



Remembrance of Imam (a.s.): cause of luminosity

How fortunate would be those, who live during the time of the advent of Imam Zamana (a.s.)! They would see the Imam and assist him. Messenger of Allah (s.a.w.s.) said:

“Most fortunate would be one, who meets Mahdi (a.s.) and lucky is one, who loves him and fortunate is one, who believes in his Imamate.”¹

Such an atmosphere of love and brotherhood would be created among people, which previously existed only in stories. As if people, instead of being on the earth, would be in Paradise. Imam Muhammad Baqir (a.s.) said:

“When Imam Qaim (a.s.) rises, true brotherhood and friendship would be established among people and atmosphere of mutual love and affection would be to such an extent that a person would put his hand in his brother’s pocket and remove money for his needs and that friend wouldn’t stop him.”²

What would be the glory of the Shias of Imam (a.s.) in such conditions? Imam Sajjad (a.s.) said:

“When our Qaim (a.s.) rises up, Almighty Allah would remove all hardships from our Shia and make their hearts ingots of gold, and make the strength of one of them equal to that of forty men. Our Shia would be the rulers of all lands and leaders of all communities and tribes.”³

But alas, neither we witnessed the period of reappearance of Imam (a.s.) nor glimpsed him. We also could not become his special Shia, who would be his close confidants. In such despair, the statement of Imam Ja’far Sadiq (a.s.) gives us courage: Obtain recognition of your Imam (a.s.); because when you obtain his recognition,

¹ Biharul Anwar, Vol. 52, Pg. 309; Uyun Akhbare Reza, Pg. 7.

² Biharul Anwar, Vol. 52, Pg. 372.

³ Biharul Anwar, Vol. 52, Pg. 317.



advancement or delay in reappearance would make no difference.”¹

Rather, it should be said that one, who lives during period of occultation, which is period of loneliness and victimization of Imam (a.s.), and recognizes the right of Imam (a.s.), remains his awaiter and prepares people, his position is different from all others. Imam Muhammad Baqir (a.s.) said: “Without any doubt, those, who live during occultation of Imam (a.s.), who believe in his Imamate, who await for him: such people would be superior to people of all times; because Almighty Allah would have bestowed them with such lofty intellects and such a level of recognition that for them his occultation would be as if he is present. That is they would have such firm belief on their unseen Imam, as if he is visible to them.”²

Cognition of Imam Zamana (a.s.)

The dictionary meaning of cognition is identification; but there are different levels of identification of everything; especially these questions can arise in our minds regarding cognition of Imam Zamana (a.s.): 1- Does cognition of Imam Zamana (a.s.) implies knowing his name, father’s name, lineage and date of birth etc? 2- Does cognition of Imam Zamana (a.s.) implies knowing that he is a divine representative? 3- Does cognition of Imam Zamana (a.s.) implies learning his sciences and knowing his commands? 4- Does cognition of Imam Zamana (a.s.) implies his complete obedience? Now, let us try to find the replies of these questions.

1- If cognition of Imam (a.s.) implies knowing his name and father’s name etc, this is superficial cognition.

2- On the eve of Ashura, Umar Ibne Saad was in dilemma: whether he should fight Imam Husain (a.s.) or not; because he knew that Imam Husain (a.s.) was on the right and that he was the Imam of time; but he regarded rulership to be a transaction of cash and helping the Imam of time as a transaction on credit and thus he

¹ Biharul Anwar, Vol. 52, Pg. 141.

² Biharul Anwar, Vol. 25, Pg. 221; Ihtijaaj.



purchased Hell. Here, it becomes clear that only knowing the divine representative is not sufficient and hence this cognition is not true.

3- Amirul Momineen (a.s.) said:

“The most degraded knowledge is that which remains on the tip of tongue and the most valuable knowledge is what is expressed through organs.”¹

It is proved from the statement of Imam that only learning the sciences of Imam and knowing the laws is not sufficient.

4- If cognition implies complete obedience, even a purchased slave gives complete obedience; but it is not necessary for him to have perfect cognition of his master. So we can conclude that true cognition implies: complete obedience, knowing the true rank of Imam Zamana (a.s.) and to give precedence to the wish of Imam (a.s.) in all our issues.

