

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

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Issue no. 14



# The Final Hope

- \* Imamate in the Quran
- \* Biography
- \* Question and Answer
- \* Hearty Words & Poetic
- \* At the presence of Imam al-Mahdi

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It is reported from the Prophet to have said,

الْقَائِمُ مِنْ وُلْدِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ كُنْيَتِي وَ  
شَمَائِلُهُ شَمَائِلِي وَ سُنَّتُهُ سُنَّتِي يُقِيمُ النَّاسَ عَلَى  
مِلَّتِي وَ شَرِيعَتِي وَيَدْعُوهُمْ إِلَى كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

The Qa'im will be among my descendants. His name will be the same as my name and his cognomen will be the same as mine. His characters will be like those of mine. He will call people to my Sunnah and custom and will invite them to the Book of Allah the Exalted, the Glorified.



## The Supreme Leader of Islamic Republic

The believers' spiritual connection with Imam al-Mahdi who possesses the greatest level of Divine Guardianship is a blessing for them and it stems out from the strong belief of Mahdism among them (May Allah hasten his appearance.) We, in addition to the belief that there is a promised savior with the name of al-Mahdi that will appear to fill the world with justice and equity, are aware of his traits, his name, his cognomen, his parents, the date of his birth, the way he disappeared, and his companions. We also have some information about the conditions related to the time of his advent. Though we cannot see this luminous figure who is like a shiny Sun in our outer world and where we live and cannot recognize him if we see him, have a great knowledge about him.



(The Supreme Leader's speech in his meeting with officials and the families of the martyrs on Tuesday, the thirteenth of March 1990.)

# The Final Hope

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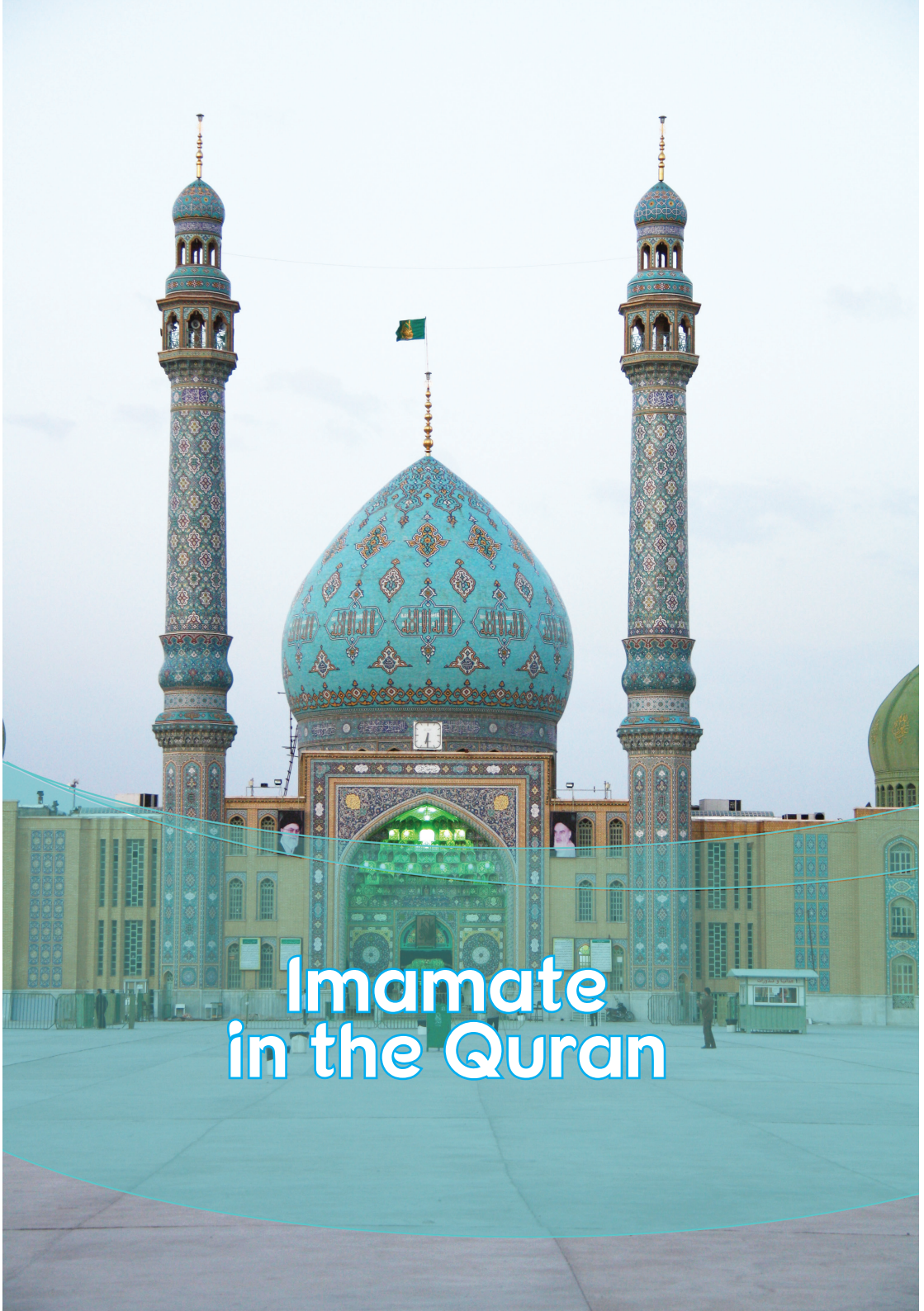
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## Editorial

All people, by instinct, look for peace and tranquility and love safety and security. This demand is created by Allah within mankind; and all people of various races and colors, religions and sects, urban and rural citizens and from all over the world sense this feeling in their inner part. Even those who are tyrant they oppress others since they want to secure their life and guarantee their existence. Now a question arises that can Allah create such a strong desire in everyone but leave it unanswered? If this desire is not satisfied, it would be like the creation of feeling of thirst or hunger without creating something to drink or eat. Consequently, when people instinctively feel the need of calmness it should be answered by the creator of this need. It is why the scholars and visionaries believe that this world have to face an abiding global tranquility and peacefulness and this is why it is a must to believe in a divine man who will grant the world an everlasting peace and security to the degree that no one will be able to change it.

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# Imamate in the Quran

## Surah al-Baqara verse 155

Allah in Surah al-Baqara verse 155, reminds the believers that they will have some tragedies and problems in their life saying,

﴿وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾

*“We will surely test you with something of fear, hunger and loss of wealth, lives, and fruits. So give glad tidings to the patients.”*

### An explanatory narration

«أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَا بُدَّ أَنْ يَكُونَ قُدَامَ الْقَائِمِ سَنَةٌ تَجُوعُ فِيهَا النَّاسُ وَيُصِيبُهُمْ خَوْفٌ شَدِيدٌ مِنَ الْقَتْلِ وَنَقْصٌ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ فَإِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ لَبَيِّنٌ ثُمَّ تَلَاهُ هَذِهِ الْآيَةَ وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ»<sup>1</sup>

*It is narrated from Abū Basīr who narrates from Imam al-Sādiq (the Shia sixth Imam) to have said, “Inevitably, before the appearance of the Upriser (Imam al-Mahdi) there will be a period that people will be hungry, deeply fearful of being killed, scared of losing (their) wealth, lives and fruits. This is something that is referred to evidently in the holy Quran.” Then, the Imam recited the abovementioned verse.*

