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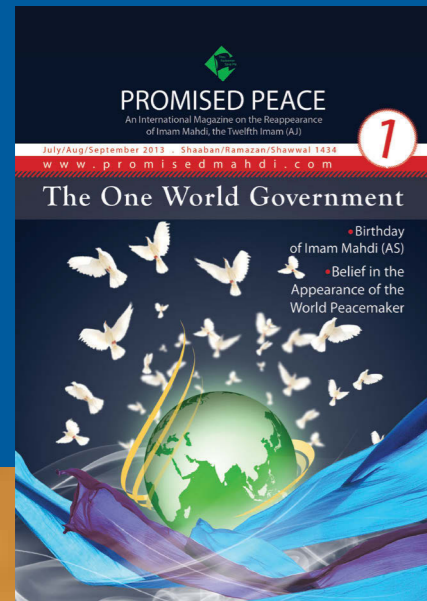
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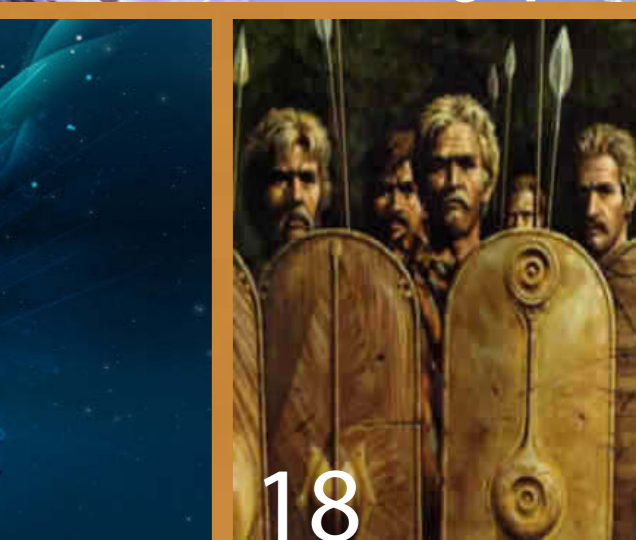
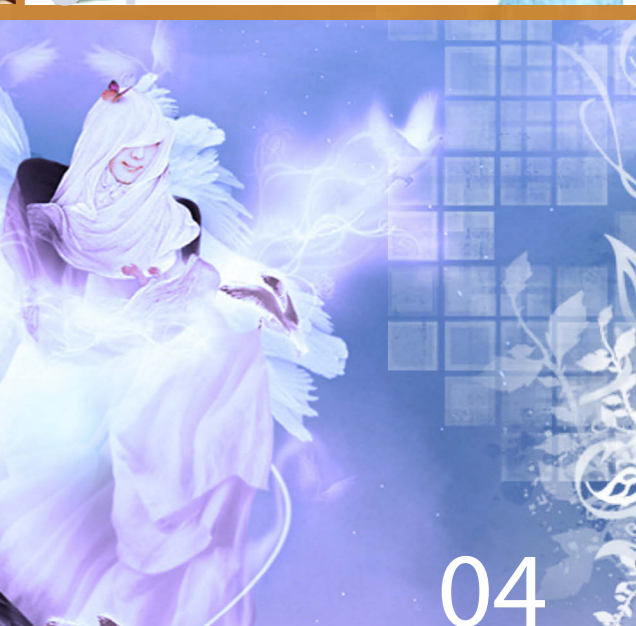
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# Redeemer of Humanity

The logical reasoning for the existence of a savior and our job toward his enemies

It is against the principle of Divine Justice to leave mankind stumbling in the dark. God did not create this wonderful without any purpose. In fact, there was a design behind it, and there is a goal ahead, as is evident in the orderly functioning of the entire universe with its cycle of days, nights, months, seasons, and years.

This was the reason the Loving Creator sent a chain of prophets for guidance of the human race, ever since the creation of the first man, Adam, as mankind multiplied and spread across the face of the earth.

There was Noah and there was Abraham. There was Moses and there was Jesus.

There were several other great Messengers of God, culminating in the Last and Greatest of them, Prophet Muhammad (SAWA) with the universal message of Islam. Based on the fundamental principle of monotheism, the theme of messages of all prophets was the same, with emphasis on peace, virtue, and justice.

Unlike the previous messengers, Prophet Muhammad (SAWA) was raised in the full limelight of history, and since he had been given the holy Qur'an as the most comprehensive code of behavior for human societies, there was neither the need for any prophet, nor any heavenly scripture – other than the holy Qur'an.

As per divine commandment, the Prophet designated his dear ward, cousin, and son-in-law, Imam Ali (AS) as vicegerent, specifying those who would follow him and making it clear that in the end times when the world is filled with oppression, corruption and tyranny, his 12th and Last Successor

would rise as Qa'em al-Mahdi (AS) to redeem humanity by establishing the global government of peace, prosperity, and justice.

Thus, in view of these undeniable facts – found in all religions (Judaism, Christianity, Zoroastrianism and Hinduism) and affirmed by both Sunni and Shi'ite Muslims – it is vital for us to have proper cognizance of the Imam of the Age (AS).

Cognizance here does not only mean knowing the name, family roots, or place of birth of the Redeemer, but to sincerely strive in the way of God, so as to pave the ground for his eventual advent. It is a wide and vast field where reason is perplexed and scholars are bewildered. One is therefore required to be a little thoughtful, since the Promised Imam Mahdi (AS) is the heir of all prophets over the globe, and in him is epitomized every perfection of each prophet.

The Imam is present in our lives; there is no outlet but to take refuge in the sacred precinct of the sanctity of his hallowed existence. Since, by the permission of God, he is aware of all of our words and deeds, we have to be careful about our actions and our speech. And finally we must embrace this certitude that every superiority, perfection and bounty that exists in this world is due to the blessings of the Imam, the vicegerent of Allah on the earth.

Happy are those who are now basking in the warmth of the rays of the sun of His existence. But the curtain that has separated us from the Imam is nothing but the self or egotism. The dark clouds of negli-

gence and sins have befogged the sun of his beauty from our sight. We are in somnolence, awaiting his appearance.

Many enjoy the dawn of his beauty. Indeed they have strengthened their bonds with him in order to ride over the winds, infused with his love in comfort as far as their love carries them, and as high as their attachment bears them.

The enemies of humanity are trying to distort the sacred personality of the Awaited Savior, by deliberately depicting him (through films, websites, newspapers, and other means) with their own devilish characteristics of terrorism, destruction and mass murder ...

Nonetheless, despite such feverish propaganda efforts, the conscientious amongst the world's scholars believe that someone will come to the rescue of humanity in the havoc that it faces.

In addition, there are Western prognostications. For instance, a film was produced on the basis of the so-called predictions of Nostradamus. Some are misled by the "End of History," which is the absurd theory of the Japanese American, Fukuyama, who has referred to the furnace of the wars of civilizations. Besides all this, there are conjectures, beliefs, prognostications and forecasts from the Christians and Zionists, such as the destruction of al-Aqsa Mosque during what they call Armageddon. Finally, the current political events in the North African-

West Asian region, the US occupation of Afghanistan, the unabated genocide in the Zionist-usurped land of Palestine, the spate of terrorism in Iraq, and the war in Syria launched by terrorists from across

the globe and backed by unholy alliance of the US, Western Europe, Israel, Turkey, and reactionary Arab regimes – Saudi Arabia, Qatar, and Jordan. All these demonstrate that Western scholars and politicians are serious in their belief and conjecture.

Furthermore, they have gone so far as to believe that they will change the trend of world history in the interest of the West – although they will not succeed.

Therefore, now it rests on our shoulders to take the field instead of lagging behind. We must put the Internet to proper use. We must take full advantage of all the ways, means, media, tools and technology in our interest, to promote the true of God's Promise of the coming of the Awaited Redeemer.

There are books, films, posters, advertisements, videotapes, the Internet, etc. Let us benefit from all these tools to diffuse the pure and pristine teachings of Prophet Muhammad (SAWA) as bequeathed to us by his Infallible Ahl al-Bayt.

What then is our responsibility in this period of waiting for the reappearance of the Savior? Our writers must write books and articles to propagate our ideas. Everyone among us must exert efforts as per their capabilities. By acting collectively, we shall succeed in our mission, and our message will reach the remotest ear. In such a case, no one among us will fail in carrying out his duties. Only then will we succeed.

Finally, it is important to remember Imam Mahdi (AS) in our supplications and beseech Allah to hasten his reappearance.

We look forward to living in peace and tranquility under his global rule of justice and human dignity. Amen

# Birthday of Imam Mahdi (AS)

By: Dr. Hassan Najafi

O you the creation's heir; the world is yours,  
All is yours, the age, the time, and its hours.  
Humble is before you every great  
Retreat to arrogance is a secure fate.  
O blest spirit! Your justice will be in flight  
Rolling through each part of the world in a liquid light,  
You; a lovely lasting peace will bestow  
Thou comforter of every woe!  
Heavenly born, and bred on high  
To crown the favourites of the sky,  
Lovely lasting justice shall appear  
With your presence here,  
Everyone with Eden blest  
And man contains it in his soul.  
Truth, fortitude, and friendship shall agree  
To blend their virtues when you're in their view.  
Your glance warms the soul  
And harmonizes the whole,  
Fair laughs the morn and soft zephyr blows  
When you return from absence, minute by minute glows,  
Reclaim the divine reign restored  
Has awakened the long neglected sword,  
Pagans shall seek the sad retreat  
And submissively fall on his sacred feet.  
Never shall he leave that Holy Ground

Till notes of triumph burst around.  
Tyrants gaze with fixed delight  
On the opportunity for an avenging fight,  
They shall draw the gleaming steel  
As their wrongs they start to feel.  
Reclining on his spear  
The Imam shall appear.  
Tyrants shall mourn the fatal day,  
While victims enjoy their cheerful may.  
While the whirlwind is rolling  
And while the tempest howling,  
Along the dusty billowed main  
Over the Arabian Peninsula plain,  
But such a dread never felt before



The raging sands the whirlwind's roar.  
No product the barren sands afford  
But man and steel, the warrior and his sword  
Pleased and all the world he shall please  
Making sprightly the land rife with social ease,  
Your voice shall prevail over time  
And redress the rigours of the inclement clime.  
Those who from their ill-begotten honours flung  
Shall be turned to dirt from whence they sprung.  
Virtue shall govern, detestation to vice all express  
Regardless of its glittering dress,  
We believe; hence, we wait  
You to guide us to the ideal state,  
You exult in all the good of all mankind  
Humble goes to you in awe every scholarly mind.

Your love is to soul, a food  
In your love one learns the luxury of doing good,  
See the poverty -- by cold and hunger led  
At proud men's door they ask a little bread.  
They see profusion wherein they have no share,  
If further sped still worst agony waits there,  
The Prophet has said about you:  
Of which we narrate of few:  
"He resemble me, I'm the Last Messenger  
While he is my Last Successor,"  
"He will plough my toil  
Into every stubborn soil,"  
"Our First One is Muhammad  
Our Middle One is Muhammad  
Our Last One is Muhammad  
No younger, no elder, we all are Muhammad."  
Of your own sayings many are known  
Of that a little here I own.  
"In the affairs of God why, when, how, to tell  
Are the milestones in the way to hell,"  
"No weapon is more dreadful to Satan  
Than the Daily Prayer in the hands of man."  
"He who prays is near to God and far from Satan;  
Whoever cognizant of God,

God too is closer than air and fan."  
"Be needy to seek God and from God,  
Tolerable, rather pleasant, becomes hardships' rod."  
But there are still those who deny and delay,  
Why? It is the vogue of today.  
Shall gain tongue and speak the human woes  
Shall be cursed the cots where sinful pleasures rose.  
Tyrants and sinners shall look their last,  
The sins, the atrocities, the corporal pleasures be past.  
From the unseen airs and winds to the solid substance  
All shall be at the disposal of Mahdi in total obedience.  
Eighty letters writes the Imam to the rulers of his time,  
One epistle is enough to mend the erring clime.  
Kingdoms to sickly greatness grown,  
Boast of vain glory vain vigour, nothing their own.  
You are amidst us -- seen and unseen,  
Because of you our plant is still green.  
We wait you, the world waits you;  
This is the proof you are there, why else to wait you.  
Death when unmasked shows us a friendly face;  
Belief in you carries such a grace.  
We are glad to be in your camp,  
Your love in our life, in our grave is a lamp.





# Belief in the Appearance of the World Peacemaker

Focusing on some of the prophecies in religious texts and heavenly books about the world Savior

Compiled by : Shahrzad Shahsavan

Translated by: Mahdi Mirzaei

There is not only a national belief in the appearance of the world peacemaker but also a universal one: those who follow the precepts of a heavenly book await the world's greatest peacemaker and Savior, for:

“Since very long ago, the appearance of the Savior has been an underlying notion of which we have always been reminded by our ancestors. Now, there are heavenly books giving us information in this regard that have come down to us from centuries ago.

“Futurism is basically a belief in the end times and the appearance of the Savior, which is an axiom as it is prophesied in Judaism, Zoroastrianism, and Christianity including its three main sects, i.e. Catholic, Protestant and Orthodox in general and in Islam in particular. There are lots of points and discussions as well as prophecies and predictions about Imam Mahdi (AS) – the Last and the 12th Infallible Heir of Prophet Muhammad (SAWA) – and his reappearance in books written on theology including biblical theology, in the holy scriptures and in the words of ancient sages.”<sup>1</sup>

Concerning what was mentioned above, we will proceed to focus on some of the prophecies in religious texts and heavenly books about the world Savior, his ideal rule, his just system of global government, the end of the oppressors, etc. so as to substantiate our claims.

## The Savior as Prophesied in the Old Testament

“Then a shoot shall spring from the stump of ‘Jesse’<sup>2</sup> and a branch from his roots upon which the Spirit of God will rest; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of God. His delight shall be in the fear of God, and he will not judge by what his eyes see, nor will he punish in accordance with what his ears hear. But with righteousness he will judge the poor, and with uprightness he will decide for the poor of the land. Righteousness shall be the belt of his loins, and truth the belt about his waist. The wolf will dwell with the lamb, and the leopard with the kid shall lie down, the calf, the young lion and the fatling together; and a small lad shall lead them. The cow and the bear shall graze, their young shall lie down together, and the lion like the ox will eat straw. A nursing child shall play upon the hole of a cobra, and upon the den of the adder the weaned child will put his hand. They will not hurt or destroy in all my

holy mountain, for the land will be full of the knowledge of God as the waters cover the sea.”<sup>3</sup>

“And at that time shall Michael stand up, the great prince who stands for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

[...] And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

“And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

[...]Blessed is he that waits.”<sup>4</sup>

### The Savior as Prophesied in the Psalms of David (as)

In the Psalms of David (as) which now constitute a part of the Old Testament, God prophesies the appearance of the Savior as follows:

“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.” Psalm 37:1

“For they shall soon be cut down like the grass, and wither as the green herb.” Psalm 37:2

“Trust in the LORD, and do good.” Psalm 37:3

“Rest in the LORD, and wait patiently for him.” Psalm 37:7

“For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.” Psalm 37:9

“For yet a little while, and the wicked shall not be: yea, thou shall diligently consider his place, and it shall not be.” Psalm 37:10

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Psalm 37:11

“The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.” Psalm 37:14

“Their sword shall enter into their own heart, and their bows shall be broken.” Psalm 37:15

“A little that a righteous man hath is better than the riches of many wicked.” Psalm

37:16

“For the arms of the wicked shall be broken: but the LORD upholds the righteous.”

Psalm 37:17

“The LORD knows the days of the upright: and their inheritance shall be forever.”

Psalm 37:18

“For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.” Psalm 37:22

“For the LORD loves judgment, and forsakes not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.” Psalm 37:28

“The righteous shall inherit the land, and dwell therein forever.” Psalm 37:29

“Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shall see it.” Psalm 37:34

“But the transgressors shall be destroyed together: the end of the wicked shall be cut off.” Psalm 37:38

“But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.” Psalm 37:39

“And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.” Psalm 37:40

The afore-mentioned prophecies excerpted from Psalm 37 in the Old Testament are luckily free from any alterations, so that they could serve to eternally buttress the appearance of the Savior for the future generations. This argument is so strong and certain that God, the Exalted re-substantiates it in the holy Qur’an, saying,

“Certainly We wrote in the Psalms, after the Torah: ‘Indeed My righteous servants shall inherit the earth.’”

### Prophecies in the Gospel of St. Matthew

The Gospel of St. Matthew in chapter 24 depicts a serious dialogue between Jesus Christ (as) and his apostles regarding crucial points about the appearance of the Savior:

“And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down.

“And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?”

“And Jesus answered and said unto them, Take heed that no man deceive you.

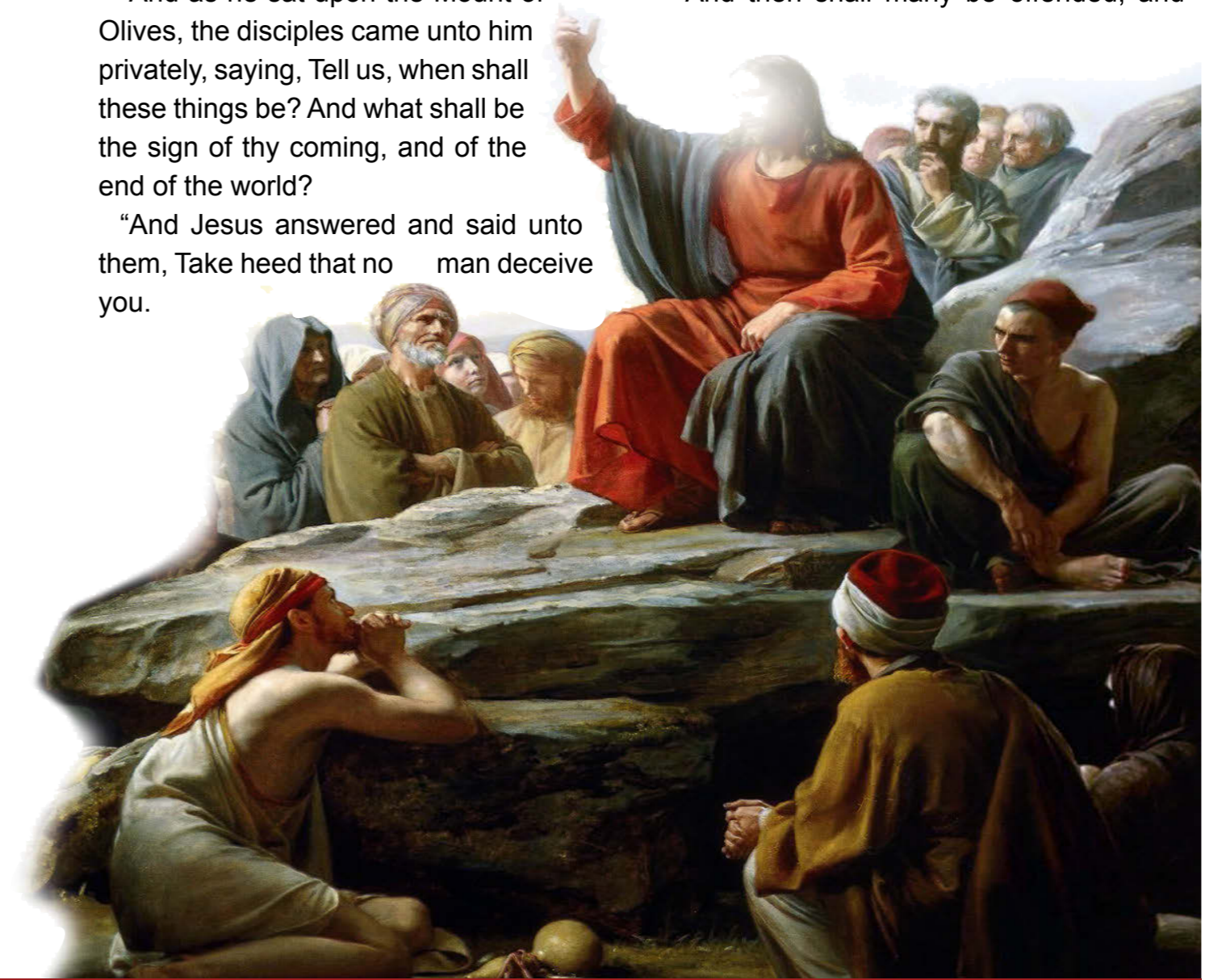
“For many shall come in my name, saying, I am Christ; and shall deceive many.

