

The Final

A quarterly magazine for a better knowledge
about Imam Mahdi, the Twelfth Imam

H⁴


*May Allah
let you
come, o* Mahdi

Imam Mahdi

- Imam Mahdi in the Quran
- The Eve of the Beginning of Imam Mahdi's Imamate
- Mahdi bin Fatima
- Teenage Corner

P E





عَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
«**الْمَهْدِيُّ** مِنْ عَشْرَتِي مِنْ وُلْدِ فَاطِمَةَ.»

Umm Salama (the wife of the Prophet) nar-
rates that she heard the Prophet to have said,
“**Mahdi** will be among my progeny, among
the descendants of Fatima.”

.....
Al-Durr al-Manthūr, by al-Siyūfī, vol. 6, p. 58; Mizān al-E'tidāl,
by al-Zahabī, vol. 2, p. 87; al-Sunan by Abū Dāwūd, vol. 2, p.
310, Chapter al-Mahdi.

The Supreme Leader of the Islamic Republic of Iran:

One of the points about Imam Mahdi is that we are ordered to be expecting. What is expectation? Expectation means being vigilant. There is a word namely “alert” in the military literature. Expectation means to be alert. We have to be watchful. An expecting believer is the one who is watchful. If your Imam, who is ordered to create and establish the justice in the world, appears today, we have to be ready. Being alert is very important. Expectation is like this; expectation does not mean impatience, or asking, “why it’s late? why that certain thing did not take place? And so on. Expectation means that we have to be alert constantly.



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Mahdi

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Editorial

Prophets and Imams have continuously made the treasures of the shrewdness of mankind bloom all through history, by directing them to a thriving and achieving flawlessness. The arrangement of the ideal world and so-called a perfect society is one of their objectives, where individuals, free from cruelty and treachery, obtain a genuine and real perfectness; and gain divine knowledge.

One of the foremost unmistakable highlights of Imam Mahdi is his command to set up an all-inclusive equity in the world which is full of maltreatment, mistreat, and corrupt practice.

This characteristic is the exceptional issue that was thought of by the author of the Islamic Republic of Iran - Imam Khomeini. Within the words of his majesty, such a state is the place wherever the abused, the denied, and the barefooted have to be served as the central column and the focal pillar of the society.

When Imam Mahdi comes, every oppressed man and women will find an entrance to unleash themselves from hardship and will taste the elegance of emancipation.

At that time a full battle and struggle will be put against the mercilessness, brutality, and heartlessness of the oppressors and those who subject others to undue pressures.

We, as Muslims, need to heartily focus on the Imam of the Time, and show humbleness before him so that this humbleness may assist us to get nearer to Allah and be able to show our acquiescence to Him the Exalted, the Glorified.

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One of the strongest means by which to survive during Occultation is to remain patient and steadfast.

Imam Mahdi in the Quran

Surah Yūnus, verse 48

Allah in Surah Yūnus (Jonah), verse 48 says,

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾

“And they (the non-believers) say, ‘When is (the fulfillment of) this promise, if you should be truthful?’”

Though the context of this verse implies that the non-believers are in doubt of the Hereafter, some authentic traditions interpret it as the non-believers who are in doubt of the final victory that will happen by the Last savior at the End of Time. However, this is one of the meanings of the verse that does not contradict the first meaning since it is proved in its own place that the meaning of a verse is subject to various layers of meaning and a verse can have multiple examples.



An explanatory narration:

«قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: «مِنَّا اثْنَا عَشَرَ مَهْدِيًّا أَوْهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَآخِرُهُمُ النَّاسِعُ مِنْ وُلْدِي وَهُوَ الْقَائِمُ بِالْحَقِّ يُحْيِي اللَّهُ تَعَالَى بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَيُظْهِرُ بِهِ دِينَ الْحَقِّ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ لَهُ غَيْبَةٌ يَزْتَدُ فِيهَا قَوْمٌ وَيَثْبُتُ عَلَى الدِّينِ فِيهَا آخَرُونَ فَيُؤَدُّونَ وَيُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَا إِنَّ الصَّابِرِينَ فِي غَيْبَتِهِ عَلَى الْأَذَى وَالتَّكْذِيبِ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ (صلى الله عليه وآله وسلم)»¹

1. Kamāl al-Dīn wa Tamām al-Ni'mah, Vol. 1, P. 317, hadith 3.

It is narrated from Imam al-Hussain bin Ali bin Abī Tālib (the third Shia's Imam) saying, "There are twelve Mahdis¹ of us (the Household of the Prophet) and the first one is the Commander of the Faithful Ali bin Abī Tālib, and the last one is the Upriser (Imam Mahdi) who is the ninth infallible man in my progeny. He is the Imam who will establish the truth and by him, Allah Almighty will revive the earth after its death and help His religion overcome oth-

1. The word Mahdi here does not refer to one's name. It points for consideration to the Arabic meaning of the word which is "the one who is guided".

er religions even if the idolaters dislike it. His occultation will last so long that some people will be deviated (from the divine religion) and others who have stayed firm in their beliefs will sustain great troubles and the non-believers will say to them, 'When is (the fulfillment of) this promise if you should be truthful?'. (O people!) Know that everyone who in the time of his Occultation remains patient in difficulties vis-à-vis, those who reject him he is like a warrior who at the time of the Prophet fought against the enemies (to protect the Prophet and Islam)."

Points for consideration:

1. The Occultation is one of the most difficult divine trials: It is the will of Allah to test people in different ways. According to many traditions, the period of Occultation takes such a long time that many people go astray; the majority of people would say that the Imam has not been born and some would believe that he has died. Only the true believers are resolute in their belief. Also, some who believe in the Imam, since they do not see him, would not remain steadfast as required. It shows how much it is important to maintain faith and remain steadfast when the Imam is physically absent.

2. The believers are not shortsighted: Those who do not believe in Allah and Imamate just see the current situation and are blind about the future. They just know that the Imam is not present and think that if they continue with their corruption there is no serious impediment for them. As a result, they assume that this suitable condition will last for them as long as they are alive. They are suspicious about the promise of Allah to be fulfilled. This is why they mock the believers by saying "When is (the fulfillment of) this promise if you should be truthful?" But those who are with Allah and believe in His promise; and know that their Imam is alive, see the ultimate good destiny which will take place at the time of the Imam's appearance.

3. To wait for the advent of the Imam requires to remain patient: One of the strongest means by which to survive during Occultation is to remain patient and steadfast. To lose hope and become shaky is one of the most damaging hazards. To remain patient is so important that Allah gives those who are tolerant a reward similar to that of those people who helped the Prophet on the battlefield.

The Eve of the Beginning of Imam Mahdi's Imamate

(The 9th of Rabī' al-Awwal, 260 A.H. (The 6th January 874A.D.)

In the lunar calendar, the ninth day of Rabī' al-Awwal is the anniversary of the beginning of the Imamate of the last Divine Savior (Imam Mahdi). It is also the day of renewing the covenant with him, and with his purposes and sacred ideals. For this reason, the Shias of this Imam and those who wait for his appearance consider this blessed day holy and celebrate it.¹ (In the year 2020, this holy day is on Monday, the 26th of October.)

1. Bihār al-Anwār, vol. 31, p. 120.



The Twelver Shia believe that Imamate is a divine trust in the hand of an Imam and at the time of his departure to Allah, he delivers it immediately to the next Imam without any interval and interruption even for one quick moment.

The Twelver Shia believe that Imamate is a divine trust in the hand of an Imam and at the time of his departure to Allah, he delivers it immediately to the next Imam without any interval and interruption even for one quick moment.

Because according to Islamic narrations, the earth cannot be empty from a Divine Authority; otherwise, the earth will be destroyed with its entire inhabitants.

Imam Sādiq (the Shia's sixth Imam) narrates from Imam Ali (the Shia's first Imam) to have said,

«...وَإِغْلَمُوا أَنَّ الْأَرْضَ لَا تَحْلُومِنَ حُجَّةِ اللَّهِ وَلَكِنَّ اللَّهَ سَيُعِيبِي خَلْقَهُ مِنْهَا بِظُلْمِهِمْ وَجَوْرِهِمْ وَإِسْرَافِهِمْ عَلَى أَنْفُسِهِمْ؛ وَلَوْ خَلَّتِ الْأَرْضُ سَاعَةً وَاحِدَةً مِنْ حُجَّةِ اللَّهِ لَسَاخَتْ بِأَهْلِهَا...»¹

“...Know that indeed the earth cannot be void of a Divine Authority but Allah will not, later on, let His creatures see him because of their oppression, cruelty, and committing sins. If the earth becomes void of a Divine Authority even for one moment, it collapses with all its inhabitants...”

As a result, after the martyrdom of an Infallible Imam, his successor who is appointed by the blessed Prophet in advance² according to the command of Allah, the Exalted, the Glorified, and with the emphasis of the previous Imam, becomes the Imam of the community.

Then, the close friends and relatives of the previous Imam conveyed their condolence about the martyrdom of the deceased Imam to the next one and gave allegiance to him.³ However, with regard to Imam Mahdi, the political situation and the observance of Taqīyya (precautionary reservation) often prevented public allegiance to be sworn for him, or even let people be aware of the place of his existence.

With this introduction, determining the beginning of Imam Mahdi's Imamate is dependent on knowing the accurate time of his father's martyrdom – Imam Hassan al-'Askarī (the eleventh Imam). Some great and famous scholars of Imamiyyah (The Twelver Shias) like

1. Bihār al-Anwār, vol. 51, p. 112.

2. Farā'id al-Simtayn, Juweinī, vol. 2, p. 134; Maqṭal al-Hussain, Khārazmī, vol. 1, p. 146; Al-Ghaybah, by Shaykh Tūsī, pp. 88-100; Man lā Yahzuruhu al-Faqih, vol. 4, p. 179.

3. Isbāt al-Wassīyah, by Mas'ūdī, p. 247.

Shaykh Kuleynī, Shaykh Sadūq, Shaykh Mufīd, and Shaykh Tūsī have recorded the time of Imam Hassan al-'Askarī's martyrdom on Friday, the 8th of Rabī' al-Awwal in 260 A.H.¹

The first day of Imam Mahdi's Imamate is on Friday and according to a well-known narration in Shia's viewpoint, the appearance of his majesty will be on Friday as well.

