemy of Imam al-Mahdi, will be against al-Yamānī while there is no report given about al-Yamānī's defeat. According to a narration from Imam al-Sādiq saying, "*Whoever fights against the Sufyānī, will be defeated by him but al-Yamānī.*"<sup>2</sup> Furthermore, it is said about the name of al-Yamānī that one of his titles is *al-Mansūr* which means a person who gets help to be victorious.

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1 Bihār al-Anwār, vol. 52, p. 274.

2 Mukhtasar Ithbāt al-Raj'ah, hadith no. 16.

## General criteria to recognize the true al-Yamānī

Taking what was said about al-Yamānī as an effective figure and his significant role at the End of the Time into consideration, People who wait for Imam al-Mahdi's advent need to have some strict criteria for distinguishing the false Yamānīs from the true one. On this matter, some of the basic items of the promised Yamānī are as follows:

1. He will start his mission from Yemen.
2. His rising will be simultaneous with the rising of the Sufyānī from al-Shām (Syria) and al-Khurāsānī from Iran.
3. He is a righteous and pious individual who, exactly, acts according to the Quran and Sunnah so, whoever treats him unjustly and mislead people about their duty during the occultation of the Imam he would not be the real Yamānī.

## **Dr. Chris Hewer (a Christian British Researcher) Talks about Imam al-Mahdi.**

If the world were left without the guidance of an Imam, then it would go into chaos. So, in some way that we cannot really understand, the 12<sup>th</sup> Imam is still constantly exercising that function of guidance in the earth,



today. And the model here which is given is a useful one. We can see the sun and then the sun disappears behind the clouds and is hidden from our sight and yet we know that the sun is still present behind the clouds even though we cannot see the sun; and we know that the sun is still shedding the rays upon the earth bringing warm, bringing light; and thus enabling life to continue upon the earth. Without the presence of the sun all life on the earth would end.

Without the presence of the divinely appointed Imam, human being would necessarily go into chaos and confusion. The 12th Imam is at this stage the hidden

Imam but also the Imam of the present age. He serves this function today. At some future date, we know not when, he will reemerge from his occultation, from his hidden existence and then he will be known once again by people upon the earth. Obviously, this is something in which the Shia Muslims will pray that God may hasten the return of Imam al-Mahdi and bring that blessed day when he will be there in our midst and people can turn to him and receive his guidance in a direct way during this period that we call “the End of Time” leading up to “the End of the world”.

# In the Presence of Imam al-Mahdi





## The Argument of Limitation

In a part of a recommended supplication recited in every day of the month of Rajab, Imam al-Mahdi addresses Allah the Almighty and says,

«يا... حَادِّ كُلِّ مَحْدُودٍ»<sup>1</sup>

*"O... He Who limits all limited things (i.e. All creatures)."*

### Explanation:

One of the Proofs for the existence of Allah is the *Argument of Limitation*. According to this intellectual argument, every creature is limited by every aspect of its existence such as the spatial constraints and duration of life. As a result, no one can change his basic body shape, make himself bigger or smaller, change his basic instinct, find a strategy to never die, and live forever etc.

By taking this into consideration, human intellect confesses that the limitation, ultimately, must stem from someone who limits all creatures and he, himself, is not limited. This unlimited being is someone whose existence is not taken from someone else. He is beyond the time and the place and is the creator and limiter of everything - He is Allah.

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<sup>1</sup> Iqbāl al-A'māl, p. 644.

Allah is the limiter of everything and He is not limited at all. He is not limited in time and place since He is the Creator of them. Except Allah, everything is bounded by many forms of limitation and because of it Allah says in the Quran, “*No one is like Him.*”

Allah in philosophy is called (Wājib al-Wujūd) that points to an entity whose existence is necessary for Him, is not taken from anyone else, and is the ever existent and will never become extinct. Contrary to this, all other things are called (Mumkin al-Wujūd) meaning that, existence is not necessary for them. As a result, the common attribute of them is to be limited, imperfect, and needy.

In fact, the Imam by that short sentence refers to an intellectual proof which indicates that all creatures are dependent to an Unlimited Essence who is no one but Allah.

