

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


December 2015  
Issue no. 12



# The Final Hope

- \* General Deputies of Imam al-Mahdi
- \* The Necessity of Imamate
- \* In the Presence of Imam al-Mahdi
- \* Teenage Corner

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«قَالَ رَسُولُ اللَّهِ

صلى الله عليه وآله و

سَلَّمَ: يَخْرُجُ أَنَا سٌ مِّنَ الْمَشْرِقِ

فَيُؤَطِّئُونَ لِلْمَهْدِيِّ سُلْطَانَهُ»<sup>1</sup>

The Messenger of Allah says, "*A group of people will rise up from the East and will prepare the groundwork for the government of al-Mahdi.*"

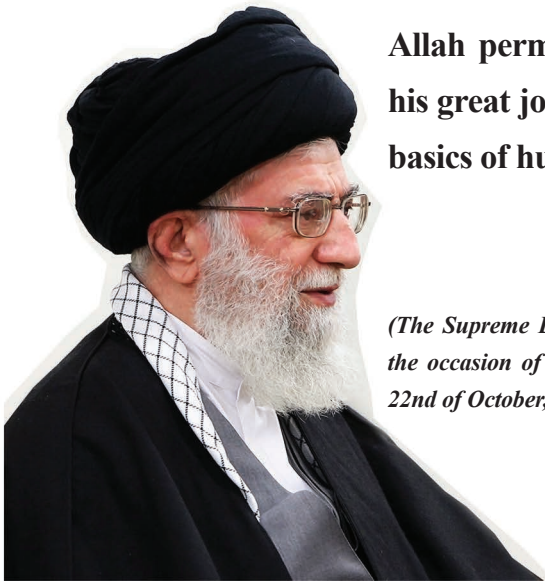
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<sup>1</sup> Bihār al-Anwār, v. 51, p. 87.



## The Supreme Leader of Islamic Republic

The belief in the advent of Imam al-Mahdi is not exclusive to the Shia. Both Shia and Sunni believe in that. Even non-Moslems somehow regard it as a fact. However, the Shia possesses this privilege in his belief that knows the Imam precisely by his name and traits, and regards him as a man who is constantly prepared to receive the divine commands. As soon as Allah permits him, he will initiate his great job which is to change the basics of humanity and its history.



*(The Supreme Leader's speech with people on the occasion of Mid-Sha'bān, on Tuesday, the 22nd of October, 2002)*

# The Final Hope

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## Editorial

The fact is that Occultation is not our greatest problem, rather negligence is the most important problem in our time. Many of us may consider Imam al-Mahdi to be our master, leader and guide, but in action, we prove something else and act otherwise. There is a narration from Imam al-Sādiq to have said,

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

“He is the liar who claims to be our follower (and loves us), but in action he clings to the rope of others (to be saved. Meaning that he follows the guideline of others.)”

The real Shia is the one whose belief matches his actions. If we really believe that the real guidance should emanate from the guidelines of our Imam, negligence should not befall us, since it is the source of forgetting our faith and our religious responsibilities.

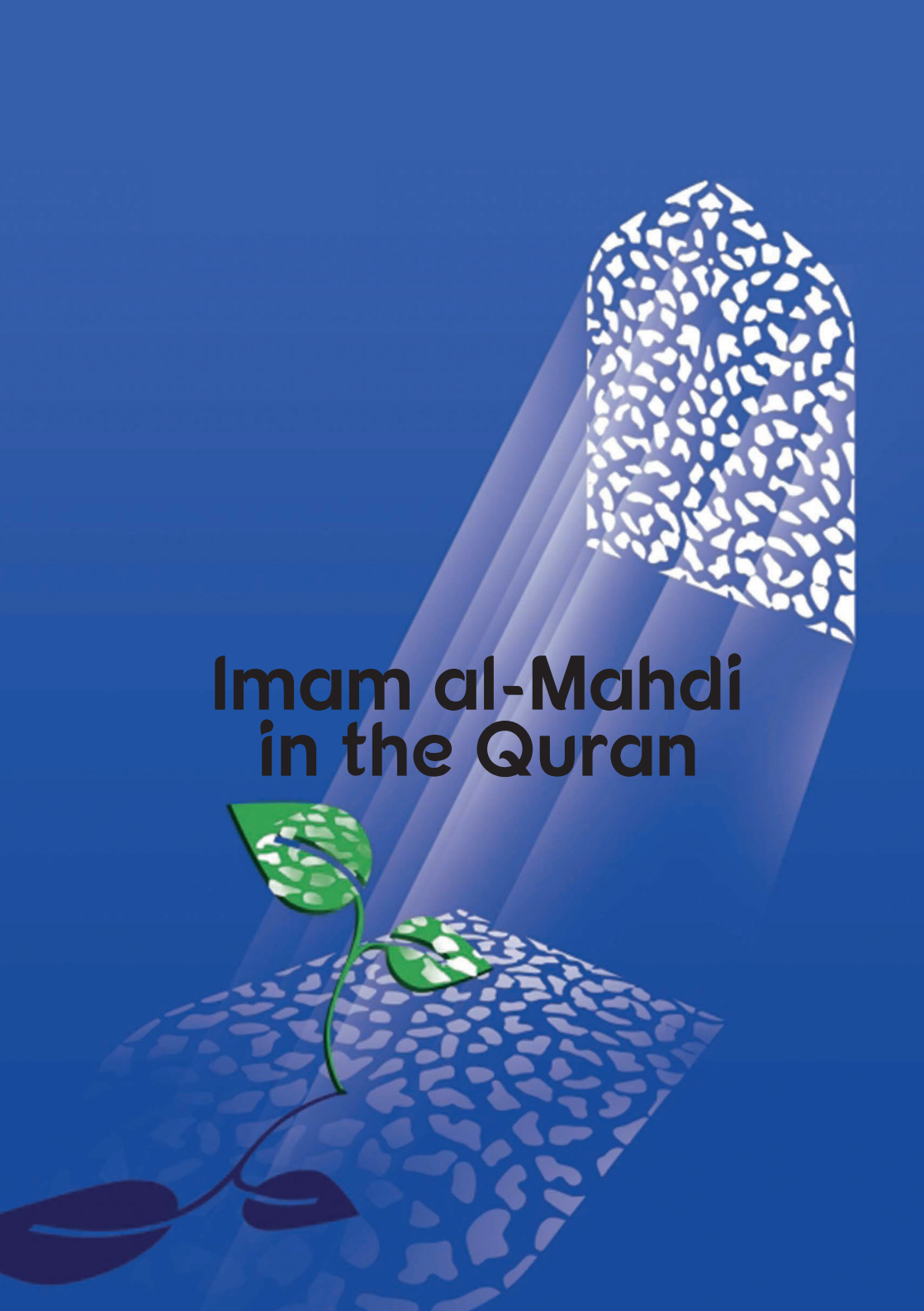
Shia clearly knows that it is entirely illogical for the one who has access to pure water that is present (the

<sup>1</sup> Bihār al-Anwār, v. 2, p. 98, hadith 49.

Imam) to be after the mirage in the horizon and walk a lot to have it.

