

February 2015

The Final Hope

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

- Ulama's Speech
- Bookshelf
- Hearty words
- Your words

<http://thepromisedmahdi.mahdiblog.com/>

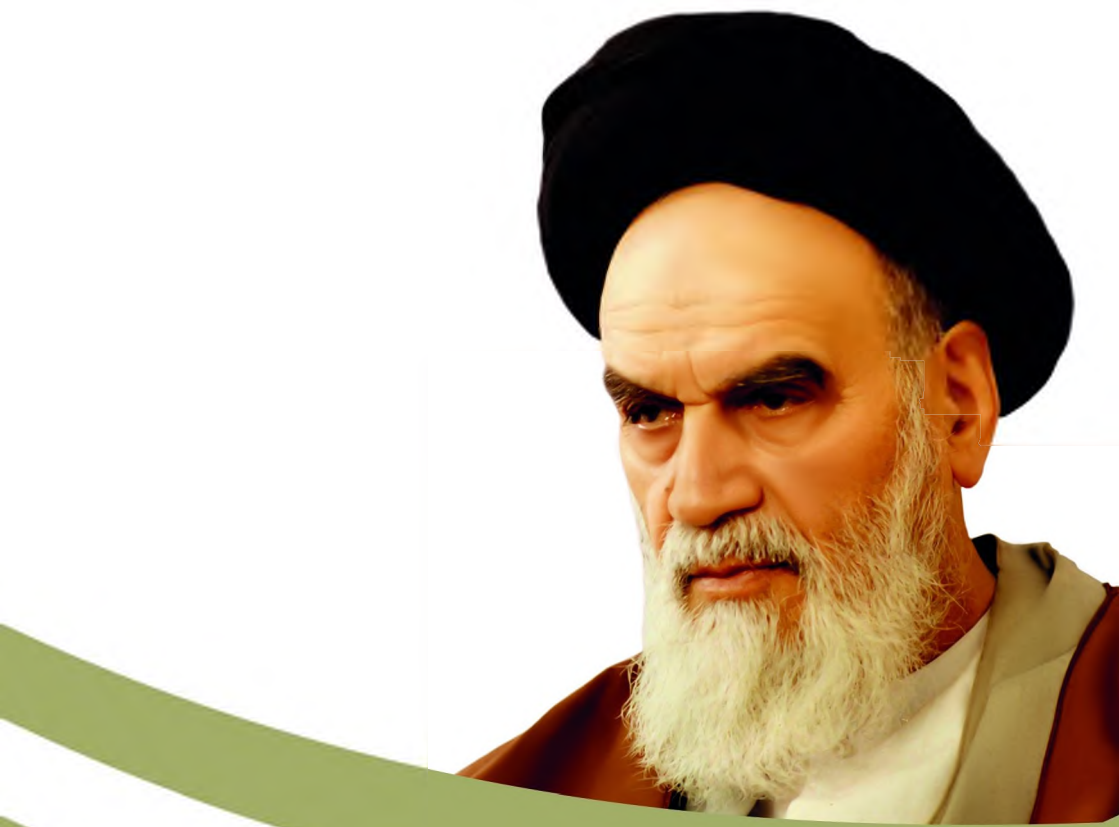


متی ترانا ونریک؟

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا تَذْهَبُ الدُّنْيَا
حَتَّى يَقُومَ بِأَمْرِ أُمَّتِي رَجُلٌ مِنْ وُلْدِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ
يَمَلِّأُهَا عَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا

The Prophet of Islam says, "The world will not come to an end until a man from the descendants of Hussein takes charge of the affairs of the world and fills it with justice and equity as it is filled with injustice and tyranny."

[Bihar al-Anwar, vol. 51, P. 66].



Imām Khomeinī, the Late Founder of Iran's Islamic Republic:

As those expectants of his blessed arrival, it is our obligation to do our best to administer the divine justice law in this country (the country of Iran) where belongs to the Imam of the Age (May God hasten his auspicious advent) trying to avoid disunity, hypocrisy, deceit and seek divine satisfaction.

(Sahifeh-e-Noor, vol. 15, P. 22)

The Final Hope

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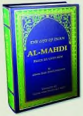
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Editorial



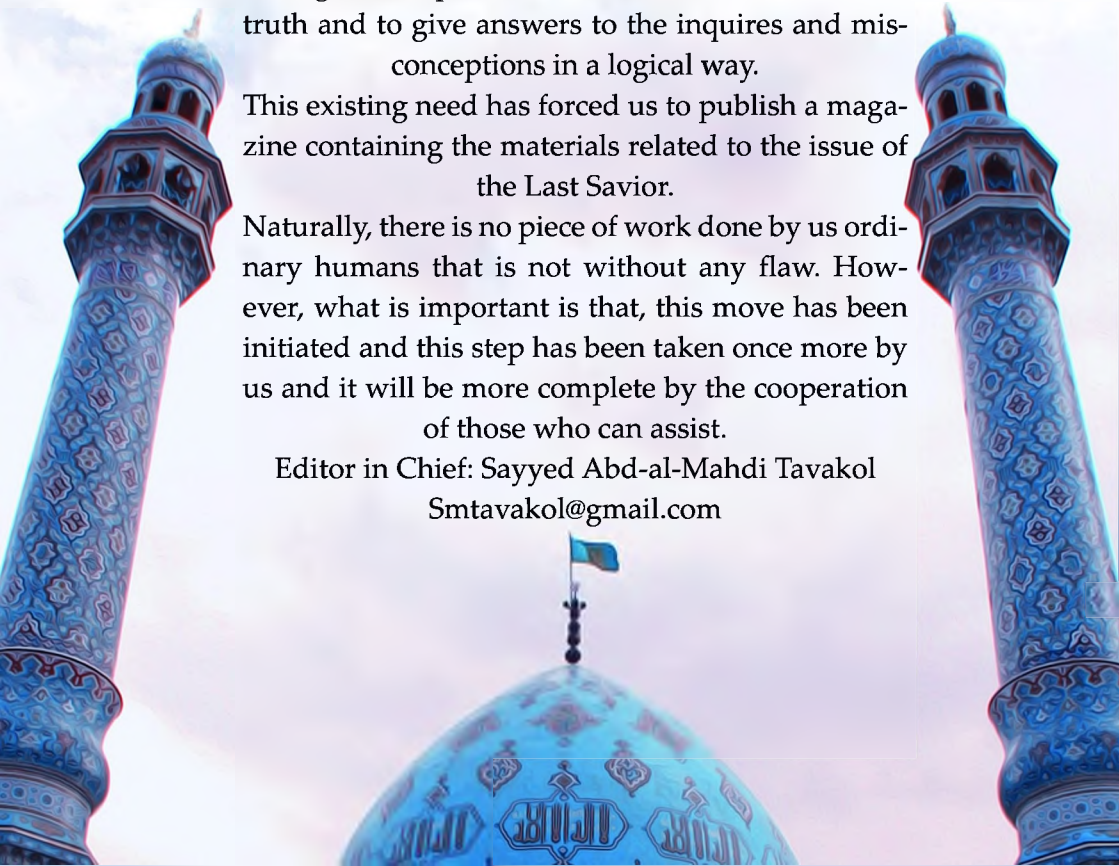
What is important in proceeding with an action is that one's mind becomes aware of a need and understands the existing gap. The next step is to meet this need and to find a strategy to fill the gap. The issue of the Last Savior is a subject that there is no nation in the world to claim not to have any concerns about. We, the Shia, who are a part of those whose minds are involved with this belief, feel that a pure knowledge about it have to be promulgated in the world.

We, with the aim of our intellect and convincing reasoning, feel responsible to make others aware of the truth and to give answers to the inquires and misconceptions in a logical way.

This existing need has forced us to publish a magazine containing the materials related to the issue of the Last Savior.

Naturally, there is no piece of work done by us ordinary humans that is not without any flaw. However, what is important is that, this move has been initiated and this step has been taken once more by us and it will be more complete by the cooperation of those who can assist.

