


The Final Hope

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

March 2015
Issue No. 3

- **Imamat in the Quran**
- **Apocalypse**
- **Who is the One-Eyed Dajjal?**
- **The ritual of the month**





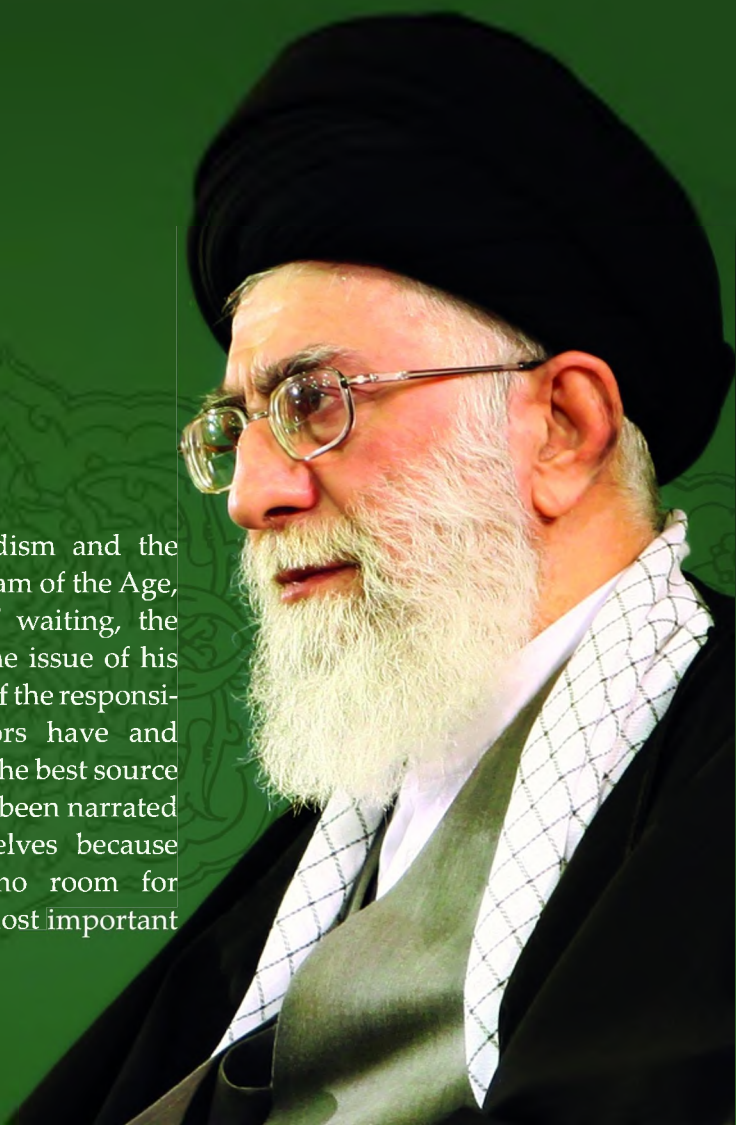
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ الْمَهْدِيَّ مِنْ عِثْرَتِي
مَنْ أَهْلَ بَيْتِي يَخْرُجُ فِي آخِرِ الزَّمَانِ تُنْزَلُ لَهُ السَّمَاءُ قَطْرَهَا
وَ تَخْرُجُ لَهُ الْأَرْضُ بَدْرَهَا فَيَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلَأَهَا
الْقَوْمَ ظُلْمًا وَ جَوْرًا

Al-Mahdi is from among my descendants, from my family,
and will rise at the End of Time, while the heavens will
pour rain and the earth will bring forth green grass for
him. He will fill the earth with justice and equity as it is
filled with tyranny and injustice.

(Bihar al-anwar, Vol. 51, P. 74)

The Supreme Leader of Islamic Republic

On the issue of Mahdism and the issues related to the Imam of the Age, including the issue of waiting, the issue of his lifespan, the issue of his government, the issue of the responsibilities that anticipators have and other different issues - the best source is hadith and what has been narrated by the Imams themselves because these sources leave no room for doubt and this is the most important point.



The Final Hope

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Editorial



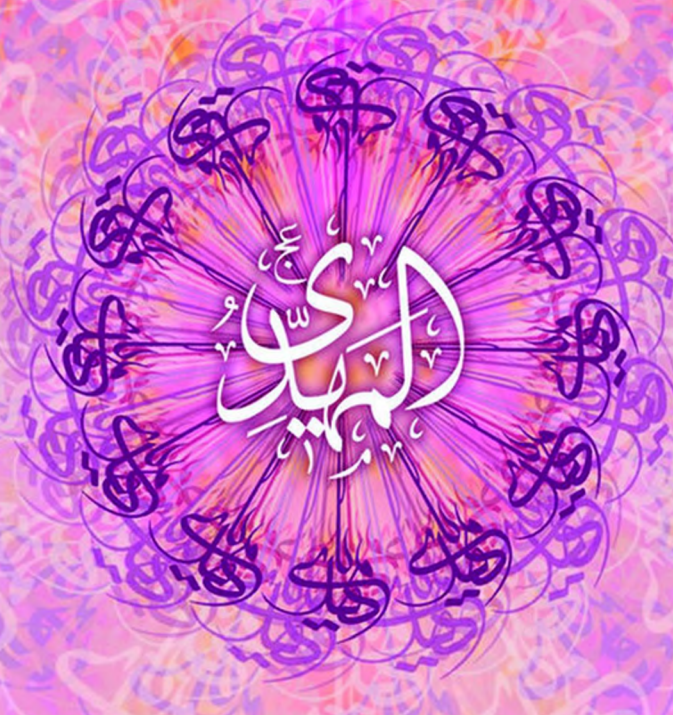
To wait is an inseparable part of our life. Everyone closely senses that he waits for something in his life and hopes to achieve something. If this sense was taken from us we would be left unable to proceed with any good action since no goal would have a meaning in our life. For instance, if a mother loses her hope to bring up her child and if we fail to maintain our hope in regard with our educational advancement, what could convince us to continue?

Moreover, in regard with our spirituality, to wait for divine blessings that will be given to the pious in the hereafter is the most decisive factor for those who are with God.

However, we both in physical and, more importantly, spiritual aspects of our life are in need of a future hope and a goal to achieve.

Apparently, to wait for the advent of Imam al-Mahdi plays a key role in maintaining people's belief and in helping them remain patient and firm. Those who believe in the appearance of the Imam, surley know that all of the difficulties they sustain during the time of Occultation and all of what they do to prepare the ground for the Imam's coming, would not be in vain and they will be rewarded by God even if the appearance of the Imam does not take place in their life.

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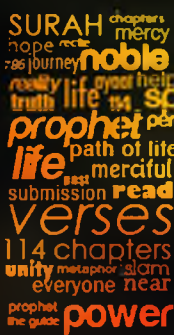
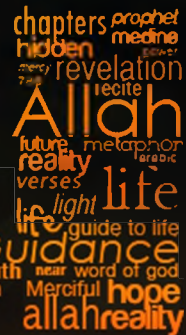
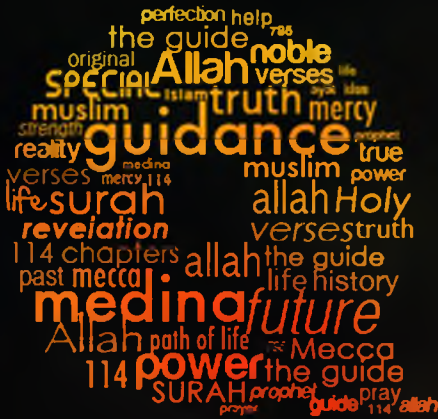


السَّلَامُ عَلَيْكَ يَا أَبَا هَدْيَةَ

A person asked, “How can we reach Imam al-Mahdi?”
He received the answer: “Imam al-Mahdi himself has
said, 'Be good! We'll find you!'”