The Imam is always mindful of us, prays for us, and is affectionate towards us, then for our turn, why negligence should make us senseless about him that this is the most dangerous factor that is severely to the detriment of us.

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# Imam al-Mahdi in the Quran



## Surah Fussilat, verse 53

Allah says in Surah Fussilat, verse 53,

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ...﴾

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

### An explanatory narration:

«عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ... حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ: «خُرُوجُ الْقَائِمِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ يَرَاهُ الْخَلْقُ لَا بُدَّ مِنْهُ»<sup>1</sup>

*Abū Basīr says, “I asked Imam al-Sādiq (the sixth Imam of Shia) about the meaning of the truth where Allah says ‘Until it becomes clear to them that it is the truth’ and the Imam replied, ‘It points to the appearance of our Qā’im (the twelfth Imam). This is a truth from Allah and people will witness it and this event has to take place.’”*

Here we have to add that although the truth in the verse means Allah and the verse states that Allah will show as much wonders to people in the universe and in their body to make sure that Allah exists, the verse can have other meaning as well that refers to the deeper layer of it. The

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

abovementioned tradition points to one of these meanings that is not in contradiction with the apparent meaning of the verse since *the truth* can have many instances.

### Points:

- 1. There is an inner and outer proof for the appearance of the Imam:** Based on this verse, Allah shows people some signs in regard with the truth that is the appearance of His agent – the 12<sup>th</sup> Imam. Some of these signs are in the universe and outside of the physical body of people and some of them are within their own body.

Some of the signs in the universe are the wonders that are created by Allah e.g. different flavors, colors, the sun, the earth and many other things. Of course, Allah would not create them in vain. As a result, if those who oppress had a continuous chance to oppress and to apply injustice on the earth and then the world would come to an end with no global justice then, all of these wonderful creations would be in vain. It would be like a man who cooks many delicious foods and prepares various kinds of cold beverages and different kinds of fruits and then lets some mice and cats enter to waste them, kill each other then get out. The truth is that Allah created these wonders to be recognized and worshipped therefore, He will never

end the world while there are many people who do not want to recognize Him. As a result, when people look at these orderly designed universe, they will realize that the end of the world had to be in piece, piety, and justice. This desire will be achieved when the truth from Allah, that is the 12<sup>th</sup> Imam, appears.

Another kind of the divine proofs is the inner proof. All people, based on their instinct, have an inclination towards peace and tranquility. Even those who oppress do it since they want to gain power and make the world a peaceful place from themselves. The conclusion is this: it is impossible for Allah to create an instinct then does not fulfill it. This would be like the creation of thirst while there is not water to drink. Therefore, the creation of this instinct that is within us is a desire that Allah will saturate it fully on the earth and it will be done when the Imam comes.

- 2. The truth will never be forgotten:** The passage of time will never make a truth that is from Allah to be left neglected. As much as some people try to ignore it and force others not to remember it, Allah Who has power over all people will make His truth revealed. Therefore, those who oppress and usurp other's right have to make sure that someday they will be defeated and it is when the Last Savior arises.

# General Deputies of Imam al-Mahdi



## Amīn al-Islām Tabarsī (468 to 548 A.H / 1073 to 1153 A.D)

Abū Ali Fadl bin al-Hassan, known as Sheikh al-Tabarsī, was a great figure among Shia scholars in the 12<sup>th</sup> century. Though he was a learned man in many fields of Islamic knowledge, his celebrity is due to compiling some illustrious books in the exegesis of the Quran in that some scholars called him as *Imam al-Mufasssirīn* (the head of the interpreters of the Quran). In fact, after the demise of Sheikh al-Tūsī, while the study of Islamic jurisprudence came to a temporary halt for almost a century, other Islamic sciences continued to flourish. Without doubt, some great works in Tafsīr (Quranic exegesis) were produced during this period by Tabarsī. Although little is known about his life, scholars think that this renowned Shiite commentator was born in the year 468 or 469 A.H. in the province of Tafrish<sup>1</sup> or Tabarestān<sup>2</sup>, Iran. He grew up in Mashhad where the holy shrine of Imam al-Ridā (the eighth Imam of the Shia) is situated in. He was taught in various branches of Islamic sciences such as Arabic literature, Islamic Jurisprudence, theology, mathematics etc. by some great scholars like Abū Ali al-Tūsī (the son

1 Tārīkh al-Beyhaqī, by Abu al-Hassan Ali bin Zayd al-Beyhaqī, p. 242;

Al-Buldān, by Ya'qūbī, p. 38.

2 A'yān al-Shia, vol. 8, p. 398.



of Sheikh al-Tūsī), Hassan bin Bābwayh al-Qummī, and others.<sup>1</sup> He lived there until the year 523 A.H (1128 A.D) and then, by the request of some dignitaries, he migrated to Sabziwār, Iran, at the age of 54.

He lived there for more than 35 years. At that time, Sabziwār was one of the most important academic centers where would make preparations for his scholarly works: to compile numerous books and to teach and make known the concepts of the Quran and Ahl al-Bayt. He established a fruitful Seminary in Sabziwār and trained many great scholars such as Qutb al-Dīn al-Rāwandī, Radī al-Dīn Tabarsī, Muhammad bin Ali bin Shahr Āshūb, Burhān al-Dīn Qazwīnī, ...<sup>2</sup> He wrote a number of books on theology, ethics and Arabic grammar. He wrote his famous work, the commentary on the Quran, when he was over the age of sixty.<sup>3</sup>

### **Divine assistance**

It has been mentioned a strange incident that led Sheikh al-Tabarsī to write his famous exegesis of the holy Quran. One day, maybe because of a heart attack or a stroke, he became unconscious. Doctors supposed that he was dead, so a funeral was quickly arranged and the Sheikh was

1 Riyād al-'Ulamā, vol. 4, p. 357; Mustadrak al-Wasā'il, vol, 3, p. 487.

2 Ibid, p. 341.

3 Tārīkh-e- Beyhaqī, p. 242.

buried. In the grave, he became conscious and realized what had happened! However, he didn't lose hope and immediately made an oath to Allah that if he rescued from this dreadful situation, he would write a precious commentary on the Qur'an. Meanwhile the Sheikh made this vow, he heard some digging noises. In reality, a shroud thief had realized that a person had recently been buried in this grave, and he had dug there to steal the new shroud. Once the thief opened the grave, he was shocked finding an alive person inside! The Sheikh promised that if the thief helped him, he would reward him and wouldn't reveal his identity to anyone. Thus, the Sheikh's life was saved miraculously. Thereby, his famous book, *Majma' al-Bayān Fī Tafsīr al-Quran* (Compendium of statements on the Exegesis of the Quran) was compiled as one of the greatest works of Shiite Quranic exegesis.<sup>1</sup> This book is so precise that even Sunni scholars regard it as being great.

