In the Name of Allah, The Most Gracious, The Most Merciful

Salaam-un-Alykum
Dear Momineen & Mominaat,

The month of Sha'ban, which is also known as the month of Prophet Muhammad (P), has started. Similar to the month of Rajab, the month of Sha'ban has a number of important days, including the birthdays of Imam Hussain (AS), Hazrat Abbas (AS), Imam Sajjad (AS) and Imam-e-Zamana (AJTF). In addition to this, this month has numerous highly recommended Mustahab prayers and fasts that hold unlimited significance in this world and in the hereafter. Your Hussainia has arranged programmes on these dates, including A'a'mal-e-Shab-e-Barat under the supervision of our Resident Aalim, Respected Moulana Hadi Hasan.

In order to increase the ladies' role as active participants, we are planning to start programmes exclusively for ladies on significant occasions. The mentioned exclusive programmes will be led by Mohtarma Laila Askari Sahiba, who is a learned Aalima from the Houza-e-Ilmia. The first of such programs will be held on the occasion of Shab-e-Barat this month, Insha-Allah. The details will be communicated by e-mail soon.

May Allah (S) give us all the taufeeq to take the maximum benefit of this blessed month so we can acquire His nearness, Aameen.

Ws'Salaam
Shabbir Rizvi
by Ayatullah Sayyid Muhammad Baqir al-Sadr

The Mahdi is not only an embodiment of the Islamic belief but he is also the symbol of an aspiration cherished by mankind of its divergent religious doctrines. He is also the crystallization of an instructive inspiration through which all people, regardless of their religious affiliations, have learnt to await a day when heavenly mission, with all their implications, will achieve their final goals, and the tiring march of humanity across history will culminate satisfactorily in peace and tranquillity.

This consciousness of the expected future has not been confined to those who believe in the supernatural phenomena but has also been reflected in the ideologies and cults, which totally deny the existence of what is imperceptible. For example, dialectical materialism which interprets history on the basis of contradictions, believes that a day will come when all contradictions will disappear and complete peace and tranquillity will prevail. Thus, we find that this consciousness experienced throughout history is one of the widest and the commonest psychological experience of humanity.

The religion, when it endorses this common consciousness and stresses that in the long run, this world will be filled with justice and equity after having been filled with injustice and oppression, gives it a factual value and converts it into a definite belief in the future course of humanity. This belief, is not merely a source of consolation, but it is also a source of virtue and strength. It is a source of virtue because the belief in the Mahdi means the total elimination of injustice and oppression prevailing in the world. It is a source of inexhaustible strength because it provides hope which enables man to resist frustration, howsoever hopeless and dismal the circumstances may be. The belief in the appointed day proves that it is possible for the forces of justice to face the world filled with injustice and oppression, to prevail upon the forces of injustice and to reconstruct the world order. After all, prevalence of injustice, howsoever dominant and extensive it may become, is an abnormal state and must be eliminated, in the long run. The prospect of its elimination after reaching its climax, infuses a great hope in every persecuted individual and every oppressed nation, that it is still possible to change the state of affairs.

Although the concept of the Mahdi is more wide-spread than the Muslim community, yet its detailed features, as determined by Islam, meet more fully all the aspirations attached to it, since the dawn of history. They are in greater conformity with the feelings and sentiments of the oppressed and the persecuted of all times. It is Islam, which has given a concrete shape to an abstract idea. It is no longer necessary to look forward to an unknown saviour, who may come into the world at a distant future. The saviour is already here, and we simply have to look forward to the day, when the circumstances are ripe for him to appear and begin his great mission.

The Mahdi is no longer an idea. He is no longer a prophecy. We need not wait for his birth. He already exists actually and we only wait for the inauguration of his role. He is a specific entity living among us in his real human form and shares our hopes and disappointments, and our joys and grief. He witnesses all the acts of oppression and persecution, which are perpetrated on the face of the earth, and somehow or other, he himself is affected by them. He is anxiously awaiting the moment when he will be able to extend his helping hand to everyone, whom any wrong has been done and be able to eradicate injustice and oppression completely.

Although this Awaited Saviour is living among us, waiting for the appointed moment for his advent, yet he is ordained not to proclaim himself nor to disclose his identity. It is evident that the concept of the Mahdi, with its Islamic features, shortens the gap between the oppressed and the expected saviour. It spans the bridge between them, howsoever long the period of waiting may be.

When we are asked to believe that the Mahdi (a) is a particular person already living a normal life, we are also expected to believe that the idea of absolute eradication of every kind of injustice and oppression by the Mahdi has already been embodied in the person of the Awaited Saviour, who will reappear while he will be ‘owing no allegiance to any tyrant’, as the tradition goes. The belief in him, means the belief in eradication of all evils in a concrete form.

The tradition urges the believers in the Mahdi to keep on waiting for him and to continue looking forward for solace. The idea is to establish a close spiritual and intuitive link between the believers, on the one hand, and the Mahdi and all that he stands for, on the other hand. It is not possible to establish such a link without believing that the Mahdi has already been born and is a living and a contemporary personality.

Thus we find that the concept of the living Mahdi (a) has given a new impetus to the idea of an expected saviour. It has made it a source of effective strength and consolation to every person suffering from deprivation and injustice, a person who rejects all forms of tyranny, because he feels that his Leader, being a contemporary and a living personality, and not a future idea, shares his sufferings and feels his misery.

Yet this concept, being beyond the imagination and comprehension of a number of people, has led them to adopt a negative attitude towards the very idea of the Mahdi.
IMAM HUSSAIN (A.S.)

Birth
Hazrat Imam Hussain (A.S.) was born on the 3rd of Sha’ban 4th Hijrah in Madinah Munawarra. His father was Ali (A.S.) and mother was Fatimah (S.A.). When the Prophet (P.B.U.H.) heard the news of Imam Hussain’s birth he (P.B.U.H.) became very happy and came to the house of Fatimah (S.A.). Asma, the maid servant of Hazrat Zahrat covered the child in a white cloth and brought him to the Prophet (P.B.U.H.). The Prophet (P.B.U.H.), picked the child up in his lap and recited the Azan in his right ear and Aqamat in the left one. As if, apparently, he (P.B.U.H.) made the ears of his son familiar and acquainted with the name of God for the first time. On the seventh day of the birth, an angel came from the God and he said, “Just as Haroon was the brother, sympathizer, and helper in each and every difficulty of Moosa (A.S.) similarly Ali (A.S.) is your sympathizer helper and brother in each and every matter of yours. Therefore, keep the name of this child upon the name of Haroon’s son “Shabeer,” which translated into Arabic becomes ‘Hussain’. Thus the name of the second child of Fatimah (S.A.) was also selected by God. On the 7th day of the birth Hazrat Fatimah (S.A.) got a sheep slaughtered as the Aqeeqa and distributed it’s meat among the needy and poor.

The Prophet (P.B.U.H.) quite often hugged Hussain (A.S.) taking him into his lap and used to weep bitterly, saying, “A very big tragedy will be met by my son Hussain”. The brutal and bloody men of Bani Omyaide will slay my dear son. I will not intercede and mediate for them on the dooms day.