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Ulama's Speech



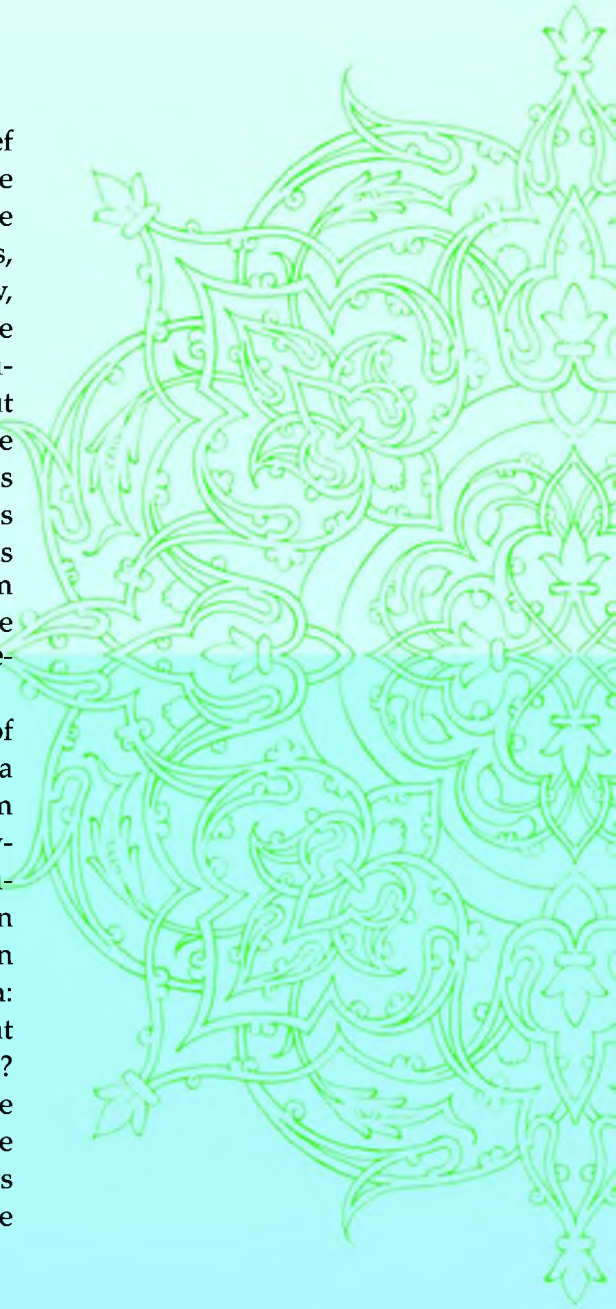
A question may come to the mind of many people that, why this world has been always a place where the oppressors have had the upper hand and injustice been more dominant than justice. Why many people are forced to be deprived from their rights and why this world that could be created by God in a better place to live and to worship God is created in this way? In better words, if we

mankind, by our instinct, are after peace and justice why so far, this feeling has never been fully met? Here the Supreme Leader of Islamic Republic of Iran gives answer to this inquiry and says that the real life of mankind that is mixed with justice and peace will just be initiated after the appearance of Imam al-Mahdi who is the Last Savior. This speech is presented by him in

June, 2014:

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 which lays the foundation for all the thoughts, obligations, and rules of religions.

It should be noted that the issue of the afterlife and the other world is a different issue that is different from what we are talking about. However, if we liken the human community throughout history to a caravan which is taking a specific path, then we are faced with this question: Where is this caravan going? What is the destination of this caravan? What is the end of this path? These are serious questions and people with their different world views should answer them. Religions have answered this question.



principles cannot deny the fact that humanity has had certain requests from the first day until today, of which the most important is justice. Humanity is after justice. It has never changed its mind about this request and in the end, this request will be met.

This point has been reflected in our narrations:

يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَآبَتْ ظُلْمًا وَجَوْرًا

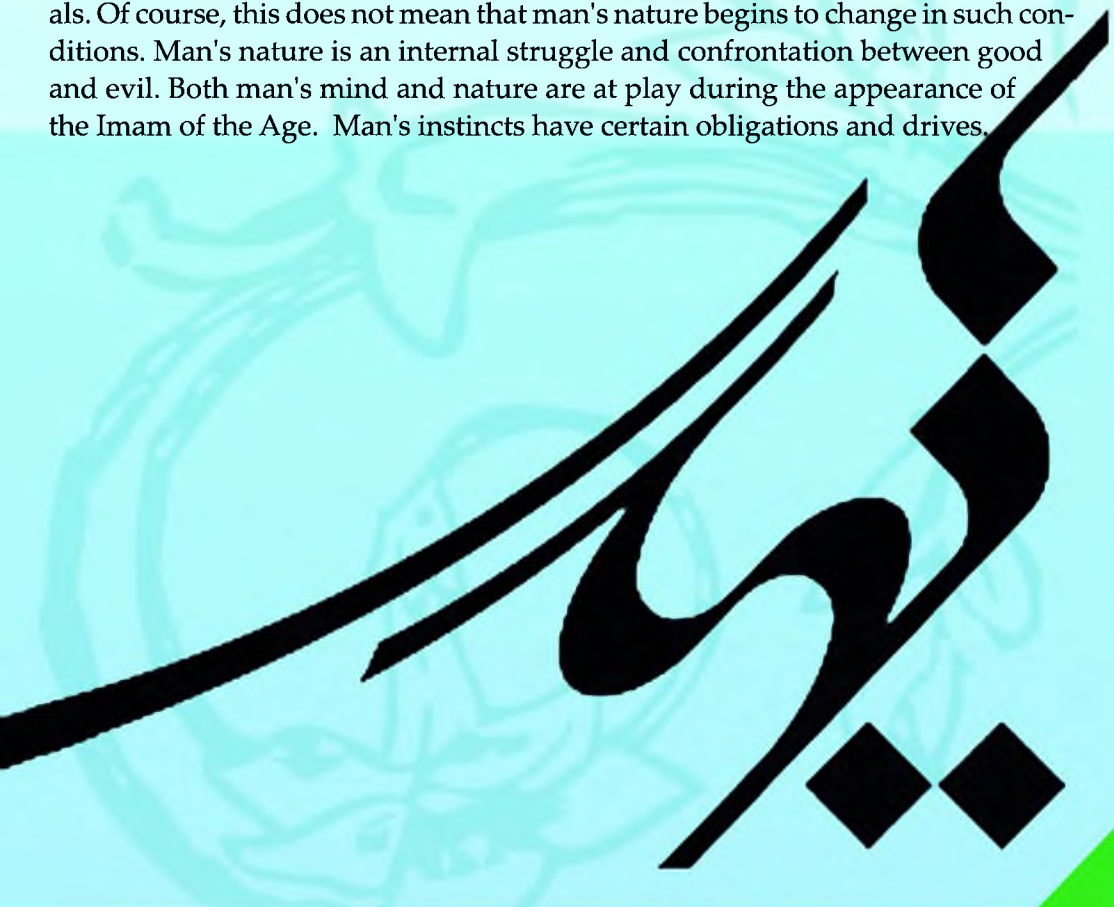
"Through him, Allah will fill the earth with fairness and justice as if it had been filled with oppression and cruelty"


[Bihar al-Anwar, Volume 51, page 146].

In most of the texts, it is "as if it had been filled" and in some texts, it is "after it has been filled". In fact, any member of humanity knows where this public path will lead to. If we want to provide a comparison, we should say that this is like a traveler or a caravan that is passing through difficult bends and turns, difficult passages, mountains,

valleys, swamps and scrublands in order to reach a specific point which is a freeway, an important road and an open and smooth path. All the things that we witness throughout the history of humanity are a movement on the same difficult paths, in the same bends and turns, in the same scrublands and swamps and the like. Humanity is constantly taking this path in order to reach a freeway. This freeway is the era of Mahdism. It is the era of the appearance of Imam al-Mahdi (God's greetings be upon him).

It is not the case that when we reach there, a sudden movement is launched and then it comes to an end. In fact, it should be said that humanity's main and ideal life just is initiated from that point and humanity just starts to take a path which is the straight path that helps it reach the destination. It helps humanity in general, not a specific group of people. It helps all groups, not just certain individuals. Of course, this does not mean that man's nature begins to change in such conditions. Man's nature is an internal struggle and confrontation between good and evil. Both man's mind and nature are at play during the appearance of the Imam of the Age. Man's instincts have certain obligations and drives.





Therefore, natural tendencies and instincts do what they are supposed to do. This struggle will even exist during the time of the appearance of the Imam of the Age as well. It is not the case that all people will turn into angels at that time. The same is true of good and evil. However, the road is one that is just appropriate for doing good, moving in the right direction and moving towards the real goal. We should wait. The outlook of religions towards the destination of humanity's caravan is a very promising outlook.

The spirit of waiting and establishing a close relationship with the Imam of the Age (may our souls be sacrificed for his sake) and anticipating the day when he appears is really one of the greatest gates of salvation for the Islamic community. This anticipation by itself is salvation. It is promising and revitalizing. It prevents us from feeling desperate, ruined, hopeless and confused about the future. It gives us hope and it provides guidance. This is the issue of the Imam of the Age. I hope that Allah, the Exalted, will make us be among those who wait for his appearance in the real sense of the word and I hope that He will enlighten our eyes about the fulfillment of this promise.

Imamate in the Quran



Surah al-Taubah, verse 32

God in surah al-Taubah, verse 32 says about the disbelievers,

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَتِمَّ نُورُهُ وَ أَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

“Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the unbelievers may detest (it)”.

An explanatory narration:

It is narrated from Imam al-Sādiq (the Shia's sixth Imam) who has said,

... كَذَلِكَ بَنُو أُمَيَّةَ وَ بَنُو الْعَبَّاسِ لَمَّا وَقَفُوا عَلَيَّ أَنْ زَوَالَ مُلْكِهِمْ وَ الْأَمْرَاءِ وَ الْجَبَابِرَةِ مِنْهُمْ عَلَيَّ يَدِ الْقَائِمِ مِنَّا نَاصِبُونَ الْعَدَاوَةَ وَ وَضَعُوا سِيُوفَهُمْ فِي قَتْلِ آلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ إِبَادَةَ نَسَلِهِ طَمَعًا مِنْهُمْ فِي الْوُصُولِ إِلَى قَتْلِ الْقَائِمِ عَلَيْهِ السَّلَامِ وَ يَأْبَى اللَّهُ أَنْ يَكْشِفَ أَمْرَهُ لِوَاحِدٍ مِنَ الظَّالِمَةِ إِلَى أَنْ يَتِمَّ نُورُهُ... وَ أَوْ كَرِهَ الْمُشْرِكُونَ¹

“When Omayyad and Abbasid realized that, by our Upriser (Imam al-Mahdi), their kingdom and the governance of their oppressive rulers would come to an end they decided to show animosity against us, to kill the progeny of the Prophet, and to decimate his descendent in order to reach hand to our Upriser to kill him. But God the Great will not let

1. Kamāl al-Dīn wa Tamām al-Nīmāh, v. 2, p. 354, hadith 51.

those oppressors reach out to him and will make His light complete even if the disbelievers detest it.”

