

The Final Hope

A monthly magazine for a better knowledge about

Imam al-Mahdi, the Twelfth Imam.

May 2015

Issue No. 5



- Imamate in the Quran
- Biography
- The Rise of Sufyānī
- The Rituals of the Month
- Teenage Corner

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَشِّرُوا بِالْمَهْدِيِّ (قَالَهَا ثَلَاثًا) يَخْرُجُ عَلَيَّ
حِينَ اخْتِلَافٍ مِنَ النَّاسِ وَزَلْزَالٍ شَدِيدٍ يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ
ظُلُمًا وَجُورًا يَمْلَأُ قُلُوبَ عِبَادِهِ عِبَادَةً وَيَسَعِيهِمْ عَدْلُهُ.

“The Prophet said three times, ‘Listen to the good news about al-Mahdi.’ He will rise at the time when people face with conflict and some severe forms of suffering. He will fill the earth with justice and equity as it is filled with injustice and tyranny. He will fill the hearts of his followers with devotion and will spread justice everywhere.”

(Bihār al-Anwār, vol. 51, p. 74)



Grand Ayatollah Wahīd Khorāsānī:

We have to thank God for being blessed by having faith in Imam al-Mahdi during his occultation and that we await his appearance. This is indeed a great bounty. It is narrated from Imam Zain al-‘Abidīn (the Shia fourth Imam) to have said to Abū Khālid al-Kābolī, “O Abū Khālid! Those who, at the time of occultation, believe in their Imam and wait for his appearance are the best people of their time since God have given them a kind of intellect that they regard the Imam as being present and not hidden.”



The Final Hope

Chief Director

Mojtabā Kalbāsī

Editor in Chief

Sayyed Abd-al-Mahdi Tavakol

Editorial Board

Hamid Sa'adat

Mohammad Mahdi Lotfī

Translator

Specialized Center of Mahdism

Graphic Design

Mas'ūd Kabūrānī

Ma'sūmeh Sādāt Mīr Ahmadi



Islamic Seminary of Qom
Specialized Center of Mahdism

Located in,
Lane 22, Āmār alley, Safāeeyah
St., Qum, Iran
Phone No. 00982537737801
Inner line 120
Fax No. 00982537737160



Table of Contents

03 | Imamate in the Quran

09 | Biography

17 | Ziyarah of the Special Deputies

19 | The Rise of Sufyānī

27 | A part of 'Ahd Suppllication

29 | TimeLine

37 | The Rituals of the Month

41 | Teenage Corner

Editorial

As real Moslems, it is recommended to renew our pledge with our Imam every day at dawn by reciting this supplication, "O Allah, at the beginning of today and also in every day of my life, I renew my allegiance to my Leader and promise him that till the end of my life not to break it and not to act contrary to it. O Allah, help me be one of his companions and helpers."

By this prayer we try to remind ourselves that we should not remain neglectful about our Imam. If we forget our Imam it means that we have failed to recall our Islamic duties.



Our Imam, for more one thousand and hundreds years, is hidden and needs our help to appear. Have we ever asked ourselves how we can assist our Imam and help him to come sooner. Is just reciting the mentioned supplication and praying for him, enough to make sure we have fulfilled our responsibilities and that we have no other duties to look for?

Thinking about these questions help us become closer to the truth.

Editor in Chief: Sayyed Abd-al-Mahdi Tavakol
Smtavakol@gmail.com

Imamate in



the Quran

Surah al-`Asr

God says in Surah al-`Asr,

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ.

"Swear by the evening. Man is indeed in a grave loss. Save those who have faith in Allah, and do righteous deeds, and enjoin one another to the truth and enjoin one another to patient".



An explanatory narration:

مفضل بن عمر قال سألت الصادق جعفر بن محمد عليه السلام عن قول الله عز و جل «وَ
 الْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ» قال عليه السلام: «العصر» عصر خروج القائم عليه السلام
 «إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ» يعنى أعداءنا «إِلَّا الَّذِينَ آمَنُوا» يعنى بآياتنا «وَ عَمِلُوا الصَّالِحَاتِ»
 يعنى بمواساة الإخوان «وَ تَوَاصَوْا بِالْحَقِّ» يعنى بالإمامة «وَ تَوَاصَوْا بِالصَّبْرِ» يعنى فى الفترة

Mufazzal bin 'Umar states that he asked Imam al-Sādiq (the Shi'a sixth Imam) about the meaning of this Surah and the Imam replied, "*Swear by the evening*, points to the time of Imam al-Mahdi's appears, *Man is indeed in a grave loss*, refers to our enemies, *save those who have faith in Allah* is about people who believe in us (the Household of the Prophet), *do righteous deeds* refers to those who cooperate with our followers, *enjoin one another to the truth* means that they persuade each other to accept our divine leadership, and *enjoin one another to be patient* means that they enjoyed each other to remain patient during the period of Imam al-Mahdi's occultation."

Points:

02

The importance of faith and good deeds: During the time of occultation, just by having faith in God doing righteous deeds one can be saved from being a loser. Having faith in God acquires to have faith in the Prophet and the Imams and doing righteous deeds means to act in accordance to the religious obligations set by the Prophet and the Imams.

01

Man is indeed in a grave loss: People are all in the state of loss save those who possess the four qualifications that are mentioned in the Surah at hand. With regard to the mentioned narration that explains these four items, the duty of those who want not to become losers gains more meaning. With practicing these four crucial codes, one can grantee his spiritual safety during the time of occultation.

03

A real believer is not inattentive to others: One who is a true believer should not just be mindful of himself and neglect others, rather he has some duties about his Moslem brothers and sisters as well. This is why a real believer should enjoin others to the truth and patience.

(Read the abovementioned narration to realize the meaning of this obligation in regard with the issue of Imamate.)

04

To implement the truth is not an easy task: To implement the truth needs resistance and patience and it cannot be achieved easily. This is why the issue of patience is mentioned immediately after the issue of enjoining to the truth. We should not forget that we live at the time of occultation and our direct access to the Imam is not allowed. At this time, more patience is required to resist and to fulfill our Islamic duties.

05

The role of enjoining to the truth and patience: All people need to enjoin others to the truth and patience and also be enjoined by others as well. The role of such bilateral enjoinment is very indispensable in maintaining the faith and in doing righteous deed. The significance of this issue is more accentuated in the era of occultation. It helps people not to forget their duties just by not having direct access to their hidden Imam.



Biography

Abu al-Hassan Ali bin Muhammad al-Samurī



The fourth deputy of Imam al-Mahdi, Ali bin Muhammad al-Samurī, attained this great position after the demise of the third deputy. His appointment as the fourth deputy was undisputed because his family, who were from Samurī tribe, were among those Shia families that were highly respected for their services to Islam in general and the Shiite cause in particular. Mainly, they were among the companions of Imams from the time of Imam al-Rizā (the eighth Imam) till the martyrdom of the eleventh Imam. According to Ibn Tāwūs, al-Samurī had served under the Imam al-Hādī and Imam al-Hasan al-'Askarī. These two Imams were, moreover, in correspondence with him and had written a number of signed notes for him. He was undoubtedly among the most eminent faces of the Shi'a in Baghdad.¹


1. Rijāl Mamaqānī, v. 2, p. 304.



The period of his deputyship

The details of al-Samurī's date of birth and his life history are few and far between in books of history. By the order of the twelfth Imam, Husayn bin Rūh appointed al-Samurī in his place so that he could manage his affairs. The period of his deputyship lasted for approximately 3 years from 326 A.H. (938 A.D.) to 329 A.H. His age coincided with the reign of two Abbasid caliphs.