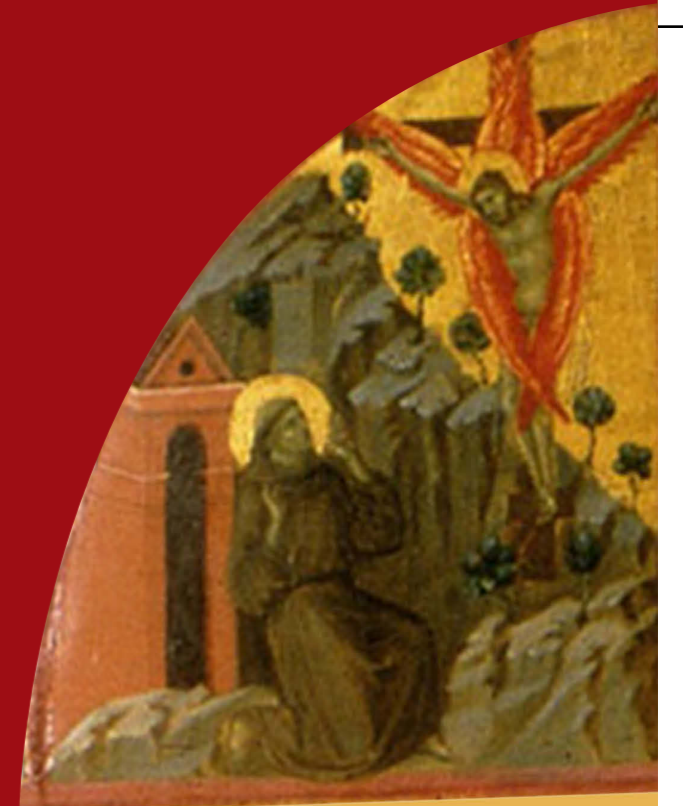
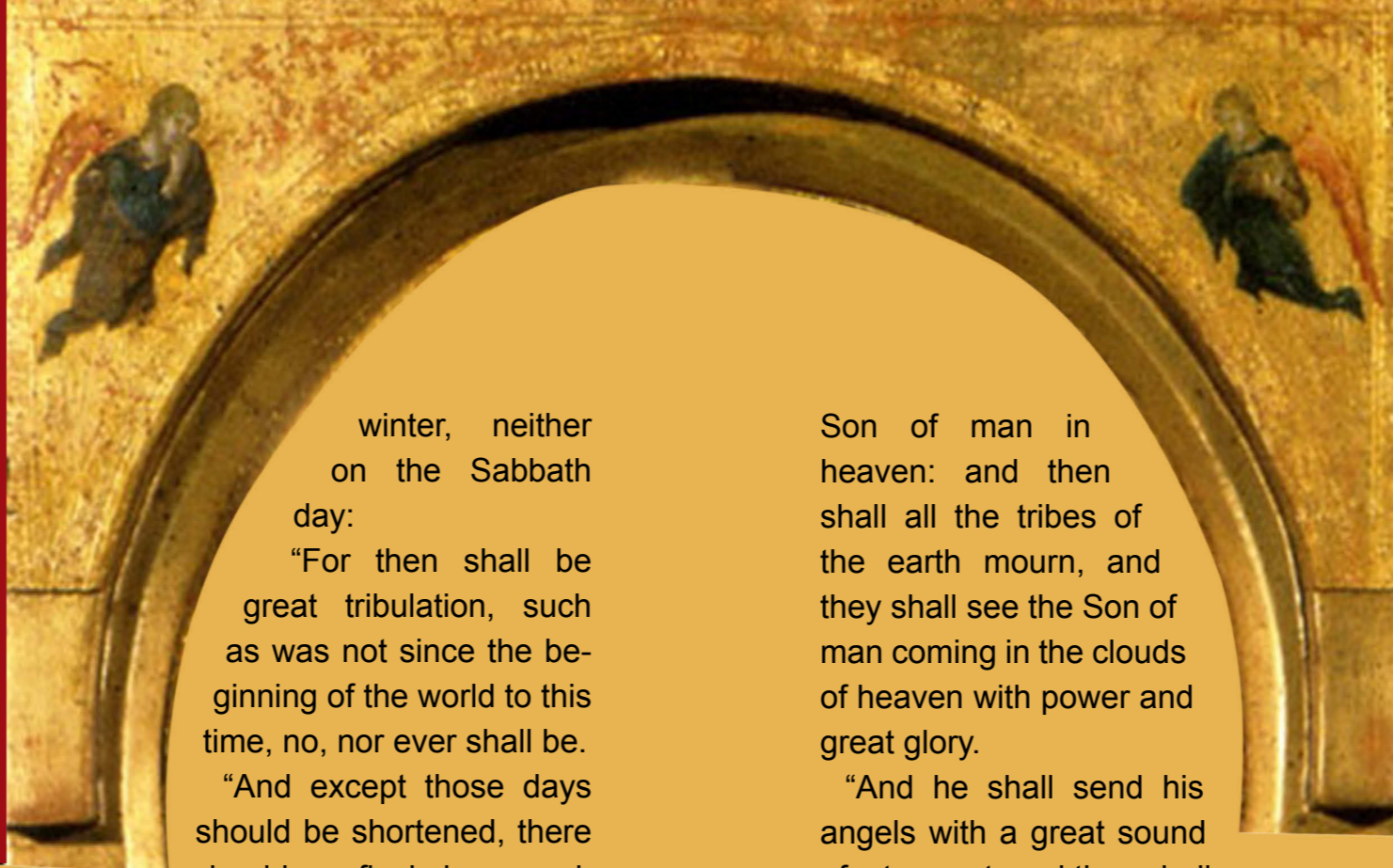
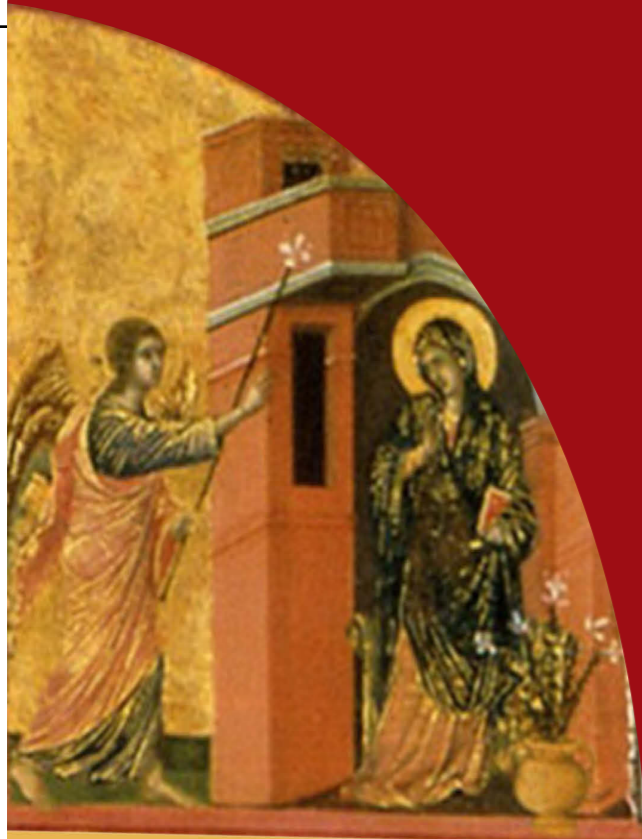
“And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places.

“All these are the beginning of sorrows. “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.

“And then shall many be offended, and





winter, neither  
on the Sabbath  
day:

“For then shall be  
great tribulation, such  
as was not since the be-  
ginning of the world to this  
time, no, nor ever shall be.

“And except those days  
should be shortened, there  
should no flesh be saved:  
but for the elect’s sake

Son of man in  
heaven: and then  
shall all the tribes of  
the earth mourn, and  
they shall see the Son of  
man coming in the clouds  
of heaven with power and  
great glory.

“And he shall send his  
angels with a great sound  
of a trumpet, and they shall  
gather together his elect  
from the four winds, from one end of heav-  
en to the other.

“Now learn a parable of the fig tree; When  
his branch is yet tender, and puts forth  
leaves, ye know that summer is nigh:

“So likewise ye, when ye shall see all  
these things, know that it is near, even at  
the doors.

“Verily I say unto you, this generation shall  
not pass, till all these things be fulfilled.

“Heaven and earth shall pass away, but  
my words shall not pass away.

“But of that day and hour knows no man,  
no, not the angels of heaven, but my Father  
only.

“But as the days of Noah were, so shall  
also the coming of the Son of man be.

“For as in the days that were before the  
flood they were eating and drinking, marry-  
ing and giving in marriage, until the day that  
Noah entered into the ark,

“And knew not until the flood came, and  
took them all away; so shall also the com-

shall betray one another, and shall hate  
one another.

“And many false prophets shall rise, and  
shall deceive many.

“And because iniquity shall abound, the  
love of many shall wax cold.

“But he that shall endure unto the end,  
the same shall be saved.

“And this gospel of the kingdom shall be  
preached in all the world for a witness unto  
all nations; and then shall the end come.

“When ye therefore shall see the abomi-  
nation of desolation, spoken of by Daniel  
the prophet, stand in the holy place, (who-  
so reads, let him understand :)

“Then let them which be in Judaea flee  
into the mountains:

“Let him which is on the housetop not  
come down to take anything out of his  
house:

“Neither let him which is in the field return  
back to take his clothes.

“And woes unto them that are with child,  
and to them that give suck in those days!

“But pray ye that your flight be not in the

those days shall be shortened.

“Then if any man shall say unto you, Lo,  
here is Christ, or there; believe it not.

“For there shall arise false Christs, and  
false prophets, and shall show great signs  
and wonders; insomuch that, if it were pos-  
sible, they shall deceive the very elect.

“Behold, I have told you before.

“Wherefore if they shall say unto you, Be-  
hold, he is in the desert; go not forth: be-  
hold, he is in the secret chambers; believe  
it not.

“For as the lightning comes out of the  
east, and shines even unto the west; so  
shall also the coming of the Son of man be.

“For wherever the carcass is, there will  
the eagles be gathered together.

“Immediately after the tribulation of those  
days shall the sun be darkened, and the  
moon shall not give her light, and the stars  
shall fall from heaven, and the powers of  
the heavens shall be shaken:

“And then shall appear the sign of the

ing of the Son of man be.

“Then shall two be in the field; the one  
shall be taken, and the other left.

“Two women shall be grinding at the mill;  
the one shall be taken, and the other left.

“Watch therefore: for ye know not what  
hour your Lord doth come.

“But know this that if the good man of the  
house had known in what hour the thief  
would come, he would have watched, and  
would not have suffered his house to be  
broken up.

“Therefore be ye also ready: for in such  
an hour as ye think not the Son of man  
comes.”<sup>5</sup>

**Prophecies in the Gospel of St. Mark**

“But of that day and that hour knows no  
man, no, not the angels which are in heav-  
en, neither the Son, but the Father.

“Take ye heed, watch and pray: for ye  
know not when the time is.

“For the Son of man is as a man taking  
a far journey, who left his house, and gave  
authority to his servants, and to every man  
his work, and commanded the porter to



watch.

“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

“Lest coming suddenly he find you sleeping.

“And what I say unto you I say unto all, Watch.”<sup>6</sup>

### **Prophecies in the Gospel of St. Luke**

“Let your loins be girded about, and your lights burning.

“And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he comes and knocks, they may open unto him immediately.

“Blessed are those servants, whom the lord when he comes shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

“And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

“And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

“Be ye therefore ready also: for the Son of man comes at an hour when ye think not.”<sup>7</sup>

### **Zend Avesta: A Sacred Text of Zoroastrianism**

Zend Avesta, one of the sacred texts of Zoroastrianism, is a commentary on the present Avesta. The book prophesies that one day the pious servants of God will take up the reins of power in the world by van-

quishing the wicked:

“Ahrimans (Angra Mainyu) and Yazatas are constantly at war with each other on the earth, and Ahrimans are often victorious, but Yazatas will not be vanquished. Ohrmazd, the greatest of all Yazatas, shall support his sons at the time of hardship. Their fight shall last nine thousand years. Then, Yazatas shall win the greatest victory and vanquish their foes, Ahrimans. Ahrimans do not have any room in heaven, their authority shall be asserted but on earth. After the victory when the evils are annihilated, the world shall experience the true happiness with all human beings coming to the throne of felicity.”<sup>8</sup>

### **Sacred Texts of Zoroastrianism**

The end-times promised Savior is called Astavt Eretah or Saoshyant in Avesta and Saoshyans in Middle Persian. Meaning ‘useful’, Saoshyans is tantamount to ‘Savior’ in Gathas. The promised Savior is intended by every occurrence of the word ‘Saoshyant’ in Zoroastrian texts. There are prophecies concerning the appearance of the end-times Savior in Avesta. Regarding such prophecies, the seventh book outweighs the other Zoroastrian texts.

“Saoshyant (the great Savior) shall spread the religion all over the world, root out destitution and penury, save Yazatas from the evil of Ahrimans, and unite people in their deeds, intents and speech.”<sup>9</sup>

### **Jamasp Namag (Book of Jamasp)**

Jamasp, brother of Vishtaspa and the son of Suhrab, is a disciple of Zoroaster. He was contemporary with Vishtaspa, an Achaemenid shah. According to Zend

Avesta, Jamasp was a sage, the vizier of Vishtaspa and a knowledgeable scholar at the field of astronomy. Some people also believed that he was a prophet. In his book he foretells the future up to five thousand years. According to this book, “A man shall appear in Arab territory who is a descendant of Haeshem, tall and strong, and a follower of his ancestor’s religion. He shall lead his huge army to Persia and fill the earth with so much justice that wolves drink with sheep, population grow, and people live longer. There shall be large families with fifty children, both male and female, and the universe shall abound with people and animals as it is the case in wedding celebrations. Every man and woman shall exercise kindness and justice, injustice shall be obliterated from the earth, so that people forget their

weapons. I should not speak of its bliss any further lest our present circumstances be endurable.”<sup>10</sup>

In addition to Zoroaster and some other prophets, Jamasp in his book writes about the Prophet of Islam (SAWA) and Imam Mahdi (May God hasten his reappearance):

“The Arab Prophet shall be the last of the prophets. He shall appear somewhere amidst the mountains of Mecca, ride on a camel as his people do, eat with his disciples and associate with them as they associate with one another.

He does not have any shadow and he is able to see what is going on behind him as he sees the front. His religion shall be the perfect one, complementing other religions. One of his daughter’s descendants called the Sun of the World and the King of the Time shall be the successor to the last

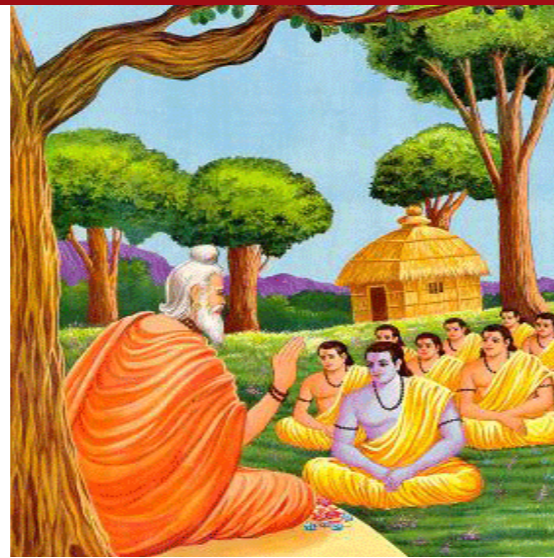


prophet by divine decree, and he shall govern the world until the Day of Resurrection. He shall capture the most wicked Ahriman who is a recalcitrant servant to God. He shall bring many pious people and prophets back to life and a group of the impious and infidel as well.”<sup>11</sup>

### Shakyamuni

Hindu people believe that Shakyamuni is a prophet and has a heavenly text. In his book, he depicts the appearance of the world Savior as follows:

“The reins of power in the entirety of the world shall be completely granted to the kingship of his holiness Gushn’s<sup>12</sup> - the master of all creatures in both worlds. He is the one who shall rule over the eastern and western mountains of the world and bark commands all over them. He shall ride the clouds, and the angels will be in the employ of him. He shall be served by both jinn and mankind. His kingdom will cover a vast territory from Sudan, a subequatorial region through the overseas, beyond the seventh region, Gulistan-e Eram (the Heavenly Garden) and the Shaddad’s heaven to the land of Tes’in which is beneath the Arctic Pole. Therefore, the religion of God will be resuscitated and it will be ensured a solid integrity. His epithet is ‘one who arises’<sup>13</sup>



and he is a pious man.”<sup>14</sup>

### Other Hindu Texts

In several other Hindu texts, we find more references, such as the prophecy: “In the end times when the world is annihilated, a king shall appear whose name is Mansur<sup>15</sup> and he shall lead all the people. He shall conquer the entire world, spread his religion throughout the earth, and know every believer and unbeliever. God shall fulfill whatever he wishes Him to do.”<sup>16</sup>

Elsewhere there is a prophecy that says: “In the end times there shall be a just king who leads the way with all the angels, genies and human beings following him. Right and truth are measured against him. He shall discover what is hidden beneath the waters, earth and mountains. He is aware of all that which is going on in the heavens and on earth. No one greater than him shall be born into the world.”<sup>17</sup>

In another another Hindu religious text we find the prediction: “In the end times the old world shall be renewed, and the new proprietor of the world shall appear. He is one of the descendants of the two great world leaders, i.e. the end-times successor and the greater successor with the latter being called ‘Pashn’. His name is ‘leading’



proprietor, and kingship belongs to him by right. He shall issue decrees and perform lots of miracles. Those who take refuge in him and follow his ancestors’ religion, shall win his approval. His government shall last for a long time, and he shall outlive the children of ‘the greater successor’, so that his government last until the end of the world. He shall govern the entirety of the world and destroy the idol-house of ‘Somnath’. He shall make ‘Jagannath’<sup>18</sup> speak, then he shall destroy and cast it away into the ocean. He shall destroy all the idols on the earth.”<sup>19</sup>

### Upanishads

In the Iron Age this avatar of Vishnu (the tenth avatar) shall appear while riding on a white horse and holding an unsheathed brilliant sword with which he shall vanquish all the evil-doers. He reforms the world and re-establishes purity in it. He shall appear in the end times.”<sup>20</sup>

### Jains

According to the sacred texts of Jainism, when the world is governed by complete corruption and evil, a perfect man whose name is ‘Tir Tangar’ meaning ‘promising’ shall appear. He annihilates evil and re-establishes purity and truth.”<sup>21</sup>



### Ancient Persians

They believed that ‘Garzaspa’, their old hero, was alive and lived in Kabul. They also believed he was guarded by a host of angels, so that he might appear some day and reform the world. Another group of Persian people believed that after Kai Khosrow had formed his government and established his ruling system, he handed his throne over to his son and went away to mountains where he had slept ever since, and that he would appear one day to root out any evil from the world.