Based on this narration, the light of God in the abovementioned verse, is the religion of God that will become perfect by Qā'im. The light of God here, may also refer to the Imam himself and it means that the oppressors want to kill the Imam and do not let him to appear, but God will not let them reach their desires and will make His light perfect that means He will keep the Imam safe.



POINTS:

1- The plot of the disbelievers is continuous: The malicious intention of the disbelievers will never come to a stop. We say it since in this verse the word “Yorīdūn” (they decide) is used which, in Arabic literature, is in simple present tense that points to an action that is repeatedly done. (This is like when we say, John studies his lessons that mean he usually does that.) Therefore, the enemies’ decision against the light of God is not something to be done once.

2- The meaning of Allah’s light:

Islam as a divine religion and Islamic laws are God’s light since God is light and whatever is from Him should be light. We call them light since it leads to the removal of darkness of ignorance and immorality just as light removes darkness. Imam al-Mahdi is the one who can make this divine light perfected by implementing the religion of God.

The Imam himself is also light since he is chosen by God and is from God and all of these actions and intentions are godly.

3- The disbelievers aim for a same goal:

The disbelievers may offer various forms of planning to proceed with their mission, but all of them follow a same goal which is to extinguish the light of God meaning to oppose His religion.

4- The pagans' efforts is futile:

To extinguish the light of God is like to put out the light of sun by the blow of mouth which is a worthless attempt.

5- Mouth may refer to-giving speech:

The word mouth in the verse may mean also that the disbelievers' most important tool is to use their mouths. Therefore, the word may refer

to giving speeches or something similar to it like wiring (not just specifically fighting in battlefields.)

6- Imam makes the light of God complete:

When the religion of God that is introduced by the Prophet is light, the Imams who are the successors of the Prophet are the only individuals who can make this light complete. The final part of this completion will be done by the last Imam

who is Imam al-Mahdi.

7- A promise from God: This verse makes the followers of the truth to be confident that they will gain victory. This promise will be actualized at the Time of Appearance that is when the last Imam who is Imam al-Mahdi comes out.

8- God will spread

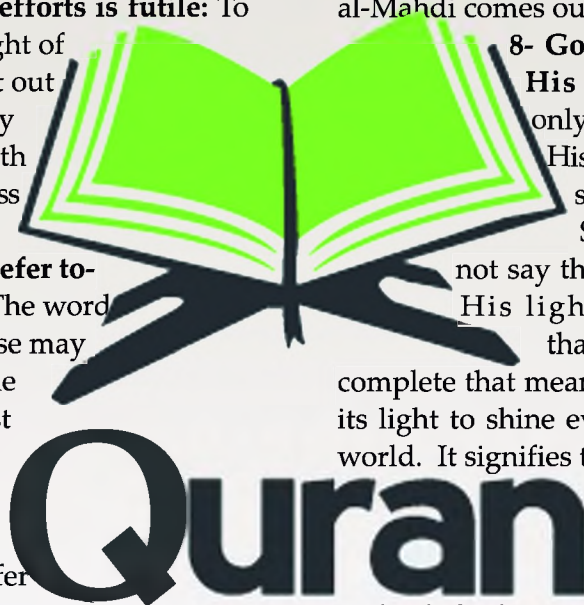
His religion: Not only does God save His religion, He will spread it as well.

Since God does not say that He will save His light rather, He says that He will make it

complete that means He will add to its light to shine everywhere in the world. It signifies that God will spread His religion over all parts of the world.

9-The disbelievers are doomed

to face failure: Those who oppose the light of God have to make sure that they won't proceed with their mission. All efforts against the religion of God is condemned to failure. When God promises to make His light complete it means that those who oppose it will be put aside easily.



صاحب الزمان

صَلِّ تَرَانَا وَنُرَاكَ!

Biography

Muhammad bin 'Uthmān bin Sa'id al-'Amrī



Muhammad bin 'Uthmān was the second special deputy of Imam al-Mahdi. Like his father, Muhammad was among the trustworthy companions of the 11th Imam. In this regard, Imam al-Hasan al-'Askarī declares to some of his companions, "Amrī ('Uthmān bin Sa'īd) and his son (Muhammad bin 'Uthmān) are both reliable and trustworthy. Whatever they both convey to you they convey from us."¹

After his father passed away, Muhammad was given the responsibility for Shias' affairs through a consolatory letter from Imam al-Mahdi on the demise of his father.

Your father passed a decent life and faced a decent death... You are grief stricken, so are we; his death has affected us as much as it has affected you. May God make him happier in that life.

It was due to his sincerity and decency that he was honored with a son like you who has become his heir and successor. May God send mercies upon him. I praise the Almighty since the hearts of our followers (the Shias) are at ease with you and with God has entrusted to you. May God help you, strengthen your power and might, support you in your affairs, give you more fortune

Its contents were as follows:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ تَسْلِيمًا لِأَمْرِهِ وَرَضَى بِقَضَائِهِ عَاشَ أَبُوكَ سَعِيدًا وَمَاتَ حَمِيدًا... رَزَّيْنَاكَ وَرَزَّيْنَاكَ وَأَوْحَشَكَ فِرَاقَهُ وَأَوْحَشَنَا فِيسِرَهُ اللَّهُ فِي مُمَقَلَبِهِ وَكَانَ مِنْ كَمَالِ سَعَادَتِهِ أَنْ رَزَقَهُ اللَّهُ وَلَدًا مِثْلَكَ يَخْلُفُهُ مِنْ بَعْدِهِ وَيَقُومُ مَقَامَهُ بِأَمْرِهِ وَيَتَرَحَّمُ عَلَيْهِ وَأَقُولُ الْحَمْدُ لِلَّهِ فَإِنَّ الْأَنْفُسَ طَيِّبَةً بِمَكَانِكَ وَمَا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ فِيكَ وَعِنْدَكَ أَعَانَكَ اللَّهُ وَفَوَاكَ وَعَضَدَكَ وَوَفَّقَكَ وَكَانَ لَكَ وَلِيًّا وَحَافِظًا وَرَاعِيًّا²

"We have come from Allah and unto Him shall we return (the Quran). We accept His orders and are satisfied with His commands.

in what you do and be your guardian, protector and assistant."

Muhammad bin 'Uthmān was the special deputy of Imam al-Mahdi for 40 years since 265 A.H. (878 A.D.). In this quite lengthy period, he served as a sanctuary for the Shia. He solved numerous issues related to jurisprudence, society and belief. During his deputyship all that has been received by him from Imam al-Mahdi in the form of Letters (al-Tawqī') is present in different books under different topics.

However, we can also gauge the second special deputy's importance through the sayings of Sheikh

1. Al-Ghaybah, Shaykh al-Tūsī, p. 360.

2. Kamāl al-Dīn, Shaykh al-Sadūq, p. 510.



al-Tūsī, one of the most great Islamic scholars. He writes in his book (Rijāl), “Muhammad bin ‘Uthmān bin Sa’id al-‘Amrī, his agnomen is ‘Abū Ja’far and that of his father is ‘Abū ‘Amr. Both of them were the representatives of Imam al-Mahdi and had an esteemed position among the real Shiites.”¹

1. Rijāl, al- Tūsī, p. 509.

Also it is narrated that Muhammad bin ‘Uthmān has written books on jurisprudence (Fiqh) in which he has collected all the traditions from Imam al-Hasan al-‘Askarī, Imam al-Mahdi and from his father ‘Uthmān bin Sa’id who in turn has narrated from Imam Ali al-Naqī and Imam Hasan al-‘Askarī.²

2. Al-Ghayba, Shaykh al-Tūsī, p. 363.

During Muhammad bin 'Uthmān's period some selfish and opportunistic people tried to take advantage of this and claimed to be the deputy of Imam al-Mahdi. They wanted to deceive the people and desired to usurp the religious payments (like, Khums and Zakāt) from them. They nearly injured Muhammad bin 'Uthmān. It was a difficult trial for the people in that era to recognize the true deputy of the Imam. Under such circumstances, to win the confidence of the people and overcome the enemies was a difficult task.

People trusted him

But people reposed their confidence in Muhammad bin 'Uthmān due to various reasons. The most important among them were those which were Letters (al-Tawqī') sent by the Imam to him. Not only did they contain the replies to various social and religious problems, but also information about some hidden affairs which acted as a compelling argument for the people to accept his deputyship.

There were many incidents wherein news of hidden affairs were given by him.

Samāt supplication

Samāt is the famous supplication (Du'ā) communicated to the Shia through Muhammad bin 'Uthmān by a chain of transmitter to Imam al-Bāqir and Imam al-Sādiq. Shaykh 'Abbās Qummī has reported this supplication from old, authentic and reliable sources. 'Allāma Majlisī has also narrated this supplication in Bihār al-Anwār along with its interpretation. This supplication is recommended to be recited in the late evening of Fridays.

