



# The Final Hope

A monthly magazine for a better knowledge about

Imam al-Mahdi, the Twelfth Imam.

**June 2015**

**Issue No. 6**

- **Imamate in the Quran**
- **General Deputies of Imam al-Mahdi**
- **The Sunni 'Ulamās and the Birth of Imam al-Mahdi**
- **In the presence of Imam al-Mahdi**
- **The Rituals of the Month**

السلام على ربيع الأنام ونصرة الأيتام

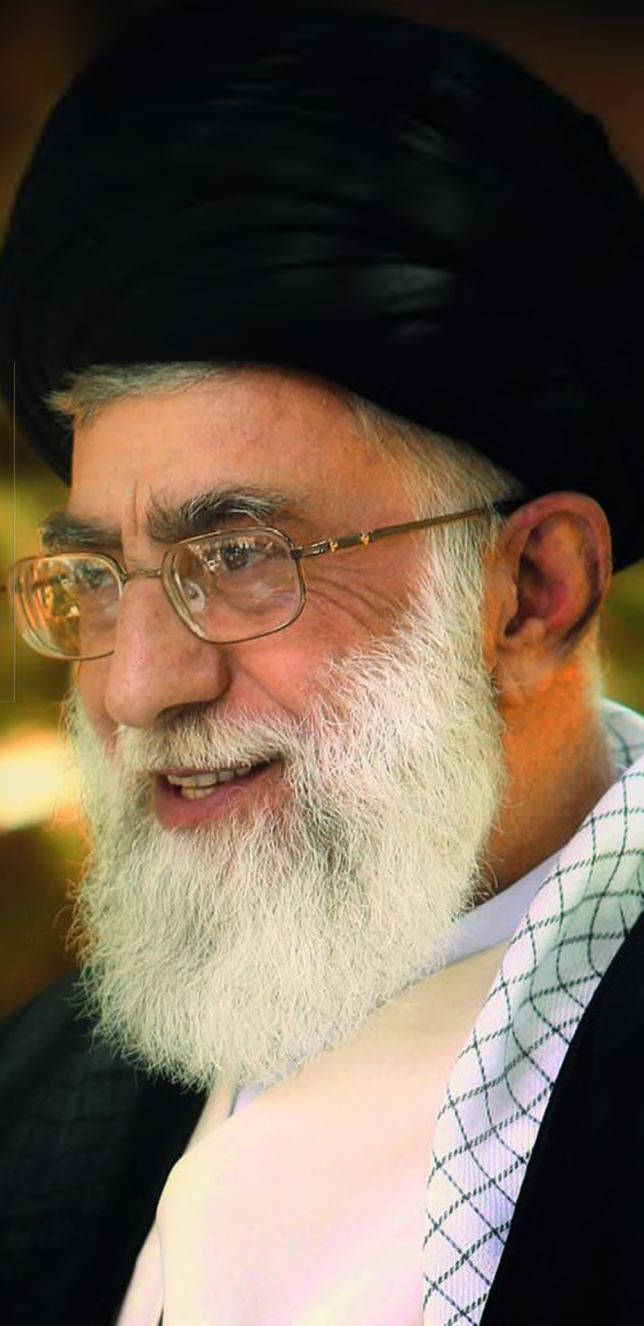
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معارف ذلاليغات وأرباطات أسلمين  
أسماؤ فدمر ورسول

# The Supreme Leader of Islamic Republic

If we liken the human community throughout history to a caravan which is taking a specific path, then we are faced with this question: What is the destination of this caravan?

The answers that religions provide are very similar. All of them believe that this caravan will reach a favorable, sweet and pleasant destination in the end and the main characteristic of this destination is justice. Justice has been humanity's general request from the first day until today and it will remain its main request until the end. Humanity is after justice. It has never changed its mind about this request and at the end, this request will be met.



# The Final Hope

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## Editorial

Have we ever asked ourselves, why the Imam has not come yet? It is more than twelve hundred years since the Imam's occultation and still he is hidden. The answer may become more clear if we pay attention to a determinant point:

God is the source of an unlimited mercy and grants as much of His mercy as required to anyone who is worthy. If someone deserves to receive a specific amount of blessing, intellectually it is impossible for God not to give him that. God is not stingy, He is all-Wise and would not do anything without reason. Also He is always ever fully aware of everything. Therefore, if someone is deprived from a mercy it is for a problem that exists within himself.

The presence of the Imam is the greatest mercy of God, but it has been taken away from us for a long period of time. This privation is done to us, only because of what people do in this world. If we realize the problem and try to remove it, the Imam comes immediately.

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قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيِّ الْجَوَادِ عَلَيْهِ  
 السَّلَامُ: ... إِنَّ الْقَائِمَ مِنْهَا هُوَ الْمَهْدِيُّ  
 الَّذِي يَجِبُ أَنْ يُنْتَظَرَ فِي غَيْبَتِهِ وَيُطَاعَ  
 فِي ظُهُورِهِ وَهُوَ الثَّلَاثُ مِنْ وُلْدِي.

Imam Muhammad bin Ali al-Jawād said, "... Indeed al-Qāim (the Upriser) is from among us (the Household of the Prophet) and he is al-Mahdi, the one whom it is obligatory to wait for during his occultation and obey during his advent and he is in the third generation of my progeny..."

*[Kamāl al-Dīn, v. 2, p. 377.]*

## Imamate in the Quran





## Surah al-Anfāl, verse 7

God in Surah al-Anfāl, verse seven, reminds the believers of the battle of Badr (which is one of the Islamic battles took place at the time of the Prophet) when the divine promise to make the Moslems victorious was fulfilled and the believers won the battle. Here God says,



وَ إِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطّٰنِفَتَيْنِ اَنْهٰى لَكُمْ وَ تَوَدُّوْنَ اَنْ غَيْرَ ذٰتِ الشّٰوْكَةِ تَكُوْنُ لَكُمْ وَ يَرِيْدُ اللّٰهُ اَنْ يَحِقَّ الْحَقُّ بِكَلِمٰتِهٖ وَ يَقَطَعَ دَابِرَ الْكَٰفِرِيْنَ

*“(Remember, o the believers!), When Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intends to establish the truth by His words and to eliminate the disbelievers.”<sup>1</sup>*



1. To understand the real meaning of this verse requires to know the story of the Battle of Badr which is a long story. Those who are interested can refer to Tafsir books.