### Slavs

They held the belief that a man would appear in the East and unite them to govern the world.

### Serbs

They waited for a man called Marco Kralivic to appear.

### British Isles Inhabitants

For centuries, they have waited for Arthur to appear in the island of Avalon and help the Saxons govern the world.

### Asans

They are waiting for a leader to appear in the end times and open the doors to heaven.



## Celts

They wait for the post-tumultuous appearance of Burian Burvihm and his conquest of the world.

### Scandinavians

They believe that after a world war, Odin who is empowered by God will appear to conquer the world.

## Greeks

They believe Calvi Berg, the Great Savior, will appear to save the world.

## Central Europeans

They are waiting for the appearance of a man called Burxes.

## Central Americans

They believe that after some tumults, the Savior Kutz Lecotel will conquer the world.

## Egyptians

A community of Egyptians who lived in Memphis some three thousand years be-

fore the birth of Jesus believed that a king with some mysterious power would conquer the world in the end times.

## Ipurs

They believe that one day, due to the kingship of the just Savior, there will be no war on earth.

### Germanic Peoples

They believe that a Germanic conqueror will appear to govern the world.”<sup>22</sup>

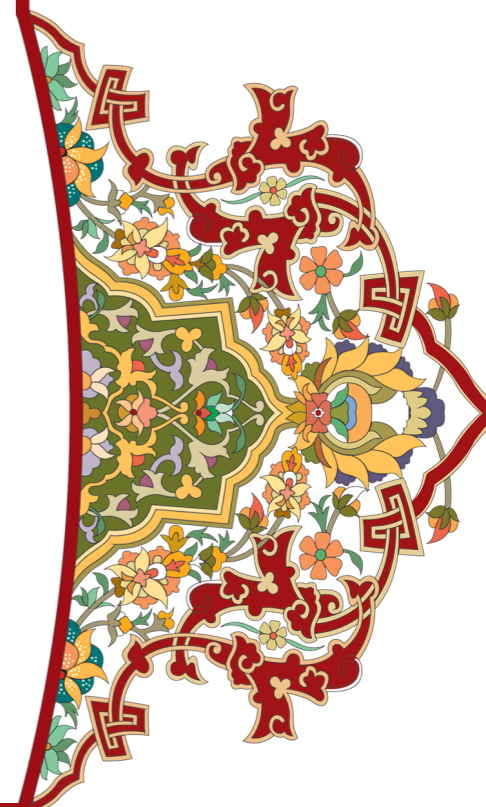
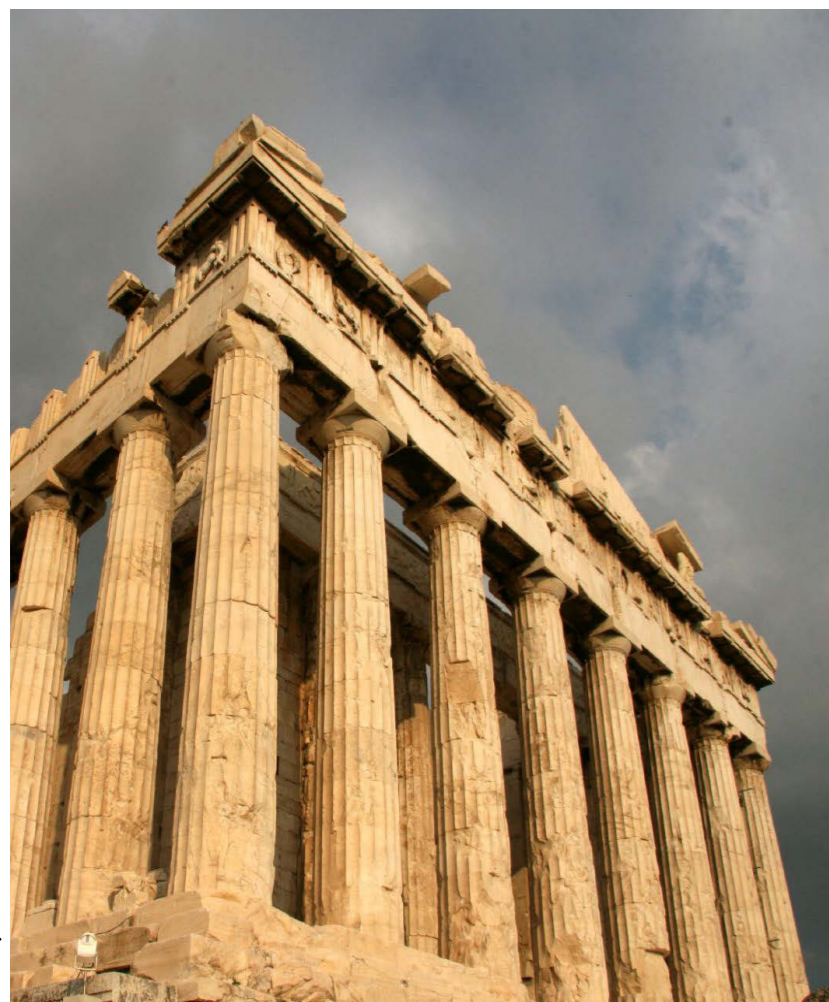
What was mentioned above represents the beliefs of different peoples, with different religious backgrounds, in futurism and the end-times appearance of the Savior.

They are all quite right about the notion of appearance; however, they are wrong about the identity of the Savior.



## Endnotes

- 1 'The Sun of the West, p. 52.
- 2 'Jesse', meaning 'strong', is Prophet David's (as) father and Ruth's grandson. See 'The Holy Lexicon', p. 951.
- 3 'The Bible, Book of Isaiah, Chapter 11, vv. 1-10.
- 4 The Bible, Book of Daniel, Chapter 12, vv. 1-12.
- 5 The Bible, Gospel of St. Matthew, Chapter 24, vv. 2-44
- 6 The Bible, Gospel of St. Mark, Chapter 13, vv. 32-37.
- 7 The Bible, Gospel of St. Luke, Chapter 12, vv. 35-40.
- 8 Prophecies in the Old and New Testaments, p 237.
- 9 Remembering Mahdi, p. 47, cited in the Book of Jamasp, p. 201.
- 10 Prophecies in the Old and New Testaments, p 258.
- 11 Prophecies in the Old and New Testaments, p 272.
- 12 'Gushn is a Hindi word for the prophet of Islam (SAWA).
- 13 'One who arises' refers to his holiness Qa'em (AS).
- 14 He will Reappear, p. 65.
- 15 Mansur' is an epithet of Imam Mahdi (as).
- 16 He will Reappear, p. 66.
- 17 Prophecies in the Old and New Testaments, p 246.
- 18 In Sanskrit 'Jagarnat' refers to an idol which is the embodiment of God in Hinduism.
- 19 Prophecies in the Old and New Testaments, p 246.
- 20 Upanishads, p.737; The Time of Deliverance, vol. 1. p. 14.
- 21 Remembering Mahdi, p. 48, cited in Upanishads, Introduction, p. 54; Mahdi the Last Revolutionary Messenger, pp. 55-78.
- 22 He will Reappear, pp. 71-73.





## The Future of the World in Religions and Schools of Thought

Depending on their condition and religion, humankind has put different endings for how the world would end  
Ali Eghlidi-Nejad

How does Humanity envision the future? What do the scientists, scholars, and philosophers say about it? How does humanity's past help illustrate the future? Is the idea of a "universal deliverer" a progressive belief or a dogmatic attitude?

We notice that the majority of religions as well as philosophical and even political schools mainly focus on hopes for a brighter tomorrow rather than contemplating over the past, and both divine and nondivine religions strive for a better future.

The idea of the ideal state, famously developed by Plato before Christianity and Islam, in his work "Republic" that describe the characteristics of the "just citystate", is a progressive philosophical theory. Although some of its characteristics might seem whimsical to some sociologists, Plato's idea to administer humanity based on four principles, which he calls, "justice, wisdom, courage, and temperance", is a positive foresight.

Accordingly, wisdom ranks alongside temperance (i.e. science on the same footing with ethics) and courage stands beside justice. But why is the world deficient and incoherent these days?

The answer is simple. It does not hold on to even one or two of the above principles. Worse still, if the condition of the world is comparable to the Age of Ignorance, then it is not comprised of any of the aforementioned virtues. Lacking any of them is a deficiency. It means human beings are far from being perfect. This includes not just illiterate persons, but those knowledgeable ones who might be cowards, or even if they have courage, they are lacking temperance, and in case of having temperance, they are devoid of any sense of justice. Absence of each of the previously mentioned virtues hinders the humankind's completion and ascent towards perfection. But when these four virtues meet in a person, then he or she will attain perfection. Accordingly, once these four virtues spread throughout a society, then it will turn into an ideal one. Thus, Plato's "Republic" could be called a positive foresight (and so could al-Farabi's



“Madinat al-Fadhela” [The Perfect State] and Thomas Moore’s “Utopia”).

The idea discussed briefly above has divine roots and philosophical schools have laid emphasis on it. Zoroastrians see bright prospects for the future when “Ahura-Mazda’s army would win over Ahriman’s”. Hinduism holds out hope for the future, too.

Even atheistic and materialistic schools of thought, most famous of which is Marxism, see the future optimistically, albeit differently. In general, Marxists do not believe that the future of humanity is dark and gloomy. On the contrary, they reiterate that humanity moves towards perfection. However, as said above, there are disagreements on how to interpret “perfection”.<sup>1</sup>

Accordingly, we ought to accept this irrefutable principle that the future of humanity is bright. No matter whether one is a Shi’ite or Sunni, or believer in any other religious creeds, we ought to be optimistic about the future and give direction to our struggles

with a positive view. Humankind naturally has its responsibilities, which means that every one of us should make efforts to fulfill our duties in the best possible way.

If the future looked bleak, the scientists would have no reason to develop science. Nor would the reformers or philosophers bother themselves. They continue with their activities and struggles because they believe in a principle, which says, “I see the future positively and the way I stride takes me towards its peak.” On the contrary, if there is no pinnacle, there is no need for a guide, either.

Depending on their condition and religion, humankind has long expected the creation of the perfectly ideal state: a world wherein justice, freedom, and sweet spiritual pleasures abound. Hence, the belief in a powerful Savior, who reforms the entire world, is among the common ideals of all existing religions and creeds of the world.

Hinduism and Buddhism on the prospect of

Future Similar to the followers of other religions, Hindus also believe in a Savior who would rise up to save humankind. A passage from one of their texts reads: “eventually, the world would return to someone who is loved by God and is among his special servants and his name is auspicious”.<sup>2</sup> Similarly is the belief of the Buddhists. Shakyamuni Buddha believes in the divinity of this Savior and mentions the fruit of his uprising in his book. “The kingdom of the world is eventually received by the son of Divinity who rules both worlds. He is the one, who rules eastern and western mountains and mounts on clouds, and the religion of God becomes one, and the religion of God is revived.”<sup>3</sup> According to Buddha, guiding humankind is one of the features of his sovereignty: “the rightful hand will come out and the last successor appears and conquers the east and the west and guides the people wherever they are”.<sup>4</sup>

Interestingly, although Hinduism emphasizes

on amity, individualism and escape from society, in its description of the end times it employs such words as sword, the destruction of the evils, etc.

Hindus believe that the leader of the end times is Kalki who is one of the ten avatars of Vishnu). They portray him as such, “the manifestation of Vishnu in the time of total destruction or the iron age appears atop a white horse while carrying a drawn blazing sword like a comet and kills the evils and breathes new life into the whole creation and brings goodness back. The tenth manifestation appears at the end of the world.”<sup>5</sup> Hinduism, however, has stopped at this point, without any progressive ideas regarding the end times. Therefore, it does not introduce itself as an all-encompassing religion that can shoulder the responsibility of the universal sovereignty.



### Hinduism and Buddhism on the prospect of Future

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### Zoroastrianism

In the Zoroastrian creed, millennialism envisions the prospect of three Savors descended from Zarathustra. These reformers will fill the world with justice one after the other in three successive 1000 year periods. Hushedar will come a thousand years after Zarathustra, and then Hushedarmah two thousand years after him and finally the end of the world comes with Saoshyant, who will appear three thousand years after Zarathustra.”<sup>6</sup>

Jamasb the Sage, in his Book of Jamasb, quoting Zarathustra, explains the details of the coming of Saoshyant, “a man, who follows the religion of his forefathers, emerges from Arabia and with the help of his army comes to Iran, makes progress and fills up the land with justice. Saoshyant, “the Great Savior”, spreads the religion in the world, uproots poverty and hunger, saves the sanctities from the devil, and makes the world people think, talk, and act harmoniously”.<sup>7</sup>

Another sacred Zoroastrian holy text notes, “The army of evil and good are in constant battle on earth and mostly the evil army is victorious. However, the ultimate great triumph is on the side of the army of goodness, and at last the army of evil

is destroyed. After the victory of goodness and the obliteration of the evil people, the universe restores its original prosperity and humankind ascends the throne of happiness".<sup>8</sup>

Zoroastrianism considers Saoshyant to be originally descended from Zarathustra; however, according to an unbiased interpretation, the Savior is believed to be a follower of his forefather's religion and begins his uprising from Arabia. While the Zoroastrians put emphasis on the battle between good and evil, they obviously do not specify their boundaries. Therefore, Zoroastrian millennialism could not be the salvaging ideology.

### The Jews and the Promised Messiah

The so-called Book of Daniel – attributed to Prophet Daniel – is credited with giving the good tidings of a bright future and heralding the end of the suffering of the Israelites: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever".<sup>9</sup>

Prophet Isaiah prophesied the coming of the Messiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."<sup>10</sup>

It is worthy of attention that the Israel-

ites, as a religious people, has always been optimistic about the future as this popular phrase from the Book of Job indicates: "Though thy beginning was small, yet thy latter end should greatly increase".<sup>11</sup>

Nonetheless, after the first destruction of Jerusalem, the Jews were expecting a holy, powerful and triumphant leader who would revive the authority and glory of "The Chosen People".

According to the Psalms, the Israelites believe themselves to be the "chosen people" of God. It is stated in the Psalms that, "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth {37:9} For yet a little while, and the wicked [shall] not [be:] yea, thou shalt diligently consider his place, and it [shall] not [be] {37:10}. .. For [such as be] blessed of him shall inherit the earth; and [they that be] cursed of him shall be cut off {37:22}... The righteous shall inherit the land, and dwell therein forever {37:29}".<sup>12</sup>

When this idea mingles with Isaiah's prophecies, the Jews become more hopeful than ever. They bore Isaiah's statement in mind and envision a bright and glorious future. Isaiah says: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: {11:2} And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; {11:3} And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his

eyes, neither reprove after the hearing of his ears: {11:4} But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. {11:5} And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Then Isaiah sarcastically refers to the universal peace in that time: "{11:6} the wolf also shall dwell with the lamb, and the leopard

shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. {11:7} And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. {11:8} And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. {11:9} They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."<sup>13</sup>



Prophet Zephaniah mentions the extermination of the world leaders. He says, “{3:8} Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. {3:9} For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.”<sup>14</sup>

It is clear that the idea of the universal sovereignty of the Savior according to Judaism is different from what is presented in Hinduism or Zoroastrianism. This is because the Jews

1. Believe themselves to be the Chosen People and the heirs of God on earth
2. Think the Savior is descended from David, and therefore they consider him a religious person who proselytizes Moses’ religion.
3. Suppose that the battle with the kings and the rulers and their annihilation will prepare the ground for the worldwide sovereignty of the Savior.
4. Judge that anybody who opposes the Savior is evil and deserves punishment

Despite the fact that the Jews have fostered a belligerent world view with regard to the Advent of the Messiah, yet it remained solely a religious idea throughout the history, and no more than a sacrosanct duty to expect the Coming of the Messiah. However, after the rise of political Zionism, some of the Jews changed their mind and regarded the creation of a political rule as the stepping-stone towards the materialization of “Messianic Age”. Nowadays,



this has provided the pretext for the Jews to introduce themselves as the righteous people who expect the Messiah. At the end of each anniversary celebrating the illegal establishment of the usurper state of Israel in Palestine on 5 Iyar of every year according to the Hebrew calendar, the Jews pray, “the will of God, our Lord, will be that for the sake of His kindness, we witness the dawn of freedom and the wind of Seraphim stroke our ears”.<sup>15</sup>

There is no doubt that Zionism’s interpretation of the Savior is one of the most controversial issues among the believers in the blissful end times. This way of thinking suffers from an excessive totalitarianism that suppresses any dialog because of its over-emphasis on race and ethnicity, hence a grave paralysis in the Zionism’s idea of the Messiah that does not allow any exchange of views and compromise.<sup>16</sup>



