

# The Final Hope

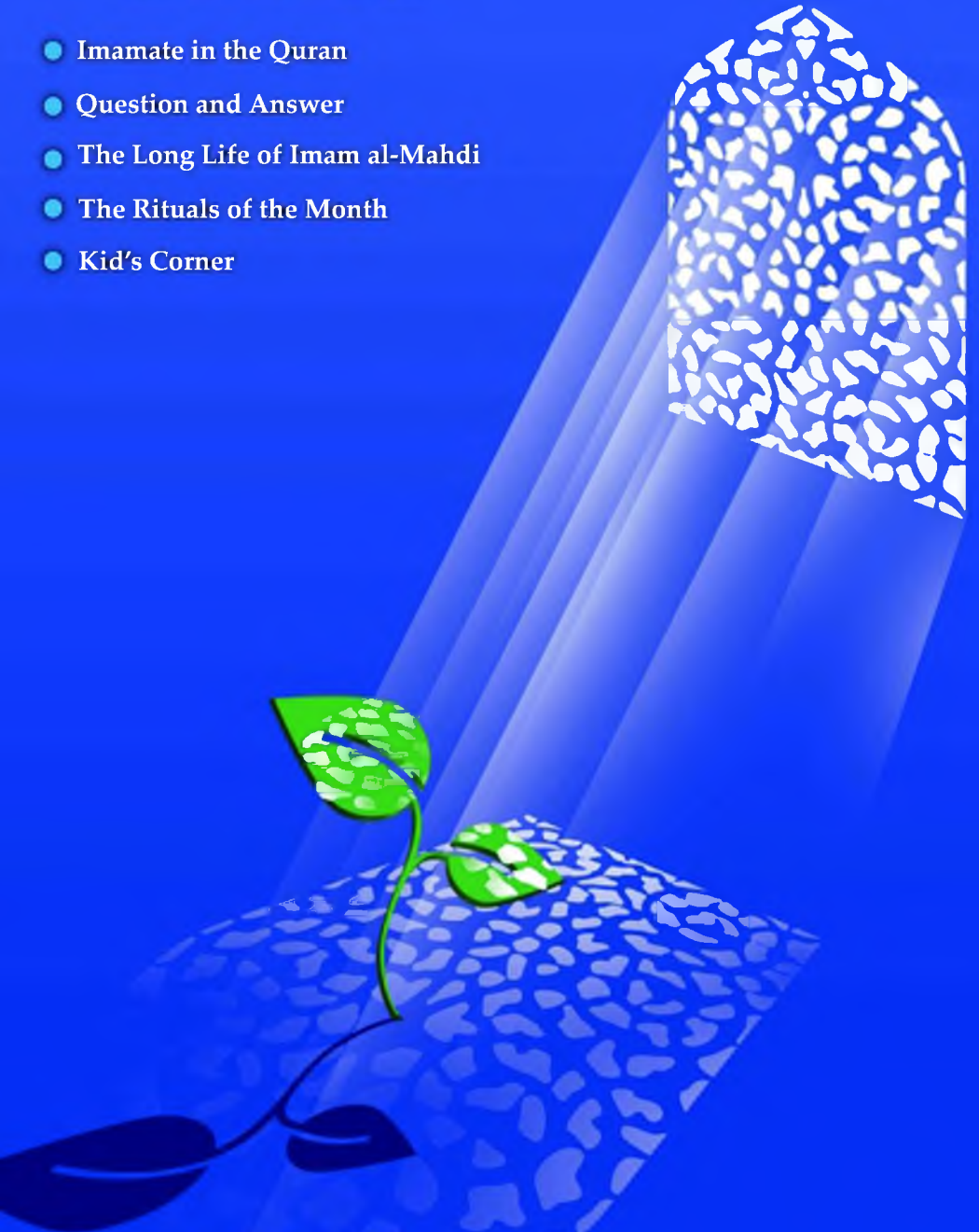
A monthly magazine for a better knowledge about

Imam al-Mahdi, the Twelfth Imam.

April 2015

Issue No. 4

- Imamate in the Quran
- Question and Answer
- The Long Life of Imam al-Mahdi
- The Rituals of the Month
- Kid's Corner



عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ:  
أَمِنَّا آلُ مُحَمَّدٍ الْمَهْدِيِّ أَمْ مِنْ غَيْرِنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا بَلَّ مِنَّا يَخْتَمُ اللَّهُ بِهِ الدِّينَ كَمَا فَتَحَ بِنَا

It is narrated from Ali bin Abī Tālib to have said I asked the Prophet, "Is Mahdi going to be among our own family or from some other?" The Messenger of God replied, "He will be among us. God will conclude His religion through him, just as He began it with us."

(Bīhār al-Anwār, vol. 51, p. 84.)



A portrait of the Supreme Leader of the Islamic Republic, an elderly man with a long white beard and glasses, wearing a black turban and a dark robe. He is looking slightly to the left of the camera.

## The Supreme Leader of Islamic Republic

What is important is that the belief in the Imam of the Age is part of the world's view of religions. As divine religions express their viewpoints, through their general world view, about the world, human beings, the origin of creation, and the end of humanity's life - in other words, about the origin of human beings and the resurrection - one of the parts of this world view is the end of humanity's caravan in this world which is so important that is a great system that lays the foundation for all the thoughts, obligations, and rules of religions.

# 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



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# Editorial

In our present world, all sort of injustice and corruption shows itself. Some terrorist people like ISIL kill others claiming to follow the rulings of God and to act in accordance to pure Islam. Many forms of genocide and murder take place everywhere. Racism, racial segregation, apartheid and other forms of mistreatments have still some followers. The world spends a considerable load of money in war and war equipment. Some superpower states force others to give up their rights and to remain underdeveloped. Most of the world's financial sources are at the hand of few states while many others cannot provide for their basic necessities of life. Public medias do not depict the right news and mostly try to remain their visitors uninformed or misled and broadcast the materials that are for the benefit of their corrupt system. Many so called open-minded people put doubts and misconceptions into the mind of others to make them weak in regard with their faith and religion. Some also misuse the name of liberty and insult other's sacred figures or publish unhealthy materials.

This is why those who are await the appearance of the Savior ask, "When will darkness be removed and the light of a cool day-break shine?"

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





Real spring owes its freshness to only one flower. This Flower is just the son of Narjis. O al-Mahdi, we eagerly wait for you to come to taste the real meaning of spring and freshness.

السَّلَامُ عَلَى رَبِّيعِ الْأَنْبَاءِ وَنَضْرَةِ الْأَيَّامِ

Peace by upon you O the Spring of mankind and the elegance of days.

# Imamate in





# the Quran

## Surah al-Tawbah, verse 33

God, in Surah al-Tawbah, verse 33 says,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَ  
أُوْكَرِهَ الْمُشْرِكُونَ

“It is He Who has sent His Messenger with guidance and the religion of truth to cause it to prevail over all religion, even though the pagans may detest (it).”



## Two explanatory narrations:

عن أبي بصير قال قال أبو عبد الله ع في قول الله عز وجل هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ فَقَالَ وَاللَّهِ مَا نَزَلَ تَأْوِيلُهَا بَعْدَ وَلَا يَنْزِلُ تَأْوِيلُهَا حَتَّى يَخْرُجَ الْقَائِمُ ع فَإِذَا خَرَجَ الْقَائِمُ لَمْ يَبْقَ كَافِرٌ بِاللَّهِ الْعَظِيمِ وَلَا مُشْرِكٌ بِالْإِمَامِ إِلَّا كَرِهَ خُرُوجَهُ حَتَّى لَوْ كَانَ كَافِرٌ أَوْ مُشْرِكٌ فِي بَطْنِ صَخْرَةٍ لَقَالَتْ يَا مُؤْمِنُ فِي بَطْنِي كَافِرٌ فَاصْبِرْ بِنِي وَاقْتُلْهُ<sup>1</sup>

Abū Basīr says that he asked Imam al-Sādiq (the Shi'a sixth Imam) about the meaning of this verse and the Imam replied, "By God, the real meaning of this verse has not yet come to existence, but it will come to existence when Al-Qā'im rises up. At that time, all of those who do not believe in God or are polytheists will detest his rising. At that time, if an unbeliever or pagan hides himself at the middle of a stone, the stone will proclaim, 'O the believers! There is an unbeliever inside me, so break me and kill him.'"

1. Kamāl al-Dīn wa Tamām al-Nīmāh, v. 2, chapter 58, hadith 16.



عَنْ عَبَّاسِ بْنِ رَبِيعٍ أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ هُوَ  
 الَّذِي أَرْسَلَ رَسُولَهُ الْآيَةَ أَظْهَرَ ذَلِكَ بَعْدَ كَلَّا وَالَّذِي  
 نَفْسِي بِيَدِهِ حَتَّى لَا يَبْقَى قَرِيْبَةٌ إِلَّا وَنُودِيَ فِيهَا بِشَهَادَةِ أَنْ لَا  
 إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بُكْرَةً وَعَشِيًّا<sup>1</sup>

'Abāyah bin Rib'ī narrates that he heard from the Commander of the Faithful, Imam Ali (the Shi'a first Imam) to have said about the mentioned verse, "Has the religion of God prevailed over all religion at this time? (meaning it has not, then the Imam continued,) There will be left no residential place but people will testify to the oneness of God and to the prophethood of the Prophet in the morning and at night."

1. Bihār al-Anwār, v. 51, p. 60, hadith 59.

# Points:

## 01

### **People need to be guided:**

Mankind are in need of an instructor to help them become spiritually more perfect and to reach the highest level of salvation. For this purpose, God sent the Messengers to show them the real path. The Imams after the Prophet have carried on the same job and Imam al-Mahdi is the last one in this line.

## 02

### **2- Just God can show people the right path:**

God Who is aware of every source for guidance. But, their duties from Him, obligations. Imams who are Mohammad, have taken the

## 03

### **Religion is a complete set of principles people need:**

The religion of Islam, that is delivered to people by the prophet Mohammad, contains the most complete set of codes people need in their physical and spiritual life.