Although this verse refers to a specific event that took place in the early Islamic period, this part of the verse (*But Allah intended to establish the truth by His words and to eliminate the disbelievers*) implies that for sure, the truth will be established throughout the world finally. Also in the next verse, God emphasizes this divine promise and states,

«لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ»

*“That He should establish the truth and abolish falsehood, even if the criminals dislike it.”*

### **An explanatory narration:**

According to many authentic traditions, this significant event will take place at the End of the Time by Imam al-Mahdi. For instance we read in a narration,

عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فِي قَوْلِ اللَّهِ يُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ تَفْسِيرُهَا فِي الْبَاطِنِ يُرِيدُ اللَّهُ فَإِنَّهُ شَيْءٌ يُرِيدُهُ وَلَمْ يَفْعَلْهُ بَعْدُ وَأَمَّا قَوْلُهُ يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ فَإِنَّهُ يَعْنِي يُحَقِّقُ حَقَّ آلِ مُحَمَّدٍ وَأَمَّا قَوْلُهُ بِكَلِمَاتِهِ قَالَ كَلِمَاتُهُ فِي الْبَاطِنِ - عَلَيٌّ هُوَ كَلِمَةُ اللَّهِ فِي الْبَاطِنِ وَأَمَّا قَوْلُهُ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ فَيَعْنِي بَنِي أُمَّيَّةَ هُمُ الْكَافِرُونَ يَقْطَعُ اللَّهُ دَابِرَهُمْ وَأَمَّا قَوْلُهُ لِيُحَقِّقَ الْحَقَّ فَإِنَّهُ يَعْنِي لِيُحَقِّقَ حَقَّ آلِ مُحَمَّدٍ حِينَ يَقُومُ الْقَائِمُ وَأَمَّا قَوْلُهُ وَيُبْطِلُ الْبَاطِلَ يَعْنِي الْقَائِمَ فَإِذَا قَامَ يُبْطِلُ بَاطِلَ بَنِي أُمَّيَّةَ وَذَلِكَ لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

It is narrated from Jābir to have said, "I asked Imam al-Bāqir (the Shi'a fifth Imam) about the *meaning of "But Allah intends to establish the truth by His words and to eliminate the disbelievers"* and the Imam replied, "Indeed, God has willed it so, but it has not been actualized yet." Then the Imam continued, "This part of the verse saying, "He should establish the truth" means that God will fulfill this promise perfectly by the Prophet's progeny; and "By His words" refers to a deeper layer of the verse and points to Imam Ali since he is *the word of Allah.*" Then the Imam adds, "And to eliminate the disbelievers" refers to the Umayyad who are infidel and they will be cut off in progeny by God<sup>1</sup>, and the word "*the truth*" where God says, "*That He should establish the truth*" points to the Prophet's household when the Upriser (Imam al-Mahdi) arises; and this part of the verse saying, "*And abolish falsehood*" means that the Umayyad (and those who are like them in belief) will be abolished by the Upriser and it will be done when he appears. This is why God says, "*That He should establish the truth and abolish falsehood, even if the criminals disliked it.*" [Tafsir al-'Ayyāshī, v. 2, p. 50.]

1. This narration was issued in a time when Umayyad were the absolute rulers in Medina and nobody anticipated that they would be dethroned. This prophecy has been actualized since no one now is found to be from the progeny of the Umayyad.



## Points:

# 01

### **To remember the divine aid is encouraging:**

Those who are with God enjoy His divine aid. An example of it, took place in the event of Badr battle. But the promise of God to help those who are with Him is not limited to this battle. This promise is general and, in each period of time, has some examples. It, of course, will be encouraging to know that if we do our responsibility and, besides it, rely on God's aid, we will be supported by Him. This divine aid will become fully manifest when Imam al-Mahdi appears. It better words, the appearance of the Imam is the biggest example of God's aid.

# 02

### **Using simple present tense means continuation:**

All of the verbs used in the first verse are in simple present tense that points to an action that is repeatedly done; not something that just takes place once. Because of this, the sentence "Allah intends to establish the truth by His words and to eliminate the disbelievers" refers to the custom of God in the universe. Therefore, although Moslems at the time of the Prophet won the battle of Badr, again the Moslems will suppress the oppressors. But, the final and the most widespread victory will be fully gained when Imam al-Mahdi comes. In conclusion, these two verses contain this main point that God has promised people to establish the truth in the earth. This divine goal has not already been achieved fully and just sometimes partially was fulfilled, but it will happen in the future for sure because the divine promise will not be false at all.

## Sheikh al-Sadūq

Abū Jafar, Muhammad bin Ali bin al-Husayn bin Bābiwayh al-Qummī known as Sheikh al-Sadūq was born during the Minor Occultation after the year 305 A.H. (917 A.D.) in Qum. As his time was close to the Infallible Imams, with that opportunity, he compiled many of their narration. He was one of the greatest scholars of Islam and the leading Shia narrators of the 10th century (A.D.) whose reputation for honesty earned him the title al-Sadūq (meaning “a very trustful man”).

His father, Ali bin al-Husayn bin Bābiwayh, was a supreme Sheikh, a supreme jurisprudent, and the most trustful of the scholars of Qum in his time.



General  
of Imam

# Deputies al-Mahdi

## The Blessed Newborn

According to Sheikh al-Tūsī, Sheikh al-Sadūq's father had gotten married with his cousin, but he didn't have any children so, he asked Muhammad bin Ali al-Aswad to tell Abu al-Qāsim al-Husayn bin Rūh (the third special deputy) to ask Imam al-Mahdi to pray Allah for giving him a male baby...The answer from the side of the Imam was,

إِنَّكَ لَا تُرْزَقُ مِنْ هَذِهِ وَ سَتَمَلِكُ جَارِيَةً  
دِيَامِيَّةً وَ تُرْزَقُ مِنْهَا وَلَدَيْنِ فَهَيِّنْ

*"You will not have a child from this wife of your, but soon will marry someone else and you will be given two male babies and they will become expert in Islamic knowledge."*

Hence, Abū Jafar and Abū Abdullah, were born. [Al-Gaybah, by Sheikh al-Tūsī, p. 308.]

Sheikh al-Sadūq used to take pride in such a birth and said, "While I was interested in Islamic book and in learning and memorizing them, Muhammad bin Ali al-Aswad used to say to me, 'It is not strange for you to have such an insistent desire for learning since you came to this world by the supplication of the Imam'" . [Al-Gaybah, by Sheikh al-Tūsī, p. 320. ]

## His Great State

Sheikh al-Sadūq lived under the teachings of such an honorable father for more than twenty years. In addition, he grew up in the city of Qum that was one of the most important centers of the Muslim scholars and narrators at that time, so after a short while, he became a great figure and a distinctive sign of retaining and intelligence.

Furthermore, the political circumstances of that period played a significant role in crystallizing the personality of him because he lived in the reign of the Buyid in Iraq and Persia (933-1055 A.D.), the Fatimids in Northern Africa (909-1172 A.D.), and the Hamdānyān reign in Mosul, Northern Iraq, and Syria (945-1004 A.D.). It is well known that all these states were declaring their loyalty to the leadership of the Prophet's household. In other words, they were under the dominance of the Shia.





## Scholastic Journeys

Sheikh al-Sadūq traveled widely to collect traditions and met many scholars. He stayed with the scholars to obtain the narrated reports from them. He used to take lightly the difficulties of his journeys and did not accord much importance to the discomfort he had to face. As a result, he has narrated traditions from a large number of important traditionists whose count reaches to 250. One can refer to the preface of the book "Maāni al-Akhbār" (one of his books) where all the names are listed.

## His Writings

Sheikh al-Sadūq wrote books on almost all religious sciences and illuminated all the aspects of faith that were required by the Muslims. All his writings are marked with a distinctive style and arrangement which, according to Sheikh al-Tūsī, the number of his writings amount to 300. Unfortunately, most of them were destroyed by the ravages of time and circumstances and decayed in some corners of libraries. So what remains is only the sketch of the original and those that are lost have only left behind their names (titles). Only a part of his huge wealth, comprising of not more than 20 books, has survived to this day.