This is the cognition, which is made obligatory on all human beings and according to tradition of Holy Prophet (s.a.w.s.), if one dies without this cognition, one dies the death of Ignorance.

In *Kamaluddin*, Shaykh Saduq (r.a.) writes about obligation of cognition of Imam Mahdi (a.s.): The faith of no believer would be perfect, except that he should become aware of his conditions, on which he brought faith. As Allah, Mighty and High said:

﴿لَا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“But he who bears witness of the truth and they know (him).” (*Surah Zukhruf* 43:86)

On the basis of this, Allah did not accept testimony of people, except after their knowledge and cognition. In the same way, faith of one, who believes in Imam Mahdi (a.s.), wouldn't give any advantage till one does not have knowledge of his occultation and demands. In the end, we pray to Almighty Allah to grant us true recognition of His last Divine Proof, by the right of Muhammad and Aale Muhammad (a.s.).

¹ *Nahjul Balagha*, Saying 92.



TOTAL

قال الامام علي عليه السلام: مَنْ حَاسَبَ نَفْسَهُ عَلَى الْعُيُوبِ وَقَفَّ عَلَى عُيُوبِهِ
وَاحْطَ بِذُنُوبِهِ وَاسْتَقَالَ الذُّنُوبَ وَأَصْلَحَ الْعُيُوبَ.

01 OCTOBER 2016
SATURDAY

٢٨ ماه ذى الحجه
١٤٣٧

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority				
----------	--	--	--	--

مغربين	غروب آفتاب	ظہرين	طلوع آفتاب	فجر
6:39	6:27	12:32	6:30	5:10



TOTAL

Imam Ali (a.s.) said: One, who has taken account of his self, has become aware of his defects; he has encircled his sins, became aloof from his sins and corrected his defects. (Mizanul Hikmat, Tradition 3850)

02 OCTOBER 2016
SUNDAY

۲۹ ماه ذی الحجه
اتوار

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظهرین	غروب آفتاب	مغربین
	5:10	6:30	12:31	6:26	6:38



TOTAL

قال الامام الصادق عليه السلام: إِذَا أُوْيِتَ إِلَى فِرَاشِكَ فَأَنْظِرْ مَا سَلَكَتَ فِي بَطْنِكَ وَمَا كَسَبْتَ فِي يَوْمِكَ، وَادْكُرْ إِنَّكَ مَيِّتٌ وَإِنَّ لَكَ مَعَادًا.

03 OCTOBER 2016
MONDAY

٨
ماهرم
٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					٤
----------	--	--	--	--	---

مغربين	غروب آفتاب	ظهريين	طلوع آفتاب	فجر
6:37	6:25	12:31	6:31	5:11



TOTAL

Imam Ja'far Sadiq (a.s.) said: When you retire to you bed, you should consider what you have put in your stomach and what did you earn this day; then also remember that you have to die (one day) and there is hereafter for you.
(Mizanul Hikmat, Tradition 3844)

04 OCTOBER
TUESDAY 2016

۲۰ ماه محرم
منگل

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:11	6:31	12:31	6:24	6:36



TOTAL

قال الامام موسى الكاظم عليه السلام: لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ فَإِنْ عَمِلَ خَيْرًا اسْتَزَادَ اللَّهُ مِنْهُ وَحَمَدَ اللَّهَ عَلَيْهِ، وَإِنْ عَمِلَ شَرًّا اسْتَغْفَرَ اللَّهَ مِنْهُ وَتَابَ إِلَيْهِ.