The Love of the Prophet (P.B.U.H.)
The Prophet (P.B.U.H.) loved Imam Hussain (A.S.) very much. His companion Salman Farsi describes, "I saw that the Prophet (P.B.U.H.) had picked up Imam Hussain (A.S.) upon his knee and was kissing him saying, "Oh son, you are the Imam son of Imams, who would be from your generation and the last one of them is Mehdî. "One can estimate and guess the amount of love the Prophet had with Imam Hussain (A.S.) from this sentence of his "Hussain is from me and I am from Hussain." The one who is the friend of Hassan and Hussain is my friend and the one who is their enemy, is my enemy.

Hussain (A.S.) the Best Helper of his Father and Brother
Imam Hussain (A.S.) spent six years of his life with his grandfather the Prophet (P.B.U.H.) and thirty years along with his honorable father Ali (A.S.). He shared each and every problem and grief of his father. He always defended his father. Once he went to the mosque and saw Hazrat Omer delivering a speech on the tribune of his grandfather. He immediately said, “get down from the tribune of my grandfather and father. What have you got to do over there?”

During the reign of his father, Imam Hussain (A.S.) playing upon his life used to be busy defending Islam and fighting against the tyrants and brutal. He fought against the enemies by the side of his father like his brother Imam Hassan Mujtaba (A.S.) in the battles of Jamal, safeen, and Neherwan.

He, after the martyrdom of his father, legally took the oath of allegiance for his brother and accepted him his leader and Imam. And whenever someone asked him a question he used to send him towards Imam Hassan (A.S.). And wherever he deemed suitable he himself would give the answer. Briefly speaking, he considered the defense of his brother something necessary for himself.

IMAM SAJJAD (A.S.)

The Fourth Imam
Imam Sajjad (Ali ibn Husayn entitled Zayn al-‘abidin and Sajjad) was the son of the third Imam and his wife, the queen among women, the daughter of Yazdigird the king of Iran. He was the only son of Imam Husayn to survive, for his other three brothers Ali Akbar, aged twenty-five, five year old Ja’far and Ali Asghar (or Abdallah) who was a suckling baby were martyred during the event of Karbala. The Imam had also accompanied his father on the journey that terminated fatally in Karbala, but because of severe illness and the inability to carry arms or participate in fighting he was prevented from taking part in the holy war and being martyred. So he was sent with the womenfolk to Damascus. After spending a period in imprisonment he was sent with honor to Medina because Yazid wanted to conciliate public opinion. But for a second time, by the order of the Umayyad caliph, ‘Abd al-Malik, he was chained and sent from Medina to Damascus and then again returned to Medina.

The fourth Imam, upon returning to Medina, retired from public life completely, closed the door of his house to strangers and spent his time in worship. He was in contact only with the elite among the Shi’ites such as Abu Hamzah Thumali, Abu Khalid Kabuli and the like. The elite disseminated among the Shi’ah and the religious sciences they learned from the Imam. In this way Shi’ism spread considerably and showed its effects during the imamate of the fifth Imam. Among the works of the fourth Imam is a book called Sahifah sajjadiyah. It consists of fifty-seven prayers concerning the most sublime Divine sciences and is known as "The Psalm of the Household of the Prophet.”

The fourth Imam died (according to some Shi’ite traditions poisoned by Walid ibn ‘Abd al-Malik through the instigation of the
Birth and Early Life of Hadrat Abbas (A.S)

Al-Abbas, was the first child of Umm-ul-Banin. With his birth, Medina shone and the whole world glittered. Waves of pleasures flowed in the family of Ali (a), for the birth of their magnificent moon that would light this world with his merits, and would add immortal glory to the numerous glories of the Hashemites.

As soon as Imam Ali (a) was given the good news of the birth of this blessed child, he hurried to take him, kiss him frequently, and hold the Sharriite ceremonies of newborns. The Imam (a) recited the azan in his newborn's right ear and recited the iqama in the left.

Hence, the first voice that penetrated this great newborn's hearing was his father's, shouting:

Allahu Akbar - Allah is the Greatest ...
La ilaha illa (al)lalah - There is no god but Allah.

These great words, which are the message of all prophets and the melody of all the God-fearing, found a ground in the inner self of al-Abbas. They, later on, became the most significant elements of his personality. In his future, he would adopt the calling to the true application of these words for which he would lose all his limbs.

On the seventh day of birth, Imam Ali (a) shaved the newborn's hair and gave golden and silver alms as weighty as the cut hair. As he had done to al-Hasan and al-Hussein, Imam Ali (a) slaughtered a ram as offering to God on behalf of his baby. These practices are adopted from the Prophet (s) whose words, practices, and confirmations are regarded as authoritative ground, altogether with the holy Koran, for Muslims.

Year of Birth

Historians have confirmed that al-Abbas was born on the fourth of Shabaan, AH 26.

Name

After holding the Islamic ceremonies of newborns for Imam Ali’s new baby, Lady Zaynab (a) turned her face towards her father and asked, "Father, have you chosen a name and a nickname for this new baby?"

Her father answered, "Yes, daughter, I have."

"What are they, father?" she asked eagerly.

The father, as he perceived that this baby would be one of the heroes of Islam and would be frowning in the faces of evils and the wrongdoers, said: "I name him 'al-Abbas (the frowning), and nickname him 'Abu'l-Fadhl (father of virtue)." (al-Kulbasi's al-Khassai al-Abbasiyya; p. 71-2).

Lady Zaynab however loved this baby very much and could not depart him for a single moment. She then told her father about the strange feelings that she had for this child…

Al-Abbas in Arabic

Referring to the linguistic meaning of the Arabic al-Abbas, Ibn-Manzhouh, in his al-Ayn, writes down:

(Al-Abbas: the lion that other lions fear and escape.) In Muntaha al-Irab, the following is recorded:

(Al-Abbas: this name is called on the courageous, the fearless, the strong, and the attacker. It is one of the names of the lion. Describing al-Abbas in the battlefields, many historians have likened him to the angry lion.)

Describing al-Abbas ibn Ali, at-Turaihi, in his al-Muntakhab, says:

(Al-Abbas ibn Ali looked like an unshakable mountain. His heart was as same as a mound because he was such a unique horseman and hero. In battlefields, he was fearless.)

His Mother’s Verses

Out of her great love for her son, Umm-ul-Banin did her best to protect him from any evil, including the evils of the envious. Hence, she composed the following poetic verses:

I seek the guard of the One (God) for him
From the eye of every envious
Including the risings and the sitters
The Muslims and the unbelievers
The comers and the goers
And sons and fathers. (al-Munammaq fi Akhbari Quraish; p.437).

Nickname

Al-Abbas was called Abu'l-Fadhl (father -or owner- of virtue). Some mentioned that he had a son called al-Fadhl. (Maqatil ut-Talibiyin; p. 84). As a matter of fact, this name represents his personality completely, because he was the owner, leader, and source of virtue. In his life, he was so openhanded-he used to distribute his virtue and charity on everyone who directed to him. After martyrdom, he is the shelter and refuge of everyone who seeks his help.