## His Death and Tomb

Sheikh al-Sadūq passed away in the year 381 A.H. (991 A.D.). He was more than seventy years old. He was buried in the city of Ray near the tomb of Abdul-'Azīm al-Hasanī. Today, his tomb is one of the famous shrines whom are frequently visited by people who seek blessings there. His magnificent tomb having a towering dome was built around 1238 A. H. (1823 A.D.) by the order of Sultān Fath Ali Shāh Qājār after the strange incident that had happened there. In this year, the tomb of Sheikh al-Sadūq was damaged with heavy rains as a result of which there developed a crack. When renovation began and the gap was examined closely, it was found that it led to an underground chamber in which the last remains of the Sheikh were placed.






In this chamber, people saw an elegant dead body which was half covered but the private parts were not exposed. It was a huge body and the nails showed henna coloration and around the body lay twisted dusty threads of the shroud cloth. This news spread all over the city of Tehran and even reached the king (Fath Ali Shāh). So the King, decided to see for himself and he reached the tomb with some of his courtiers. Since the officers advised that the King himself does not enter the burial chamber, he deputed some reliable persons to go down and report the facts to him. At last, the truth of the miracle was confirmed for him and he finally ordered that the crack be filled and the tomb be renovated in the most magnificent way.

[Refer to Sheikh Abbās al-Qummī, al-Fawā'id al-Razawīyyah, v. 2, p. 876.]

# The Sunni 'Ulamās and the Birth of Imam al-Mahdi

Written in Farsi By: *Ayatullah Ibrāhīm Amīnī*  
Translated by: *Dr. Abdulazīz Sāchedinā*



There are some Sunni scholars who have related the event of the birth of Imam al-Mahdi and have accepted and recorded this event in their books. For instance:

(1) Muhammad bin Talhah Shāfeī writes, “Abu al-Qāsim Muhammad bin al-Hassan (Imam al-Mahdi) was born in the year 258 A.H. (873 A.D.) in Samarra. His father’s name was al-Hassan. Among the titles [of this last Imam] are: al-Hujjah (a proof from God), al-Khalaf al-Sālih (the righteous offspring) and al-Muntazhar (the awaited one).” Following this statement he has related several traditions on the subject of al-Mahdi, with the concluding statement: “These hadith-reports confirm the existence of Imam al-Has-san al-‘Askarī’s son, who is in concealment and will appear later.”

*(Matālib al-Su‘ūl (1287 A.H. edition), p. 89)*






(2) Muhammad bin Yūsuf, following his entry on the death of Imam al-Hassan al-'Askarī, says, "He did not have any child beside Muhammad. It is said that he is the same as the Awaited Imam (whose title is al-Mahdi)."

*(Kifāyat al-Tālib, p. 312)*

(3) Ibn-e- Sabbāgh Mālikī writes, "Section Twelve, on the life of Abū al-Qāsim Muhammad, al-Hujjah, al-Khalaf al-Sālih, the son of Abū Muhammad al-Hassan (the eleventh Imam). He is the twelfth Imam of the Shia." Then he has recorded the history of the Imam and has related the traditions about him.

*(Al-Fusūl al-Muhimmah (Second edition), p. 273 and 286)*





(4) Yūsuf bin Qazūghli, after writing his account of the life of Imam al-Hasan al-‘Askarī, says, “His son’s name is Muhammad, and his patronymic is Abu ‘Abdullah and Abū al-Qāsim. He is the Proof of God’s existence, the Master of the Age, the Qāim, and the Muntazhar. The Imamate has come to an end with him.”

*(Tadhkirah Khawās al-Ummah, p. 363)*

(5) Shablanjī in the book entitled Nūr al-Absār, writes, “Muhammad is the son of al-Hassan al-‘Askarī. His mother was a slave-girl by the name of Narjis. His cognomen is Abū al-Qāsim. The Twelver Shia knows him as: al-Hujjah, al-Mahdi, al-Khalaf al-Sālih, al-Qāim, al-Muntadhar, and Master of the Age...”

*(Nūr al-Absār (Cairo edition), p. 342)*





(6) Ibn Hajar, following the biography of Imam al-Hassan al-'Askarī, writes, "He has not left a son besides Abū al-Qāsim, who is known as Muhammad and al-Hujjah. That boy was five years old when his father died."

*(Al-Sawāiq al-Muhriqah, p. 206)*

(7) Muhammad Amin al-Baghdādī writes, "Muhammad, who is also known as al-Mahdī, was five years old at the time of his father's death."

*(Sabāik al-Dhahab, p. 78)*

(8) Mīr Khawand writes, "Muhammad was the son of al-Hassan. His cognomen is Abū al-Qāsim. The Imamiyah acknowledge that he is the Hujjah, the Qāim, and the Mahdi."

*(Rawdāt al-Safā, vol. 3, p. 143)*







(9) Sha'rānī says, "al-Mahdi is the son of Imam al-Hassan al-'Askarī. He was born on the fifteenth night of Sha'bān, 255 A.H. He is alive and will remain so until he will emerge with Jesus. Now it is 957 A.H. He is, thus, 703 years old."

*(Al-Yawāqīt wa al-Jawāhir (1351 A.H. edition), vol. 2, p. 143)*

(10) Sha'rānī, quoting Ibn 'Arabī's Futūhāt Makkīyyah, section 366, writes, "When the earth will be filled with tyranny and injustice al-Mahdi will rise and will fill the earth with justice and equity. He will be among the descendants of the Prophet and from the line of Fatima. He is from the descendants of al-Husayn, and his father is Imam al-Hassan al-'Askarī,..."

*(Al-Yawāqīt wa al-Jawāhir (1351 A.H. edition), vol. 2, p. 143)*






(11) Khājah Parsā in his book *Fasl al-Khitāb* writes: "Muhammad, the son of al-Hassan al-'Askarī, was born on the fifteenth night of Sha'bān, 255 A.H. (870 A.D.) His mother's name was Narjis. His father died when he was five years of age. From that time until now he is in occultation. He is the awaited Imam of the Shia. His existence is well established among his companions, trusted associates and family..."

*(As cited in Yanābī' al-Mawaddah, vol. 2, p. 126)*

(12) Abū al-Fallāh al-Hanbalī says, "Muhammad is the son of al-Hassan al-'Askarī... His cognomen is Abū al-Qāsim and the Shia know him as al-Khalaf al-Sālih, al-Hujjah, al-Mahdi, al-Muntazhar, and Sāhib al-Zamān (the Master of the Age.)"

*(Shadharāt al-dhahab (Beirut edition) vol. 2, p. 141)*



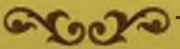



(13) Muhammad bin 'Ali al-Hamaw says, "Abū al-Qāsim Muhammad al-Muntazhar was born in the year 259 A.H. (874 A.D) in Samarra."