05 OCTOBER 2016
WEDNESDAY

٣٠ ماه محرم
١٤٣٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority		
----------	--	--



مغربين	غروب آفتاب	ظہرين	طلوع آفتاب	فجر
6:36	6:24	12:30	6:31	5:11



TOTAL

Imam Kazim (a.s.) said: One, who does not perform his self-accounting everyday, is not from us. If he has performed righteous deeds, he should supplicate Allah for their increase and he should praise Him. If he has committed unpleasant deeds, he should repent and seek forgiveness of Allah. (Mizanul Hikmat, Tradition 3845)

06 OCTOBER 2016
THURSDAY

ماہ محرم
جمعرات

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:11	6:31	12:30	6:23	6:35

[illegible]



Lamentation of Imam Zamana (a.s.) on his oppressed ancestor

In *Biharul Anwar*, Vol. 101, [New edition], Kitabul Mazaar, a Ziyarat is mentioned called as Ziyarat Nahiya, which is related to the holy being of Imam Zamana (a.t.f.s.). In this Ziyarat, His Eminence, Vali Asr (a.s.) has expressed severe grief and lamentation on his oppressed ancestor. Here, we would be content only to mention a few lines of that Ziyarat by way of example. It is strongly hoped that the Shia, following this great and hidden Imam (a.s.), would struggle and make efforts in mourning for chief of martyrs, which is worthy of the status of His Eminence. Imam Zamana (a.s.) said: "O my oppressed and deserted grandfather, I would lament on you so much day and night that instead of tears, blood would flow from the eyes. Such weeping, whose foundation is grief and sadness on you due to this tragical event, which confronted you. So much so that due to the effect of that painful calamity I should choke to death."

The above sentences clearly show how His Eminence, Baqiyatullah Aazam, may our souls be sacrificed on him, laments the calamities of his holy grandfather and how devastated he is. That is why it is the duty of Shia to accompany Imam Zamana (a.s.) in lamenting for chief of martyrs. Another important and notable point is that when the beating hearts of the world of existence and the lord of jinns and men, that is Imam Zamana (a.s.), mentions his lamentation on Imam Husain (a.s.) as follows: I weep blood instead of tears, it is known how much depth and weight this tragedy has. And what all oppressions the claimants of Islam wrought on progeny of Prophet and sons of Fatima (s.a.) and how they fulfilled their duties regarding Ahle Bayt (a.s.).



Mourning for Imam Husain (a.s.) and concept of Mahdiism (1)

Husain (a.s.) is the name of a continuous struggle concealed in every voice that rises up against injustice and Mahdi (a.s.) is the name of that heirloom, which conveys continuous effort from beginning till end.

What is the lesson concealed in the tragedy of Imam Husain (a.s.) that like in every period, people deserted the heir of prophets alone?

Why did those, who regarded him as Imam not support him? Perhaps because....:

They didn't recognize the rank and position of Imam (a.s.), or they were unaware of his mission.

Or aware of the mission, but selfishness had destroyed their good sense (*Taufeeq*).

The people lost Imam (a.s.) due to their selfishness. What a great loss it was! Otherwise taking over the Governor's Palace was possible only through a few persons. Why were people scared of Ibne Ziyad? What stopped them from achieving the target inspite of their being present before it?

Selfishness!!! Because the self was dear to them. Imam Sadiq (a.s.) said to Fazl bin Umar: One day Amirul Momineen (a.s.) was saying from pulpit of Kufa: You would gain salvation only through *Noma*. And *Noma* is that being, who would recognize people, but people wouldn't recognize him. The earth would never remain devoid of divine proof, but people, due to injustice and oppression, would be deprived of seeing him.

Have you not seen how Imam Zamana (a.s.) said to Ibne Mahziyar in a sad tone:



“O Abul Hasan, day and night, we expect you to visit us here. What has stopped you from it?”

Today, it is definitely not a question that when reappearance would occur: today, tomorrow or the following year, it has no relation with my being. I shouldn't have anything to do with it. If I have true love and connection, whenever Imam (a.s.) appears, I would be present there. Reappearance for me can occur today also. Reappearance for me occurs when I obtain cognition of Imam (a.s.). As I have to remove thorns from the path of the beloved and lay down flowers. Thorns are present as well as the path and flowers also. This effort to pick up thorns and lay flowers... is found in its perfection in Kerbala. There is a fervor among folks of Kerbala to rise up against oppression, to take revenge from oppressors. They see the injustice of Yazid and they have determination to rise up against it, because they are free from worship of self. That is why they were able to step forward after having the desire. We also desire, but why is it only a momentary zeal?