Most surely, God will relieve him who directs to Him and implores to Him by using Abu'l-Fadhl as his means and interceder. Because of its commonness, this fact is undeniable. Al-Abbas was also called Abu-Qirba (the owner of the skin of water) because he carried water to the harem of Imam al-Hussein (a) during the battle of at-Taff.

He was also called Abu'l-Qasim. This name, however, is not common among historians some of whom have mentioned that al-Abbas had a son called al-Qasim and was martyred during the battle of at-Taff. Jabir al-Ansari addressed to al-Abbas during the Ziyara of al-Arbaeen:

"Salaam be upon you, Abu'l-Qasim. Salaam be upon you, al-Abbas ibn Ali."

Undoubtedly, Jabir was that great personality who spent much of his time in the house of prophecy and Imamate; therefore, he was more knowledgeable than others in the secrets, affairs, and news of this holy house.
Predictions
It is narrated that, once, Imam Ali (a) seated his baby al-Abbas on his knees, lifted his (the baby’s) hands, kissed them, and wept. Watching this situation, the mother was astonished; hence, Imam Ali (a) foretold her about the future of her baby and what would happen to his hands. She, as well as the others, wept heavily. After that, the Imam told her about her baby’s great position with God, and this relieved her.

Early Life
Al-Abbas was nursed at the hands of a faithful, faithful mother who nurtured him on faith, loyalty, knowledge, devoutness, and high principles. His father, too, was that great personality whom is described as a copy of the Prophet (s), the inheritor of the prophets’ knowledge, and the hero of all combats. Under the custody of these parents, al-Abbas was brought up. No wonder then if he possessed such personality and offered such big sacrifices for sake of his religion and principles.

Al-Abbas adhered to his father since he was in Medina, and when he moved to Iraq and resided in Kufa, al-Abbas was also under his thoughtful care and wise education. By heredity, education, and environment, al-Abbas acquired all virtues, high moral standards, knowledge, and conversance. After his father’s demise, al-Abbas adhered closely to his two brothers; al-Hasan and al-Hussein (a). He returned with them to Medina and learnt from them the religious knowledge and fundamentals in addition to the nobilities of character. When Imam al-Hasan (a) was poisoned to death, al-Abbas adhered to his brother Imam al-Hussein and his nephew Imam Ali Zayn ul-Abidin (a). He kept himself with his brother in Medina, Mecca, and Iraq where he protected him as well as his harem until he lost his life for this sake. Thus, unlike the other sons of Imam Ali (a), al-Abbas had the characteristic of full adherence to his father, two brothers, and nephew. From that reason, he was a true copy of the Imams in knowledge and morality.

Epithets
Epithet is a word or phrase expressing a quality or attribute regarded as characteristic of the person or thing mentioned. Epithets, then, show one’s mental characteristics, whether good or bad. To al-Abbas a number of lofty epithets expressing his kind mentality and high moral standards were addressed:

Qamar bini Hashim
Al-Abbas was so bright-faced and handsome. Hence, he was called 'Qamar Bani Hashim -Moon of the Hashemites.’ He was also the moon of his family and the moon of Islam because he paved the path of martyrdom with light and shone upon the lives of Muslims. He was so bright-faced that the light of his countenance lit every darkness and everybody admired his handsome. When it happened that al-Abbas was accompanied by his nephew Ali al-Âkbar who is known of his similarity to the Prophet physically and morally, people of Medina used to stop in lines watching their bright-facedness.

As-Saqqa
During the battle of at-Taff and the few days preceding, Ul Bairullah ibn Ziyad; the governor of Kufa, imposed a blockade on the sources of water so as to prevent Imam al-Hussein (a), his household, and army from having water. al-Abbas, undertook the mission of fetching water to the camp and harem of his brother. He pushed himself among the large gatherings of that army and could reach the River Euphrates several times. On that account, he had the epithet ‘as-Saqqa -the provider of water.’

Batta ul-Alqami
Al-Alqami is the name of the river on whose bank was the last scene of the life of al-Abbas. This river was gathered around by big numbers of soldiers whose mission was to prevent the camp of Imam al-Hussein (a) from water. By his giant determination and unmatched heroism, al-Abbas could attack that army and occupy the river to carry water to the camp of his brother more than once. In the last time, he was martyred there. Hence, he was called 'Battal ul-Alqami -the hero of al-Alqami.’

Al-Ameed
This title is also addressed to the lofty military personalities. It was conferred upon al-Abbas because he played the role of the support and commander of his brother’s army.

Hami az-Zhaeen
Because he played an honorable role in guarding and defending the harem of the Prophet (s), al-Abbas was called 'Hami az-Zhaenea -the protector of the harem.' He was responsible of keeping watch over the harem and serving them during the journey from Medina to Karbala.

Bab ul-Hawaij
People believed that God will surely settle the needs of him who implores to Him by seeking the intercession of al-Abbas for the special rank that he enjoys in the sight of Almighty God and for dedicating himself to the obedience to Imam al-Hussein. Hence, al-Abbas is called 'Bab-ul-Hawaij -the door to the settlement of needs.'

Al-Aabid
Al-Abbas was also called 'al-Aabid -the worshipper, for his distinctive worship to the Lord. Undoubtedly, it is natural that al-Abbas, being brought up in the center of the genuine worship, which is the house of the chief of the worshippers; Imam Ali Amir ul-Muminin, acquires the quality of worshipfulness superiorly.

As-Saduq, in his Thawaab ul-Amaal, records that al-Abbas ibn Ali was described as having the sign of prostration on his forehead. Thus, he is included with those described by God as: "Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Torah and their description in the Gospel; like as seed/produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them;"
Allah has promised those among them who believe and do good, forgiveness and a great reward.”61 Since obedience is attached to pure worship, al-Abbas was described by Imam as-Sadiq (a) as obedient. In the Ziyara authentically reported to be said by Imam as-Sadiq during his visit to the tomb of Abu'l-Fadhl al-Abbas, the following statement is addressed to al-Abbas:

“Salaam be upon you; the righteous servant (of God), the obedient to Allah, His Messenger, Amir ul-Mu'minin, al-Hasan, and al-Hussein, peace and greetings of Allah be upon them.”

**Bab ul-Hussein**

Like his father who was the door to the Prophet (s), al-Abbas is the actual and spiritual door to Imam al-Hussein (a). Because of the high moral standards and great faithfulness of al-Abbas, Imam al-Hussein used to choose him for every mission and depend upon him in every difficult situation. Likewise, al-Abbas dedicated himself to being at the disposal of his brother. He was the protector and defender of the Prophet’s household. It is related that al-Abbas used to call his brother by ‘Sir.’ Only on one day and in one situation did al-Abbas call his brother by ‘brother.’

That was on the day of Ashura when he fell down from his horse after his two hands had been severed and he had been stricken on the head. In such an hour, a man longs for seeing the ones he loves for the last time. Only then he shouted as aloud as possible, ‘O brother, reach your brother!’