Allāmah Tabātabā'i, the great Shia exegete of the Quran.

Imamat in



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ In The Name Of

Surah al-Baqarah, verse 249

The 249th verse of Surah al-Baqarah talks about one form of divine examination and it is said that the companions of the Imam will have a similar one. God says in this verse about the Children of Israel, the followers of Moses, when they were going to take part in a war under the command of Saul:

the Quran

Allah
medina
arabic
Holy
guidance
special Allah 114
Mecca
wisdom
path light

786 surah medina noble
allah safe merciful past arabic
chapters original mecca
the guide present light future
muslim mystery help

hidden strength spiritual
life prophet allah holy 114
history arabic verses future
safe past muslim Allah ayat
future noble safety present
pray special hope verses path of life
ur life ayat 786 perfection guide

chapters surah
original help power
history 786 mecca
ayat 114 chapters
future special
muslim beginning
Islam one Original
verses pray strength
reveal help
past Allah mecca 114
strength the guide recite
mystery arabic

life future
medina strength
reality power guidance
truth love hope hidden
special history
path ayat mecca
of life everything
Holy truth
1 merciful allah
surah spiritual
the guide 786
past future mercy
light original
mercy power

Allah, The Most Beneficent, The Most Merciful

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَدَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّادِقِينَ

“As Saul set out with the troops, he said, ‘Allah will test you with a stream: Whoever [of you] drinks from it, then he is not of me and

whoever does not drink, he is of me save he who drinks a draught with a hollow of his hand.' But they drank from it save a few of them. So when he and the believers who were with him crossed the stream, they said, 'We have no power against Goliath and his hosts, this day.' But those who were certain that they shall meet Allah, they said, 'How often a small group overcame a big host by Allah's command and Allah is the Supporter of the steadfast and the patient.'"

Based on this verse, the army of Saul faced a difficult test which was to remain patient before a raging thirst and to drink just a little amount of water.

An explanatory narration:

عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِنَّ أَصْحَابَ مُوسَى ابْتَلَوْا بِنَهْرٍ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهْرٍ وَإِنَّ أَصْحَابَ الْقَائِمِ يَبْتَلُونَ بِمِثْلِ ذَلِكَ¹

Abū Basīr narrates from Imam al-Sādiq (the Shi'a sixth Imam) to have said, "God tested the companions of Moses with the stream. The companions of our Upriser (Imam al-Mahdi) will have a similar test."

1. Bihār al-Anwār, v. 52, p. 332, hadith 52.

Points:

1

The believers have to be tested: The believers should not think that they will be left alone simply just by saying, "We believe" and that there will be no trial for them. God through various forms of testing people and that by making the believers endure pressure, it will make them realize the reality and strength) of their belief.

2

Just those who are steadfast are worthy to be chosen: When there is an important task, just those who are adequate should carry it out. One of the reasons of these divine tests is that these people should be distinguished. The companions of Imam al-Mahdi also will face such trials for the very same purpose.

3

Those who pass the test successfully are only a few: As the verse clearly says "But they drank from the stream save a few of them." Similarly, those who survive the divine tests will be few and most of them will not pass successfully. It also shows that although to be a believer is important, to remain as a real believer is more consequential. As the verse indicates, many people decided to participate in the army of Saul to help him, but just a few of them could maintain their beliefs. Hence, those who want to support the Imam and be his companions should be cautious about the fact that they will face divine examinations and that they will not be always easy to pass.

4

To believe in the hereafter helps one stay firm: As we read in the abovementioned verse, those who remained firm were certain that they shall meet Allah. It shows that a person should remember the hereafter, that one will see the result of his actions, whether those actions be good or bad, and allows man to stay more resolute and firm on his belief.

5

To be more in number is not the criterion: Those who are with God and act in accordance to their religious responsibilities clearly know that no one can change the decision of God and prevent it from being implemented. Therefore, to be little in number or not is not a factor. This is why we read in this verse: "How often a small group overcame a big host by Allah's command." As a result, Imam al-Mahdi will be victorious even if those who follow him are fewer than those who oppose him.

6

God is with those who are patient: Those who are steadfast and patient, those who resist and never lose hope in difficulties, will enjoy the help of God and, as a result, will be victorious as God says: "He is the Supporter of the patient."



Peace be upon you the Household
of the Yāsīn (the Prophet).
Peace be upon you, O the
caller to Allan and the in-
terpreter of His
verses.
Peace be upon
you, O the door
to Allah and
the applier of
His religion.



سَلَامٌ عَلَى آلِ يَسِّ السَّلَامِ عَلَيْكَ
 يَا دَاعِيَ اللَّهِ وَرَبَّانِيَّ آيَاتِهِ
 السَّلَامُ عَلَيْكَ يَا
 بَابَ اللَّهِ وَدِيَانَ

دِينِهِ



Bookshelf

An Overview of the Mahdi's Government

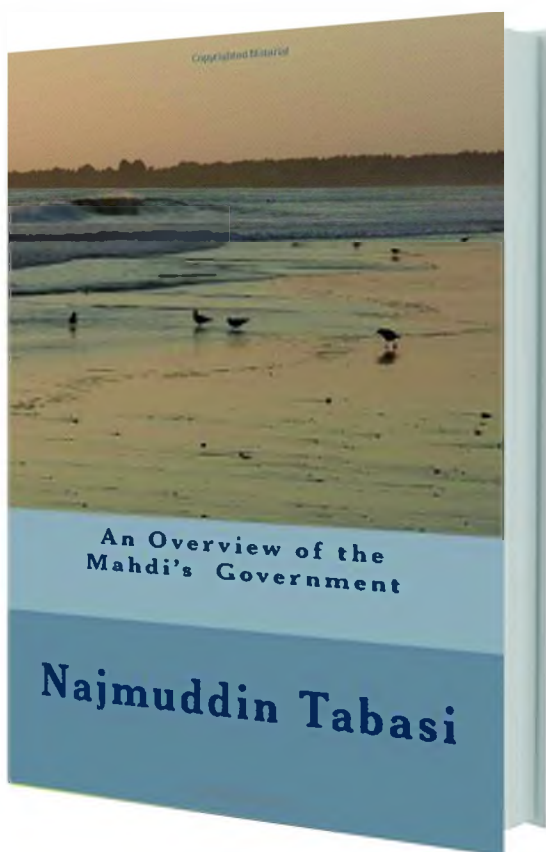
This book is written by Najmuddin Tabasī who is the General Secretary of Assembly of Experts in the Islamic Republic of Iran. He is an outstanding writer about Mahdism and has written some important books and articles about Imam al-Mahdi.

This book that is originally written in Farsi is translated by Dr. Mansūr L. Limbā.

The book entails a collection of traditions that mostly deal with Imam al-Mahdi's government. This book is compiled of three major chapters:

The first chapter that consists of six parts talks mostly about the situation of the world before the advent of Imam al-Mahdi. It talks about the governments of the world existing prior

to the Imam's appearance and gives information about how much they will become oppressive then it talks about some other relevant issues about those governments like the rule of women in them, the instability





of them and their inability to control their counties.

The author further talks about the Moslems' conditions at that time in regard with their religion, their jurists and their sacred places.