### **The author of three great Tafsīr books**

As a matter of fact, sheikh al-Tabarsī had many works which, unfortunately, only around 20 of them have been survived to the present time. The following are few of them:

Asrār al-Imāmah (the hidden points of Imamate),  
Haqāiq al-Umūr (the facts about different affairs), and also

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<sup>1</sup> Mustadrak al-Wasāil, vol. 3, p. 487; Riyād al-Ulamā, vol. 2, p. 358.

three Tafsīr books: *Jawāmi' al-Jāmi'*, *al-Kāfi al-Shāfi*, and *Majma' al-Bayān*.<sup>1</sup> However, his main Quranic exegesis work is *Majma' al-Bayān* in which some called it as *Tafsīr al-Kabīr* in which he completed writing the book during seven years, in 534 A.H (1139 A.D) taken from sheikh al-Tūsī's commentary book (*al-Tibyān*). The special order of this book made it to be known by both Shia and Sunni scholars as one of the best Quranic exegesis books. This book has been compiled from a beneficial preface and some issues such as the number of the verses and the benefits of knowing them, mentioning the name of the famous Quran-readers (since it is reported that the exact text of the Quran is recited by different Arabic dialect) and their method of recitation, discussing about the Quranic sciences, and the books written about, some traditions (more than 1300 narrations) from the Prophet and his infallible progeny about the excellence of reciting the holy Quran, and what is recommended for a reciter of this holy book.

Tabarsī named his second commentary book as *al-Kāfi al-Shāfi* that is an abridgement of Zamakhsharī's Tafsīr book (*al-Kashshāf*). Some historians called this book *al-Wajīz* (concise) because this book is his shortest Quranic work.<sup>2</sup> The last of his Tafsīr book is *Jawāmi' al-Jāmi'*

1 Bihār alAnwār, vol. 1, p. 30; Al-Dharī'a, vol. 2, p. 41.

2 Muntahi al-Maqāl, p. 24.

which is compiled during one year (542-543 A.H) after finishing the two other books.<sup>1</sup> The method of writing of this book is based on briefness and selected works of the two mentioned Tafsīr books.

### **His demise**

Finally, after a sincere religious and cultural attempt during a lifelong around 80 years, Amīn al-Islām Tabarsī passed away on the night of the 9<sup>th</sup> of Dhū al-Hajjah in 548 A.H (1153 A.D).<sup>2</sup> Some historians mentioned him as *al-Shahīd* (martyred) because it has been said that he was poisoned during the sedition of the tribe of Waghuz. This clan came from the nomad Turkman that lived in the region of Balkh and Khatlān. Having defeated Sultān Sanjar, they started to kill Khurāsān's inhabitants and plunder their belongings. They set many mosques and libraries on fire and killed many 'Ulamā.<sup>3</sup> At any rate, his body was moved from Sabziwār to Mashhad and buried in Qatlegāh, a grave near the shrine of Imam al-Ridā (the eighth Imam of the Shia). Today, his grave is located in Bāqḥ-e- Ridwān which is a famous place in Mashhad, Khurāsān, Iran.<sup>4</sup>


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1 Al-Dharī'a, vol. 5, p. 248.


2 Tārīkh al-Beyhaqī, p. 242..

3 Refer to al-Kāmil fī al-Tārīkh, by Ibn al-Athīr, vol. 7, p. 99.

4 Tārīkh al-Beyhaqī, p. 242; Riyāzh al-'Ulamā, vol. 4, p. 345.



**The Necessity of  
Imamate Based  
on Intellectual and  
Theological Reasoning  
(part two)**





It is a must that a man, who is spiritually perfect, exists among people. This perfect man sometimes is a prophet and sometimes is an Imam. One of the reasons that such a man should exist among people is that obviously, people cannot directly talk to Allah, ask Him their questions and get answers from Him. There should be a man who is perfect and sublime enough to mediate between people and Allah. This man is connected to the world of unseen and knows everything that people need.

After the demise of Prophet Muhammad, Islam was still nascent and many of its rulings were not delivered from the Prophet to people. Those rulings and principles were just bestowed to the successor of the Prophet. The real successor of the Prophet was the one whose knowledge was equal to the knowledge of the Prophet. He was no one, but Imam Ali bin Abī Tālib who never failed to give a proper answer to any inquiry and never remained unable to offer a solution to any predicament.

After passing away of Imam Ali, his eleven sons one by one were the next Imam and, in our time, Imam al-Mahdi who is the eleventh son of Imam Ali possesses this position.

That an Imam must be present among people can be proved through some intellectual and theological reasonings, one of which is called “the Principle of Grace” or “the Argument of Grace”.

The explanation is that, as theologians have stated, “We are sure that if people have access to a perfect man who undertakes the responsibility of leading people, settling down their worldly and spiritual dispute; a perfect man who is able to take the right of the oppressed from the oppressors, and prevent people from oppressing, then if people follow him, they would be closer to the right path and distance from corruption and degeneration.”

Then the theologians add that, this Grace is obligatory to Allah<sup>1</sup> since Allah has not created us in vain as He says,

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<sup>1</sup> Of course we do not make it obligatory to Allah, rather Allah Himself Who has introduced His traits to us, tells us that it is obligatory upon Him.

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾<sup>1</sup>

*"Did you think that We created you in vain and you would not be returned to Us?"*

Therefore, there is a great purpose behind this magnitude and vast creation. It requires that there should be an Imam to make the ground prepared from people to easily walk on the right path, otherwise, people would lose the right path and go astray. This is what “the Principle of Grace” implies.

Also, we know that Allah made us dutiful about many detailed religious acts that by acting upon them we can worship Him truly. Acting upon these religious responsibilities requires that someone from Allah makes us aware of them, otherwise, we could not worship Allah as He demands. Therefore, there should be a Perfect Man like a prophet or an Imam to teach us our duties and show us the path of getting close to Allah.

On the other hand, we are certain that Allah possesses three qualifications,

1. Allah is Wise and whatever He does is based on wisdom;

<sup>1</sup> The Quran, 23:115.

2. Allah is not stingy and never withholds any possible mercy;

3. Allah is able to do whatever He desires.

The result is this: The existence of a divine guide, who is an Imam, among people is indispensable because it is based on wisdom, is mercy and Allah is able to appoint such man among people.

“The Argument of Grace” postulates that the Imam who is among people prevents them from unanimous agreement on accepting an error that is related to religion. This Imam should not be indifferent about what people do and behave. If people, without dissent, decide not to worship Allah, this perfect man should oppose them and should not let them unanimously go astray.