These codes will be fully implemented by the final Imam – Imam al-Mahdi.

aspects of people's life is the only since people cannot directly receive He sent messenger to tell them their fully aware of the Sunnah of the prophet role of leading people after the Prophet.

## 04

### **Islam will prevail over all religions:**

All of the religions that are from God are with the truth but since Islam is the final religion, it is more complete and is the only religion that people should follow. However, even though many people in the whole world do not follow it, God has promised to help His religion shine over all other religions. This promise will be actualized at the time of the Last Savior.

## 05

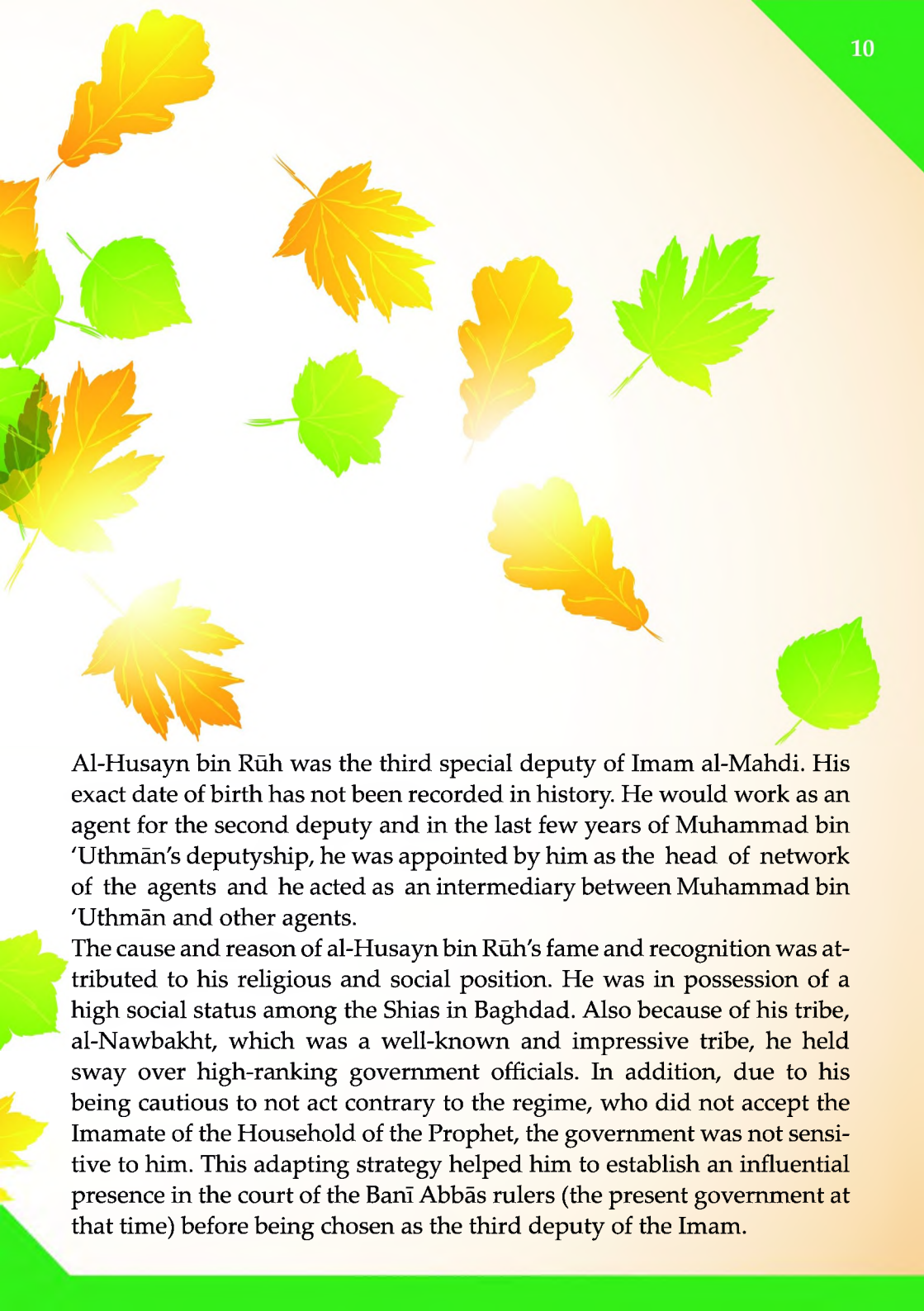
### **Islam will gain victory both geographically and in argumentation:**

At the time of the final Imam, not only will Islam prevail over other religions of the world, it also gain victory in argumentation. Islam possesses the most logical and convincing reasoning and no one can nullify its arguments and proofs. As a result, those who are after the truth will find it totally accepted and those who oppose it will be overwhelmed.

# Biography

Abu al-Qāsim al-Husayn bin  
Rūh al-Nawbakhtī,





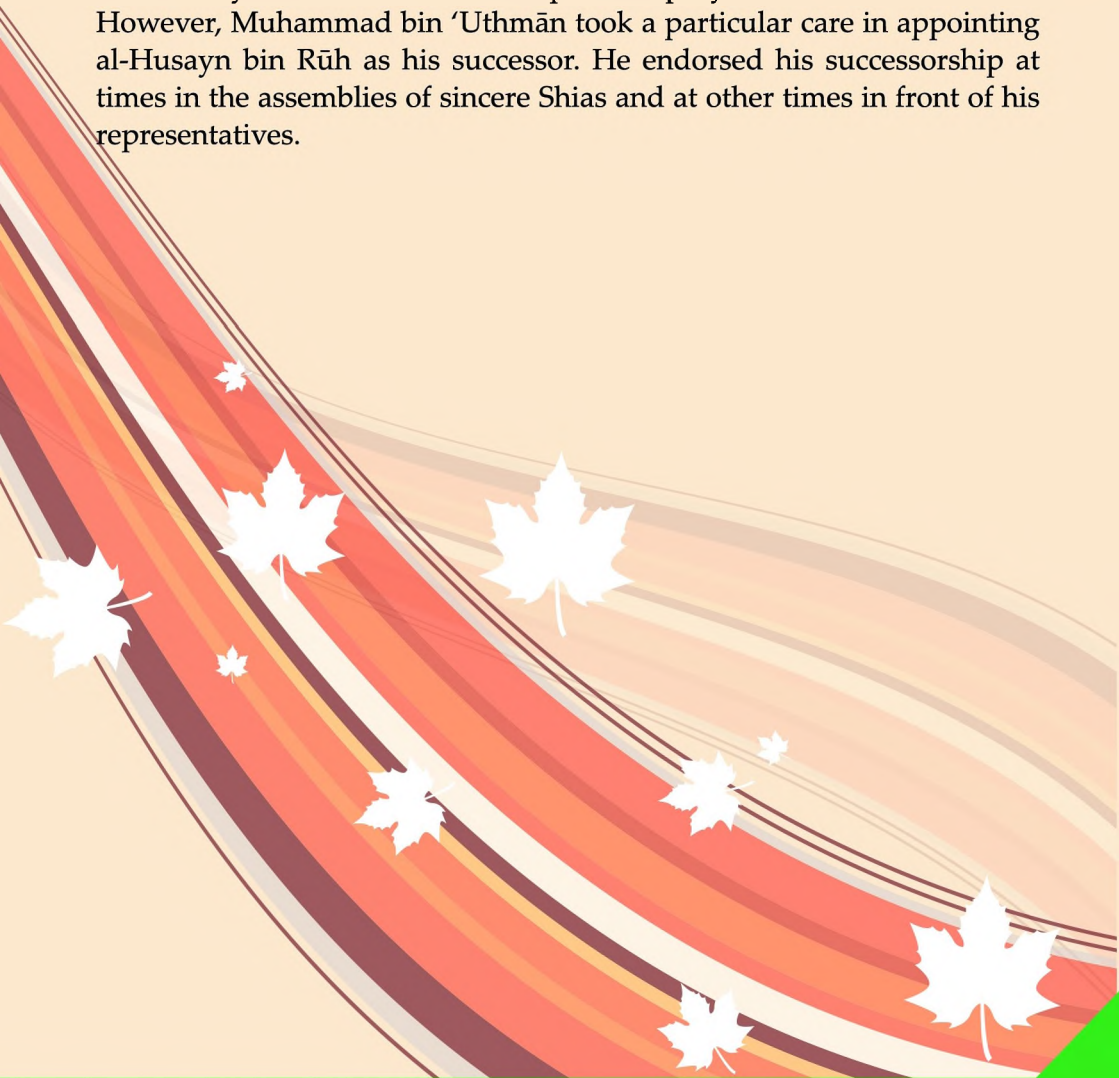
Al-Husayn bin Rūh was the third special deputy of Imam al-Mahdi. His exact date of birth has not been recorded in history. He would work as an agent for the second deputy and in the last few years of Muhammad bin ‘Uthmān’s deputyship, he was appointed by him as the head of network of the agents and he acted as an intermediary between Muhammad bin ‘Uthmān and other agents.

The cause and reason of al-Husayn bin Rūh’s fame and recognition was attributed to his religious and social position. He was in possession of a high social status among the Shias in Baghdad. Also because of his tribe, al-Nawbakht, which was a well-known and impressive tribe, he held sway over high-ranking government officials. In addition, due to his being cautious to not act contrary to the regime, who did not accept the Imamate of the Household of the Prophet, the government was not sensitive to him. This adapting strategy helped him to establish an influential presence in the court of the Banī Abbās rulers (the present government at that time) before being chosen as the third deputy of the Imam.

It, of course, shows the great degree of influence that al-Husayn bin Rūh exerted in the court. We can also realize that he was the beneficiary of Imam's special care and attention while he had not yet become a special deputy.

However, more than three years before his own death, Muhammad bin 'Uthmān had started directing some of the Shias to al-Husayn bin Rūh, who were bringing religious taxes and other forms of finances for the Imam. In this manner, he was preparing the ground for the appointment of al-Husayn bin Rūh as the third special deputy.