This short period is remembered as one in which the oppressions and tyrannies of the ruling Abbasid government were at its peak. Consequently, like his predecessors, socially he was not very active and deliberately limited his interaction with his representatives. Due to both his short period of deputyship and the special political situation, he could not take considerable measures. However, despite these constraints, he maintained contact with the Shias. In fact, he continued to enjoy the same respect and position amongst the Shias as the preceding three special deputies.



The last
letter to the
last deputy

When his death approached, a number of Shias came to see him and asked him about his successor. In reply to this question, he placed the last Tawqī' (a Signed letter from the Imam) before the people.

This letter that was issued by Imam al-Mahdi six days before the demise of al-Samurī can be found with minor variations in the books of

traditions. The last Tawqī' that was issued during the Minor Occultation bore tremendous historical import. Not only did this letter declare the conclusion of the era of special deputies and herald the onset of Major Occultation, but it also carried with it a profound and deep rooted message. This important letter is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا عَلِيُّ بْنَ مُحَمَّدِ السَّمُرِيِّ أَعْظَمَ اللَّهُ أَجْرَ إِخْوَانِكَ فِيكَ فَإِنَّكَ مَيِّتٌ مَا بَيْنَكَ وَبَيْنَ سِتَّةِ أَيَّامٍ فَاجْمَعْ أَمْرَكَ وَلَا تَوْصِ إِلَى أَحَدٍ فَيَقُومَ مَقَامَكَ بَعْدَ وَفَاتِكَ فَقَدْ وَقَعَتِ الْغَيْبَةُ التَّامَّةُ فَلَا ظَهْرَ إِلَّا بَعْدَ إِذْنِ اللَّهِ تَعَالَى ذَكَرَهُ وَذَلِكَ بَعْدَ طُولِ الْأَمَدِ وَقَسْوَةِ الْقُلُوبِ وَامْتِلَاءِ الْأَرْضِ جَوْرًا وَسَيِّئَاتِي إِلَى شِيعَتِي مَنْ يَدْعِي الْمَشَاهِدَةَ إِلَّا فَمَنْ ادَّعَى الْمَشَاهِدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَالصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

"In the name of Allah the Beneficent the Merciful. O Ali bin Muhammad al-Samurī! May Allah increase the reward of your brothers concerning you (i.e. your demise)! Death will come to you within the next six days. So you complete your works and do not nominate any person after yourself. The sequence of special deputies will come to an end and the Major Occultation will commence with your demise. Now, the reappearance will occur only with the permission of Allah, after a prolonged period and after the hearts of people are hardened and the world is full of oppression. And such a period will emerge on my Shias when people will claim that they have seen me. Whoever makes such a claim before the advent of Sufyānī and the Call from skies, is a liar, an impostor.

There is no strength and power save that of Allah's, the High, the Great."¹

Sheikh Tabarsī narrates that some of these people noted down the contents of the letter and left. They returned on the sixth day and found Ali bin Muhammad al-Samurī in a state of illness, grappling with death pangs. They enquired once again, "Who is your successor?" He replied, "This affair only belongs to Allah and just He should fulfill it and He did. (Meaning that I have no successor.)" These were the last words of his life.

An Objection

It seems that there is a contradiction in this Tawqī'. On one hand, we see that if a person claims to meet Imam al-Mahdi, he is a liar. However, on the other

hand, there are numerous incidents and events reported in books where not only scholars but also ordinary people have met the Imam and have reported such meetings. In this regard, Allāmah Majlisī has replied to the above objection in his book, *Bīhār al-Anwār* as following:

1. Since there have been several incidents of people having met the Imam, it is clear that the scholars believe that the Tawqī' does not reject the possibility of meeting and seeing the Imam. It only rejects the appointment of a special deputy after Ali bin Muhammad al-Samurī as a medium between the Imam and the people.

1. *Rijāl Mamaqānī*, v. 2, p. 304.

2. Anyone who makes such a preposterous claim that is able to get a meeting with the Imam at will in the Major Occultation is a pretender and deserves to be snubbed. So, meeting the Imam is not rejected outright in this Tawqī'. It is just that in the Major Occultation, meeting the Imam voluntarily, is not possible. Rather the Imam will meet whosoever he wants.

His demise

The fourth special deputy passed away on the 15th of Sha'bān, 329 A.H. (941 A.D.). His demise was accurately prophesied by Imam al-Mahdi in his death within six days. Sheikh Abbās Qummī says, "He passed away in the year 329 A.H., marking the onset of the Major Occultation. His grave is in Baghdad near the tomb of Sheikh Kuliynī."¹ For centuries, lovers of Imam al-Mahdi have been visiting his grave and seek closeness to the Imam by this.

1. Safinat al-Bihār, v. 6, p. 234.



How to send peace to the grave of the Four Special Deputies of Imam al-Mahdi.

It is narrated from Sheikh al-Husayn al-Nowbakhtī (the Third Special Deputy of the Imam) to have said,

When someone visits the shrine of any of the four special deputies, firstly send peace to the Messenger of Allah, then to Imam Ali, the Commander of the Faithful, then to Lady Khadijah, Fatima al-Zahra, Imam al-Hassan and the following Imams, and then recite this salutation,

السَّلَامُ عَلَيْكَ يَا فُلَانُ بْنُ فُلَانٍ أَشْهَدُ أَنَّكَ بَابُ الْمُؤَلَّى أَدَيْتَ عَنْهُ وَ أَدَيْتَ إِلَيْهِ مَا خَالَفْتَهُ وَلَا خَالَفْتَ عَلَيْهِ فَقَمْتَ خَالِصًا وَأَنْصَرَفْتَ سَابِقًا جِئْتِكَ عَارِفًا بِالْحَقِّ الَّذِي أَنْتَ عَلَيْهِ وَأَنْتَ مَا خُنْتَ فِي التَّأْدِيَةِ وَالسَّفَارَةِ وَالسَّلَامُ عَلَيْكَ مِنْ بَابِ مَا أَوْسَعَهُ وَمِنْ سَفِيرِ مَا أَمَنَكَ وَمِنْ تَقَى مَا أَمَكَّنَكَ أَشْهَدُ أَنَّ اللَّهَ اخْتَصَّكَ بِنُورِهِ حَتَّى عَايَنْتَ الشَّخْصَ فَأَدَيْتَ عَنْهُ وَ أَدَيْتَ إِلَيْهِ

“Peace be upon you, O (here one should recite the name of that special deputy and his father whom his grave is visited). I bear witness that you are the door to our Master (Imam al-Mahdi). Certainly you fulfilled the trust presented to you by the Imam and returned the trust to him. You did not oppose him and did not act contrary to what he willed. You sincerely did what you should do and fulfilled your job in a best way. I came to you while I am fully aware about the fact that is with you (your deputyship) and I know that you have not breached the trust reposed in your deputyship or in conveying the news. Peace be upon you from a door that is the most expansive door of mercy! What a trustable deputy and how trustworthy you were. I bear testimony that God chose you for His light; therefore, you could see the Imam. You received your tasks from him and returned the trust to him.”