In accordance with some historical documents, after five years living under the supervision of his magnanimous father (Imam Hassan al-'Askarī) and precious mother (Narjis²), Imam Mahdi became Imam at the age of five at the same time as his father was martyred³ just as prophet Jesus⁴ and prophet John⁵ had attained the high position of prophecy in their childhood. Therefore, the ninth day of Rabī' al-Awwal coincides with the first day of Imamate of Imam Mahdi. Of course, his Imamate begins from the exact moment of his father's martyrdom (the eighth of Rabī' al-Awwal) but, to honor the day of Imam 'Askarī's martyrdom, Shias do not regard that day as the beginning day of Imam Mahdi's Imamate for congratulating and celebrating.

Sayyed bin Tāwūs, a well-known Shiite scholar, after registering the Imam 'Askarī's martyrdom on the 8th of Rabī' al-Awwal, says, “The beginning of Imam Mahdi's Imamate is on the 9th of Rabī'”

1. Kāfī, by Kulaynī, vol. 1, p.503; Kamāl al-Dīn, by Shaykh Sadūq, vol. 1, p.43 and vol. 2, p. 473; Irshād, by Shaykh Mufīd, vol. 2, p.313; Tahzīb al-Ahkām, by Shaykh Tūsī, vol. 6, p. 192.

2. Dalā'il al-Imāmah, by Tabarī, p. 262; Al-Ghaybah, by Tūsī, p. 470; Yanābī' al-Mawaddah, by Qundūzī, vol. 2, p. 126; Nūr al-Absār fī Manāqib al-Nabī al-Mukhtār, by Shablanjī, p.342.

3. Kamāl al-Dīn, by Sadūq, vol. 2, p. 223.

4. Kāfī, by Kulaynī, vol. 1, p. 226; Qisas al-Anbiyā, by Neyshābūrī, p. 334.

5. The Quran, 19:12.

*al-Awwal. Perhaps this is the reason for celebrating this day.*¹

Abū Sahl bin Ali al-Nubakhtī, who was an authentic and reliable person for some Infallible Imams especially for Imam ‘Askarī and the Imam of the Age, says, “After Mu’tamad (the cruel Abbasid caliph) had poisoned Imam ‘Askarī, I visited the Imam when his son was there. The Imam was upset and so weak that, when a container of water was given to him to drink, he could not hold it. His body was trembling and could I hear the sound of his teeth touching the container. At this moment, Imam Mahdi arrived. By seeing him, Imam ‘Askarī became very happy, but he cried for a moment. Then Imam ‘Askarī introduced him as the last executor and deputy of the Messenger of Allah, the last Imam of the believers, and the true authority of Allah. After that, he made his will to him.”

Abū Sahl continued, “That moment I deeply sensed that it was the beginning moment of accepting the responsibility of Imamate by the Imam of the Age. Then I heard that Imam ‘Askarī said to his infallible son,

«يَا سَيِّدَ أَهْلِ بَيْتِهِ اسْقِنِي الْمَاءَ فَإِنِّي ذَاهِبٌ إِلَى رَبِّي».²

“O the master of your household! Give me some water, surely I will depart to my Lord.”

Imam Mahdi gave him water and helped him to do minor ablution. Besides, Imam Hassan ‘Askarī and Imam Mahdi spoke with each other about something and I heard that Imam ‘Askarī said to his son,

1. Iqbāl al-ʿAṣmā, vol. 3. P. 114.

2. Al-Ghaybah, by Tūsī, p. 273.

«أَبَشِّرِيَا بُنَيَّ فَإِنَّكَ صَاحِبُ الزَّمَانِ وَأَنْتَ الْمُهْدِيُّ وَأَنْتَ حُجَّةُ اللَّهِ عَلَى أَرْضِهِ وَأَنْتَ وَلَدِي وَوَصِيِّي».¹

“Good news for you, O my son! You are the Imam of the Age, you are guided, you are the Authority of Allah on His earth, you are my son and my executor.”

Then Imam ‘Askarī achieved the high divine degree of martyrdom. Of course, after the martyrdom of Imam ‘Askarī, the Shias needed some convincing and reliable reasons to accept the authority and the Imamate of Imam Mahdi.

Abū al-Adyān is one of the servants and one of the Imam’s close companions. Ibn-e Bābiwayh narrates through him, “Imam ‘Askarī gave me a mission to go to Ctesiphon and deliver some letters there. The Imam said, ‘O Abū al-Adyān! When you come back from Ctesiphon to Samara after 15 days, you will find this city full of screams and clamor because I would have been martyred.’ I felt worried and asked about his successor and asked, “After your martyrdom who must undertake the responsibility of Imamate of the Muslim community?” His Majesty gave me three signs in response and said, Firstly, he is who performs the funeral prayer to my body; Secondly, he is who demands you the answers to the letters; And thirdly, he is who informs you about what the bags and packages contain.”

Abū al-Adyān continued, “Decency prevented me from asking his majesty about the bags. I did not ask anymore and traveled to Ctesiphon with grief. I accomplished the mission and when I returned, as Imam ‘Askarī had said, he had been martyred.

1. Al-Ghaybah, by Tūsī, p. 273.

At that time, the important issue for me was to know who was the successor of the eleventh Imam and the real authority of Allah. I entered the house of Imam ‘Askarī and saw his brother Ja’far (popularly known as Kazzāb¹) who was sitting in a special position and all visitors conveyed their condolence to him. It simulated that he was the successor of Imam ‘Askarī, while I knew that he had a bad record, used to do some unrighteous deeds, and forbidden acts. I was sure he did not deserve to be an Imam, but he was standing in such a position and the tyrant government of Banī Abbas were trying to introduce him as the successor of Imam ‘Askarī. Meanwhile, it was informed that he would come to lead the funeral prayer for Imam ‘Askarī. Then he went towards the pure body of the Imam to say the prayer. At that time, I saw a boy, who was attractive, and apparently possessed all kinds of good merits and excellence came and took the vestment of his uncle and said, ‘Oh uncle! Move over because I am more worthy to say the funeral prayer for my father.’ The boy pushed him aside and performed the funeral prayer. Seeing this scene, I was convinced that one of the signs that Imam Hassan ‘Askarī had mentioned, came true.

Then, I was waiting for the other signs to come true. When saying the prayer was over, the honorable boy pointed to me to give him the letters and what those who had received the letters told me in response. This was the second sign. Because it was the letters that Imam ‘Askarī had given to me and I took them to Medina to hand them over to the friends of the Imam. Here I transferred their an-

1. «Kazzāb» means, the liar. It has become the famous title for Ja’far since he falsely introduced himself as the Imam after the 11th Imam.

swers along with some Islamic payments and handed them over to the respected boy.

I was waiting for the third sign to become true. Meanwhile, a group of the believers of Qom came and stood among the mourning crowd and asked,

“Who is the successor of Imam ‘Askarī?”

They were introduced to Ja’far. When they came to him, they asked, “Are you the successor of Imam ‘Askarī?” He answered, “Yes.” They said, “Tell us what we are carrying; and that the letters that are with us were written by whom and for whom and what the things we have with ourselves are, and how much it is.”

Ja’far got flared up and said, “Wow! See what these people ask me? Do they ask for prescience?”

Abū al-Adyān continued, “I found out he was not an Imam. Also, the people who had come from Qom made sure that an Imam and the successor of Imam ‘Askarī should be someone else.”

At that moment, a messenger came from inside the house and said, “Hujjat Allah (the Imam of the Age) said, “The letters that you, people of Qom, have brought to Imam ‘Askarī are from such and such people, bring those letters and there are some sacks along with you in which there are one thousand dinars and among them is a share of the Imam¹ but ten dinars of them are fake, covered with gold, and are not original. They opened the sacks and saw the one thousand dinars and recognized those ten fake ones.

Abū al-Adyān states, “I saw exactly the very three signs that Imam

1. A part of Islamic payment that should be given by individuals to the Imam to spend it for the benefit of Islamic society and for what he sees appropriate.

Hassan ‘Askarī had told me about and I became sure that the honorable boy who offered the funeral prayer for Imam ‘Askarī was the Imam of the Islamic Ummah and the last executor of the holy Prophet.”

Therefore, after the martyrdom of Imam Hassan ‘Askarī in 260 A.H. which coincides with the ninth of Rabī’, the Imam of the Age was chosen to accept the position of Imamate.

Unique Feature of This Day

The ninth of Rabī’ al-Awwal, as the anniversary of the beginning of the Imamate of the Promised Savior, is the beginning of the last Divine appointment which is along with prophetic missions and the appointment of Imam Ali as the successor of the Prophet on the day of Ghadir.

This day is important since it reminds us of the beginning of something that is considered to carry all the values of the previous sacred goals. If the prominent of the sacred beginnings in the past such as the beginning of Prophet’s mission [Bi’tthat] or the Ghadir day are the important religious Eves, the ninth of Rabī’ al-Awwal is also the final beginning of another holy event. However, unfortunately, the value of this Eve has not been known in the Shia’s community and is not as well-known as the Eve of the fifteenth of Sha’ban which is the day that Imam Mahdi was born.

On the other hand, the ninth of Rabī’ al-Awwal deserves special attention in Shiites’ culture because historically, this day is the moment of being on the border of two important historical periods in the Shiite view; that is, being at the end of the period of the public presentation of the infallible Guides (the Prophets and the eleven Imams

of the Shias) in human society, and the beginning of the disappearance of the last Divine proof (the twelfth Imam) from the society. This is a beginning for the maturity of Shiites to comply with the guidance of worthy believers – who were the Imam Mahdi’s special deputies during the period of minor occultation and are the Imam’s General Deputies during the period of his major occultation – who undertake the responsibility of the Islamic community management until the advent of the Imam. Because no ordinary man saw Imam Mahdi after his funeral prayer over his father’s body anymore; it shows that the occultation of him began at the same time.¹

It should not be forgotten that not only the ninth of Rabī’ al-Awwal is the first day of the Imamate of the Imam of the Age, the manifestation of the rule of the downtrodden people, a promising inspiration for the defeat of the tyrants, and the happy day for the Shias, but also it is the day of “*renewing the allegiance*” to the alive and present Imam; so that awaiting people of the last Savior’s advent should strengthen their attention in relation with their Imam.