### Christians and the Second Coming of Jesus

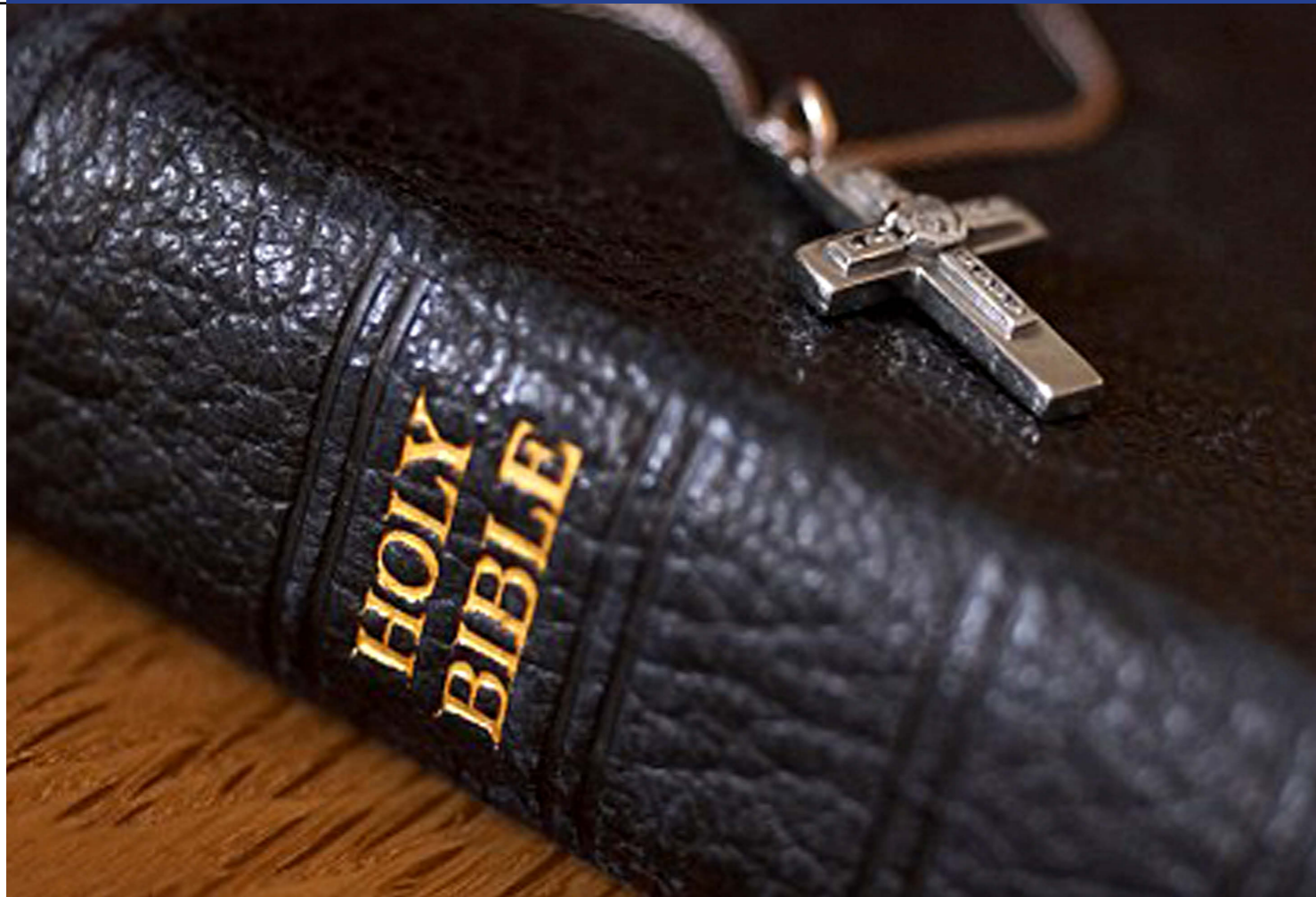
Christians believe in the second coming of Jesus. Their enthusiasm for his coming is well reflected in the earlier parts of the New Testament such as “The First Epistle of Paul to the Thessalonians”. However, as the time passed by, Christians came to the realization that the second coming of Jesus is not so near as they presumed. Thus, in later sections such as “The Epistles of Paul the Apostle to Timothy”, “Titus” and the “Epistle of Peter”, the attention diverts to the social aspects of Christianity.<sup>17</sup> Yet, a minority of Christians still adhere to the belief that Jesus will come back soon and rule for 1000 years on earth: a sovereignty that ends with the Judgement Day. As a result, since ancient times, small groups that believe in millennialism have been formed and have made efforts to prepare the ground for the second coming of Jesus and the end of

the world.<sup>18</sup>

However, some verses in the Bible intensify the condition of anticipation and state that the Advent of Jesus is undetermined and will happen all of a sudden. For instance, the Book of Mathew quotes Jesus, “{24:36} But of that day and hour knoweth no [man,], not the angels of heaven, but my Father only”<sup>19</sup> and in Luke it is stated that, “{12:40} Be ye therefore ready also: for the Son of man cometh at an hour when ye think not”.<sup>20</sup>

It is clear that the Bible tries to keep Christians watchful to the second coming of Jesus. For example, it is mentioned in the Bible that “{12:35} Let your loins be girded about, and [your] lights burning; {12:36} And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. {12:37} Blessed [are] those servants,





whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. {12:38} And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants. {12:39} And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. {12:40} Be ye therefore ready also: for the Son of man cometh at an hour when ye think not".21

While stressing on the suddenness of the second coming of Jesus, Christianity considers its aim to be the creation of a divine sovereignty on a par with the divine sovereignty of the heavens: "{6:10} Thy kingdom come. Thy will be done in earth, as [it is] in heaven".22

Moreover, some parts of the Bible regard the Advent of Jesus as the only way that helps the continuation of life23 and introduce Jesus as the deliverer of Humankind and the King of the Kings.24 According to the supposed Book of Daniel (that doesn't mention Jesus), the Messiah will change the social, economic, political, educational and religious system of the world and create a world based on God's tradition. "{2:44} And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever. {2:45} Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to

the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."25 Christians believe there are some indications manifesting that Jesus will come back: "{24:29} Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: {24:30} And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory".26

In addition to stressing upon prior themes, in the Book of Mark the gathering together of Jesus's followers is cited: "{13:26} And then shall they see the Son of man coming in the clouds with great power and glory. {13:27} And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven".27

In Islamic exegesis, commentators relate Ayah 159 of Surah an-Nisa to the second coming of Jesus in the end times.28

In general, the return of Prophet Jesus (AS) at the end of the world is a common point between the Christians and Muslims who expect the coming of the Savior. However, Islam has introduced Imam Mahdi (AS) as the promised Savior and the ruler of the world government of justice

"كيف بكم (انتم) اذا نزل عيسى بن مريم فيكم و امامكم منكم"

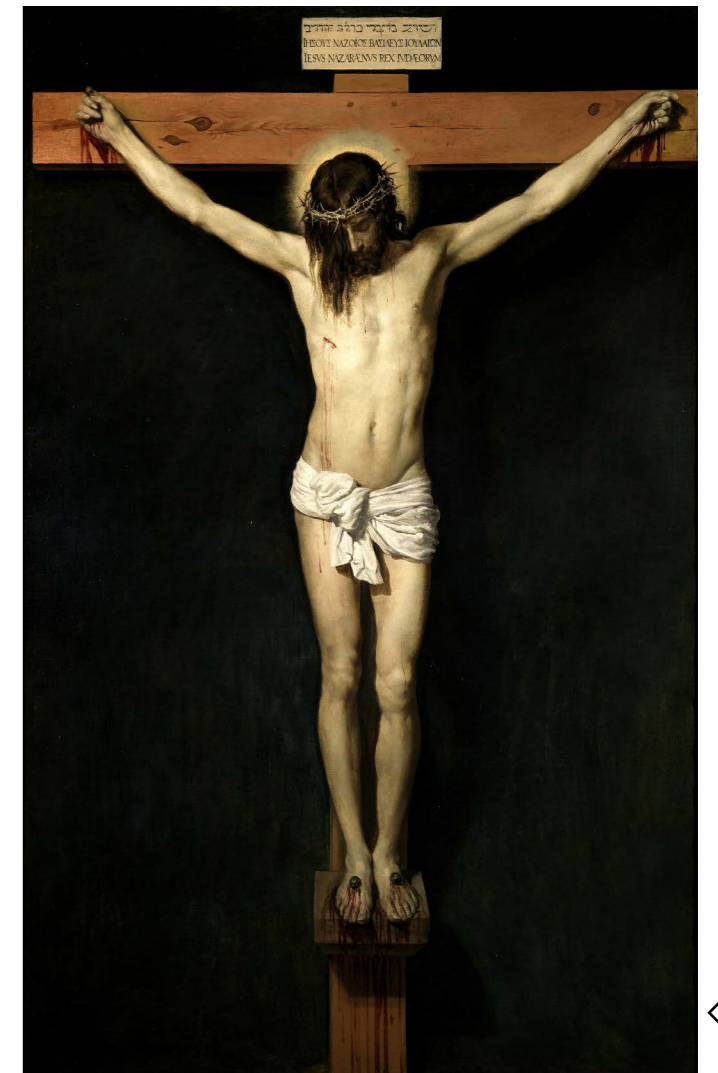
(How will you be when Jesus, Son of Mary, descends amongst you, and your Imam will be from you".29 Also, Imam Baqer (AS) says,

"ينزل قبل يوم القيامة الى الدنيا فلا يبقى اهل ملة يهودى و لا

نصرانى الا آمن به قبل موته و يصلى خلف المهدي"

,Before the Judgment Day(Jesus will come down on earth and no one will remain from the Jewish or Christian community unless they accept Jesus and his words, and he will say his prayers behind Imam Mahdi (AS)).30

This can lay the ground for further dialogue and exchange of opinions between Christians and Muslims on the issue of the Savior. Even some of the biblical manuscripts accepted by a Protestant sect, clearly discuss the coming of a Savior who is a descendant of the Prophet from Arabia: "Jesus advises Shimon Peter: Lo, Shimon! My Lord asked me to tell you about the Greatest of the prophets and the greatest of the sons of Adam who is the Prophet of Arabs. He comes and rules the world powerfully".31



## The Coming of the Messiah from a Different Perspective

As discussed earlier, millennialism has always existed in Christianity. Although it has experienced rise and fall in popularity throughout the past two thousand years, millennialism has sparked fresh hopes in the heart of the people.<sup>32</sup> This issue is not very crucial and complicated by itself unless we take into consideration the Islamic Revolution of Iran (which is said to be one of the important stepping-stones for the coming of the Savior; a claim confirmed by some Hadiths<sup>33</sup>), the universalism of Islam<sup>34</sup>, as well as the dynamism of the School of the Prophet's Ahl al-Bayt and its rich content. The challenge becomes harsher, especially between Iran and the West, if we take into account the totalitarian

tendencies of the West, the concept of Globalization, Fukuyama's theory of the end of history and Huntington's thesis regarding the clash of civilizations. The production of films such as *The Independence Day*, *Armageddon*, and *Matrix* at the end of the 1990s and the revival of interest in the writings of Adamus in the 1980s are some of the manifestations of this conflict that constantly continues to become more serious.

### Expecting Har-Magedon (Armageddon)

Discussion over the great battle of the end times has always been a challenging topic in Christianity and Islam. The histories of Europe and the United States show that the leaders of these regions frequently have furtive recourse to these issues; a tendency that help lay bare their innermost attitudes. Arriving at a plain between Galilee and Sa-

maria, somewhere about West Bank of Jordan River, Napoleon said, "This is the battlefield of the greatest war in the world".<sup>35</sup> He declared this statement based on his biblical teachings. However, seemingly no Muslim scholar has ever closely noticed and analyzed this avowal.

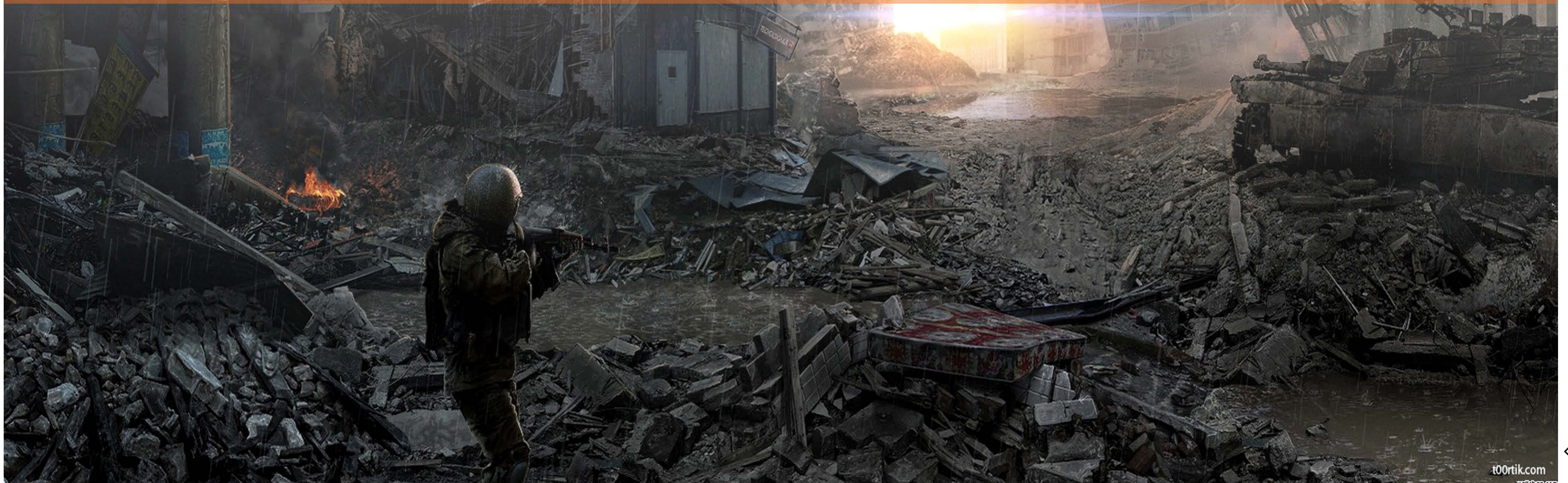
More than a hundred years later, at the time of Ottomans' decline in power, when France captured Syria and Lebanon, General Henri Gouraud, the commander of the French army at the conquest of Damascus, while angrily stamping his feet on Salah od-Din Ayyubi's grave, declared, "Lo Saladin! We are back." These types of Pharaonic assertions were not limited to the French commander. When Allenby, the victorious English commander in the Battle of Megiddo (1918) during the First World War, ar-

rived in Jerusalem, in front of a popular synagogue in Jerusalem, he declared, "Today the Crusades finished". This event was so crucial for the Jews that Israel Zangwill called it "the Eighth Crusade."<sup>36</sup>

This manner is also visible in Eisenhower's imperialist attitudes in the 1950s.

He proclaimed that the biggest war is over conquering people's mind.<sup>37</sup> But he did not assert that his statement is a method to materialize James Burnham's theories expounded *The Struggle for the World*, where he wrote that the final goal must be the creation of a universal American state which challenges world governments.<sup>38</sup>

Following this hardcore and unleashed mind-set, the world witnessed Ronald Reagan's Star Wars in the 1980s, his religious





mentality regarding the Providence, the destruction of God's enemies and Jesus's millennial rule.<sup>39</sup> After Reagan and the fall of the USSR, President George Bush the father, proposed the theory of "new world order". Also, after September 11, his son exhumed the old ideas of Crusades and called Iran, Iraq and North Korea the axis of evil.

The domineering manner of the West towards the Muslims throughout history is vividly noticeable. These assertions are far from accidental and are the consequence of the Westerners' unuttered religious beliefs which find expression in this way. In addition, it seems that there are streaks of this atrocity in their ideas about the Savior. Grace Halsell explains this fact in Prophecy and Politics: the Secret Alliance between Israel and the U. S. Christian Right. In this book, Halsell, the Christian American journalist and writer attempts to find the roots of animosi-

ties in the West. She proves that some vicious and even friendly behaviors and manners of some powerful Christian countries is the consequence of a doctrinal factor. A factor that the Christian right has sternly propagated in Christian societies and which has warmly been received among them up to now. This factor is nothing but "Apocalypse", A Battle that supposedly will take place in a region called Har-Magedon (Armageddon).

According to this statement in the Old Testament, a battle will be fought between the army of the East, which comprises of two hundred soldiers, on the one hand, and the Jewish-Christian army, on the other. The Battle of Armageddon will begin with the second coming of Jesus. Some Protestant commentators believe that, nuclear power will be utilized in this war.<sup>40</sup> "{38:2} Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, {38:3} And say, Thus saith the Lord GOD; Be-

hold I [am] against thee, O Gog, the chief prince of Meshech and Tubal: {38:4} And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts [of armour, even] a great company [with] bucklers and shields, all of them handling swords: {38:5} Persia, Ethiopia, and Libya with them; all of them with shield and helmet: {38:6} Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: [and] many people with thee. {38:7} Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. {38:8} After many days thou shalt be visited: in the latter years thou shalt come into the land [that is] brought back from the sword, [and is] gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them".<sup>41</sup>

In addition, the verses of the Holy Bible explain how the invading army gathers together and how the war ends gloriously. It also sheds light on some horrifying aspects of the war: "{38:18} And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, [that] my fury shall come up in my face. {38:19} For in my jealousy [and] in the fire of my wrath have I spoken, in that day there shall be a great shaking in the land of Israel; {38:20} So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all the creeping things that creep upon the earth, and all the men that [are] upon the face of the earth, shall shake at my presence, and the moun-



tains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground".42

The Book of Zechariah explains how the invading warriors are slain: "{14:12} And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth".43

The battle is so tough and the number of killed people is so high that, in the Revelation of St. John the Divine, it is described as the God's feast for the birds: "{19:17} And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; {19:18} That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all [men, both] free and bond, both small and great".44

Biblical statements have provided the excuse for some Christians to justify millennialism. It is noteworthy that the followers of this theory do show no mercy to their Jewish allies either and believe that millions of Jews are doomed to die in this war. They prophesy that after the Armageddon, only one hundred and forty Jews survive, that all of them would kneel down before the Messiah and as newly converted Christians, they will proselytize the words of Jesus.45

Despite the fact that the believers in the end times place heavy emphasis on 47

"Har-Magedon", this word appears only once in the Bible.46 Yet, this confrontational interpretation has so widely spread in Christian societies that, when broadcast as different types of



television programs, it attracted about sixty million American audiences in 1985. Moreover, a book, *The Late Planet Earth*, which was written on this topic sold eighteen million copies and turned to be the second best-seller after the Bible throughout the 1970s.47

Presently, Americans listen to more than one thousand and four hundred radio stations, which broadcast religious programs48, and eighty thousand fundamentalist Protestants, most of whom are evangelicals, proselytize their doctrines via four hundred radio stations.49 The propagators of war, who preach about God's support of the Christians and their bright prospect of future, now televise their programs in more than sixty countries. Notably, one of this television channels is active in South Lebanon. Moreover, one hundred thousand fanatic supporters of belligerent Christi-