His Demise

As per the available records, the second special deputy of Imam al-Mahdi (Muhammad bin 'Uthmān) died in Jamādil 'ulā 305 A. H. (917 A.D.). He had himself informed about his death two months in advance. Abul Hasan Ali bin 'Ahmad al-Dallāl al-Qummī narrates, "One day I was with Muhammad bin 'Uthmān and saw a slate in front of him on which he was making some sketches and writing the verses of the holy Quran. And in the margins

Muhammad bin 'Uthmān bin Saīd al-Āmrī

عَلَيْكُمْ
وَالسَّلَامُ

of that tablet, he was writing the names of the Imams. I asked him about it. He replied, "This is for my grave and I will be laid on this". A similar tradition has also been narrated by Muhammad bin Ali bin © Aswadī al-Qummī.¹

His grave is situated in East Baghdad in a clean, posh and populated area in a mosque, famous as Khallānī. Till date Shias visit his shrine and recite his supplication (Ziyārat):

1. Bihār al-Anwār, vol. 51, p. 351;

2. Mafātih al-Jinān, p. 897.

أَشْهَدُ أَنَّكَ بَابُ الْمَوْلَى... جِئْتُكَ عَارِفًا بِالْحَقِّ الَّذِي
أَنْتَ عَلَيْهِ وَأَنْتَ مَا خُنْتُ فِي التَّادِيَةِ وَالسَّفَارَةِ-
السَّلَامُ عَلَيْكَ مِنْ بَابٍ مَا أَوْسَعَهُ²

"I bear witness tht you are the door of mercy of my master (Imam al-Mahdi) I have come to you after recognizing your right on which you remained firmly established and I know that you have not breached the trust reposed in your deputyship or in conveying the news. Peace be upon you from a door that is the most expansive door of mercy!"



حیات الزمان
عبدالمجید

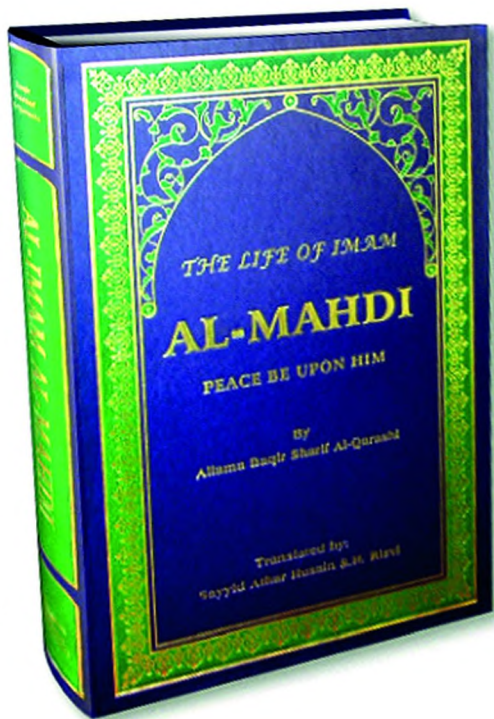
حیات الزمان



Bookshelf

“The Life of Imam Al-Mahdi”

This book is originally written by Allāma Bāqir Sharīf al-Qarashī in Arabic and translated to English by Sayyed Athār Husain Rizvi. The esteemed author, who is well known for authoring a great number of books that deal comprehensively with the lives of the Household of the Prophet, was born in 1927 in a religious family in Najaf and died in this city in June 17th, 2012. As the respected author says, “This book is a life sketch of the Imam whom the Almighty Allah has prepared and treasured to reform the world and to keep the religion established and to



further spread the religion of Islam.” This book includes twenty four parts that its four primary sections refer to the biography of the Twelfth Imam and his special traits, his concealed birth in which closely resembles the birth of some prophets like Moses.

Like most of resembling works in this regard, this book talks about the Minor and the Major Occultation and its philosophy, the special deputies of the Imam, the Imam’s advent in which the author compares it with this concept in other religions, the signs of his appearance, the Imam’s companions and their lofty

qualities, and also the Imam's policies and activities during his universal government. Obviously, there are some new and particular sections in this book that is worthy to be notified:

- Some brilliant supplications of the Imam.

- Letters that the Imam wrote to some of his prominent companions and sincere Shias. Some of these letters are composed of the Imam's reply to questions regarding religious laws that some jurisprudences and ordinary people posed.

- A talk about the Authority of the jurists, in which the author explains that Imam al-Mahdi has appointed the jurists as his deputies and commanded the Shias to refer to them and follow their verdicts.

- In another part, the author refers to a group of hypocrites and deviated people who claimed to be appointed as the Imam's deputies during his Major Occultation.

- The book also covers a set of major objections that the opponents of Shias pose against the belief in Imam al-Mahdi which the respected author has refuted in a convincing way.

- Numerous traditions from the Prophet and the Infallible Imams predicting the appearance of the Imam.

- A talk about the believers and deniers of the Imam. The author here refers to the words of more than twenty Sunni scholars who are in consonance with the beliefs of the Shia Imamate. In other part, the author

names some individual who denied the existence of the Imam and repels their claims.

- Another part of the book is dedicated to 50 books of Sunni scholars written about Imam al-Mahdi.

- Finally the book ends with a Ziyārah and a supplication pertaining to the Imam. In appendix, the book contains a glossary of Islamic terms. This book is published by Ansāryiān Publication in 400 pages in (Box 187, 22 Shohadā St., Qum, Islamic Republic of Iran. The first edition of this book is printed by Thāmin al-A'imma Publication in 2006 through a 2000 copies. Its ISBN is: 964-438-806-2.



**The Call Heard Round the
World - Appearance of
Imam al-Mahdi**

There are many signs of the appearance of Imam al-Mahdi which have been mentioned in traditions and religious texts. Sometimes one can get lost in these signs. Many of the signs have already appeared and confuse people as to why the Imam has not yet come. These signs are divided into definite and possible signs. Regarding the definite signs we can refer to the following narration,

عُمَرُ بْنُ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَالسُّفْيَانِيُّ وَالْخَسْفُ وَقَتْلُ النَّفْسِ الزَّكِيَّةِ وَالْيَمَانِيُّ

“It is narrated from ‘Umar bin Janzalah saying that he heard from Imam al-Sādīq who has said that these five signs that will take place before

the appearance of the Upriser (Imam al-Mahdi) are the call from the skies, the rise of the Sufyānī, the earth swallowing in Baydā’, the murder of the purified soul (al-Nafs al-Zakiyah), and the rise of the Yamānī.” (al-Kāfī, vol. 8, P. 310, hadith, 438.)

This article will discuss just the first sign, the call from the skies.

The call from the sky is the clearest and strongest sign of the Imam’s appearance.

There are traditions that state Angel Gabriel will make the call. It will not be thunder or lightning, rather it will be a call that all will understand. This is what we read in an Islamic narration,

عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ يَنَادِي مَنَادٍ
بِاسْمِ الْقَائِمِ عَ قُلْتُ خَاصًّا أَوْ عَامًّا قَالَ عَامًّا يَسْمَعُ كُلُّ قَوْمٍ
بِلِسَانِهِمْ

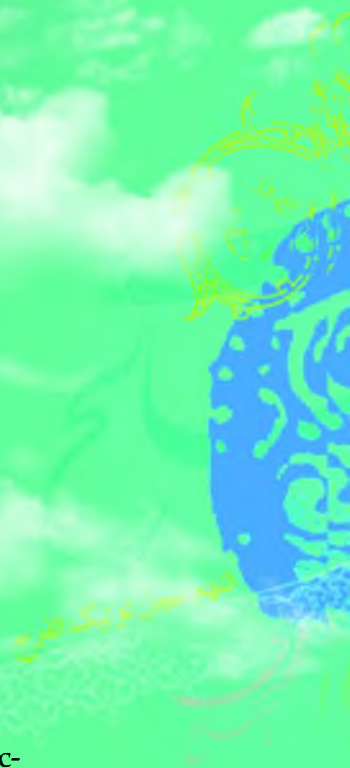
It is narrated from Zorārah who narrates from Imam al-Sādīq who has said, “A caller will call the name of the Upriser (and will say something).” Zorārah here asks, “Will everyone hear it or it is just limited to some groups of people?” The Imam answered, “Each nation will hear it [the call] in their own language.” (Bihār al-Anwār, vol.

52, p. 205, hadith 35.)

How will this happen? How can a call be heard around the world by all people in all languages? The exact manner in which this call will happen is unknown. But, there are a number of theories as to how this can happen.

The first theory suggests that the call will be in Arabic (fasih) and will travel around the world in a matter of seconds at the speed of sound. Those who speak Arabic will understand it immediately and will translate for others who would be wondering what that sound was. The news agencies would run the story everywhere and translate it as well.

The tradition from Imam al-Sādīq originates in a time when people had no understanding of mass media. Hence, he was forced to say it in this manner. In the present world, there would be no problem with the media spreading this information. If the media did not want to spread the information, then social media could. If a video of a homeless man receiving a house would go viral, we can be sure that a call from the sky which everyone in the world hears would be the hottest topic around the world.