*(Tā'rikh mansūrī, microfilm copy of the Moscow manuscript folio number 114)*

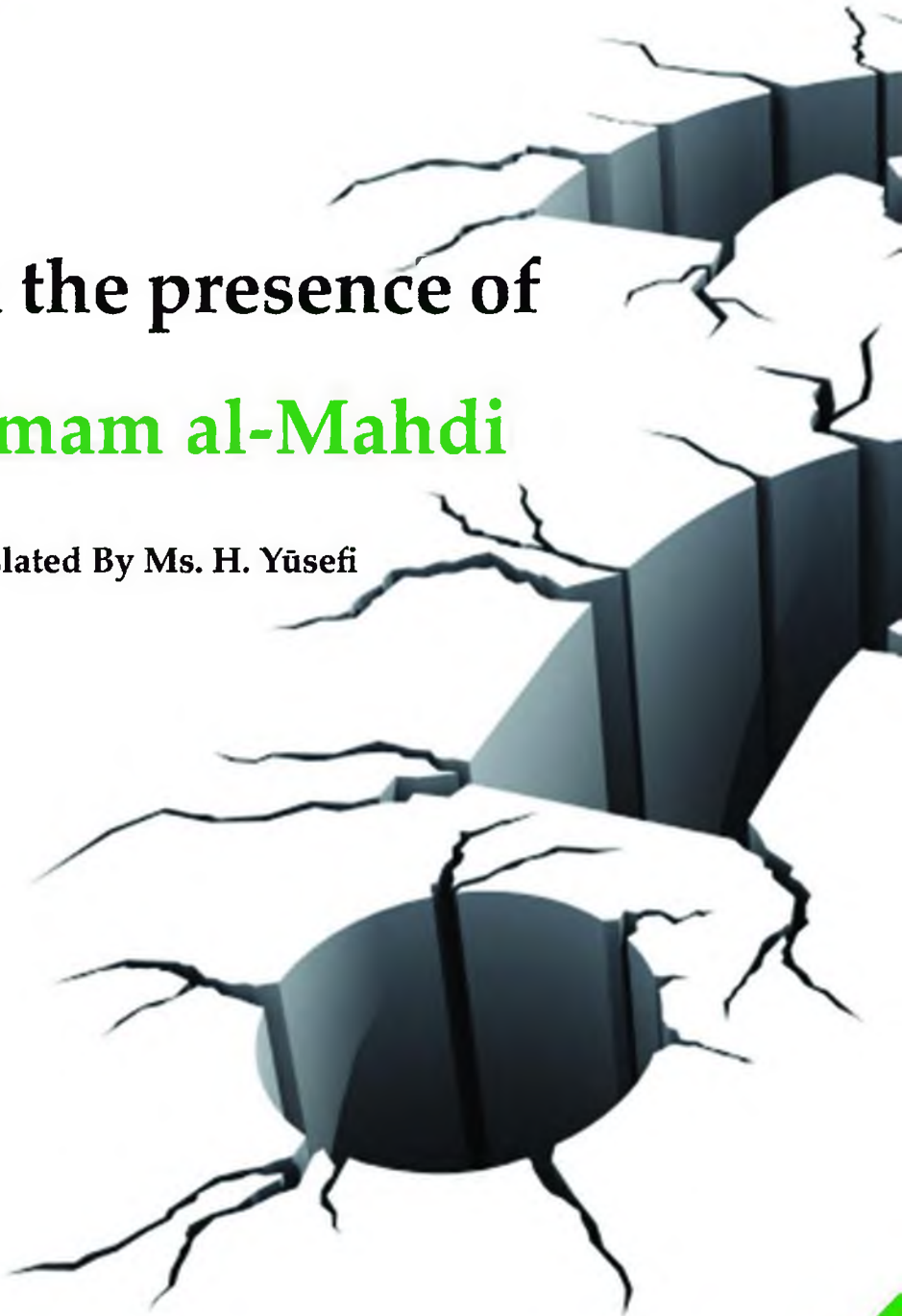
In short, besides all these above mentioned Sunni scholars there are numerous others who have recorded the birth of Imam al-Hasan al-'Askari's son. What is important is that many of them confess that the cognomen or the title of the mentioned son is al-Mahdi. Add to it that many of them confess that he is the Promised Savior who will emerge in a day. *(See the references compiled in the volume Kashf al-Astār by Husayn bin Muhammad Taqī al-Nūrī and Kifāyat al-muwahhidīn by Tabarsī, especially volume 2)*

Source: "Imam al-Mahdi, The Just Leader of Humanity"

# In the presence of Imam al-Mahdi

Translated By Ms. H. Yūsefi





## Prohibition from asking useless questions

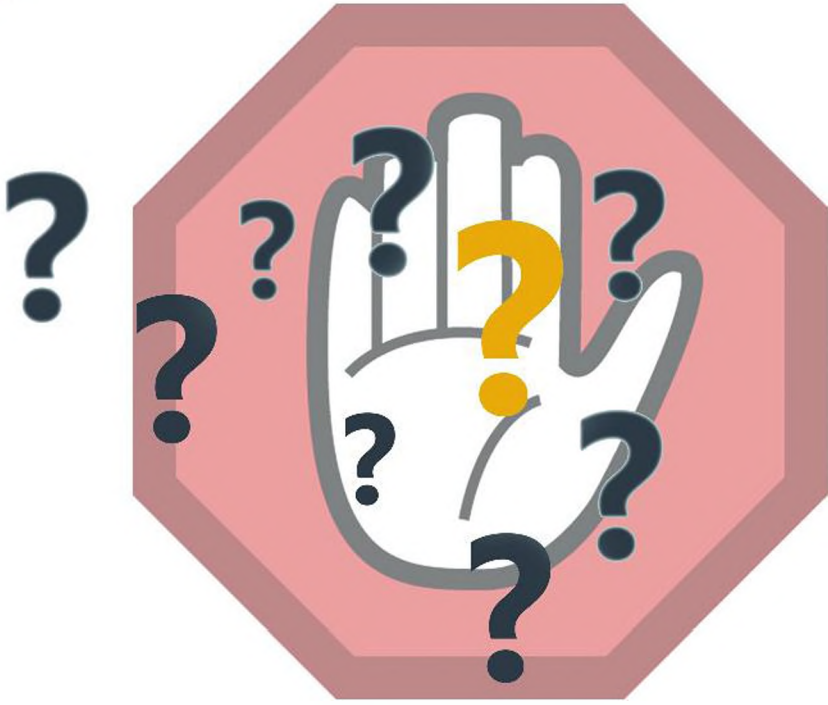
It is narrated from Imam al-Mahdi to have said,

فَأَغْلِقُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَغْنِيكُمْ وَ لَا تَتَكَاَفَرُوا عَلِمَ مَا قَدْ كُنَيْتُمْ

*“Thus, close the doors to needless questions and do not bother yourself to know about non-required matters.” (Al-Ihtijāj, by Tabarsī, vol. 2, p. 471.)*

Asking questions has two sides: either it is for knowing and learning which is admirable in Islam, or it is for unnecessary and improper discussions which is regarded as being detestable. The Imam prohibits his followers from getting involved with the second form of questions.

Undoubtedly, asking question is the key to understand the realities. In Islamic versus and hadiths, Moslems are strictly ordered to ask about things they do not know. However; since each rule has some exceptions, there is an exception in this basic principle of education.



?

The fact is that, there are some cases should remain concealed and this is for preserving social system and supporting people's interests. In such cases, not only asking questions for being aware of the reality is not considered as a virtue; but it is also disliked and undesirable.