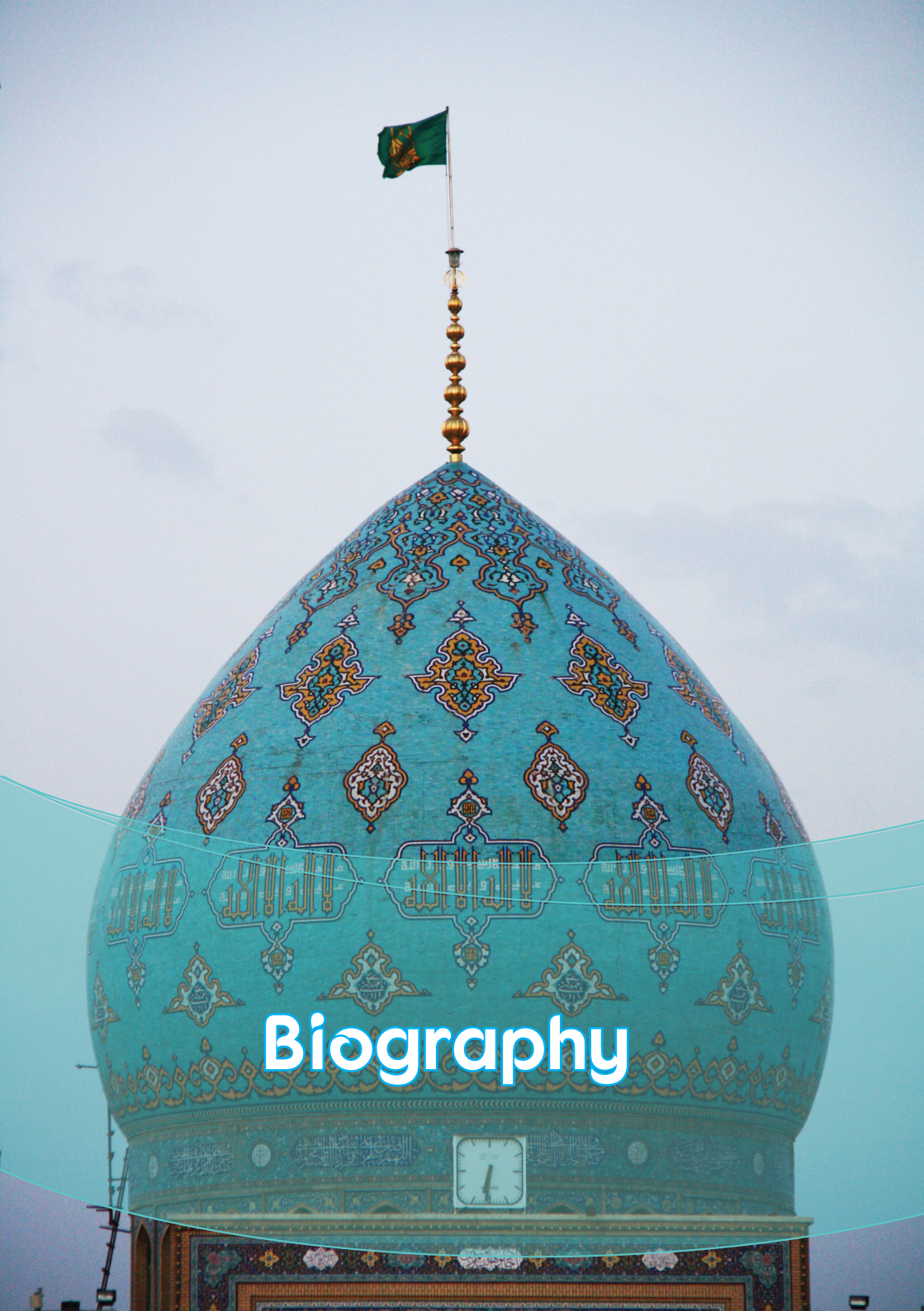
1 Bihār al-Anwār, vol. 52, p. 228, hadith 93.



## Points

1. **Divine trial is unavoidable:** Mankind will be certainly exposed to divine examinations. The time of Occultation, when Imam al-Mahdi is hidden, is a time that people face one of those great divine examinations. People, during this time, would face all sorts of difficulties like oppression, injustice, fear, loss of lives etc. and still their problems may seem not be solved. This turmoil is due to their Imam being hidden. Here, people should wait till they pass these trials successfully and try just to do whatever their religion demands.
2. **Difficulties lead to perfection:** Patience against problems makes man perfect and resistant. By difficulties, the real essence of man manifests itself and man can realize how steadfast he is in his divine way. When man is under the pressure of troubles he should try his best to solve it in a legal way and if the problems still remained unsolved he has to keep on being patient. The time of Occultation is a time Moslems are under the pressure. But to endure it and remain calm and resistant and also content with what Allah decides make people spiritually perfect and closer to Allah.

3. **There are various sorts of divine trials:** Allah tests people with all sorts of problems. These trials will be continued up until the real nature of man shows itself. One should not think that by just a single form of trial his reality is tested and then he will be left untouched. People, during the time of Occultation, are subject to various forms of trials and, as Allah points to at the end of the mentioned verse, just patience is the key element to survive. Some of these divine examinations are referred to in the mentioned verse; however, they are not restricted to these.
4. **The verse does not clearly express what the good tidings are about:** Allah in the abovementioned verse just tells the Prophet to give glad tidings to the patients and does not clarify what they are about. The reason behind it is that it would include all sort of good news and rewards that would be given to man both in this world and in the hereafter. One of the best examples of these glad tidings in this world is that people should make sure that the promise of Allah about the Last Savior will be fulfilled and the last Imam will appear in a day. It indeed, is enjoyable for those who have remained firm, steadfast and patient; and at that time, their difficulties will come to an end.



# Biography



## **Al-Sayyid al-Sharīf al-Radī** (359 A.H/ 970 A.D – 406 A.H/ 1015 A.D)

### **His Lineage and Family**

Abū al-Hassan Muhammad bin al-Hussein al-Mūsawī, popularly known as al-Sayyid or al-Sharīf al-Radī, was born in 359 A.H/ 970 A.D in Baghdad, four years after the birth of his elder brother Sayyid al-Murtadā. He was born in a renowned household directly descended from the Prophet through both his parents because his paternal lineage originates from the seventh Imam (Imam Mūsā al-Kāzhim) through five generations, and his mother descended from the fourth Imam (Imam Ali bin al-Hussein) so, he was titled as al-Sayyid and al-Sharīf.

Sayyid al-Radī's father, Abū Ahmad al-Hussein, was an outstanding, noble, and respectful scholar. He supervised the Dīwān al-Mazālim (the highest court of appeal) and was the Chief of the pilgrims to Mecca. Also, he held the prestigious position of the Naqīb al-Nuqabā of Iraq, a responsibility which required the managing of affairs of al-Tālibiyyūn (the Prophet's descendants). At his death, his son, Sayyid al-Radī, who had been acting as his fa-

ther's deputy since 381 A.H, officially received his father's title and became the Naqīb al-Nuqabā.

Al-Radī's mother, Fatima, was a great, learned and virtuous lady. At her request, the great scholar al-Sheikh al-Mufīd compiled the book al-Ahkām al-Nisā', which contains the Islamic jurisprudential rules for women. In the introduction of the book, he referred to her as "the noble and honorable lady whose life may Allah prolong."

Sayyid al-Radi's only son, Abū Ahmad 'Adnān, was also a prominent scholar of his time and after the death of his uncle Sayyid al-Murtadā, he was entrusted with the post of Naqīb al- Nuqabā'. He was highly respected for his knowledge and nobility of character. With his death the physical line of Sayyid al-Radī came to an end.

### **A True Dream**

It has been narrated, that Sheikh al-Mufīd (one of the great Shia theologians and jurists in 413 A.H. / 1022 A.D.) visited Her Holiness Fātima (the respected daughter of the prophet) in a dream as she brought along Imam al-Hassan and Imam al-Hussein and said, "Teach them Fiqh lessons". Sheikh woke up surprised, and in the same morning, Fatimah, the mother of Sayyid al-Radī and his brother (Sayyid al-Murtadā) brought along her two sons

to the Sheikh. The Sheikh saluted them respectfully and stood up before them; Fatimah articulated the same words which the Sheikh had heard in his dream. He then narrated his dream to her and was determined to train them.<sup>1</sup>

### The Great Scholar

The same as his brother, in early youth, Sayyid al-Radī was taught by numerous great teachers especially under the surveillance of Sheikh al-Mufīd. His genius came to the notice of his family and teachers at a very young age. He went to different teachers to study various branches of Islamic sciences, Arabic language, and literature. Also, he studied under scholars of different religious persuasions in order to master the various branches of the sciences and to state with authority his own views and beliefs. At the same time, he started teaching at the age of seventeen and was soon recognized as a scholar. He trained many students, among whom are important Shi'a and Sunni personages. He founded a school named Dār al-'Ilm (literally means House of knowledge) in which he trained many students, some of whom later became prominent scholars. It was a large school consisting of several buildings and halls for convening classes,

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1 Rawdāt al-Jannāt, vol. 4, p. 295 – 296.

presenting speeches and holding meetings and academic debates with researchers. It also had resident quarters for eligible students and was equipped with a large library filled with important Arabic and Islamic reference books and sources.