The second theory suggests that each nation would hear it in their own language in a miraculous way. This is not far-fetched because Allah has the ability to do that and almost everything regarding Imam al-Mahdi is miraculous. He was endowed with an enormous amount of knowledge and became the Imam of the Muslim Ummah at the tender age of five, he has been living for well over 1000 years, and Allah will unite the entire globe through his hands. Hence, such a call is not outside of the realm of possibility.

Some of the traditions point to this call being heard in the month of Ramadan and is considered a serious threat to those who rebel against Allah and religion. It is a serious threat to all of the oppressors throughout the globe. Try to picture that day. The believers will be ecstatic; they will be over the moon. Imagine if you heard from the sky that the Imam is coming. But, on the other hand, there will be those who have rejected the Imam their entire lives. An indescribable fear will engulf their existence. Let's refer to some of these traditions:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ الصَّيْحَةُ الَّتِي فِي شَهْرِ رَمَضَانَ تَكُونُ لَيْلَةَ الْجُمُعَةِ لِثَلَاثٍ وَعِشْرِينَ مَضِينَ مِنْ شَهْرِ رَمَضَانَ

It is narrated from Imam al-Sādīq who has said: "The call will be heard in the month of Ramadan, on Friday the 23rd of the month." (Kamāl al-Dīn, vol. 2, p. 650.)

عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ... الصَّيْحَةُ لَا تَكُونُ إِلَّا فِي شَهْرِ رَمَضَانَ شَهْرَ اللَّهِ وَهِيَ صَيْحَةُ جِبْرِئِيلَ إِلَى هَذَا الْخَلْقِ ثُمَّ قَالَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ بِاسْمِ الْقَائِمِ عَلَيْهِ السَّلَامُ فَيَسْمَعُ مَنْ بِالْمَشْرِقِ وَمَنْ بِالْمَغْرِبِ لَا يَبْقَى رَاقِدًا إِلَّا اسْتَيْقَظَ وَلَا قَائِمًا إِلَّا قَعَدَ وَلَا قَاعِدًا إِلَّا قَامَ عَلَى رِجَائِيهِ فَزَعَا مِنْ ذَلِكَ الصَّوْتِ فَرَحِمَ اللَّهُ مَنْ اغْتَبَرَ بِذَلِكَ الصَّوْتِ فَأَجَابَ فَإِنَّ الصَّوْتِ الْأَوَّلَ هُوَ صَوْتُ جِبْرِئِيلَ الرُّوحِ الْأَمِينِ وَقَالَ ع الصَّوْتُ فِي شَهْرِ رَمَضَانَ فِي لَيْلَةِ جُمُعَةِ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ فَلَا تَشْكُوا فِي ذَلِكَ وَاسْمَعُوا وَأَطِيعُوا وَفِي آخِرِ النَّهَارِ صَوْتُ إِبْلِيسَ اللَّعِينِ يُنَادِي الْأَإِنِّ فَلَانًا قَتَلَ مَظْلُومًا يُشْكِكُ النَّاسَ وَيُقْتِنُهُمْ فَكَمْ ذَاكَ الْيَوْمَ مِنْ شَاكٍّ مُتَحَيِّرٍ قَدْ هَوَى فِي النَّارِ وَإِذَا سَمِعْتُمْ الصَّوْتِ فِي شَهْرِ رَمَضَانَ فَلَا تَشْكُوا أَنَّهُ صَوْتُ جِبْرِئِيلَ وَعَلَامَةُ ذَلِكَ أَنَّهُ يُنَادِي بِاسْمِ الْقَائِمِ وَاسْمِ أَبِيهِ... وَقَالَ ع لَا بُدَّ مِنْ هَذَيْنِ الصَّوْتَيْنِ قَبْلَ خُرُوجِ الْقَائِمِ عَلَيْهِ السَّلَامُ

Abū Basīr narrates from Imam al-Bāqīr who has said, "The call will be heard just in the month of Ramadan and it will be from Gabriel calling people and a caller from the skies will call the name of the Upriser and everybody in the east and the west will hear the call. Everyone who is asleep will wake. Everyone who is standing

1. (Kamāl al-Dīn, vol. 2, p. 650.)

1. (Kamāl al-Dīn, vol. 2, p. 650.)

will sit and everyone who is sitting will stand out of fear from hearing the call. May Allah have mercy on those who take admonition from this call and answer it. The first call will be by Gabriel... the call will take place in the month of Ramadan on Friday the 23rd. Do not doubt about it. Obey the call. At the end of the day, Iblis, (Satan) the cursed, will call... and he wants to confuse people by this call. Many will be confused and will become inmates of the fire. Therefore, if you hear a call in the month of Ramadan do not doubt because it is the call of Gabriel since it will call the name of the Upriser and his father... These two calls will definitely be heard before the coming of the Upriser.” (al-Ghaybat al Nu‘mānī, p.254)

عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ إِنَّ أَوَّلَ مَنْ يُبَايِعُ الْقَائِمَ عِ جَبْرَائِيلُ عِ يَنْزِلُ فِي صُورَةِ طَيْرٍ أبيضَ فَيُبَايِعُهُ ثُمَّ يَضَعُ رِجْلًا عَلَى بَيْتِ اللَّهِ الْحَرَامِ وَرِجْلًا عَلَى بَيْتِ الْمَقْدِسِ ثُمَّ يَنَادِي بِصَوْتٍ طَائِقٍ ذَلِكَ تَسْمَعُهُ الْخَلَائِقُ أَنِي أَمُرُ اللَّهَ فَلَا تَسْتَعْجِلُوهُ

Abān bin Taghlib narrates from Imam al-Sādīq who has said, “The first person who will pledge allegiance with the Upriser will be Gabriel who will ascend in the form of a white bird. He will then put one of his feet on the Ka’bah and the other on Bayt al-Muqaddas and will call in eloquent Arabic in such a way that all of the creation will hear him.

He will state that the command of Allah has come; race toward it.”

(Bihār al-Anwār, vol. 52, P. 285, hadith 18)

By: Sheikh Hāmid Waqār

A Prayer at the Time of Occultation

Zorārah who was one of the companions of Imam al-Sādiq says that he heard from the Imam who has said, "Indeed for our Upriser (Imam al-Mahdi) will be an occultation that is before his appearance." Then the Imam continued, "O Zorārah! He is the awaited and the one that many people will doubt about his birth, (while at that time he is born), some of them will say that his father died while having no progeny, ... some of them will say that he is hidden and some will believe that he has not been born, ..., but God wants to examine people, but those who follow falsehood will remain doubtful about the truth."

Zorārah asked the Imam, "May I be your ransom, If I am alive at that time what should I do?" the Imam replied, "O Zorārah! If you could see that time, try to continuously recite this prayer,

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ
أَعْرِفْ رَسُولَكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ
تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي
حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ
دِينِي

'O Allah! Endow Your recognition to me because if I do not recognize You then I will never be able to recognize Your Apostle.

O Allah! Endow the recognition of Your Apostle on me because if You do not confer the recognition of Your Apostle then I will never be able to recognize Your (Divine) Proof (Imam al-Mahdi).

O Allah! Endow the recognition of Your (Divine) Proof upon me because if you do not bestow the recognition of Your (Divine) Proof I may deviate from my religion."

[Bihar al-Anwar, volume 52, page 146, hadith 70.]

اللهم

اعرفني بحجبتك

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ،
فَاتَّكِ أَنْ لَمْ تُعَرِّفْنِي نَفْسَكَ،
لَمْ أَعْرِفْ رَسُولَكَ،
اللَّهُمَّ عَرِّفْنِي رَسُولَكَ،
فَاتَّكِ أَنْ لَمْ تُعَرِّفْنِي رَسُولَكَ،
لَمْ أَعْرِفْ حُجَّتَكَ،
اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ،
فَاتَّكِ أَنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ،
ضَلَلْتُ عَنْ دِينِي



Hearty

Even if you pore over the entire universe, you will

In a narration, Imam al-Mahdi says to his Shias who wait for him,

لَنَزَلَ بِكُمْ اللّٰوَاءُ وَاضْطَلَمَكُمُ الْاَعْدَاءُ

“Surely, we do not neglect your condition nor are we forgetful of would have struck you and your enemies would have destroyed

01

You may not pray for him, but he keeps seeking goodness for you from Allah.

02

You may continue being a cause of anguish for him, but he staves-off your angst.

03

You may oppress him a lot, but he never stops granting favors upon you.

04

You may desert him, but he never forsakes you.

05

You may not remember him but he always remembers you.

Words

not find a friend like Imam al-Mahdi because:

إِنَّا غَيْرُ مُهْمِلِينَ لِمُرَاعَاتِكُمْ وَلَا نَاسِينَ لِدِكْرِكُمْ وَ لَوْ لَا ذَلِكَ

your remembrance. Had it not been so, then, terrible calamities

you.” (Bihar al-Anwar, Volume 53, page 175.)

06

If you avoid contacting him he gives the message of getting together.

07

Although you may not defend him he will never leave you undefended.

08

You may be negligent towards his state, but he's never negligent of your affairs.

09

Although you may not recognize his entity and presence, but he's always at hand to help you regardless of where you are.

10

You may not be a reason for him to hold his head high, but he becomes the medium of bringing honor and distinction to you.

Charlie Hebdo should be held responsible

The France Magazine Charlie Hebdo once more in his special edition insulted the Islamic nation through the inclusion of new cartoons mocking Islam's holy Prophet Muhammad (Peace be upon him) and supposedly is translated into 16 languages with many copies available outside France.