Among some other issues that are referred to in this chapter the writer points to people's morality and their behavior at a time close to the Appearance and refers to traditions saying that corruption will become widespread and actions against chastity will be widely practiced. Then the author shifts to the issue of safety and offers a list of hazardous events that will take place. He based on some traditions believe that people will fall into hardship and will be afflicted with disappointment of being saved. They will suffer from unhealthy economic conditions and will face famine and draught. The book in the next step points to the real believers and those who prepare the ground for the Imam to come and also the name of the places where these people live.

The second chapter is dedicated to the events taking place at the time of the Imam's appearance. This chapter includes seven parts and contains some topics like people's gladness of the Imam's coming, the role of women in the Imam's government, the Imam's physical traits, his miracles, his army, his battles, various forms of divine aid that he will receive, and the system the Imam will adapt in regard with acting against the disbelievers.

The third chapter of the book analyses the Imam's government. It offers some pieces of information about the place where the base of his government will be set up, the length of his government time, and his government's agents. In addition, the author refers to the growth of science, security, economy, social welfare, and health and medical services.

The author finally, speaks about the Imam's martyrdom or his demise.

Encyclopedia of Mahdism



Apocalypse

Most of the great religions, especially Abrahamic religions, have paid attention to the issue of the apocalypse which is interpreted as the end of the world. Basically, it is one of the fundamental parts existing in every divine religion since a religion is nothing but a set of codes pointing to the responsibilities of people and telling them about the ultimate goal they are supposed to reach both in this world and in the hereafter. The apocalypse is related to the final anticipated outcome of the earth and is an issue that every nation has had concern about and the religions were supposed to offer sufficient answers about it.

In scriptures of Abrahamic religions, there are some verses about this issue. For example, in the Old Testament, it is written: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2: 2)



Or in the New Testament, Paul we read, "This know also, that in the last days perilous times shall come.* For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy* Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good* Traitors, heady, high-minded, lovers of pleasures more than lovers of God* Having a form of godliness, but denying the power thereof: from such turn away.* For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts *Ever learning, and never able to come to the knowledge of the truth." (Timothy 3: 1-7)

In the Holy Quran there are many verses talking about this subject both implicitly and explicitly. For instance, in surah al-‘Asr God swear to “‘Asr” (time) and it is narrated from al-Mofazzal, one of the companions of Imam al-Sādiq who expresses,

سَأَلْتُ الصَّادِقَ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالْعَصْرُ ... قَالَ عَلَيْهِ السَّلَامُ الْعَصْرُ عَصْرُ خُرُوجِ الْقَائِمِ

“I asked Imam al-Sādiq about the meaning of what God, the Exalted, says ‘By the ‘Asr’ and the Imam replied, “‘Asr refers to the time of Imam al-Mahdi’s advent (that is supposed to take place at the end of time.)” (Bihār al-Anwār, vol. 24, p. 214, hadith 1.)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

However, in most of the divine religions, the apocalypse is comprised of two basic parts: a prevailing oppression and injustice that is followed by final global peace and tranquility.

For instance in Matthew these two parts are clearly distinguished, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” (Matthew, 24:29)

“And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (Matthew, 24:30)

The same is true with the Quran, for instance, God in Surah al-Rum, verse 41 says,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

“Corruption doth appear on land and sea because of (the evil) which men’s hands have done,”

And Allah in Surah al-Nūr, verse 55 talks about the ultimate part that ends in global justice and peace,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا...

“Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear They serve Me. They ascribe no thing as partner unto Me...”

In addition to the Quran, in Islamic narrations, both of these two parts are referred to in detail as well. For instance, in a tradition we read about the widespread corruption takes place at that time,

قَالَ رَسُولُ اللَّهِ يَكُونُ عِنْدَ انْقِطَاعِ مِنَ الزَّمَانِ وَ ظُهُورِ مِنْ
الْفِتَنِ رَجُلٌ يُقَالُ لَهُ الْمَهْدِيُّ يَكُونُ عَطَاؤُهُ هَنِيئًا

The Messenger of Allah said, “In latter days, when mischief is manifested, a man who is called al-Mahdi will come. His grants (of worldly and spiritual blessings) will be so very pleasant.”

(Bihār al-Anwār, by Allāmah al-Majlesī, vol. 51, p. 82.)

In another narration the second part that is peace after tribulation is pointed to,

التفت رسول الله إلى علي فقال ألا أبشرك ألا أخبرك يا علي! فقال: بلى يا رسول الله! فقال: كان جبرئيل عندي آنفاً وأخبرني أن القائم الذي يخرج في آخر الزمان فيملا الأرض عدلاً كما ملئت ظلماً وجوراً من ذريتك من ولد الحسين...

The Messenger of Allah turned towards Ali and said, "O Ali! Shall I not give you happy tidings?" And Imam Ali replied, "Yes, indeed.

O the Messenger of Allah". The Prophet said, "Gabriel was with me a moment ago and informed me that the Qā'im, who will rise up at the End of Time to fill the earth with equity as it is full of oppression and tyranny, is from your progeny and from the offspring of al-Husain. (Imam Ali's son)"

(al-Ghaybah, Nu'mānī, p. 247.)

However, as we said earlier, it is declared in Islamic narrations that Imam al-Mahdi is the one who at the end of time will bring about this global calmness when the world is full of corruption.

So far, we mostly made a comparison between the apocalyptic concept in Islam and in other religions. Now let's understand more about this thought in Islamic belief.

The apocalypse or the End of Time does not necessarily mean the destruction and the end of the world; rather it means a promising start of life on the earth; a sort of life that is away from oppression and is so promising that just the religion of God will be practiced.

This is why in some Islamic narrations the End of Time is explained

as two separated sets of time.

The first of them that already took place is when the Prophet of Islam emerged and offered his holy religion. It was the initiation of a great move towards a physical and spiritual calmness and towards a global piece. However, by the advent of Islam, the essential and foundational codes of a method for achieving justice and repelling oppression was presented by the Prophet and they should just be put into practice then their achievement would become manifested. But, unfortunately, due to the power of oppressors, the situation was not prepared enough for Islam to be practiced as required.

The second part of the apocalypse will take place when Imam al-Mahdi appears. At that time, Islam will be fully practiced and its inspiring methods will be implemented entirely, hence a real meaning of global justice and piety will be totally sensed.

It also should be noted that we mankind are essentially created to worship God. Consequently, this second set of time that starts from the appearance of Imam al-Mahdi should not elapse quickly and should last for a considerable amount of time. It even is highly probable for this part of life to last more than the previous time that started since the creation of the prophet Adam on the earth. In better words, when the real purpose of creating mankind is for us to worship God and we see that so far, this goal has not been fully met, we can realize that it should be a considerable amount of time for this goal to be implemented; otherwise, it would mean that God created us for something that could not achieve it fully.

The conclusion is this: All divine religions believe in this age that is called the apocalypse, but they differ on attributing this great event to Imam al-Mahdi's appearance. Nonetheless, the apocalypse in Islamic belief has started since the emergence of Islam and will be completed by the appearance of Imam al-Mahdi. The Imam will come when the world is full of oppression and injustice, then a universal need for a savior to remove the physical and spiritual problems will be fully felt. It will be at this time that the Imam will come to saturate this feeling and to meet this need. Then a real life that will last for a long time will come afterward.





Who is the One-Eyed Dajjal?



Excerpted from the Grand Ayatullah Makārm Shirāzī book, “the Universal Government of al-Mahdi” with edits and additions.

One of the signs of the appearance of Imam al-Mahdi is the coming of the Dajjal. In Sunni sources the advent of the Dajjal is considered to be a sign of the Day of Judgment. (Sunan Tirmidi, vol. 4, pp. 507 - 519; Sunan Abi-Dawud, v. 4, p. 115; Sahih Muslim, v. 18, pp. 46 and 81), but, Shia sources state that he is a sign of both the Day of Judgment (Bihar al-Anwar, v.6, p.296) and the appearance of the Living Imam – Imam al-Mahdi. (Bihar al-Anwar, v. 52, p. 278.)