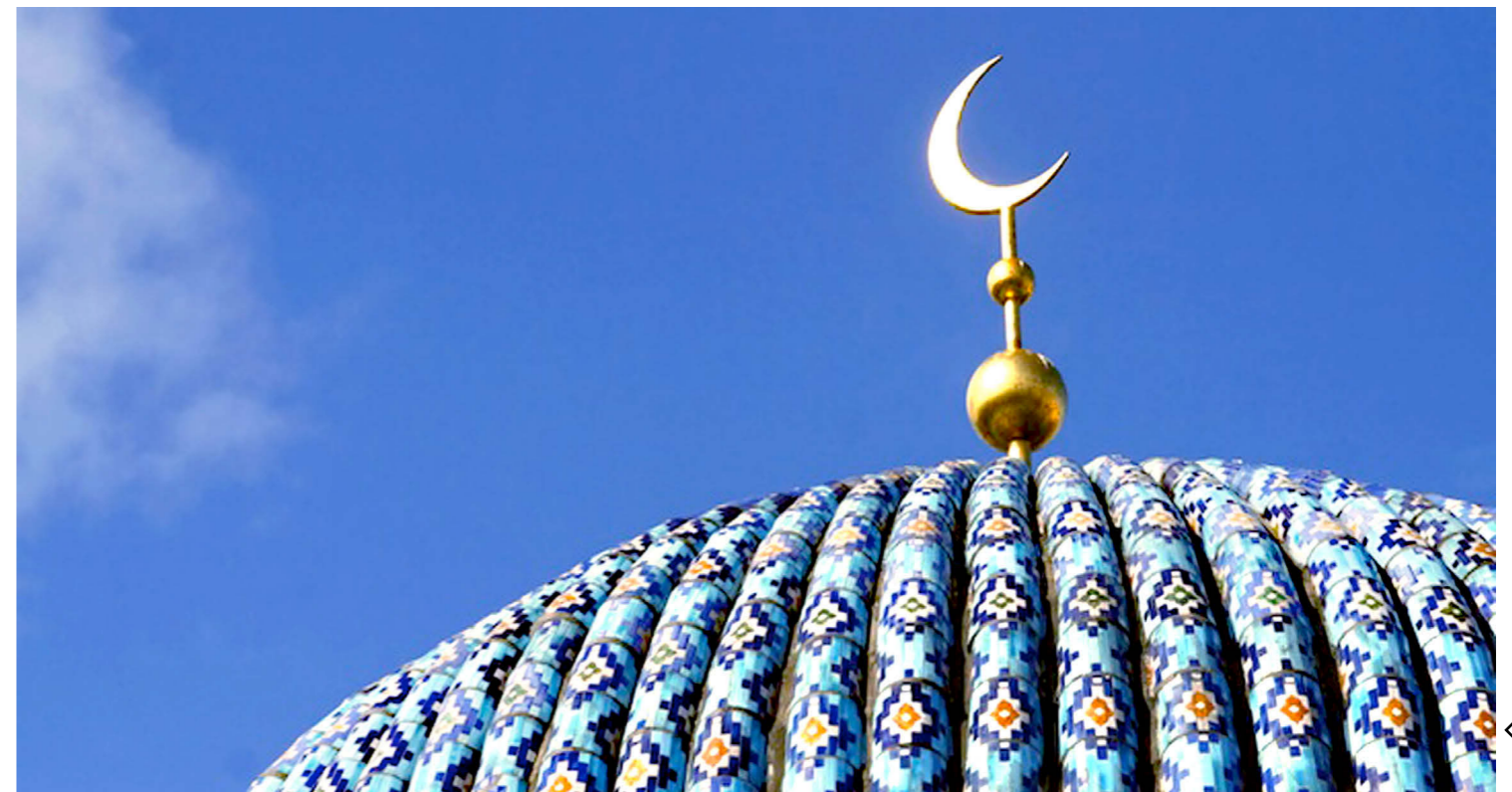
anity, who have concentrated their activities in America, have been educated in the hub of this cult. It is worth mentioning that up to the fall of the USSR, the commentators and theoreticians of this ideology associated the words like Meshech, Tubal, Persia, Gomer and Togarmah respectively to Russia and Moscow, Tobolsk (a City in the Soviet Union), Iran, North Africa or Eastern European countries and Cossacks of South Russia. This relatively powerful group deems the peace in the Middle East in contradiction to the Providence. While solidifying their relations with Israel, they regard the formation of Israeli state as the groundwork for the coming of the Messiah.

Jerry Falwell, popular evangelical fundamentalist pastor, remarks that despite optimistic expectations regarding Camp David Peace Agreement, and far from the realism of Israeli government, this peace contract will not be durable. He continued that although he respects the Israeli Prime Minister and the Egyptian President, yet he knows that real peace will not be established in the Middle East unless the Messiah ascends David's throne in Jeru-

salem.50

Unfortunately, this extremist approach is not limited to scholars and priests of the Christian Right, but the dregs of it have slipped into the notorious politicalstrategic theory of Clash of Civilizations, and also into the long-term goals of the big powers. The theory of clash of civilizations, which forms the core of American foreign and defensive policies, is comparable to evangelicals' attitudes concerning the future of human societies, especially Islam and the West: "the original confrontation in the world is between the Islamic and Western cultures".

The issue of expecting the Savior is thus a hot discussion in Abrahamic religions. However, the political and racist Zionist interpretation of the Messiah and expecting his appearance along with the Christians' explanation of the second coming of Jesus has created an atmosphere of tension. Therefore, it is vital for Muslim scholars to scientifically explain and interpret the True Savior and his real identity, in order to enlighten the world of God's Promise of the Rule of the Righteous in the End-Times.



## Endnotes

- 1 For more information see Movahedian, Ali. "Typology of the Notion of 'The Promise' in Different Religions". *Haft Aseman*, number 12 and 13.
- 2 *Hamshahri Newspaper*, special issue for the Anniversary of Imam Mahdi (AS), 26 Dey 1374 of the Iranian Solar Hijri Calendar. "The Ideal State in Religions", Mohammad Ali Baznoui, Pegah, Number 24, p 2.
- 3 Universal Deliverer, Seyyed Hadi Khosrowshahi, P 60.
- 4 Ibid
- 5 See Upanishads, p 737
- 6 An Introduction to the Great World Religions, Hossein Tofiqi, p 66.
- 7 The Book of Jamasb, p 121, quoted in "The Ideal State in Religions", Pegah, number 24.
- 8 Universal Deliverer, p 59.
- 9 Daniel 2:44. In some translations, there is no name of Israel.
- 10 Isaiah 9:6-8
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- 16 For more information on the difference between Religious Zionism and Political Zionism see Garaudy, Roger. The Case of Israel; A Case of Political Zionism. Page 5 onward.
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- 18 For more information, see Tofiqi, Hossein, Millennialism in the Philosophy of Christian History. Mo'oud Magazine. Number 17. p 14-20.
- 19 Mathew 24:36
- 20 Luke 12:40
- 21 Luke 12:35-40
- 22 Mathew 6:10
- 23 Mathew 24:2
- 24 Revelations 17:14 and 19:16
- 25 Daniel 2:44-45
- 26 Mathew 24:29-30
- 27 Mark 13:26-27
- 28 See Majma' al-Bayan, Vol.3. p 212; Nemuneh, Vol. 4, p 204; al-Mizan (Arabic Version), Vol. 5, P 143.
- 29 Majlisi. Behar al-Anwaar, Vol. 14, p 344; Also see: Sahih Bukhari, Vol. 4, p 143, and Sahih Muslim, Vol. 1, p 94.
- 30 Behar al-Anwaar, Vol. 14, p 349.  
Universal Deliverer, Quoted in "Utopia in Religions", Baznoui, Mohammad Ali, Pegah, Number 24, p 2.
- 32 For more information see: Yekani Fard, Sayyed Ahmad Reza, "End Times", Mo'oud Magazine, Number 31, p 64 onward.
- 33 See: Age of Coming, Ali Kurani, p 299 onward.
- 34 الاسلام يعلوا ولا يعلى عليه: Holy Prophet of Islam (SAW), Vasayel Al-Shia', Vol. 26, p 14.
- 35 ***Prophecy and Politics: The Secret Alliance Between Israel and the U.S. Christian Right***, Grace Halsell, Trans. Khosrow Asadi, P 50



- 36 See: A Critique of Talmud, Zafar ul-Islam Khan, Trans. Mohammad Reza Rahmati, p 71.
- 37 Razzaqi, Ahmad, Proselytizing Religion, Pp 20-21.
- 38 Ibid.
- 39 Halsell, Grace, ***Prophecy and Politics: The Secret Alliance Between Israel and the U.S. Christian Right***, trans. Khosrow Asadi, P 74
- 40 For more information on the interpretations, see Ibid.
- 41 Ezekiel 38:2-8
- 42 Ezekiel 38: 18-20
- 43 Zachariah 14:12
- 44 Revelation of St. John 19: 17-18
- 45 Prophecy and Politics, P 54.
- 46 Revelation of St. John 16:16
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- 48 For more information see: Amusing Ourselves to Death, Neil Postman, trans. Sadegh Tabatabaei, chapter seven, p 219 onward.
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- 50 Ibid, p 59.
- 51 Identity, p 26, Influence and Permutation, p 27.

# The One World Government

**The chronic need for justice will lead to the creation of the world government which is formed by the promised Savior who is the perfect epitome of justice and equality**

Generally speaking, there are two broad approaches to the human future on earth. One considers the future gloomy and bleak, which is not promising to human beings at all. The other sees it bright and rosy, which will illuminate the world. The latter is the predominant perspective and is becoming prevalent in the world.

Although some may speak of a third approach whereby the future is narrowed down to only the present, they cannot, indeed, afford to completely ignore the future as their present-time arrangements are somewhat contingent upon the consideration of the future. It must, therefore, be noted that taking a positive view of the future is a universal notion.

Martyr Ayatollah Murtadha Mutahhari sees the two different approaches to the future as the products of two different world-views. He says, "The positive view is that in which the majority of theists and followers of both heavenly and non-heavenly religions believe, and in which they seek their individual and social happiness and development. A positive attitude towards the future plays a pivotal role in the quest for perfection of human beings and development of human societies by and assigning value,

significance and purposefulness to life. In contrast, the negative view is mostly supported by those who do not hold any belief in God and the supernatural, and view everything in the world through materialistic prism. Such an attitude explains cynical attitudes of certain philosophers about both man and the world. They consider the entire world as a non-entity where man as a mere being among other creatures is dominated by his earthy, carnal desires. Some of them believe that the world is evil and man, who burdened by wickedness, is the most evil of all the creatures in it". [1: The Complete Works of Martyr Ayatollah Murtadha Mutahhari, vol. 15, p. 999.]

## **The Necessity to Form a World Government**

Overall, the present circumstances of the world are indicative of the fact that it is severely threatened by wars, destitution, injustice, inequality, aggression, utilitarianism, jobbery, corruption, and outrageous immoralities.

Political entities and politicians of the domineering powers impose their crisis-provoking policies upon the world. Such a worrying situation coupled with mankind's need for peace and security demand that a world government be formed under the leadership of the peacemaking Savior. Since all human beings are of the same fitrah (essence) and come from the same origin, they cannot be enemies forever, waging wars on one another. The innate nature of human beings may serve to develop an underlying common ground for the formation of the cherished world government. Control of this government should be given to a person who is able to properly and sincerely bring people close to one another and save them from enmity, antagonism, discord, and conflict. Thus, globalization of the promised Savior's government is in line with human nature and aspirations. It is in the nature of human beings to always strive towards development and perfection, whether of the society or the self.

Man seeks to foster more and more perfect thoughts and ideas. How-

ever, development and perfection in the true sense of the word will not be realized unless a heavenly government is formed, and a 'Perfect Man' as the 'Guide of humanity' directs human efforts with Divine Help so as to pave the way for development and perfection. This is one of the underlying reasons why the world government must be formed by the promised Savior. Also, all human beings, especially scholars and intellectuals, believe that justice is basically of paramount importance in their lives. Thus they always make efforts to explore one way or another to meet this basic human need for justice. However, this has not been fulfilled yet, and people have always been physically and mentally affected by injustice and oppression, to the extent that 80 percent of the world's resources and facilities are controlled by only the 20 percent rich and wealthy people. Such inequality is another



factor for the necessity to form a world government under the leadership of the peace-making Savior.

#### **Role of Religions in Developing Positive Perspectives on the Future**

An important point concerning the chronological development of approaches to the end times, is that religions have played an incomparable and important role in both disambiguating the future outlook and developing positive attitudes towards the future. In other words, although the idea of adopting a perspective on the future as an inherent part of the human nature dates back to pre-history, it is an entirely religious initiative put forward mainly and especially by the Prophets and Heavenly Scriptures much earlier than any other aspect of human life entered the scene.

Robertson says, "The idea that the world should be integrated into a unified whole- at least in potential terms dates back to a very long ago when this was termed 'the universal heaven' or 'the sovereignty of God' on the earth. Some modern, religious movements have taken certain steps towards the establishment of universal, religious

institutes". [2: Culturalism, Globalization and Human Rights, p. 186. ] A key characteristic of religious attitudes towards the future is that the prophecies made by the Prophets about the future have made mankind inclined towards a positive outlook that covers all human societies, which is indicative of the redemptive power of revealed religions. Redemption in the true sense of the word is within the domain of God the Almighty. His mercy is All-Encompassing, and His kindness and generosity target all His servants, warding from them danger and satanic temptations. In view of this fact, God Almighty has sent Prophets to save humanity from darkness, deviation and corruption. Thus, redemption covers a broad range of all aspects of human life, from the very beginning of creation and covering the material, conceptual and spiritual aspects of life and its aftermath. [3: Social Development of Human being by Martyr Ayatollah Murtadha Mutahhari, p. 352.]

Waterz says, "Over consecutive centuries, great religions of the world, i.e. Islam, Christianity, Judaism, Buddhism, and Hinduism, have presented their followers with

a certain body of values which are superior to economic and political values. These religions offer a universal representation of prophetic mission". [4: Globalization and the Third World, p. 242. ]

Therefore, notice should be taken that having an outlook on the future results from the teachings of the heavenly religions and from the instructions provided by the Prophets who have always directed human view towards a promising, bright future and prophesied such a perfect period for the world's future. This is why such an attitude is much more remarkable in the religions whose worldview is one of monotheism. Since the heavenly schools of thought believe that the world is created by the All-Wise, All-Knowing and All-Powerful God and is controlled by His Will, they see

His Reappearance). It is at this point where the evil, egotist, and selfish governments will vanish". [5: The Complete Works of Martyr Ayatollah Murtadha Mutahhari, vol. 24, p. 427.]

### Areas of Agreement on the Future of the World between Abrahamic Religions

There are important commonalities between the Abrahamic religions which constitute the basic fundamental of their approach to the future. One thus discovers that the dominant pattern of prophecies made by these religions about the future concerns the globalization of the world and the disappearance of pseudo creeds. Islam is more emphatic about these teachings than any other religion.

Concerning the religious teachings about the world future, the most important common principles between the Abrahamic religions are as follows:

a) Belief in the undoubted triumph of justice over injustice and the government of the righteous in the future.

b) Belief in the leadership of a heavenly man in this conflict (the promised Savior) c) Emphasis on the religious nature of the future government (globally religious triumph)

These three points constitute the most important common principles between the



the futurity of humanity bright and promising. The more affected the human societies are by the religious teachings, the more hopeful they become about the promising future. As for the fact that developing the religious approach will eventually lead to people's eager embrace of the justice-administering, world government, Martyr Ayatollah Mutahhari says, "In the course of history, human conflicts have become more and more ideological, and in terms of human values, man is getting closer to the point of perfection, that is, the point where man and society reach perfection. This point will at last culminate in the establishment of the government of justice, i.e. the government of perfect human values to which Islam refers as 'the Government of Imam Mahdi (May God Hasten



Abrahamic religions.

Judaism believes in the appearance of a Savior called 'Messiah'. The Hebrew word *Mašíaḥ* meaning Messiah which in turn means 'the Anointed' was a title used for the Jewish kings. At the investiture ceremony where the Jewish court went through such formalities as blowing special trumpets, the king was anointed on the head with some holy oil, which marked the beginning of his kingship. The same title has been used to refer to the promised Savior as he will become the king of the world and be anointed by God to govern the world in accordance with justice. According to some of the commentators on the Old Testament, the idea of Messiah dates back to the Creation, which is substantiated by some verses of the Old Testament. When talking about the redemption of the Jewish people and the promised Redeemer, which is mentioned in the first Book (Genesis) of the Old Testament, a statement attributed to Prophet Jacob (PBUH) says, "And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession". [6: The Old Testament, Book of Genesis, 48 : 4. ]

After Jacob (PBUH) the idea of Messiah has had intermittent mention throughout the history of Judaism. Judaism believes that in the time of the world peacemaker: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. "And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea". [7: The Old Testament, Book of Isaiah, 11 : 6-9.]

Christians, too, believe in the appearance of the Redeemer and the circumstances that follow it: "For as the lightning cometh





out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory". [8: The New Testament, Gospel of Mathew, 24 : 27 & 30. ]

The appearance of the Savior and the Peacemaker has frequently been mentioned in Islamic hadiths and narrations, too. There are a lot of hadiths concerning the formation of a world government replete with justice which are quoted by Prophet Muhammad (SAW) and the Infallible Imams of his Household: Concerning the circumstances of the world after the reappearance of Imam Mahdi (AS), the Prophet of Islam (SAWA) says, "He shall fill the earth with justice as it was filled with injustice". [9: Kamal ud-Din, vol. 1, p. 257. ] The Prophet's 6th Infallible Heir, Imam Ja'far Sadeq (AS), says, "I swear by God that his justice (Imam Mahdi's) shall enter their houses as heat and cold enter them". [10: Bihar Al-Anwar, vol. 52, p. 362.] "Once Imam Mahdi (May God Hasten his Reappearance) rises, he shall divide Bayt al-Maal (public treasury) equally between people and administer justice among them. Obedience to him shall be obedience to God". [11: The Occultation by Na'mani, p. 124; Bihar al-Anwar, vol. 51, p. 29; Muntakhab al-Athar, p. 310. ] The Prophet's 8th Infallible Heir, Imam Reza (as), says, "When he Qa'im (AS) reappears, the earth shall be illuminated by the heavenly light, and justice shall be administered among people. Thus, no one shall do other people injustice". [12: Bihar al-Anwar, vol. 52, p. 321; Kamal ud-Din, vol. 3, p. 372.] Islamic texts are interspersed with such hadiths and narrations concerning the reappearance of Imam Mahdi (AS).