Then again salute the Messenger of Allah and all the Imams one by one and then add,



جِئْتُكَ مُخْلِصاً بِتَوْحِيدِ اللَّهِ وَ مَوَالَاةِ أَوْلِيَائِكَ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ مِنَ الَّذِينَ خَالَفُوكَ يَا
حُجَّةَ الْمَوْلَى وَ بِكَ إِلَيْهِمْ تَوَجُّهُى وَ بِهِمْ إِلَى اللَّهِ تَوَسَّلِى

“I came to you while I sincerely believe in the oneness of Allah and that I love those who are your Masters (the Prophet and the Imams) and detest those who are their enemies and those who opposed you. O the proof from my Master! With you, I seek closeness to my Masters and I take recourse to them to get closer to God.”

Then one should pray and ask his requests from God and it is hoped that his prayer be listened.¹

Note: This Ziyārah can also be recited from a distance. Therefore, those who cannot afford to visit the grave of them can recite this supplication whenever they are.

1. Tahdīb al-Ahkām, by
Sheikh al-Tūsī, v. 6, p. 118.

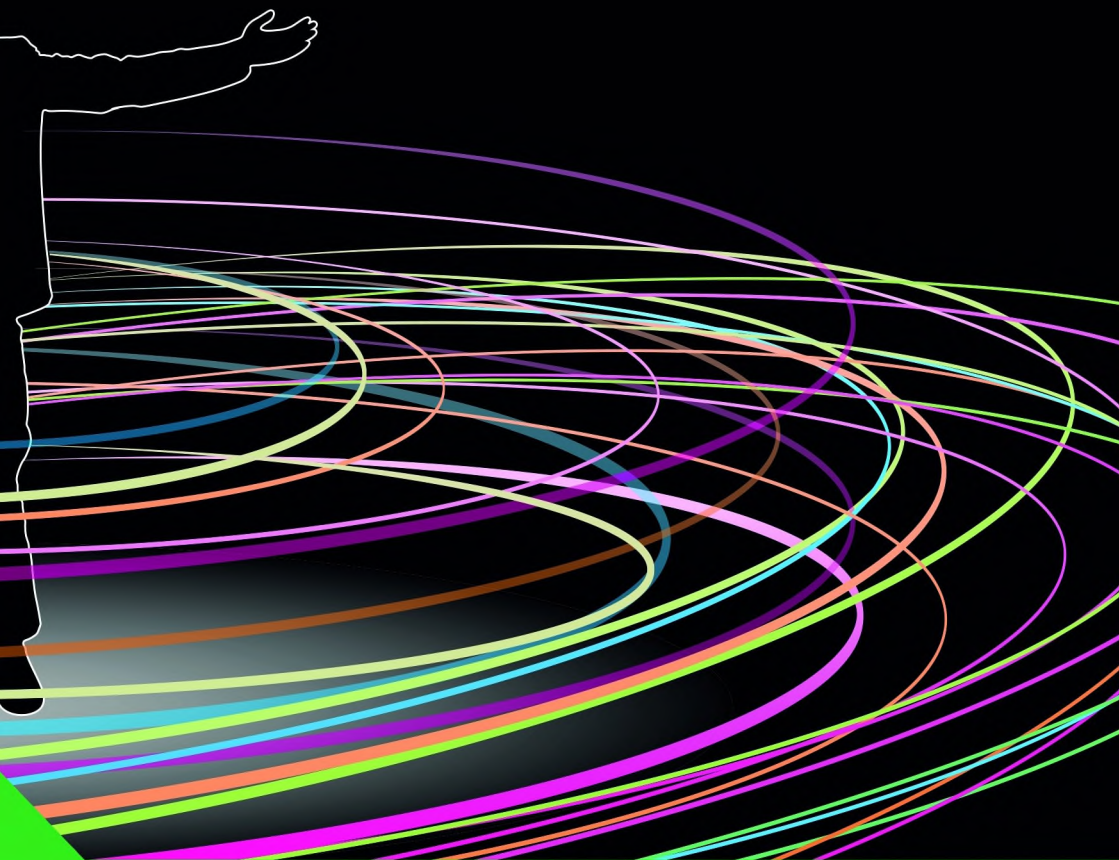


The Rise of Sufyānī



The rise of Sufyānī is mentioned in many hadith sources of Shiites and Sunnis and is explained as one of the definite signs of Imam al-Mahdi's advent.

In general, the signs of Imam al- Mahdi's appearance are divided into definite and possible signs which have been mentioned in traditions. Sufyānī is one of those definite signs as we read in a narration from 'Abd bin al-Malek bin A'yan saying,



كنت عند ابي جعفر فجرى ذكر القائم فقلت له ارجو ان يكون عاجلا ولا سفياني
فقال لا والله انه لمن المحتوم الذي لا بد منه

“I was at the presence of Imam al-Bāqir (the Shia fifth Imam) and we came to talk about the Upriser (Imam al-Mahdi). I told the Imam, ‘I wish the Imam would appear sooner and there was no Sufyānī (to move against him)’. The Imam replied, ‘By God you will not attain your wish. It (the rise of Sufyānī) is a definite sign that has to take place.’”¹

Based on other narrations, Sufyānī will rise some months prior to the appearance of the Imam. He is a brutal and bloodthirsty man and will kill many people during his rulership.

Although it is understood from some narrations that Sufyānī is a specific person from the lineage of Abu Sufyān, other narrations imply that he is not exclusively a person, rather this name points to specific characteristics and plans which many people have had during the history.

For instance, there is a narration from Imam Ali bin al-Husayn (the fourth Imam of Shia) saying,

1. Al-Ghaybah by al-No'mānī, p. 312.

امر السّفياني حتم من الله و لا يكون قائم الا بسفياني

“The appearance of Sufyānī is one of the certain matters and always there has been a Sufyānī against anyone who rises”.¹

Another tradition from Imam al-Sādiq (the Shia sixth Imam) states,

انا و آل ابي سفيان اهل بيتين تعاديننا في الله: قانا صدق الله و قالوا كذب الله: قاتل ابو سفيان رسول الله صلى الله عليه و آله و سلم و قاتل معاوية على بن ابي طالب عليه السلام و قاتل يزيد بن معاوية الحسين بن على عليه السلام و السّفياني يقاتل القائم

“We and the dynasty of Abu Sufyān are two dynasties that don’t have agreement about Divine programs; we have confirmed the expressions of God and they have denied them. Abu Sufyān fought against the Prophet, and Muāwiyah against Ali bin Abī Tālib, and Yazīd against al-Husayn bin Ali, and Sufyānī will fight against the Upriser.”²

This narration proves what is mentioned in the previous narration that always there has been and is a person like Sufyānī against anyone who rises.