Unusual traits have been attributed to him in mostly Sunni traditions, such as: he falsely claims his lordship (Sunan Ibn Majah, v.2, p. 1360), is old (Sahih Muslim, v.8, p. 205), carries fire and water (Sahih Bukhari, v. 8, p. 103), and cures the blind and those suffering from leprosy (Musnad Ahmad, v. 5, p. 13).

But, as it is understood from the root of the word Dajjal (that means deception and lying) on the one hand and from hadith resources on the other hand, Dajjal is not exclusive to one person, but rather it is a title for a group of deceivers and cunning people who use any means to attract people to themselves.

One of the reasons for this claim is what we read in a famous hadith, which is quoted from Sahih of al-Tirmidhi that the Prophet says,



انه لم يكن نبى
بعده نوح الا انذر قومه
الدجال و انى انذرهموه

“There has been no prophet after Noah but forewarned his nation from the conspiracy of the Dajjal and I also forewarn you about it!” (Sahih al-Tirmidhi, Chapter of what have been quoted about the Dajjal, p. 42.)

It is clear that the previous prophets shouldn't have warned their people about the conspiracy of the Dajjal who will appear at the End of Days when it is thousands of years later. Especially, when the final parts of the above-mentioned narration says,

فوصفه لنا رسول الله فقال لعلمه سيدركه بعض من رآنى او سمع كلامى

“Then the Prophet explained its characteristics for us and said, “Maybe some of those who have seen me or have heard my expression are alive in the time of the Dajjal!”

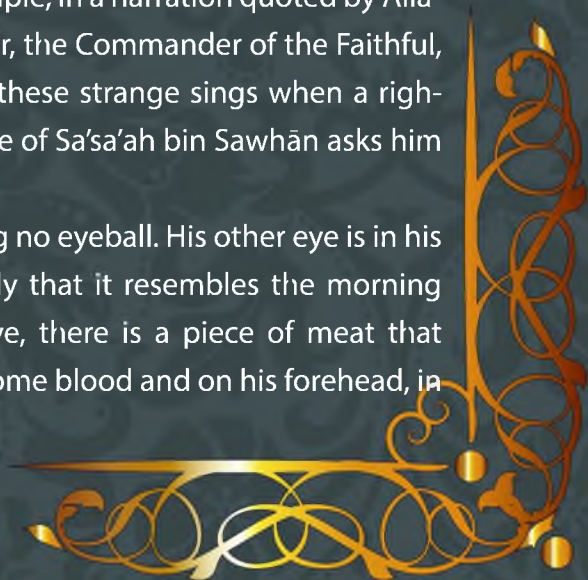
It indicates that after the Prophet some people who had the traits of the Dajjal would appear. This hadith may point to dangerous tyrants and deceivers like Umayyad caliphs and people who tried to deviate others from the way of the truth.

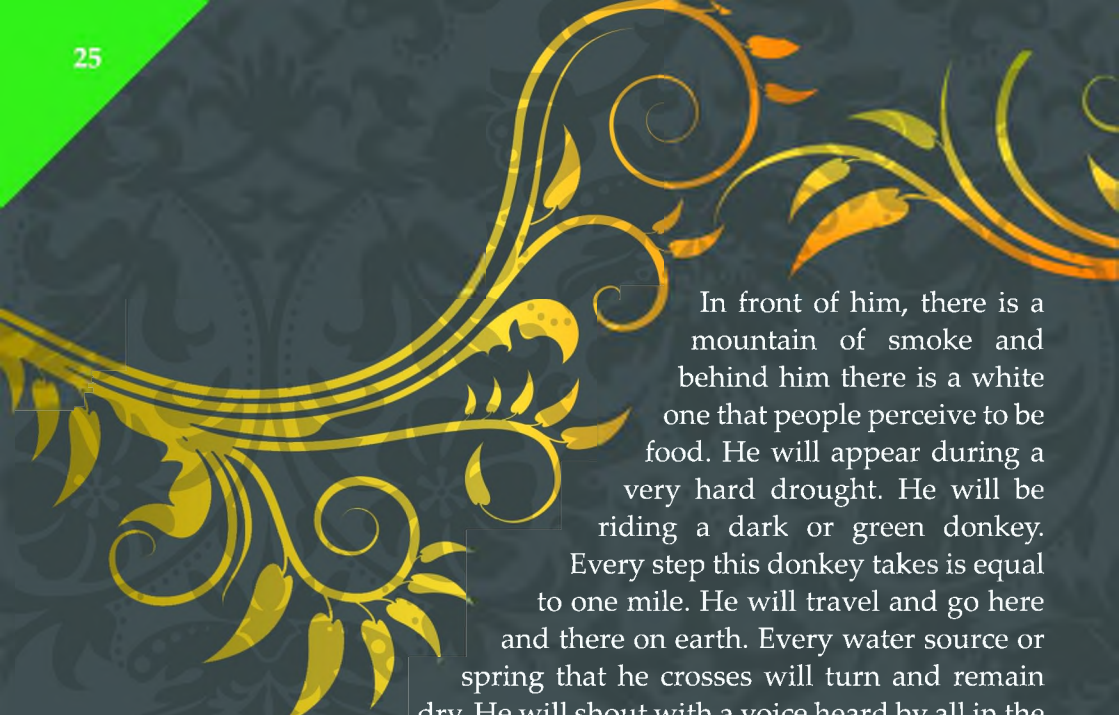
Consequently, in every different period of time some people exist who are titled as the Dajjal. It also is mentioned in some Islamic narrations that the Dajjals will appear before the advent of Imam al-Mahdi!

The appearance of the Dajjal is even mentioned in the Testa

ments. We read in the second epistle of John (chapter 1, sentences 6 & 7): "As ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world." This expression also confirms the multiplicity of the Dajjal. Anyway, the fact is that in any society, there are some deceiving people who try to mislead people, but, before the advent of Imam al-Mahdi activities of these Dajjals, who come one after another, increase in order to delay the advancement and improvement of the divine religion. However, it is highly probable that there is one great Dajjal who is above them all and supervises them. The next point is that in Islamic narrations there are some signs which have been expressed about the Dajjal that look like to be symbolic. For example, in a narration quoted by Allamah Majlisi in *Bihār al-Anwār*, the Commander of the Faithful, Imam Ali refers to some of these strange signs when a righteous individual by the name of Sa'sa'ah bin Sawhān asks him about the Dajjal:

"His right eye is shut, bearing no eyeball. His other eye is in his forehead, shining so brightly that it resembles the morning star in brightness. In his eye, there is a piece of meat that seems to have mixed with some blood and on his forehead, in between the two eyes,





In front of him, there is a mountain of smoke and behind him there is a white one that people perceive to be food. He will appear during a very hard drought. He will be riding a dark or green donkey.

Every step this donkey takes is equal to one mile. He will travel and go here and there on earth. Every water source or spring that he crosses will turn and remain dry. He will shout with a voice heard by all in the

East and the West saying: "Come to me, Oh friends and followers of mine!" I (am a God) who has created and who has created the faces ...and in the end he will eventually be killed by Jesus, who prays behind Imam al-Mahdi." (Bihār al-Anwār, v. 52, p. 192.)

Surely, you ask that how it is possible to interpret these.