In fact, this renewal of allegiance is one of the features of the Shiite culture and a kind of divine covenant as we read in the Āl-e Yāsīn supplication,

«السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَوَكَّدَهُ».²

“Peace be upon you O, the covenant of Allah, that Allah has taken from people and made it firm.”

1. Al-Irshād, by Mufīd, vol. 2, p. 475.

2. Bihār al-Anwār, vol. 53, p. 171; Mafātih al-Jinān.

In fact, the Shias believe that there is a permanent link between Divine guardianship and the issue of Imamate; so real waiting people for the Imam of the Age have to always update their sincerity and allegiance with that Imam in accordance with the condition of their time.

The truth is that, as the Ghadir day is the renewal of allegiance to the first Imam (Imam Ali), so the ninth day of Rabī' al-Awwal is the continuous renewal of allegiance to the hidden Imam during his occultation. And this is the continued vitality and development for the Shiite community until the threshold of the Advent.

A Question

Here a question is raised that, why do we just celebrate the beginning of Imam Mahdi's Imamate, but we do not do it for other Imams after the martyrdom of the previous ones!?

In response, we can pay attention to some points:

First, creating a culture to celebrate the Days of Allah¹, such as Ghadir and Mab'ath Eve,² the anniversary of the Holy Prophet's birthday, and other religious occasions are rooted in the cultural life of the Household of the Prophet. The Shias celebrate both of the birthday and the day of the beginning the mission of the Messenger of Allah; and both of the birthday of Imam Ali who is the Commander of the Faithful and the Ghadir Eve. The Shia are used

1. The "Days of Allah" alludes to some special days on which an important religious event takes place.

2. In Ghadir Eve Imam Ali was introduced by the Prophet as his immediate successor after his demise and in Mab'ath Eve the Prophet received the command from Allah to present his prophethood to others.

to celebrate these days since they are the beginning days of some important religious events.

Therefore, it is worthwhile to celebrate both of the anniversary birthday and the Imamate of the *Reminder of Allah*¹ (Imam Mahdi), on the ninth of Rabī' al-Awwal, and to be happy on these days. Second, the only alive Imam in our time is Imam Mahdi, and all other Imams have been martyred, so we celebrate the Imamate of the Imam of the Age because he is present and responsible for the leadership of humankind in the current time.

On this occasion, the renewal of allegiance is done to this honorable Imam at the anniversary beginning of his Imamate; as Imam Sādiq (the Shia's sixth Imam) has reminded it to the Shias by ordering them to recite the 'Ahd supplication. He states,

«مَنْ دَعَا إِلَى اللَّهِ أَرْبَعِينَ صَبَاحاً بِهَذَا الْعَهْدِ كَانَ مِنْ أَنْصَارِ قَائِمِنَا وَإِنْ مَاتَ أُخْرِجَهُ اللَّهُ إِلَيْهِ مِنْ قَبْرِهِ وَأَعْطَاهُ اللَّهُ بِكُلِّ كَلِمَةٍ أَلْفَ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ سَيِّئَةٍ».²

"Whoever recites this 'Ahd (supplication) forty mornings, will be one of our Upriser's helper; and if he dies before the appearance of the Imam, he will be taken out of the grave and serve the Imam, and Allah will grand him with every word of this prayer one thousand rewards and erase one thousand sins from him."

Therefore, since our time is the time of Imam Mahdi's Imamate our hearts and minds should pay more attention to him, so that the issue of Imamate in the period of Occultation that has been lasting

1. This title is one of the attributes of Imam Mahdi that points to the survival of someone from Allah who is remained for the benefit of people and is the final link between Allah and His creatures.

2. Biḥār al-Anwār, vol. 83, p. 284; Mafāṭih al-Jinān.

for a long time, will not be forgotten, and the desire of expectation will be more aroused in the hearts. This is why we attempt and desire to remember and celebrate this day.

This celebration gains more emphasis when we notice that the atmosphere of the present situation in the contemporary world has changed and the existence of the Imam is doubted by the enemies of the Household of the Prophet, and the belief in Imam Mahdi has faced many forms of misinterpretation and doubt. Consequently, the commemoration of this day is an attempt to deepen this Islamic and Shiite belief in the hearts of the believers and to pay attention more to Islamic teachings about the conduct of the Ahl al-Bayt.

Third, when this day is considered as an Eve in continuation of “Ghadir Eve”, honoring, protecting, and revival of it is as worthy as Ghadir Eve; and as the Household of the Prophet revived and created the culture of Ghadir Eve, it is necessary to revive the ninth of Rabī’, which is the last and most special delegation of Imamate. Imam Ali in a narration expresses some characteristics of his Shias, and considers their joy and sorrow wise and purposeful and relates them to the infallible Imam and states,

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَظْلَعَ إِلَى الْأَرْضِ فَاخْتَارَنَا وَإِخْتَارَ لَنَا شِيعَةً يَنْصُرُونَنَا وَيَفْرَحُونَ لِفَرْحِنَا وَيَحْزَنُونَ لِحَزْنِنَا وَيَبْذُلُونَ أَمْوَالَهُمْ وَأَنْفُسَهُمْ فِيْنَا أَوْلِيَّكَ مِنَّا وَإِلَيْنَا»¹
 “Allah the Exalted, the Glorified noticed the earth and chose us, and chose Shias for us to help us. They rejoice in our joy and grieve when we are sad. They sacrifice their lives and spend their properties in our way. They are from us and they return to us.”

Therefore, just as the holding mourning ceremonies for the two

1. Bihār al-Anwār, vol. 44, p. 287.

months of Muharram and Safar¹ are two examples of “they grieve when we are sad” the celebration of the ninth of Rabī’ is also an example of “They rejoice in our joy.”

It is worthwhile to know that the lovers of Imam Mahdi and those who wait for his coming must make a special effort to protect this great day and make it popular. On this day, we must review the contents of our covenants which are mentioned in the narrations and supplications, especially the ‘Ahd supplication;² and recognize and reread the rights and obligations that we owe to the Promised Imam and in fact, this is our commitment to Allah. Because Imam Sādiq (the sixth Imam) in response to one of his followers, about the interpretation of this verse,

﴿لَا يَلْكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾³

“[On the Day of Judgment, the intercessors] are not able to intercede, but those [such as the Prophets, Imams, Angels, and the friends of Allah] who get a covenant [of the permission to intercede] on behalf of the Beneficent [Allah].”

States,

«إِلَّا مَنْ دَانَ اللَّهَ بِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَّةِ مِنْ بَعْدِهِ فَهُوَ الْعَهْدُ عِنْدَ اللَّهِ»⁴

“Indeed, covenant with Allah is the acceptance of the guardianship of the Commander of the Faithful and the Imams after him.”

1. These are the two Islamic months that contain some occasions on which Imam Hussain and his household were martyred.

2. Mafātih al-Jinān.

3. The Quran, 19:87.

4. Kāfi, vol. 1, P. 431; Bihār al-Anwār, vol. 44, p. 332.



Mahdi bin Fatima

The phrase “Mahdi bin Fatima” is frequently used by the Shia. Although using this phrase is a matter of taste, it is rooted in narrations which, in different aspects, represent a special relation between Lady Fatima¹ and Imam Mahdi. Some aspects of this relation are briefly mentioned in this article:

1. Lady Fatima is the only surviving child of the Prophet of Islam, the wife of Imam Ali and the mother of Imam Hassan and Imam Husain, who was martyred in Medina at the age of 18.

1- Imam Mahdi the offspring of Fatima

According to numerous narrations, quoted by the Shia and the Sunnite, the Holy Prophet predicted that the Promised Mahdi will be from Fatima’s generation.

«عن ام سلمة، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: الْمَهْدِيُّ مِنْ عَشْرَتِي مِنْ وُلْدِ فَاطِمَةَ».¹
 “It is narrated from Umm Salamah to have said, ‘I heard from the Messenger of Allah (Muhammad) to have said, ‘Mahdi is of my lineage, from Fatima’s sons.’”

In another narration, it is quoted from Ali Ibn al-Hussain who nar-

1. Bihār al-Anwār, vol. 51, p. 75, hadith 30; Sunan, by Abī Dāwūd, vol. 4, p. 1832, hadith 4284; Sunan, by Ibn Mājih, kitāb al-Fitan, Section Khurūj al-Mahdi, hadith 4086.

rated from his father, Hussain, and he narrated from the Messenger of Allah, to have said to his daughter Fatima,

«أُبَشِّرِي يَا فَاطِمَةَ، فَإِنَّ الْمَهْدِيَّ مِنْكَ»¹.

“O Fatima! Good news for you since truly Mahdi is of your lineage.”

2. Imam Mahdi the consoler of Lady Fatima`

On many occasions, the Holy Prophet consoled Lady Fatima by telling her about some future news and the world's final events which would occur by Imam Mahdi. As regards this title, these two events are mentioned:

1- Lady Fatima came to visit the Holy Prophet when he was near to demise. As her Majesty saw that the Holy Prophet was not feeling well, she started to cry. The Holy Prophet raised his head and asked her the reason. Lady Fatima replied, “I am fearful that your religion and descendants be destroyed after you.” The Holy Prophet, seeing Lady Fatima's worries and discomfort, after informing her about the future of the world, gave her noble daughter good news of Imam Mahdi. In a part of this relatively long narration, we read,

«عَنْ عَلِيِّ بْنِ هِلَالٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ فِي الْحَالَةِ الَّتِي قُبِضَ فِيهَا فَإِذَا فَاطِمَةُ عِنْدَ رَأْسِهِ فَبَكَتُ حَتَّى ارْتَفَعَ صَوْتُهَا فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَيْهَا رَأْسَهُ فَقَالَ: حَبِيبَتِي فَاطِمَةُ مَا الَّذِي يُبْكِيكِ فَقَالَتْ أَخَشَى الصَّبِيْعَةَ مِنْ بَعْدِكَ فَقَالَ «... يَا فَاطِمَةُ وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ مِنْهُمَا [الحسن والحسين]

1. Kanz al-Ummāl, by al-Muttaqī al-Hindī, vol. 12, pp. 105 and 106.

مَهْدِيَّ هَذِهِ الْأُمَّةِ إِذَا صَارَتِ الدُّنْيَا هَرْجًا وَمَرْجًا وَتَطَاهَرَتِ الْفِتْنُ وَانْقَطَعَتِ السُّبُلُ وَأَعَارَبَعْضُهُمْ عَلَى بَعْضٍ فَلَا كَبِيرَ يَرْحَمُ صَغِيرًا وَلَا صَغِيرَ يُوقِرُ كَبِيرًا فَيَبْعَثُ اللَّهُ عِنْدَ ذَلِكَ مِنْهُمَا مَنْ يَفْتَحُ حُصُونِ الضَّلَالَةِ وَقُلُوبًا غُلْفًا يَقُومُ بِالَّذِينَ فِي آخِرِ الزَّمَانِ كَمَا قُتِبَ بِهِ فِي آخِرِ الزَّمَانِ وَيَنَالُ الْأَرْضَ عَدْلًا كَمَا مِلْتُ جَوْرًا...»¹.