This is why God says in the Quran,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّ لَكُمْ تَسْؤُكُمْ

*"O, you who believe! Do not ask Questions about things which if made Plain to you, may cause you trouble." (The Quran, 5: 101)*

This verses prohibits the believers from asking about something which they will become sad if it becomes revealed to them.

In following we refer to some instances of this case,

It is a custom among the physicians that often prefer not to let their patients be aware of their severe and horrible diseases and sometimes they only inform the relatives of their patients about the disease,



because according to the experiences, if one knows about the severity of his illness, he would get into a panic and his recovery would take a longer time.

Or, for instance, people need to trust each other when working together. Consequently, in order to achieve such a great result, it is better for people not to know about the details of each other's secret lives. Everybody has some weak points and disclosing them to others ends in putting trouble in their cooperation, for example, a person with good and positive personality who is born in an ungenerous and low class family; if his family background becomes known, his personal status may be jeopardized. Nobody is permitted to search about such cases.

Moreover, Many social or military plans should also be hidden up till they are executed. Exposing them to others who are not involved may affect their success and endanger the productivity of the plans.

In addition, God, based on wisdom, has revealed the reality about some cases for people but decided some other cases remain concealed from them. Showing curiosity about knowing the hidden affairs may result in system disorder, for example the reason for not knowing the time of death is to always feel that death is close to us.

Consequently it would prevent us from committing sins. It also would deter us from not repenting and thinking that we still have time. This is why we should not try to know the time of our death by referring to palm-readers, fortune tellers, or the ones who claim to be connected to Jans.

Another example of bad consequences resulted from asking unnecessary questions is mentioned in the the Holy Quran in Surah al-Baghareh verse 67 to 69 within the story of the Children of Israel and a cow when people were ordered to slaughter a simple and ordinary cow but they asked many absurd questions about the specifications of the cow and it made the case deeply difficult for them. The result was nothing but that they become troubled to find the cow and when they found it, they paid too much to buy it.

It was expressed under the same versus that the prophet once offered a sermon about the importance of Haj. A person asked, "Is it obligatory to go to Haj every year?" The prophet didn't answer him. He repeated his question. The prophet became sad and said, "Why did you insist? If I say yes; then it would be difficult for you to obey. When you notice I prefer to remain silent do not insist on asking unimportant questions."







Then, the prophet said that one of the reasons that the previous nations faced destruction was due to their inappropriate questionings. (Tafsir Nemūneh, Vol. 5, P. 96)

This is why we read in a hadith quoted from Imam Ali to have said,

إِنَّ اللَّهَ ... سَكَتَ لَكُمْ عَنْ أَشْيَاءَ وَلَمْ يَدْعَهَا نَسِيَانًا فَلَا تَتَكَلَّفُوهَا

“Indeed Allah remained silent about some cases.... He did not do it out of forgetfulness. Therefore, do not bother yourself to know about them.”

(Nahjulbalaghe, Wisdom 105)

As Imam Ali says there are some matters which have not been referred to by God and it was a mercy from God on people. Therefore, when we see that the exact knowledge about the life of the next world is not made clear for us likewise many other forms of knowledge, it was not because of God’s negligence, since God is free from forgetfulness and oblivion; but they are kept concealed since they are not important for people’s physical and spiritual life or that getting involved with such matters would prevent people from learning useful knowledge.

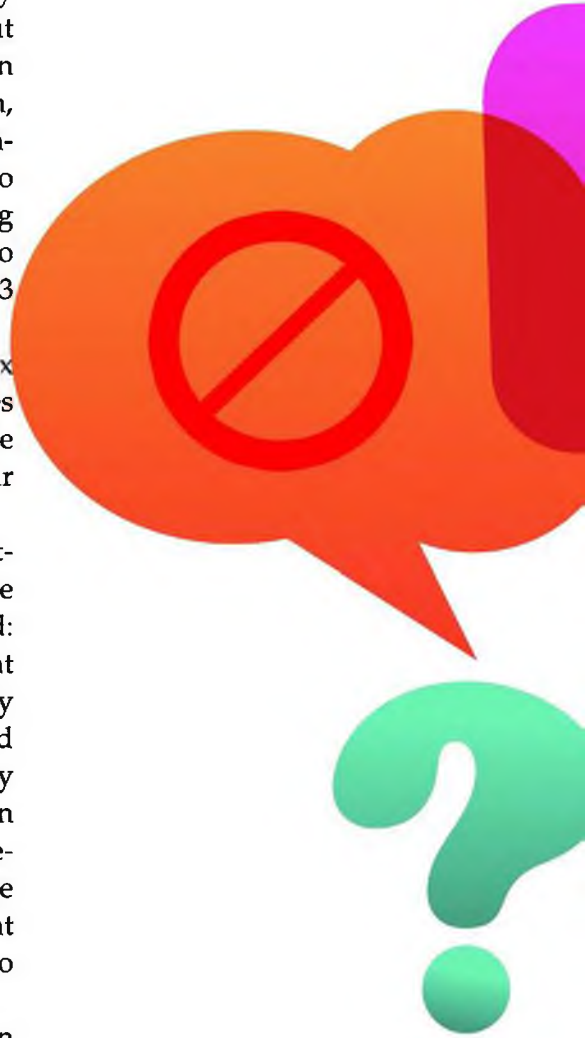


This is why sometime ordinary people used to ask the Prophet about the reality of the soul or the reason behind different shapes of the moon, but the Prophet instead of explaining the cases for them preferred to direct their attention to something else which were more beneficial to them. (The Quran, 2:189; 17:85; 18:83 and 79:42)

Likewise, scrutiny in many complex theological and philosophical cases for ordinary people has no desirable ending, and it may also distort their beliefs.

Let's end this article with an interesting story. It is narrated that once Imam Ali bin Abī Tālib said: "People, ask me anything you want before you lose me". A man namely Sa'd bin Abi Vaghās stood up and said: "If you know everything, say how many strings of hair I have in my head and beard?" Imam Ali responded: "This is not a question one would ask. I instead inform you that you have a child at your home who will kill my son."

Here Sa'd asked an absurd question and the Imam did not answer him and instead, mentioned an important reality about something else that could be rendered as a warning alert for him.