### **Role of Religions in the Fulfillment of the One World Government**

Generally speaking, religions may play the following roles in this regard: Assuming the control and taking over the leadership of this 'globalization' movement including social and cultural arenas. Providing people with illuminating information on the advantages and disadvantages of 'globalization' and the way to deal with it. Paving the appropriate way for the formation of the world-wide, Islamic government under the promised Savior. Preparing anticipating and peace-loving people for a great change and boosting their reformist morale. Making attempts to cancel out the negative effects of glo-

balization with regard to cultural and ethical respects. Causing people to grow resistant enough to avoid the formation of repressive and oppressive superpowers around the world.

### **One World Nation with World-Wide Justice, Security, and Peace**

Establishing unity and solidarity among human beings with roughly similar views, beliefs, and wants, is a wish which cannot be fulfilled in today's world. However, upon the reappearance of the world's Savior, people will obtain deeper insight into and increased awareness of what is going around them, so much so that egotism and selfishness will vanish off the face of the earth with happy people joining forces and living together in complete unity and solidarity. When the one world notion is created, all conflicts, animosities, disparities, transgressions, and vengefulness will come to an end, and everybody will honestly and sincerely follow the Godsend Savior.

Justice whether economic, judicial, ethical, or political is one of the human beings' wants and wishes which, over the long history of human existence on earth, has always been considered important and central to all the aspects of his life. This chronic need for justice will be met only in the world government formed by the promised Savior who is the perfect epitome of justice and equality. Security, peace in the true sense of the word, and serenity, which are as scarce as a precious ruby, are among the world-wide characteristics of this period. It is in this span of human life when all fears subside to naught; human life, property, honor, and dignity will be saved in security; everybody will be provided with a real sense of security; the world will be completely cleaned up from such disgraceful stains of a non-heavenly government as repression, tyranny, arrogance, and exploitation; and the governments encroaching upon people's rights will one way or another vanish into the abyss of perish.



### **Endnotes**

- An Introduction to Religious Perspective on the Future by Qanbar-Ali Samadi, Aman Magazine, 27.
- The Savior as Viewed in Religions, Aman Magazine, 22.
- Other articles published in Aman Magazine.



# Hopes and Wishes

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Translated by:  
Mahdi Mirzaei

Hopes and wishes are among the innate characteristics of human beings that prevent despondency and inspire belief in a better and brighter future. To a more or less extent the same tendency is found in birds and animals. For instance, it is not known whether nest-building and food-gathering animals build nests and gather food deliberately, while being conscious of what they are doing or are merely acting upon natural instincts. One may, therefore, conclude that the building of nests and storing of food by birds and animals are merely instinctive activities, while hopes, wishes and planning for the future apply to human beings only.

Both hopes and wishes represent man's striving towards bliss, happiness, and perfection. The difference between them lies in the fact that hope is based on the human intellect and is therefore possible and reasonable, while wish means to make the impossible possible since it is not always based on sound reasoning.

A wishful person just relaxes waiting for his wish to get fulfilled while taking no step towards a goal. But a person inspired by hope, strives for materializing the goals, and with each new step forward, develops new hopes and renews his/her hopes without feeling any sense of despondency. This is because the main hope brings about marginal ones, and the fulfillment of any of them develops a trunk which in turn branches out into loftier hopes. When hopefulness is strengthened and intensified, it develops into purposefulness which is indeed in line with reason and intellect.

## Types of Hope

There are two types of hopes: personal and social. Personal hopes are peculiar to individuals; social hopes apply to those people who live in the society. Sometimes a personal hope is directed towards the benefit of the society, i.e. a person devotes his/her efforts to a social aim. Such a person has little concern for himself but for other people.

When a social hope is strengthened, it develops into a social aim. Just as personal hopes cannot be fulfilled unless one devotes himself to them, so social hopes may not be fulfilled unless the society goes through hardships, tough times, and suffering, while developing the spirit of resistance. In view of our discourse, we come to the conclusion that the Prophets and the Infallible Imams are so munificent that they devote all their life to the realizing of happiness and tranquility in society.

## Discussion

In the course of history, various revolutions have taken place such as cultural, political and social revolutions. Most of these, however, did not have a flying start, and were hindered by a plethora of problems right in the middle of their development, or they were unable to resist the pressures of

the enemies and thus failed to reach their goals. Staging a revolution is an easy task because those involved in such a movement are so ardent that they can fight the enemies away from the national borders as wells. The revolutionary ardor, however, is not an ever-lasting ardor; therefore, most revolutions succumb to the plots and machinations of their sworn enemies because of their inability to resist in the face of problems created by their archenemies.

To fill the void of revolutionary ardor, Islam has put forward a new policy for its followers to make them immune from any failure. The School of the Ahl al-Bayt or Blessed Household of Prophet Muhammad (SAWA), as opposed to the other denominations of Islam, suggests two important contributory factors to the victory of the Islamic society. These factors have not only enabled societies that are called Shi'ite Muslim to resist the problems heaped upon them by their enemies, but to undergo awakening and keep their hopes and aspirations fresh, without allowing despondency to dominate them. These two factors are commemoration of the Epic of 'Ashura (the day when Imam Husain (AS) and his 72 disciples attained martyrdom in the Battle of Karbala) and the eager awaiting of the reappearance of the Savior of humanity, Imam Mahdi's (AS).



### Commemoration of 'Ashura

When commemorating 'Ashura and the martyrdom of Imam Husain (AS), his followers remember their leader setting a perfectly immortal model for them. Therefore, they learn from their Imam that they should not yield to injustice and that they should strive for release from humiliation, even if it means loss of life, in pursuit of a glorious death that is better than an abject and humiliating life.

### Awaiting the Savior's Reappearance

The second factor that keeps the hopes and aspirations of the Ithna Ash'ari or Twelver Muslims alive is the firm belief in God's Promise of the reappearance of the Savior of mankind, i.e. Imam Mahdi (AS), the 12<sup>th</sup> and Last Infallible Heir of Prophet Muhammad (SAWA). Imam Mahdi (may God hasten his reappearance) is alive, acting like the sun when it is hidden behind the clouds in assisting and inspiring his followers and guarding them against the evil of the enemies. Thus awaiting the Savior does not mean sitting around and doing nothing, but it involves practical efforts in the way of Is-

lam for paving the way for the reappearance of the Savior. According to Islamic texts, the world would become replete with injustice and corruption before the reappearance of the Savior. This, however, does not mean that people should give in to the oppressors or even help them in the spread of injustice. Rather, it means people should realize that no authority can administer justice in the real sense of the word. In other words, regardless of their social position (whether being president of a country or a poor commoner in society), they should avoid practicing injustice, and should care others as they do for themselves. They should also welcome any act of justice administered in the society, even if it does not personally benefit them, for this would develop in them the spirit to cope with justice in its broader sense that will be administered by the Savior. By doing so, they indeed help him with his reappearance. If they are not patient enough with justice, the reappearance of the Savior will be delayed, and the world will further plunge in oppression, corruption and in justice.

Therefore, the first step one should take on the path of awaiting the appearance of the Savior is to practice justice in life. If one is eagerly awaiting the reappearance of the Savior, he/she should take steps towards what is right. He should be pious and involved in good and righteous deeds, and shun evil acts. This is because one cannot add beauty to one's character unless it is purged of vile and vicious characteristics. Piety is prior to virtue. So, the first task of an anticipator of the Savior is to focus upon himself, his personal life and his progressive movement towards virtues. Just as the one who is devoted to his/her ideal, strives to model life upon the object of admiration, so the anticipator should make himself/herself a devoted follower of the Savior by adhering to truth, virtue and justice. When we want to take part in a funeral ceremony, we dress in a black to ensure conformity with those who are bereaved. In a similar vein, to be in conformity with a wedding ceremony, we wear elegant clothes. By the same token, a person anticipating the reappearance of the Savior and his justice should achieve conformity with his ideals. Since he eagerly awaits his reappearance in his heart, and is looking forward to justice, the flag he raises should not be a flag of injustice.

Thus the one who cherishes justice in his heart will fill his heart with injustice. He who anticipates truth, right and the reappearance of the Savior, should not oppose what is right and true, whether by deeds or by

words. Therefore, an anticipating person should first ensure conformity with the person he eagerly awaits.

The second step expected from those eagerly expecting the reappearance of the Savior is string towards a collective movement, for bringing about socio-cultural and scholarly changes. This socio-cultural movement to spread the dynamic tenets of the religion of Islam is necessary for paving the path for the reappearance of the Awaited Savior.



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# Thank God <sup>and</sup> the Holy Man

## How Soon You Responded to My Wish



By : Sommayeh Minooee  
Translated by : Sara Hosseini

“I wish I would be amongst the first three, I’ve been studying for this test for one year, if I become one of the tops not only can I register at the best school in town for free but I can get the reward which is a bicycle that I have dreamt of for a long time. More importantly, I can make my parents very happy.”

He was a smart and studious student. His father was a simple farmer and he didn’t make much money. Their house was in a small village that didn’t have/ which lacked guidance and high school. He and His sister had to walk a long distance to get to their school.

Today is an important day but he had to leave the house earlier.

His mother calls: Joseph come and eat your breakfast.

Joseph: I’m putting my clothes on and arranging my bag. I’ll be there when you’re pouring the tea?

He approaches the kitchen when he hears his mother and father talking.

Mother: I hope he becomes one of the first three; he’s worked so hard for this exam.

Father: I pray for him a lot. It’s been a long time that I know he wants a bicycle but does not say anything. Joseph is a good boy. I am so content.

He says good morning and starts his breakfast but his mind’s busy. His mother and father notice this.

Father: Don’t worry, you are both tedious and pious you will be successful.

Mother: Your father and I always pray for you, and I am sure that God will help you in this exam.

He finishes his breakfast, says goodbye to his parents and leaves. There is a long way to school and his mind is occupied with so many thoughts; if I win the bicycle, Maryam and I will not have to walk all this way to school, if I don’t..... If.....

He was thinking all this when he saw an old lady has fallen down, her

fruit basket is on the ground and all of the fruits scattered. The old lady's foot was hurt and she seemed to be in pain. So he sat down gathered the fruits and put them back in the basket.

The old lady: What's your name?

- Joseph

The old lady: God bless you Joseph, will you help me go home? My foot is hurting so bad.

He thinks if I help the old lady I won't make it to the exam and if I don't help her it would be wrong and I would feel guilty. Please help me, God.

Joseph: Ma'am, where is your home?

The old lady: A few meters away.

Joseph: Okay, stand up and I'll go along with you?

He picks up the basket and helps the old lady to her home.

Joseph: Mother, with your permission, I have to go. I have an important exam

and I'm late.

The old lady: Good bye and thank you. I hope whatever you want God bestows upon you.

He says goodbye and leaves.

God, please help me. I remember that my mother always says that there is a holy man that, If you ask him for help he would help you. Please Holy man help me.

He was praying that all of a sudden a car stays in front of him.

- Excuse me my boy, how far is the city?

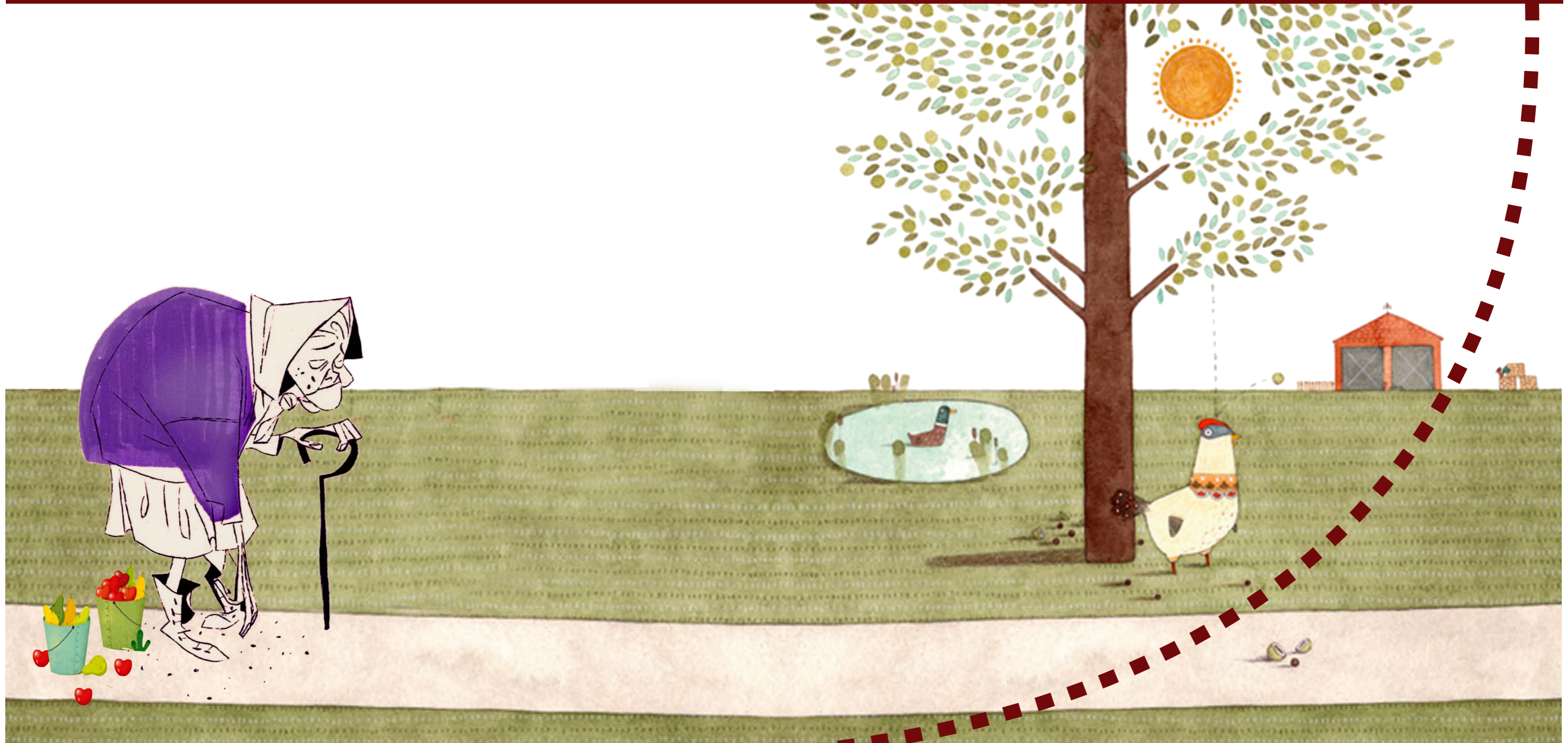
Joseph: Not so far, do you want to go to the city?

- Yeah, my wife is sick and I am taking her to the hospital.

Joseph: Is it possible for you to take me with you?

-Come on up.

He happily gets into the car and whispers, thank God and the holy man how



soon you responded to my wish.

He says goodbye to the man at the closest square to his school and runs. The janitor is closing the door.

Joseph shouts: Don't close the door.

The janitor: It's so late come in. It has not started yet.

He runs to his class, everybody's sitting and the teacher is giving the questions to the students.

Joseph: Excuse me sir, hello. Can I come in?

Teacher: Why are you late? Come, sit.

He sits on his chair and answers the questions very well one after the other.

The teacher announces that he would give the result in a week.

Joseph goes home after exam. He was so tired. He says hello and enters.

Mother: Hi dear, did you do well on your exam?

Maryam: What happened, Joseph? Did you win the bicycle?

Joseph shook his head and said: If God helps.

Then he went to his room. He was so tired that he fell asleep without even taking his school clothes off.

During the week, everybody was excited about the result and wanted to win the prize. Joseph was no exception.

The week passes. When he enters one of his friends, shouts Congratulations , you won!

As tears well up in Joseph's eyes he says Thank God, thank you holy man.





## Ritual (Amaal) for Night of Fifteenth Sha'ban

**Compiled by : Turan Jamshidiam**

The Holy Prophet (SAW) had said that during the night of 15<sup>th</sup> Sha'ban, the Almighty takes decisions in the matters of sustenance, life and death, and welfare of the people. According to the Imam Muhammad Baqir (AS) and Imam Jafar Sadiq (AS), Allah has promised to fulfill every legitimate desire put forward to Him tonight. During this night, Allah bestows on His people from His bounty and forgives them out of His grace and generosity. Of the blessings of this night is that, at the dawn of this night, was born the Leader of the Time Imam Mahdi (AS) in Samarra -Iraq in the year 255 AH.

Almighty Allah has chosen this night for the Ahl-ul-Bayt, in the same way as He has chosen the Qadr Night for our Prophet (SAW).

“Therefore, stay awake this night in prayer and worship and encourage your Ummat to also keep awake this night in order to get

closer to through their actions since this is a noble night. This is a night in which not a single person supplicates to Allah except that his prayers are accepted. Nobody asks for a single thing on this night except that it will be given to him. No one asks Allah for forgiveness except that His sins are wiped out. No one turns in repentance to Allah except that He accepts their repentance. Whoever is deprived of the goodness of this night has definitely been deprived of something great.”

1) Recite 100 times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subh'aanallah Walh'amdu Lillah Wa-Laa Ilaaha Illallah Ho Wal Allahu Akbar

2) Take Ghusl (Bath) with the thought of washing away sins and as if it is your last Ghusl.

3) Recite 100 times 'Astaghfirullah ' with attention to seeking forgiveness.

4) Recite Ziyaraat of Imam Hussein (AS)

and Special Ziyaraat of Imam Hussein (AS) for 15 Sha'ban as all the Prophets and Angels visit the Imam on this night.

As a short salutation, one may go to the terrace/elevated place, look left, right and towards the sky and recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalamu Alaika Ya Aba Abdillah Assalamu Alaika wa Rahmatullah e wa barakatoh.

Peace be upon you; O Aba-'Abdullah! Peace and Allah's mercy and blessings be upon you.

5) Recite Namaz/Salaat of Jafar-e-Tayyar

6) Recite Dua'a Kumayl for seeking forgiveness.