“Ali Ibn Hilāl narrated from his father saying, ‘I visited the Prophet Muhammad (May Allah’s greeting be upon him and his progeny) when he was in his deathbed and Lady Fatima was sitting near his head. Suddenly, she cried and the voice of her cry rose. The prophet raised his head and asked her, ‘My dear Fatima! What did make you cry?’ She replied, ‘I am afraid of being deprived of my rights after your departure.’ He answered, ‘... O Fatima! I swear to Allah Who sent me as a prophet that Mahdi of this Ummah (Muslim community) is of al-Hassan and al-Hussain’s lineage. When the world will become full of chaos, some accommodations will take place, all ways [physically and spiritually] will be blocked, some people will raid others, and no elder will have mercy upon the younger and no younger will respect the elder, then Allah will delegate a person of their lineage (Imam Hassan and Imam Hussain). He (Mahdi) will conquer citadels of misguidance and impenetrably wrapped hearts and will establish the religion of Islam in the Last Days as I did it. (I am the Prophet of the Last Days). He will fill the world with justice as it will have been full with injustice.’”

2- It is also narrated from Imam Sādiq that by the time Imam Hussain was born, the Holy Prophet informed Lady Fatima that her son

1. Bihār al-Anwār, vol. 51, p. 78.

will be martyred. Knowing this news made her fully depressed, but the Prophet calmed her by giving her good news,

«عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: دَخَلَتْ فَاطِمَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَيْنَاهُ تَدْمَعُ فَسَأَلَتْهُ مَا لَكَ فَقَالَ إِنَّ جَبْرَائِيلَ أَخْبَرَنِي أَنَّ أُمَّتِي تَقْتُلُ حُسَيْنًا فَجَرَعَتْ وَشَقَى عَلَيْهَا فَأَخْبَرَهَا بِسُنِّ يَمَلِكُ مِنْ وَلَدِهَا فَطَابَتْ نَفْسُهَا وَسَكَتَتْ»¹.

“Abi ‘abd Allah, Imam Sādiq said,” Fatima visited the Prophet Muhammad and saw him crying bitterly and his eyes were tearful. She asked him about the reason. The prophet answered, ‘Gabriel informed me that Hussain would be assassinated by my ummah.’ Hearing that, Fatima became impatient and restless. So, the prophet made her aware that one of her sons will become the master [of the world]; therefore, she felt glad and became calm.”

3. Lady Fatima a role model for Imam Mahdi

Without a doubt, one of the methods used by Islam and the household of the Prophet for setting up a program for other’s life and those who may lead people to reach perfection and spiritual improvement is making and introducing a proper role model for them. In the Holy Quran, Allah the Exalted, the Glorified uses the term “exemplar” in many cases when it wants to talk about this matter. For instance, He introduces the Prophet as a good exemplar by saying,

«لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا»²
"There is certainly a good exemplar for you in the Apostle of Allah

1. Bihār al-Anwār, vol. 44, p. 233, hadith. 19.

2. The Quran, 33:21.

for those who look forward to Allah and the Last Day and remember Allah much.”

This fact that the Prophet is the good exemplar means that he possesses the best merits and admirable qualities which people should resort to and act upon them.

Moreover, considering the classification of the exemplars in the Quran, the Holy Prophet is a complete and fully perfect exemplar. This means that he is a good leader and exemplar in all imaginable aspects in worldly and spiritual dimensions. In short, we can say that the Prophet of Allah’s messenger is an infallible role model since Allah unconditionally introduces him as a yardstick in every aspect of life.

In another verse of the Holy Quran, Prophet Ibrahim and his followers are introduced as exemplars which indicates that being an exemplar is not specified to the Holy Prophet and Prophet Ibrāhīm; rather everyone who completely follows their way can be a role model for others.¹

Consequently, the household of the Prophet are the real examples of those who are in the way of Allah and the Prophet; and they are the best role models after the Prophet.

The interesting note is that Imam Mahdi as a perfect human and infallible Imam has announced in one of his letters that Lady Fatima is a proper role model for him. He stated,

«... وَ فِي ابْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِي أُسْوَةٌ حَسَنَةٌ...»².

1. The Quran, 60:4 and 6.

2. Bihār al-Anwār, vol. 53, p. 180, hadith, 9.

“... In the Prophet’s daughter (Fatima), there is a good exemplar for me...”

Lady Fatima, according to the 29th verse of Surah al-Fath is among “those who were with the Prophet.”¹ and this is why Imam Mahdi chose her as his role model. Lady Fatima’s behavior was so close to the Prophet that even her posture in walking and sitting; and her tone in speaking was similar to those of the Prophet.

This is what ‘Ayesha, the wife of the Prophet, says about her,

«مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ أَشْبَهَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلَامًا وَلَا حَدِيثًا وَلَا جَلْسَةً مِنْ فَاطِمَةَ».²

“I have not seen anyone more similar to Prophet Muhammad in speaking, saying, and the style of sitting than Fatima.”

Moreover, the Prophet, describing the spiritual glory and moral status of Lady Fatima, said to Salmān,

«... يَا سَلْمَانَ ابْنَتِي فَاطِمَةُ مَلَأَ اللَّهُ قَلْبَهَا وَجَوَارِحَهَا إِيْمَانًا إِلَى مُشَاشِهَا تَفَرَّغَتْ لِبَطَاعَةِ اللَّهِ...».³

“... O Salman! Allah has filled Fatima’s heart and organs up until her bone marrows with faith, so she dedicated herself exclusively with obedience to Allah...”

1. The Quran, 48:29.

2. Al-Sunan al-Kubrā, by Nasā’ī, vol. 5, p. 391.

3. Bihār al-Anwār, vol. 43, p. 46.

4. The special status of Lady Fatima and Imam Mahdi in connection to Qadr night (the night of Ordainment)

One of the similarities between Imam Mahdi and Lady Fatima pertains to the truth of Qadr night. In fact, Qadr night is one of the times which is of high importance in Islamic sources. According to the verses of the Holy Quran, in this night, the Quran was sent down to the Holy Prophet’s heart; this night is more important than one thousand months and in this night the destiny of all of the affairs with regards to the creatures are ordained.

Understanding the greatness of this night is so difficult that Allah addresses the Prophet by telling him,

﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ﴾¹

“And what would make you realize what the Night of Ordainment is?”

Based on narrations, one should acquire proper knowledge about Lady Fatima’s spiritual state to comprehend the blessings of Qadr night. There is a narration of Imam Sādiq to have said,

«إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ اللَّيْلَةَ فَاطِمَةُ وَالْقَدْرُ اللَّهُ فَمَنْ عَرَفَ فَاطِمَةَ حَقَّ مَعْرِفَتِهَا فَقَدْ أَدْرَكَ لَيْلَةَ الْقَدْرِ وَإِنَّمَا سُمِّيَتْ فَاطِمَةَ لِأَنَّ الْخَلْقَ فُطِمُوا عَنْ مَعْرِفَتِهَا».²

“(In the verse of the Quran when Allah says,) “Verily, We sent down the Holy Qur’an in the Night of Qadr” the word “al-Layla” (the

1. The Quran, 97:2.

2. Bihār al-Anwār, vol. 43, p. 65, hadith. 58.

night) means Fatima and “al-Qadr” (Ordainment) means Allah.¹ Therefore, whoever knows Fatima truly and completely has realized “laylat ul-Qadr”. Surely, she has named “Fatima” because, decidedly, creatures cannot know her (as she is, so understanding the real preciousness of that night is unlikely.)”

On the other hand, concerning the connection between Qadr night and the Imamate of the twelve Imams, Ibn ‘Abbās narrated from Imam Ali to have stated,

«إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَإِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرٌ أَلَسْتَ وَ لَدَيْكَ الْأَمْرُ وَلَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ ابْنُ عَبَّاسٍ مَنْ هُمْ؟ قَالَ أَنَا وَ أَحَدَ عَشْرَ مِنْ صُلَيْبِ أُمَّتِي مُحَدِّثُونَ».²

“Indeed, there is the Night of Ordainment in every year and the affairs of every year are sent down and ordained in that night. There are guardians for this matter (who receive these affairs) after the departure of the Messenger of Allah.” Ibn ‘Abbas asked, “Who are those guardians?” The Imam answered, “I and the eleven Imams of my lineage to whom angles send down and speak.”

Moreover, according to narrations, after the demise of the Prophet, the angels descend to the real successor of the Prophet who is Imam Ali, and after the demise of each Imam, the next one will take this position till it comes to the turn of Imam Mahdi who is the successor of the Prophet in our time. Hence, the Qadr chapter can be used to prove the existence of a spiritually perfect human who is the

1. This means that just as it is difficult to see objects in the darkness of night, the position of Lady Fatima is also difficult to understand because it is so high. In addition, Allah, Who knows the value of everything correctly, is aware of her great worthiness.

2. Al-Kāfī, vol. 1, p. 532, hadith 11.

O
Mahdi!

caliph of Allah and the deputy of the Prophet in our present time. In this regard, the ninth Imam of the Shiites (Imam Muhammad Taqī) stated,

«يَا مَعْشَرَ الشَّيْعَةِ خَاصُّوا بِسُورَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ تَفَلُّجُوا فَوَ اللَّهُ إِنَّهَا لِحُجَّةُ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَى الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ إِنَّهَا لَسَيِّدَةُ دِينِكُمْ وَ إِنَّهَا لَعَايَةُ عَلِمْنَا...».¹

1. Kāfī, vol. 1, p. 249, hadith 6.

“O the nation of our Shias! Argue with your adversaries by using the content of surah al-Qadr to defeat them. I swear to Allah this surah, surely, is a proof of Allah the Exalted, the Glorified for the creatures after the departure of the Messenger of Allah, (to prove that Allah has chosen some infallible men to succeed the Prophet, one after the other) and it is the head of your religion. This surah shows the perfection of our knowledge.”