This is why in many Sunni narrations we read from the Prophet to have said,

«لا تجتمع أمتي على الضلالة»<sup>1</sup>

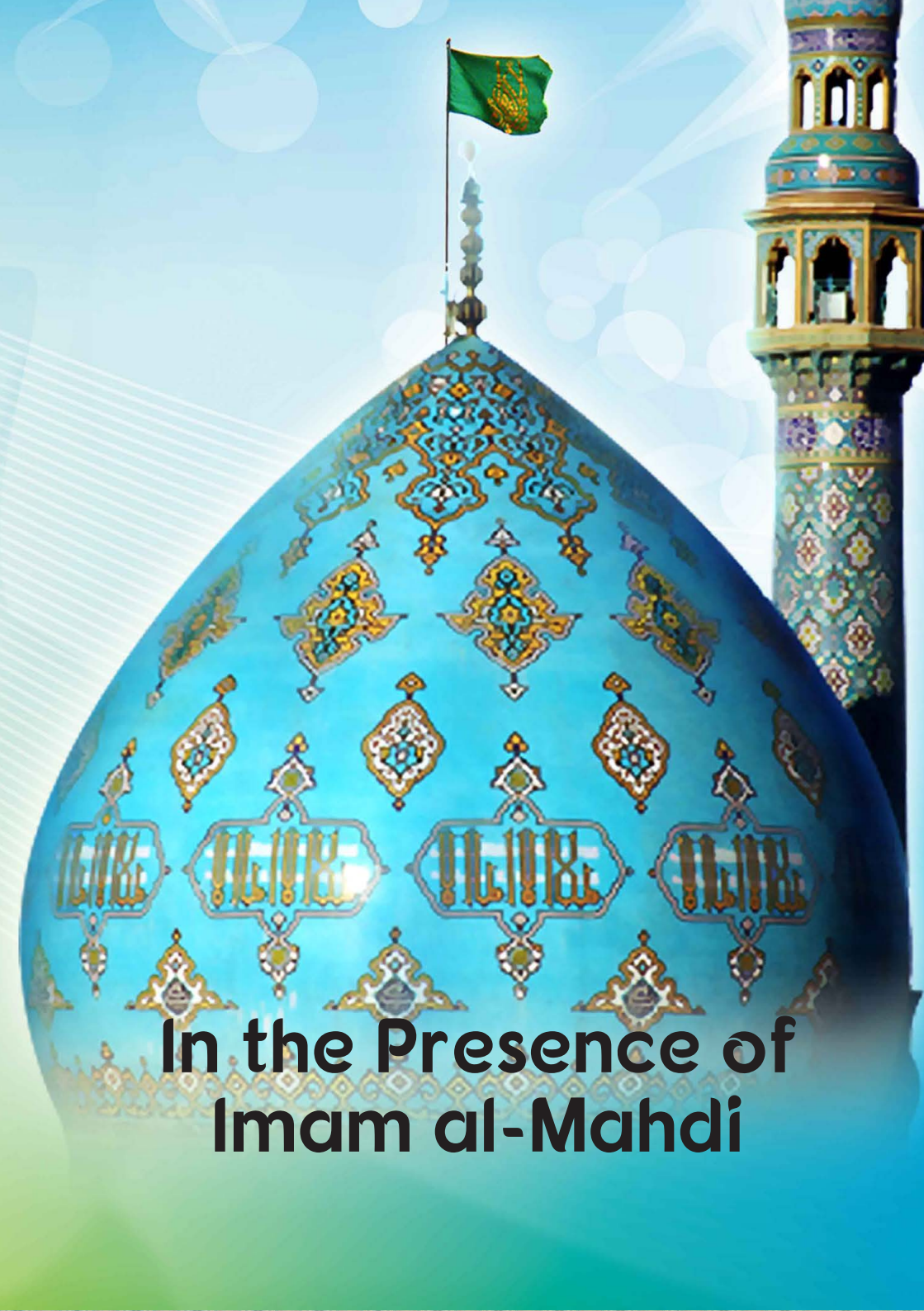
*“My Ummah do not agree on a (religious) aberration.”*

If this narration is true, it means that if all people accept something that is religiously incorrect, an Imam

<sup>1</sup> Tafsīr Fakhr al-Rāzī, vol. 14, p. 19.

should exist among people to oppose, do not accept it and make people aware of the reality. Therefore, a consensus among the Ummah on accepting that wrong action would not take place because the Imam who is one of the Ummah does not agree with others. Otherwise, if an Imam does not exist among people to oppose them and all the people accept an error, then, the mentioned narration from the Prophet would not be true.





# In the Presence of Imam al-Mahdi

## The oneness of Allah in His divinity

It is narrated from Imam al-Mahdi to have addressed Allah saying,

«...وَأَسْأَلُكَ يَا إِلَهِي وَ إِلَهَ كُلِّ شَيْءٍ...»<sup>1</sup>

“...*Oh Allah! I beseech you; the Allah of mine and the Allah of all things...*”

Imam al-Mahdi, in this supplication, points to one of the sorts of Monotheism which is the Oneness of Allah in divinity, describing Him as Allah and the Creator of himself and all other creatures. It means that just one Allah exists in the universe. Based on this ideology, Allah is the only One Who solely is worthy of being worshipped. It means that only Allah, due to being the Primary Cause in all of the cause and effect procedures in the world, and also due to encompassing all Divine attributes, should be worshipped. Hence *the Oneness of divinity* is also named as *the Oneness of worship*.

## The concept of the word “’Ilāh”

In the Quran, the word *’Ilāh* is repeated 147 times. According to the commentators, this word contains more than nine different meanings such as:

- The One Who astonishes the intellect because of His Divine majesty;

<sup>1</sup> Muhaj al-Da‘awāt wa Manhaj al-‘Ibādāt, by Sayyed bin Tāwūs, p. 28.

- The One Who is the only true refuge for His creatures;
- The One Who is not visible by eyes etc.

In spite of these meanings, it should be noted that all of them are not the real concept of this word, rather they merely are among the connotation meanings of the word 'Ilāh. In better words, the real meaning of 'Ilāh is God, the Unique One Who is worthy to be worshipped. Based on this, the word Allah originates from Al-'Ilāh.<sup>1</sup>

### **The meaning of the Oneness of Allah in His divinity**

Taking what is said so far into consideration, on the one hand, Deity or godship is an exclusive Divine attribute belonging to Allah only. On the other hand, previously, it has been said that not only does He have no partner, He is Unique in His essence, works, and attributes; therefore, there is not any partner to be worshiped beside Him. This is what we confess to in our daily prayers for at least ten times.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾<sup>2</sup>

*“You only do we worship, and You only do we beseech for help.”*

1 In Arabic, prefix “Al” changes a noun to a definite name so, the word Allah, which is formed by adding “Al” to the word “’Ilāh”, indicates that this name is only from Him and not for other so-called gods.

2 The Quran, 1:5.

In this verse, we are taught that we should both worship only one Allah, Who is God for everyone and everything (as Imam al-Mahdi says in the supplication that Allah is God for he himself and for everything else) and that only to Him we should beseech for help (as the Imam does the same and just asks Allah for help).

Whereas pagans mainly believe that beside Allah, there are other gods named as the god of deserts, the god of seas, the god of peace, the god of war etc. Allah lays great stress on the unity of His Deity in the Quran and says,

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ﴾<sup>1</sup>

*“And it is Allah Who is [the only] Deity in the heaven, and on the earth [the only] Deity. And He is the Wise, the Knowing.”*

﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾<sup>2</sup>

*“Verily your ‘Ilāh (God) is indeed One (i.e. Allah).”*

Also Allah puts emphasis on this point and proclaims,

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي...﴾<sup>3</sup>

*“Verily I am Allah (none has the right to be worshipped but I), so worship Me...”*

1 The Quran, 43:84.

2 The Quran, 37:4.

3 The Quran, 20:14.

In this verse, *the Oneness of divinity* accompanies *the Oneness of worship* and, as we mentioned above, it denotes that they have a same meaning.

In fact, the distinct point of these verses is that all the prophets called people to believe in Oneness of Allah avoiding them to worship the false gods as Allah states in the Quran,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾<sup>1</sup>

“And verily, We have sent among every nation a Messenger (proclaiming), "Worship Allah (alone), and avoid Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allah)...”