We answer that it is likely that the Dajjal, with those characteristics, points to deceivers and oppressive materialist leaders in the mechanical world. It means that the dajjal may "symbolize the highest levels of civilization, culture and Western technology that are in conflict with Islam and its principles; a culture that tries to conquer and enslave all. We can clearly see

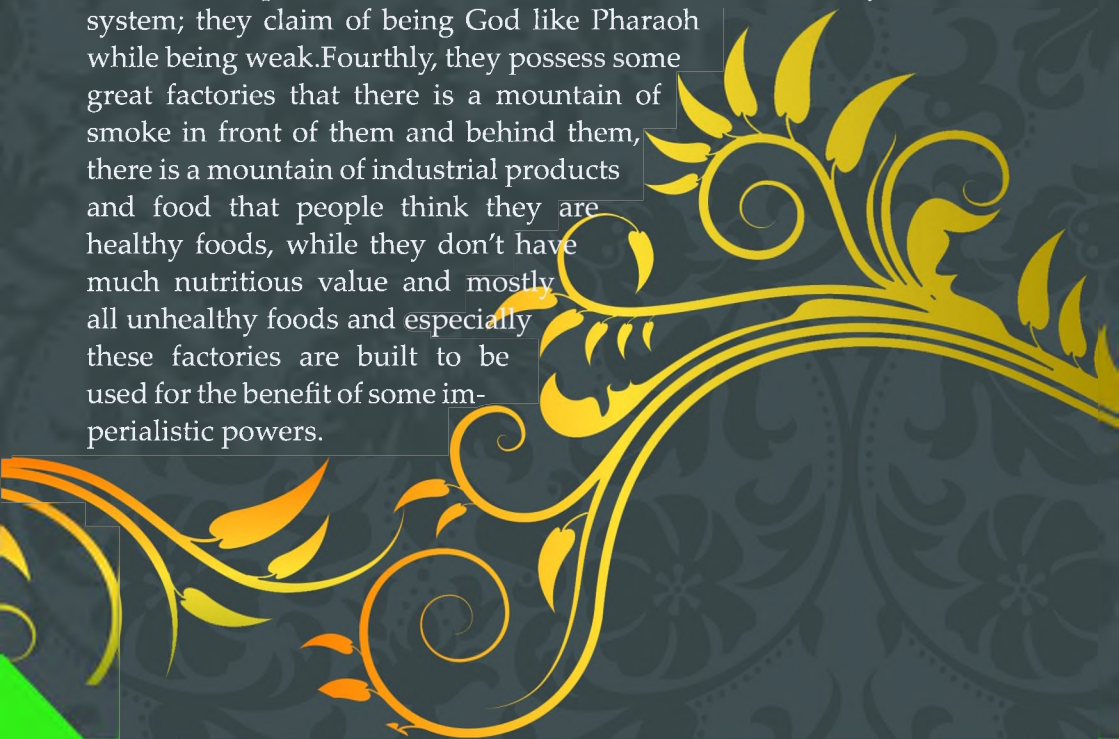
today how the West's materialist culture and technology has taken over all societies today, even Muslim ones..." We say so because:

Firstly, materialist leaders have only one eye which is the eye of economy and material life. They look only to one dimension and that is the dimension of financial benefits, and use thousands of deceptions for reaching this goal. They are deceiving Dajjals who have lost the eye of spirituality and humanity. This only material eye is very dazzling and shining, since they have achieved glorious victories in this field.

Secondly, their plots and thoughts move extremely fast in the earth by public media and other available facilities.

Thirdly, they practically claim to be God and consider the destiny of the people of the world in their hands. They by all their weakness and incapability, consider landing on moon as conquering the space! And consider using some of the powers of the nature as the sign of conquering the nature, while a small earthquake, a weak storm, one cancerous cell, destroys their entire system; they claim of being God like Pharaoh while being weak. Fourthly, they possess some

great factories that there is a mountain of smoke in front of them and behind them, there is a mountain of industrial products and food that people think they are healthy foods, while they don't have much nutritious value and mostly all unhealthy foods and especially these factories are built to be used for the benefit of some imperialistic powers.



Fifthly, people are in hunger because of some reasons like famine or the existence of powerful imperialists and different forms of discriminations. On the other hand, huge capitalization for armaments and tremendous wars are the result of one-dimensional materialistic life that makes a group of people die because of hunger. The Dajjal, who is the main cause of these disorders, abuses these conditions and tries to strengthen the bases of his imperialism under the title of helping hungry people and deprived societies.

It is also mentioned in some narratives that any hair of the Dajjal's animal has a new and special attractive tone. It may point to this much of unhealthy entertainments of one-dimensional mechanical world which are available in all homes and cities.

Albeit, what has been said above is a possible interpretation for the Dajjal. However, to accept this explanation or not, does not harm the main subject that is the issue of the Dajjal. The Dajjal is a fact, but some other forms of explanation may come to mind as well. For instance, some people say that the one-eyed Dajjal may point to the television that mostly broadcasts unhealthy materials. Some also believe that it refers to the Freemasonry Organization that uses the Masonic one eye symbol.

Anyway, it is important for those who wait for the appearance of the Imam, not to be deceived by the Dajjals and be careful not to be like simple and foolish people. They should not miss any opportunity for executing their revolutionary plan and also should warn others.



Book on Supreme Leader's Views Unveiled in New York

The ceremony was also attended by Professor Dr. Parviz Morewedge the editor of the book Ayatollah Ali Khamenei's Vision of Islamic Philosophical Theology and Praxis of Global Peace (Global Scholarly Publications), during which the book was unveiled and signed by Dr. Morewedge, State University of New York at Old Westbury Professor and the author of many books on Islamic and western philosophy.

The book is comprehensive and the first of its kind in English on Leader's views printed in the US. It is a compilation of Ayatollah Khamenei's views expressed in different occasions, addresses, and articles during years of career. In two sections, the book's first section depicts Leader's views on oneness of God, humanity and ethics, the nature of the art, women, justice, and human rights. The second section takes more grandiose issues: to depict Ayatollah Khamenei's global views and international issue of oneness of God, Islamic civilization, democracy and religion, Islam and Christianity, private property in Islam, and his addresses in meeting with university students and general youth.

The book is an attempt to present the intellectual system and views of the Leader of the Islamic Republic to general public and media and cultural activists in the US as well.

In a relevant story, Iran's Permanent Mission to the United Nations had already published an article, in 2013, on Leader's fatwa on the religious ban on WMD in the US, which was gone popular among the media literati.

The present book was on market since February 2015 for the public.

Source: www.Abna.ir



On Wednesday, the 4th of March 2015 A.D.
 (the 13th of Jamādi al-Ūlā 1436 A.H.) and on
 Tuesday, the 24th of March (the 3rd of Jamādi al-Thānī)

Lady Fatimah was born on the 20th of Jamādi al-Thānī, in the 5th year after the declaration of the Prophethood (615 A.D.) in Mecca. She is the only daughter of the Prophet of Islam and her mother's name is Lady Khadijah. Lady Fatima is the wife of Imam Ali. She is the mother of Imam al-Hassan, Imam al-Husayn, Lady Zeynab, Lady Umm-e-Kulsūm, and Mohsin (the fetus who was miscarried). Holy Fatima is also the ancestress mother of nine other infallible Imams. She is also one of those whom God testified to their purity in the 33rd verse of Surah al-Hujurāt.

Her Demise

After the demise of the Prophet many of the Prophet's companions, despite of his explicit announcement in regard with Imam Ali's succession, joined together and elected a caliph amongst themselves. They could not leave Imam Ali unengaged and wanted him to give the pledge for their caliph. Lady Fatima could not stay calm and sadness and some mistreatments made her weaker day by day and she passed away within three months after the death of her father!