01

# TimeLine

02



03

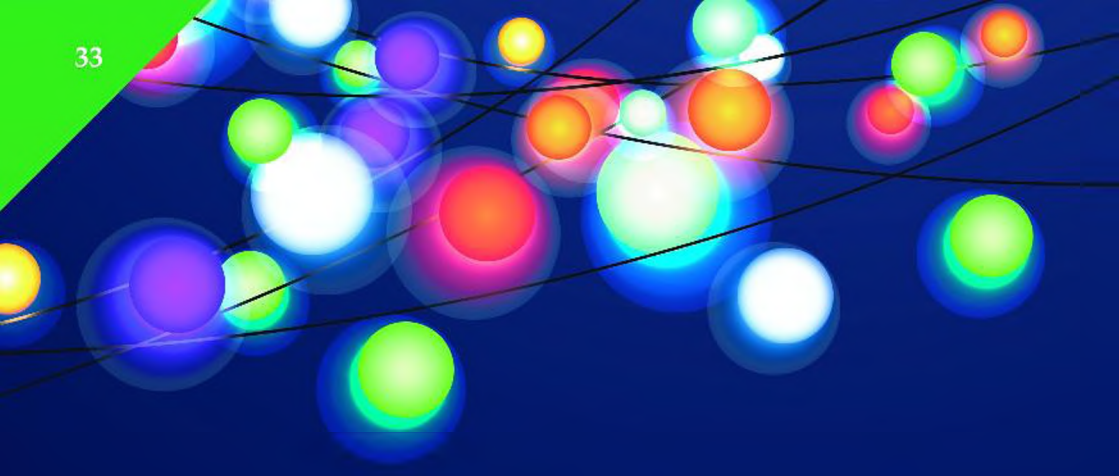


## On Wednesday, the 3<sup>rd</sup> of June 2015 A.D. (the 15<sup>th</sup> of Sha'bān 1436 A.H.)

### **The auspicious birthday of Imam al-Mahdi**


The Birthday of the twelfth Imam (Imam al-Mahdi) occurred on Friday daybreak, on the 15<sup>th</sup> of Sha'bān in 255 A.H. (869 A.D.) in Samarra (a town in Iraq). According to a narration quoted in *kamāl al-Dīn*, vol. 2, p. 424-426, Lady Hakīmah, the honorable aunt of the eleventh Imam (al-Hasan al-'Askarī) says,

“Imam al-Hassan al-'Askarī, (the eleventh Imam) sent for me and said, ‘O aunt, have your Iftār (dinner) tonight with us. This is the night of mid-Sha'bān and Allah, the High, will bring forth the Hujjah (Imam al-Mahdi) on this night. He will be Allah’s Hujjah on His earth. (a proof from Allah on earth)”



Lady Hakīmah says, "I said to him, 'And who is his mother?' and he replied, 'Narjis'. I again uttered, "There is no sign (of pregnancy) in her." He responded, "It is as I will tell you." Lady Hakīmah says, "I came and when I greeted and sat, Lady Narjis came to take off my shoes and said, "O My lady! How are you this evening?" I responded, "Rather, you are my lady and the lady of my household." She turned my word down and said, "What is this that you came here, dear aunt?" I told, "My dear daughter, Allah, the Exalted, will grant you in this night of yours a boy, a master in this world and in the hereafter." She sat and felt shy and embarrassed.

When I finished the 'Tshā' prayer and had my dinner, I went to bed and slept. When it was in the middle of the night, I got up to perform prayers. I finished my prayers and she was sleeping and there was no sign of any kind of pregnancy in her. I sat saying some supplication, then I went to the bed, and then I woke up suddenly and somehow I was horrified. She was still asleep. She then woke up and rose and performed prayers and then slept. Lady Hakīmah says, "As doubts came to me, Abu Muhammad (Imam al-Hassan al-'Askarī who became aware of my thought) called out, 'Do not haste, aunt, the affair has come near.'" I recited Sūrahs Sajda and Yāsīn. And as I was doing that, Lady Narjis woke up suddenly; I rushed towards her and read the name of Allah on her and then I asked, "Do you feel anything?" and she said, "Yes, aunt." I told her "Be prepared and do not be scared. It will be as I told you."



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# Imam

## Mahdi

I removed the curtain looking for my Master. Not seeing him, I asked his father, 'May I be your ransom, where is my Master?' He said, 'We entrusted him to the one that mother of Moses had entrusted Moses to.' When it was the seventh day, I came and greeted and sat. He said, 'Bring to me my son.' I brought my Master in a wrap. He acted towards his son in the same way he had acted the first time. Then he put his tongue into his mouth; seemed as if he was feeding him milk or honey. Then he said, 'Talk O' my son.' The blessed infant repeated the same words as before and send blessing to all Imams until his father. Then he said, 'In the name of Allah, the Merciful, the Compassionate' and recited this verse,

"وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ \* وَنَمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُبْرِئَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ"

*"And we desire to confer kindness upon those who have been enfeebled on earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Hāmān and their armies from them what they feared to happen to them."* (Quran, 28:5-6)

In another narration it is said that when Imam al-Mahdi was born, his father slaughtered seventy male sheep and distributed the meet among people. (Bihār al-Anwār, vol. 13, p. 4)

Moreover, he commanded his deputy, 'Uthmān bin Sa'īd al-'Amrī to buy ten thousand Ritls of bread (around three thousand kilos) and thsy much of meet and distribute them among the people of Bani Hāshim. (*kamāl al-Dīn*, vol. 2, p. 431.)

## On Saturday, the 27<sup>th</sup> of June 2015 A.D. (the 10th of Ramadān 1436 A.H.)

### The demise of Lady Khadījah

1459 years ago, on the 10th of Ramadān (619 A.D.) lady Khadījah, the Mother of all Faithful (Umm al-Mu'menīn), passed away. She was the greatest supporter of Islam in its earliest days. She was the mother of Fātimah, the grandmother of the beloved grandchildren of the Prophet, al-Hasan and al-Hussein who are to be the foremost of the youths in Paradise. Her status was such that the Angel Gabriel used to bring greetings for her from Almighty Allah. (*al-Sīrah al-Nabawīyyah, by Ibn-e- Hishām, vol. 1, p. 241*)

The prophet loved lady Khadījah so dearly that after her death he used to remember her often. 'Āyisha, one of the wives of the Prophet, says that whenever a goat was slaughtered, the Prophet would send some meat to Khadījah's friends; when she remarked about this on one occasion he told her, 'I have great regard for her friends, as she has a special place in my heart'. (*Usd al-Ghābah, vol. 5, p. 539*) She also narrates that whenever the Prophet spoke of Khadījah he would talk at great length and praise her qualities, and pray for her forgiveness. (*Siyar 'Alām al-Nubalā, vol. 2, p. 82*) Also she narrates that the Prophet said, "I have not yet found a better wife than her. She had faith in me when everyone, even members of my own family and tribe did not believe me, and accepted that I was truly a Prophet and a Messenger of Allah.

She converted to Islam, spent all her wealth and worldly goods to help me spread this faith, specially at a time when the entire world seemed to have turned against me and persecuted me. And it is through her that Allah blessed me with children." (*Bihār al-Anwār*, vol. 16, p. 8; vol. 43, p.131)

Lady Khadijah passed away just three years before the Hijrah (the Prophet's emigration to Medina) at the age of sixty-five, having given almost twenty-five years to Muhammad and the cause of Islam. When she passed away, the Prophet was heartbroken at the loss of a dedicated companion who stood by him during the most difficult period of his life. Her grave was prepared at a place called Hujūn, near Mecca. The Prophet stepped into her grave to lay in it for a few moments before he put the body of his beloved wife in there.



## On Thursday, the 4<sup>th</sup> of June 2015 A.D. (the 16<sup>th</sup> of Sha'bān 1436 A.H.)

### **Imam Khomeinī's demise**

Grand Ayatollah Khomeinī was born in the year 1902 in Iran and became the supreme religious leader of the Islamic Republic of Iran in 1979, following many years of resistance to absolute monarchy of Pahlavī Regime. Upon the success of the revolution, he was named religious and political leader of Iran. He changed the destiny of a nation and that of the Muslim World by his divine uprising.