As soon as the Imam heard that voice, he hurried towards its source. He rode off, put his brother’s head in his lap, began to wipe out blood and dust from the face, and asked about his pains. Al-Abbas opened his sights in his brother's face, looked at him for the last time, and bid him farewell with a smile expressing all meanings of sincerity and loyalty. As an answer, Imam al-Hussein (a) replied his brother’s farewell not with words, but with tears that dropped on the face of al-Abbas while he was in his last sparks of life.

Thus, al-Abbas emitted his last breaths while he was in the lap of his brother and has become the door to him. Hence, it is recommended for the pilgrims of the tomb of Imam al-Hussein (a) to begin first with visiting the tomb of al-Abbas. This is one of the confirmations of al-Abbas’s being the door to his brother; chief of the martyrs. The door intended here is the mental and spiritual. Al-Abbas, hence, is the spiritual door to Imam al-Hussein, and this meaning is very far from the familiar meaning of portership or secretariat. Al-Abbas is too far above such meanings and Imam al-Hussein (a) is, too, far above taking doorkeepers or secretaries since he is beyond all material limits.

**Hamil ul-Liwaa**

The holding of standards in wars was the most significant position in armies. Standards are given exclusively to the soldiers who enjoy special military abilities. During the battle of at-Taff, the standard was in the hand of Abu'l-Fadhl al-Abbas who preserved and held it since the beginning of the tragic journey in Medina until the last spark of his life. He protected that standard so bravely and uniquely that he embraced it to his chest when his two hands were severed. In more than one situation, al-Abbas asked his brother Imam al-Hussein for permission for fighting, but the Imam used to say to him, “You are the standard-bearer of my army. If you are martyred, my troops will separate.” It is also well known that standard-bearers are chosen according to special qualifications:

- The standard-bearer must be accepted by everybody and must bear qualities such as courage, chivalry, and honor. The standard-bearers, too, must exert all efforts for sake of keeping the standard high. From this reason, al-Abbas exerted unique efforts for keeping the standard high. When his right hand was severed, he held the standard in the left, and when this one was also severed, he embraced the standard to his chest and kept it to the last breath of his life. Historians have also recorded that when the Umayyad army raided at the camp of Imam al-Hussein –after his martyrdom–, they robbed everything including the standard, which was borne by al-Abbas.

In Syria, Yazid’s sight fell on that standard that amazed him. He noticed that it was completely stabbed except the place of its handle from which it was carried. He asked about the bearer of that standard, and he was answered that it was al-Abbas ibn Ali. Very astonished by the courage of al-Abbas, Yazid turned his face to the attendants and said: "Look at this standard! It is stabbed in every place except its handle. This clearly means that its bearer was so courage and chivalrous that he faced all stabs and strokes without letting that standard fall from his hand. This is the true loyalty to brothers!!"

Hence, al-Abbas was called 'Hamil ul-Liwaa -the standard-bearer.'

**Kebsh ul-Kateeba**

This title is exclusively given to the higher commander whose mission is to protect and manage his troops. Hence, this title was conferred upon al-Abbas for his unique courage and bravery during the battle of at-Taff when he protected the camp of Imam al-Hussein (a) and guarded the harem. In fact, the Umayyad army, including their commanders, feared from al-Abbas; therefore, they offered many seductive offers, such as the general commandment of the army, provided that he would leave the wing of Imam al-Hussein and join theirs. Thus, when al-Abbas was martyred, Imam al-Hussein became helpless. He declared: "My spine is now broken and I have lost every resolution and my enemies are rejoicing at my misfortune."

In the same manner, by the martyrdom of al-Abbas, the eyes of his enemies, which could not see rest so long as he was there, became delighted, while the eyes of Imam al-Hussein's harem and children, which was tranquil and delighted so long as they could see al-Abbas protecting them, lost rest forever.
WELCOMING THE MONTH OF SHA’BAN

Imam Ali (A) once saw some Muslims arguing among themselves on the topic of fate and destiny, on the first day of Sha’ban. He discouraged them from their preoccupation and instead drew their attention to the merits of this month. He said that the Lord had called it Sha’ban because His favours and bounties were scattered (sha’aba) all over during it. Allah presents His great bounties in this month which are easy to achieve, and inexpensive, said Imam Ali (A). This could mean that the doing of ‘ibadah (acts of worship), performing other good deeds and abstaining from evils will carry manifold benefits.

The Holy Prophet (saw) has said, “Whosoever observes nine fasts in the whole month of Sha’ban should not fear the interrogation of Munkar & Nakeer. Whosoever observes twelve fasts in the month of Sha’ban, 70,000 angels will descend over his/her grave on the first night of his burial, the night of wahshah to remove his/her fear & loneliness.” Therefore, one must observe at least twelve fasts to gain both the favours.

RECOMMENDED FASTS

1st, 2nd and 3rd of Sha’ban.
1st Thursday, Mid-Wednesday of the month and last Thursday.
13th, 14th and 15th of Sha’ban.

Any Thursday, Friday and Saturday of Sha’ban.
The last three days of Sha’ban to join with Ramadhan.

This being the second month of Maghribah (seeking forgiveness), one should do the following:
Recite everyday 70 times ASTAGHFIROJILA WA AS-ALMAHUT TAWBAH
Recite everyday 70 times ASTAGHFIROJILA-LADHHEE LAA ILAHA LAA ILAHA HUWAR-RHASANUR RAHEEMUL HAYYUL QAYYOMU WA ATOOBU ILAIHI
Give as much Sadaqah (alms) as possible.
Recite Swalawaat as many times as possible on the Holy prophet (saw)
Recite 1000 times the following dhikr within the month i.e. divide it throughout the month of Sha’ban; LAA ILAHA ILLALLAHU WALAA NA’BUDEE ILLA IYYAHHU MUKHASEENA LAHWD-DEEN WALAU KARIHAL MUSHRIKOON
Please note that 1st Sha’ban (night & day) has almost equal importance as Shabe Barat i.e. 15th Sha’ban.

Many other A’maal are also recommended. Please refer to Almanac, Mafaatihul-Jinaan and A’maal of Rajab & Sha’ban by Tayyiba Publications.

Shab’e’Barat

The Holy Prophet (sa.) had said that during the night of 15th Shaba’an the Almighty takes decisions in the matters of sustenance, life and death and welfare of the people. Next to the “Night of Qadr” the night of 15th Sha’baan is the most auspicious night (also known as “night of Baraat”). According to the Imams Muhammad bin Ali Al Baqir (as.) and Jaa’far bin Muhammad As Sadiq (as.) Allah swt has promised to fulfill every legitimate desire put forward to Him tonight. During this night Allah (swt) bestows on HIS people from HIS bounty & forgives them out of HIS grace & generosity. Of the blessings of this night is that,“...at the dawn of this night, was born the Leader of the Time Imam Mehdi (atfs) in Samarra -Iraq in the yr 255 AH.