TOTAL

قال الامام مهدي عليه السلام:

مَا أَرْغَمَ أَنْفَ الشَّيْطَانِ شَيْئٌ أَفْضَلَ مِنَ الصَّلَاةِ، فَصَلِّهَا وَأَرْغِمِ الشَّيْطَانَ أَنْفَهُ.

08 OCTOBER 2016
SATURDAY٠٦ ماه محرم
٨ سنچر

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority		
----------	--	--



مغربین	غروب آفتاب	ظہرین	طلوع آفتاب	فجر
6:33	6:21	12:29	6:32	5:12



TOTAL

Imam Mahdi (a.s.) said: Nothing humiliates the Satan as much as the ritual prayer. So, perform prayers and rub the nose of Satan in the dust.
(Biharul Anwar, Vol. 35, Pg. 182)

09 OCTOBER 2016
SUNDAY

ماہِ محرم
اتوار

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:12	6:32	12:29	6:20	6:32



TOTAL

قال الإمام علي بن الحسين السلام:

يَا بْنَ آدَمَ لَا تَزَالُ بِخَيْرٍ مَا كَانَ لَكَ وَاعْظُ مِنْ نَفْسِكَ، وَمَا كَانَتْ الْمُحَاسَبَةُ مِنْ هَبِّكَ

10 OCTOBER 2016
MONDAY٨ - ماه محرم
١٤٣٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					٤٣٨
----------	--	--	--	--	-----

مغربيين	غروب آفتاب	ظهريين	طلوع آفتاب	فجر
6:31	6:19	12:29	6:32	5:12



TOTAL

Imam Ali Ibne Husain (a.s.) said: O son of Adam, you will remain in well being as long as your advisor is from your self and as long your intention would be to have complete self-accounting. (Mizanul Hikmat, Tradition 3834)

11 OCTOBER
TUESDAY 2016

ماه محرم
منگل ۰۹

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:13	6:33	12:29	6:19	6:31



TOTAL

قال على السلام:

حَاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ غَيْرُكَ.

12 OCTOBER 2016 WEDNESDAY

١٠ ماه محرم ١٤٣٨

On the tragic martyrdom of His Eminence,

05:00

Imam Husain (a.s.) and companions of Imam Husain (a.s.), with tearful eyes, we present condolence to the court of His Eminence,

06:00

Hujjat Ibnul Hasan al-Askari (a.s.).

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
مغربین	غروب آفتاب	ظهرین	طلوع آفتاب	فجر	
6:30	6:18	12:28	6:33	5:13	



TOTAL

Imam Ali (a.s.) said:

Take self-account of your selves, because someone else is going to take account of your selves. (*Ghururul Hikam, Self-accounting, Pg. 235*)

13 OCTOBER 2016
THURSDAY

11 ماه محرم
جمعات

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظهرين	غروب آفتاب	مغربين
	5:13	6:33	12:28	6:17	6:29



وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ (البقرة: ٢٨٣)

And whether you manifest what is in your minds or hide it, Allah will call you to account according to it. (Surah Baqarah 2:284)

14 OCTOBER 2016
FRIDAY

١٢ ماه محرم
١٤٣٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

TOTAL
COMPARE

Priority					٤٣
----------	--	--	--	--	----

فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
5:14	6:34	12:28	6:16	6:28



Are we true followers of Kerbala?

We, who regard ourselves as Shia of Ahle Bayt (a.s.) – is it sufficient for us to only make verbal claims of loyalty to Ahle Bayt (a.s.) and only prove academically that only our Holy Imams (a.s.) are successors of Holy Prophet (s.a.w.s.) and continue to lament that much injustice was wrought upon beloved grandson of Prophet, Imam Husain (a.s.) and his family and friends? Is it not necessary for us to think that...that it was so?

If the Shia of Kufa, after inviting Imam, had been loyal to him and had supported him, would the tragedy of Kerbala have occurred? Was failure of Shia to render support to the Imam not one reason of tragedy of Kerbala?