صِدِّيقَةُ الشَّهِيدَةِ

The true date of Lady Fatima's departure is a subject for discussion among Muslims. According to some sources, she passed away seventy five days¹ after the demise of the Prophet Muhammad so as the Prophet's demise occurred on the 28th of the month of Safar in 11 A.H (the 28th of May 632 A.D.), the martyrdom of Lady Fatima must have occurred on the 13th of Jamādi al-Ūlā (the 9th of August). However, other more authentic sources state that it was ninety five days² after the death of her honorable father. Therefore, the 3rd of the month of Jamādi al-Thānī (the 29th of August) is also known as to be the day of her demise.

Her Hidden Tomb

The place of Fatima's grave is still unknown because she had asked Imam Ali to hide it to be a proof on her anger against the people who stood against her husband and caused her to become angry. Al-Bokhārī in his Sahih narrates that Fatima was angry at Abu Bakr and decided not to talk to him and passed away while she was still in that status.³

Anyhow, it was said that she was either buried in al-Baqī' Graveyard⁴ or in her house⁵, or between the Prophet's tomb and his pulpit (al-Minbar) as it is narrated from the Prophet to have said, "Between my tomb and my pulpit there is a garden from the gardens of the Paradise".⁶

1. Manāqib Al-é- Abi Tālib, v. 2, p. 116; Usūl al-Kāfi, v. 1, p. 458.

2. Bihār al-Anwār, v. 43, p. 156.

3. Sahih, Bokhari, vol. 4, p. 42.

4. Al-Bidāyah wa al-Nihāyah, v. 6, p. 334.

5. Tahzīb al-Asma' wal-Lughāt, v. 2, p. 353.

6. Bihār al-Anwār, v. 43, p.185.

On Sunday, the 22nd of March 2015 A.D. (The 1st of Jamādi al-Thānī 1436 A.H.)

Sayyed bin Tāwūs has stated that one should offer four rakàts of prayer (meaning two sets of two rakàts prayer) these prayers are better to be offered on the first day of this month, although it is permissible to be said in anytime during the whole month.

Method: In the first rakàt of the first two rakàts prayer, after Surah al-Fātiha (the 1st Surah of the Quran), one should recite Āyaḥ al-Kursī (2:255,256,257) one time and Surah Al-Gadr (the 97th Surah) 25 times. In the second rakàt, after Surah al-Fātiha, one should recite Surah al-Takāthur (the 102nd Surah) one time and Surah al-Ikhlās (the 108th Surah) 25 times. After ending the prayer by Salām, We commence with the second two rakàts prayer.

In the third rakàt (the first rakàt of the second prayer), after Surah al-Fātiha, one recites al-Kāfirūn (the 109th Surah) one time and Surah al-Falaq (the 113rd Surah) 25 times and in the fourth rakàt, after al-Fātiha, one recites Surah al-Nasr (the 110th Surah) one time and Surah al-Nās (the last Surah of the Quran) 25 times. Then, after the prayer, one should recites the following supplication:

1. 70 times **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ** "Glory be to Allah, Praise is due to Allah, there is no God but Allah, and Allah is the Great."

2. 70 times **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ** "O Allah! Send blessing to Mohammad and to household of Muhammad."

3. three times **اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ** "O Allah! Forgive the believing men and women."

Then we go to Sajdah (act of prostration) and recite the following

of the Month

supplication:

“ (يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ) Allah, You are the ever Living, the One Who stands by himself, the Owner of owe and honor, o Allah, o the Compassionate, o the Merciful, o the Most Merciful of all who show mercy.

It has been narrated that one who performs the abovementioned prayers, God will guarantee him his safety, wealth, and family for the whole year. If he dies, he will achieve the reward of a martyr.

On Tuesday, the 24th of March 2015 A.D. (The 3rd of Jamādi al-Thānī 1436 A.H.)

Most of the authentic sources state that the 3rd of the month of Jamādi al-Thānī is a day when honorable lady Fatima departed from this world so, it is recommended to recite the following words (Ziyārah):

السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ،

Peace be upon you; o the master of the women of the world!

السَّلَامُ عَلَيْكَ يَا وَالِدَةَ الْحُجَّجِ عَلَى النَّاسِ أَجْمَعِينَ،

Peace be upon you; o the mother of the Imams who are like proofs of God upon all mankind.

السَّلَامُ عَلَيْكَ أَيَّتُهَا الْمَظْلُومَةُ الْمُتَمَوِّعَةُ حَقِّهَا.

Peace be upon you; o the one who is oppressed and was deprived from her rights.

اللَّهُمَّ صَلِّ عَلَى أُمَّتِكَ وَأَبْنَةِ نَبِيِّكَ وَزَوْجَتِهِ وَصِيِّ نَبِيِّكَ صَلَاةً تَزِلُّفُهَا فَوْقَ رُفْقَى عِبَادِكَ الْمَكْرَمِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَأَهْلِ الْأَرْضِينَ.

O Allah! Send blessings upon Your servant, the daughter of Your Prophet, the wife of the successor of Your Prophet

عبدالمنعم

IMAM AL MAHDI

such remarkable blessings that approaches her nearer to You and nearer than Your other honored servants those who inhabitant in the skies and the earth.¹

On Friday, the 10th of April 2015 A.D. (the 20th of Jamādi al-Thānī 1436 A.H.) On the twentieth of Jamādi al-Thānī, Lady Fatima was born five or two years after the beginning of the Prophet's Divine mission. It is appropriate to practice the following rites on this day:

- To observe fasting.
- To give alms and offer good things to the believers.
- To recite these words that is for her Ziyārah,

السَّلَامُ عَلَيْكَ يَا مُمْتَحَنَهُ اِمْتَحَنَكَ الَّذِي خَلَقَكَ فَوَجَدَكَ لَمَّا اِمْتَحَنَكَ صَابِرَةً

Peace be on you, o the carefully examined, tried and measured by Him who created you, and found you, in your test, cool and patient.

أَنَا لَكَ مُصَدِّقٌ صَابِرٌ عَلَىٰ مَا أَتَىٰ بِهِ أَبُوكَ وَوَصِيَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

I believe in you; and I bear patiently all that which has been conveyed by your father and his successor. May Allah's blessings be on them.

وَأَنَا أَسْأَلُكَ إِنْ كُنْتَ صَدَقْتِكِ إِلَّا الْحَقِّتِي بِتَصَدِيقِي لَهُمَا لِتَسْرَ نَفْسِي

1. Sayyed bin Tāwūs, Iqbāl al-A'māl, p. 622.



وَأَنَا أَسْأَلُكَ إِنْ كُنْتُ صَدَقْتُكَ إِلَّا أَحَقَّتْ نِيَّ بِتَصَدِيقِي لَهُمَا لِتُسَرَّ نَفْسِي

I beseech you, if I have borne testimony to your trueness, to bind me together with my testimony to both of them, in order to give joy and satisfaction to my heart and soul.

فَأَشْهَدِي أَبِي ظَاهِرَ بَوْلَايَتِكَ وَوَلَايَةِ آلِ بَيْتِكَ صَاوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

So bear witness that truly I, by heart, am totally loyal to you and to your children's leadership. Blessings of Allah be on them all.



Teenage Corner



A look into the life of Imam al-Mahdi



It is very important to have proper knowledge about the Imam of the Age. An Imam is connected to the world of unseen and knows exactly what God wants from His servants. An Imam is also fully familiar with the Sunnah of the Prophet of Islam. Knowing the Imam means to understand that he is aware of the true religion of God. Those who do not believe that there is a pure and sinless Imam in their age, they cannot worship God properly and cannot realize what their religion demands exactly.