Ahadith in the book Iqbalul A’mal "Therefore, stay awake this night in prayer and worship and encourage your Ummah to also keep awake this night in order to get closer to Allah (Glorified and Exalted is He) through their actions since this is a noble night. This is a night in which not a single person supplicates to Allah except that his prayers are accepted. Nobody asks for a single thing on this night except that it will be given to him. No one asks Allah for forgiveness except that his sins are wiped out. No one turns in repentance to Allah except that He accepts their repentance. Whoever is deprived of the goodness of this night has definitely been deprived of something great."

Almighty Allah has chosen this night for the ‘Ahl ul-Bayt, in the same way as He has chosen the Qadr Night for our Prophet (peace be upon him and his Family.)

The first thing that Salik (the Wayfarer on the path towards Allah, Glorified and Exalted is He) must perform on this night is that he must remove the material pleasures and enjoyments of this world from in front of his eyes (and from his heart) and in order to make the most of this special night and ensure that all of his actions are performed properly, he must think to himself that tonight is his last night on this Earth (meaning that tomorrow he shall die) and thus, he will no longer have the opportunity to perform any more good deeds and that tomorrow the Day of Judgment will take place.
In the short amount of time we had before fajr, I quickly did ghusl and put on a fresh pair of clothes and made sure that while I was getting ready, my mind was only focused on us being in such close proximity to Sayeda Masooma (as) and the fact that it’s my first time ever doing a ziayarah of someone this closely associated to one of our Imams (Ali al-Ridha) and how grateful I was to Allah swt for making it all happen. With all these emotions, we stepped out of the hotel towards the shrine of Sayeda (as). Since the hotel was beside the haram, we didn’t want to see the main dome of the shrine when we were walking towards the haram. There are multiple domes (golden being the main one) visible from a distance but you can only see them when entering from the front or back entrance. As we approached one of the side entrances, my wife was pointed (in farsi that we couldn't understand or speak) to enter from the women’s entrance. The male volunteers of the haram generally stand out because they all wear long navy blue coats with a small, what appears to be, name tag. Also, they carry a very large (dust brush) which is used to direct traffic or to wake up those who were sleeping inside the haram where they are not allowed to go. Our entrance led to one of the outdoor courtyards that had a bookstore on the left and a huge wudhu area in the middle, and right before entering indoor there were volunteers collecting shoes. It’s a consistent practice among all rozas in Iran that you take small plastic bags available right before the indoor entrance, put your shoes in them, and hand those to one of volunteers working as shoe collectors; in return, they give you a token with a number. We had a book of prayers that had a collection of duas including the ziyarah of Sayeda Masooma (as), and we kept reading the duas (as described in the book) from our hotel until we reached the actual shrine. As we were walking through different corridors and sections of the shrine, we approached the main prayer hall known as Shabistan-e-Imam Khomeini. It was almost fajr time and we didn’t have an Iranian number so both of us decided to meet by one of the pillars after the prayers. Another common practice that we noticed in all major shrines/mosques in Iran was that there is a volunteer with a microphone who plays a role in the Jamaat namaz led by the Imam e jamaat. When Imam e Jamaat says Allah u Akbar (takbeera Tul Ahraam) the volunteers loudly say “Allah u Akbar - takbeera Tul Ahraam” to alert all that namaz has begun and as the Imam e Jamaat goes down for Rukuh and Sajud the volunteers say Allah u Akbar to alert people to go down for rukuh or sujud, etc.

It was an average day at the haram of Sayeda Masooma (as) but for me it was the biggest fajr jamaat prayer that I had offered in my life. Subhan’Allah what an experience, to be a part of such a huge gathering and praying dua e Imam e Zamana (as) together is very humbling. There are usually multiple fajar jamaats in the haram, first one led by Ayatullah Salawati and the subsequent jamaat by Ayatullah Zanjani. As we finished our prayer, it was time to say salam to the noble Lady (as). The corridor leading the actual zarih is a glass area (as best as I can remember) that was really inviting and inviting the next time I happen to approach the zarih from the side and there was opaque glass and subconsciously I thought this is how it is supposed to be. The next time I happened to approach the zarih from the front, my eyes were drawn straight to the grave of Sayeda (as) inside. I just kept staring at it for a long time, resting my head on the wall of the zarih and simply praying. Another custom that I have noticed on all the rozas, in Iran, is that people usually put money inside the zarih. That’s why the inside of the zarih itself (which is directly under the golden dome). The feeling of being there is impossible to describe. For me, whenever someone asked how it was, my response was you just have to be there, you have to experience it yourself. The limitations of written language don’t allow to describe that feeling. The inside of the dome (ceiling of the zarih) has beautiful glasswork and it is so well lit that it feels as if the space between the zarih and the ceiling has nothing but light. When I first touch the zarih, I thought of everyone who requested prayers, talking to Sayeda (as) and being grateful to be there. I initially touched the zarih from the side and there was opaque glass and subconsciously I thought this is how it is supposed to be. The next time I happened to approach the zarih from the front, my eyes were drawn straight to the grave of Sayeda (as) inside. I just kept staring at it for a long time, resting my head on the wall of the zarih and simply praying. Another custom that I have noticed on all the rozas, in Iran, is that people usually put money inside the zarih. That’s why the inside of the zarih always have a lot of money. After doing our ziyaar, we came back to the hotel and by now it was almost breakfast time. We waited in the lobby for a bit until the breakfast room was ready. In most hotels the breakfast served generally includes a variety of fruits, dates, sliced cucumbers, sliced tomatoes, cheese, persian tea, either boiled or fried eggs and milk. I am sure it’ll be quite a struggle or perhaps impossible even to find pancakes, muffins, cheese omelettes and other western breakfast items especially around the haram. We were quite tired and exhausted by the time we finished breakfast so we went straight to bed and woke up (still jet lagged) by noon. Our hotel was only booked for one day initially but we kept reading the duas (as described in the book) from our hotel until we reached the actual shrine. As we were walking through different corridors and sections of the shrine, we approached the main prayer hall known as Shabistan-e-Imam Khomeini. It was almost fajr time and we didn’t have an Iranian number so both of us decided to meet by one of the pillars after the prayers. Another common practice that we noticed in all major shrines/mosques in Iran was that there is a volunteer with a microphone who plays a role in the Jamaat namaz led by the Imam e jamaat. When Imam e Jamaat says Allah u Akbar (takbeera Tul Ahraam) the volunteers loudly say “Allah u Akbar - takbeera Tul Ahraam” to alert all that namaz has begun and as the Imam e Jamaat goes down for Rukuh and Sajud the volunteers say Allah u Akbar to alert people to go down for rukuh or sujud, etc.