Moslems undoubtedly render it as a hideous and blasphemous action that will end to the detriment of those who made it.

It is totally clear that freedom of speech does not mean at all to publish nonsense and to proceed with an irrational act of provocation. If such a freedom allows people to embark on doing everything, then why the West does not permit his people to put the issue of the



People attend a rally to protest against satirical cartoons of prophet Mohammad, in Grozny, Chechnya January 19, 2015. (Photo by Eduard Korniyenko/Reuters)

Holocaust into question?

The Prophet of Islam is the Moslems red line and those who violate this boundary will be forced to be held responsible. The Prophet of Islam is the Prophet of peace and unity and those who study Islam will surely confirm it. The movement of Takfiris' and those who commit terrorist acts on the name of Islam should not be at all regarded Islamic. Our Prophet and we the Moslems firmly condemn such actions. Nonetheless, the reason why the West tries to persuade others to believe that these unholy actions are attributed to the merciful Prophet of Islam either proves their lack of knowledge and ignorance about the reality of Islam or their desire to help the terrorists in their goal that is nothing but to maximize the division.



The clerics who condemn The France Magazine's depiction in Qum, Iran January 19, 2015.



Ayatollah Sayyed Ali Khamenei, Leader of The Islamic Republic of Iran in his letter on 21st Jan, 2015 in a letter published online and shared over Twitter, appealed “to the Youth in Europe and North America” to make an effort to understand Islam before condemning it.

The Supreme Leader, Rather than focusing on these specific events, tells his readers: “I don’t insist that you accept my reading or any other reading of Islam. What I want to say is: Don’t allow this dynamic and effective reality in today’s world to be introduced to you through resentments and prejudices.”

Ayatollah
Makarem
Shirazi



The Grand Ayatollah Makarem Shirazi also declared Charlie Hebdo's depiction regarding insulting the great Prophet of Islam guilty and said in a part of his statement, "The truth is that the western politicians have no political sense and wisdom; otherwise they would not have entered such a conflict with the world of Islam due to the atrocities of a small extremist group and would not have started such a dangerous game instead of rational thinking."

I LOVE MUHAMMAD

PBUH



I hate Terrorism

I condemn insulting the holy prophets

30

February 2015

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31



Timeline

The Uprising of Mukhtār al-Thaqafī,

On Wednesday, the 4th of February 2015 A.D.
(the 14th of Rabī al-Thānī 1436 A.H.)

1370 years ago (685 A.D.) on the same day, Mukhtār bin Abī 'Ubaydah al-Thaqafī rose up against who killed Imam al-Hussein and his companions in Karbalā.

Mukhtār was born in the first year of Hijra (622 A.D.) in Tāif in Saudi Arabia. In his youth, at the time of second Caliph, he emigrated with his family to Medina. Mukhtār joined Banū hāshim and came to Irāq at the time of Imam Ali's government. Later on, at the time of Imam al-Hussein, he paid homage to Muslim bin Aqīl, the Imam's emissary in Kūfa, but after the martyrdom of Muslim bin Aqīl in 60 A.H. Ubaidullāh bin Ziyād (the Governor of Kūfa appointed by Yazīd) arrested Mukhtār and imprisoned him therefor, he was prevented to join the army of Imam al-Hussain in Karbalā.

In 66 A.H., after leaving prison, Mukhtūr announced the revolution and began calling people to punish the persons who committed the Karbalā massacre. He received a letter from Muhammad bin al-Hanafīyyah, Ali's son, in which Muhammad announced his support to Mukhtār. He said: "It is not an act of our religion to leave the murderers of al-Hussein alive! If I do not kill those who killed the males from among the family of Mohammad, peace be upon him, then I am a liar in this world. I ask all to help me against them. Food and drink are not permissible for me until I purify the earth from them."¹

Finally, Mukhtār was martyred by the enemy of Ibn-e-Zubayr in Kūfa. His grave can be found at the back of the Mosque of Kūfa.

4th of February 2015

1. Ibn al-Athīr, al-Kāmil, v.3, p.369.

23rd of February

The Battle of Mūtah,

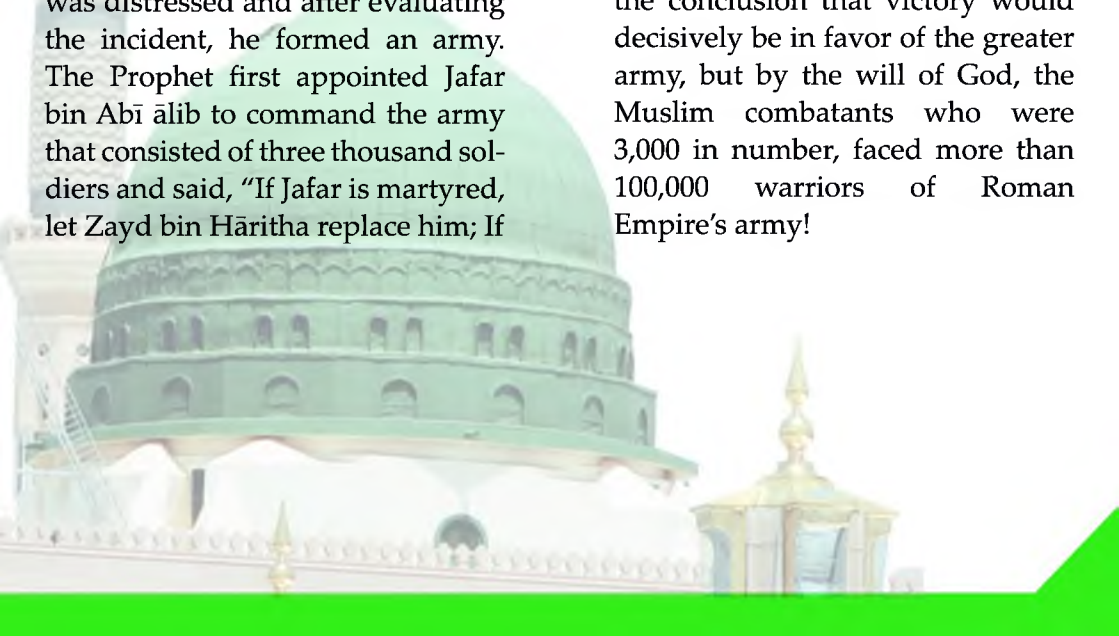
On Monday, the 23rd of February 2015 A.D.
(the 4th of Jumādal-ūlā 1436 A.H.)

1386 years ago, in the eighth year of the Hijra (629 A.D.), the Prophet sent Hārith bin Umayr with a letter to the governor of Busrā .Busrā was a principality and its governor and people were Arabs, but they were Christians and they were subject to the Byzantine state in terms of foreign policy.

When Hārith arrived at Mūtah, (town in present Jordan) Shurahbīl (the governor of Damascus of the Byzantine Kaiser) commended his people to murder him. The Prophet was distressed and after evaluating the incident, he formed an army. The Prophet first appointed Jafar bin Abī ālib to command the army that consisted of three thousand soldiers and said, "If Jafar is martyred, let Zayd bin Hāritha replace him; If

Zayd is martyred, choose Abdullāh bin Rawāa as your commander". After the martyrdom of these three commanders, Khālid bin Valīd and Thābit bin Arqam managed to return with the army to Medina with a small amount of potential losses, but inflicted a great loss on Romans, which constituted a great victory to Islam and Muslims.

The battle of Mu'tah is, according to all military criteria, a miracle and a supernatural event. Just imagining these two military powers leads to the conclusion that victory would decisively be in favor of the greater army, but by the will of God, the Muslim combatants who were 3,000 in number, faced more than 100,000 warriors of Roman Empire's army!



The Anniversary of Lady Zaynab's Birthday,

On Tuesday, the 24th of February 2015 A.D.
(the 5th of Jumādal-ūlā 1436 A.H.)

1389 years ago, in 5th or 6th year of the Migration (626-627 A.D.) Lady Zaynab, the third child of Imam Ali and Lady Fatima, was born in Medina. Like her two elder brothers, al-Hassan and al-Hussein, she was named by her grandfather, the Prophet Muhammad. When Lady Fatima brought her to Imam Ali and said, "Name her"! he replied, "I would not name her before Allah's Messenger." At this time, the Prophet was on a trip and Gabriel descended to inform the Prophet about Allah's blessings. When the Prophet returned he said, "The name of this baby is Zaynab; Allah chose this name for her." The word zaynab is derived from two words: "Zain" and "Ab"

that together means "The ornament of her father". In the year 16 A.H. She was married to Abdullah bin Jafar al-Tayyār. She had four boys, Auwn, Mohammad, Abbās and Ali. She also had one daughter called Kulthūm. Auwn and Mohammad were martyred with Imam al-Husayn in Karbalā.

Zaynab's history itself speaks of her honorable life. She was an exemplary woman of great ability, intelligence, knowledge, insight, courage and perseverance. She performed her divine duties to the best of her ability in Karbalā. Though, her life was always laden with hardships she never feared coping with difficulties, this enhanced her endurance and elevated her soul.