Eventually, after ten years, at 22:22 Saturday night June 3rd 1989, he passed away. The news was broadcast the following morning. The 4th of June was a tragic day, the 7 a.m. news on the radio of Tehran stated the following, "In the name of God, to Allah we belong and to Him we return. The holy spirit of the leader of Muslims and free men, Imam Khomeinī, has gone to meet his Creator."

On the morning of the 5th of June millions of people came to bid farewell to a leader who they loved. Millions of people all around the world saw incredible scenes, which showed how the people said goodbye to their leader. It has been recorded that over 10 million people attended his funeral. The sense of loss was unbearable. Millions poured in from all part of country to participate in the biggest farewell in the history. The similar ceremonies were held, as well as in many Islamic countries and communities around the world.

He captured the hearts of millions of people. Imam Khomeini's body was buried next to the graves of hundreds of martyrs who had lost their lives for their country. The blessings his life bestowed upon people did not finish with his passing and still continues to illuminate people's lives today.



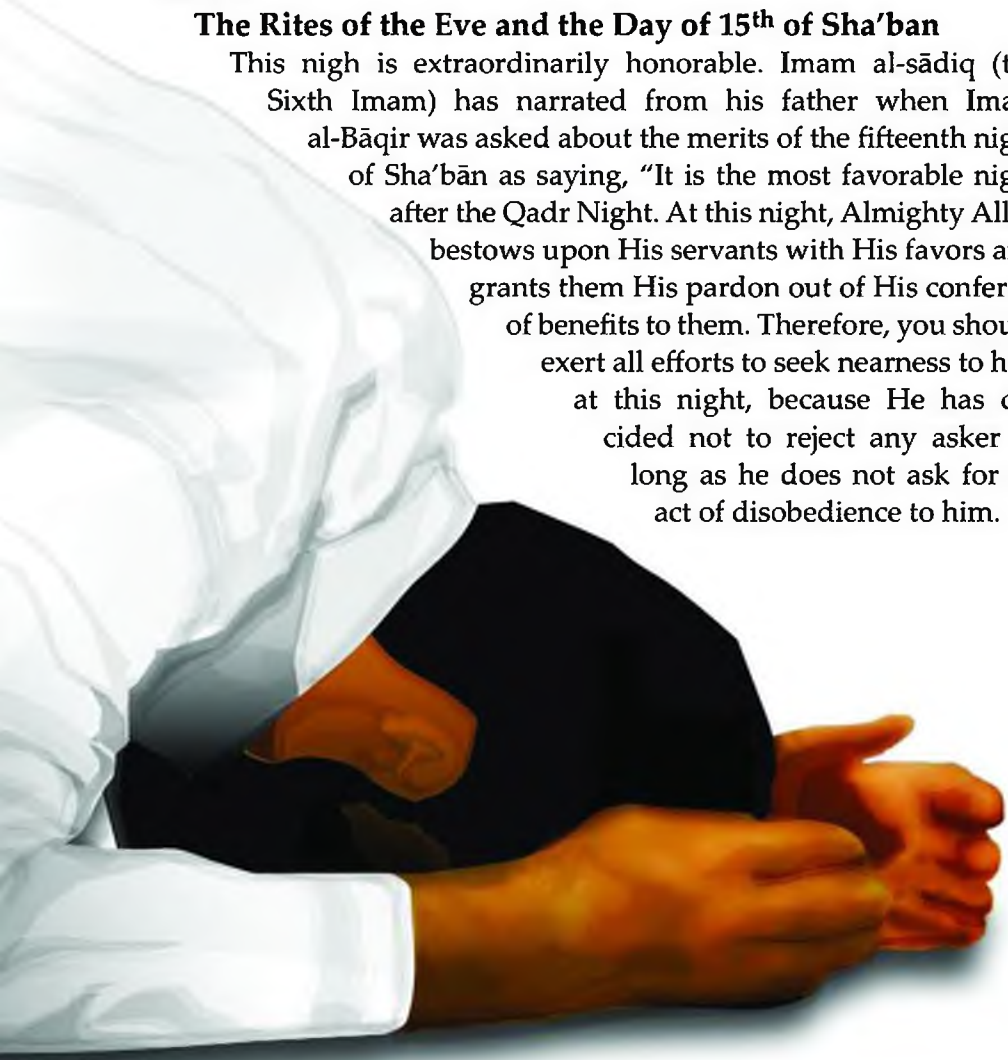
## The Rituals of the Month

**From the 13<sup>th</sup> of Sha'bān to the 13<sup>th</sup> of Ramadān (June 2015)**

Sha'bān is the only month of the Islamic calendar which does not have a single day of mourning. It is truly a blessed month, especially for the auspicious occasion of Imam al-Mahdi's birthday on the 15th of this month.

### **The Rites of the Eve and the Day of 15<sup>th</sup> of Sha'bān**

This night is extraordinarily honorable. Imam al-sādiq (the Sixth Imam) has narrated from his father when Imam al-Bāqir was asked about the merits of the fifteenth night of Sha'bān as saying, "It is the most favorable night after the Qadr Night. At this night, Almighty Allah bestows upon His servants with His favors and grants them His pardon out of His conferral of benefits to them. Therefore, you should exert all efforts to seek nearness to him at this night, because He has decided not to reject any asker as long as he does not ask for an act of disobedience to him.



Almighty Allah has chosen this night for us (the Ahl al-Bayt) just as He has chosen the Qadr Night for our Prophet. You should thus pray and thank him diligently..." (*Bihār al-Anwār*, vol. 94, p. 85)

However, some of the recommended rites to be carried out at this night are as follows:

1. To make a major ablution (Ghusl) at the time of sunset
- 20 To stay awake at night to pray;
3. To visit the tomb of Imam al-Husayn or recite his Ziyarah;
4. To recite Kumayl supplication;
5. To offer some prayers and supplications written in Mafātīh al-Jinān;
6. To recite: a: سبحان الله (Subhānallāh) 100 times; b: الحمد لله (Alhamdulillāh) 100 times; c: الله أكبر (Allāhu Akbar) 100 times, and d: لا إله إلا الله (Lā Ilāha il-lallah) 100 times.

Also on the 15<sup>th</sup> of Sha'bān, It is recommended to visit Imam al-Mahdi's sardāb (Vault) in Sāmarrā and recited his Ziyārat in there.

## The Holy Month of Ramadān

Each year, as we approach the graceful month of Ramadan, we are considered as the Special Guests of Allah; because the holy month of Ramadan described by the holy Prophet as the Banquet of Allāh. The holy Prophet, once, delivered a speech to the community saying,

وَهُوَ شَهْرٌ دُعِيْتُمْ فِيهِ إِلَى ضِيَافَةِ اللَّهِ

“...It is a month in which you have been called to the banquet of Allāh...” (Al-Iqbāl, vol. 1, p. 26)

On the last Friday before the month of Ramadan, Prophet Muhammad (s) said: *“O people, indeed ahead of you is the blessed month of Allah. A month of blessing, mercy, and forgiveness. A month that is the best month with Allah. Its days, the best of days, its nights, the best of nights, and its hours the best of hours. It is the month which you are invited to be the guests of Allah and you are invited to be one of those near to Him. Each breath you take glorifies Him; your sleep is worship, your deeds are accepted and your supplications are answered. So, ask Allah, your Lord, to give you a sound body and an enlightened heart so you may be able to fast and recite His book, for only he is unhappy who is devoid of Allah’s forgiveness during this great month. Remember the hunger and thirst of the Day of Judgment with your hunger and thirst. Give alms to the needy and the poor, honor your old, show kindness to the young ones, maintain relations with your blood relations, guard your tongues, close your eyes to that which is not permissible for your sight, close your ears to that which is forbidden to hear, show compassion to the orphans of people so compassion may be shown to your orphans. Repent to Allah for your sins and raise your hands in supplication during these times, for they are the best of times and Allah looks towards His creatures with kindness, replying to them during the hours and granting their needs if he is asked...”*