1. Bihār al-Anwār, v. 52, p 182.

2. Ibid, p. 190.

Consequently, regardless of Sufyānī being one of the descendants of Abū Sufyān or not, we know that his characteristics and efforts are all similar to those of Abū Sufyān so, for knowing the evil plans of Sufyānī who is one of the worst enemies of Imam al-Mahdi we should be aware of Abū Sufyān's attributes. According to Ayatullah Makārim Shīrāzī¹, Abu Sufyān had the following characteristics:

- 1) He was a capitalist who had collected his fortunes by the act of plundering, violating others' rights, usury and the like.
- 2) He was a powerful man who had gained his power through evil ways and was the leader of ignorant parties in Mecca and its surrounding regions.
- 3) He was considered as the symbol of an oppressive system practiced in Mecca. He supported idolatry because idols were the best tool for the law of "divide and rule" and "fooling and stupefying exploited people".

1. Refer to the book Universal Government of the Mahdi.

He transferred all these characteristics to his son, Muāwiyah, and through him to his grandson Yazīd. Both of them followed the plans of the father. His children and successors tried to destroy Islam and return people to the rituals practiced before Islam.

Likewise, Sufyānī will be against the rise of the great universal peacemaker. He will try to delay the real revolution of Imam al-Mahdi by his hellish power to return the time to the past and to prevent the peacemakers from destroying the oppressive class systems in benefits of the exploiters. He will perform this act by using his expanded destructive power; as it has been mentioned in traditions that he conquers some flourished regions of the earth.¹

1 Bihār al-Anwār, v. 52, p 26.

Among other traits of Sufyānī that are referred to in our Islamic narration we can point to the following ones:

1- He will rise from cities in Rom while carrying a cross in his neck.¹ Maybe it tells us that he originally emerge among European cities who are Christians.

2- He will designate a great reward for those who cut the head of a Shia and bring it to him.²

3- Between his uprising and his death there is a 15 months gap, he will militate for 6 months and will rule for 9 months that is mostly over Arab cities.³


Of course, Sufyānī, like Abū-Sufyān, will be defeated against the universal revolutionary movement of Imam al-Mahdi and his efforts and plans will all be destroyed. Finally, according to traditions the earth will swallow him and his army up in Baydā located between Mecca and Medina. It is interesting to know that Imam al-Bāqir says in a narration that the 51st verse of Surah Saba' points to his event. God in this verse says,

Sufyānī is one of definite sings of Imam al-Mahdi's appearance. He will move against the mission of the Imam and will be killed shortly before of the Imam's advent.

1. Al-Ghaybah by Sheikh al-Tūsī, p. 278.

2. Ibid, p. 273.

3. Al-Ghaybah by al-No'mānī, p. 426.

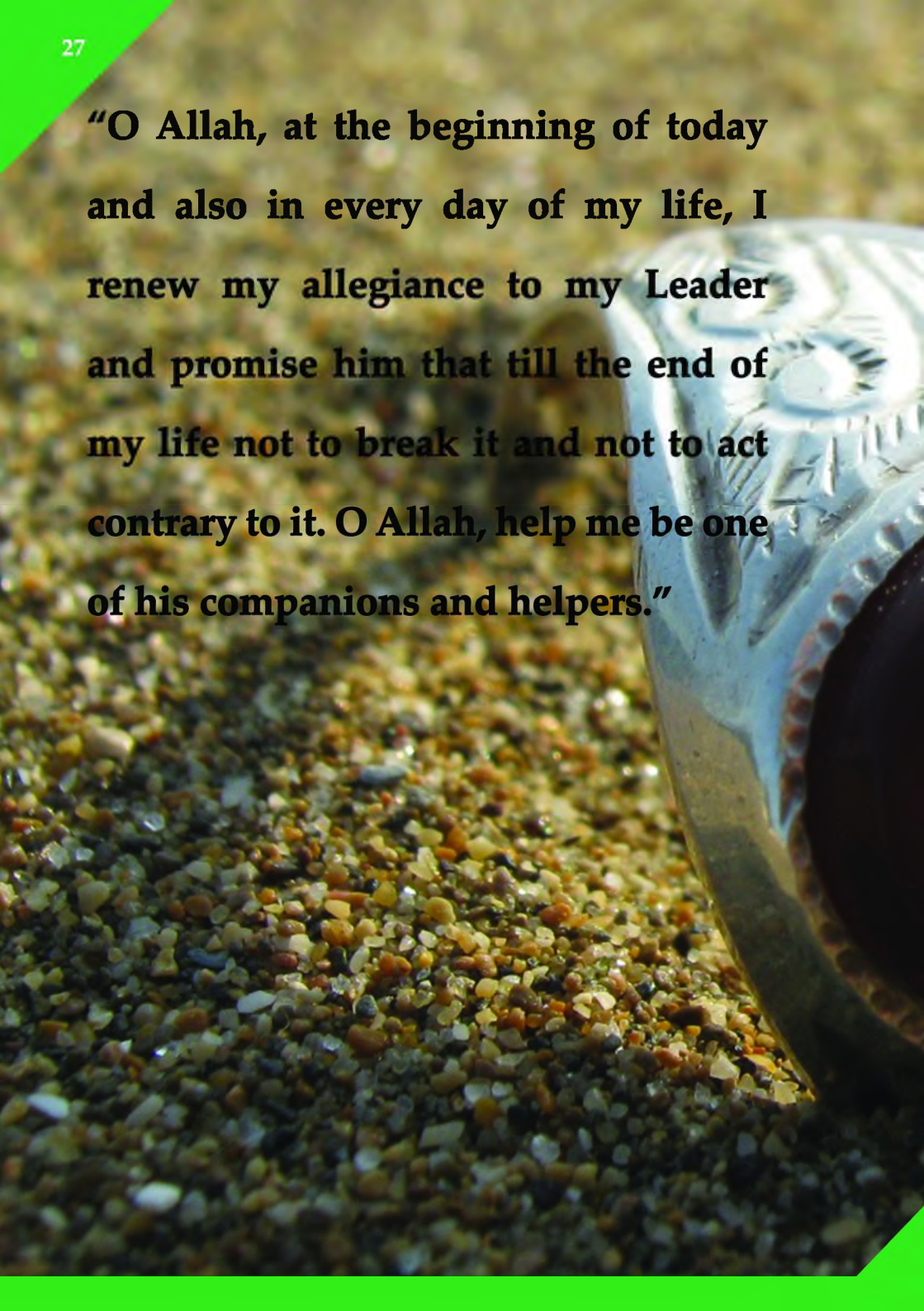


وَلَوْ تَرَىٰ إِذْ فُزِعُوا فَلَا فَوْتَ وَ أَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ

“If you could see how miserable are the disbelievers when they are terrified with the chastisement; they want to escape but they cannot; they are seized in the nearest spot where they have been gathered.”¹

1. Bihār al-anwār, vol. 52, p. 342 .

“O Allah, at the beginning of today and also in every day of my life, I renew my allegiance to my Leader and promise him that till the end of my life not to break it and not to act contrary to it. O Allah, help me be one of his companions and helpers.”



اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا
 وَمَا عَشْتُ مِنْ أَيَّامِي عَهْدًا وَعَقْدًا وَبَيْعَةً
 لَهُ فِي عُنُقِي لَا أَحُولُ عَنْهَا وَلَا أَزُولُ أَبَدًا
 اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَأَعْوَانِهِ¹

1. A part of a supplication
 known by al-'Ahd.

سَمِعْنَا مِنْكَ يَا اللَّهُ
 وَسَبَّحْنَا بِحَمْدِكَ يَا اللَّهُ



TimeLine

On Saturday, the 2nd of May 2015 A.D. (the 13th of Rajab 1436 A.H.)

The commander of faithful, Imam Ali, was born on the 13th of Rajab, 23 years before Hijra (599 A.D.) in the holy Ka'bah. He was the son of Abū Tālib bin al-Muttalib and Fatima bint al-Asad.

When Mecca and Quraysh were struck by famine, the prophet accepted Imam Ali's guardianship. It is quite clear that it was Allah's will that Ali should grow up with the Prophet and under his training.

Ali was the first among the men to embrace Islam. He was the only disciple of the Prophet who had never bowed before or worshipped idols. His contribution to the spread of Islam was exemplary that a voluminous book is required to write about.

Besides Shias who believe in his Imamate, many non-Muslims have praised his personality and unique qualities and made attempts to highlight certain aspects of the personality of this everlasting leader of ages and have written hundreds of books and research papers about him.

The Birthday of Imam Ali



On Monday, the 4th of May 2015 A.D. (the 15th of Rajab 1436 A.H.)

The demise of Lady Zaynab

Lady zaynab, the daughter of Imam Ali and Lady Fatima, was born on the 5th of Jamādi al-Ūlā in 5 A.H. (626 A.D.) in Medina and passed away on the 15th of Rajab 62 A.H. (682 A.D.). Most historians wrote that she lived only one year after the massacre of Karbalā and at the age of 57, left this mortal world. The reports of where she was buried conflict with one another with three prominent opinions being put forward by the researchers. Some say that she died and was buried in Medina; others claim Egypt where there is a large shrine for lady Zaynab while the third and most compelling belief is that she died in Damascus. Lady Zaynab was an exemplary woman of great ability, intelligence, knowledge, insight, courage and perseverance; she performed her divine duties to the best of her ability. It is said about her that even at the night after the tragedy of Karbalā, she did not desist from reciting her recommended midnight prayers.

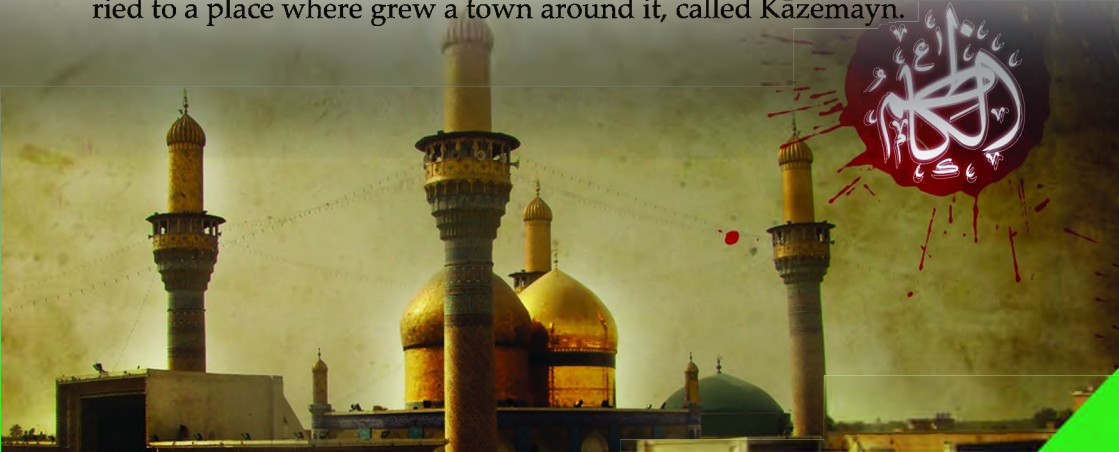
If she was not present in Karbalā and did not offer her eloquent speech at the presence of Yazīd, the martyrdom of her brother Imam al-Husayn would not have that much of effect.



On Thursday, the 14th of May 2015 A.D. (the 25th of Rajab 1436 A.H.)

The martyrdom of Imam al- Kāzim

Imam Mūsā al-Kāzim (the Shia seventh Imam) was born at Medina on 129 A.H. and martyred on the 25th of Rajab 183 A.H. (799 A.D.) in Bagdad. He was the son of Imam Ja'far al-Sādiq and the name of his mother was Hamīdah. The patience and forbearance of the Imam was such that he was given the title of al-Kāzim (one who swallows down his anger). He was the embodiment of virtue and generosity. He devoted his nights to the prayers of God and his days to fasting and used to provide sustenance for the destitute people of Medina secretly. In 179 A.H., Hārūn al-Rashīd, Abbasid caliph visited Medina. The fire of malice and jealousy against the Household of the Prophet was kindled in his heart when he saw the great influence and popularity which the Imam enjoyed amongst the people there. He got the Imam arrested while he was busy in prayer at the tomb of the Holy Prophet and kept him in prison in Bagdad for about 14 years. On the 25th of Rajab 183 A.H. he got the Imam martyred by poison. Even his corpse was not spared humiliation and was taken out of the prison and left on the Bridge of Baghdad. Imam Rizā (the 8th Imam) washed the pure body of his father, enshrouded it, and offered the prayer of the dead on his body. His pure corpse was carried to a place where grew a town around it, called Kāzemayn.



On Saturday, the 16th of May 2015 A.D. (the 27th of Rajab 1436 A.H.)

The Beginning of the Prophetic Mission

The Beginning of the Prophetic Mission (al-Bi'tha) occurred 1449 years ago on the 27th of Rajab 13 years before Hijra (609 A.D.). At that magnificent night, Gabriel, the angel of Revelation, was appointed to read some verses of the holy Qur'an to Muhammad and

to honor him with Prophethood. Muhammad was forty at this time, when was demanded by Gabriel to recite these verses in Hirā cave.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"(O Muhammad!) Read in the name of your Lord, who created; created man from a clinging mass. Read, and your Lord is the Most Generous, Who taught by the pen, taught man what he did not know." (the Quran, 96: 1-5)

The Prophet started the call to Islam from his own home. First, his wife, Khadija, and his cousin, Ali acknowledged their faith in the Prophet. The first call was totally secret.

After three years, the Prophet declared his Prophethood to the public and firstly initiated with announcing to his close relatives. Now, after more than 1440 years, his Divine mission is spread all over the world.



On Friday, 22nd of May 2015 A.D. (the 3rd of Sha'bān 1436 A.H.)

The Birthday of Imam al-Husayn

Imam al-Husayn, the third Imam, was born in the 3rd year of the Hijri calendar on the 3rd of Sha'bān (625 A.D.) in Medina. He is the second child of Imam Ali and Lady Fātima.

The Prophet named the child al-Husayn by the order of Allah and took the blessed child in his arms and in his right ear recited the Azān and in his left ear recited the Iqāmah.