The result is this:

Firstly, we need to consider that on Qadr night the angels descend to the infallible Imam who is the most perfect human. This man in our time is Imam Mahdi.

Secondly, to fully recognize the importance of this night is dependent on understanding the spiritual state of Lady Fatima.

Consequently, it is concluded that in this great night, paying close attention to Lady Fatima and Imam Mahdi, which means to seek recourse to them and looking at them as role models in both material and spiritual life, is very important. In other words, if someone during the night of Qadr tries to gain knowledge about Lady Fatima and her teachings, s/he can be hopeful to be honored with Imam Mahdi's special grace as well.

5. Lady Fatima and Imam Mahdi; the two Divine remainders of Allah

Lady Fatima enjoyed the closest family relationship with the Prophet. She was the only Prophet's daughter from whom the pure generation of the Prophet continued and the eleven Shia Imams were her offspring. In fact, she was the prophetic reserve to whom

the survival of religion depended. After her father's demise, her majesty was aware of her responsibility which was to retaining the Prophet's religion and keeping it alive. For this reason, she made the greatest effort to survive the religion of Allah and help the successor of the Prophet who was Imam Ali to such a degree that she can be considered as a Divine reservoir without whom the religion of Allah would have remained unfinished, deviated, and eventually perished.

Lady Fatima sacrificed her life for the survival of Imamate. Her role is so indispensable in Islam that the eleven Imams (including the Imam of our present time, Imam Mahdi) are from her and without her existence, they also would not exist.

It is narrated that after the Fadakiyah sermon that offered by her, Imam Ali and Lady Fatima had a conversation in which Imam Ali addressed her majesty by giving her these titles,

«... يَا ابْنَةَ الصَّفْوَةِ، وَبَقِيَّةَ النَّبُوَّةِ...»¹

“... O the daughter of the preferred and sincere servant of Allah! O the reminder of prophecy! ...”

On the other hand, Imam Mahdi is a Divine reserve too and he is the last survivor of the Imams and the final infallible man in Prophets' lineage that the survival of Allah's religion depends on his existence. Just as Lady Fatima caused the religion of Allah to survive and continue, Imam Mahdi will complete the prophetic mission of all the prophets and will make the Divine religion of Allah rule in every part of the world. Accordingly, some of his titles are «بَقِيَّةِ»

1. Bihār al-Anwār, vol. 29, p. 322.

«the Remainder of Allah»¹ and «بَقِيَّةِ الْأَنْبِيَاءِ» “the Remainder of the Prophets”².

6. The love of the Holy Prophet for Lady Fatima and Imam Mahdi

A. The love and affection of the Prophet for Lady Fatima

The great and infinite love of the Holy Prophet for Lady Fatima is not hidden from anyone; this love was so much that the Prophet always used to say,

«فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ سَرَّهَا فَقَدْ سَرَّنِي وَمَنْ سَاءَ مَا فَقَدْ سَاءَ لِي فَاطِمَةُ أَعْرَابِيَّةٌ عَلَيَّ»³.

“Fatima is a part of me; everyone who delights her verily delights me, and everyone who grieves her verily grieves me. Fatima is my dearest one.”

The way the prophet behaved toward Lady Fatima shows his special attention and inestimable love for this great lady; for example, it is pointed out in a narration from Thawbān, a servant of the Prophet Muhammad, to have said,

«كَانَ رَسُولُ اللَّهِ إِذَا سَافَرَ آخِرُ عَهْدِهِ بِإِنْسَانٍ مِنْ أَهْلِهِ فَاطِمَةَ وَأَوَّلُ مَنْ يَدْخُلُ عَلَيْهِ إِذَا قَدِمَ فَاطِمَةُ عَلَيْهَا السَّلَامُ»⁴.

1. Bihār al-Anwār, vol. 37, p. 331, hadith. 73.

2. Bihār al-Anwār, vol. 99, p. 181.

3. Bihār al-Anwār, vol. 43, p. 39, hadith 41.

4. Sunan, by Abī Dāvūd, vol. 2, p. 391, hadith 4231; Bihār al-Anwār, vol. 43, p. 89, hadith 10.

“Whenever the prophet decided to make a journey, the last one he used to bid farewell with was Fatima and whenever he came back from a journey, the first one he used to visit was Fatima.”

Moreover, in another narration quoted by Jābir bin ‘Abdullah An-sāri, the Holy Prophet addressed Fatima by using a unique expression,

«قَالَ رَسُولُ اللَّهِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ يَا بِنْتِي يَا بَابِي أَنْتِ وَأُمِّي ...»¹.

“In his deathbed, the Prophet Muhammad told Fatima ‘May my parents be sacrificed for the sake of you.’”

In addition, in a part of Zyāratnāmah² of Lady Zahra is read,

«اللَّهُمَّ... صَلِّ عَلَى الْبُتُولِ... فَاطِمَةَ بِنْتِ رَسُولِكَ وَبَضْعَةَ لَحْمِهِ وَصَمِيمَ قَلْبِهِ وَفِلْدَةَ كَبِدِهِ... وَحَبِيبَةَ الْمُضْطَظِّ...»³.

“O, Allah!... Bless on the chaste (Fatima)..., Fatima is Your Messenger’s daughter, part of his essence, the core of his heart, and the apple of his eyes..., and she is al-Muṣṭafā’s⁴ beloved one...”

This is clear that the love of the Prophet for Lady Fatima was not just because of the paternal relationship, though this affection cannot be ignored. The Prophet’s behavior towards Fatima showed that this deep kindness was based on her special Divine principles. Moreover, it should not be neglected that meeting Lady Fatima

1. Bihār al-Anwār, vol. 24, p. 263, hadith 22.

2. A prayer read while visiting the holy shrine of holy people or when someone intends to talk to them from a distance.

3. Bihār al-Anwār, vol. 97, p. 200, hadith 20.

4. It is the title of the Prophet which means «Who was selected by Allah.»

reminded the Prophet of the purest and kindest woman of the world - "Lady Khadija" the Prophet's wife and the mother of Fatima who endured many considerable hardships and spent her wealth for the sake of her husband and his divine mission.

However, the affection between the Holy Prophet and Lady Fatima was so much that in the last days of the Prophet's life, when Lady Fatima was very sad and could not leave his side, the prophet told her a secret that caused her to smile; and at that moment the Prophet passed away.

After the demise of the Prophet, her majesty revealed the secret of her smile,

«أَنَّهُ قِيلَ لِفَاطِمَةَ (عَلَيْهَا السَّلَام) ... مَا الَّذِي أَسْرَأَ إِلَيْكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَسَرَى عَنْكَ مَا كُنْتَ عَلَيْهِ مِنَ الْحَزْنِ وَالْقَلْقِ بِوَفَاتِهِ قَالَتْ إِنَّهُ خَبَّرَنِي أَنَّي أَوَّلُ أَهْلِ بَيْتِهِ لِحُوقًا بِهِ وَأَنَّهُ لَنْ تَطُولَ الْمُدَّةُ بِي بَعْدَهُ حَتَّى أُدْرِكَهُ فَسَرَى ذَلِكَ عَنِّي»¹
 "Someone asked Fatima, 'What did the prophet murmur in your ear that relieved your grief and distress about his departure?' She replied, 'He informed me that I am, surely, the first one of his household who will join him, and that my life will not last long after him, and I will soon go to him. This matter relieved my grief.'"

B. The love of the Prophet for Imam Mahdi

One of Lady Fatima's offspring is Imam Mahdi, who the Prophet repeatedly pointed out that he would come in a day and fill the world with justice. These narrations are undoubtedly the greatest sign of the Prophet's love for the Imam who is the last savior of

1. Bihār al-Anwār, vol. 22, p. 470, hadith. 19.

humanity and the only man who will fulfill the purpose of all the prophets.

Expressions used by the Prophet and the narrations offered by his household and also the Sunnite's hadiths contain some wonderful contents that indicate the great affection of the last Prophet for his last successor. In one narration quoted by Imam Ali, it is said that the Prophet while introducing Imam Mahdi, referred to his love for him and said,

«بِأَبِي وَأُمِّي سَمِّيَ وَشَبَّيْهِ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ جُيُوبُ الثُّورِ أَوْ قَالَ جَلَابِيْبُ الثُّورِ يَتَوَقَّدُ مِنْ شُعَاعِ الْقُدْسِ»¹

"May my father and mother be sacrificed for the sake of him (Mahdi), he is my namesake. He is similar to me and Prophet Moses bin Imran. Halos of light, gaining their brightness from Divine light, envelop him."

The next narration is from Imam Husain who has said, "One day I saw my grandfather while he was talking with Obay bin Ka'b and telling him about some issues pertaining to his own love for the Upriser and the salvation of people who will meet him, and stated,

«... يَا أَبِي طَوْبَى لِمَنْ أَحَبَّهُ وَطَوْبَى لِمَنْ لَقِيَهُ وَطَوْبَى لِمَنْ قَالَ بِهِ بِه يُنْجِيهِمُ اللَّهُ مِنَ الْهَلَكَةِ...»²

"... O Obayy! Blessed are those who love him (Imam Mahdi), visit him, and believe in him. Allah salvages them through him from destruction."

1. Bihār al-Anwār, vol. 36, p. 337, hadith 200.

2. Bihār al-Anwār, vol. 36, p. 208, hadith. 8.

Indeed, the Upriser was so beloved by the great Prophet that the Prophet's love to him is mentioned in the *Ahd* supplication¹ as we read,

«اللَّهُمَّ وَسُرَّ نَبِيِّكَ مُحَمَّدًا بِرُؤْيَيْتِهِ»²

“O, Allah! Delight your prophet Muhammad by meeting him (Imam Mahdi).”