After all, why, in spite of being Shia and after calling the Imam, they didn't support him? What was it that destroyed all the good senses and capacities? After all, the family members of supporters of Imam (a.s.) were also present in Kerbala? Then what hindered others... indeed there was lack of cognition of Imam (a.s.) among them, which became root cause of their wretchedness. After this precedent, is there no risk that at the time of reappearance of Imam Zamana (a.s.), we would also fulfill a role similar to those Shia? Would this absence of cognition also not become our fetters.

Come, let us break these fetters and illuminate our hearts through statements of infallibles (a.s.); come let us become followers of Kerbala and not followers of Kufa. Come, let us become true followers of Husain and not supporters of Yazid. So that in difficult circumstances, love for world shouldn't surround us and our last Imam (a.s.) shouldn't be deserted.



Mourning for Imam Husain (a.s.) and concept of Mahdiism (2)

This lesson is available from Kerbala with great clarity. There is a great fervor in Kerbala to take revenge for injustice; that is why it is called as revenge of Allah (*Thaarallaah*). So much so that Imam Zamana (a.s.) himself receives fervor from Kerbala.

We might definitely be awaiters, but not more than Lady Fatima Zahra (s.a.)... who with a broken back, did not call Imam Ali (a.s.), on the contrary, she called Imam Asr (a.s.) as: O Mahdi. It was known that only he has to take revenge. Whether reappearance takes place today or tomorrow, it is definite. My saving is only how early it would be because of me, and how much effort I put in for it.

Purity of self is necessary for having connection with Imam (a.s.). There are a number of ways to reach every destination. Some formulae are common and some are proven cures. Azadari is that proven cure, which if performed along with cognition; it is that source, through which Imam (a.s.) himself is seen seeking benefit from. If one desires to meet the ruler of time and no connections is available, mostly effort is made to select the route he usually takes. Thus, this is the same door, through which Imam (a.s.) usually passes. Not only pass, but he is present there, and present with helplessness. Imam Zamana (a.s.) himself says in Ziyarat Nahiya: "Peace be on you, the salutation of one, who is aware of your sanctity, who is absolutely sincere regarding your Wilayat. He seeks proximity to the divine court through your love."

The secret of getting audience of Imam (a.s.) is included in a single word: and that is 'love'... there should be fervor for meeting the beloved and one should benefit from his presence.



Haven't you heard that people objected to Sayyid Mahdi Bahrul Uloom, why like common people of Bani Asad you take part in rituals of Azadari bare footed? It doesn't befit a prominent Sayyid like you. The Sayyid replied weeping: I have myself seen Imam Zamana (a.s.) running here there among them, you are restraining me?

"This grief and lamentation of the Imam is never going to end; till I would die taking this grief with me."¹

My salutations on that holy Imam, who in this grief-filled world, holding the sorrow of his grandmother, is waiting for command of Lord to rise up and revenge all atrocities wrought on Ahle Bayt (a.s.).

¹ *Nahiya.*



TOTAL

قال رسول الله ﷺ: حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا.

15 OCTOBER 2016
SATURDAY

١٣ ماه محرم
٨ سنه ١٤٣٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority		
----------	--	--



مغربین	غروب آفتاب	ظہرین	طلوع آفتاب	فجر
6:28	6:16	12:28	6:34	5:14



TOTAL

*The Messenger of Allah (s.a.w.s.) said:
Account for your own selves, before your account is taken.
(Mizanul Hikmat, Tradition 3838)*

16 OCTOBER
SUNDAY 2016

١٣ ماه محرم
اتوار

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	:14	6:34	12:27	6:15	6:27



TOTAL

قال رسول الله ﷺ:
وَرَبُّهَا قَبْلَ أَنْ تُؤْزَنُوا وَتَجْهَزُوا لِلْعَرْضِ الْأَكْبَرِ.