Seven days, after the birth of the child, the prophet issued instructions that a sheep be sacrificed for him and its meat be distributed to the poor people and also ordered that a leg of mutton be given to the midwife and this ritual became a recommended act of Islamic faith. In the same way, the Holy Prophet ordered to shave the head of his newborn grandson and in proportion of the shaved hair an equivalent weight of silver be distributed among the poor.

Narrators have stated that, "The Prophet used to be very attentive and caring towards Imam Husayn and most of the time he used to keep him with himself and imbibe him with his own good qualities and lofty manners."¹

1. Yaqūbī, al-Tārikh, v. 2, p. 246.



On Saturday, 23rd of May 2015 A.D. (the 4th of Sha'bān 1436 A.H.)

The Birthday of al-Abbās bin Ali

His Holiness Abbās was born on the 4th of Sha'bān 26 A.H. (647A.D.) in Medina. He was the son of Imam Ali (the Shia first Imam). His mother's name was Fatima Bint-e-Hazam. She was also known as Umm al-Banīn. She belonged to the clan of Banū Kilāb which was one the noblest families amongst the Hāshimites and famous for the bravery and valor of its warriors.

Some years after the martyrdom of Lady Fatima al-Zahra, Imam Ali got married with this respected lady. She was an accomplished and cultured lady, and bore Imam Ali's four sons, Abbas, Abdulla, Ja'far and Usmān whom all of them were martyred along with Imam Husayn.

In the battle of Karbalā, Abbas was Imam Husayn's commander-in-chief. He fought the evil forces of Yazid gallantly. The story of the sacrifice of his life in trying to procure water for Imam Husayn's children on the battlefield is the most touching and significant in Islamic history. One of his famous title is Qamar-o-Banīhāshim (The moon of Banīhāshim's progeny). This title is given to him since he was very handsome and his good looking face was resembled to the moon.



On Sunday, 24th of May 2015 A.D. (the 5th of Sha'bān 1436 A.H.)

The Birthday of Imam Ali bin al-Husayn

Imam Ali bin al-Husayn (the Shia fourth Imam) was born on the 5th of Sha'bān 38 A.H. (658 A.D.) in Medina.

The narrators unanimously agreed that the Prophet, ten years prior to Imam Ali bin al-Husayn's birthday, gave him the surname of Zayn al-Ābidīn. (the adornment of the worshippers). It shows that the Imam has an important position with Allah.

Among his holy nick names for which he is famous is al-Sajjād (the one who constantly prostrated himself in prayer). Imam Muhammad al-Bāqir talked about the constant prostration of his father, saying: "When Ali bin al-Husayn mentioned Allah's favors toward him, he prostrated himself in prayer. (When he) read a verse with prostration of the Book of Allah, the Great and Almighty, he prostrated himself in prayer. When Allah drove away from him a misfortune which he was afraid of, he prostrated himself in prayer. (When he) finished his obligatory prayers, he prostrated himself in prayer. The marks of prostration were prominent on the parts on which he prostrated, so he was called al-Sajjād.



The Rituals of the Month



(From the 12th of Rajab to the 13th of Sha'bān) The Bright days (Ayyām al-Bīz)

It is recommended to offer a certain prayer on each of the white nights (i.e. the thirteenth, fourteenth, and fifteenth nights of each Arabic months) of Rajab, Sha'bān, and Ramadan. At the thirteen night, it is recommended to offer a prayer consisting of two units at each of which it is advisable to recite after Surah al-Fātiha, Surahs Yāsīn, al-Mulk, and al-Tawhīd.

A similar prayer, yet with four units and Taslīm (i.e. ending the prayer) after each two units, should be offered at the fourteenth night. Also, a similar prayer, yet with six units and Taslīm after each two units.

In this respect, Imam al-Sādiq is reported as saying, "Whoever offers these prayers, will be awarded the merits of these three months and will have all his sins forgiven, except polytheism."

The Fifteenth of Rajab

On this blessed day, it is recommended to practice the following rites:

First: To make a major ablution,

Second: To visit the holy shrine of Imam al-Husayn,

Third: The most important rite on this day is to perform a set of supplications known as Duā Ummi Dāwūd. In the word of Sheikh al-Tūsī in his book, *Misbāh al-Mutahajjid*, one who intend to do this rite is required to observe fasting on the 13th, 14th, and the 15th days of Rajab, and should make major ablution at midday. After offering the obligatory noon and afternoon prayers, one should face the Qiblah and recite some Surahs and supplications in which one can find in the books of supplications like *Mafātīh al-Jinān*.

The Twenty-seventh of Rajab

The night before the twenty-seventh of Rajab

The 27th of Rajab is the blessed time on which Prophet Muhammad was given the mission of promulgating the religion. According to Sheikh al-Tūsī in *Misbāh al-Mutahajjid*, the best act at this

night is to visit the holy tomb of Imam Ali bin Abī Tālib. Also, it is recommended to make major ablution at this night.

The day of the twenty-seventh of Rajab

Several rites are advisably practiced on this day which some of them are as follows:

First: To make major ablution,

Second: To observe fasting. In fact, this day is one of the four days in which it is profoundly recommended to fast in the whole year.

Third: To visit the holy shrines of the Prophet and Imam Ali.

Fourth: To repeat very frequently send blessing upon the Prophet and his progeny.

The Month of Sha'bān

Sha'bān is a month of high excellence and is dedicated to the Holy Prophet. He used to keep fasting during this month and join it with the month of Ramadan. He used to say, "Sha'bān is a month dedicated to me. Whoever fast even one day during my month will definitely go to heaven".

General Rites of Sha'bān:

1) To say the following words of forgiveness seventy times each day in this month:

أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ التَّوْبَةَ

"I implore for the forgiveness of Allah and I pray to Him for approval of my repentance."

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ

"I seek forgiveness of Allah who there is no God save He, the Beneficent, the Merciful; the Ever living, the Self subsisting, and I turn repentant to Him."

2) To give alms (charity) even if it is as small as a half of a date. According to some traditions, almsgiving in this month, brings about rescue from hellfire.

3) To recite the following words 1000 times at any time within the whole month:

لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“There is no god save Allah. We do not worship save “Him” alone, making our religion pure for Him (only), even though the disbelievers blame.”

4) For every Thursday of this month to fast and recite two units prayer. In every unit, after the recitation of Surah al-Fātihah once, recite Surah al-Ikhlās 100 times and after the Salaam to recite Salawāt 100 times by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

“O Allah! Send Your grace to Muhammad and Muhammad's progeny.”

5) To recite a supplication known as Munājāt al-Shabānīyyah with the presence of the heart.





Teenage Corner

By: Mojtaba Mohamad Ali al-Helu



The Minister and the Pomegranate

The grandfather has arrived from his journey after his spending two weeks there, because of the invitation of one of the friends. The sons got happy because of his coming back home.

All the family members sat around the grandfather in the evening.

The son: How was your journey father?

The grandfather: It was enjoyable, son.

The grandson: You promised me to narrate a story for me after your arrival from Bahrain.

The granddaughter: I am longing for listening to your nice stories.

The grandfather: Ok...Ok, I'll tell this story which I heard from a friend there.