To be unlimited means that Allah, is the Supreme Perfect Essence Who creates space and time, and He is the Absolute Owner of them, so due to the fact that limitation is a kind of deficiency, He could not be limited in place or time. Mentioning this divine attribute, the Almighty Allah describes Himself in the Quran by saying,

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾<sup>1</sup>

*"And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is Non-restricted and all-Knowing."*

According to a surface meaning, the two words: the East and the West, refer to the geographical sites and places, but based on an implied meaning, these two words point to the whole universe. Maybe the reason that Allah just uses these two directions is that usually the first two directions that people get acquainted with are the East and the West and then, other directions are realized by these two. To be the owner of the whole universe means to be the creator of it and, as a result, the creator must be above it and not restricted to it. Consequently, Allah cannot be limited in a place. This point is again repeated in the mentioned verse where Allah says, *"So wherever you [might] turn, there is the Face of Allah."*

When Allah is not restricted to a place it means that He must be everywhere and no place can be void of Him. Once more, this point is referred to in the mentioned Verse as Allah says, *"Indeed, Allah is Non-restricted and all-Knowing."* The result of not being restricted is that He is everywhere and accordingly He is aware of everything.

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<sup>1</sup> The Quran, 2:115.

# The Final Hope

It is clear that to be everywhere does not mean that Allah has taken all places because He does not need to have threefold features of materials i.e. length, width, and height. Rather, it means that He is the unique Creator and the Owner of them. If He were bounded by the time, place, quality, and quantity, He would have been a needy and dependent Allah ; whereas, He introduces Himself by saying,

﴿...أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

*"...Indeed Allah is Self-sufficient, Praiseworthy."*

Moreover, in describing this divine attribute, Imam Ali says about Allah,

«...الَّذِي لَيْسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ وَلَا نَعْتٌ مَوْجُودٌ وَلَا وَقْتُ مَعْدُودٌ  
وَلَا أَجَلٌ مَمْدُودٌ»<sup>2</sup>

*"...He for whose description no limit has been laid down, no (real and enough) eulogy exists, no time is ordained, and no duration is fixed."*

It is worth mentioning that if Allah were limited, it must have been another Allah who has created Him; that is because every limitation results of being created. According to this hypothetical condition, Allah would

1 The Quran, 2:255.

2 Nahj al-Balāghah, Sermon. 1.

be limited in many aspects such as being needy, born, and comparable with others. Whereas, Allah describes Himself in the holy Quran by saying,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

*"Say, 'He is Allah, [Who is] One, Allah, the Eternal Needless. He neither begets nor is born, Nor is there to Him any equivalent."*

Moreover, Allah says in the Quran,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

*"No one is like Him."*

When no one is comparable nor equal to Allah, it means that since everything is limited in place and time, Allah should not be limited, otherwise, He would be like others.

## The conclusion

Imam al-Mahdi in his short saying points to one of the attributes of Allah which, if described, tells us that Allah is the real Creator of the world. He was existent from the beginning even when the time and place were not created and He will last forever and there is nothing to be equal or comparable to Him.

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1 The Quran, chapter. 112.

2 The Quran, 42:11.



# Rituals of the Month

## Laylat al-Qadr (the Night of Destiny)

It is reported from Prophet Muhammad to have said,  
«إِنَّ لِرَبِّكُمْ فِي أَيَّامِ دَهْرِكُمْ نَفَحَاتٍ، فَتَعَرَّضُوا لَهَا لَعَلَّهٗ أَنْ يَصِيبَكُمْ نَفْحَةٌ  
مِنْهَا فَلَا تَشْقَوْنَ بَعْدَهَا أَبَدًا»<sup>1</sup>

*“Verily, there are some divine breezes (divine chances and successes) during your lives so, make yourselves ready to catch them; if you may do so, you would not be misled and woeful thereafter.”*

This passage of the Prophet reveals that despite the superficial resemblance of days, there are some special days and nights that Allah has made them auspicious and blessed. Hence, the Prophet declares in another narration,  
«إِنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَ مِنَ الْإَيَّامِ الْجُمُعَةَ وَمِنَ الشُّهُورِ شَهْرَ رَمَضَانَ  
وَمِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ»<sup>2</sup>

*“Truly, Fridays among days, Ramadan among months, and the Night of al-Qadr among nights have been favored and chosen by Allah the Exalted, the Glorified.”*

## The unique night

The Night of al-Qadr has a striking and shining status

<sup>1</sup> Al-Jāmi‘ al-Saghīr, vol. 1, p. 95.

<sup>2</sup> Kamāl al-Dīn wa Tamām al-Ni‘mah, vol. 1, p. 281.