17 OCTOBER 2016
MONDAY

١٥ ماه محرم
١٤٣٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority		
----------	--	--



مغربین	غروب آفتاب	ظہرین	طلوع آفتاب	فجر
6:26	6:14	12:27	6:34	:14



TOTAL

*The Messenger of Allah (s.a.w.s.) said: **Adjudge your deeds before your deeds are adjudged (by Allah) and be prepared for an important appearance (in the court of Allah).** (Wasaelush Shia, Vol. 16, Chap. 96)*

18 OCTOBER
TUESDAY 2016

۱۶ ماه محرم
۱۳۹۵ منگل

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority		

فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
5:15	6:35	12:27	6:13	6:25



TOTAL

قال الامام علي السلام:

مَنْ تَعَاهَدَ نَفْسَهُ بِالْمَحَاسِبَةِ آمِنَ فِيهَا الْمَدَاهِنَةَ.

19 OCTOBER 2016
WEDNESDAY

١٩ اكتوبر
الجمعة

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					
----------	--	--	--	--	--

مغربيين	غروب آفتاب	ظهريين	طلوع آفتاب	فجر
6:25	6:13	12:27	6:35	5:15



TOTAL

Imam Ali (a.s.) said: **One, who is regular in self-accounting would remain secure from hypocrisy.** (Mizanul Hikmat, Tradition 3849; Mustadrakul Wasael, Vol. 12, Pg. 154)

20 OCTOBER 2016
THURSDAY

ماه محرم
جمعه رات

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین	
5:15	6:35	12:27	6:12	6:24	

[illegible]



Supplication! A requirement of love – 1

Imam Zamana (a.s.), without any doubt is an expression of divine grace and whoever helps him in this regard, obtains grace of the Imam.

Come, let us ask ourselves: How truthful we are in our claim of loving the Imam? The examples of love for the Imam of Time (a.s.) mentioned in history are very strange. Salman Muhammadi, Misam Tammar, Habib Ibne Mazahir, Adi bin Hatim, who all should be named?

Salman gave preference to the desires of Amirul Momineen (a.s.) over his own.

It was love of Habib Ibne Mazahir, which didn't see age...didn't see old age...someone was ordered to sit in the blazing oven and he obeyed. Shall we mention about Adi bin Hatim? In spite of the martyrdom of three sons in support of Amirul Momineen (a.s.), he regrets that Ali (a.s.) has gone and I am still alive. Come, let us ask ourselves, what level of loving the Imam of Time (a.s.) are we on. Does love not demands more desire to please the beloved? Is obedience not a demand of love? It is a sign of love that a lover likes himself due to the beloved and sacrifices all he owns upon the beloved. Among the signs of loving Imam (a.s.) is to call people to him. One should make him favorite among people. A sign of loving Imam is that one should pray for him. This was regarding our feelings. Each of us is the best judge for oneself. But does Imam (a.s.) also love us? Does he pray for us? Is he distressed in our hardships?

Ramila, companion of Amirul Momineen (a.s.) says: I was severely ill during the time of Amirul Momineen (a.s.) till on Friday, when I recovered a bit, I performed ritual bath and came to pray Friday Prayer behind the Imam. When His Eminence went up to the pulpit, my condition again worsened. When Amirul Momineen (a.s.) returned from the Masjid and entered a



place called Qasr, he said: O Ramila, I saw that you were restless in your malady. Yes, I said, and told him about my illness and the aim of attending the prayer. Imam (a.s.) said: O Ramila, we are also sick when a believer is unwell. His sadness makes us distraught too; and whatever the believer supplicates, we say Amen after him and if he doesn't supplicate, we supplicate in his favor.

Mourning the martyrdom of Imam Husain (a.s.)

No matter how much we contemplate on Ashura and rising of Husain (a.s.), scope remains for pondering on it and studying its aspects. Thus, the days of the month of Muharram specially and during the rest of the year also, generally, we should have such mourning programs for Imam Husain (a.s.) in which valuable aspects of the rising of Imam should be nicely interpreted so that the universal message of Kerbala reaches the people. Whichever group of Muslims became nearest to real Azadari, and tried to achieve its spirit, he has made it honored. Whether it is shattering of the heart of Adam (a.s.) by mention of Imam Husain (a.s.) or weeping of Musa and Khizr (a.s.) on him, from the beginning till this day, mourning for victims is flowing in the form of a beneficial spring.