However, Muhammad bin 'Uthmān took a particular care in appointing al-Husayn bin Rūh as his successor. He endorsed his successorship at times in the assemblies of sincere Shias and at other times in front of his representatives.





The reason for adopting such an approach was because al-Husayn bin Rūh was one of the most reliable and trustworthy men at that time and it was highly probable that he would be chosen as the next special deputy by the Imam. However, there had not been yet a clear statement from the Imam about his assignment. Muhammad bin 'Uthmān felt al-Husayn bin Rūh should become more famous since neither the representatives of Baghdad, nor the special and common Shias, expected the deputyship of Imam to fall on the shoulders of a relatively unknown and unfamiliar man like him.

### **An unexpected selection**

There was no doubt whatsoever in the minds of the special Shias that in the case of any eventuality, Ja'far bin Mutṭayal (one of the closest friends and agents of the second special deputy) would succeed Muhammad bin 'Uthmān. This assumption was due to the close friendship of Muhammad bin 'Uthmān with him.

However, when Muhammad bin 'Uthmān through an order from the Imam appointed al-Husayn bin Rūh as his successor, everyone submitted to him and accepted him and their conduct towards him was like their conduct towards the second deputy. It has been narrated that before his demise, Muhammad bin 'Uthmān gathered the leaders and chiefs of the Shias and announced,

هَذَا أَبُو الْقَاسِمِ الْحُسَيْنِ بْنِ رَوْحِ بْنِ أَبِي بَخْرٍ التَّوْبُخْتِيُّ الْقَائِمُ مَقَامِي وَالسَّفِيرُ بَيْنَكُمْ وَبَيْنَ صَاحِبِ الْأَمْرِ وَالْوَكِيلُ لَهُ وَالثَّقَّةُ الْأَمِينُ فَارْجِعُوا إِلَيْهِ فِي أُمُورِكُمْ وَعَوَّلُوا عَلَيْهِ فِي مَهْمَاتِكُمْ فَبِذَلِكَ أُمِرْتُ وَقَدْ بَلَغْتُ

“After my demise, this man, al-Husayn bin Rūh al-Nawbakhtī, will be my successor and is an intermediate between you and the Imam. He is the Imam’s agent and is trustworthy and reliable.

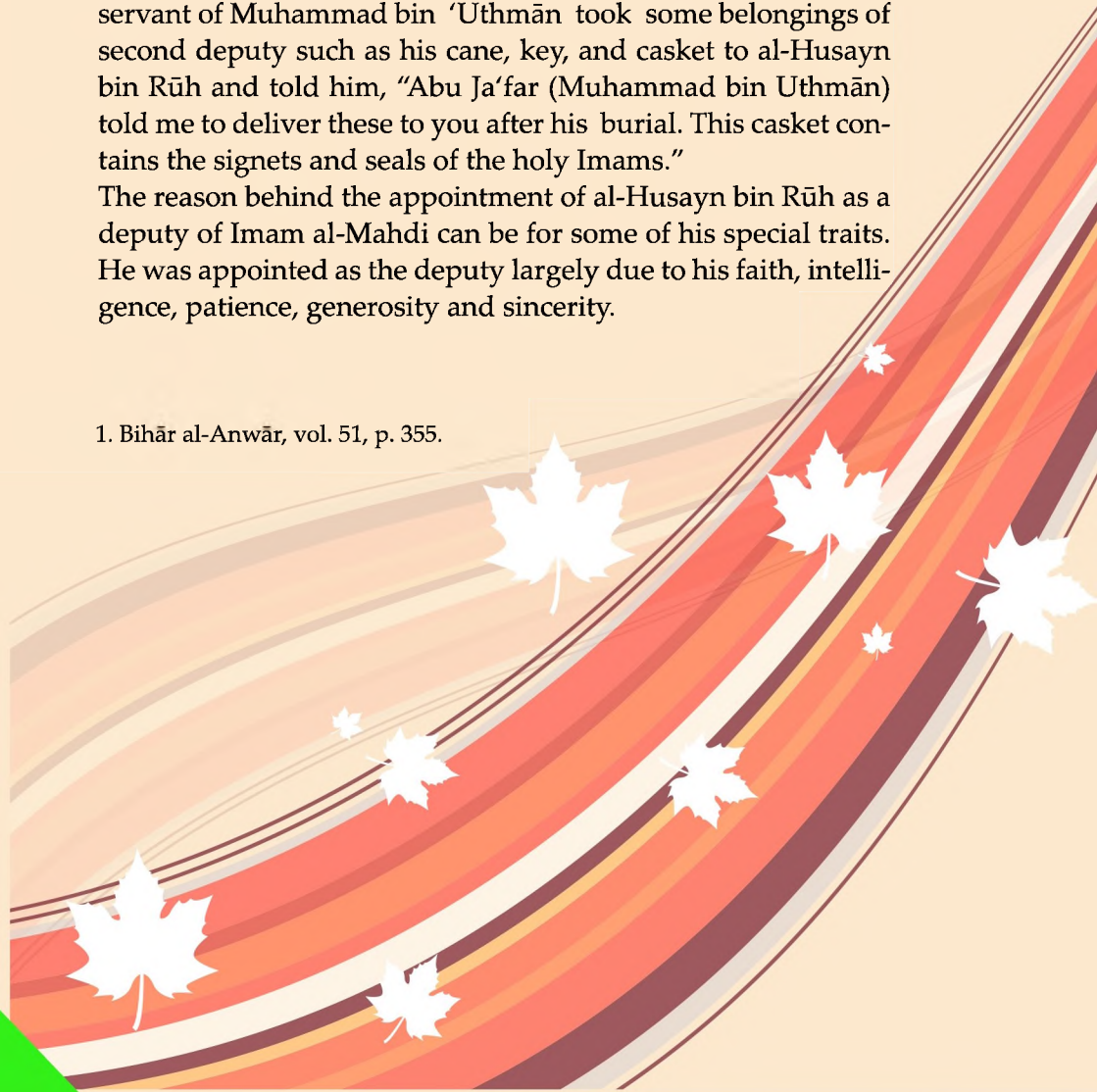
Therefore, turn towards him and have faith in him regarding your important affairs.

I have been ordered to appoint him in my place and I did so.”<sup>1</sup> Another reason for his deputyship is the letters that were sent to him by Imam al-Mahdi on various topics, including legal issues and answers to the Shias’ questions, as well as letters in which the Imam condemned some of those who went astray, such as al-Shalmaghānī.

The next reason is that at the beginning of his deputyship, the servant of Muhammad bin ‘Uthmān took some belongings of second deputy such as his cane, key, and casket to al-Husayn bin Rūh and told him, “Abu Ja’far (Muhammad bin Uthmān) told me to deliver these to you after his burial. This casket contains the signets and seals of the holy Imams.”

The reason behind the appointment of al-Husayn bin Rūh as a deputy of Imam al-Mahdi can be for some of his special traits. He was appointed as the deputy largely due to his faith, intelligence, patience, generosity and sincerity.

1. Bihār al-Anwār, vol. 51, p. 355.



These qualities were proved to be very useful in that suffocated political environment when Shias were under the pressure of the Abbasid rulers and should act in a way not to be assumed that they were moving against the regime. It requires a great level of intellectuality that could be found in al-Husayn bin Rūh.

In addition, he was the wisest among the Shias and Sunnis. Also, he had placated the enemies and also pleased his friends. In the last tawqī' (Letters from the side of the Imam) received by Sheikh al-Tūsī through the third deputy, the Imam asserted,

وَكَانَ أَبُو الْقَاسِمِ رَحِمَهُ اللَّهُ عَلَيْهِ مِنْ أَعْقَلِ النَّاسِ عِنْدَ الْمُخَالِفِ وَالْمُؤَافِقِ...

“Abul Qāsim (al-Husayn bin Rūh) was believed by both the Shia and Sunnis to be the wisest.”<sup>1</sup>

### His Demise

He was appointed as the third deputy in the year 305 A.H. (917 A.D.) and died in the year 326 A.H. (938 A.D.), so he served as a special deputy of the twelfth Imam for 21 years. His grave is situated in Baghdad in Nawbakht, near the door of the house of Ali bin Ahmad al-Nawbhaktī. However, this place is now known as Sūq al-Attārīn.

1. Al-Ghaybah, p. 384.



# Question & Answer

## Question:

If we commit sins, are we rendered as those who stand against the Imam?

## Answer:

The term “to stand against the Imam” should be made more clear. If it means not to act in accordance to the Imam’s desire the answer is yes. To sin, regardless of it being minor or major, leads to opposing God and the Imam. But if the mentioned term means that when one commits a sin he in reality opposes the Imam and rejects him and that the Imam would no longer accept the man as one of his followers, the answer is that it is dependable. Some of the sins are so great and make the man so corrupt and corruptive or the effect of those sins in one’s life and in his society is so profound and deep that it will be regarded as an act contrary to the mission of the Imam. However, there are some minor sins committed in secret that are done due to the lack of piety or sudden negligence or one’s inability against the power of lust and the like. These sort of sins do not necessarily mean that the sinner wants to oppose God and the Imam.

For further information the following notes would be beneficial:

# Sin

01

The Imam is the agent of Allah and acts exactly as Allah wants and desires. Consequently, as Allah is Affectionate and Merciful to His servants and forgives them their sins, the Imam is also like this. On the other hand, if our sins are so hideous that they mean we are opposing Allah it, of course, would mean that we have moved against the Imam.

## 02

Committing sins makes one distances from his Imam and it widens the gap between man and the Imam. A real Moslem should protect his faith and should refrain even from the minor sins. This is what the Prophet of Islam says to Abū dharr, his bosom companion,

يَا أَبَا ذَرٍّ لَا تَنْظُرْ إِلَى صَغَرِ الْخَطِيئَةِ وَ لَكِنْ انظُرْ إِلَى مَنْ عَصَيْتَ

“O Abū dharr! Do not look at the smallness of a sin, rather pay attention that by committing that small sin, Whom (Allah) have you disobeyed.” (Bihār al-Anwār, vol. 74, p. 79, hadith 3.)