Because of this, not only is it ritually obligatory upon every Moslem person to know his Imam, but also to lack it leads the person to die like those who died at the Age of Ignorance.¹ People during the Age of Ignorance, that took place prior to the advent of Islam, did not act in accordance to their divine religion and their belief was fully mixed with superstition. Similarly, those who do not know their Imam and do not act based on his guidelines are equal to those ignorant people. Having a better understanding of the Imam - who is promised by the prophets and is the reformer of the world - and to be aware of his way of living, plays a key role in people's life and shows them how to move on appropriately. Here, we offer a brief explanation of Imam's personal life as a gate for other steps in knowing him better

His birthday

The last Imam of Shias and the 12th successor of the Messenger of God was born on

1. It is narrated from the Prophet who have said, "One who dies without cognizance of the Imam of his time, dies like one who died in the Age of Ignorance."

(Bihār al-Anwār, vol. 23, pp. 76 - 95.)

Friday daybreak, on the 15th of Sha'bān in 255 A.H. (868 A.D.) in Samarra (a town in Iraq). However, there is a disagreement about the exact year of his birthday. Some believe it was in 254 or, 256 A.H. It is also said that this difference could be due to the Imam's birth taking place in secret.

All of Shias and some Sunnis believe that the Imam was born years ago and they regard it as a historical fact. Some of the scholars have referred to the words of some of these Sunni religious experts in their books that show how many Sunnis believe in him and that he already was born.

His name and cognomen

Imam al-Mahdi's name and cognomen are the same as those of the Prophet of Islam. Imam al-Sādiq Quotes from his great ancestors who narrate from the Prophet who have said, "Al-Mahdi is from my progeny, his name and his cognomen is like my name and my cognomen, and he is the most similar man to me in regard with his character and behavior."

Parentage

The Imam's honorable father was Imām al-Hasan al-Askari, the 11th Imam, and his honorable mother was a respected and pious slave-girl called Narjis who lived in the house of Lady Hakīmah the daughter of Imam al-Jawād (the ninth Shia Imam) and the aunt of Imam al-Hasan al-Askari.



Lady Hakīmah used to train her and teach her about Islamic conducts. She was called by the Prophet, Imam Ali, Imam al-Bāqir, and Imam al-Sādiq (Peace be upon them) as the best of the slave-girls. It is narrated from Imam Ali who have said, “May my father by at ransom for a man who is the son of the best of slave-girls” Lady Narjis is said to have some other names like: Rayhānah, Sūsan, and Sayqal. Some also believe that her name is Malīkah who was the grandson of Roman Kaiser and that she, through her mother, was a descendent from Simon (one of the disciples of Jesus) and was captured by Muslims.¹

His titles

Some of the Imam’s most famous titles are said to be al-Mahdi, al-Qāim, al-Muntazar, Baqiyyatollah, Sahib al-Zmān, and Sahib al-Amr. However, al-Mahdi is the most well-known title of him.

All of the given titles stand for a specific trait of the Imam.

He is called al-Mahdi (the guided one) since he is a guided man who will lead people towards all hidden points of Islam; He is called al-Qāim, (the upriser) since he will rise to implement the truth and justice;

He is called, al-Muntazar, (the awaited one,) because the believers wait for his appearance;

He is Baqiyyatollah (what is left by God)

since he is the last man who is left on the earth who knows exactly what

God wants; He is called al-

Hujjah (a proof) since

he is a proof from God and a witness from Him over people; He is called, Sahib al-Zaman, (the master of this time) since he is the cause of attracting God's blessing and he is the one who links people to God and supervises their affairs.

And, he is called Sahib al-Amr (the master of the thing) since he is the one who owns divine leadership and sovereignty over everything by the permission of God.

His appearance and traits

Some of the Imam's physical and spiritual traits are referred to in Islamic narrations. One of the most distinct features of him is laid in his high resemblance with the Prophet of Islam. It is quoted from the Prophet who has said, "He is the most similar man to me in appearance, speech, and actions."¹

He looks like to be young, tawny in color, a man with a high forehead, long and curved eyebrow. His eyes are black and large, his nose is long, narrow, and attractive, his teeth are shiny and not condensed. There is a black mole on his right cheek. He has an average body. His face is luminous as we read in a tradition, "His face is luminous like a full moon."²

Imam al-Mahdi also has a body that always smells good.

People are in awe of his majesty, nonetheless he is close and friendly to people. There is a narration saying, "He is a handsome young man, fragrant and respected and close to people."³

He is the man who worship God as required, keeps vigil at nights, enjoys a simple life, is tolerant, patient, just, and benevolent.

1. Allamah Majlesī in *Bihār al-Anwār*, vol. 36, p. 282, hadith, 105.

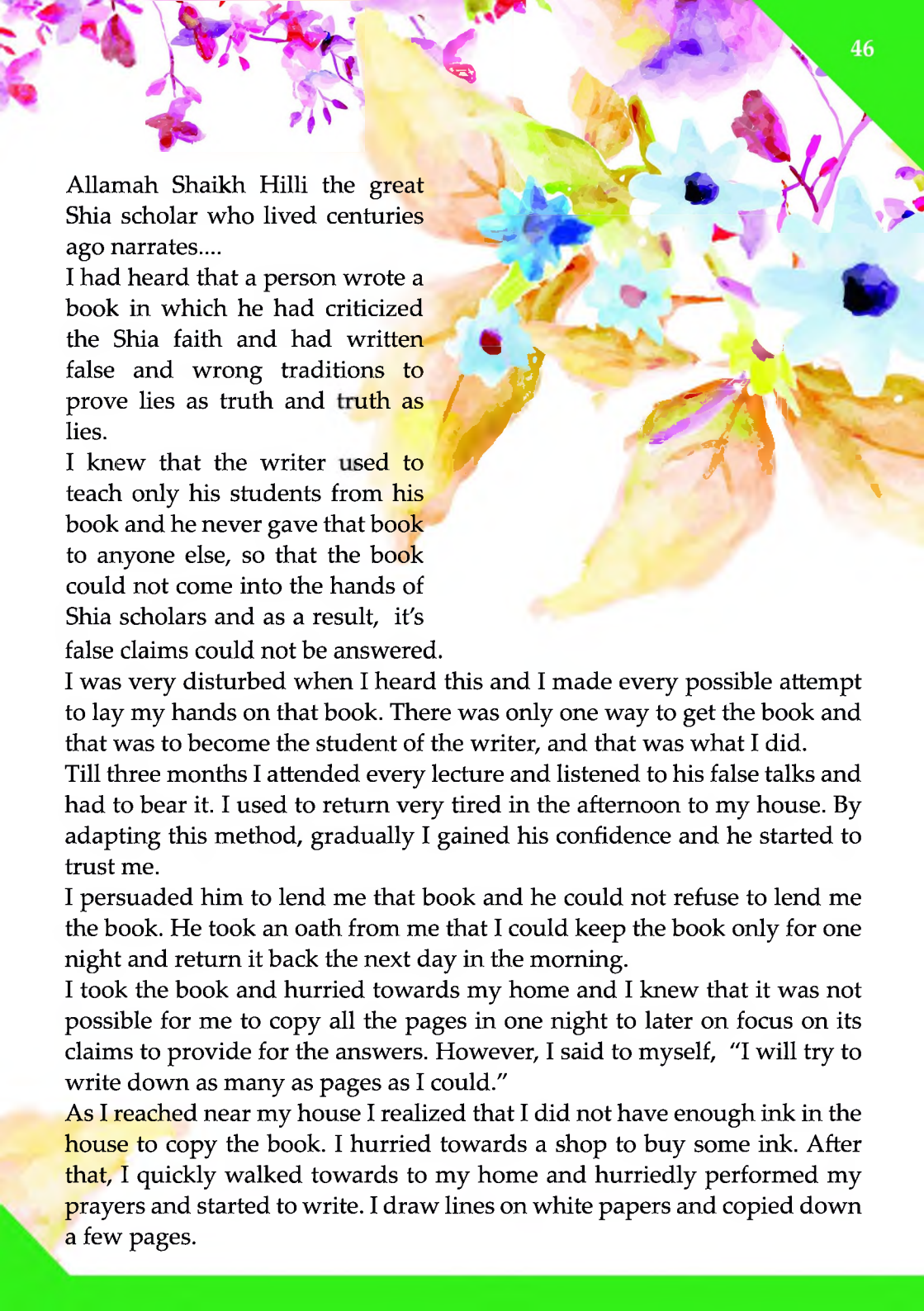
2. *Ibid*, vol. 52, p. 25, hadith 18.