Sayyid al-Radī completed his education at the age of twenty. Very soon he acquired fame as a scholar, commentator of the Quran, thinker and poet. His poetical works consist of 16,300 verses and has been popular since his lifetime. Among the noble works of sayyid al-Radī there are some books as follows: Nahj al-Balāgha; Talkhīs al-Bayān fī Majāzāt al-Qu’ran; Haqāiq al-Ta’wīl fī Mutashābih al-Tanzīl; al-Majāzāt al-Nabawīyya; Khasā’is al-A’imma; Diwān al-Sharīf al-Radī. Although he is most known for his literary expertise, the masterpiece of him, not as a writer but as an aesthetic literary compiler, is the book Nahj al-Balāghah which has ensured lasting fame for him. It is a selection of sermons, letters, and short sayings of Imam Ali.

### His Demise

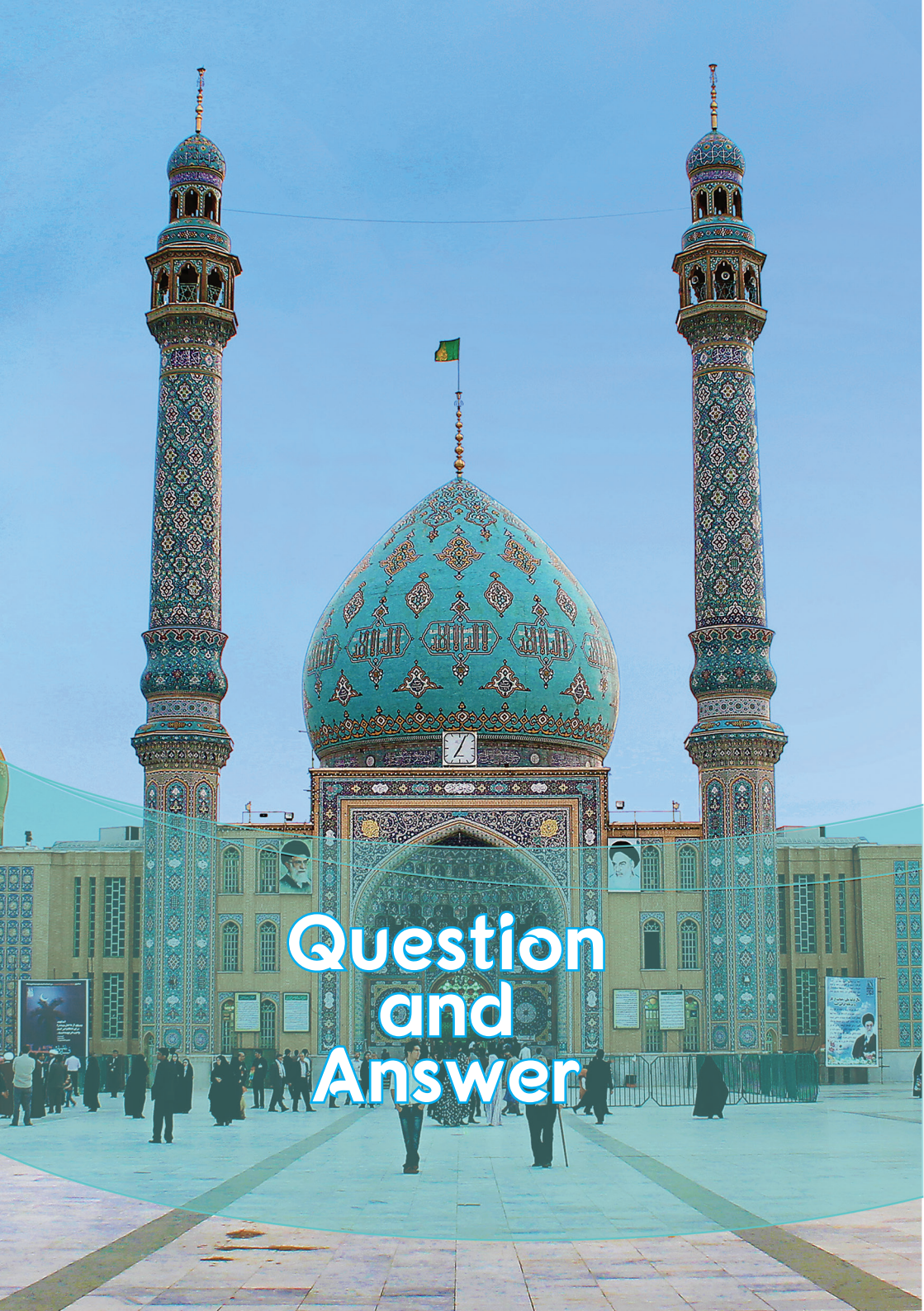
Sayyid al-Radī died on the 6<sup>th</sup> of Muharram 406 A.H/ 2 July 1015 at the age 47, much earlier than his elder brother Sayyid al-Murtadā. Though he lived a brief, he

had a highly fruitful life. He was a great religious scholar, a capable poet and a unique writer and kept a number of important governmental positions due to his pure faith and intellectual capability. He was buried in his house in Karkh (the suburb of Baghdad). According to some reports, after the destruction of his house, his brother (Sayyid al-Murtadā) moved his body to Kāzimayn and buried him beside Imam al-Kāzim's shrine. According to other reports, his body was transferred to Karbalā where he was buried beside his father.<sup>1</sup>

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1 'Umdat al-Tālib, p. 200.





# Question and Answer

## Does Imam al-Mahdi is informed of the time of his appearance?

It is a matter of discussion whether Imam al-Mahdi is informed of the time of his appearance or not.

There are two opinions as response:

Some scholars believe that the Imam does not know the time of his appearance. Regarding this, they refer to some groups of authentic narrations:

In some of them, those who have set a time of the appearance are considered as the liars. For instance, Imam al-Bāqir says about these people,

«كَذِبَ الْوَقَّائُونَ»

*“Those who set a time for the appearance are the liars.”<sup>1</sup>*

Also, it has been accentuated by the Imams to have said,

«...فَلَسْنَا نُوقِتُ لِأَحَدٍ وَقْتًا»

*“For sure, we (the Ahl al-Bayt) do not set a certain time for the appearance at all for anyone.”<sup>2</sup>*

Furthermore, there are some narrations declaring,

«مَثَلُهُ مَثَلُ السَّاعَةِ الَّتِي لَا يُجَلِّبُهَا لِوَقْتِهَا إِلَّا هُوَ»

*“The time of the appearance is likened to the time of Res-*

1 Al-Ghaybah, by al- Tūsī, p. 425, hadith no, 411.

2 Ibid, p. 426, hadith no, 414.

*urrection, so none but Allah can reveal its exact time.”<sup>1</sup>*

From the other point of view, some scholars advocate the belief that Imam al-Mahdi is aware of the time of his advent.

According to this opinion, the abovementioned narrations are not going to express that the time of the appearance is unknown to the Imam, rather they want to declare that people are not aware of the time then no one would have the fortune to set a time in order to misuse it. Those who determine a time for the appearance are the liars since Allah and Ahl al-Bayt never made anyone aware of the time. Paying attention to the content of the mentioned narrations, the Imams did not say, “We do not know the time of the appearance.” instead they say that they have not set a time for anyone.

Also, the narrations that liken the time of the appearance to the time of Resurrection are justifiable because, though the time of Resurrection will become manifest only by the will of Allah, it would be possible for some divinely appointed people to know its certain time as well. To prove this claim there are some narrations expressing that the knowledge of the Imams is connected to Allah’s knowledge, and this is why they are informed of the news of the

1 Bihār al Anwār, vol. 51, p. 154.

past and the future. For instance, Sheikh al-Kulaynī in his noble book (al-Kāfī) mentions a particular chapter titled,

«إِنَّ الْأئِمَّةَ يَعْلَمُونَ عِلْمَ مَا كَانَ وَمَا يَكُونُ وَأَنَّهُ لَا يَخْفَى عَلَيْهِمْ شَيْءٌ»

*“Indeed, the Imams’ knowledge includes the past and the future and there is not anything beyond their knowledge”<sup>1</sup>.*

This is what Allah says in the Quran:

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا \* إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ﴾

*“Allah is the Knower of the unseen, and He does not let anyone be informed of His secrets, save a Messenger whom He has Chosen.”<sup>2</sup>*

As a result, the time of the appearance like the time of the resurrection would be among those secrets that Allah would have revealed to the Prophet and his household.