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After waking up I decided to inquire more about other hotels in the area and also get a better rate. As I walked to a few different hotels, I figured that because of my language barrier, I am being given very high tickets. It was also because, in Iran, negotiating literally every transaction is an expectation. So, naturally the shop keeper/service provider always starts off with a really high amount, knowing that there will be some bargaining of price involved. If the person knows a little bit of English (which isn’t the case most of the time) then you can somewhat bargain otherwise you either take the item at the asking price, or show them the money you like to pay for it or simply walk away. I was sitting the lobby of the hotel and I found some Pakistanis in the lunch room. I approached them and requested to be directed to someone who knew farsi and urdu and/or english. I was directed to a local student who also worked for the groups of zawaars that came from Pakistan. He told me that he won’t be able to get a better rate in the current hotel but there was a brand new hotel across the street with bigger rooms and closer to the haram also. The brother took me on his bike, navigating through the roads and intersections where no one really knew what staying in the lane and right of way is. I liked the room and decided to move but I didn’t have local currency yet so the brother gave me money from his pocket which was equivalent to at least two week’s worth of expense for a local Iranian. He gave me his phone number and told me where the money exchange was and to offer to bring food from his home to which I politely declined as I didn’t want to burden him anymore. The brother got and paid for a taxi for us while he followed on his bike. He ensured that we were happy and settled before he left. Subhan’Allah I felt as if this was Sayeda Masooma (as) welcoming us as her guests and ensuring that we are content while we are around her place. The haram, as described by volunteers and residents of Qom and based on my own observation, is among the biggest holy sites for muslims in the world. The total area of the shrine is 1300 sq. meters which also includes three courtyards and all the porches. There are multiple mosques attached to the haram (built by Grand Ayatollah Sayyid Husain Burujirdi, Grand Ayatollah Sayyid Muhammad Rida Gulpayegani, Grand Ayatollah Sayyid Sadr al-Din Sadr, Grand Ayatollah Sayyid Muhammad Taqi Khansari, Grand Ayatollah Sayyid Muhammad Hasan Shirazi, Allama Sayyid Muhammad Husain Tabataba’i, Shaheed Sayyid Murtaza Mutahhari, Grand Ayatollah Taqi Behaj; and there is a huge bazaar at the front (main) entrance of the haram. The items most commonly available in the bazaar are Khak e shifa, tasbeeh prayer mats, banners, stones and other jewellery, and Sohan (a type of dessert) that Qom is famous for. One can also find Sarila places (currency exchange), restaurants and Aab Mewa (fresh juices and milk shake stands). Most shops are open till 11:00pm, whereas a lot of restrooms around the haram are open 24 hours. There are several bookstores, and Ansarani being the most popular one among westerners, is only a 15 minute walk from the haram. PART THREE will be continued in the next issue of Al Hujjat newsletter
احاديث امام علي عليه السلام

(كاتب: محمد شافي القاضي)

1) لوكو کو قوم کی زیداد کی بیج ان کے لیے امام علی نے کہا کہ اسے لگنے کی دردشته کی ہوئی۔

2) حسرت میں علی نے امام علی کے زیرداری اور ان کے ذرائع کے المانے میں اوہ جانے کی خواہش کوپا کر لیا تھا۔

3) کہیں کہیں فرماتے رہتے ہیں کہ امام علی نے اس کی سہ میں ان کے ذرائع کے ذرائع کو ملبے کر لیا تھا اور اور زیادہ صلاحیت کی حمایت میں اوردرکھا کہ ادمی جن آئے ہوں وہوں

4) پھر پھر پھر ہو سکتا ہے مئی کے بعد 9 مارچ کوہ فرحت کے بہترین اور بہترین اور ہم آبادی کے بہترین اور بہترین

5) یہ حضرت علی کی خواہش میں ہے کہ ہم سب بہت بہتر تصحیح کیں۔

6) آپ کہ رمزاں جاواز کے کھیس اور ان کے ذرائع کے ملبے کا کہاں اور ہم آبادی کے بہترین اور ہم آبادی کے بہترین

7) جاں کہ ہم آبادی کے بہترین اور ہم آبادی کے بہترین

8) وہ ہم جاں رمزاں جاواز کے کھیس اور ان کے ذرائع کے ملبے کا کہاں اور ہم آبادی کے بہترین اور ہم آبادی کے بہترین

9) ایہ حضرت علی کی خواہش میں ہے کہ ہم سب بہت بہتر

10) کہیں کہیں فرماتے رہتے ہیں کہ امام علی نے اس کی سہ میں ان کے ذرائع کے ذرائع کو ملبے کر لیا تھا اور اور زیادہ صلاحیت کی حمایت میں اوردرکھا کہ ادمی جن آئے ہوں وہوں

حوالے:

1. شریعتی بخاری 498 حج 1388
2. مختصر کتاب 1395
3. تاریخ البخاری 498
4. تاریخ البخاری 1388
5. تاریخ البخاری 498
6. تاریخ البخاری 1388
It is a good time to prepare for Ramadhan. This holy and blessed month in which only the wicked / damned Shaghi 1 will not be forgiven of his sins (as per hadith narrated from the prophet s.a.w). This is a month to be awaited the whole year round. It is a beautiful month.

Let’s read Dua no 45 of Sahifa Sajaadiyya of Imam Sajjad and see how he talks about Ramadhan and how he addresses the month:

The secret lies behind the fact that time seems in material universe (where we live in, understand and feel by our 5 senses) is a passing and ending phenomena. We also know time is a creature of Allah and like any other creature has an existence in universe of Barzakh 2 as well as universe of intellect. Any creature of Allah in material universe has been created in universe of intellect (Aghl) 3 beforehand. This is a universe in Quran is referred to as “ALAMOL AMR ” 4 or “universe of command” wherein, the creation is instant. In “universe of command” The moment Allah says “KON ” 5 which means “BE” it is created. Universes of AGHL and BARZAKH and in general issue of universes are of great importance in understanding Quran, Hadith, Dua and Ziyarat.

Times like all other creatures has an existence in universe of intellect (Aghl) which is called “SARMAD ” 6 and it is an intellectual being and also has an existence in universe of BARZAKH in which it is called “DAHR ” 7. It may not be easy to comprehend it by few lines of this article, but from above supplication what is easy to understand and seems obvious, is that Ramadhan is not vanished after it is ended. It keeps coming and going over the years.

I refer the readers to following Quranic verse:

Translation (SHAKIR): To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.

As we know two great acts (Amaal) about this month are reading of Quran and trying to realize “Laylatol Ghiyaamah” or “Night of Power” nights of 19,21 and 23rd Ramadhan. As we know two great acts (Amaal) about this month are reading of Quran and trying to realize “Laylatol Ghiyaamah” or “Night of Power” nights of 19,21 and 23rd Ramadhan. We are very much encouraged to read Quran in this month and most of people aim at reading the whole Quran at least once in this month. But as I said earlier in this article about the universes and that every thing has a reality in all three universes of Matter, Barzakh and Intellect, Quran as a written book and words of it is what we see of it in universe of matter. Quran also has existence in those other two universes. The lowest benefit of Quran is reading of it as material universe is the lowest of the other two universes. However this is not to say reading Quran is some thing of insignificance, rather we know and emphasis that it is hugely recommended to read Quran, but we have to understand there are other far greater benefits in dealing with Quran in proper way in this month.

If we want to tap other aspects of Quran we must act as per Quranic instructions to achieve the rewards of Quran universe of Barzakh. This means our daily acts must match with Quran universe of Barzakh. This means our daily acts must match with Quran universe of Barzakh.