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among all the nights in a year. The Quran articulates that this night is better than a thousand months of which equals eighty-three years by saying,

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾<sup>1</sup>

*“The Night of al-Qadr is better than a thousand months”*

It is a great night during which angels and the Spirit descend:

﴿تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ﴾<sup>2</sup>

*“The angels and the Spirit descend therein by the permission of their Lord for every matter.”*

In fact, it is a night that thoroughly is auspicious and blessed:

﴿سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ﴾<sup>3</sup>

*“Peace it is until the emergence of dawn.”*

Narrations also mention it highly as Imam al-Sādiq offers a short and meaningful hadith by saying,

﴿قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ﴾<sup>4</sup>

*“The heart of the month of Ramadan is the Night of al-Qadr.”*

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1 The Quran, 97:3.

2 The Quran, 97:4.

3 The Quran, 97:5.

4 'Usūl al-Kāfi, vol. 4, p. 66.



## The precise time of the Laylat al-Qadr

It is quite evident that the *Night of Qadr* is among the nights of the month of Ramadān; that is because, on the one hand, Allah in Surah al-Baqarah says,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾<sup>1</sup>

*“The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.”*

And on the other hand, in Surah al-Qadr states,

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾<sup>2</sup>

*“Indeed, We sent the Qur'an down during the Night of al-Qadr.”*

In respect to these two verses, we can come to the conclusion that the Night of al-Qadr is held in the month of Ramadan for sure. But, at this point, a question comes to mind that in which night of the month is that.

Based on Islamic traditions, all Muslims, Shia and Sunni, are unanimous that this night only is limited to the following nights: the seventeenth, nineteenth, twenty-first, twenty-third, twenty-seventh or twenty-ninth of the Ramadan. Of course, it is worthy of noting that Sunnis

1 The Quran, 2:185.

2 The Quran, 97:1.

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mainly believe in the twenty-seventh of Ramadan, rather the Shia believe that the nineteenth, twenty-first, and the twenty-third of the month are the Night of al-Qadr.

To explain how Shia reconciles all these three nights, Imam al-Sādiq says,

«التَّقْدِيرُ فِي لَيْلَةِ الْقَدْرِ تِسْعَةَ عَشَرَ، وَ الْإِبْرَامُ فِي لَيْلَةِ أَحَدِي وَ عِشْرِينَ  
وَ الْإِمْضَاءُ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ»<sup>1</sup>

*"The fate of things would be decided in the nineteenth and would be fixed in the twenty-first and finally, it would be confirmed in the twenty-third of Ramadan."*

It is quoted that a person who lived in the suburb of Medina said to the Prophet that it was impossible for him to attend Medina the whole of the three Nights;

«فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله فَسَارَهُ فِي أُذُنِهِ فَكَانَ الْجَهَنِيُّ إِذَا  
كَانَتْ لَيْلَةٌ ثَلَاثٍ وَ عِشْرِينَ دَخَلَ بِإِبِلِهِ وَ غَنَمِهِ وَ أَهْلِهِ وَ وُلْدِهِ وَ غِلْمَتِهِ  
فَبَاتَ تِلْكَ اللَّيْلَةَ بِالْمَدِينَةِ»<sup>2</sup>

*"Then the Messenger of Allah had whispered to him something and since then people saw him with his*

1 Wasā'il al-Shia, vol. 7, p. 259.

2 Bihār al-Anwār, vol. 94, p. 9.

*camels, sheep, his family, and his servants to come to Medina just on the night of the twenty-third.”*

## **Imam al-Mahdi and the Night of al-Qadr**

It is obvious that the Night of al-Qadr was not exclusive to a special year at the time of the Prophet. In fact, during the Prophet’s life, during this night, angels and the Spirit came down to him bringing along people’s destiny yearly. Whereas in Arabic literature, the present tense refers to doing an action continuously, the commentators of the Quran believe that the word *نَزَّلُ* (*descend*)<sup>1</sup> signifies the continuity of descending the angels and spirit up to the end of the world. It shows that this occurrence was not limited only to an exact year or the years of the existence of the Prophet. At this point, a question may come to the mind of many people that to whom the angels refer after the demise of the Prophet.

The Night of al-Qadr is a great proof that after the demise of the Prophet an Imam should exist among people, otherwise, to whom would the angels and the Spirit descend to give the detailed account of the next year?

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<sup>1</sup> The Quran, 97:4.

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In other words, if the Night al-Qadr and coming down the angels occurs every year, who is the alternative person on behalf of the Prophet?