However, besides being useless for the Imam’s followers to argue about the Imam’s knowing of the time of his advent, it is difficult to say something expressly in this regard and we do not know exactly if Imam al-Mahdi is informed of the exact time of his appearance or not and there is a serious debate between scholars. But it seems that the last viewpoint is more acceptable and in accordance to the majority of Shia scholars’ belief.

1 Also refer to Bihār al Anwār, vol. 26, p. 28.

2 The Quran, 72:26 and 27.

### A supplication narrated from Imam al-Mahdi,

اللَّهُمَّ ارزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبُعْدَ الْمُعْصِيَةِ، وَصِدْقَ النَّيَّةِ، وَعِزْفَانَ الْحُرْمَةِ، وَ  
 أَكْرَمَنَا بِالْهُدَى وَالْإِسْتِقَامَةِ، وَسَدِّدْ أَلْسِنَتَنَا بِالصَّوَابِ وَالْحِكْمَةِ، وَامْلَأْ قُلُوبَنَا  
 بِالْعِلْمِ وَالْمَعْرِفَةِ، وَظَهِّرْ بُطُونَنَا مِنَ الْحَرَامِ وَالشُّبْهَةِ، وَاكْفُفْ أَيْدِيَنَا عَنِ الظُّلْمِ  
 وَالسَّرِقَةِ، وَاعْضُضْ أَبْصَارَنَا عَنِ الْفُجُورِ وَالْخِيَانَةِ، وَاسْدُدْ أَسْمَاعَنَا عَنِ اللَّعْوِ  
 وَالْغَيْبَةِ وَتَفَضَّلْ عَلَيَّ عُلَمَائِنَا بِالزُّهْدِ وَالنَّصِيحَةِ، وَعَلَى الْمُتَعَلِّمِينَ بِالْجُهْدِ وَ  
 الرَّغْبَةِ، وَعَلَى الْمُسْتَمْعِينَ بِالْإِتْبَاعِ وَالْمَوْعِظَةِ،

*“O’ Allah! Grant us success in Your obedience, avoidance of wrong doings, sincerity in our intention, and knowledge of the forbidden things. Honor us with guidance and steadfastness, direct our tongue to the truth and wisdom, fill our hearts with knowledge and insight, purify our stomach from forbidden and doubtful things, deprive our hands from oppressions and stealing, avert our sight from immorality and deceptions and block our hearing from nonsense and backbiting. Bestow upon our scholars asceticism and admonition and grant the student with struggle and interest and the listeners with obedience and exhortations,*

وَعَلَى مَرَضَى الْمُسْلِمِينَ بِالشِّفَاءِ وَالرَّاحَةِ، وَعَلَى مَوْتَاهُمْ بِالرَّفْأَةِ وَالرَّحْمَةِ، وَعَلَى مَشَائِخِنَا بِالْوَقَارِ وَالسَّكِينَةِ، وَعَلَى الشَّبَابِ بِالإِنَابَةِ وَالتَّوْبَةِ، وَعَلَى التِّسَاءِ بِالحَيَاءِ وَالْعِفَّةِ، وَعَلَى الأَغْنِيَاءِ بِالتَّوَّاضِعِ وَالسَّعَةِ، وَعَلَى الْفُقَرَاءِ بِالصَّبْرِ وَالْقَنَاعَةِ، وَعَلَى الغُزَاةِ بِالنُّصْرِ وَالْعَلْبَةِ، وَعَلَى الأُسْرَاءِ بِالحُلَاصِ وَالرَّاحَةِ، وَعَلَى الأُمْرَاءِ بِالعَدْلِ وَالشَّفَقَةِ، وَعَلَى الرِّعِيَّةِ بِالإِنصَافِ وَحُسْنِ السِّيَرَةِ، وَبَارِكْ لِلْحَجَّاجِ وَالزُّوَّارِ فِي الزَّادِ وَالتَّفَقَّةِ، وَأَقْضِ مَا أَوْجَبْتَ عَلَيْهِمْ مِنَ الْحَجِّ وَالْعُمْرَةِ، بِفَضْلِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

*and on the sick Muslims with recovering and relief, and on the dead lenience and mercy, and on the old ones with dignity and tranquility, and on the youth with repentance and forgiveness, and on the women with shyness and decency, and on the wealthy ones with humility and abundance, and on the poor ones with patient and contentedness, and on those on war with assistance and victory, and on the captives with freedom and relief, and on the leaders with justice and compassion, and on the citizens with farness and good morals, bless the pilgrims and the visitors to the Holy House on their provisions and their expense and enable them to fulfill what which you have made their duty with regard to the Hajj and Umrah with Your favor and mercy, O' the Most Merciful of the merciful.”<sup>1</sup>*

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1 Al-Balad al-Amīn, p. 480; Al-Misbāh, p. 374.





**Islamic sources and  
the existence of Imam  
al-Mahdi among people  
(Part one)**

Shia believes that Imam al-Mahdi was born in the year of 869 A.D (255 A.H) in Samara and went into the hiding for a wisdom that Allah considered. He is a promised man that Allah has preserved for the benefit of mankind to save them from oppression and degradation. The promise of such a man is mentioned in previous holy books; however apart from the viewpoint that believes he is alive know and that his name is al-Mahdi, other religions fail to believe so. Sunnis mostly believe that he has not been born yet.

Shia for his claim refers to some groups of Islamic narrations that are profusely mentioned in Shia and Sunni sources. If we do not interpret these narrations with what the Shia believes we have no other way but to say that these narrations are meaningless since there would remain no other acceptable meaning for them.

Some of these narrations are so strong and healthy that their chain of transmitters and the books containing them are not questionable at all. They are so clear and numerous that the scholars believe they have reached to the level of certainty. Surprising enough, many of these narrations exist in Sunni sources.

These narrations are just suited with what the Shia

believes and no other famous doctrine can be in agreement with the content of them. In following we refer to a group of these narrations that are known as “Hadith al-Thaqalain (Two precious things).”

All of the Islamic traditionists from various Islamic branches have a unanimous agreement that this narration is healthy and is narrated from the Prophet and no Islamic figure doubts the authenticity of it.

It is enough for the validity of this narration to be mentioned by some great Sunni figures like Moslem in his *Sahīh*, al-Tirmezī and Ahmad bin Hanbal in their *Mosnads*, al-Nasāee in his *Khasāes*, Hākim al-Naysābūrī in *al-Mostadrak* ‘Ala al-Sahīhayn, Abu Dawūd and Ibn Mājeḥ in their *Sonans*.

In Shia sources this narration is so widely narration that to mention the sources is beyond the scope of this short writing.

The text of this narration defers from source to source and it indicates that the Prophet used to utter it in many occasions with different wordings. However, most of these sources say that the Prophet said,

«إِنِّي أَوْشَكَ أَنْ أَدْعَى فَأُجِيبَ وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِثْرَتِي أَهْلَ بَيْتِي وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَنْظُرُوا مَاذَا تَخْلَفُونِي فِيهِمَا».

*“I am about to receive a call (to leave this world) and I will answer it, but I am leaving among you two precious things: The one being the Book of Allah in which is like a rope hung from the sky to the earth (and those who hold it fast will be saved from falling) and the second are the members of my household. Allah the Subtle the Aware has informed me that these two will never be separated till they come to me by the Pond (in the Day of Judgment), so consider how you act regarding them after my departure.”<sup>1</sup>*

In another similar narration the Prophet says:

«إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا بَعْدِي؛ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ؛ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِثْرَتِي أَهْلَ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَاَنْظُرُوا كَيْفَ تَخْلَفُونِي فِيهِمَا»

*“I will leave among you something that if you cling to them you will not lose the right path. One of them is greater than the other. (They are:) the Book of Allah that is like a rope hung from the sky to the earth and my household. These two will never be separated till*

1 Mosnad, Ahmad bin Hanbal, vol. 3, p. 17.

*they come to me by the Pond, so consider how you act regarding them after my departure.”<sup>1</sup>*

A shorter version of this narration is mentioned by Hākim al-Naysābūrī in al-Mostadrak and he believes that his narration contains a healthy chain of transmitters based on the viewpoint of Moslem and Bokhārī in their Sahihs although they did not narrate it.<sup>2</sup>

Intelligibly, these narrations contain some distinct points:

1. The Prophet leaves behind himself two successors to guide his Ummah, namely the Quran and his household.
2. These two successors will remain existent till the Day of Judgment and will never separate.
3. The Prophet ordains his Ummah to cling to both of them to be saved from misguidance and to cling here means to follow and obey them and implement whatever they dictate.