As a result, if one realizes the greatness of God and the Imam who see our actions, he abstains even from the so called small sins.

Moreover, it is narrated from Imam al-Sādiq to have said to one of his close follower namely Jābīr al-Jo’fi something important in regard with committing sins and its connection with opposing the Imams,

مَنْ كَانَ لِلَّهِ مُطِيعًا فَهُوَ لَنَا وَلِيٌّ، وَمَنْ كَانَ لِلَّهِ عَاصِيًا فَهُوَ لَنَا عَدُوٌّ، وَمَا تَنَالُوا لَنَا إِلَّا بِالْعَمَلِ وَالْأَوْعِ

“One who is submissive to Allah can claim to love us and those who disobey Allah, they are our enemies. No one can claim to accept our guardianship but through piety and good actions.”

(Usūl al-kāfi vol. 2, p. 74, hadith 3.)



## 03

There is a criterion to realize how much one loves God and the Imam or opposes them. Imam Ali bin Abī Tālib says,

مَنْ أَرَادَ مِنْكُمْ أَنْ يَعْلَمَ كَيْفَ مَنَزَلَتَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنَزَلَةُ اللَّهِ مِنْهُ عِنْدَ الذُّنُوبِ  
كَذَلِكَ مَنَزَلَتُهُ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى

“If one wants to know how his statues is with God he should pay attention how much God is great to him when he faces an (alluring) sin. His position with God is equal to the position of God to him.” (Bihār al-Anwār, vol. 67, p. 18, hadith 11.)

Exactly the same, if one wants to know how much the Imam will honor him, he should look how much he would honor the Imam (who sees our actions) when he faces a sin. It means that when man commits a sin he has dishonored God and the Imam and dismissed their presence.

## 04

As soon as one commits a sin he has to repent and decide not to do it again. Also some sins require some amendments. For instance, if one backbites his friend he has to remove its negative effects or if one usurps others’ rights has to compensate. By this way, the man will return back to God and the Imam and will enjoy their mercies as before.

## 05

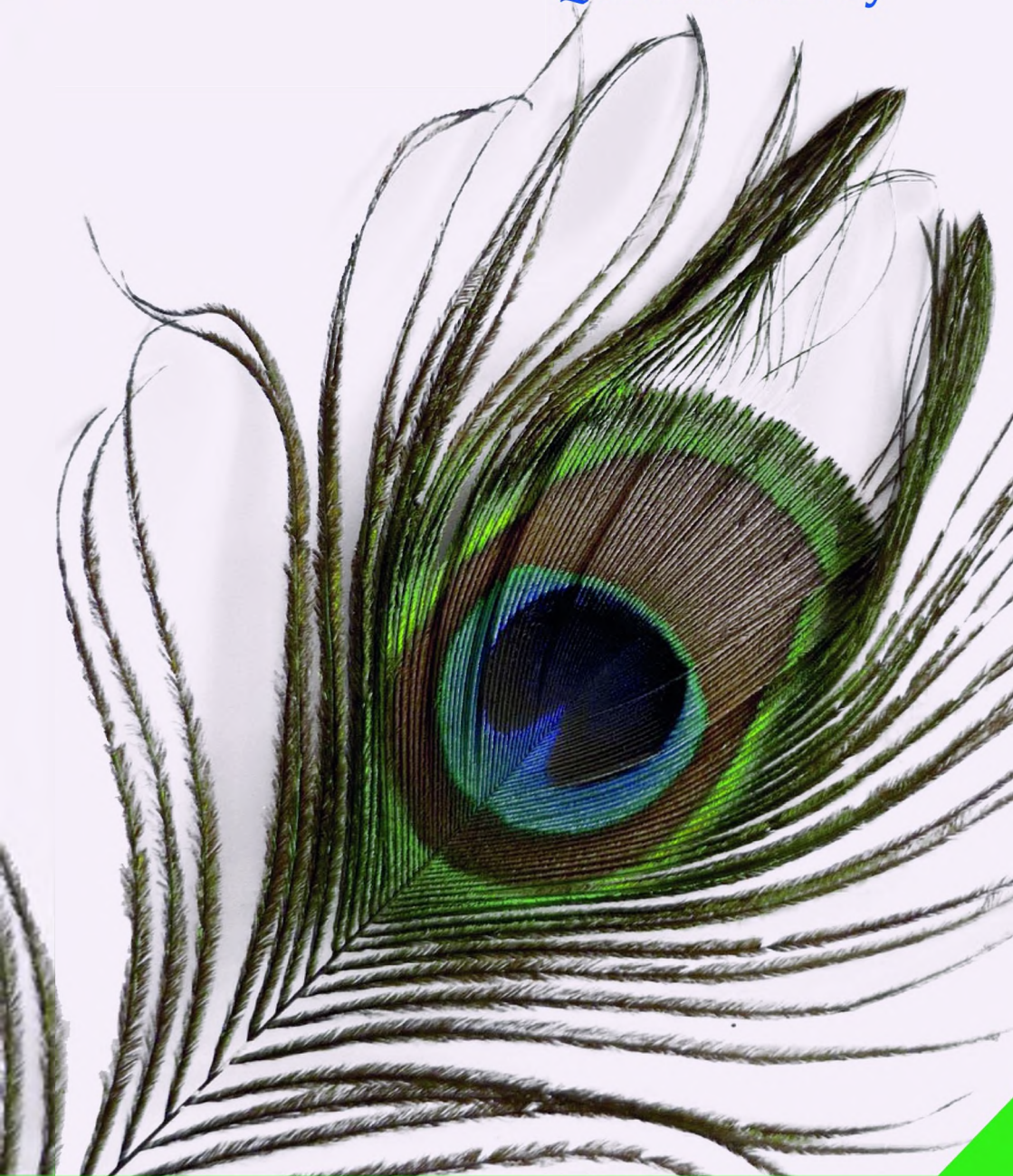
If one commits a sin and does not repent it will becomes easier for him to do the next sin. Man should be cautious that it would result in such a degradation that would be unimaginable at first. This is what God says in the Quran,

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاؤُوا السَّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ

“Perdition was the end of those who committed the worst things: They denied the signs and miracles of Allah and made ridicule of them.” (The Quran, 30:10)

Such a man will be so drown in darkness that he would deny the Imam or would oppose him and his mission.

# The Possibility of the Long Life of Imam al-Mahdi: A Quranic survey



*By, Yahyā Jahāngirī*

*Ph.D. International Institute for Islamic Studies. Iran*

*Sogand Zākerhaghīhī*

*B.A. University of Alberta. Canada*

### **Part one:**

Imam al-Mahdi is considered to be the twelfth divine Imam of the Ithnā-'Ashari (the Twelver) Shia Muslims. He's the son of the eleventh divine successor, Imam Al-Hassan, and was born in the 255<sup>th</sup> year of the lunar calendar in a city called Samarra.

Prior to the assassinated death of his father, Imam al-Mahdi lived alongside him for a brief period of five years. Upon the passing away of his father, Imam al-Mahdi became the one to carry the message of Islam.

According to historic documents, Imam al-Mahdi entered occultation (al-ghayba) after the commencement of his successorship (Imamate). In Shia theology, this was considered the Imam's first occultation. Due to its short timespan compared to the second occultation (al-ghaybatul al-kubra,) this occultation is referred to as the minor one (al-ghaybatul al-soghra).

The second occultation is considered major occultation because it has carried on until today. It began with the passing away of the final disciple of Imam al-Mahdi. Imam al-Mahdi has yet to return, but is expected to one day.

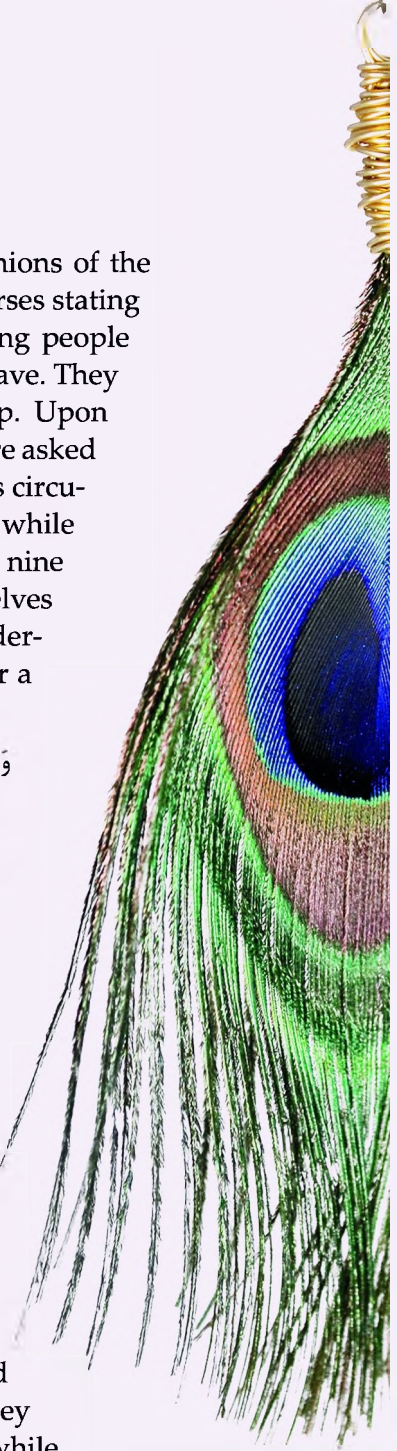
According to the existing teachings of the family of the Prophet Muhammad (his Ahlulbayt), Imam al-Mahdi will appear in the form of a young man, despite having aged for so many years. But how is it possible to live for this long? And how can he live for so long and not aged physically? This paper is going to address this question using the Quranic verses.