In response to this question, there is a narration from Imam al-Sādiq quotes from Imam Ali to have said,

«إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَإِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَلِذَلِكَ الْأَمْرُ وَلَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ ابْنُ عَبَّاسٍ مَنْ هُمْ؟ قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صُلْبِي أئِمَّةٌ مُحَدَّثُونَ»<sup>1</sup>

*“There is always the Night of al-Qadr in every year and in that Night, all the matters pertaining to the (next) year will be confirmed, and there are deputies after the Messenger of Allah for that. Then Ibn-e-Abbās asked the Imam, ‘Who are they?’ Imam Ali answered, ‘The eleven Imams of my progeny and I. We are the Imams who are talked to (by angels and the Spirit).”*

In another narration, Imam al-Sādiq was asked, “Do you know the Night of Qadr?” and the Imam responded,

«وَ كَيْفَ لَا نَعْرِفُ [لَيْلَةَ الْقَدْرِ] وَ الْمَلَائِكَةُ تَطُوفُ بِنَا فِيهَا»<sup>2</sup>

*“How is it possible for us not to know [the Night of al-Qadr] while the angels are circling around us then.”*

1 'Usūl al-Kāfi, vol. 1, p. 247. hadith no. 2.

2 Al-Burhān fī Tafsīr al-Quran, vol. 5, p. 717.

In short, firstly, it comes to light from various Quran verses and traditions that the Night of al-Qadr possesses a high stature and is a major determinant in human destiny. It is illuminated that this Night is in every year.

Secondly, the Night of al-Qadr and descent of the angels in every year are big signs of the existence of a living Imam. So, after the Prophet, the angels come down to the infallible Imams till now. It proves that in our time, there has to be an Imam to whom the angels come down and this Imam is no one but the last Imam who is Imam al-Mahdi. That is why it is quoted to demonstrate the Imamate to the dissidents by Surah al-Qadr as

«يَا مَعْشَرَ الشَّيْعَةِ خَاصُّوا بِسُورَةِ إِنَّا أَنْزَلْنَاهُ تَفَلَّجُوا فَوَ اللَّهُ إِنَّهَا لِحُجَّةٌ  
لِللَّهِ تَبَارَكَ وَتَعَالَى عَلَيَّ الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ وَ إِنَّهَا لَسَيِّدَةٌ دِينِكُمْ وَ إِنَّهَا  
لِعَايَةٌ عَلَّمْنَا يَا مَعْشَرَ الشَّيْعَةِ خَاصُّوا بِ حَمٍ وَ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ  
فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فَإِنَّهَا لَوُلاةِ الْأَمْرِ خَاصَّةٌ بَعْدَ رَسُولِ اللَّهِ  
صلى الله عليه و آله»

*“O the group of the Shia! Argue with those who do not accept the issue of Imamate with Surah al-Qadr and you will win the argument (Since this Surah says that in each year, even after the Prophet, the angels and the*

1 Kāfī, vol. 1, p. 249, hadith no. 6.

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*Spirit come down on a special Night. Then, you can ask those who reject the Imamate that after the Prophet to whom the angels will descend and they will give you no answer) By Allah, after the Prophet, this Surah is a proof from Allah the Exalted, the Glorified on mankind and it contains the best part of your religion (which is the issue of Imamate) and this Surah shows the amount of our knowledge (since in the Night of al-Qadr the angels tell the Imam about all things related to the next year.) O the group of the Shia! Argue with those who do not accept the issue of Imamate with the verses, ‘Ha. Mim. By the Illuminating Book of Religion. We surely sent the Quran down in an auspicious night and We are ever warning’.<sup>1</sup> It indeed points only to the Owners of this Issue (Imamate) after the demise of the Messenger of Allah.”*

Also, it is recommended at this night (the twenty-third night of Ramadan) to pray for Imam al-Mahdi’s wellness by the reciting this supplication,

«اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ

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

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<sup>1</sup> The Quran, 44:3.