Remembrance of Ashura has kept alive the mention of Imam Husain (a.s.). At the same time, it imparts life to one, who mentions this remembrance and bestows him courage to confront stagnancy. Due to its excessive blessings and effects, mourning for Imam Husain (a.s.) had a special rank in view of Holy Imams (a.s.), which is not restricted to weeping and making others lament. It is correct that Kerbala is among the most tragic and difficult battles. Where there is scarcity of supporters and excess of foes. In the waterless and desolate desert, there is company of daughters and children of Prophet. Access to water is stopped and there are such travails that everyone from the



earth to the heavens is distressed. But as the sacrifices proceed, signs of majesty and confidence become more apparent on the illuminated face of Imam (a.s.).

In this battle, his dearest son was martyred. His sons, nephews, brothers, cousins and blossoms of Bani Hashim were martyred in Kerbala. But inspite of being oppressed how free the Imam (a.s.) is. That as long as the world endures, the school of Husain has become synonymous with freedom. Words of Imam: "Disgrace is very remote from us," has become the slogan of all, who love freedom. Imam (a.s.) gave precedence to a death of honor over a death of disgrace and delivered such a message, which if adopted, as long as the world endures, no community would remain oppressed.

Such a great man, pure and illuminated being; a human being to see whom angels try to compete with each other to gain auspiciousness from him. After full confrontation with such severe trials, he attains martyrdom and from Tilla Zainabiya, Lady Zainab (s.a.) said: "O Messenger of Allah (s.a.w.s.), this is your Husain, smeared in blood, whose body is in pieces and whose turban and dress has been plundered."

Mourning for Imam Husain (a.s.) leads to awakening of the negligent, and calls to freedom and makes one attached to the gushing spring of enjoining good and forbidding evil. Such is the achievement of this blessings that tyrants in history are terrified of the thinking of Ashura and mourning for the chief of martyrs. This fear started from the time of the Umayyad Caliphs and still continues. That is why Ashura is regarded as the victory of blood over the sword. Till date, Kerbala has remained a universal school for all the people of the world.



TOTAL

قال الإمام علي عليه السلام: مَنْ حَاسَبَ نَفْسَهُ وَقَفَّ عَلَى عُيُوبِهِ وَ أَحَاطَ بِذُنُوبِهِ
وَ اسْتَقَالَ الذُّنُوبَ وَ أَصْلَحَ الْعُيُوبَ

22 OCTOBER 2016
SATURDAY

٢٠ ماه محرم
٨ سنچر

	05:00
	06:00
	07:00
	08:00
	09:00
	10:00
	11:00
	12:00
	13:00
	14:00
	15:00
	16:00
	17:00
	18:00
	19:00
	20:00
	21:00
	22:00
	23:00
	24:00

Priority				
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب
	5:16	6:36	12:26	6:11
				مغربین
				6:23



TOTAL

Imam Ali (a.s.) said: One, who has taken account of his self, has become aware of his defects; he has encircled his sins, became aloof from his sins and corrected his mistakes. (Mustadrakul Wasael, Vol. 12, Pg. 154)

23 OCTOBER
SUNDAY 2016

۲۱ ماه محرم
۱۳۳۷ اتوار

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
فجر	طلوع آفتاب	ظهرین	غروب آفتاب	مغربین	
5:16	6:36	12:26	6:10	6:22	



TOTAL

قال علي السليمان:

حَاسِبُوا أَنْفُسَكُمْ تَأْمِنُوا مِنَ اللَّهِ الرَّهْبِ وَتُذَكِّرُوا عِنْدَهُ الرَّغَبِ

24 OCTOBER 2016
MONDAY

٢٢ ماه محرم
١٤٣٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority		
----------	--	--



مغربيين	غروب آفتاب	ظهريين	طلوع آفتاب	فجر
6:21	6:09	12:26	6:36	5:16



TOTAL

Imam Ali (a.s.) said: Take self-account of your self, as you will remain secure from the fear of Allah, and you will be able to obtain that which is worthy of His inclination. (Mizanul Hikmat, Tradition 3853)

25 OCTOBER
TUESDAY 2016

۲۳ ماه محرم
۱۳۹۶ منگل

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:17	6:37	12:26	6:09	6:21



TOTAL

قال علي عليه السلام: مَنْ حَاسَبَ نَفْسَهُ رَجَحَ، وَمَنْ غَفَلَ عَنْهَا خَسِرَ، وَمَنْ خَافَ آمَنَ.