As much Barzakh is far greater and higher universe than material universe, similarly acting upon Quran has far greater reward and consequence than just reading it. I wonder how it would be if we read Quran and God forbid act against it!

Now as much universe of Intellect (Aghl) is greater than universe of Barzakh and matter, learning (MA’AREF)8 of Quran (Knowledge / ILM of Allah in Quran) is far greater in any aspect than reading it and acting upon it. However one should re-member any knowledge when is not put in to practice will be taken away by Allah. In other words knowledge in the way of learning some thing and memorizing it, is only good as long as we live in this world, and if it has not become existential knowledge when we die we leave it behind. This is a vast topic by itself and not meant to be addressed in details in this article.

Nevertheless let’s get prepared for this blessed month in the remaining days of Shabaan and practice a bit of avoiding food during the day, keeping our 5 senses clean, keeping our external body-parts such as hands, feet and tongue away from sins. If we can not give the minimum (Tahaarat ) 9 to our 5 senses and external body-parts we shall not touch slightest meaning and depth of Quran.

Oh Allah help us to be a good servant of you and realize the blessings of your beautiful month of Ramadhan and open our hearts in to the realities of existence. Ameen.
Allah (swt) the Almighty has appointed the infallible Imams (a.s.) as the media and doors for approaching Him. Presently, Imam az-Zaman (a.t.f.s.) is that door through whom Allah is approached. The Holy Qur’an says,

وَمَّا الْأَسْمَاءُ الْحُسْنَى فَادْعُوا بِهَا وَنَزَّلَ اللَّهُ تَلَارَىٰ عَلَيْهِمْ وَخَالَدُونَ فِي سَمَّاهُ بِالْحَقِّ مَآ أَبَغُونَ

And Allah’s are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did. (Surah al-A’raaf, 7:180)

In the interpretation of this verse, traditions say that good names in the verse implies the infallible Imams (a.s.) and that we should call Allah through them.

Imam az-Zaman (a.t.f.s.) is the Door of Allah and His Name. If we plead to Allah through this all-important medium, our supplications will be accepted. Besides, it is the sincere desire of every father or every elder that the youngsters of the family approach him for their needs and that he fulfills them. Particularly, when he is in a position of power and authority. The elders feel great joy in fulfilling the needs of the youngsters.

Imam az-Zaman (a.t.f.s.) is our father, elder and the master of all bounties. Today, it is an important duty for us that we present our difficulties to him for their solution.

Unfortunately, we speak of our problems to everybody but to that Imam who is able to provide its remedies within no time. The Holy Prophet (a.s.) says,

"Whenever you get entangled in some difficulty, then seek refuge in the presence of Hazrat Hujjat (a.t.f.s.) and invoke him. He will save you and grant you salvation. He answers the needy. He is the refuge of anybody who seeks refuge in him."

8) Meeting

Today, we are living in the times of the major occultation but it does not imply that all the doors leading to Imam az-Zaman (a.t.f.s.) have been shunted. Direct visitation is possible only on account of his grace. Nobody can arrange a meeting with him unilaterally (without Imam’s consent). There have been some extremely fortunate people who had the honor and grace of a direct meeting with their master, Imam az-Zaman (a.t.f.s.).

Consequently, their problems were solved. Reliable books have mentioned the incidents of these fortunate ones. This was regarding apparent, physical visitation. As far as heart to heart rendezvous is concerned, the possibility always exists for everybody. The heart is aware of the path to the sought one. For heartily contact, words are not required. Rather, its beats translate into the most effective of words. A broken heart narrates a thousand incidents in a few seconds. In Doa al-Nudbah, we cry,

"May our lives be sacrificed on him who is distanced from the eyes but the hearts are not devoid of him. He is physically far from us but his remembrance and memories are not distant from our gatherings."

Time of Reappearance

There is no doubt that one day certainly Imam az-Zaman (a.t.f.s.) will reappear from the Holy Ka’bah. A heavenly voice will announce his advent to one and all. There will not be any place on earth where the voice of this announcement will not reach. Of course, none knows that when this reappearance will actually occur. Its knowledge is only and only with Allah and none else. The holy Prophet (pbuh) says,

"The reappearance of Mahdi will be like resurrection which will be very heavy for the heavens as well as for the earth. It will be sudden, unexpected."

We cannot fix the time of reappearance but can advance it with our incessant and unceasing invocations and supplications. Imam az-Zaman (a.t.f.s.) exhorts,

"Pray more for the reappearance for in it lies your salvation."

The Companions of Imam az-Zaman (a.s.)

We all desire earnestly and fervently to be included among the companions of Imam az-Zaman (a.t.f.s.). Every believer aspires to help the Imam of his time. There is no status or fortune higher than this for him.

More than nearly fourteen hundred years after his friends achieved martyrdom in Karbala while defending the Imam of their time, Imam Husayn (a.s.), Prophets, Messengers, successors, angels, martyrs, witnesses, the truthful ones, and even the Almighty Allah Himself, continue to send incessant blessings and salutations on them.

The door of helping and assisting the Imam of the time is not closed. We too can be among the helpers and supporters of the Imam of our time. Traditions have talked about the characteristics of Imam az-Zaman’s (a.t.f.s.) helpers.

If these attributes and traits are found in us, then a million thanks to the Almighty, and we should pray for their betterment and improvement by the day (both quantitatively as well as qualitatively). But if these characteristics are not found in us, or if some are found and others are not, then we should supplicate to Allah the Mighty and the Wise that He adorns us with these attributes, for the sake of Imam-e-Zamana (a.t.f.s.). Some of these characteristics and attributes are as follows:
• They are devout and highly religious individuals.
• Their hearts are overflowing with the love of their Imam az-Zaman (a.t.f.s).
• They are nice and decent.
• They are concealed like mines of treasures in the earth.
• In their certitude, they are stronger than steel; if they pass by mountain, they will render it into pieces.
• They fight only for divine pleasure; any opponent who stands against them, bites the dust.
• They are not cowed down by criticism and censure.

Advent and Government
When Imam az-Zaman (a.t.f.s.) arrives, the world will be a completely different place. Every particle will rejoice at his advent. Hazrat Issaa (Jesus) (a.s.) will descend from the fourth heaven and perform Salat (prayer) behind him. Self-sacrificing, pious, devout, religious and sincere believers will gather around Imam az-Zaman (a.t.f.s.). They will form circles around him, with him sitting right in the middle, like a moon encircled with stars. He will reappear from Mecca and make Kufa his capital. The entire world will be under the rule of true Islam and the standard of Tawhid will be hoisted in the universe. Polytheism, disbelief, hypocrisy and their like will be uprooted from the face of the earth. Justice, equity, brotherhood and fraternity will be the order of the day.

Traditions have painted the picture of his reappearance beautifully. We shall mention a few special characteristics of his reappearance hereunder:

a) Justice and Equity
Numerous traditions contain the following sentence,
"سَمَّنَ الْقَلَمَ عَلَى التَّعَقُّى يَمِّلَ الأَرْضَ قَسْطًا و عَدْلًا كَمَا مَلَّتْ جُرًا و أَطلَمًا"
"He will fill the earth with justice and equity as it would be fraught with injustice and oppression."