صَلَوَاتُكَ عَلَيْهِ وَعَلَىٰ آبَائِهِ

*May Your blessings be upon him and his forefathers,*

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ

*Now and at all times,*

وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلًا وَعَيْنًا

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

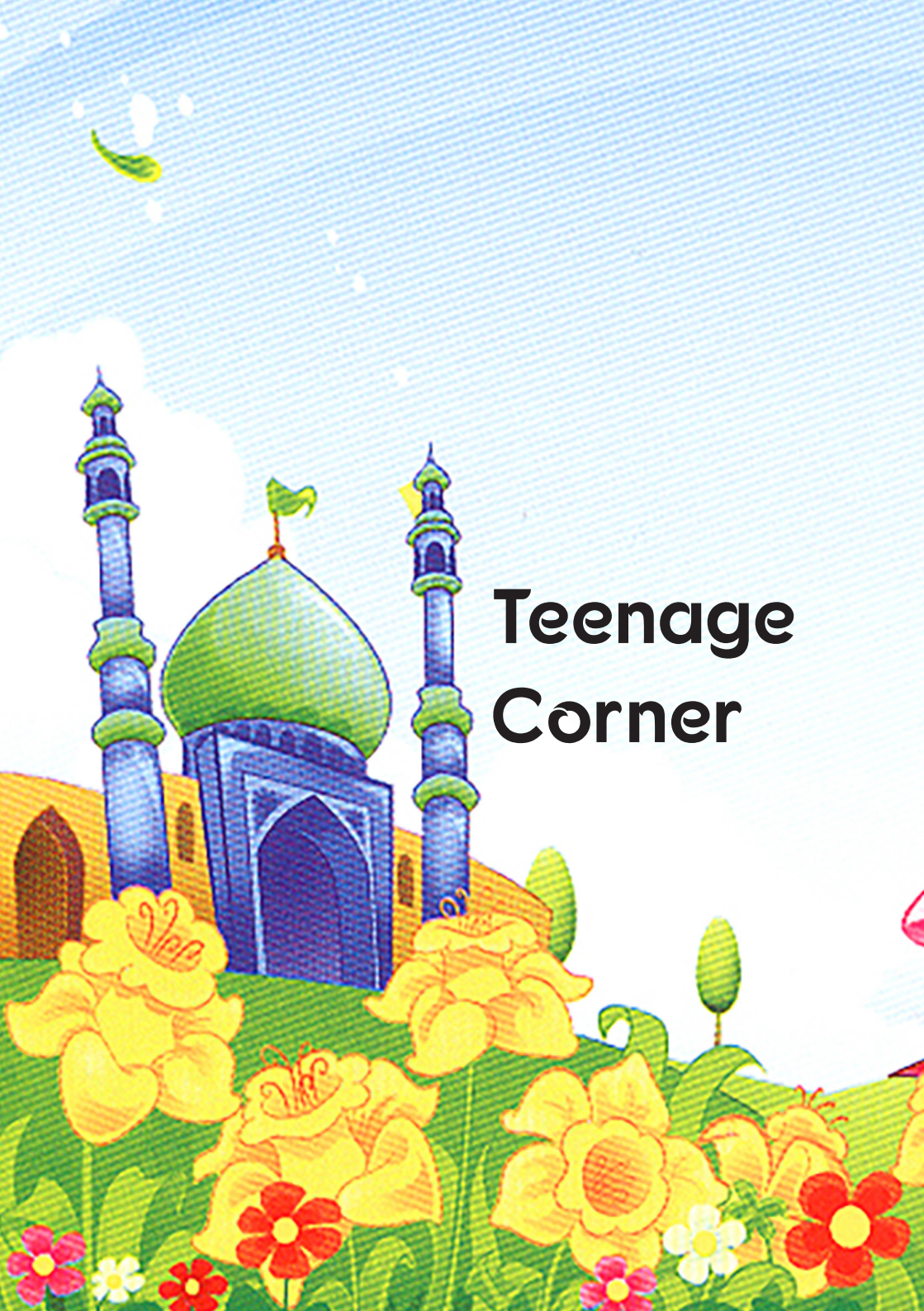
حَتَّىٰ تُسْكِنَهُ أَرْضَكَ طَوْعًا

*Until he resides peacefully on Your earth,*

وَتُمَتِّعَهُ فِيهَا طَوِيلًا»<sup>1</sup>

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

<sup>1</sup> Sheikh al-Tūsī, Tahzīb al-Ahkām, vol. 3, p. 103.