In a specific time, there was a ruler who didn't like anybody just himself. This ruler had gotten a sly minister. One day the minister visited the ruler.

The minister: My master...my master! Look at here my master.

The ruler: What is the matter with you my dear minister?

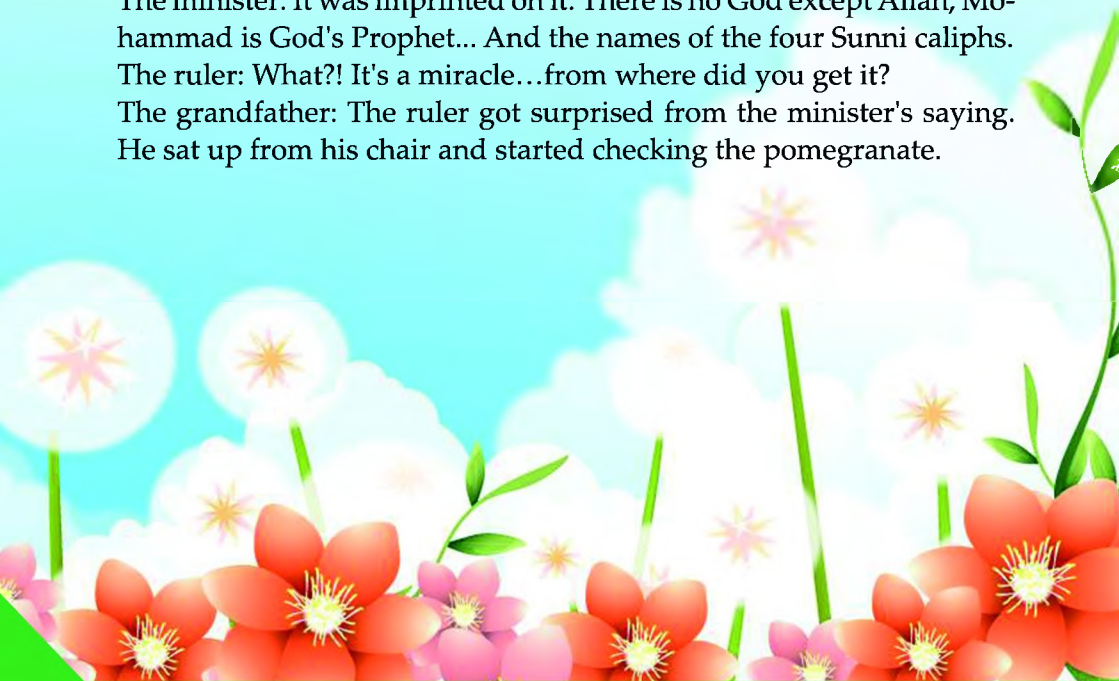
The minister: Look at this pomegranate.

The ruler: What is it?

The minister: It was imprinted on it: There is no God except Allah, Mohammad is God's Prophet... And the names of the four Sunni caliphs.

The ruler: What?! It's a miracle...from where did you get it?

The grandfather: The ruler got surprised from the minister's saying. He sat up from his chair and started checking the pomegranate.



The minister: It is really a miracle...I got it by chance. I saw it on a tree, so I took it.

The ruler: Now, what do you suggest to do with it?

The minister: It is our duty to introduce this miracle to people.

The ruler: Ok...we will put it in the center of the castle and ask people to see it.

The minister: But sir...

The ruler: But what?



The minister: But what if they deny the miracle or don't believe in it?

The ruler: Oh yes my minister, so what are you going to do?

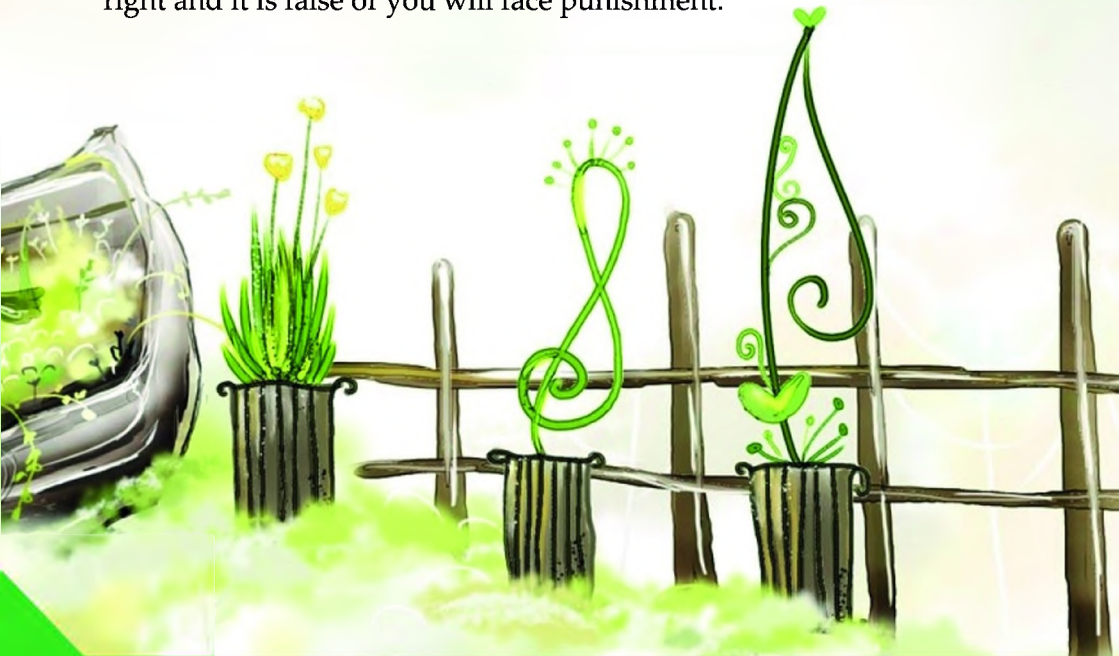
The minister: I suggest that we invite all the people to come to the castle and then we show the pomegranate, so who believes in it, we let him go, but if a man denies it, we will put some conditions for him. First, we have to send a caller to invite people to come to the castle tomorrow to discuss the matter.

The grandfather: The caller went out by drumming.

The caller: listen up people! The ruler invited the doyens of people to come to his castle tomorrow for an important matter, and who disagree with that, his punishment will be hard and will be sent to prison.

The grandfather: In the morning, the doyens of people went to the castle. The ruler told them the story of the pomegranate, then he ordered to bring the pomegranate and show it to everybody in there and what was imprinted on its hull. Everybody saw the pomegranate carefully and got surprised.

The minister: listen up people. The ruler decided to let the man who denies this divine miracle to be punished. Therefore, you have to either give us a suitable answer for this miracle and prove that it is not right and it is false or you will face punishment.



The grandfather: When the people heard the minister's speech, they got fear and anxious, so they confer with each other, then they asked the ruler to respites them three days to discuss the matter. The ruler agreed with their request.

The grandson: What happened after that?