In these noble narrations, if we link the first notion (that the Prophet leaves two precious things after his demise) with the second one (that these two will always remain connected) we find out an indispensable principle which is that there is always a member from the House-

1 Sonan al-Tirmezī, vol. 5, p. 329.

2 Al-Mostadrak ‘Ala al-Sahīhayn, vol. 3, p. 148.

hold of the Prophet among people and that he will never be segregated from the Book of Allah.

Bin Hajar al-‘Asqalānī, the famous Sunni scholar, clearly has come to the same conclusion and says, “The narrations persuading people to refer to the Book of Allah and the Ahl-al-Bait point to the fact that the trustworthy members of the Prophet will always succeed each other till the Day of Judgment just as the same as the Quran will remain alive till that day. Therefore, the Household of the Prophet bring about safety and stability for the residents of the earth. As we will explain, there is another prophetic narration proving this fact which states, ‘Among each generation of my nation, there are some just individuals from my household.’”<sup>1</sup>

No doubts, these narrations strongly suggest the truth that constantly, there is a religious leader among people who is descended from the Prophet.

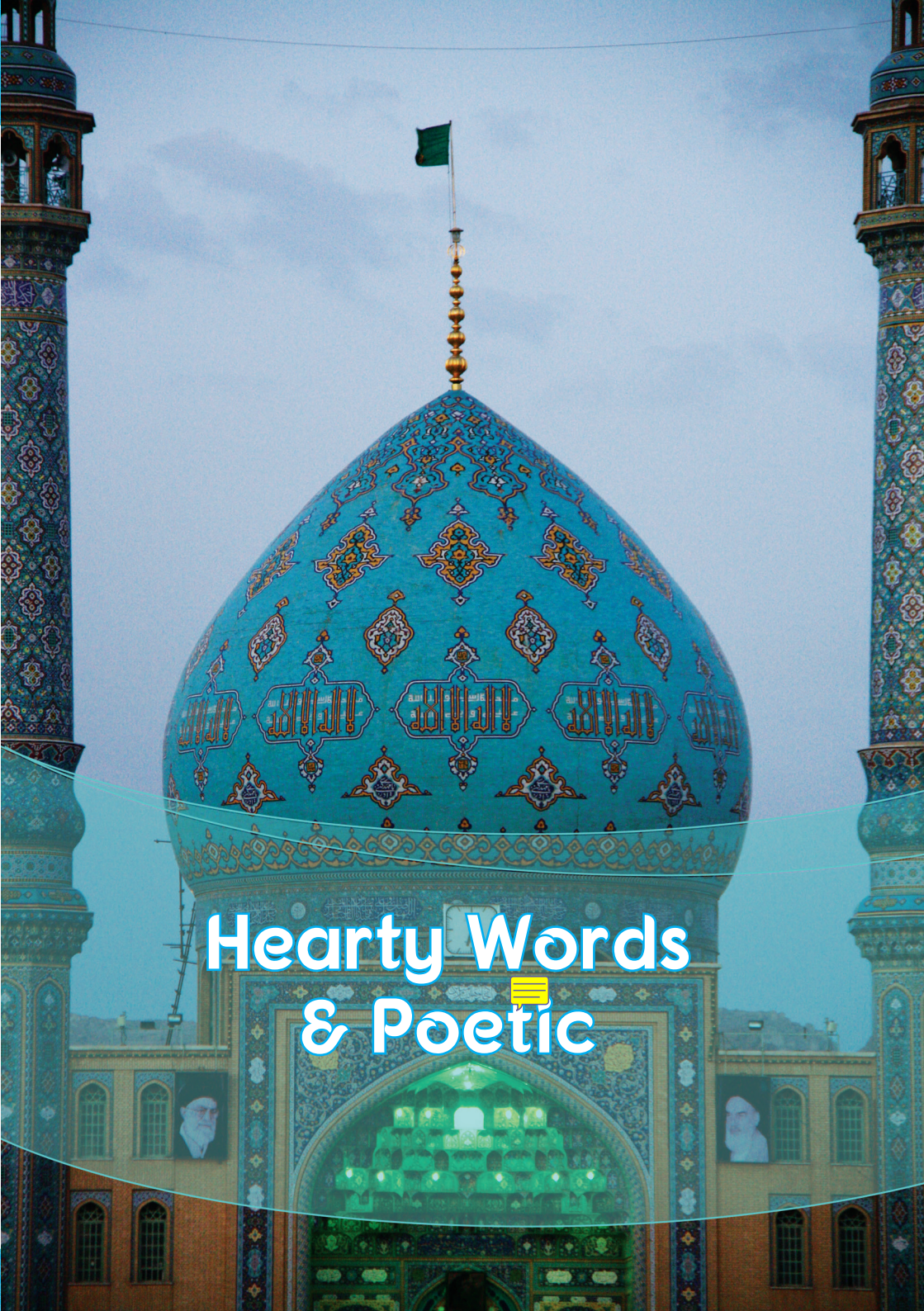
in our time, the only example that can be imagined for this narration is Imam al-Mahdi; otherwise, we have to confess that for centuries these noble narrations had no proper meaning since one may ask that after the demise of Imam al-Hassan al-‘Skarī (the Shia eleventh Imam) that took place in the third century after Hijrah who was

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1 Al-Sawāeq al-Mohreqah, Bin Hajar al-‘Asqalānī, p. 149.

among people until now to supervise the religious affairs of people, a totally learned man who would be considered the second only to the Quran and a man that people should believe in him and had to obey him? How do those believing that Imam al-Mahdi has not been born or that the Imam al-Hassan al-‘Skarī had no son interpret these narrations?

The conclusion is that Imam al-Mahdi is alive and lives among people but, for some reasons that Allah is aware of, he is hidden and people could not recognize him. Imam al-Mahdi, although being out of people’s sight, oversees people’s affairs, is not inattentive to their problems and as the Prophet has said, is like the sun behind the clouds that its rays come to people.



# Hearty Words & Poetic





O Imam al-Mahdi! Please hasten your appearance. We are anxiously and desperately waiting for your advent.

O Imam al-Mahdi! Come by the will of Allah and respond to the cries of these oppressed ones. O my Imam! Please rise because of people in the world that are waiting for justice and waiting for the glance of your beautiful Face. Please Come and restore Justice in the world by mercy of Allah. Please come for we and the world needs you. May Allah almighty keep your few true followers firm and quicken your appearance...

We may have broken his heart thousands of time, but still we will always find him ready to accept our apologies.

We may repeatedly break the promises that we've made to him, but he never blocks the road that leads up to him.

We may not be fond of him, but he does like us.

We may not be any good for him, but he's the most trustworthy keeper of our secrets.

We may not be of any help to him, but he will always back and support us.

If we've done a small service for him he will not hold back on showering his entire kindness and generosity over us.

We may not have guarded his honor, but still he shields and protects us.

If we are inept and transgressive towards him, he is a gracious and a compassionate father. If we have not been a fair brother to him, he will still adopt a brotherly attitude with us.

He in no way is dependent on us. On the contrary, we are entirely reliant on him.

He is the gate of Allah's mercy to us, but how often we remember him and his kindness.