Of course, the Prophet's love and affection for Imam Mahdi are not without reason; because he is the divine reservoir and is beloved by Allah Almighty. Therefore, the Prophet and his lovers are ordered by Allah to love him. Accordingly, there is a long narration that represents some parts of the event of the Mi'rāj night.³ At the end of this narration, the prophet has mentioned the high divine position of the twelve Imams and says,

«... ثُمَّ قَالَ (الله تبارك وتعالى) يَا مُحَمَّدُ أَحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ قَالَ تَقَدَّمْ أَمَامَكَ فَتَقَدَّمْتُ أَمَامِي وَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَالْحَسَنُ وَالْحُسَيْنُ وَعَلِيُّ بْنُ الْحُسَيْنِ وَمُحَمَّدُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ وَمُوسَى بْنُ جَعْفَرٍ وَعَلِيُّ بْنُ مُوسَى وَمُحَمَّدُ بْنُ عَلِيٍّ وَعَلِيُّ بْنُ مُحَمَّدٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَالْحُجَّةُ الْقَائِمُ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ فِي وَسْطِهِمْ فَقُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ فَقَالَ هَؤُلَاءِ الْأَئِمَّةُ وَهَذَا الْقَائِمُ يُحِلُّ حَلَائِي وَيُحَرِّمُ حَرَائِي وَيَنْتَقِمُ مِنْ أَعْدَائِي يَا مُحَمَّدُ أَحِبَّهُ فَإِنِّي أُحِبُّهُ وَأُحِبُّ مَنْ يُحِبُّهُ»⁴

“... Then Allah the Exalted, the Glorified said, ‘O Muhammad! Do you like to visit them (the twelve infallible Imams)? I answered, ‘Yes.’ Allah said, ‘Go ahead.’ I went ahead and abruptly saw ‘Ali

1. This is a supplication that those who wait for the Imam's appearance renew their covenant with him by reciting it.

2. Bihār al-Anwār, vol. 99, p. 112.

3. The night when the Prophet ascended to heaven to meet some of the great signs of Allah.

4. Bihār al-Anwār, vol. 36, p. 223, hadith. 21.

Ibn Abi Talib, al-Hassan, al-Hussain, ‘Ali Ibn al-Hussain, Muhammad Ibn ‘Ali, Ja‘far Ibn Muhammad, Musa Ibn Ja‘far, ‘Ali Ibn Musa, Muhammad Ibn ‘Ali, ‘Ali Ibn Muhammad, Hassan Ibn ‘Ali, and al-Hujjat al-Qāim. Al-Qāim who was like a brightly shining star among them.’ I asked who they were. Allah said, ‘They are the Imams and he is the Upriser who permits every deed I permitted and prohibits every deed I prohibited. He revenges on my enemies. O Muhammad! Love him because I love him and everyone who loves him.’”

7. Lady Fatima and Imam Mahdi are both oppressed

The prophets and the infallible saints from Adam to Imam Mahdi, who is the last Divine proof of Allah, have suffered a lot in the way of spreading the religion of Allah, guiding people, and preventing them from going astray.

A. The oppression on lady Fatima

After the demise of the Holy Prophet, a network of hypocrites deliberately carried out the worst kind of behaviour against the dear daughter of the Prophet and his successor – Imam Ali. The polytheists who had converted to Islam out of materialistic intentions and a deep greed to gain more benefits made sinister plans for Islam and its future during the life of the Prophet and the first moments after the demise of him. A clear example of this fact can be seen in ignoring the rights of lady Fatima by usurping her properties namely Fadak and those of her children that the tongue is unable to express the vastness of this oppression.

Of course, when the great Prophet on the last days of his life wit-

nessed Fatima's grief while giving good news to her that she would have joined him immediately, predicted the oppression that would be inflicted on her and said,

«يَا فَاطِمَةَ لَا تَبْكِي فِدَاكَ أَبُوكَ فَأَنْتِ أَوَّلُ مَنْ تَلْحَقِينَ بِي مَظْلُومَةً مَعْصُوبَةً وَسَوْفَ تَطْهَرُ بَعْدِي حَسِيكَهُ التَّفَاقِي وَيَسْمُلُ جِلْبَابُ الدِّينِ أَنْتِ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الْحَوْصَ»¹.

“O Fatima! May your father be sacrificed for you. Do not cry because you are the first one who will join me; however, you will be oppressed and your rights will be usurped. Soon after me, hypocrisy thorns will become apparent and the garment of religion will become old-fashioned. [Moreover, in the Day of Judgment] You are the first one who will come to me near the Kawthar Pool.”

However, the oppression inflicted on lady Fatima is an indisputable historical issue².

In addition, even if we ignore the successive historical narrations talking about the oppression imposed on Fatima, there are certain indications and proofs that point to her being tyrannized. One of these shreds of evidence is “her will to be buried at night” so that the oppressors would not attend her holy funeral.

Moreover, “the secrecy of the place of her noble tomb” is one of these obvious signs. Accordingly, the Commander of the faithful, Imam Ali, while referring to the oppression inflicted on his noble wife says,

1. Bihār al-Anwār, vol. 36, p. 288, hadith. 110.

2. Al-Musannaf, by Ibn Abī Shaybah, vol. 7, p. 432; Ansāb al-Ashraf, by Bilāziri, vol. 1, p. 576; Farā'id al-Simtayn, by Juwaynī, vol. 2, p. 34; Sahīh, by al-Bukhārī, vol. 2, p. 504, Kitāb al-Khums, section 837, hadith 1265; Sahīh, by Muslim, vol. 4, p. 30, Kitāb al-Jihād Va al-Siyar, section 15, hadith 52.

«... إِنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ تَزَلْ مَظْلُومَةً مِنْ حَقِّهَا مَمْنُوعَةً، وَ عَنْ مِيرَاثِهَا مَدْفُوعَةً، لَمْ تُحْفَظْ فِيهَا وَصِيَّةُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَلَا رُعِيَ فِيهَا حَقُّهُ، وَلَا حَقُّ اللَّهِ (عَزَّ وَجَلَّ)، وَكَفَى بِاللَّهِ حَاكِمًا وَمِنَ الظَّالِمِينَ مُنْتَقِمًا...»¹.

“... Indeed, the daughter of the Messenger of Allah, Fatima, was always oppressed. He was prohibited from her rights and was deprived of her heritage. The Messenger of Allah's will about her was not executed. Furthermore, the right of Allah and the prophet's right about Fatima were not observed. Allah is quietly Sufficient for judgment and taking revenge from the transgressors.”

Indeed, these oppressions were committed against whom the Prophet made various lovely statements,

«إِنَّمَا فَاطِمَةُ ابْنَتِي بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا»².

“Indeed, Fatima is a part of my essence. Whatever annoys her, annoys me.”

B. The oppression on Imam Mahdi

The fact is that many people believe that the oppression on Imam Mahdi is far greater and more complex than the oppression applied on prophets and Imams in the past time; because he has witnessed many sorts of crime against the greatest noble humans in history and has been waiting for performing the divine rule against these kinds of maltreatments for more than one thousand and one hun-

1. Amālī, by Shaykh Tūsī, p. 156, hadith 258.

2. Sahīh, by Muslim, vol. 12, p. 203; Sahīh, by Bukhārī, section 12, p. 484.

dred years so far; and it may take many more years, and more importantly, he is alone and hidden.

On the other hand, many people, unfortunately, have forgotten him, while he does not neglect them even for a moment, since he is the only mediator of grace between Allah and His creature and the exclusively promised saviour who is alive.

Therefore, the Commander of the faithful – Imam Ali to depict the oppression imposed on his son - Imam Mahdi and the long exile of him says,

«صَاحِبُ هَذَا الْأَمْرِ الشَّرِيدُ الظَّرِيدُ الْفَرِيدُ الْوَحِيدُ»¹

“The Owner of this Matter,² Mahdi is displaced, rejected, sole, and lonely.”

Also, Imam Ali has mentioned the mutual love between Imam Mahdi and his devotees in another narration while, in a subtle way, he clarifies the oppression put on Imam Mahdi during his imamate by saying,

«سَيَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ وَيَمْلِكُ مَنْ هُوَ بَيْنَهُمْ غَرِيبٌ...»³

“Allah will create a nation whom He loves and they love Him. Their Imam who is a stranger among them will govern them...”

Also, Dāvūd bin Kathīr al-Reqqī, an eminent companion of Imam Mūsā al-Kāzīm, says,

1. Bihār al-Anwār, vol. 51, p. 120, hadith. 21.

2. This is one of the titles given to Imam Mahdi in narrations pointing out that he is the owner of the divine caliphate.

3. Ihqāq al-Haqq, p. 978, hadith 19.

«سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ صَاحِبِ هَذَا الْأَمْرِ قَالَ هُوَ الظَّرِيدُ الْوَحِيدُ الْغَرِيبُ الْعَائِبُ عَنْ أَهْلِهِ الْمُؤْتَوْرُ بِأَبِيهِ عَلَيْهِ السَّلَامُ»¹

“I asked Aba al-Hassan Mūsā ibn Ja’far about whom the occultation pertains to. The Imam replied, ‘He is rejected, lonely, stranger, and absent from his family. He will be the revenger of his father [‘s blood Imam Hussain].’”

The word “*tarīd*” (the outcast one) is said to someone who is dismissed and rejected. The Imam of the Age is truly an outcast because his dignity and position are not considered properly, and his rights are not respected as it should and none of the thanksgiving steps for this great divine blessing is properly performed.

In other words, while the general blessing of the existence of the Imam of the Age encompasses everyone, no one is gratitude for him as required to the extent that people, knowingly or unknowingly, has ignored him and there is no sign of paying attention to him in people’s hearts, tongues and behaviours.

The word, “*wahīd*” (the lonely one) means someone who is alone and does not have a helper.

8. The essential role of Lady Fatima and Imam Mahdi in combating deviations and false innovations

In Arabic terms, “*bid’ah*” means “innovation”, “a new idea” and “something unprecedented”; and in religious term, it means “inserting something into the religion that is not part of the religion”

1. Kamāl al-Dīn, vol. 2, p. 361, hadith. 4.

or “attributing something to the religion that is not really part of it”. In English, we describe this religious term as “a false innovation.” Creating the “false innovation” in the field of religion and religious values causes confusion between right and wrong, makes it difficult to distinguish right and righteousness from wrong and false claimants, and ultimately, leads to the spread of oppression, murder, injustice, distrust, etc. Therefore, false innovation is considered a great sin and is deeply forbidden, and it is so dangerous that if not confronted, the basis of religion and its values will be wavered and it leads to deviation and misguidance of people.