3. *Ibid*, vol. 52, p. 1, hadith 1.



Imam al-Mahdi
assists Allamah Helli





Allamah Shaikh Hilli the great Shia scholar who lived centuries ago narrates....

I had heard that a person wrote a book in which he had criticized the Shia faith and had written false and wrong traditions to prove lies as truth and truth as lies.

I knew that the writer used to teach only his students from his book and he never gave that book to anyone else, so that the book could not come into the hands of Shia scholars and as a result, its false claims could not be answered.

I was very disturbed when I heard this and I made every possible attempt to lay my hands on that book. There was only one way to get the book and that was to become the student of the writer, and that was what I did.

Till three months I attended every lecture and listened to his false talks and had to bear it. I used to return very tired in the afternoon to my house. By adapting this method, gradually I gained his confidence and he started to trust me.

I persuaded him to lend me that book and he could not refuse to lend me the book. He took an oath from me that I could keep the book only for one night and return it back the next day in the morning.

I took the book and hurried towards my home and I knew that it was not possible for me to copy all the pages in one night so I later on focus on its claims to provide for the answers. However, I said to myself, "I will try to write down as many as pages as I could."

As I reached near my house I realized that I did not have enough ink in the house to copy the book. I hurried towards a shop to buy some ink. After that, I quickly walked towards to my home and hurriedly performed my prayers and started to write. I draw lines on white papers and copied down a few pages.

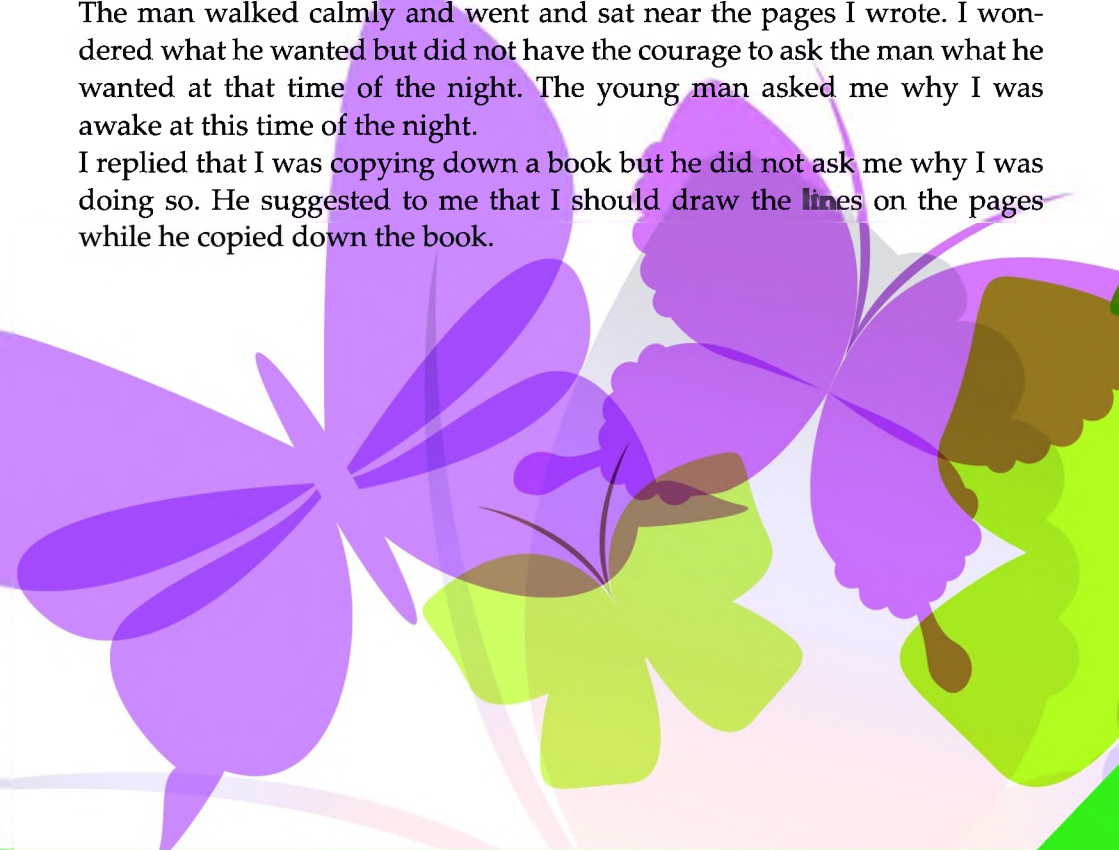
And soon it was night. I performed my prayers and after lighting the candles I again sat down to write. I was so busy with doing the task that completely slipped my mind that I had not eaten anything and had no provisions for my dinner also. Time passed by quickly and I realized that I just finished a small part of the book. Being hungry and tired, my eyes grew heavy and I slowed down and after a few pages it become too difficult to continue.

Suddenly I heard a knock on the door. I wondered who it could be at this time of the night. Again I heard the knock. I opened the door and saw a handsome young man standing out whose face was shining like a moon and he was smiling at me.

I did not know him and when he called out my name I was surprise that how he knew my name. I welcomed him in the house, but was worried that I could not finish the book in time.

The man walked calmly and went and sat near the pages I wrote. I wondered what he wanted but did not have the courage to ask the man what he wanted at that time of the night. The young man asked me why I was awake at this time of the night.

I replied that I was copying down a book but he did not ask me why I was doing so. He suggested to me that I should draw the **lines** on the pages while he copied down the book.



I was overjoyed and started to quickly draw the lines on the pages while he initiated to write it down. He was writing quickly and very beautifully. He was so fast that I could not catch up with him in drawing the lines.

I was very tired now and the young guest asked me to lie down and rest while he was writing. It was a good idea and I requested the young man to wake me up before he leave so, I could finish the book. Soon I went to sleep. When I wake up in the morning I saw that the guest had left. I was upset that he left without waking me up and now I could not complete the book. I rushed towards my paper and turned the pages of it to see how much is left But as I turned the pages I realized that he had completed copying the whole book.

How was this possible? It was impossible that he could finish the book.

The young man had left a signature at the end of the book. I looked at the sign and my whole body trembled and I started to weep profusely.

The signature read as "Writer – al-Hujjat (Meaning the Divine Proof of Allah that is the title of Imam al-Mahdi)."

I realized that the guest was no other but my beloved Imam.

It meant that the Imam wrote these pages. He came to my help and I could not recognize him. I slept while he did my work.

Allāh ^{al-}Maikh Hillī took the book and quickly hurried towards the writer's house and gave him the book. When he stepped out of the house he looked towards the skies and prayed "O Allah! If possible, let me meet him again."



Imam Mahdi

The Last Savior



الله