**I'm waiting...**

**I'm waiting for you**

**Like the sea when it's waiting for the moon**

**I'm waiting...**

**I'm waiting for you**

**Like the sun when it will rise so soon**

**I'm waiting...**

**I'm waiting for you**

**Like the thirsty when he is waiting for some drops of  
water**

**I'm waiting...**

**I'm waiting for you**

**Like any mother when she misses her daughter**

**I'm waiting...**

**I'm waiting for you**

**Like the dry land when it's waiting for the rain**

**I'm waiting...**

**I'm waiting for you**

**Like the sick man when he's waiting for ending his  
pain**

**I'm waiting...**

**I'm waiting for you**

**Like the child when he needs his mother**

**I'm waiting...**

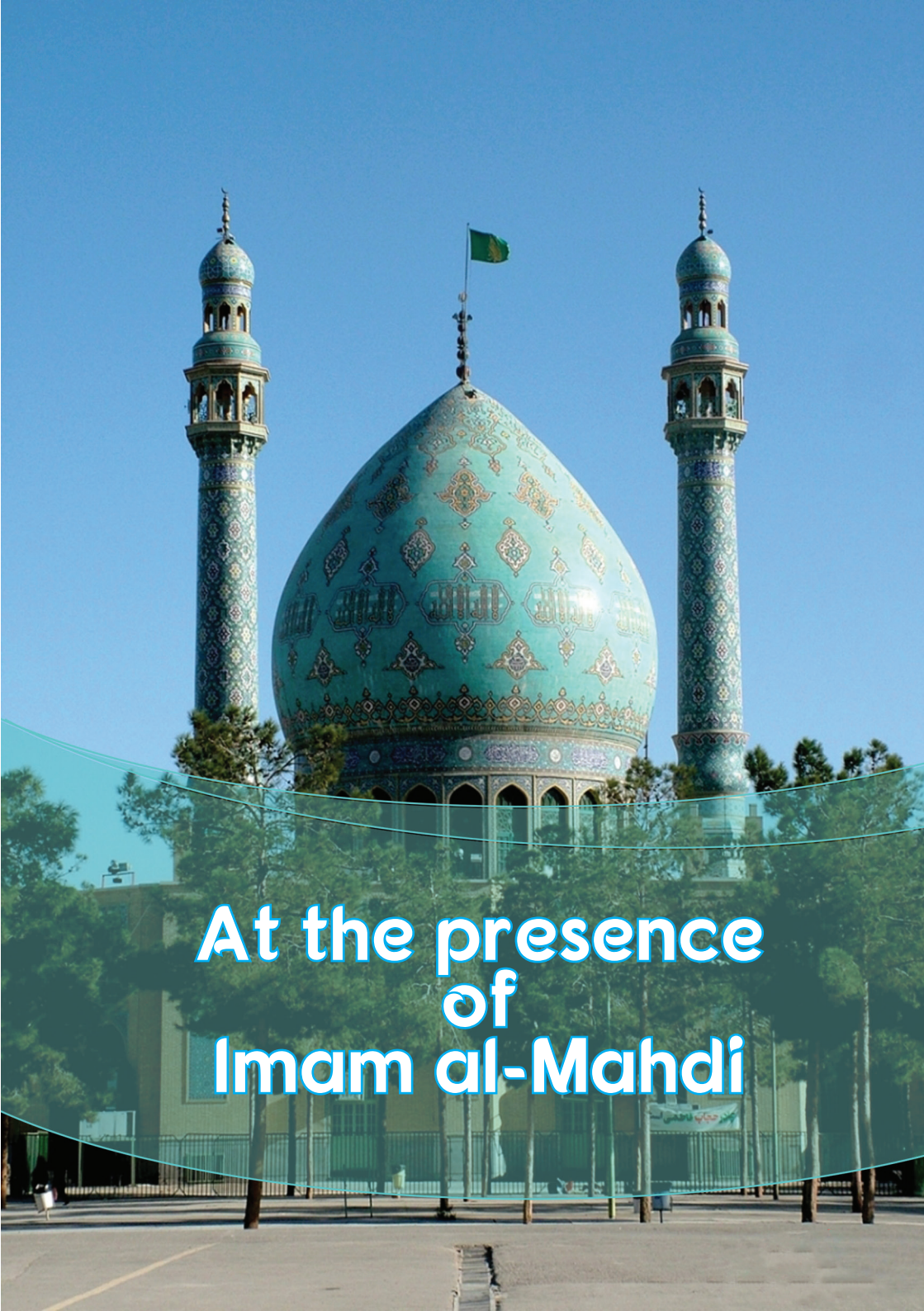
**I'm waiting for you**

**Like someone in deep darkness waiting for some light**

**I'm waiting...**

**I'm waiting for you  
Like the day when it's waiting for the night  
I'm waiting...  
I'm waiting for you  
Show up; please... come back... Imam  
Salam Alaik...Alaik Salam  
I'm still waiting...  
Still waiting for you**

*Written by: fadia khafagi*



**At the presence  
of  
Imam al-Mahdi**

## Divine Guidance

Addressing Allah Almighty, Imam al-Mahdi says in his prayer,

«يا من... أَهَمَّ فَأَنْطَقَ»

*“O He Who has inspired (His creatures) and then has given them faculty of speech.”<sup>1</sup>*

This is a part of a long supplication narrated from Imam al-Mahdi and points to the way Allah has guided His creature. This way is one of the definite proofs for the existence of Allah. To explain it, we should know that, in human beings and animals and more practically, in everything that is created, we can observe a sort of divine guidance and inspiration that guide them to their goals and destination. It means that every part of the creation has from inanimate or living objects have the required items for them to exist.

This special guidance is rooted in the essence of the creature and even in us, the human being, and we do not need to reach them by education. For instance, no one should teach us that if we need water we have to firstly become thirsty or to say that for living we have to let our heart pulsate. The sucking babe does not need

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1 Iqbāl al-A'māl, p. 644.

to be taught how to suck milk from the breast and so on and so forth. This Divine Guidance that is applied in the creation represents that there is a Governing Creator Who is the Nurturer of all creatures. According to Surah al-Fātihah (the Quran, 1:2), one of the attributes of Allah is “The Lord of all the worlds” that means God not only has created all existents, but, incessantly, bestows on them what they need for their perfection.

### Divine Inspiration

The term *Ilhām* (inspiration) that is used in the mentioned supplication, in Arabic literature, means that something (like an idea or a decision) comes into the mind of someone.<sup>1</sup> Terminologically, this word refers to a supernatural and esoteric matter that flashes in one’s inner side through Divine grace without any need for the individual to think about or request it.<sup>2</sup>

### Kinds of Divine Inspiration

The inspiration, from one aspect, is divided into two types: *Natural (Innate)* and *Unnatural (acquired) Inspiration*.

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1 Lisān al-‘Arab, vol. 12, p. 555.

2 Tafsīr al-Mīzān, vol. 2, p. 115.

## Natural Inspiration

Innate Inspiration is a great Divine blessing bestowed to all creatures i.e. human beings, animals, plants, inanimate subjects, and even demons. This is the same *General Guidance* mentioned in the holy Quran (20:50) answering the Pharaoh's question from Moses about the attributes of Allah when the Pharaoh could not believe in Him,

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

*“He (Moses) said, ‘Our Creator and Nurturer is He Who gave each thing its form and then guided [it]’.”<sup>1</sup>*

Some of the signs of the general inspiration in creatures are demonstrated in their having intellect, instinct, common sense, the five senses, affection, feeling of hunger and thirst, hope for the future, etc. These forms of general inspirations that are included by Allah into the inner part of the creature help them find their natural path to perfection. Accordingly, a grain of wheat that is planted within the earth begins to grow until it becomes a grown plant with spikes of wheat. Likewise, the sperm of animals begin to develop within the egg or in the womb of the mother, following the peculiar line of that

1 Tafsīr Nemooneh, vol. 26, p. 385.



animal, until it becomes a perfected individual of that animal species. Or that we see that a honey bee when is born it gets out from its place know how to fly and to aim where the flowers are and that later on build its hexagonal cells. These instances and thousands of others are just some examples of this form of inspiration.