For that reason, the Prophet began his mission by abrogating idolatry and in the first stage announced the following wording as the embodiment of monotheism,

﴿قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا﴾<sup>2</sup>

“Say, ‘there is no god except Allah’ to be successful.”

### Presenting affection to Allah

At this point, a question may come to mind that the Imam could simply address Allah by saying, “O the Allah of everything! I beseech you”, but instead we see

1 The Quran, 16:36.

2 Bihār al-Anwār, vol. 18, p. 202.



that the Imam adds, “*Oh my Allah*” to his supplication. What is the secret behind it?

The answer is that, it emanates the Imam’s fondness and his mere love for his Creator while he is reciting the supplication. We know that it would be enough for the Imam to address Allah just by saying, “*O the Allah of everything...*” because he himself is among these things i.e. creatures. However, the Imam declares the word “*O my Allah!*” in his prayer to show his devotion to Allah Almighty. The connection between him and Allah was so much that the Imam could not neglect it in his prayer.

### **Showing an etiquette for asking Allah (invocation)**

Another question is that why the Imam who could shortly address Allah by saying “O Allah! I beseech you”, prolongs his words and says “*Oh my Allah and the Allah of everything*”.

The answer is that the Imam wants to lay a showcase for a good prayer. Before beseeching Allah for help, we are recommended to make some preparations for it which is to recite some respectful words in deference to Allah. On this basis, it is recommended for a person not to ask Allah for his or her requirement before glorifying and praising Him. Regarding this, there is a narration from Imam al-Sādiq to have said,



«إِنَّ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ إِنَّ الْمَدْحَةَ قَبْلَ الْمَسْأَلَةِ فَإِذَا دَعَوْتَ اللَّهَ عَزَّ وَ جَلَّ فَمَجِّدْهُ قُلْتُ كَيْفَ أَمَجِّدُهُ قَالَ تَقُولُ: يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا فَعَّالًا لِمَا يُرِيدُ يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ هُوَ لَيْسَ كَمِثْلِهِ شَيْءٌ»<sup>1</sup>

*“It is stated in Imam Ali’s book (or letter) that praising comes before asking. So, when you pray to Allah, glorify Him first.” The narrator asked, “How is that done?” The Imam said, “You say: O You Who is nearer to me than my jugular vein! O You the Very performer of what He desires! O You Who stands between a person and his/her heart! O You Who is in the Highest Horizon! O You Who there is nothing like unto Him!”*

In another similar narration we read from Imam al-Sādiq to have said,

«إِذَا طَلَبَ أَحَدُكُمْ الْحَاجَةَ فَلْيُثْنِ عَلَى اللَّهِ سُبْحَانَهُ وَ لِيَمْدَحْهُ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَأُ لَهُ مِنَ الْكَلَامِ أَحْسَنَ مَا قَدَرَ عَلَيْهِ فَإِذَا طَلَبْتُمْ الْحَاجَةَ فَمَجِّدُوا اللَّهَ عَزَّ وَ جَلَّ الْعَزِيزَ الْجَبَّارَ وَ اْمْدَحُوهُ وَ اَثْنُوا عَلَيْهِ»<sup>2</sup>

*“If someone has a request from Allah, he should glorify Allah, the Absolute Pure, and praise Him. Since, when someone wants something from a king,*

1 Bihār al Anwār, vol. 93, p. 315; ‘Usūl al-Kāfī, vol. 2, p. 484.

2 Bihār al-Anwār vol. 90, p. 315.

*he firstly offers the best form of speech as much as he can afford to. Then if you want to ask your demand (from Allah), exalt Allah the Exalted, the Glorified, Who is the Supreme Mighty, the Owner of the Celestial Kingdom, praise Him and glorify Him firstly.”*

This is why Imam al-Mahdi, like the Prophet and other infallible Imams, commences his supplication and prayers with exalting and thanking Almighty Allah. In fact, in the mentioned supplication, the first stage of an invocation is to present a true belief and faith in Allah through describing Him as being one in the universe. As a matter of fact, when a supplicant increases in his humility as he acknowledges the greatness of the Almighty, he realizes that everything is in the control of Allah, and if He wishes, the invocation can be accepted and answered.



# Timeline

## **On Wednesday, the 2<sup>nd</sup> of December 2015 (the 20<sup>th</sup> of the month of Safar 1437A.H.)**

### ***The day of Arba'īn***

The Arba'īn ceremony is one of the largest peaceful gatherings in the world that annually occurs forty days after the martyrdom of Imam al-Hussain and his companions on the day of 'Āshūrā in Karbalā (Iraq) where the holy shrine of the Prophet Muhammad's grandson (Imam al-Hussain) is held in. Every year, millions of Muslims around the world make their way to this city to commemorate the day of Arba'īn. Many of these pilgrims make a journey of 55 miles or so, on their own feet for the love of the Imam. It was estimated more than 20 million people in Arba'īn 2014!

It has been said that the household of Imam al-Hussain, returning from Damascus to Medina, arrived in Karbalā on this day in 61 A.H. / 680 A.D. Also on this day, it is famous that Jābir bin 'Abd Allah al-Ansārī (one of the sincere companions of the Prophet) was the first one who visited the tomb of Imam al-Hussain, so it is recommended to visit the holy shrine of the Imam in Karbalā or through al-Ziyārah from a distance. In addition, there is a spiritual significance to some numbers like the number 40 and this is seen in the Quran and traditions such that the number 40 is repeated in many places of the Quran:

﴿وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ﴾<sup>1</sup>

*“And when We appointed a time of forty nights with Moses, then you took the calf (for a god) after him and you were unjust.”*

﴿وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾<sup>2</sup>

*“And We appointed with Moses a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Moses said to his brother Aaron: Take my place among my people, and act well and do not follow the way of the mischief-makers.”*

In addition, there are numerous traditions which mention the number “40” such as the following:

قال الإمام الصادق: «يَا زُرَّارَةُ إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ أَرْبَعِينَ صَبَاحاً بِاللَّيْلِ وَ إِنَّ الْأَرْضَ بَكَتْ أَرْبَعِينَ صَبَاحاً بِالسَّوَادِ وَ إِنَّ الشَّمْسَ بَكَتْ أَرْبَعِينَ صَبَاحاً بِالْكَسُوفِ وَ الْحُمْرَةَ... وَ إِنَّ الْمَلَائِكَةَ بَكَتْ أَرْبَعِينَ صَبَاحاً عَلَى الْحُسَيْنِ...»<sup>3</sup>

*Imam al-Sādiq says to Zurārah, “The heavens cried for forty days with blood (weeping) over*

1 The Quran, 2: 51.

2 The Quran, 7: 142.

3 Mustadrak al-Wasā'il, p. 215, chapter 94.



*Imam al-Hussain; the earth cried for forty days by being covered with darkness; the sun cried for forty days by being in eclipse and turning red... and the angels cried for forty days over him...”*

However, the Ziyārah of Imam al-Hussain 40 days after the tragic massacre of him and his companions, as Arbaʿīn has not been marked for any other Imams. It is obvious that this brings his revolution back to memory. It also brings back to memory the cruelty committed by the Umayyad and their followers. Of course, it is one of the essentials of this pilgrimage that the pilgrim, in addition to remembering Imam al-Hussain's sacrifice and devotion in the way of Allah, observes the teachings of Islam including those relating to prayer, hijāb, self-reform, selflessness and moral etiquettes and the like. It is only by so doing that attending these ceremonies will be practically the same as attending the lessons of the Imam. Maybe, that is why the eleventh Imam (Imam al-Askarī) have said,

«عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ: صَلَاةُ الْإِخْدَى وَ الْخَمْسِينَ وَ زِيَارَةُ الْأَرْبَعِينَ وَ التَّحْتُمُ بِالْيَمِينِ وَ تَغْفِيرُ الْجَبِينِ وَ الْجَهْرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»<sup>1</sup>

*“The signs of a real believer are five: To offer the fifty-one units of daily (obligatory and supererogatory)*

<sup>1</sup> Bihār al-Anwār, vol. 82, p. 75.