### The first story:

In the Quran, we find the story of the Companions of the Cave, (Ashāb al-Kahf). There are a couple of verses stating that at the time of a tyrant ruler, some believing people who wanted to remain safe, sought refuge to a cave. They were tired and decided to sleep or take a nap. Upon awakening from their sleep, the companions were asked how long they had been sleeping. Their answers circulated around ideas of half a day or one full day while they were sleeping for about three hundred and nine years. They left the cave to find out for themselves but witnessed the changes that the city had undergone and realized that they had indeed slept for a period much more longer than they thought.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ  
قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ  
فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا  
أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ  
أَحَدًا

“Then, We raised them up that they might question each other [about their own situation.] One of them said: ‘How long have we been here?’ Their fellows answered: ‘A day or one Part of a day.’ Some others said: ‘Only Allah knows how long we have been here.’ One of them suggested: ‘Therefore one of you should go with this money to the town to find out about pure and good food and provide some provision thereof and he should be very cautious and not to let anybody know of you and your residence. [Since they assumed that still they were living at the time of their oppressive ruler while he had died for many years]’” (The Quran, 18:19)



Then, God clearly refers to the time they were sleeping,

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

“And the Dwellers of the Cave remained in the cave for three hundred and nine years” (The Quran, 18:25)

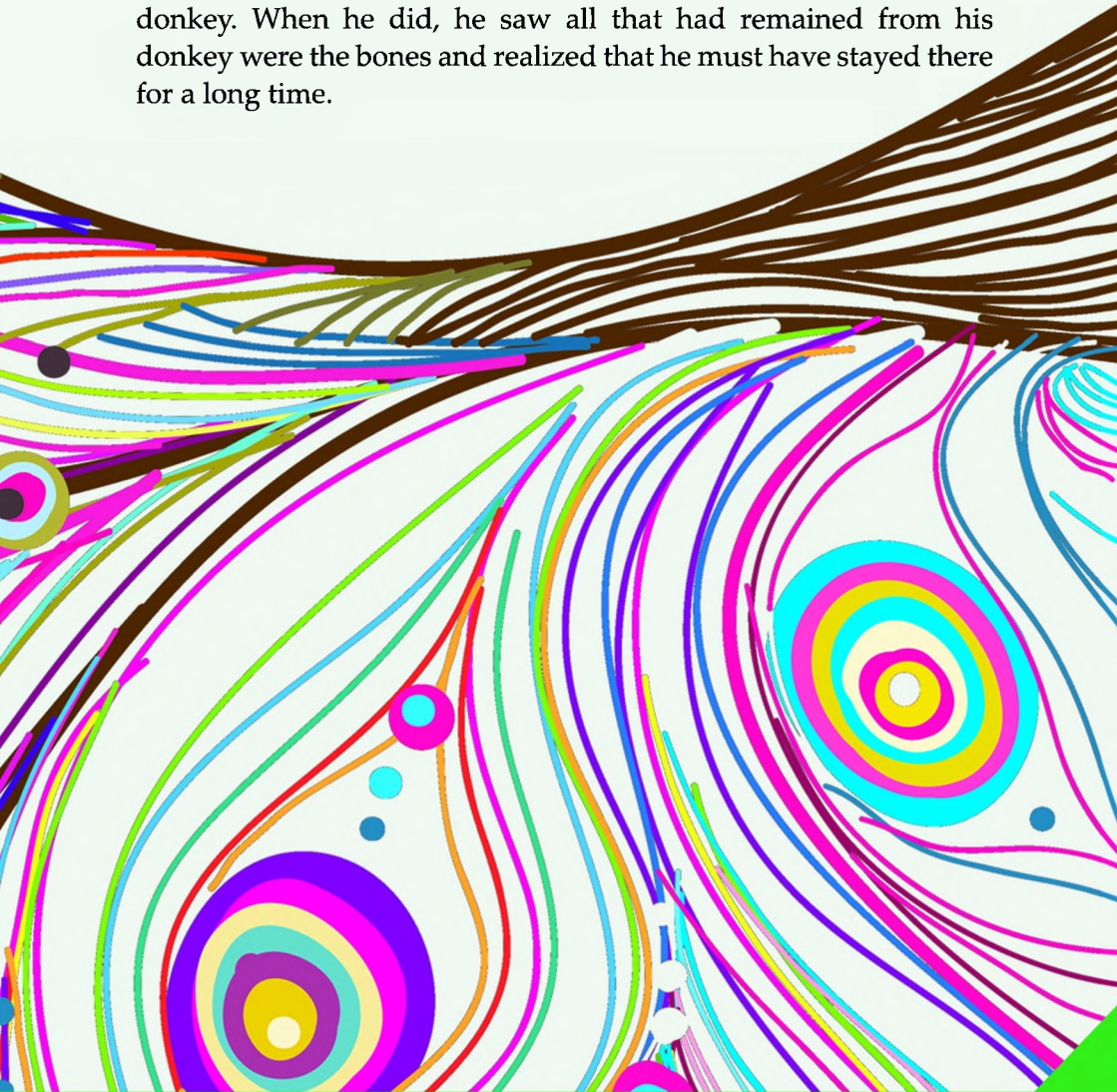
Ironically though, the changes on their appearance reflected their hypothesis of being asleep for only one day or half a day. And yet, the changes in their surroundings demonstrated that they had been asleep for more than three hundred years. Thus, although the world around them had aged for three hundred years, they had only aged for one full day or half a day. It proves that to live for a long time and still remain unchanged is totally possible.

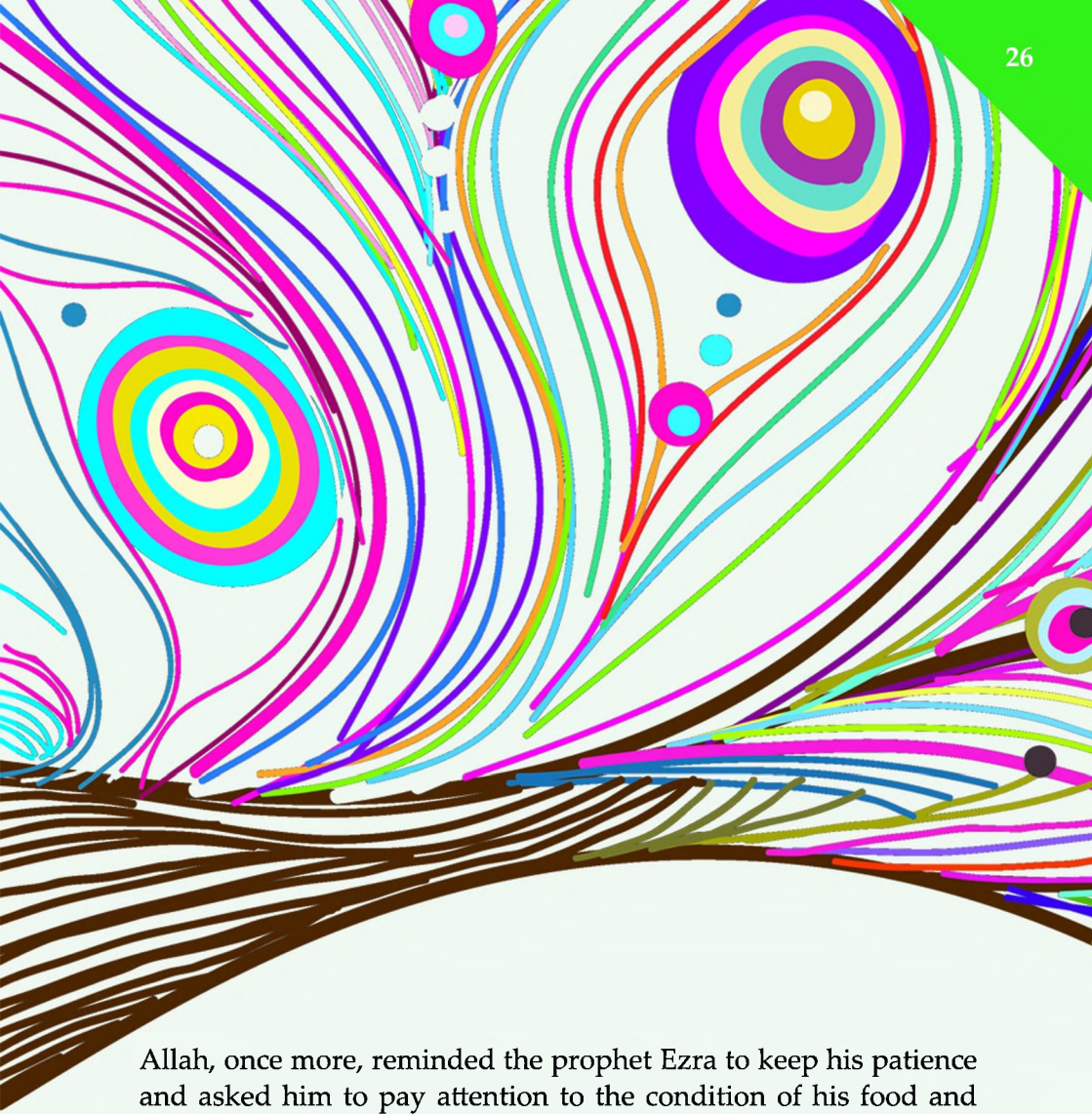
### The second story:

In another part of the Quran, we examine the story of the prophet Ezra. When he passed by a ruined village that contained many dead people who were not buried and their body were mostly decomposed. He, by seeing this frightening scene, asked himself, on the process of resurrection, that how Allah would return these people back to life. Upon this question, he fell asleep and then died for one hundred years. After this long time, God raised him up and he thought that he was sleeping. Allah asked him about the duration of time he stayed there and he responded with the same answer as the Companions of the Cave - one full day or half a day. The apparent changes on his body indicated that he had only slept for as long as he had guessed for. But Allah told him that he had been staying there for a hundred years. It was difficult for him to accept this and he asked Allah how this was possible and how, despite the timeframe, no changes had taken over his body,

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ

“Or [take] the similitude of the man who passed by a town and it had fallen on its roofs. He pondered: ‘Oh! How would Allah ever bring them [the people of the town] to life once they are dead?’ Allah [the Knowing Hearer] caused him to die for a hundred years; then raised him [again] to life. Allah asked him: ‘How long did you remain dead?’ He said: ‘Perhaps I remained dead a day or part of a day.’ Allah stated: ‘Nay, you remained dead for a hundred years.’ Then Allah, in order to convince him, told him to glance over at his donkey. When he did, he saw all that had remained from his donkey were the bones and realized that he must have stayed there for a long time.