الذات العظيمة

24th of February 2015

26th of February

Entrance of Imam Ridā to Niyshābūr,

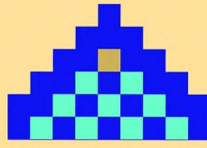
On Thursday, the 26th of February 2015 A.D.
(the 7th of Jumādāl-awālā 1436 A.H.)

In the year 817A.D. (201 A.H.), on the same day, Ma'mūn, the cunning Abbasid caliph, forcefully exiled Imam Ridā from Medina to Marw. (The city where Mamūn's seat of caliphate was located).

Throughout his long journey, the Imam had to pass through some towns and villages. One of the inspiring times of this journey is his magnificent entrance to Niyshābūr and reciting a hadith called Silsilat al-Dhahab registered by 20,000 scholars and writers. The Imam granted the people's request and in his brief address informed the huge gathering about the real interpretation of Lā ilāha illallāh (There is no god but Allāh). He said, "I have heard my father Mūsā bin Jafar saying that he heard from his father Jafar bin Muhammad saying that he heard his father Muhammad bin Ali saying that he heard from his father Ali bin al-usayn saying that he

heard from his father al-usayn bin Ali saying that he heard from his father Ali bin Abī Tālib saying that he heard from the Holy Prophet saying that he heard from Gabriel saying that Allah told him, "The word There is no God but Allah, is My stronghold in which the reciter of this holy verse can enter and then he will dwell there safely, and will not suffer My wrath" and again the Imam added the following words to what he had previously stated, "But all this depends on some conditions, and I am considered to be one of those conditions."

What the Imam was implying is that the greatest of all conditions was a sincere and a complete submission to the Imam of the day. He then very boldly explained to the people that any disloyalty to the Prophet and his descendants would withdraw the right of the entrance to the fortress of God.



قال الرضا عليه السلام

كلمة لا اله الا الله

فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي بِشُرُوطِهَا وَأَنَا مِنْ شُرُوطِهَا



The Ritual

On Friday, the 20th of February 2015 A.D.

There is not any specific ritual in this month, hence we refer to a ritual that is advised to be done on the first day of each month. It is recommended to offer a two unit prayer in the first unit of which, chapter al-Fatiha is recited once and chapter al-tawhīd is repeated thirty times. In the second unit, al-Fatiha is recited once and chapter al-Qadr is repeated thirty times. After accomplishment, alms should be given. It is mentioned in Islamic narration that whoever offers this prayer each month, will win safety throughout that month. According to other narrations, the following supplicatory prayer, which is a number of Quranic verses, may be said when the prayer is done:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا
عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي
كِتَابٍ مُبِينٍ

In the Name of Allah; the all-Beneficent, the all-Merciful. And there is not a beast in the earth but the sustenance thereof depended on Allah. He knows its habitation and its repository. All is in a clear Book.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ
إِنْ يَرِدْكَ بِخَيْرٍ فَلَا رَادَ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

of the Month

(The 1st of Jamādi al-'Ūlā 1436 A.H.)

In the Name of Allah; the all-Beneficent, the all-Merciful. If Allah afflicted thee with some hurt, there is none who can remove it save Him; and if He desired good for thee, there is none who can repel His bounty. He strikes with it whom He wills of his bondmen. He is the Forgiving, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَافْوُضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

In the Name of Allah; the all-Beneficent, the all-Merciful. Allah will bring about ease after difficulty. Only that which Allah will shall come to pass. There is no power save in Allah. Allah is Sufficient for us! Most Excellent is He in Whom we trust. And I entrust my affair to Allah. Surely, Allah sees the servants.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no God, but You. All glory be to You. Verily, I have been a wrongdoer.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

O Allah! Surely I stand in need of whatever good You send down to me.

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

O Allah, leave me not alone; and You are the Best of inheritors.



Teenage Corner

A look into the life of Imam al-Mahdi

The life of Imam al-Mahdi is comprised of three periods with so many ups and downs:

- His Hiding Period
- His Minor Occultation
- His Major Occultation

The Hiding Period:

Imam al-Mahdi's hidden life started from his birth until his father was martyred.

In this period, Imam al-Hassan al-Askari, the eleventh Imam, informed his close friends and companions of the birth of Imam al-Mahdi by writing letters and sacrifice offering on the seventh day of his newly-born child.

Some people succeeded to visit the Imam of the Age in this period. Mohammad ibn Uthman, who is a great Shiite figure, says that forty people of us from the Shiite community (who were chosen by the eleventh Imam himself) came together in secret. Pointing to his son, Imam al-Hassan al-Askari said, "After my

death, this is your Imam (leader) and my successor. Obey him, and don't fall into division (in your religion) after my death; otherwise you will be destroyed."

The Period of Occultation: This period began when the eleventh Imam was martyred and it will prolong until Imam al-Mahdi appears again. The reason why Imam al-Mahdi went into hiding said to be both preserving his life from danger and people's trial.

His occultation is of two distinct stages:

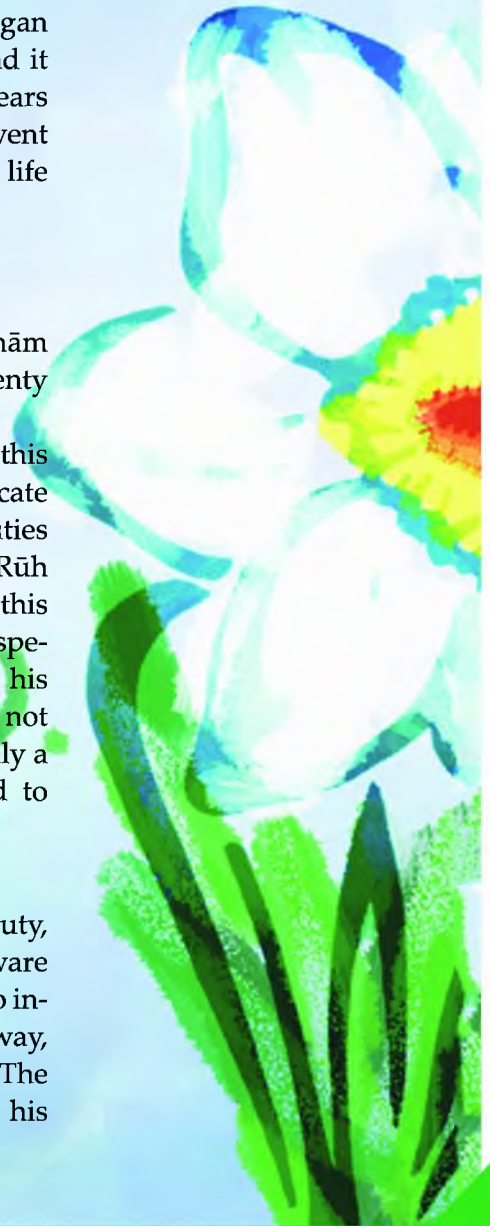
The Minor Occultation:


This time began in 260 A.H. when the 11th Imām was martyred) and lasted for about seventy years till 329 A.H.

The most important characteristic of this period is that people were able to communicate with the Imam through his special deputies like 'Uthman ibn Sa'īd 'Amrī, Hussein ibn Rūh and Alī ibn Muhammad Samorī. During this time, people asked the Imam through his special deputies their questions and received his answers. In this period of time, people did not have a direct contact with the Imam and only a few of his sincere companions succeeded to visit him.

The Major Occultation:

On the last days of the life of the forth deputy, the Imam of the Age in a letter made him aware of his death in six days and asked him not to introduce anyone as a special deputy. In this way, the period of Major Occultation started. The Imam in this period of time, has referred his Shia to expert Shiite scholars and jurists.