*prayers, to visit the shrine of Imam al-Hussain on the 20th of Safar, to put a ring in the right hand, to place the forehead on dust (in prostration and not on carpet and the like that are not made from the earth), and to recite “Bism-e Allah al-Rahmān al-Rahīm” loudly in his prayers.”*

**On Thursday, the 10<sup>th</sup> of December 2015 (the 28<sup>th</sup> of the month of Safar 1437A.H.)**

***The demise of the Prophet***

On the 28<sup>th</sup> of the month of Safar 11 A.H. (632 A.D.) the last prophet, Prophet Muhammad, departed life in Medina at the age of sixty-three.

Archangel Gabriel began conveying the Divine Revelation to the Prophet at the age of forty (609 A.D.). The Prophet started the invitation to Islam from his own home. First, his wife, Khadija, and his cousin, Ali acknowledged their faith in the Prophet. Though the first call was totally secret, after three years the Prophet declared his prophethood to the public. He invited people to follow the religion of monotheism for thirteen years. He, then immigrated to Medina in 635 A.D. at the age of fifty-three. In Medina, he established such an Islamic government that the English historian,

Bosworth Smith, writes, "We do not find in the pages of history a man like Muhammad who performed triple duties at the same time: He founded a nation, a religion and a new government system. Nowhere else we can find such a reformer."<sup>1</sup> Now, after more than 1440 years, his Divine mission is spread all over the world.

The focal point of the teachings of the Prophet was to deliver the human race from the clutches of materialism and lift him spiritually to the highest level of moral excellence. He preached about the Unity of Allah and the compassion towards His creatures. These were the foundations on which the whole ethical structure stands. In the history of mankind, he was the first to grant people the first Charter of Human Rights condemning discrimination on the bases of race, color, religion, sex or financial status. He placed a great deal of emphasis on moral excellence and says,

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»<sup>2</sup>

*"Indeed, I have been sent to bring the ethical codes to their perfection."*

His character and conduct, as well, reflected his

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1 Refer to Mohammed and Mohammedanism, by Smith, R. Bosworth (Reginald Bosworth), 1839-1908.

2 Bihār al Anwār, vol. 68, p. 382.

aforesaid objective. Being the head of a state and a formidable religious power did not hinder him from associating with the poor and the destitute people, inviting them to whatever simple food he preferred for himself. In fact, he was a great divine mercy to people all over the world. Referring to this point, Allah says in the Quran,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾<sup>1</sup>

*“And We have not sent you, [O Muhammad!] except as a mercy to the worlds.”*

The Prophet, returning from his last pilgrimage to Mecca, delivered his historical sermon at Ghadīr-e-Khumm in 10 A.H. (March 16, 632 A.D.) and proclaimed Imam Ali as his successor. Then, after a short illness, he passed into the mercy of Almighty Allah on Monday, the 28th of Safar 11 A.H. (May 632 A.D.) in Medina. According to his will, Imam Ali arranged for his funeral and burial. Hence Imam Ali did the funeral rituals and then offered the ritual Prayer of the Dead for him. The companions, in groups, then would come near the Prophet to offer funeral prayer. Imam Ali buried him in the room where he departed life.<sup>2</sup>

<sup>1</sup> The Quran, 21:107

<sup>2</sup> Bihār al Anwār, vol. 22, p. 503.

In this regard, Imam Ali says, “...*When the Prophet died his head was on my chest, and his (last) breath blew over my palms and I passed it over my face. I performed his (funeral) ablution, may Allāh bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voice, as they invoked Allāh's blessing on him, till we buried him in his grave...*”<sup>1</sup>

It has been narrated that Lady Fātima (the Prophet’s daughter) took a handful of the soil of her father’s tomb, put it between her eyes, and said,

«مَاذَا عَلَى الْمُشْتَمِّ تَرْتِبَةَ أَحْمَدٍ»

“*Indeed! If one who smells the soil of Ahmad’s tomb*”

«أَنْ لَا يَشَمَّ مَدَى الرَّمَانِ غَوَالِيَا»

“*Shall never smell any perfume anymore!*”

«صَبَّتْ عَلَيَّ مَصَائِبٌ لَوْ أَنَّهَا»

“*If the misfortunes that have been poured on me*”

1 Nahj al-balāghah, sermon no. 197.



صُبَّتْ عَلَى الْأَيَّامِ صِرْنٌ لَيْلِيَا» ١

*“Were poured on days, they should turn to black nights!”*

Now, the holy shrine of the Prophet, by a green dome, is a very sacred place for the Muslims of the world. They visit it before or after performing the pilgrimage (al-Hajj).

**On Friday, the 11<sup>th</sup> December 2015 (the 29<sup>th</sup> of Safar 1437 A.H.)**

*The martyrdom of Imam Ali bin Mūsā al-Ridā (the eighth Imam of Shia)*

Imam al-Ridā was born in 148 A.H. (765 A.D) in Medina. His respected parents were Imam Mūsā al-kādhim and Lady Najma Khātūn. He was 35 years old when his honorable father martyred in prison of Hārūn al-Rashīd (the Abbasid caliph) in Baghdad and the responsibilities of the Imamate devolved on him for 20 years. After a time, al-Ma'mūn (another Abbasid caliph) asked the Imam to come to Marw (the capital at that time) from Medina. At the eve of the Imam's departure from the Prophet's tomb site, his woe was the same as that of Imam al-Hussain when he latter had to leave that sacred

1 Bihār al Anwār, vol. 79, p.106.

place never to return again. So, Imam al-Ridā went into the tomb several times wailing and this happened many times. Also surprisingly, he informed his family and companions that he shall never had the chance to come back so, he advised them to grieve for him then.

At any rate, Imam al-Ridā started his journey in 200 A.H. (816 A.D.), leaving all his family members including his son Imam al-Jawād who was just five years old in Medina. When he reached Marw the caliph asked the Imam to take over the caliphate, but the Imam refused. Al-Ma'mūn then asked him to agree to be his heir-apparent. The Imam, who knew the purpose of the caliph, refused that offer too. But the caliph insisted most sternly.