7) Recite the following dua'a to welcome the birth of the Living Imam who was born on 15th Sha'ban 255 AH (It has the status of salutation to Imam):

اللَّهُمَّ بِحَقِّ لَيْلَتِنَا هَذِهِ وَمَوْلُودِهَا وَحُجَّتِكَ  
 وَمَوْعُودِهَا الَّتِي قَرَنْتَ إِلَى فَضْلِهَا فَضْلاً فَتَمَّتْ  
 كَلِمَتُكَ صِدْقاً وَعَدْلاً لَا مُبَدِّلَ لِكَلِمَاتِكَ وَلَا  
 مُعَقِّبَ لِآيَاتِكَ نُورُكَ الْمُتَالِقُ وَضِيَاؤُكَ الْمُسْرِقُ  
 وَالْعَلَمُ النُّورُ فِي طَحْيَاءِ الدِّيَجُورِ الْغَائِبِ  
 الْمَسْتُورِ جَلَّ مَوْلِدُهُ وَكَرَّمَ مَحْتَدُهُ وَالْمَلَائِكَةُ  
 شُهَدَاةٌ وَاللَّهُ نَاصِرُهُ وَمُؤَيِّدُهُ إِذَا أَنْ مِيعَادُهُ وَ  
 الْمَلَائِكَةُ أَمْدَادُهُ سَيْفُ اللَّهِ الَّذِي لَا يَنْبُو وَنُورُهُ  
 الَّذِي لَا يَخْبُو وَذُو الْجَلْمِ الَّذِي لَا يَضْبُو مَدَارُ  
 الدَّهْرِ وَنَوَامِيسُ العَصْرِ وَوَلَاةُ الأَمْرِ وَالْمُنزَلُ  
 عَلَيْهِمْ مَا يَنْزَلُ فِي لَيْلَةِ القَدْرِ وَأَصْحَابُ الحَشْرِ  
 وَالنَّشْرِ تَرَاجِمَةٌ وَحِيَّةٌ وَوَلَاةُ أَمْرِهِ وَنَهْيِهِ اللَّهُمَّ  
 فَصَلِّ عَلَى خَاتِمِهِمْ وَقَائِمِهِمُ الْمَسْتُورِ عَنْ  
 عَوَالِمِهِمْ وَأَدْرِكْ بِنَا أَيَّامَهُ وَظُهُورَهُ وَقِيَامَهُ  
 وَاجْعَلْنَا مِنْ أَنْصَارِهِ وَأَقْرَن تَارَنَا بِثَارِهِ وَآكْتُبْنَا فِي  
 أَعْوَانِهِ وَأَحِينَا فِي دَوْلَتِهِ نَاعِمِينَ وَبِصُحْبَتِهِ  
 غَانِمِينَ وَبِحَقِّهِ قَائِمِينَ وَمِنَ السُّوءِ سَالِمِينَ يَا  
 أَرْحَمَ الرَّاحِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ

O my Allah for the sake of this night we  
 are now in, for the sake of he who was born  
 tonight, Thy decisive argument, Thy “promise”,  
 that Thou joined with it as a favor to keep alive its  
 superiority, so Thou fulfilled Thy words truly and justly;  
 no one can change Thy Words nor obscure Thy signs.

Thy Light, soft, pleasant and caressing, Thy splendor, had  
 come in view bright and brilliant, for the “Bright sigh”, (so far)  
 invisible and hidden in the obscurity of the darkness, the covering  
 had been taken off, His arrival in this world was the basis of all kind-  
 ness, the Angels stood witness.

Almighty Allah will help him and support him when the promise (the  
 event of the beginning of His reign) come true, the Angels will be among  
 His troops, (he will be) a fatal blow from Allah that will never miss the aim  
 a light from Him that will never grow dim, a gentle matured disposition  
 that will never jeopardize the truth. The motive and reason of the course  
 of events, the honor and estimation of time, the “Ulil—Amr” (in charge of  
 Allah’s affairs). Accompany that which comes down in the “Grand Night”  
 the controllers of the Day of Judgment and resurrection, interpreters of the  
 “Revelations”, and those who make known what to do and what not to do.

صَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ  
 الْمُرْسَلِينَ وَعَلَى أَهْلِ بَيْتِهِ الصَّادِقِينَ وَعَمْرِيهِ  
 السَّاطِقِينَ وَالْعَنْ جَمِيعَ الظَّالِمِينَ وَأَحْكُم بَيْنَنَا وَ  
 بَيْنَهُمْ يَا أَحْكَمَ الْحَاكِمِينَ-

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ- آمِينَ

O Allah send blessing on their seal and representative, unseeable to their  
 people, make His days, His return, His time, reach maturity, (let us be with  
 Him), as His helpers, let us be His attacking comrades to hunt up and elimi-  
 nate the beasts (in human shapes), register our names as His supporters  
 and sincere friends, bring us to life again in His reign, gentle and loving,  
 happy and satisfied in His company, and steadfast in His cause, free from  
 sins, O the Most Merciful! (All) praise is for Allah, the Lords of the worlds!  
 His blessings be on our Chief, Muhammad (SAW), the Last Prophet and  
 Messenger, and on His dependable “Ahl-ul-Bayt”, His truth—revealing chil-  
 dren, and condemn all the oppressors and keep back from evil they un-  
 leash at us, O the Best Ruler!



## Transliteration

Allaahumma Bih'aaqi Lay Latinaa Haad'ih  
Wa Mawloodihaa Wa H'ujjatika Wa Maw—o'odihal  
Latee Qaranta Ilaa Faz'lihaa Faz'laa Fatammat Kali-  
matuka S'idqan Wa A'dlaa Laa Mubaddila Li—kalimaatika  
Wa Laa Mu—a'qqiba Li—ayaatika Noorukal Muta—alliqu Wa  
Z'iyaaa—ukal Mushirqu Wal A'lamun Nooru Fee T'akhyaaa—  
id Dayjorriil Ghaaa—ibul Mastooru Jalla Mawliduhu Wa Karuma  
Mah'tiduhu Wal Malaaa—ikatu Shuhhaduhu Walaahu Naas'iruhu Wa  
Mu—ayyiduhu Id'aa—aana Mee—a'aduhu Wal Malaaa—ikatu Am-  
daaduhu Sayfullaahillad'ee Laa Yanboo Wa Nooruhullad'ee Laa Yakh-  
boo Wa D'ul H'ilmillad'ee Laa Yas'boo Madaarud Dahri Wa Nawaamee-  
sul A's'ri Wa Wulaatul Amri Wal Munazzalu A'layhim Maa Yatanazzalu Fee  
Laylatil Qadr Wa As'h'aabul H'ashri Wan Nashri Taraajimata Wahlyii Wa  
Wulaatu Amrihi Wa Nahyih

Allaahumma Fa—s'alli A'laa Khaatimihim Wa Qaaa-imihimul Mastooria'n  
A'waalimihim Wa Adrik Binaa Ayyaamahu Wa Wa Z'uhoorahu Wa Qiyaa-  
mahu Was—a'Inaa Min Ans'aarihi Waq—rin Thaaranaa Bi—thaarihi Wak—  
tubnaa Fee Aa'—waanihi Wa Wa Ah'yinaa Fee Dawlatihi Naa—i'imeena  
Wa Bi—s'uh'batih Ghaaimeena Wa Bih'aqqihi Qaaa—imeena Wa Minas  
Sooo—i Saalimeen Yaa Arh'amar Raah'imeen Wa Alh'amdu Lillaahi Rab-  
bil A'alimeen Wa S'alawaatuhu A'laa Sayyidinaa Muh'ammadin Khaatimin  
Nabiyyeena Wal Mursaleen Wa A'laa AhlibaytiHis's'aadiqeena Wa l'tratihin  
Naat'qeen Wal—a'njamee—a'z Z'aalimeena Wah'—kum Baynaana Wa  
Baynaahum Yaa Ah'kamal H'aakimeen

## Praying

8) Recite Dua'a as taught by Imam Sadiq (AS) to Ismail ibn Fadhal Ha-  
shamy:

O Allah, You are, The Ever-living, the self-subsiding, The most High, the  
Mighty The Creator, the Provider, The Giver of life and death, The Initiator,  
the Originator For You is Glory and Excellence, Praise and Grace, Gener-  
osity and Honor. For You is the Order, and Magnificence and gratitude. You  
are Alone; there is no partner for You. O One, O Absolute one. O he who  
has not given birth nor was He born, and there is none equal to Him. Bless  
Muhammad and His family, and forgive me, have mercy on me, and suffice  
for what is important to me. Fulfill my debts, and increase my sustenance.  
For surely, on this night, every affair is decreed, and You provide sustenance  
to whomever You please from your creation. So provide me, for You are  
the best of the providers. And You have said, and You are the best of those

who say and utter, "And ask Allah from His  
Bounty" So I ask You from Your Bounty, and  
You only I seek, and on the son of Your Prophet I  
lean, in You I have hope, then have mercy on me, O  
Most Merciful of the Merciful.

اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ الْعَلِيُّ الْعَظِيمُ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْبَدِيءُ الْبَدِيعُ  
لَكَ الْجَلَالُ وَ لَكَ الْفَضْلُ وَ لَكَ الْحَمْدُ وَ لَكَ الْمَنْ وَ لَكَ الْجُودُ وَ لَكَ الْكَرَمُ وَ لَكَ الْأَمْرُ وَ لَكَ  
الْمَجْدُ وَ لَكَ الشُّكْرُ وَحَدَكَ لَا شَرِيكَ لَكَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ  
يَكُنْ لَهُ كُفُوًا أَحَدٌ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ اكْفِنِي مَا أَهَمَّنِي وَ اقْضِ دَيْنِي  
وَ وَسِّعْ عَلَيَّ فِي رِزْقِي فَإِنَّكَ فِي هَذِهِ اللَّيْلَةِ كُلِّ أَمْرٍ حَكِيمٍ تَفْرُقُ وَ مَنْ تَشَاءُ مِنْ خَلْقِكَ تَرِزُقُنِي فَارْزُقْنِي  
وَ أَنْتَ خَيْرُ الرَّازِقِينَ فَإِنَّكَ قُلْتَ

وَ أَنْتَ خَيْرُ الْفَائِلِينَ النَّاطِقِينَ وَ اسْتَلُوا اللَّهَ مِنْ فَضْلِهِ فَمِنْ فَضْلِكَ أَسْأَلُ وَ إِيَّاكَ قَصَدْتُ وَ ابْنَ نَبِيِّكَ  
اعْتَمَدْتُ وَ لَكَ رَجَوْتُ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

Alaahumma anta alhayyu alqayyumu al'aliyyu al'azimu alkhaliqu alrra-  
ziqu almuhiy almumitu albadu' albadu' laka aljalalu wa laka alfazluwa  
laka alhamdu wa laka almann wa laka aljudu wa laka alkaramu wa laka  
alamru wa laka almajdu wa laka alshshkru wa hdaka la sharika laka ya  
wahidu ya ahadu ya samadu ya man lam yalid wa lam yulad wa lam yakun  
lahu kufwan ahadun salli `ala muhammadin wa ali muhammadin waghfir  
li warhamny wakfiny ma ahammany waqzi dayni wa wassi `alayy fi rizqi  
fa'innaka fi hadhihi allaylati kull amrin hakim in tafuruqu wa man tasha'u min  
khalqika tarzuqu farzuqny wa anta khayru alrraziqina fa'innaka qulta wa  
anta khayru alqa'ilina alnna'iqina: "was-alu allaha min fazlihi" famin faz-  
lika as-alu wa 'iyyaka qasadtu wabna nabiiyka a'tamadtu wa laka rajawtu  
farhamny ya arhama alrrahimina

9) Recite Dua'a which the Holy Prophet (SAW) used to recite during this  
eve:

Dua'a

O Allah, grant us a part of Your fear, that acts as a barrier between us and  
Your disobedience, Your obedience, that helps us achieve Your pleasure,  
the certainty that makes the miseries of the world seem insignificant. O  
Allah, make us enjoy, our hearing, our sight, our strength as long as You  
Keep us alive. Make us take rise against those who oppress us, and help  
us against those who show animosity to us. Place not our miseries in our  
religion, and let not this world be our biggest concern, nor the extent of

our knowledge. And do not appoint over us one who has no mercy on us, by your mercy, O Most Merciful of the Merciful.

اللَّهُمَّ اقْسِمَ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَ بَيْنَ مَعْصِيَتِكَ وَ مِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ وَ مِنَ الْيَقِينِ مَا يَهْوُونَ عَلَيْنَا بِهِ مُصِيبَاتِ الدُّنْيَا اللَّهُمَّ اَمْتِعْنَا بِأَسْمَاعِنَا وَ أَبْصَارِنَا وَ قُوَّتِنَا مَا أَحْيَيْتَنَا وَ اجْعَلْهُ الْوَارِثَ مِنَّا وَ اجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَ انصُرْنَا عَلَى مَنْ عَادَانَا وَ لَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَ لَا مَبْلَغَ عِلْمِنَا وَ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

### Transliteration

Allahumma aqsim lana min khashiyatika ma yahulu baynana wa baynana ma`siyatika wa min sha`atika ma tuballghuna bihi rizwanaka wa mina aliyaqini ma yahunu `alayna bihi musibatu alddunya allahumma amti`na biasma`ina wa absarina wa quwwatina ma ahiyaytana waj`alhu alwaritha minna waj`al tharana `ala man `alamana wansurna `ala man `adana wa la taj`al musibatana fi dinina wa la taj`ali alddunya akbara hammna wa la mablagha `ilmina wa la tusally `alayna man la yarhamuna birahmatika yarhama alrrahimina. Special Salawat taught by Imam Ali Ibn al-Hussein Zaynul Abideen (AS)

The Birth of Imam Hussein on the third of Sha`ban and Related Dua`a

10) Imam Muhammad Baqir and Imam Jafar Sadiq (AS) used to pray a 4 Raka`at Namaz tonight as follow:

In Every Raka`at recite Surah Hamd (The Opening), 100 times and Surah Ikhlās (The Purity) 100 times; After the Salaam, recite the following dua`a:

اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِيرٌ وَ مِنْ عَذَابِكَ خَائِفٌ  
مُسْتَجِيرٌ اللَّهُمَّ لَا تُبَدِّلْ اسْمِي وَ لَا تُغَيِّرْ جِسْمِي  
وَ لَا تَجْهَدْ بِلَايِي وَ لَا تُشْمِتْ بِي أَعْدَائِي أَعُوذُ  
بِعَفْوِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ  
وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِكَ مِنْكَ  
جَلَّ سَنَاؤُكَ أَنْتَ كَمَا أَتْنَيْتَ عَلَى نَفْسِكَ وَ فَوْقَ  
مَا يَقُولُ الْقَائِلُونَ.

O my Allah! I am, before Thee a needy, afraid of Thy displeasure, but hopeful of receiving Thy protection.

O my Allah do not substitute my name (from the list of the faithful), nor let my body (material aspects) undergo a change, nor put me to severe test and trial, nor subject me to the enemy's ridicule.

I take refuge with Thy forgiveness to avoid Thy retribution, I take refuge with Thy mercy to avoid Thy punishment, I take refuge with Thy indulgence to avoid Thy displeasure, I take refuge with Thee from Thee, Glorious and sublime is Thy praise as Thou praises Thyself, but above and beyond that which the best orators say.

### Transliteration

Allaahumma Innee Ilayka Faqeerun Wa Min A'd'aabika Khaa—ifun Mustajeer

Allaahumma Laa Tubaddilismee Wa Laa Tughayyir Jismee Wa Laa Tajhad Balaa—ee Wa Laa Tushmit Bee Aa'—daa—ee

A—o'od'ubi—a'fwika Min l'qaabika Wa A—o'od'u Birah'matika Min A'd'aabika Wa A—o'od'u Bi—riz"aaka Min Sakhat'ika Wa A—o'od'u Bika Minka

Jallaa Thanaa—uka Anta Kamaa Athnayta A'laa Nafzika Wa Fawqa Maa Yaqoolu8l Qaaa—iloon.

11) Imam Jafar Sadiq (AS) had advised the faithful to pray a 2 Raka`at Namaz tonight, after Isha prayers, as under: In the first Raka`at, recite Surah Hamd (The Opening), and Surah Al Kaafiroon. In the second Raka`at, recite Surah Hamd (The Opening), and Surah Ikhlās (The Purity). After the Salaam, recite "Tasbiḥ of Fatimah Zahra ( SA)". i.e., -subhanallah' thirty-three times, 'Alhamdulillah' thirty-three times, and 'allahu-akbar' thirty-four times and then following Dua`a:

يَا مَنْ إِلَيْهِ مَلَجَ الْعِبَادُ فِي الْمُهَيَّمَاتِ وَ إِلَيْهِ يَفْرَعُ  
الْخَلْقُ فِي الْمَلَمَّاتِ يَا عَالِمَ الْجَهْرِ وَ الْخَفِيَّاتِ وَ  
يَا مَنْ لَا تَخْفَى عَلَيْهِ خَوَاطِرُ الْأَوْهَامِ وَ تَصْرُفُ  
الْخَطَرَاتِ يَا رَبَّ الْخَلَائِقِ وَ الْبَرِيَّاتِ يَا مَنْ بِيَدِهِ  
مَلَكُوتُ الْأَرْضِينَ وَ السَّمَوَاتِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا  
أَنْتَ أَمْسَتْ إِلَيْكَ بِلَاءُ إِلَهٍ إِلَّا أَنْتَ فَيَا لَا إِلَهَ إِلَّا أَنْتَ  
اجْعَلْنِي فِي هَذِهِ اللَّيْلَةِ مِمَّنْ نَظَرْتَ إِلَيْهِ فَرَحَمْتَهُ وَ

سَمِعَتْ دُعَاةَهُ فَاجْتَبَتْهُ وَعَلِمَتْ اسْتِغَاثَتَهُ فَأَقْلَبَتْهُ وَ  
تَجَاوَزَتْ عَنْ سَالِفِ خَطِيئَتِهِ وَعَظِيمِ جَرِيرَتِهِ فَقَدِ  
اسْتَجَرْتُ بِكَ مِنْ ذُنُوبِي وَ لَجَأْتُ إِلَيْكَ فِي  
سِتْرِ عِيُوبِي اللَّهُمَّ فَجُدْ عَلَيَّ بِكَرَمِكَ وَ فَضْلِكَ  
وَاجْطَطْ خَطَايَايَ بِجِلْمِكَ وَ عَفْوِكَ وَ تَحَمُّدِي  
فِي هَذِهِ اللَّيْلَةِ بِسَابِغِ كَرَامَتِكَ وَ اجْعَلْنِي فِيهَا مِنْ  
أَوْلِيَاءِكَ الَّذِينَ اجْتَبَيْتَهُمْ لِطَاعَتِكَ وَ اخْتَرْتَهُمْ  
لِعِبَادَتِكَ وَ جَعَلْتَهُمْ خَالِصَتَكَ وَ صَفْوَتَكَ اللَّهُمَّ  
اجْعَلْنِي مِمَّنْ سَعَدَ جَدُّهُ وَ تَوَفَّرَ مِنَ الْخَيْرَاتِ  
حَظُّهُ وَ اجْعَلْنِي مِمَّنْ سَلِمَ فَنِعَمَ وَ فَازَ فَغْنَمَ  
وَ اكْفَيْتِي شَرَّ مَا أَسْلَفْتُ وَ اغْصِمْنِي مِنَ الْإِزْدِيَادِ

O He to whom the bonamen turn to in the event or urgent important matters; and unto whom run for help the people when the misfortune strikes!

O He who knows the hidden as well as the evident! O He who is not unaware of the bias of the suspicious mind, and the clever activity of the fanciful deviating intellect!