The history of false innovation in Islam dates back to the time after the demise of the Prophet; despite the repeated recommendations of the Holy Prophet, at the first moments after the Prophet’s demise, the Ummah deviated from accepting the leadership of Imam Ali, because of some pre-designed plans made by some people who wanted to gain some worldly goals. This deviation, later on, brought about some changes in the Muslim community that led to the abuse of the Umayyad caliphs who took advantage of the unfavorable and corrupt atmosphere and gained domination over the Islamic community. This deviation was to the extent that led to the destruction of the principles and values of the Prophetic and Alavī school of thought and marked the bloody tragedy of Karbala. Although Imam Hussain, following the way of his grandfather, father, mother, and brother, fought against Umayyad’s dangerous false innovations and deviations by sacrificing his life and declined its blasphemous speed, the effect of that deviation remains and continues to our present time.

However, the fact is that, if it were not for the fundamental struggle

of Lady Fatima and her noble progeny, no trace of Islam would be visible today. The Prophet has mentioned the role of Imamate against false innovation and stated,

«إِنَّ عِنْدَ كُلِّ بَدْعَةٍ تَكُونُ مِنْ بَعْدِي يُكَادُ بِهَا الْإِيمَانُ وَلِيّاً مِنْ أَهْلِ بَيْتِي مُوَكَّلًا بِهِ يَدُبُّ عَنْهُ يَنْطِقُ بِأَهْلَامِ مِنَ اللَّهِ وَيُعَلِّمُ الْحَقَّ وَيُنَوِّرُهُ وَيَزِدُّ كَيْدَ الْكَائِدِينَ يُعْبِرُ عَنِ الضَّعْفَاءِ فَأَعْتَبُوا يَا أُولِي الْأَبْصَارِ وَتَوَكَّلُوا عَلَى اللَّهِ»¹.

“Surely, in the time of every false innovation that would harm the faith, there is a guardian from my Household, who is an agent to defend the faith. He speaks according to inspirations from Allah, declares and enlightens the right, thwarts the conspiracy of the guileful people, and is the expressive tongue of the powerless people. Therefore, take lesson, O you who have insight! And put your trust in Allah.”

Moreover, Imam Ali has pointed to the role of the Household of the Prophet in real fighting against false innovation and deviation in the 164th sermon of Nahj al-Balāqah by stating,

«...فَاعْلَمْ أَنَّ أَفْضَلَ عِبَادِ اللَّهِ عِنْدَ اللَّهِ إِمَامٌ عَادِلٌ هُدِيَّ وَهَدَى فَأَقَامَ سُنَّةَ مَعْلُومَةٍ وَأَمَاتَ بَدْعَةَ مَجْهُولَةٍ...»².

“... Know that the best servant of Allah is a just Imam who is rightly guided and guides others. He preserves determined traditions and abolishes false innovation.”

1. Al-Kāfī, vol. 1, p. 54, hadith 5.

2. Nahj al-Balāqah, Sermon no. 164; Bihār al-Anwār, vol. 31, p. 489, hadith 9.

The role of lady Fatima in combating deviations

As it emerges from the short but mysterious life of lady Fatima, she sacrificed her life for the sake of the Prophetic and Imamate mission, so that the religion would remain and the false innovations and deviations be eliminated, and her father succeed in his efforts. For, as it is mentioned, the greatest deviation is the nation's deviation from the path of what Allah has introduced in His religion. Of course, there is an expansive talk about Fatima's combating the false innovation; *the Fadakiyah* sermon and some eloquent lectures of her, are some distinguished examples indicating her real stand against those religious diversions. In this way, Lady Fatima never refused to act against the dangerous deviation that took place concerning the guardianship of the household of the Prophet who were the source of wisdom and knowledge, and always warned about the ominous and continuous consequences of deviating from the school of the Prophet. For example, she publicly moved against the dangerous innovation that emerged in the form of usurping the Caliphate position in the form of her famous sermon she delivered to the women in Medina. Pointing out to the bad consequences of this deviation said stated,

«أَمَا لَعَمْرِي لَقَدْ لَقَحْتُ، فَتَنْظِرَةٌ رَيْثَمَا تُنْتَبِجُ، ثُمَّ اخْتَلَبُوا مِلَّةَ الْقَعْبِ دَمًا عَيْبِيًّا، وَدُعَاةً مُبِيدًا، هُنَالِكَ يَحْسُرُ الْمُبْطِلُونَ وَيَعْرِفُ الثَّالُونَ غَيْبَ مَا اسْتَسَّ الْأَوْلُونَ، ثُمَّ طَيَّبُوا عَنْ دُنْيَاكُمْ أَنْفُسًا وَاطْمَأْنَنُوا لِلْفِتْنَةِ جَاشًا وَابْشَرُوا بِسَيْفِ صَارِمٍ وَسَطْوَةِ مُعْتَدِ غَاشِمٍ وَبِهَرَجٍ شَامِلٍ وَاسْتِبْدَادِ مِنَ الظَّالِمِينَ يَدْعُ فَيَنْتَكُمُ زَهِيدًا وَجَمَعَكُمْ حَصِيدًا. فَيَا حَسْرَةً لَكُمْ وَآتِي بَكُمْ وَقَدْ عَمِيَتْ عَلَيْكُمْ؟ (أَنْلَزِمُكُمْوهَا وَأَنْتُمْ لَهَا كَارِهُونَ)»¹

1. Bihār al-Anwār, vol. 43, p. 160, hadith 9.

“Be aware that the camel of the Caliphate is pregnant (Those who intended to usurp the caliphate succeeded.) Wait for a little to see it gives birth to its baby. Then, instead of a bowl of milk, wash the bowls full of fresh blood mixed with deadly poison. Then, the vain doers become the losers. Later, whoever follows this falsehood will comprehend the consequences of what the predecessors established. You rejoiced in your life in this world and your heart is at peace with this sedition. (You committed the sedition without anxiety and worry.) Consequently, I warn you to wait for the sharp swords, the onslaught of the aggressive oppressors, the pervasive chaos and bewilderment, and the tyranny of the oppressors. They will pay you a meager income and will scatter you. You will have a lot of regrets. How far the truth is with you while things are vague for you! Shall we force it upon you while you dislike it?”

The fact is that Lady Fatima could see and understand the hazards of future events with her heart, therefore, she fought against that false innovation with all of her ability and continued till she was martyred for the sake of protecting the divine guardianship after the Prophet.

The role of Imam Mahdi in combating deviations

Imam Mahdi also behaves like lady Fatima in dealing with false innovations and deviations. Because, the confrontation of the hypocrites with religion and their misuse of sacred things is not limited to a specific time. In addition, such deviations have reached their dark peak at the time of the Imam of the Age; and *Dajjals* and *Sufyanies* are engaged in spreading seduction, murder, looting, corruption, and plundering the material and spiritual capitals of

the oppressed people in the form of different names, false claims (with regard to the deputyship of the Imam), and forming complex networks of terror and corruption. Therefore, the Upriser will fight against their false thoughts and deeds according to his divine duty, and he will revive the divine duties, and the true Prophetic and Alavi traditions. According to this, the Commander of the faithful states about him and his mission,

«يَعْطِفُ الْهُوَى عَلَى الْهُدَى إِذَا عَظَفُوا الْهُدَى عَلَى الْهُوَى وَيَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَظَفُوا الْقُرْآنَ عَلَى الرَّأْيِ... فَتُرِيكُمْ كَيْفَ عَدُلَ السَّيْرَةَ وَيُحْيِي مَيِّتَ الْكِتَابِ وَالسُّنَّةِ».¹

“He (Mahdi) will subordinate desires to guidance when people subordinate guidance to desires and will subordinate opinions to the Quran when people subordinate the Quran to their opinions. ... He will show you the just way to govern and will revivify ignored injunctions of the Book and the tradition.”

Also, Imam Bāqir states about Imam Mahdi’s persistent combating against false innovation and deviation to revive the true traditions of the Holy Messenger of Islam and stated,

«إِذَا قَامَ الْقَائِمُ... فَلَا يَتْرُكُ بَدْعَةً إِلَّا أَرَاهَا وَلَا سُنَّةً إِلَّا أَقَامَهَا».²

“When Imam Mahdi rises, he discards all false innovations and perpetuates all Islamic traditions.”

Thus, in the noble prayer of *Ahd*, the most important duty of the Upriser in combating deviation is mentioned as it says,

1. Nahj al-Balāqah, sermon 138.

2. Bihār al-Anwār, vol. 52, p. 339, hadith 84.

« أَيْنَ الْمُدَّخِرِ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ أَيْنَ الْمُتَخَيِّرِ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ أَيْنَ الْمُؤَمَّلِ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَ أَهْلِهِ؟...»¹

“Where is the reserved person [by Allah] for reviving obligatory duties and [Divine] traditions? Where is the opted person for restitution of the religion and nation [of Islam]? Where is the wishing person for revivifying the Book [Quran] and its ambits? Where is the person who revives the works and signs of religion and the believers? ... ”

1. Mafātīh al-Jinān, Nudbah supplication; Iqbāl al-A'māl, by Sayyed bin Tāwūs, pp. 295 - 299.

Teenage Corner

1

Miracle of Imam Mahdi's Birth

On Friday 15th Sha'ban 255 After Hijrah, the twelfth and last Imam of Islam from the Household of the Prophet was born. He is our living Imam whom Allah has blessed with a very long life without aging until such time as when Allah wishes for him to appear and establish peace and true Islam in the whole world.

His name is Muhammad – the same name as our Prophet – but he is referred to with titles like:

“Mahdi” (which means the one guided by Allah)

“Qa'im” (which means the one who will rise to establish justice)

“Hujjah” (which means the proof of Allah)

And after his name, instead of saying “Alayhis Salam” (peace be upon him) we usually, say “Ajjalallahu ta'ala farajahu sharif” (which means may Allah hasten his coming.)