# Teenage Corner



## Poetry

**A poetry for Jamkarān Mosque**

**Little strings of my poetry,  
Patching with the warmth of this inviting locale;  
That lies dressed in a drape gifted by heaven.  
I run my mind in circles,  
With eyes gazing at the land ahead of me;  
What nectarous scent envelops this soil!  
What charisma keeps these hundred hearts in awe!  
Welcome O traveler...  
This is the land of a thousand sighs.  
My trembling feet, and a single plea...  
“Oh early sun of this pure land,  
Do not retire back, only today.  
Let me walk around this path, in longing of the beloved.  
Let your radiance cast its light for me...  
I fear..., perhaps my vision lays too dark for my  
fortune to shine.  
Only today, let me roam around this mosque  
And let-go of my sigh. Let it find my beloved.”  
Oh reader of my poetry...,  
Astonish not, for this is to me, my pilgrimage.  
Do not ask me why I encircle this mosque, or fall on  
my knees,  
Crying out “Where are you O generous son of Ahmed”  
It’s all the hidden expressions of the heart,  
That I concealed for years.**

**By: Sahar Hussain**

## Hearty Words

O my dear Imam! I have a problem with the word “hidden”. You are not “hidden” nor is “disappeared” this is us who are not worthy to see you. You are the greatest mercy of Allah and we are not valuable enough to be subject to this splendid mercy. You are always present. You always think about us, solve our problems, but what do we do for you? We know that our sufferings grieve you, you are full of concern for our guidance. You are kind and compassionate to the believers. But what do we do for you instead? You are not disappeared at all, this is us who are not present.

O Imam! Help us be connected to you since otherwise we would perish. We are like a bundle of cherries that as long as we are connected to the tree with our stems:

1. We remain juicy and fresh,
2. The wind adds to our freshness,
3. Water makes us bigger and more sweat,
4. The Sun makes us riper,
5. And those who look at us admire us.

But what would happen if we fall down and get disconnected from you?

1. Soon we would become rotten and spoiled,
2. People may walk over us,
3. We would no longer receive water,
4. The Sun will add to our decay,
5. The wind would dry us up soon,
6. And we will become totally ignored.

O our master! Help us be always attached to you. You do not need us, but we are totally dependent on you.

O the son of the Prophet! O the son of Fatima al-Zahra! We lack the required spirituality. We may not love you as you expect. On the contrary, we are immersed in sins from head to toe. Help us to love you. O our Master! Help us and look at us to enable us to walk on the Straight Path.

Far, far away from you, but still...

I can feel the scent of spring that you bring every Friday.

There is no such word as spring without your arrival and yet we are waiting for your arrival...

Bring us the meaning of spring, O the remnant of Allah on His earth!

## Are we clean enough to let Imam al-Mahdi comes to our heart?

It was Friday morning. I, along with my mother and aunt, went to our mosque for reciting the Supplication of al-Nudbah early in the morning. It is a custom in our neighborhood mosque that usually, if not always, people gather to recite the Supplication of al-Nudbah in the mosque. This supplication is full of hearty words to say to Imam al-Mahdi. We, by this way, talk to our Imam wholeheartedly and try to catch his attention.

In this Friday, I was happy to have the fortune to take part in the mosque and recite the Do‘a. Now that it was over, we headed back to our home.

Last night it was raining and the streets and alleys were totally soaked and there were many small puddles full of water. The bottom of the alley was muddy. We tried to go slowly and be careful not to make our clothes dirty.

“Can we see our Imam someday?” I asked my mother immediately.

“Of course there are many ways to lead us to our Imam.” My mother answered while she was looking at me.

“But if we do not make our clothes dirty like by walking on a street like this.” My aunt told me.

My mother laughed and I asked her amazingly, “Is the street of where Imam al-Mahdi lives is wet and muddy?”

“No honey. The path of his house is sound and clean.” My mother gave me an answer and kissed my mead.

“With the condition that we do not make it dirty and unclean.” She continued.

“How can we make it unclean?” I asked.

“With our bad actions.” She replied.

“All of our bad actions like when we lie or say something bad is like to dig a puddle on the path of the Imam’s house.” My mother continued.

“Then if we go to the Imam’s home, we would be entirely wet and dirty and also would make his house dirty as well.” My aunt explained it to me.

“And, as you know, no one likes a dirty guest who is full of filth and impurity.” My mother told me while smiling.

# The Final Hope

I realized that if I want to get close to my Imam I firstly, have to keep myself clean. By every bad action, a little dirt will be added to my heart and the Imam dislikes it. It is like to go through a puddle full of dirty water.

Then I told myself,  
O Imam al-Mahdi!

Help me to be always a clean and neat girl. I know that you do not want us to be filthy. Assist us not to lie, not to do bad actions; and not to ruin the path of your house. I want to be totally pure when I come to your house or when I remember you in my heart.

عجل الفرجه

اللهم انزلنا من السماء  
البرق والظلمة