It is obvious that humankind is not an exception to this general rule. However, there is a specific kind of general inspiration belonging to human beings solely. In fact, this is sort of mystical knowledge only bestowed upon man to obtain gnosis of Allah and to distinguish between right and wrong as we read in the holy Quran (91:8),

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾

*“And (Allah) inspired it (with conscience of) what is wrong for it and (what is) right for it.”*

In describing this particular guidance, some Quranic commentators refer to following verse as well,

﴿فَهَدَيْنَاهُ الْجَدَيْنِ﴾

*“And We (Allah) have shown him the two highways (of good and evil)?”<sup>2</sup>*

There is a good illustration of this specific natural in-

1 The Quran, 90:10

2 Tafsīr al-Mizān, vol. 20, p. 293.

spiration in human when man has become disappointed with all natural causes involving in backbreaking difficulties. In this case, a real profound heartfelt feeling of relying on a supernatural power flashes in his heart and mind and know there is someone who can help him, the One everybody relies on Who is no one but Allah. In this situation, even non-believers confess to His existence and call Him sincerely. There are some verses in the holy Quran pointing to this fact. For instance, this is what Allah says in the Quran (10:22),

﴿هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَجَبْنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

*“Allah is the One Who enables you to travel through the land and the sea; When you are in the ship and the ships run with a fair breeze and the passengers rejoice in it, then comes a stormy wind and the waves surround them from all sides; and they think that they are encircled by the affliction, so they invoke to Allah making their faith pure for Him, saying: “O, our Creator and Nurturer! If You deliver us From this danger we shall truly be among the thankful.”*

## Unnatural Inspiration

In a very lower level than Divine revelation, there is another special kind of inspiration that takes place for some people not all of them. As a matter of fact, this is a Divine grace which inspires a righteous person (non-Prophet) to know how to make a right decision and how to do a proper action. This can be illustrated by the story of Muses in the Quran (28:7),

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي  
وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

*“And We inspired to the mother of Moses, “Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.”*

## Al-Nutq (Utterance)

In another part of the mentioned narration, we come across with the word al-Nutq. In Arabic, the word *Nutq* is divided into two, external and internal, Utterance.<sup>1</sup> “External utterance” means to say some letters indicating the purpose of its speaker. It can be argued that the ability to talk is just limited to human beings. However, it is clear that animal species have their special language

<sup>1</sup> Aqrab al-Mawārid, the word *Nutq*.

to establish communication with their own kind. For instance, Allah Almighty states in the holy Quran (27:18),

﴿... قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ  
وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾

*“...an ant said, “O ants! Enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.”*

At any rate, the ability to talk is one of the most complicated and important Divine graces bestowed to creatures and that is one of the most significant signs of Divine majesty which Imam al-Mahdi refers to in this supplication.

Against the external utterance that comes from tongue and the utterance devices, “Inner utterance” is the other meaning of *Nutq* rooted in human soul. In fact, that refers to the intellectual soul (al-Nafs al-Nātiqah) which discriminates between man and other creatures. According to religious teachings, trying to live and act according to Divine laws, helps the intellectual soul to be perfect. That is the same intellect which Imam al-Sādiq says about,

«الْعَقْلُ مَا عِبِدَ بِهِ الرَّحْمَنُ وَاكْتَسَبَ بِهِ الْجَنَانَ»

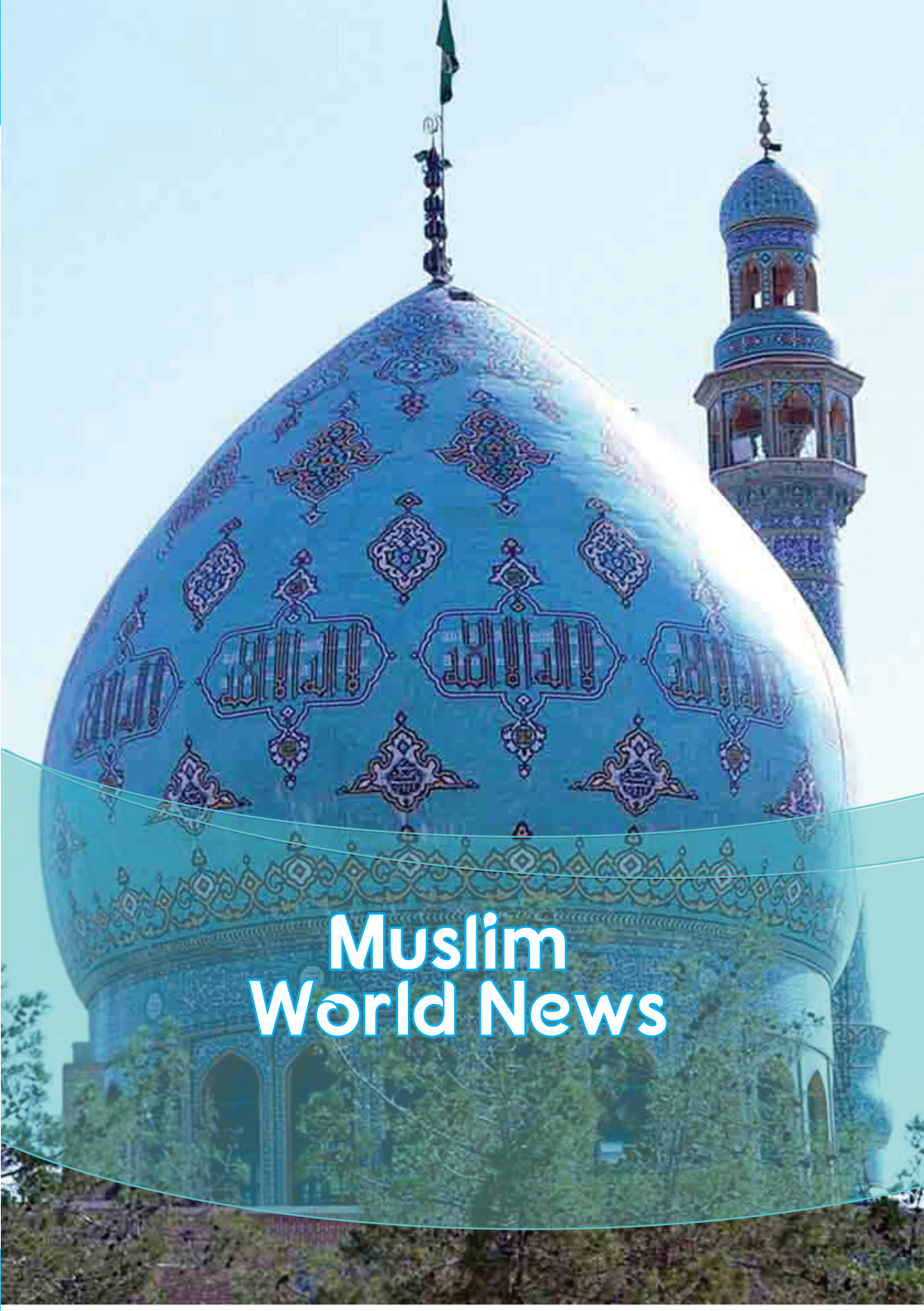
*The intellect is in such a great state which the Beneficent (Allah) would be praised and Paradise would be reached by.*<sup>1</sup>

However to pay attention to the different words each nation use and their grammatical differences and their specific accents and also the way the letters are uttered be the help of the tongue, lips, larynx, nasal passage and the like we can realize how the Creator is Great that help us utter all of the letters without being bothered to think how to utter them.

In summary, this short part of Imam al-Mahdi's supplication, mentions two Divine graces i.e. the capability of accepting the inspiration (Ilhām) and the ability of speech (Nutq). Though all creatures have their own portion of these graces, Allah has provided special kind of the mentioned graces only for the benefit of humankind. That is because the Creator has not abandoned people. He loves His servants, so He bestows them whatever they need.

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1 Usūl al-Kāfī, vol. 1, p. 11.



# Muslim World News

**January 2, 2016**

## **Tyrannical Saudi Regime Executes Sheikh al-Nemer**

Saudi Arabia has executed Sheikh al-Nemer along with 47 others who were beheading by sword in defiance of international calls for the release of the prominent Shia cleric and other jailed political dissidents in the kingdom and his beheaded body was hung for hours as warning to those who would act the same.

Sheikh al-Nemer was a Shia cleric whose guilt was to invite people to accept the true Islam. He had announced many times that he intended no war against the government and gathered no military equipment. He just pursued to enlighten the mind of people about the danger of Wahhabism and terrorism who wanted to present an ugly face of Islam.

Sheikh al-Nemer, a critic of the Riyadh regime, was shot by Saudi police and arrested in 2012 in the Qatif region of Shia-dominated Eastern Province, which was the scene of peaceful anti-regime demonstrations at the time.