On the night before he was born, Imam Hassan al-'Askari (the 11th Imam) called his aunt, Lady Hakima the daughter of Imam Mu-

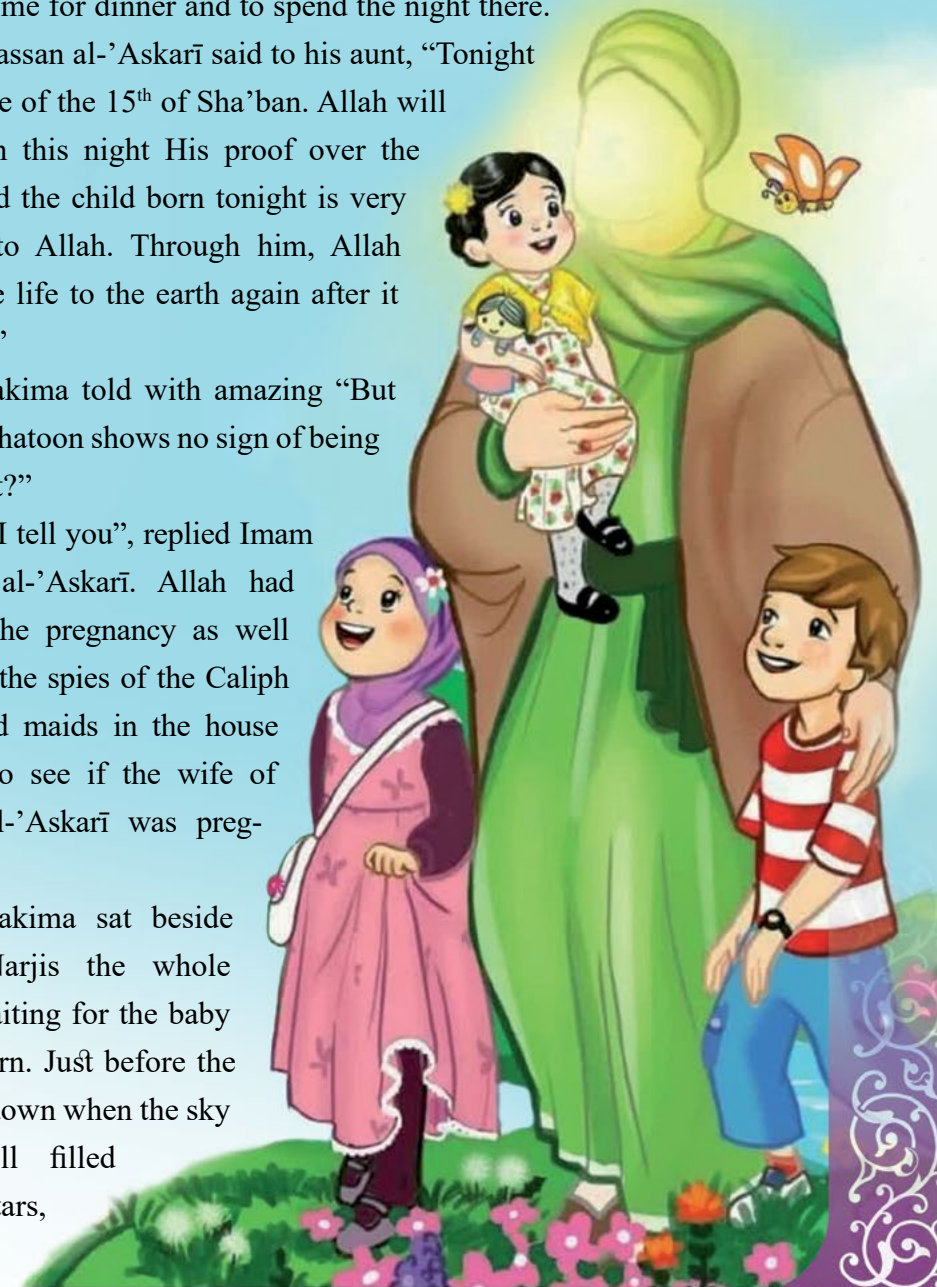
hammad al-Jawad (the 10th Imam) to come and spend the night at his home. This was a Thursday night and she came over to his home for dinner and to spend the night there.

Imam Hassan al-'Askari said to his aunt, “Tonight is the eve of the 15th of Sha'ban. Allah will reveal in this night His proof over the earth and the child born tonight is very special to Allah. Through him, Allah will give life to the earth again after it is dead.”

Lady Hakima told with amazing “But Narjis Khatoon shows no sign of being pregnant?”

“It is as I tell you”, replied Imam Hassan al-'Askari. Allah had hidden the pregnancy as well because the spies of the Caliph even had maids in the house spying to see if the wife of Imam al-'Askari was pregnant.

Lady Hakima sat beside Lady Narjis the whole night waiting for the baby to be born. Just before the start of dawn when the sky was still filled with stars,



Lady Narjis showed signs of childbirth and Hakima narrates that Imam Mahdi, the predicted child was born.

Imam Hassan took his son, who was born pure and purified and said to him,

“Speak my son, by the power of Allah.

Speak O the proof of Allah!

O the successor of prophets and the last of Imams!

Speak o the master of the God-wary!”

And a miracle occurred. The child began speaking and recited:

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

«وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ
وَتُكِنُّ لَهُمْ فِي الْأَرْضِ وَتُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ»¹

“And We desired to show favor to those who were considered weak in the land, and to make them Imams, and to make them the inheritors (of the lands), and to give them power in the land, and to show Pharaoh and Haman and their armies from them that of which they were afraid.”

As Imam Mahdi recited these verses, tears fell from the eyes of Imam .Hassan al-'Askari out of awe for the words of Allah and his promise

1. The Quran, 28: 5 – 6.

2

Why Do We Need an Imam?

Once in a mosque in Iraq there was a man called ‘Amr bin Ubayd who told people that he did not believe in the need of an Imam. A young student of Imam Ja’far al-Sadiq (the Shia’s sixth Imam), whose name was Hisham and was a clever young man, asked Amr that if he was so sure that there was no need of an Imam, could he please answer some of his questions. Amr agreed.

Hisham: “Do you have eyes?”

‘Amr: “Yes, of course I have eyes.”

Hisham: “What is the use of your eyes?”

‘Amr: “They are to see with.”

Hisham: “Do you have ears?”

‘Amr: “Yes, I have ears.”

Hisham: “What is the use of your ears?”

‘Amr: “They are to hear with.”

Hisham: “What about your nose, your mouth?”

‘Amr thought what foolish questions he was being asked.

Hisham: “Do you have a brain?”

‘Amr: “yes, I have a brain.”

Hisham: “Of what use is the brain to you?”



‘Amr: “It is with the brain that I am able to understand the information received by all the other organs.”

Hisham: “Does that mean that although all the organs that you have (eyes, ears, nose, and mouth) are healthy, they still cannot work without the brain.

‘Amr: “Yes”

Hisham: “So, if Allah has made a brain to guide the organs in the body, don’t you think that Allah would leave a guide (Imam) for all the people of the world?”

‘Amr could not reply!

3

Praying for the Return of Our 12th Imam

A lot of people may ask, “Why does the Quran is not enough and we need an Imam as well?”

Some people say that the Holy Quran is enough to guide us and that we don’t need an Imam. Some say that the Imam is in hiding so how can he help us?

We know that the Imam is helping us, and that we definitely need him. Even though there are millions of Muslims today, some still disagree on what the message of the Quran is, and for that reason, we need someone who can tell us the exact meaning of the Quran and the messages of it. Just like our eyes, ears, hands, and legs are useful, but depend on the brain to instruct them, we need an Imam to make sure the Quran, and all Islamic teachings are understood and followed properly. We also need somebody who can bring all the people together, so

that they do not fight.

When the Imam comes, he will need individuals who are prepared enough to assist and help him. Will we be one of those individuals? If the answer is “yes” then we need to do our best to prepare ourselves so that when the Imam comes, we are ready to answer him and be a part of his army that will establish true Islam and peace. In everything we do, we should remember our Imam. We should always ask ourselves if we are contributing to the mission of our Imam or if we are the ones who are adding more trouble and making the Imam sad?

We should try to speak about our Imam and Islam to our friends and family and help each other prepare for his coming.

When we hear the names of any of the 14 infallible people, we should ask Allah to send His blessings on them.

But remember that when we mention the name of Imam Mahdi (may Allah hasten his coming.) then we must show him an even more special respect.

We should:

- Bow our heads a little or put our right hand on our head that indicates we are submissive to what he wants.
- Say “Allahumma ‘Ajil Farajah” – This means ‘O Allah! Make his return quicker!’

We all look forward to the day that Imam Mahdi comes and establishes peace and justice and true Islam all over the world.

We look forward to the times when human beings around the world are not fighting and are not at war, but show love towards each other.

We should always pray for coming of our Imam in our lifetime and hope that he will come before we die.

Hearty Words

O, the Imam of the Age! My heart looks forward to see you and awaits you enthusiastically. I extend my praying time till you pray for me at midnight when you pray while people are asleep. Every day, I illumine the lamp of my heart by praying for your appearance to take place soon. My master, our hearts are impatiently waiting for your coming. Please do come and brighten the world with your light of guidance.

The time passed. The time passed and my heart confirms that you will definitely come. You will come and burnish the rusty mirrors of centuries' ignorance and silence. You will come and by your presence, will brighten the hearts that are darkened since they have been detached from you who are the source of Divine light. You will come and I truly know that one day the earth will flourish gleefully under your feet.

I grieve for the days that I forgot you and passed with sin. Those days that I have recorded them in memories' calendar by the pen of ignorance. I am ashamed and sorry but I am sure that the best day is your appearance day. When will it come? I am waiting for that day. The day that this house of sorrows will become a garden full of hope and happiness.

O Our final hope, Imam Mahdi! I want to say and write about the corruption that has enveloped the world like a barbed wire fence. I can see that manhood is imprisoned. I just say a little about my pains to let you know how frustrated and tired I am. I am tired of this cruel world. How can I hear the silent scream of innocent and oppressed children and still remain silent?

I have been waiting for you since I began to speak and understand the meaning of my words. Please come and terminate this waiting.



أَيْنَ الْمُضْطَرِّئِ إِذَا دَعَى

Where is the distressed one who will be answered if he makes a request? (Nudbah supplication)