Today, whatever oppression or injustice we are witnessing in any form whatsoever, will be totally annihilated. Justice, and sheer justice, will prevail. The deeply felt prayer of humanity will be actualized with the reappearance. The efforts of the Prophets (a.s.) and the Messengers (a.s.) will yield fruits with the establishment of justice.

b) Honor For Religion
Religion will be honored in the government of Imam az-Zaman (a.t.f.s.). It will be implemented with all its minute details. The Holy Qur’an will dominate the universe. All those religious injunctions that have been forgotten or distorted will regain their original practical form and every one will act on them. In the salwaat of Friday, we find,
"O Allah! Enliven through him those laws of Your religion that have been destroyed. Grant a fresh lease of life to those sciences of Qur’an that have been forgotten. Manifest through him those laws that have been distorted. Till Your Religion appears in its original and pure form at his hands."

c) Unity and Harmony
One of the most serious maladies of our society is mutual discord and disharmony. Capabilities are destroyed. Assets are rendered useless. Respect and honor is ground to dust. Houses are divided and families are torn to shreds. All because of a single aliment - disunity and factionalism. But after the reappearance, all this will change. Factions will unite on one platform. In Doa al-Nudbah, we read,
"أَيْنَ جَامِعُ الْكَلَّامَةِ عَلَى الْقُوْى"
"Where is the one who will gather the people on piety and devotion?"

d) Freshness and Greenness
Traditions have prophesied that when Imam az-Zaman (a.t.f.s.) reappears, the earth will throw up all its treasures. It will be green and vibrant. There won't remain any piece of land that will be dry and barren. The earth will gain new life and there will be vitality and vigor everywhere. Grains and fruits will be in immeasurable abundance. In one ziyarat, we salute Imam az-Zaman (a.t.f.s.) with the following sentence,
"السَّلَامُ عَلَيْكَ بِرَيْعِ الأَلَّافٍ و جَلَّةُ الأَلَّامِ"
"Peace be on you, O Spring of creation and brightness of days."

e) Perfection of Intellect
Imam az-Zaman (a.t.f.s.) will not only enliven the earth and extricate its hidden treasures but he will infuse new life into hearts, restore capabilities and perfect intellects. Traditions have prophesied,
"When Imam az-Zaman (a.t.f.s.) reappears, he will gently stroke the heads of the people by which their intellects will become complete and perfect."

Ameerul Mu'imeen 'Ali Ibn Abi Taalib (a.s.), in the first sermon of Nahjul Balagha, while explaining the aim of sending the Prophets and Messengers (a.s.), states,
"...that they may extricate the hidden treasures of the intellects...

Therefore, the advent of Imam az-Zaman (a.t.f.s.) will mark the realization of the aim of sending of divine emissaries. Moreover, he will also avenge the blood of Imam Husayn (a.s.). All those who killed him, oppressed him or were satisfied at these oppressions will be the targets of his sword.
Habbah 'Arni and Nawf Bakali were lying in the courtyard of Darul-Amarah (fort) of Kufah. After the midnight, they saw that the Leader of the Faithful, 'Ali (AS), was coming from the fort towards the courtyard. But his condition was bad; he was having extraordinary fear and was unable to keep the equilibrium of his body. Keeping his hands on the wall and having his body in bent position, he was walking slowly with the support of the wall. And he was reciting the last Ayahs of Surah Aali 'Imran as follows:

"Indeed in the creation of the heaven and the earth and alteration of the night and the day, there are signs for men of acumen. Those who extol Allah, standing, sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth, (saying): 'Our Lord! You have not created this in vain! Glory is Yours; protect us against the torment of the Fire. Our Lord! indeed whomsoever You enter the Fire, You have surely disgraced him, and there shall be no helpers for the wrongdoers. Our Lord! surely we have heard a caller calling to faith (saying): 'Believe in your Lord', so we did believe; Our Lord! forgive us, therefore, our sins and cover our evil deeds and receive us with the righteous. Our Lord! grant us what You have promised us through Your messengers and do not disgrace us on the Resurrection Day; surely You do not break the promise (3: 190-194)."

As soon as he finished these Ayahs, his condition became bad; he then repeated these Ayahs again and again and his condition became bad to worse and he became almost unconscious.

Both Habbah and Nawf were witnessing this amazing scene, while lying on their beds. Habbah, while quite startled, was looking at this astonishing scene. But Nawf was unable to control his tears and he was continuously weeping. By this time, 'Ali (AS) reached the bed of Habbah and said: "Are you awake or asleep?"

Habbah replied: "I am awake, O Leader of the Pious! If a person like you has such a condition with awe and fear of Allah, then what would happen to we poor people."

The Leader of the Pious looked down and wept. He then said: "O Habbah! all of us will be presented before Allah one day. And no deed of ours is hidden from Him. He is very near to you and me. Nothing can act as an obstruction between us and Allah. Then he said to Nawf: "Are you asleep?" (Nawf replied:) "No, O Leader of the Pious! I am awake. It is for some time that I am shedding my tears."

'Ali (AS) said: "O Nawf! If today you shed your tears in fear of Allah, tomorrow your eyes will glitter.

"O Nawf! No one has more respect than that person who cries in the fear of Allah and that he likes to do it only for His sake. "O Nawf! The one who loves Allah and that whatever he loves, he does it just for the sake of Allah, does not prefer anything over love of Allah. And the one who dislikes anything, and does it for the sake of Allah, he would receive nothing except virtue for his disliking. Whenever you reach such a stage, you have attained the truths of faith to their perfection."

After this, he preached and gave a piece of advice to Habbah and Nawf. His last sentence was: "I have told you that you should fear from Allah." Then he passed by both of them and got busy with his own work. He started his prayers and while doing so, he said: "O Allah! I wish I knew that when I am neglectful towards You, do You ignore me or do You still care for me? I wish I knew that in these long neglectful dreams of mine and in my shortcomings in thanking you, what is my position before You?"

Habbah and Nawf said: "By Allah! he kept on walking and he had the same condition continuously till dawn."
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### Current Projects

- Planning for Extension of Hussainia
- Launching New Website for Hussainia.
- Install Alam-e-Abbas (a) at Cemetery.
- Resident Aalim appointed!
- Drywall & Repair Side entrance.
- New pavement in Hussainia parking lot

### Sunday School Timings

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**Sunday School at Hussainia**

Sunday School Timings
10:30 am – 3:00 pm

Volunteer’s Welcome! Please send you children to Sunday School to learn Quran/Deeniyat

For any inquiries or suggestions; Please contact Executive’s of HAC or School Administrator Br. Shabbir Rizvi

Tel: (403) 796-5110
“O God, You are my only trust in every calamity, you are my only hope in every hardship. You are the only promise in anxiety and distress in which the hearts become weak and human actions become feeble, in which one is deserted and forsaken by his friends.”

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Coordinator: Abbas Momin (403) 607-4831
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AYAT OF THE MONTH

And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

Al-Quran 16:43

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