Allah, once more, reminded the prophet Ezra to keep his patience and asked him to pay attention to the condition of his food and drink. The prophet Ezra looked at the food and drink he had with himself and, judging from their condition that they remained intact, he thought it must've been only day or half a day. Interestingly, the food and the donkey demonstrated two different time-frames. This is what God says in the following part of the verse,

فَانظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ وَ انظُرْ إِلَى حِمَارِكَ وَ انْجَعَلْنَا آيَةً لِلنَّاسِ

"look at your food and your drink, they show no change; and look at your donkey! And thus, We have made of you an example of Our power for the people." (The Quran, 2:259)

Thus, Ezra realized the point that if God wants something it will take place and that the resurrection is possible and not strange.

Moreover, as another verse of the Quran says, the Prophet Noah stayed among his people for about one thousand years,

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

“And We sent Noah to his people for their guidance and he lived and preached them for nine hundred and fifty years.”

(The Quran, 29:14)

These verses prove that to live for a very long time (as the final verse alludes to), and nonetheless, remain young and not that much aged, (as it is declared by the first two verses) is totally possible.

During the lives of the Ahlulbayt as well, people would ponder over the concept of time and aging of Imam al-Mahdi. Imam al-Husayn and Imam al-Sādiq were both asked in regards to Imam al-Mahdi's long life. The replies given by them were similar - Imam al-Mahdi would reappear after a long time while he is very aged, nonetheless in the form of a young man.





**Peace be upon you, O the vicegerent of Allah and the helper of His truth.**

**Peace be upon you, O the proof of Allah and the Guide of His intention.**

**Peace be upon you, O the reciter of Allah's book, and its interpreter.**

**Peace be upon you in your night and in your day.**

**Peace be upon you, O the remnant of Allah on His earth.**

الله  
عز وجل

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِرَادَتِهِ  
السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ  
السَّلَامُ عَلَيْكَ يَا تَالِيَ كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ  
السَّلَامُ عَلَيْكَ فِي آنَاءِ لَيْلِكَ وَ أَطْرَافِ نَهَارِكَ  
السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ

# Poetry

Spanning the delicate threads of life,  
Reliving the motionless soul within.

Trapped, are my coded gestures;  
For an awaited meeting.

A single teardrop,  
Flowing in your love,  
Pairing with the cries of your lovers,  
In order to reach you.

Silence . . .

Deafening moments of serenity,  
Adding a color to my teardrop,

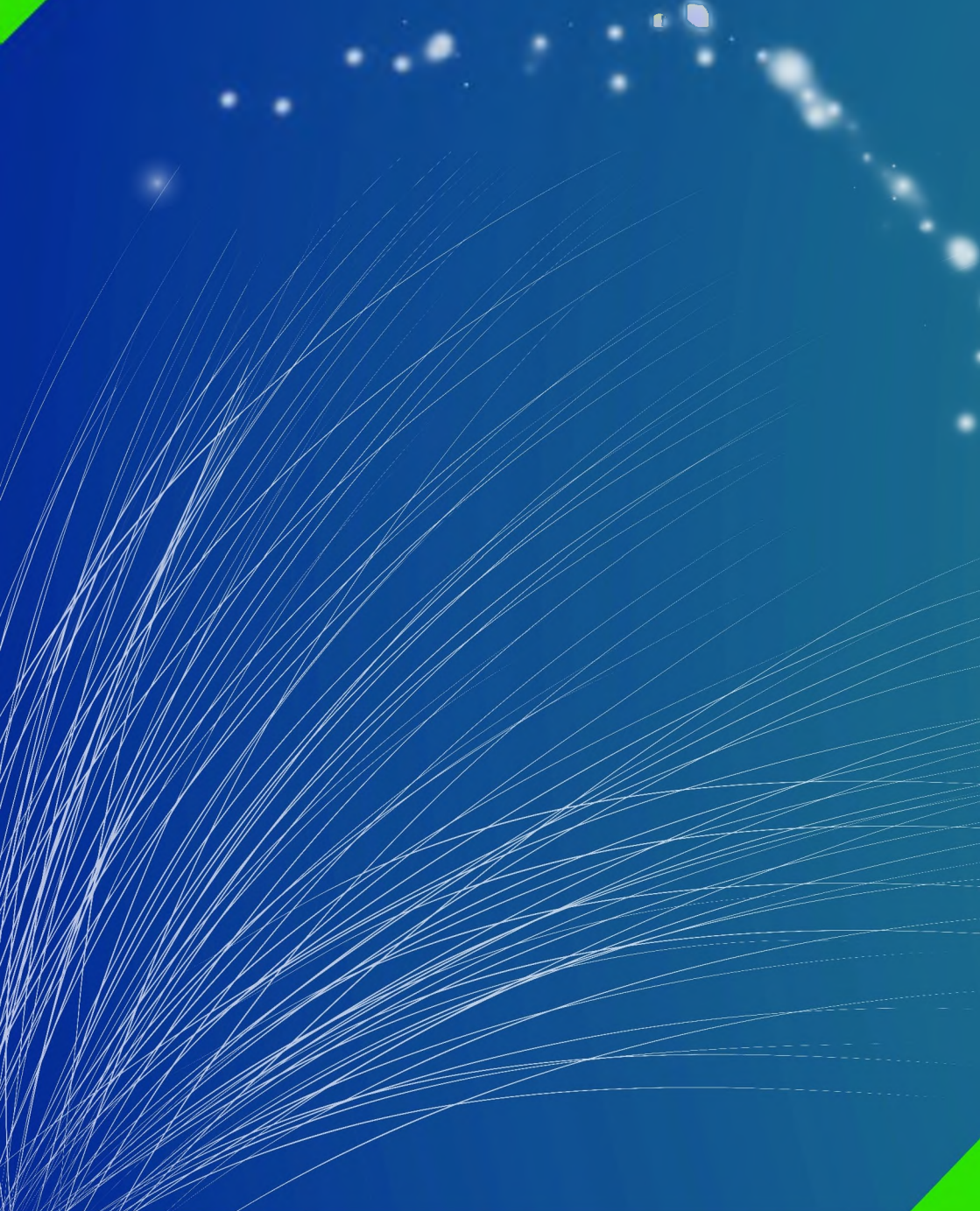


As it rolls down my cheek.  
Travelling from valleys of Mecca,  
To the pleasant neighborhood of Najaf,  
Tell me O' beloved;  
Are you by your mother's grave ?  
Though wingless I may appear,  
I shall fly past the boundaries,  
Like the migrating bird in the heart of sky,  
With your love flaming in me !  
A single teardrop,  
Leaving a kindling ray of hope . . .

Source: [www.montazar.net](http://www.montazar.net)



# The Rituals of the Month



## The month of Rajab 1436 A.H.

(The 20<sup>th</sup> of April 2015 A.D. till the 19<sup>th</sup> of May)

Rajab is the seventh month in Islamic calendar and one of the four Sacred Months in Islam. In fact, the spiritual season of every Muslim will begin with the month of Rajab and will end with the ending of the month of Ramadān.

The month of Rajab is the prelude to the month of Ramadān therefore, when the moon of Rajab was sighted the prophet used to read the following supplication:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبِأَعْنَا شَهْرَ رَمَضَانَ...

“O Allah! Grant us blessings in the month of Rajab and Shabān and take us forth to Ramadān...”<sup>1</sup>

### General rites

The recommended devotional acts of the month of Rajab are divided into two parts: general and particular. The general rites are those advisedly said or done each day in the month without distinction. Regarding this, there are more than twenty rites written in books of supplication namely Mafātih al-Jinān but we mention just one of them;

The following supplication is recommended to be recited after daily obligatory prayers in the month of Rajab. The supplication has been taught by Imam al-Sādiq is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ،

O He Whom alone I hope for all good things;

وَأَمِنْ سَخَطَهُ عِنْدَ كُلِّ شَرٍّ،

And I am safe from His anger at every evil.

يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ.

O He Who gives a lot in exchange of a little.

يَا مَنْ يُعْطِي مَنْ سَأَلَهُ

O He Who gives to one who asks Him (something).

1. Mafātih al-Jinān, p. 628.

يَا مَنْ يُعْطَى مَنْ لَمْ يَسْأَلْهُ وَمَنْ لَمْ يَعْرِفْهُ تَحَنُّنًا مِنْهُ وَرَحْمَةً.

O He Who gives to one who does not ask Him and does not (even) know Him, Out of His affection and mercy.

أَعْطِنِي بِمَسْأَلَتِي إِيَّاكَ جَمِيعَ خَيْرِ الدُّنْيَا وَجَمِيعَ خَيْرِ الْآخِرَةِ.

Give me, for my request is only to You alone, All the good of this world and all the good of the Hereafter.

وَأَصْرِفْ عَنِّي بِمَسْأَلَتِي إِيَّاكَ جَمِيعَ شَرِّ الدُّنْيَا وَشَرِّ الْآخِرَةِ

Keep away from me, for my request is only to You alone, All the evil of this world and the evil of the Hereafter.

فَإِنَّهُ غَيْرُ مَنقُوصٍ مَا أُعْطِيَتْ.

For indeed it is not diminishing what is given by You.

وَزِدْنِي مِنْ فَضْلِكَ يَا كَرِيمٌ

Increase (for) me from Your bounty, O The Generous!