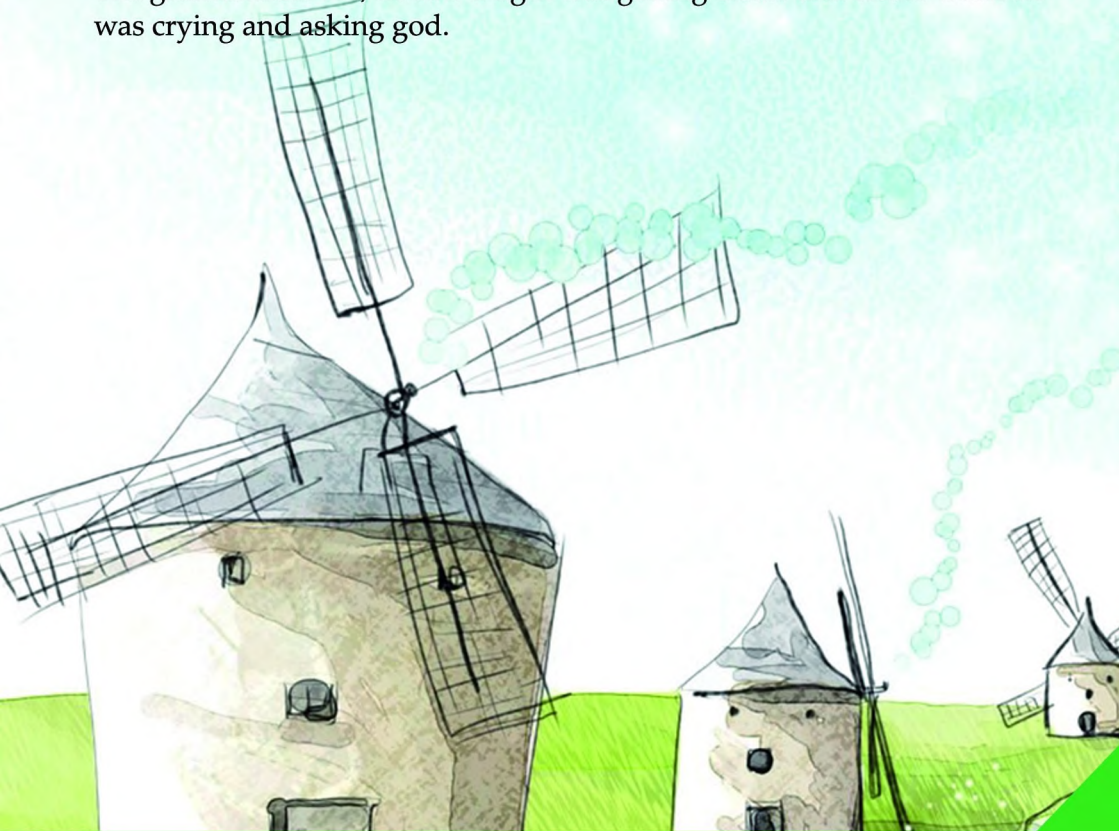
The grandfather: The doyens of people gathered in a mosque and they invited their adviser to discuss how to get rid of this dangerous trouble. They decided to choose the best three men, and each one of them goes to the desert each night to ask imam al-Mahdi to help him.

The first man went to the desert, then he started asking and begging god and worshipping him, but without any replies. The same as for the second man. In the third night, people became very anxious.

Then the third man went to the desert and started begging imam al-Mahdi to save them from the trouble.

The son: Did god reply his ask?

The grandfather: Yes, he saw a light was getting closer and closer while he was crying and asking god.



After that the doyen got relax when he ensured that it was imam al-Mahdi. The doyen: My master, if you are imam al-Mahdi, there is no doubt that you know our request and our hardship.

The imam: Yes, I know your request and your hardship because of the pomegranate and what was imprinted on it.

The doyen: My master! What is the solution for this hardship?

The Imam: There was a pomegranate tree in the minister's house. When the tree bloomed, the minister made a mud case in shape of a pomegranate and halved it and wrote those words, then he put the pomegranate in that case while it was on the tree, so when the pomegranate grew, its hull got the shape of the case and the words were imprinted on it. Then the Imam told him where the mud case is.

The grandfather: When the doyen got the solution from imam al-Mahdi, he returned to the city and told the people that he will give the solution to the ruler.

In the morning, people gathered in front of the ruler's castle and the doyen was at the beginning.

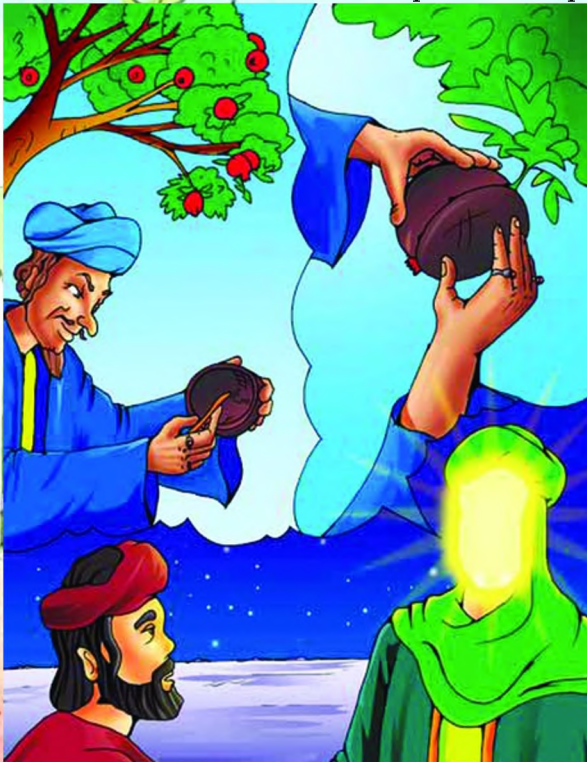
The ruler: Did you bring the solution for what I had asked you about?



The doyen: Yes, but I won't tell it to you, just in the minister's house.

The ruler: Ok, no problem, let's move to the minister's house.

The grandfather: Everybody went to the minister's house. The minister got surprised from the ruler's coming with people. The doyen asked the ruler to enter one of the rooms, but the minister rejected that. The doyen insisted to enter the room and that he had to enter first with the ruler before the minister. The ruler accepted that request.



When the doyen and the ruler entered the room, they found a white packet, and then the doyen took the packet and opened it. He put his hand in the packet and then he looked at the ruler and smiled. He put out from the packet the mud case, which was similar to the pomegranate. He showed it to the ruler, and then he ordered to bring the pomegranate and put it in the case. It resembled the case in shape and words.

The ruler discovered the truth and got so angry with the minister.

The doyen: My master, we got another miracle.

The ruler: What is it?

The ruler: You damned, you wanted to cheat me and make trouble between people. I will teach you a lesson, which you will never forget it. Guard! Take him to the prison until I see what should I do with him, and you the doyen, I ask you to answer my question before we leave.

The doyen: Go ahead my master.

The ruler: How did you know the solution?

The doyen: I knew the solution from our Twelfth Imam, Imam al-Mahdi and I asked him to help us.

The ruler: I think I am one of the most lucky men today, because I got the truth and from now on, I became a believer in Imam al-Mahdi.

Source:

<http://www.m-mahdi.net/>



I

Love

I

ΓΟΛΓ

Imam

Mahdi

Imam

Mahdi