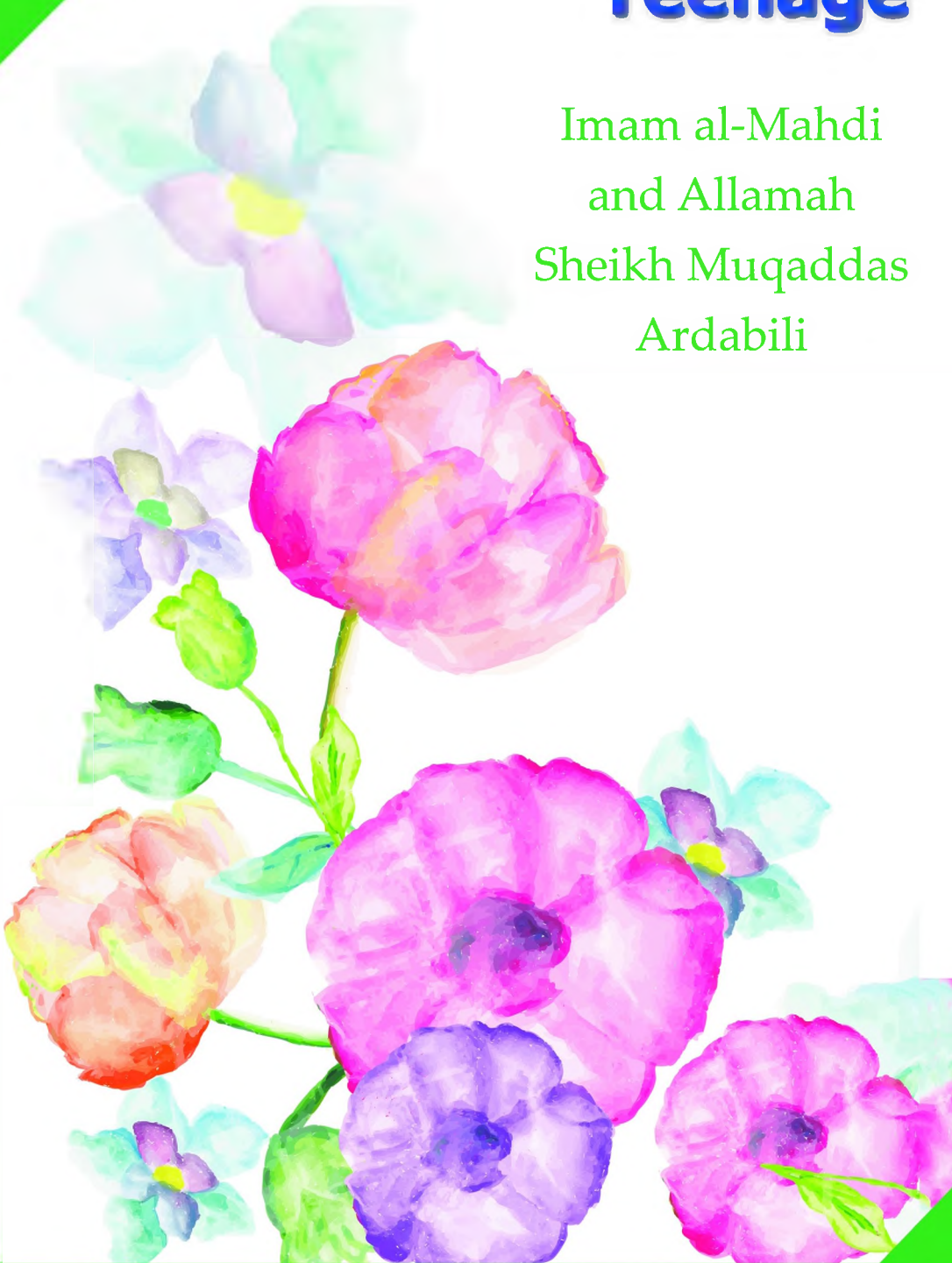




Of course, it is worth noticing that even though the Imam is hidden from the eyes of humanity, people continue to benefit from the light of his existence. In the famous narration from the holy Prophet and Imam al-Mahdi himself, hidden Imam has been compared to "the sun behind the clouds" whose rays cast upon humanity. In this period, with its ups and downs, people must look forward to his arrival and be cautious about doing their duties and pave the ground for his appearance. During this time, some people succeeded to visit him. This period of his appearance will last till God decides. When the ground is paved and the signs of appearance such as Sofyāni uprising and the heavenly call are manifested, he will appear in Mecca and proclaim his appearance in the sacred Mosque (Masjid al-Harām) while accompanied by his followers. After dominating Mecca and settling the possible problems, he will set off for Medina and some other places in order to eradicate oppression and polytheism in the world and to spread justice and equity on the earth. It is during this time when the poor become prosperous and the rain will fall down abundantly, everywhere will be green and the real religion of God that is Islam will be practiced by people willingly.

Teenage

Imam al-Mahdi
and Allamah
Sheikh Muqaddas
Ardabili



Corner

During the time of physical absence of the Imam, some people got the opportunity to meet him in person while they could understand that he is their Imam, as a result, they got benefitted from the Imam by asking him their questions or by being cured from their diseases.

Allamah Sheikh Muqaddas Arda-beli is one of these fortunate people. He was an outstanding Shia scholar and it is well known about him that whenever he faced a difficult problem in regard with an Islamic issue which he was unable to solve, he used to go to the shrine of Imam Ali bin Abi Tilib to take resource to the Imam to present his problem and to ask the Imam to help him find out the solution.

One of the students of him who was following his teacher closely states:

"It was near midnight when I was tired of studying and went to the courtyard of the shrine of Imam Ali bin Abi Tilib. In moonlight, I saw a person coming towards the shrine of Imam Ali. For a moment, I thought that he was a thief who intended to commit a robbery. I followed him to realize the matter.

The man went to the shrine and continued to move towards the grave. He stood there and saluted the Imam and said something that since I was far from him I could not realize it. Then the man went out and headed towards the mosque of Kufa.

I, who was totally curious to find out the reality about what he was doing at that late midnight, followed him to find out more about him. When he reached the mosque of Kufa, he entered the Mihrab (niche of prayers where the Imam stands) and began to converse with someone in a subdued voice and totally politely. After the conversation was over, the man came out of the mosque and walked back. It was almost dawn when he was near the gate of the city. Suddenly, I felt like sneezing and though I tried my best to suppress it, I could not. The man who heard it turned around and came towards me. On a closer look, I recognized him to be



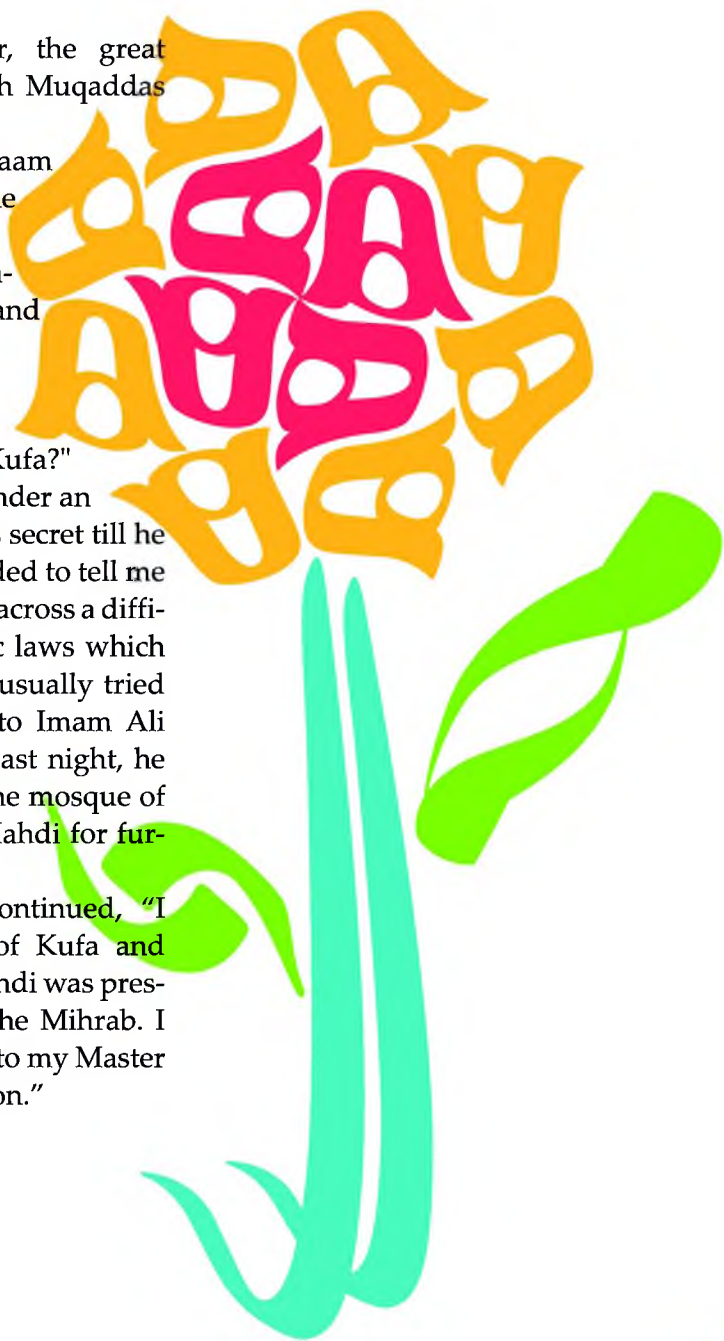
my honorable teacher, the great scholar Allamah Sheikh Muqaddas Ardabili.

After conveying my salaam to him, I said, "From the time, you entered the Holy Shire till now, I have been following you and I beg to know the story.

With whom were you talking that much politely in the mosque of Kufa?"

Allamah first put me under an oath not to disclose this secret till he was alive. Then proceeded to tell me that whenever he came across a difficult problem in Islamic laws which he could not solve, he usually tried to present this query to Imam Ali and ask him to help. Last night, he was inspired to go to the mosque of Kufa to ask Imam al-Mahdi for further help.

Then the Allamah continued, "I went to the mosque of Kufa and found that Imam al-Mahdi was present there standing in the Mihrab. I presented my problem to my Master and received the solution."



Your words

It's my pleasure to thank you for this great effort. May Allah Ta'ala reward you abundantly. (Hāshim Sabo)

Great read in fact so satiating to the soul to read about the Master of our Time (s). (Naveed Fatima)

I think that this issue is very important because it is drawing the future for human and give the happiness. (Hakīm al-Hātamī)

Salaams, Insha'Allah all is well. I took a look at the magazine. Alhamdulillah, it seems to be a great service. (Hāmid Waqār)

This magazine leaves no stone unturned regarding Islam and the Holy Prophet. (Fiz Raza Hamdānī)

Salamun alaikum, I am highly obliged to you for giving me a great opportunity to serve the Imam. I wish to try to do my best in my limited way. It may take a little time for me to collect references etc. and to send it to you. Please pray for me and my family. (A. K. Ahmad)