The narrator added that Imam al-Sādiq then grasped his beard with his left hand, while reciting this supplication, and moved ceaselessly his forefinger of his right hand. He then uttered the following:

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ،

O the Sublime and the Distinguished,

يَا ذَا النِّعْمَاءِ وَالْجُودِ

O the Owner of blessings and generosity,

يَا ذَا الأَمْنِ وَالطُّولِ،

O the Owner of gracious and the prosperity,

حَرِّمْ شَيْبَتِي عَلَى النَّارِ

Save my grey hairs of the beard (my face) from the fire (of the Hell).

### Specific (timed) rites

It is recommended to fast on the first Thursday of Rajab that is called Laylah al-Raghāib, and between the Evening and Night prayer recite twelve Rak'at prayer in six sets of two units.

In every Rak'at after surah al-Fātiha recite three times Surah al-Qadr and twelve times Surah al-Ikhlās. After completing the full prayer recite seventy times:



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ

O Allah! Send blessings on Muhammad, the Ummī Prophet, and on his descendants.

Then go into prostration and recite seventy times:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Holy and most holy is the Lord of the angels and the Spirit.

Then sit and say seventy times:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْعَلِيُّ الْأَعْظَمُ

O Allah! Forgive, have mercy and be indulgent about that which Thou know well, verily Thou art Sublime, Mighty.

Then again go into prostration and say seventy times what is mentioned before.

### Some useful acts for this month:

#### To fast

Fasting is highly recommended during this month even for one day. According to the narrations, every Muslim who fasts for only one day during this month, he would be rewarded with great bounties. Imam Ali used to fast the whole month of Rajab.

#### To ask Allah's forgiveness

It is highly recommended to repeat this sentence,

أَسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ التَّوْبَةَ؛

“I implore for the forgiveness of Allah, and I pray to Him to accept my repentance.”

Imam al-Sādiq reports from the holy Prophet to have said, “Rajab is the month of imploring for forgiveness for my people so, you should implore Allah’s forgiveness repeatedly in this month much more than you do in other month... this month is described as the advantageous month because mercy is poured on my people it so heavily...”<sup>1</sup>

#### To give charity

There is a big reward for charity in the month of Rajab. Those who cannot fast may give charity to the poor every day.

1. Refer to Mafāṭih al-Jinān, chapter 2(the rituals of the months)

# TimeLine



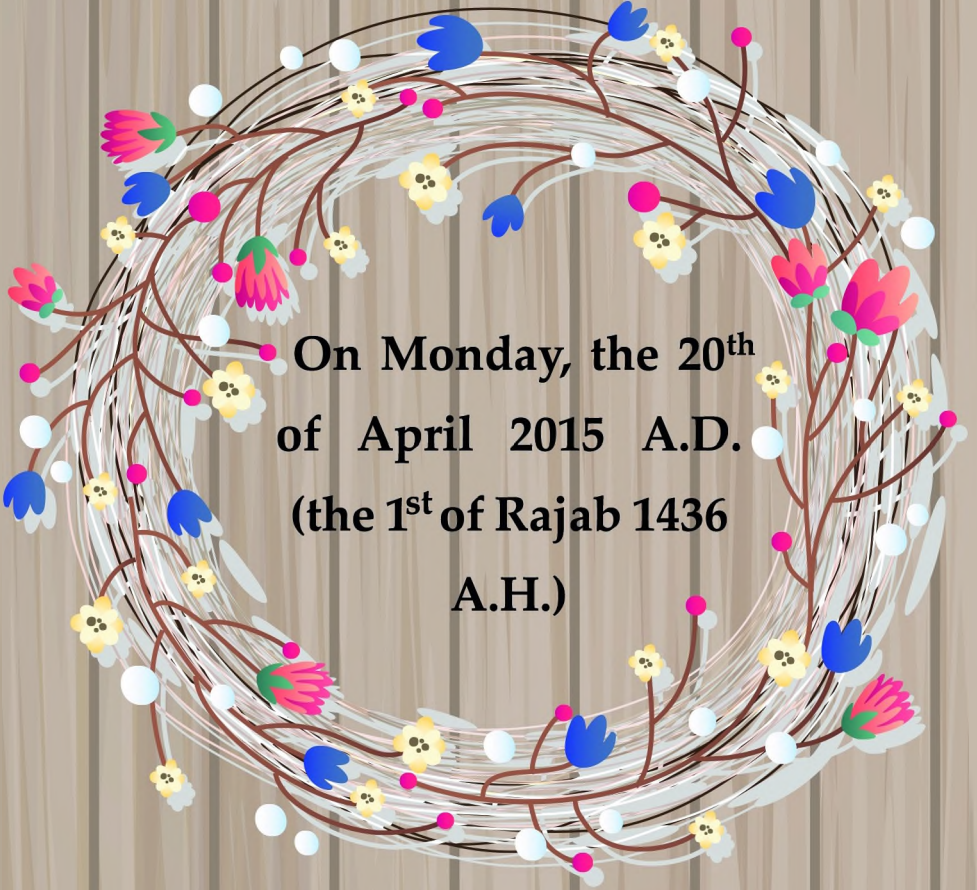
**On Friday, the 10<sup>th</sup> of April 2015 A.D. (the 20<sup>th</sup> of Jamādi al-Thānī 1436 A.H.)**

Lady Fātima was born on the 20<sup>th</sup> of Jamādi al-Thānī in Mecca, in the 5<sup>th</sup> year after the declaration of the Prophethood (615 A.D.).

There is a narration from Mufaddal bin Umar to have said, "I asked Imam al-Sādiq regarding the birth of Lady Fātima. The Imam replied 'when Lady Khadijah married the Prophet, the women in Mecca distanced themselves away from her..., but when Lady Khadijah became pregnant with Lady Fātima the fetus would speak to her mother from her womb and pacify her, while Khadijah had concealed this matter from the Prophet. One day the Prophet entered the house and saw her speaking with someone and asked, 'Whom are you speaking to?' She replied, 'The child in my womb speaks to me and is my companion'. The Prophet continued, 'Gabriel informed me that this child is a daughter, a Chaste and Auspicious Progeny, and Allah will multiply my progeny through her very soon...'

When Lady Khadijah sent message to the women of Quraysh and Banī Hāshim tribe to assist her in childbirth... they replied saying that she had not paid heed to their words and had rejected them by marrying Muhammad, the orphan of Abū Tālib who was indigent... She became restless and dejected after hearing their reply. Suddenly, she saw four women, with brunet complexion and tall stature, similar to the women of Banī Hāshim, entered therein. She was confused looking at them, one of them said, 'O Khadijah! Do not grieve. We have come to your aid by the command of Allah. We are your sisters, I am Sarah (the wife of Prophet Abraham); she is Āsiyah, the daughter of Muzāhim (and the believer wife of Pharaoh), who shall be your companion in Paradise; while she is Maryam, the daughter of Imrān; and the third one is Kulthūm, the sister of Prophet Moses. Allah Almighty has sent us to assist you at the time of childbirth...'

(Al-Amālī, Sheikh al-Sadūq, chapter 87, hadith no. 947).



**On Monday, the 20<sup>th</sup>  
of April 2015 A.D.  
(the 1<sup>st</sup> of Rajab 1436  
A.H.)**

## Imam Muhammad al-Bāqir

Imam Muhammad al-Bāqir (the fifth Imam of Shiá) was born in Medina on the 1<sup>st</sup> of Rajab 57 A.H. (677 A.D.), three and half years before his grandfather, Imam al-Hussein, was killed.<sup>1</sup> After the demise of his father, Imam Ali bin al-Hussein, he took over the Imamate for about 20 years. His mother, Fātima, the daughter of Imam al-Hassan, was a pure chaste woman. Concerning her, Imam al-Sādiq, said, "She was very truthful. No one in the family of al-Hassan looked like her."<sup>2</sup>

According to an authentic tradition, the Prophet sent his greetings to the fifth Imam and gave him the title, al-Bāqir (the person who splits up the knowledge and understands its origin and its hidden branches) through his companion, Jābir bin 'Abd Allah al-Ansārī. Jabir was impatiently waiting for the fifth Imam's birth to give him the message of his grandfather.

Abān bin Taghlib has narrated from Imam al-Sādiq who have said, "Indeed, Jābir was the last of the surviving companions of the Prophet... he sat at the mosque of the Apostle of Allah and wore a black turban. He called out, 'O bāqir, who will split open knowledge!' Thus, the people of Medina said: 'Jabir is hallucinating!', but he said, 'By Allah, I have never hallucinated. However, I heard the Prophet, may Allah bless him and his family, says, 'Indeed, you will meet a man who belongs to me. His name is similar to mine. His qualities are similar to mine. He will split open knowledge thoroughly'. 'These words have motivated me to utter what I said...'<sup>3</sup>

1. bn al-Wardī, Tārīkh, vol.1, p.184.

2. Usul al-Kafi, vol.1, p.469.

3. Ibid, pp.496-470.

On Wednesday, the 22<sup>th</sup> of April 2015 A.D.  
(the 3<sup>rd</sup> of Rajab 1436 A.H.)



Imam Ali al-Naqī, al-Hādī (the tenth Imam) was martyred in Samarra (north of Baghdad) on the third of 254 A.H. (868 A.D.) when he was forty two years old. He took over the Imamate for about 33 years. The tenth Imam, like his father (Imam Muhammad al-Jawād), was also attained to the elevated rank of the Imamate in his childhood. He was only eight years old when his father was martyred and he was designated as the leader of the Shia. The Imam suffered pressing misfortunes and distresses from the Abbasid tyrants Caliphs. They spared no effort in oppressing and harming him. When al-Mutawakkil (the tyrant Abbasid caliph) came to power, he proved to be the most spiteful towards the Imam from among all the Abbasid Caliphs. He oppressed the Imam too much and moved him from Medina to Samarra and imposed on him house arrest, and surrounded his house with policemen. Then, al-Muʿamid, the next Abbasid Caliph, seeing people talking about the virtues, knowledge, asceticism, and piety of the Imam and preferring him to all other Muslim scholars, became angry, envious, and spiteful against the Imam so,

he inserted fatal poison to the food of the Imam to kill him. The poison reacted inside his body and death approached him quickly. Imam Abu Muhammad al-Hasan al-Askarī (the eleventh Imam) washed the pure body of his father (and did to him his ritual ablution of the deceased), enshrouded it, and offered the prayer of the dead on his body.