O Lord of the cosmos and the creatures dwelling therein! O He who exercises full authority over the domain of the heavens and the earths! Thou art Allah, There is no God save Thou, I stride apace unto Thee with

“There is no god save Thou” (on my lips), therefore O “There is no god save Thou”, treat me tonight like the one whom Thou paid attention, took pity and heard His prayer, and, aware of His trembling, tolerated and overlooked His past misdeeds and may mistakes to give answer to His cry of help, I surrender myself to Thee along with my transgressions and make a request to please keep my defects undisclosed.

O my Allah put me again in good condition (because) Thou art Generous and kind, take off the loads of my errors (because) Thou art loving and off-forgiving, cover me with Thy mercy tonight (because) Thou shows generosity in abundance, let me be tonight among Thy friends whom Thou elected to obey Thee, when Thou selected to worship Thee, and kept them sincerely

attached and committed to Thee.

فِي مَعْصِيَتِكَ وَ حَبَبِ إِلَيَّ طَاعَتِكَ وَ مَا يُعْرِبُنِي  
مِنْكَ وَ يُزِلُّنِي عِنْدَكَ سَيِّدِي إِلَيْكَ يَلْجَأُ الْهَارِبُ  
وَ مِنْكَ يَلْتَمِسُ الطَّالِبُ وَ عَلَى كَرَمِكَ يُعَوَّلُ  
الْمُسْتَقِيلُ التَّائِبُ أَذْبَتْ عِبَادَكَ بِالتَّكْرُمِ وَ أَنْتَ  
أَكْرَمُ الْأَكْرَمِينَ وَ أَمَرْتَ بِالْعَفْوِ عِبَادَكَ وَ أَنْتَ  
الْعَفُورُ الرَّحِيمُ اللَّهُمَّ فَلَا تَحْرِمْنِي مَا رَجَوْتُ مِنْ  
كَرَمِكَ وَ لَا تُؤْسِسْنِي مِنْ سَابِغِ نِعَمِكَ وَ لَا تُخَيِّبْنِي  
مِنْ جَزِيلِ قِسْمِكَ فِي هَذِهِ اللَّيْلَةِ لِأَهْلِ طَاعَتِكَ وَ  
اجْعَلْنِي فِي جَنَّةٍ مِنْ شِرَارِ بَرِيَّتِكَ رَبِّ إِنْ لَمْ أَكُنْ  
مِنْ أَهْلِ ذَلِكَ فَأَنْتَ أَهْلُ الْكَرَمِ وَ الْعَفْوِ وَ الْمَغْفِرَةِ  
وَ جُدْ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ لِأَيَّمَا اسْتَحِقُّهُ فَقَدْ  
حَسُنَ ظَنِّي بِكَ وَ تَحَقَّقَ رَجَائِي لَكَ وَ عَلِقْتُ  
نَفْسِي بِكَرَمِكَ فَأَنْتَ أَرْحَمُ الرَّحِيمِينَ وَ أَكْرَمُ  
الْأَكْرَمِينَ اللَّهُمَّ وَ اخْصُصْنِي مِنْ كَرَمِكَ بِجَزِيلِ  
قِسْمِكَ وَ اَعُوذُ بِعَفْوِكَ مِنْ عُقُوبَتِكَ وَ اغْفِرْ لِي  
الدَّنْبَ الَّذِي يَحْبِسُ عَلَيَّ الْخُلُقَ وَ يُضَيِّقُ عَلَيَّ  
الرِّزْقَ حَتَّى أَقُومَ بِصَالِحِ رِضَاكَ وَ أَنْعَمَ بِجَزِيلِ  
عَطَايِكَ وَ أَسْعَدَ بِسَابِغِ نِعْمَاتِكَ فَقَدْ لُدْتُ

O my Allah let me be like the one who finds happiness in His efforts and makes full use of the good fortune made available to him, let me be like the one who kept from evil, therefore, lived a life free of cares; exercised self-control, therefore won easily. Spare and free me for the cravings I have accumulated, prevent me from the wasteful conduct that transgress Thy bounds, discipline me in Thy obedience which will direct me to Thy neighborhood, very near to Thee.

My Lord and master with Thee the hunted refugee take refuge, the be-

seecher humbly makes a request to Thee, the repentant guilty, apologetic, relies on Thy liberal kindness, Thou trained and educated Thy servants thoroughly to be kind and liberal, Thou art the most kind of all those who show kindness;

Thou developed Thy servants to be forgiving and compassionate; Thou art Oft-Forgiving Merciful. O my Allah do not keep from me that which I expect to get from Thy generosity, do not send me away from Thy boundless reservoir of bounties, do not exclude me from the share Thou distribute freely tonight to the people who obey Thee, and take me in under Thy sanctuary to protect me from the evil of the wild creatures. Lord! If I am not among the deserving, Thou art Liberal, indulgent, and Oft-Forgiving, so give me to my heart's content in accordance with Thy (Omni) potency, not what I deserve; I because my expectations are very high, my hopes live in hope of sure fulfillment, I cling to and hang on Thy liberal generosity, verily Thou art the most Merciful of all who show mercy, and the most generous of all who vie in generosity.

O my Allah designates me clearly to obtain freely my share from Thy bounties. I seek refuge with Thy forgiveness to avoid the penalty Thou may decide, be lenient to me in the matter of sins that have wrapped up and held in check my refinement, and thus brought me into distress, (so that) I take steps to be good for the sake of Thy pleasure, live in ease and peace on account of Thy uninterrupted endowments, and prosper on account of Thy countless bounties.

بِحَرَمِكَ وَتَعَرَّضْتُ لِكَرَمِكَ وَاسْتَعَدْتُ بِعَفْوِكَ  
مِنْ عِقُوبَتِكَ وَبِحِلْمِكَ مِنْ غَضَبِكَ فَجُدْبِنَهَا  
سَأَلْتُكَ وَأَنْزِلْ مَا التَّمَسْتُ مِنْكَ أَسْأَلُكَ بِكَ لَا  
بِشَيْءٍ هُوَ أَعْظَمُ مِنْكَ۔

As I enjoy Thy protection and lay myself at the mercy of Thy generosity, take refuge with Thy forgiveness to avoid the penalty Thou may decide and with Thy indulgence to avoid Thy anger, give me that which I asked for, and made a request to Thee most humbly, I beseech Thee; For Thee nothing is beyond Thy power.

## Transliteration

Yaa Man Ilayhi Maljaa—ul l'baadi Fil Muhim-  
mati Wa Ilayhi Yafza-u'l Khalqu Fil Mulimaat Yaa  
A'alimal Jahri Wal Khafiyfaat Wa Yaa Man Laa Takhfaa  
A'layhi Khawaat'irul Awhaami Wa Tas'arruful Khat'araat  
Yaa Rabbal Khalaayiqi Wal Bariyyaat Yaa Man Bi—yadihi  
Malakootul Arz'eena Was Samaawaat Antallaahu Laa Ilaaha  
Ilaa Anta Amuttu Ilayka Bi—laa Ilaaha Illaa Anta Fa—yaa Laa Ilaa-  
ha Illaa Antaj—a'Inee Fee Haa'dihil Laylati Mimman Naz'arta Ilayhi  
Fa—rah'matihu Samia'—ta Dua'aa—ahu Fa—ajabtahu Wa A'limtas—  
tiqaalatahu Fa—aqaltahu Wa Tajaawazta A'n Saalifi Khat'ee—atihi Wa  
A'z'eemi Jareeratihi Faqadis—tajartu Bika Min D'unoobee Wa Lajaatu Il-  
ayka Fee Satr U'yoobee

Allaahumma Fajud A'layya Bi—karamika Wa Faz'lika Wah'—  
t'ut'khat'aayaa Ya Bi—h'ilmika Wa A'fwika Wa Taghammadnee Fee Haad'ihil  
Laylati Bi—saabighi Karaamatika Waj—a'Inee Feehaa Min Awaliyaaa—ikal  
Lad'eenaj—tabaytahum Li—t'aa—a'tika Wakh—tartahum Li—i'baadatika  
Wa Ja—a'ltahum Khaalis'ataka Wa S'afwatka Allaahummaj—a'Inee Mim-  
man Sa—a'da Jadduhu Wa Tawaffara Minal Khayraati H'az'zuhu Waj—  
a'Inee Mimman Salima Fa—na—i'ma Wa Faaza Fa—ghanima

Wak—finee Sharra Maa Aslaftu Waa'—s'imnee Minal Izdiyaadi Fee  
Maa'—s'iyatika Wa H'abbib Ilayya T'aa—a'taka Wa Man Yuqarribunee  
Minka Wa Yuzlifunee l'ndaka Sayyidee Ilayka Yaljaa—ul Haaribu Wa Min-  
ka Yaltamisut't'aalibu

Wa A'laa Karamika Yu—a'wwilul Mustaqeelut Taa—ibu Addabta l'baadaka  
Bit—takarrumi Wa Anta Akramul Akrameen Wa Amarta Bi A'fwi l'baadaka  
Wa Antal Ghafoorur Rah'eem

Allaahumma Falaa Tah'rimnee Maa Rajawtu Min Karamika Wa Laa Tuwy-  
asnee Min Saabighi Ni—a'mika Wa Laa Tukhayyibnee Min Jazeeli Qismika  
Fee Haad'ihil Laylati Li—ahli Ta'aa—a'tika Waj—a'Inee Fee Junnatin Min  
Shiraari Birayyatika Rabbi In Lam Akum Min Ahli D'aalika Fa—anta Ahlul  
Karmi Wal A'fwi Wal Maghfirati Wajud A'layya Bimaa Anta Ahluhu Laa Bi-  
maa Astah'iqquhu Faqad H'asuna Z'annee Bika Wa Tah'aqqaqa Rajaaa—  
ee Laka Wa A'liqat Nafsee Bikaramaka Fa Anta Arh'amur Raah'imeen Wa  
Akramul Akrameen

Allaahumma Wakh—s'us'nee Min Karamika Bi—jazeeli Qisamika Wa  
A—o'od'ubi—a'fwika Min U'qoobatika Waghfir Liyad'—d'anbal Lad'ee  
Yah'bisu A'layyal Khuluqa Wa Yuz'ayyiqu A'layyar Rizqa H'attaa Aqooma  
Bi—s'aalih'i Riz'aaka Wa An—a'ma Bi Jazeeli A't'aaa—ika Wa As—a'da Bi  
Saabighi Naa'—maaa—ika

Faqad Lud'tu Bi—h'aramika Wa Ta—  
a'rraz"tu Li—karamika Was—ta—a'd'tu Bi—  
a'fwika Min U'qoobatika Wa Bi—h'ilmika Min  
Ghaz"abika Fajud Bimaa Sa—altuka Wa Anil Mal—  
tamastu Minka As—aluka Bika Laa Bi—shay—in Huwa  
Aa'—z'amu Minka

**Then go into Sajdah and say:**

بَارَبِّ  
يَا اللَّهُ  
لَأَسْأَلَكَ وَلَا أُقُوَّةَ إِلَّا بِاللَّهِ  
مَا شَاءَ اللَّهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

YAA RABB	2	0
times		
YAA ALLAAH	7	
times		
LAA H'AWLA WA LAA QUWWAATA ILLAA BILLAAH	7 times	
MAA SHAAA-ALLAAH	1	0
times		
ALLHUMMA S'ALLI A'LAA MUH'AMMADIN WA ALLI MUH'AMMAD	Once	

11) Shaykh Toosi (RA) and Kafami (RA) have advised the faithful to recite the Dua"a for 15th Night of Sha'ban:

الهي تعرض لك في هذا الليل المتعرضون،  
و قصدك القاصدون  
و امل فضلك و معروفك الطالبون؛  
ولك في هذا الليل نفحات و جوائز و عطايا و مواهب  
تمن بها علي من تشاء من عبادك و تمنعها علي من لم تسبق له العناية منك؛  
و ها انا ذا عبيدك الفقير اليك المومل فضلك و معروفك؛  
فان كنت يا مولاي تفضلت في هذه الليلة علي احد من خلقك و عدت عليه بعأثده من عطفك

فصل علي محمد و آل محمد ، الطيبين الطاهرين الخيرين

الفاضلين؛

و جد علي بطولك و معروفك يا رب العالمين؛

وصل الله علي محمد خاتم النبيين و آله الطاهرين و سلم تسليما

ان الله حميد مجيد؛

اللهم اني ادعوك كما امرت، فاستجب لي كما وعدت، انك لا تخلف الميعاد

In the name of Allah the Beneficent, the Merciful.

O` my Allah the seekers have presented before You their requests in this night and the ambitious has resolved to reach Your guidance and the seekers are hoping Your grace and bounties.

And in this night you bestow Your hidden bounties, the provisions, gifts and presents upon those of Your creatures whom You please and You deny the same to the one for whom no divine decree has been ordained.

And here I am your worthless bondmen in want but hopeful for getting grace and bounties. O` my Master if You have kindly bestowed in this night on any one from Your creation and benefits, please bestow Your blessings no Mohammad and His pure and purified progeny, the best of the learned, and be kind to bestow on me Your wealth and bounties. O` the Lord of the Prophets and pure progeny and His perfect greetings of salutations on them. Verily Allah is praise worthy and glorious.

O` Allah I invoke you as taught by You. You therefore grant me my requests as You did promise. You surely do not go against Your promise.

O` Allah! Send Your Blessings on Mohammad and His Progeny, Ameen.

## Transliteration

Liahi Ta`arraza Laka fi Hazal Lailil Muta`arrezona wa qasadakal Qase-  
doona wa Ammala Faziaka wa Ma`roofakat Taleboona wa Laka fi Hazal  
Laile nafehatun wa Jawaa`ezun wa Ataya wa Mawahibo Tamunno Beha  
Alaa Man Tashaa o Min Ibadeka wa Tamna`oha Man Lam Tasbiq Lahul In-  
ayato Minka waha Anaza Ubaidoksl Faqero Ilaikal Mo`ammilo fazlaka wa  
Ma`roofaka Fa In Kunta Ya Maulaya Tafazzalta Fi Hazehil Lailate Ala Ahad-  
in Min Khalqeka waudta Alaihe be aa`edatin Min atteka Fa Salle Alaa Mo-  
hammadin wa aale Mohammadit tayyebeenat Tahereenal Khaiyyereenal  
fazeleena wajud Alayya Be Tanleka wa Ma`roofeka ya Rabbal Aalameena  
wa Aalehit tahereena wa Sallama tasleeman Innallaha Hameedun Ma-  
jeedun; Allahumma Inni ad`ooka Kama amarta Fastajib Li Kama wa`adta

Innaka La tukhleful Mee`ad. Allahoomma  
Salle Alaa Mohammadin wa Aale Moham-  
mad, Ameen

12) The Holy Prophet (SAW) used to recite the fol-  
lowing in Sajdah tonight after the Tahajjud prayers: [It  
can also be recited tonight after praying a 10 Raka`at Namaz  
in 5 sets of 2 Raka`at each; in each Raka`at recite Surah Hamd  
(The Opening), once, and Surah Ikhlaas (The Purity) 10 times]:  
duaa]

I prostrate myself in adoration before Thee, my thoughts and feelings  
in close attention, putting faith in Thee from the bottom of my heart.

These are my two hands and that which they pluck and gather for me, O  
the Great, (to do) every noble deed reliance is upon Thee, forgive my seri-  
ous offences because, beyond a shadow of doubt, no one can forgive the  
grave transgression except the Great Lord.

I adhere close to the Light of Thy Being that had illuminated the heavens  
and the earths, removed and exposed the darkness, put in order the "op-  
eration", from the beginning to the end, at all times free from violent and  
unexpected changes to the worse, absence of recovery and adjustment and  
discontinuation of the supply of natural resources.

اللهم سجد لك سوادى وخیالی وآمن بك فوءادى هذه یدای وما جنیته على نفسى يا عظیم ترجى  
لكل عظیم اغفرلى العظیم فانه لا یغفر الذنب العظیم الا الرب العظیم

O Allah give me a knowing fearing, clean conscience, free from hypocrisy,  
which is neither renegade nor villainous. I put my face on the earth and roll  
in the dust because it is imposed as a duty that I prostrate myself in adora-  
tion before Thee.

Transliteration

Sajada Laka Sawaadee Wa Khayaalee Wa Aamana Bika Fuw—aadee  
Haad`ihi Yadaaya Wa Maa Janaytuhu A`laa Nafsee Yaa A`z`eem Turjaa Likulli  
A`z`eemin Ighfir Liyal A`z`eemafa—innahu Laa Yaghfirud`d`anbal A`z`eema Il-  
lar Rabbul A`z`eem

اعوذ بوجهك الذى اضاءت له السموات والارضون واتكشفت له الظلمات و صلح عليه امر الاولين  
والاخرين من فجاءت نعمتك و من تحويل عافيتك و من زوال نعمتك اللهم ارزقنى قلبا تقيا نقياً ومن  
الشرك بريئاً لاكافراً ولا شقياً عفرت وجهى فى التراب وحق لى ان اسجد لك

A—o`od`u Binoori Wajhikalladee Az`aaa-  
at Lahus Samaawaatu Wal Arz`oona Wan—  
kashafat Lahuz` Z`ulumaatu Wa S`alah`a A`layhi  
Amrul Awwaleena Wal Aakhireen Min Fujaa—ati  
Naqimatika Wa Min Tah`weeli A`afiyatika Wa Min Za-  
waali Nia`—matika Allaahummar—zuqnee Qalban Taqiyyan  
Naqiyyan Wa Minash Shirki Baree—an Laa Kaafiran Wa Laa  
Shaqiyyaa A`ffartu Wajhee Fit Turabi Wa H`uqqa Lee An Asjuda  
Laka

13) According to the Holy Prophet (SAW), it is desirable to pray a  
100 Raka`at Namaz tonight, in 50 sets of 2 Raka`at each as follows: In  
every Raka`at, after the recitation of Surah Hamd (The Opening), recite  
Surah Ikhlaas (The Purity) 10 times. After the Namaz recite the following:

- Ayatul Kursi 10 times
- Surah Hamd (The Opening) 10 times
- Subh`aanallah 100 times

14) According to Imam Jafar Sadiq (AS) It is desirable to pray a 6 Raka`at  
Namaz tonight, in 3 sets of 2 Raka`at each, as under: In every Raka`at re-  
cite Surah Hamd (The Opening), Surah Yaa Seen and Surah Al Mulk

15) Recite the following tonight and every night during the rest of the  
month.

Dua`a

O Allah if Thou has forgiven us during the previous days of Sha`ban, then  
please be merciful to us in the days now follow.

Transliteration

اللهم إن لم تكن غفرت لنا فى ما مضى من شعبان ، فاغفر لنا فى ما بقى منه

Allaahumma In Lam Takun Ghafarta Lanaa Feema Maz`aa Min Saa`—  
baana Faghfirlanaa Feema Baqiya Minhu

18) Also recite regular Salwat of Sha`ban and Munajat Sha`baniyah.



Reach Me

Oh Mandi