However after the Imam's acceptance, soon the caliph realized that he had committed an error appointing the Imam as his heir-apparent, for there was a rapid spread of Shiism, a growth in the attachment of the populace to the Imam, and an astounding reception given to the Imam by the people and even by the army and government agents. Therefore, al-Ma'mūn sought to find a remedy for this difficulty so, he poisoned and martyred the Imam on the last day of the month of Safar in 203 A.H. (819 A.D).

After hearing about the martyrdom of Imam al-Ridā, people started gathering around the Imam's residence and the noise of wailing and crying increased. So, being scared of a funeral procession at that time, al-Ma'mūn contrived to have the burial ceremony done in the dark of night. He, feigning grief, buried the Imam's body beside the grave of his father al-Hārūn who was buried there ten years ago. Soon all traces of al-Hārūn's grave vanished, while the tomb of Imam al-Ridā became the center of pilgrimage. In better word, his grand Shrine speaks well for the great personality the Imam possessed. Myriads of Muslims visit his Shrine every year to pay their homage to this Imam. In fact, though centuries passed from the life of Imam al-Ridā, his holy shrine, in Mashhad, is the cause of blessing and honor for the Iranians.

Hearing the sad news of Imam al-Ridā's martyrdom, Di'bil al-Khuzā'i, the famous Arab poet wrote an elegy in praise and commemoration of His Holiness. The following are only two couplets of his famous ode:

«قَبْرَانِ فِي طُوسٍ خَيْرِ النَّاسِ كُلِّهِمْ»

*“Two graves are located in Tūs. One belongs to the best man (Imam al-Ridā);*

وَ قَبْرُ شَرُّهُمْ هَذَا مِنَ الْعَبِيرِ»

*While the other is occupied by the worst creature (Hārūn al-Rashīd). This serves as an example for others”*

«مَا يَنْفَعُ الرَّجْسَ مِنْ اقْتِرَابِ الزَّكِيِّ وَ

*“That wicked spirit can gain no benefit from its nearness to the pure body of the holy Imam;*

مَا عَلَيَّ الزَّكِيُّ بِقُرْبِ الرَّجْسِ مِنْ ضَيْرٍ»<sup>1</sup>

*And the sacred remains of His Holiness will not be polluted by its foul neighbor.”*

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<sup>1</sup> Al-ʿAmālī by Sheikh al-Sadūq, p. 661.



# The Rituals of the Month

**(From the 19<sup>th</sup> of Safar to the 19<sup>th</sup> of Rabi' al-Awwal  
1437 A.H.) (December 2015)**

***On Wednesday, the 2nd of December 2015 (the 20th  
of the month of Safar 1437A.H.)*** The Month of Safar

*(The day of Arba'in)*

It has been said that the household of Imam al-Hussain, returning from Damascus to Medina, arrived in Karbalā on this day in 61 A.H. /680 A.D. Also on this day, it is famous that Jābir bin 'Abd Allah al-Ansārī (one of the sincere companions of the Prophet) was the first one who visited the tomb of Imam al-Hussain.

However, pertaining to the Ziyārah of the Imam on this day, we sufficiently wrote something in timeline.



## Ziyārah al-Arbaʿīn

«السَّلَامُ عَلَىٰ وَلِيِّ اللَّهِ وَ حَبِيبِهِ»

*“Peace be upon the intimate servant of Allah and His most-beloved.”*

«السَّلَامُ عَلَىٰ خَلِيلِ اللَّهِ وَ نَجِيبِهِ»

*“Peace be upon the friend of Allah and His elite.”*

«السَّلَامُ عَلَىٰ صَفِيِّ اللَّهِ وَ ابْنِ صَفِيَّتِهِ»

*“Peace be upon the choice of Allah and son of His choice.”*

«السَّلَامُ عَلَىٰ الْحُسَيْنِ الْمَظْلُومِ الشَّهِيدِ»

*“Peace be upon al-Hussain the wronged and martyred.”*

«السَّلَامُ عَلَىٰ أُسَيْرِ الْكُرْبَاتِ»

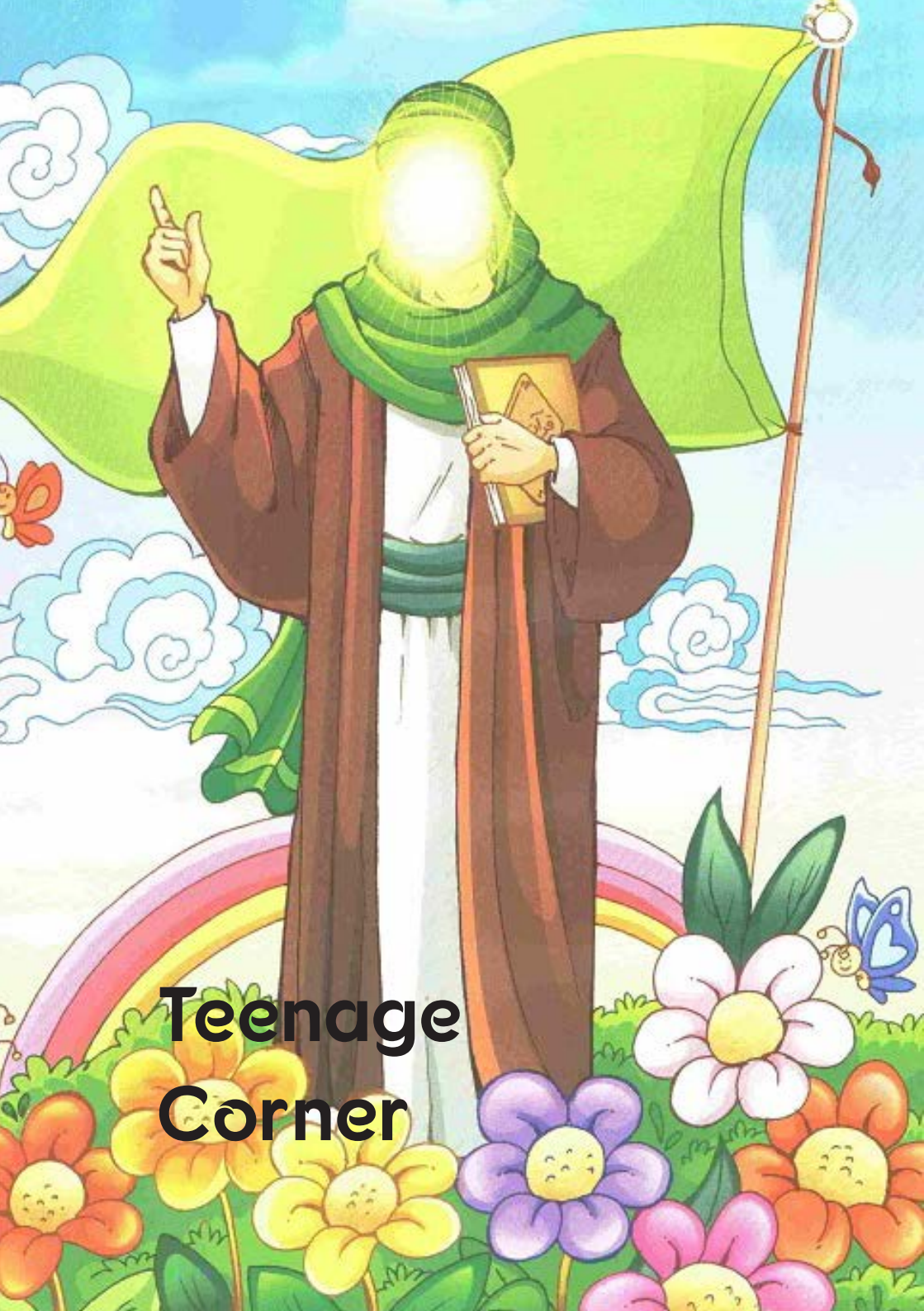
*“Peace be upon the captive of agonies”*

«وَ قَتِيلِ الْعَبْرَاتِ»

*“And victim of the shed tears.”*

This Ziyārah is longer than this and for reading it, one can refer to the books of supplications.