*This month is the best occasion to, beside Fasting, reciting the holy Quran, giving alms to the poor and needy people, giving food to the fasters to break their Fast, and leaving sins and observing the recommended rites of this month.*

*One is also recommended to wake up at nights for saying the recommended midnight prayers and to be busy with seeking forgiveness from Allah and to recite *lā ilāha illallāh* (there is no deity but Allah) too much.*

*It is recommendable that one recites Surah al-Qadr before breaking his fast and to firstly says his Evening and Night Prayers.*

*There are numerous rites during the days and nights of this month in which divided into two main parts (general and specific rites) that one can find in *Mafātih al-Jinān* and other books of supplication.*



# Teenage Corner



Mid-Sha'ban, the Day  
of Self-Renovation

In every culture and religion, there are some special days which are important for people. Birth date, marriage anniversary, the day of independence of a country, etc. can be considered as such important days. The Quran mentions the spiritually important and effective days in history of mankind as "Ayamollah", e. g. "the Days of Allah", and wants us to remember these days and says,

وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

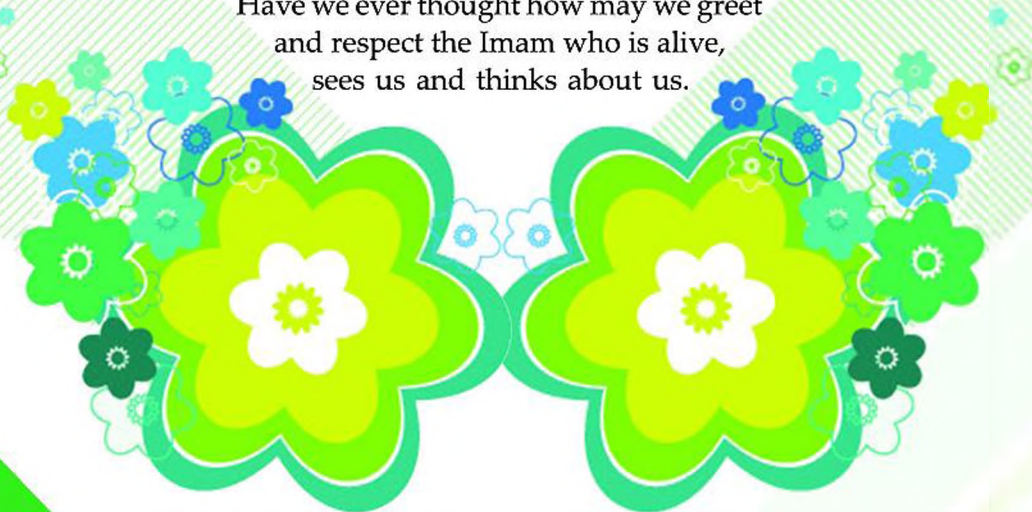
*"And [O Moses!] remind them the Days of Allah. Indeed there are signs for every grateful patient."* (the Quran, 14:5)

Some days, like the birth date or the days the Messenger of Allah was chosen as a prophet, are considered as such grate days. Likewise, is the day when the Prophet of Islam migrated from Mecca to Medina and Eid al-Ghadir when the Prophet chose Imam Ali as his successor. All of these says are great and valuable for us.

One of the holy and precious days in Islam is Mid-Sha'ban when one of the greatest events in human history took place - the birth of the last Shiite Imam who is the last savior of mankind. Mid-Sha'ban promises a beautiful spring for people's spiritual life. If people knew the value of this day and other Islamic days, they would live an spiritually eternal and great life. But when Rabi-ul-anam, "People's Spring season", who is Imam al-Mahdi, is left alone; the result would be nothing but a severe cold and a long-time absence of him.

So neglecting Imam al-Mahdi results in the continuity of this cold winter of absence.

Have we ever thought how may we greet  
and respect the Imam who is alive,  
sees us and thinks about us.



Let ask ourselves how much do we know him and how much have we used our power and capabilities to introduce such a nice spring to the world?

How much do we remember this kind Hidden Imam in our home, family, ceremonies, school, work place, clubs, etc?

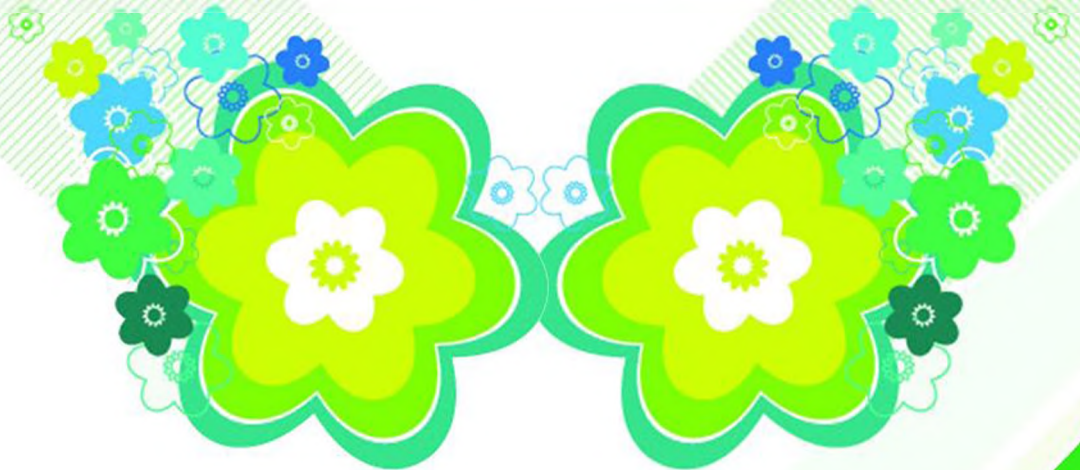
Do we know what he likes and what he dislikes?

What does the Imam wants and what is our duty toward him?

What behavior does he prefer and what he does not?

The month of Sha'ban and its supplications are good opportunities for us to know about Imam's spiritual position and naturally, this knowledge may make us closer to the Imam. This knowledge may help us obey his commands which is nothing but to obey Allah. Sha'ban is an attempt to a lovely and knowingly obedience. In mid- Sha'ban, we should not suffice ourselves with just decorating and illuminating the streets rather we should also try to enlighten our souls with having more knowledge about the Imam. The more we know what the Imam desires and the more we harmonize our actions with his demands, the more our soul will be enliven and enlighten.

It helps us to be physically and spiritually attractive and illuminated. Let's in the auspicious day of the Imam's birthday bright one more light inside ourselves as we try to celebrates this day.



**Mid-Sha'ban,  
the Day of Blessing**



**Happy Mid-Sha'ban**

**Happy Mid-Sha'ban**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنْ آيَاتِهِ