The pure corpse was carried to the last abode of the Imam that was his house which he had assigned to be a graveyard for him and his family. The eleventh Imam put his father's corpse into the tomb, while his tears were flowing over his cheeks. He buried his father and buried with him a great source of knowledge, patience, piety, and probity.

(Reffer to Kashf al-Ghummah, vol. 3, p. 174.)

I m a m A l H a d i

الأمام الهادي عليه السلام





**On Wednesday, the 29<sup>th</sup> of April 2015 A.D. (the 10<sup>th</sup> of Rajab 1436 A.H.)**

Imam Muhammad bin Ali al-Jawād (the ninth Imam) was born in Medina, on the 10<sup>th</sup> Rajab 195 A.H. (811 A.D.). He was the only son of Imam Ali al-Ridhā and Lady Sabīka (Khiyzarān). His honorable mother came from the same tribe as the Prophet's wife (Mariah Copt that bore the Prophet his son Ibrahim who died in infancy).

The ninth Imam was born when his father was 45 years old. Till then, Imam al-Ridhā had constantly been taunted that he had no children. However, after the martyrdom of Imam al-Ridhā, Imam Muhammad al-jawād was commissioned by Allah to hold the responsibility of Imamate at the age of eight. We believe that the Imamate is a divine position that is assigned by God and the Prophet, and has nothing to do with age. In this regard, when some of his companions said something about the young age of Imam al-Jawād, Imam al-Ridhā would touch upon the story of Prophet Jesus and how he became a prophet during his infant years by saying, "When Jesus was appointed a prophet, he was younger than my son!"<sup>1</sup>

The concept of Imam al-Ridhā's saying refers directly to Surah "Maryam", verses 29 through 31.

1. Uyūn al-Mu'jizāt, p. 119.



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنِ عَلِيٍّ  
 الْإِمَامِ الْقُدُّوسِ النَّقِيِّ الرَّضِيِّ الْمُرْتَضِيِّ  
 الَّذِي جَعَلْتَهُ خَلِيفَتَكَ عَلَى مَنْ فَوْقَ الْأَرْضِ وَمَنْ  
 تَحْتِهَا فِي صَلَاةٍ كَثِيرَةٍ مُتَوَاتِرَةٍ  
 مُتَوَاتِلَةٍ مُتَوَاتِلَةٍ مُتَوَاتِلَةٍ  
 مَا صَلَّيْتَ عَلَيْهِ مِنْ صَلَاةٍ  
 مِنْ صَلَاةٍ مُتَوَاتِرَةٍ مُتَوَاتِلَةٍ  
 صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَاءِكَ  
 وَالسَّلَامُ عَلَيْكَ يَا وَرَثَةَ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا مَوْلَى اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا أُمَّةَ اللَّهِ  
 الْمُؤْمِنِينَ وَوَارَثَةَ عِلْمِ اللَّهِ  
 وَسُلَالَةَ الْوَصِيِّينَ وَالسَّلَامُ  
 عَلَيْكَ يَا نُورَ اللَّهِ فِي  
 ظِلْمَاتِ الْأَرْضِ أَفِيئِكَ زَائِرًا  
 عَارِفًا بِحَقِّكَ مُعَادِيًا  
 مُوَالِيًا لِأَوْلِيَائِكَ  
 فَأَشْفَعْ لِي عِنْدَ رَيْكَ .



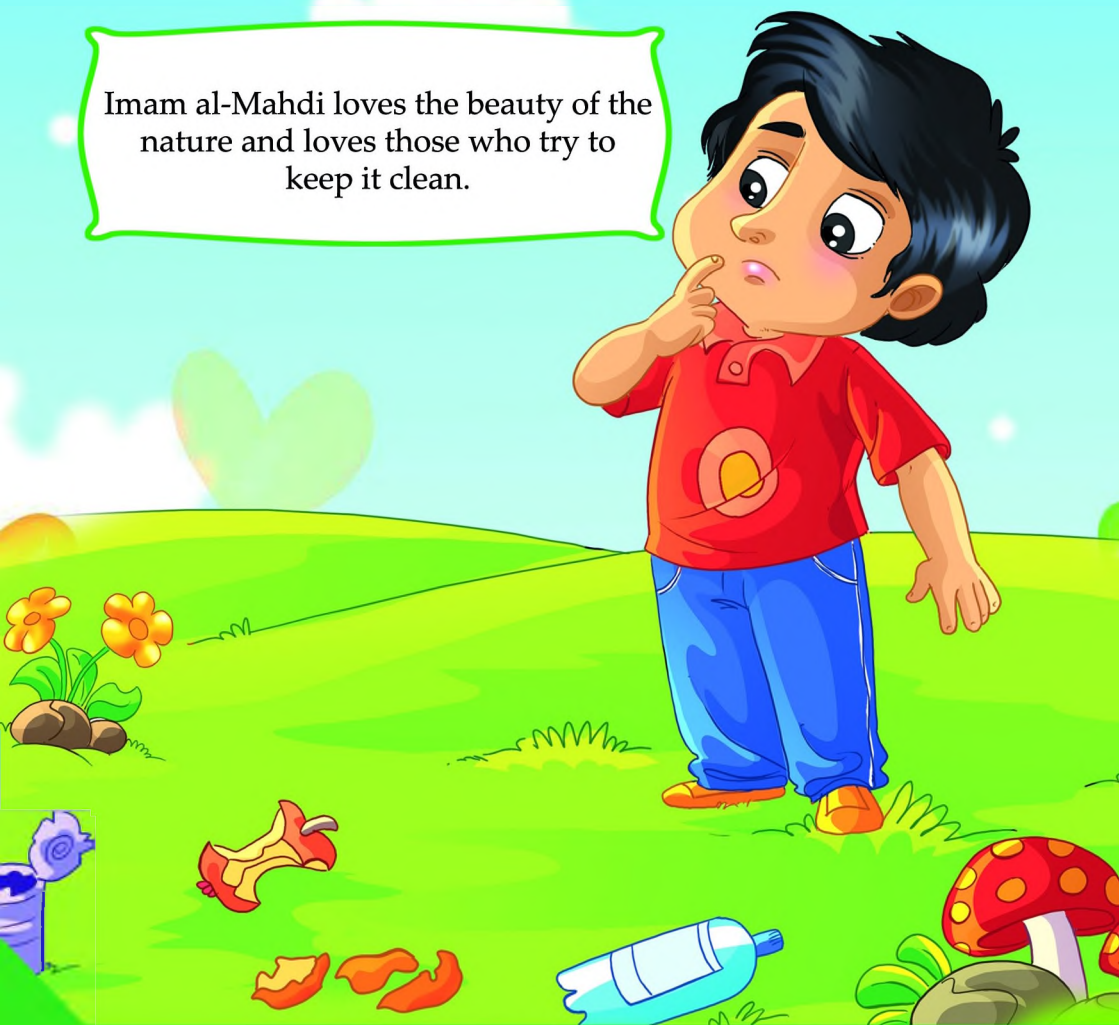
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنِ عَلِيٍّ  
 الْإِمَامِ الْقُدُّوسِ النَّقِيِّ الرَّضِيِّ الْمُرْتَضِيِّ  
 الَّذِي جَعَلْتَهُ خَلِيفَتَكَ عَلَى مَنْ فَوْقَ الْأَرْضِ وَمَنْ  
 تَحْتِهَا فِي صَلَاةٍ كَثِيرَةٍ مُتَوَاتِرَةٍ  
 مُتَوَاتِلَةٍ مُتَوَاتِلَةٍ مُتَوَاتِلَةٍ  
 مَا صَلَّيْتَ عَلَيْهِ مِنْ صَلَاةٍ  
 مِنْ صَلَاةٍ مُتَوَاتِرَةٍ مُتَوَاتِلَةٍ  
 صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَاءِكَ  
 وَالسَّلَامُ عَلَيْكَ يَا وَرَثَةَ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا مَوْلَى اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا أُمَّةَ اللَّهِ  
 الْمُؤْمِنِينَ وَوَارَثَةَ عِلْمِ اللَّهِ  
 وَسُلَالَةَ الْوَصِيِّينَ وَالسَّلَامُ  
 عَلَيْكَ يَا نُورَ اللَّهِ فِي  
 ظِلْمَاتِ الْأَرْضِ أَفِيئِكَ زَائِرًا  
 عَارِفًا بِحَقِّكَ مُعَادِيًا  
 مُوَالِيًا لِأَوْلِيَائِكَ فَأَشْفَعْ  
 لِي عِنْدَ رَيْكَ .

الامام محمد الجواد



In a summer day, we went out on a family holiday. We found a green place and decided to stay there for a couple of hours. There were many trees full of blooms, many rosy flowers and green grass. At the beginning, everything was just fine and the place was still clean and beautiful. But later on when people gradually gathered there, some of them did not pay attention to the beauty of the land that they should keep the place clean to be used by others. As a result, when they wanted to leave they left they garbage there and did not bothered themselves to pick them up. It was the evening that the place was no longer clean and natural.

Imam al-Mahdi loves the beauty of the nature and loves those who try to keep it clean.



I went to mosque along with my father and my little sister. It was the prayer time and we wanted to say our prayer at the beginning of its time in mosque. When we finished our prayer I and my sister rushed out to play but realized that it rains heavily. Our father who did not wanted us to become wet came picked us up and hold us firmly and walked fairly quickly to him. It was very enjoyable to be cuddled by our father. Our father is really merciful and strong.



Imam al-Mahdi loves fathers who  
are kind and merciful and love  
their children.



سورة النور  
عَلَمٌ عَلَى  
الْحَرَمِ  
مَكِّيٍّ





المهم  
عجل الشفاء  
فصه  
و



اللَّهُمَّ صَلِّ عَلَى رَسُوكَ الْمُرْسَلِينَ