After the end of this Ziyārah, you may then offer a two-unit prayer and then pray Almighty Allah for anything you like.



**Teenage  
Corner**

## Poetry

Forlorn of all hope,  
As I write to you,  
With the ink of my tears.  
The notes of sympathy,  
How may I express?  
The grief, the pain, the misery,  
That has embraced my chest.  
With what lyrics can I convey?  
The deepest agony that your lover's feel,  
As they watch the golden dome,  
Of your beloved, tearing down?  
Oh Abā Sāleh al-Mahdi,  
Today, how may the sun shine?  
The moon and the stars glow,  
When, upon you has befallen immense sorrow?  
My dearest Imam;  
Every broken fragment of the dome,  
Symbolizes a broken heart.  
A heart, that repeatedly prays,  
For your appearance.  
Our silent cries are insufficient,

**To even console you, Oh al-Mahdi;  
For today your father's holy shrine,  
Calls out for you.  
By my parents,  
My Master, Oh al-Mahdi,  
The oppressive tyrants need a reply;  
Give them the strike of your might!  
Oh Abā Sāleh al-Mahdi,  
May Allah hasten your Appearance.**

## Hearty Words

O Imam al-Mahdi! I don't know where you are. Maybe you are in my heart though I am not worthy. I am worried lest I am far away from you.

You are like an endless sea of affection or like a luminous sun that every day shows itself from behind the windows of my heart and makes my dark heart bright once more. I can feel the warmth of your presence whenever I remember you.

The darkness of night lasted so much. I, for a long time, look forward for the sun to rise. The earth has become cold and icy. Either the sun has withheld its heat or the dark clouds do not go away to let you shine directly at us.

My tearful eyes stare at the horizon every time I think about you. My heart is broken and my feelings are hurt. You are the only remedy of my sickness.



O Imam al-Mahdi! I am certain that every time I remember you, you also are remembering me. How a lover can remember his beloved one, but the beloved one remains inattentive. Isn't it true that it is said, "Love is mutual"?

## A Prisoner and His Seeking Help from Imam al-Mahdī

Before the Islamic Revolution of Iran, there lived a great scholar called Ayatollah Hāj Sayyid Mahmūd Mujtahidī in Mashhad. He was one of the outstanding students of ‘Allāmah Sheikh Mujtabā Ghazvīnī and learnt different lessons from him. He himself also had divine stations among people and was the brother of the Grand Ayatollah Sīstānī.

He said, “In the year 1963 when ‘Allāmah Sheikh Mujtabā Ghazvīnī entered political activities, I also struggled against the regime; (In Iran, the regime at that time was under the supervision of the Shah who was an oppressive ruler). The Shah’s Intelligence Service which was called “SĀWĀK” was after me to arrest me and due to that, I lived secretly and in a bad condition in a house. Every time I wanted to leave home, I used to recite a supplication I already read in an authentic Islamic book that was narrated from Imam al-Sādiq. It was written there that if someone reads the supplication and walks out of home, he will be back home safe and sound and will be saved from calamities and difficulties.

In this narration, Abū Hamzah, one of the companions of Imam al-Sādiq says,

«رَأَيْتُ أَبَا عَبْدِ اللَّهِ؟ ع؟ يُحْرِكُ شَفْتَيْهِ حِينَ أَرَادَ أَنْ يَخْرُجَ وَ هُوَ قَائِمٌ عَلَى الْبَابِ فَقُلْتُ  
إِنِّي رَأَيْتُكَ تُحْرِكُ شَفْتَيْكَ حِينَ خَرَجْتَ فَهَلْ قُلْتَ شَيْئًا قَالَ نَعَمْ إِنَّ الْإِنْسَانَ إِذَا خَرَجَ  
مِنْ مَنْزِلِهِ قَالَ حِينَ يُرِيدُ أَنْ يَخْرُجَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثَلَاثًا - بِاللَّهِ أَخْرُجُ وَ بِاللَّهِ أُدْخُلُ  
وَ عَلَى اللَّهِ أَتَوَكَّلُ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ افْتَحْ لِي فِي وَجْهِي هَذَا بِخَيْرٍ وَ اخْتِمْ لِي بِخَيْرٍ  
وَ قِي شَرَّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتَيْهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ لَمْ يَزَلْ فِي ضَمَانِ  
اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَرُدَّهُ اللَّهُ إِلَى الْمَكَانِ الَّذِي كَانَ فِيهِ.»<sup>1</sup>

*“Once I saw Imam al-Sādiq when wanted to leave his home stopped at the door and murmured a supplication. I went to the Imam and asked ‘I saw you were saying something when you was about to get out. Did you say something?’ The Imam replied, ‘If someone wants to leave home and recites the following supplication, he will be under the protection of Allah till Allah let him back (home) where he was before. One should first recite six times ‘Allah Akbar’ (Allah is the Great), three times ‘I walk out in hope of Allah and I enter in hope of Allah and I put my trust in Allah.’ And then you should say, ‘O Allah! Open the door of the good before me and end my task well and keep me away from any living being under Your control. Surely, My Lord is in the*

<sup>1</sup> Al-Kāfī, vol. 2, p. 540, hadith 1.

*right path.*”

At last, Intelligence Service of Shah found my hiding place and captured me. I at the entrance of the door, recited the abovementioned supplication then they took me with themselves to the prison.

On the way to the prison, they took me to a shop and let me wash my face and hands. When I wanted to leave the place, an old man came to me and said, "Where are you going to go?"

I replied, "I am arrested by the Intelligence Service."

The old man taught me a code and said, "Whenever the investigator wanted to ask you a question, you should murmur this, "Yā Abā Sāleh Adreknī!" Meaning, "O Imam al-Mahdi help me out!"

In prison, there were other some religious scholars who were arrested and tortured by the officials and blood was shed on saloon floor. I thought, "O Allah! What would they do with me?"

Later, I sat before the questioner and he began to ask me some questions. I could eloquently answer him and at the same time I murmured silently, "O Imam al-Mahdi help me out!"

But by murmuring what the old man taught me,

for several times, the questioner forgot his questions and just asked me some easy questions. Apparently, I could answer them without difficulties and he could not condemn me. Finally, within two days they let me free and I could come back home safe and sound and I think this was due to two things: One was due to Imam al-Sādiq's supplication and the other was for a code that the old man taught me about seeking help from Imam al-Mahdi.







مكتبة  
الكتاب  
الحسن