He was charged with instigating unrest and undermining the kingdom's security, making anti-government speeches and defending political prisoners. He had re-

jected all the charges as baseless

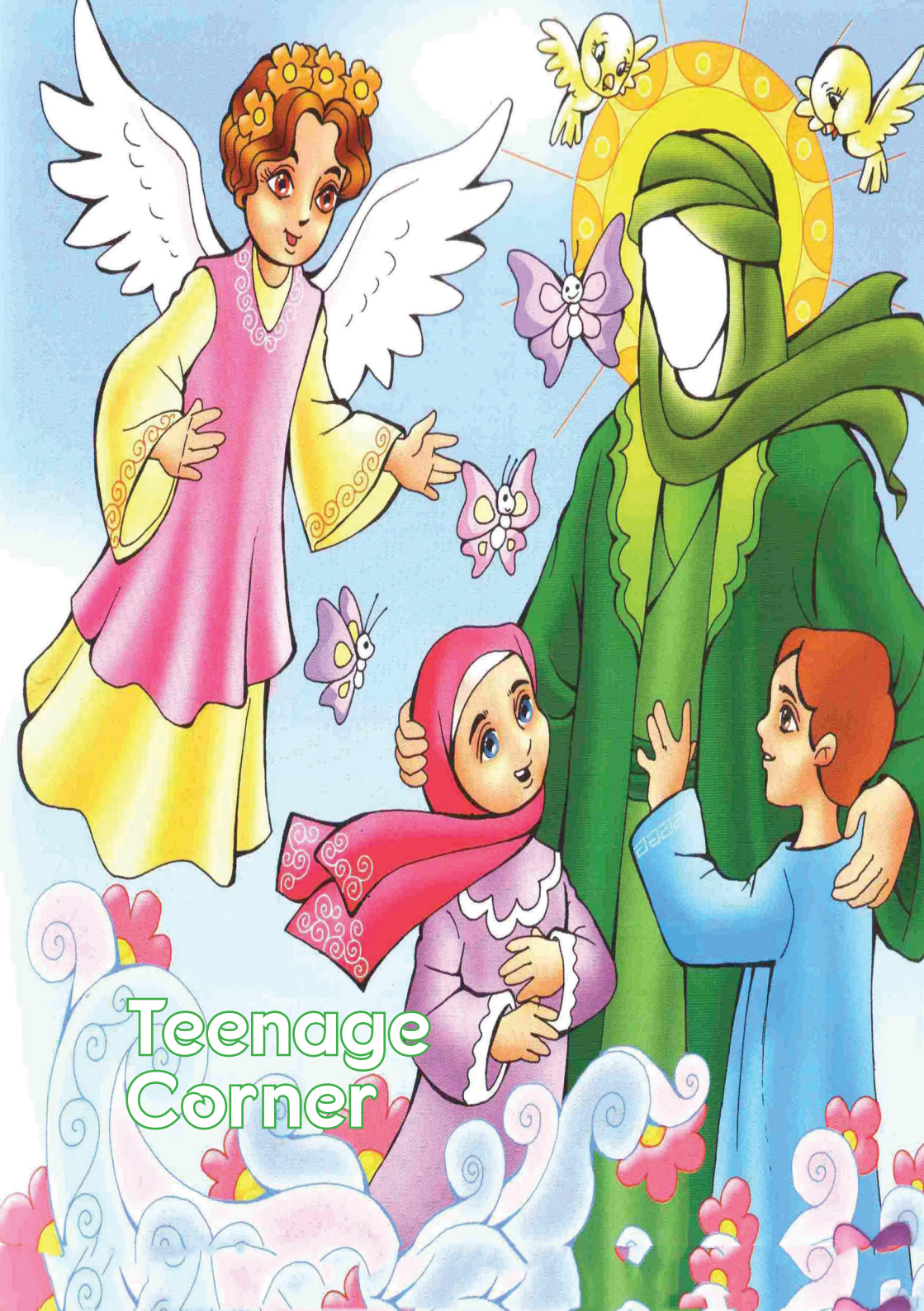
In 2014, a Saudi court sentenced Sheikh al-Nemer to death, provoking widespread global condemnations. The sentence was upheld last March by the appeal court of Saudi Arabia.

Amnesty International also criticized the process of Sheikh al-Nemer's trial and said it views the charges against the cleric as his right to free speech.

The death ruling sparked angry reactions from international rights bodies as well as many Muslim nations, including Iran, Iraq, Lebanon, Afghanistan and India, where people staged large protest rallies and called for the release of Sheikh al-Nemer as well as all political detainees in the kingdom.

Human rights organizations have lashed out at Saudi Arabia for failing to address the rights situation in the kingdom. They say Saudi Arabia has persistently implemented repressive policies that stifle freedom of expression, association and assembly.





Teenage  
Corner

### Those who met the Imam

The Late Ayatollah Sheikh Mojtabā Qzwīnī, one of the great clerics in Mashad, Iran, narrates that there was an Islamic scholar namely Sayyed Mohammad Bāqir who lived in Mashad and was one of the pupils of Ayatollah Mīrzā Mahdi Esfahānī Gharawī and used to visit him and go to his office frequently. The man for some years was severely suffering from tuberculosis and since in that time this disease was incurable, no doctors could offer him a decisive treatment. His family and friends were disappointed and he became totally weak and frail.

Sheikh Mojtabā Qzwīnī continued, “One day, the man came to us totally healthy and sound and no symptom of the disease was seen on him. We were totally surprised and asked him to explain how he was cured so fast.”

Sayyed Mohammad Bāqir replied, “One day I was coughing so much and the inner part of my throat was bleeding. I tensed up too much and the doctors informed me that they had nothing to do. Despite the weakness that overwhelmed me, I went to the house of my master, Ayatollah Gharawī, and explained to him my condition. He who was listening to me carefully, suddenly stared at me and sat in a half-raised state and told to me in a

decisive tone, ‘Aren’t you a Sayyed and a descendent from the prophet? Why don’t you get help from him and his household and don’t ask them to fix your problem? How come you don’t ask the Imam of our time, Imam al-Mahdi the Great Remainder of Allah to pay attention to you? Don’t you know that he and his infallible ancestors are the symbols of the beautiful attributes of Allah? Don’t you read in Komeil supplication, ‘O Allah the One Whose name is like a curing drug and His remembrance is healing?’ If you are really a Moslem, Sayyed, and a real Shia, today you have to ask your Imam to make your illness go away.’”

Sayyed Mohammad Bāqir continued, “My master Ayatollah Gharawī talked so much to me like this that I could not remain inattentive and broke down in tears, stood up with a strange and unknown feeling within myself and while weeping, I was feeling that if I ask Imam al-Mahdi to help me he inevitably would listen to my request. Then, I headed to the holy shrine of Imam al-Rizā while I was reciting with myself, ‘O the Hujjah the son of al-Hassan (the name of Imam al-Mahdi) pay attention to me.’ and my eyes were filled with tears.”

“When I went into the shrine I felt that it was unusu-

ally not that much crowded. Within my eyeshot I saw some honorable people who were walking together and ahead of them there was a respected Sayyed that I felt a great awe for him. I was rather sure that he would be Imam al-Mahdi (May Allah hasten his appearance). I told myself, ‘They might go away and I would lose them, so it would be better to call them out and ask them to do something about my disease.’ As soon as this thought crossed my mind, his holiness turned to me and glanced at me. Out of a sudden, I felt cold sweat on my body and when I looked again I could no longer see him and his companions. I was totally shocked and perplexed and also thoughtful about what took place to me. When I regained my composure I sensed that there is no sign of the disease on my body.”

“I went back to my home, broke my diet and eat everything that had been already harmful to me and still am totally good and healthy.”

The Late Ayatollah Mojtabā Qzwīnī, who was narrating this story here started crying and continued, “I met Sayyed Mohammad Bāqir years after that event and still he was physically strong and not likely to be ill. He was no longer weak and even was a little fat.”

**Conclusion:**

The fact is that the Imam lives among us, is aware of our problems and is not inattentive about our difficulties. We have to talk to him like a son or a daughter to his/her father.

Also we have to know that sometimes we may ask him something that our request is not for our interest to be answered. Therefore, we have to remain patient and know that the Imam with the permission of Allah does the exact thing that is beneficial to us.

### A letter to the Imam

Try to write a letter like this to the Imam and keep it secret or send it to us.

Dear Imam al-Mahdi,

O my Imam, I will try my best to always keep you happy by:

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Please help me to be the best I can, so that I can join your team and be your helper.

My prayer to you is:

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O Imam, I remember you every day and pray to Allah to make you come quickly!

Fi Amanillah

Your little follower,



عَلَّمَهُ

يَعْبُدُونَ  
لَهُ لِيُحْيُوا  
الَّذِينَ لَمْ يَمُوتُوا

لِيُحْيُوا  
الَّذِينَ لَمْ يَمُوتُوا