26 OCTOBER 2016
WEDNESDAY

٢٢ ماه محرم
١٤٣٨ هـ

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					٤٣
فجر	طلوع آفتاب	ظهريين	غروب آفتاب	مغربيين	
5:17	6:37	12:26	6:08	6:20	



TOTAL

Imam Ali (a.s.) said: One, who takes account of his self, will profit by it and whoever neglects it, will remain in loss; and one, who fears (Allah) would remain secure. (Mizanul Hikmat, Tradition 3852)

27 OCTOBER 2016
THURSDAY

۲۵ ماه محرم
جمعه رات

On the tragic occasion of the martyrdom of His Eminence,
Imam Zainul Aabideen (a.s.), with tearful eyes, we present condolence
to the court of His Eminence, Hujjat Ibnul Hasan al-Askari (a.s.).

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظهرين	غروب آفتاب	مغربين
	5:18	6:38	12:26	6:08	6:20

[illegible]



Supplication! A requirement of love – 2

This is the love for Imam Zamana (a.s.). Not only he listens to the supplication of the believer, on the contrary, he also says Amen. Not only this, even if we don't supplicate, he is supplicating for us. This is the love Imam (a.s.)...what about me?

An implication of assisting Imam (a.s.), which earns the pleasure of Imam (a.s.), it is praying for hastening of his reappearance; and Imam (a.s.) regards it to be a favor on the part of the supplicant. So he doesn't leave this supplication without replying. One, who prays for Imam (a.s.), get supplications of well being from him and earns the favor of the Imam.

Sayyid Ibne Tawus writes in *Jamalul Usboo*: In the past, our leaders believed in a special significance of praying for Imam Asr (a.s.). This shows that supplication for Imam (a.s.) is among the most important duties of Islam...Imam Sadiq (a.s.) used to recite the most complete supplication in his post prayer recitation after Zuhr Prayer for reappearance of Imam Zamana (a.s.) and after that he used to supplicate for himself.

Is it not my right, being claimant of being a devotee of Imam (a.s.) that I should also ask myself whether the seed of such love has germinated in my heart? In any moment of my life, is my heart restless in his remembrance and separation? Do I feel the absence of Imam (a.s.) from the depths of my heart? Am I so much in love with Imam (a.s.) that my every issue is related to him? If it is as such, we must be thankful for it; if not, it is an occasion of contemplation? Amirul Momineen (a.s.) says:

“One, who is really seeking something would indeed find it or a part of it.”

Without any doubt, it is only in our school of thought that the everlasting connection with Shia and infallibles is deeper than



the ocean and sweeter than fruits of Paradise. Imam Ja'far Sadiq (a.s.) is reported to have said:

“May Allah, Mighty and High bless our Shia. They are created from our leftover clay and their existence is mixed with the water of our Wilayat. They are happy in our happiness and aggrieved in our sorrow.”¹

Can we forget the epistle of Imam (a.s.) to Shaykh Mufeed, in which he says: “We are not forgetful of your remembrance.”

That is concern of Imam (a.s.) for us is not subject to the condition that we should remember him. He is never unmindful of us, even if we are unmindful of him.

Are Imams of anyone else so affectionate as the kind Imams we are bestowed? That they are concerned with us all the time, and they pray for us? Is there anyone more fortunate than us? Have we reciprocated by preparing ourselves to accept his love and bestowals? Have we perfumed our body and soul with fragrance of Wilayat and love of Imam?

¹ *Maniul Aamaal, Vol. 2.*



Weeping for Imam Husain (a.s.)

A companion of Imam Ja'far Sadiq (a.s.) Abu Harun Makfuf (who was apparently blind and called as Makfuf) was an expert poet and sometimes he composed/recited Marsiya for Imam Husain (a.s.). One day, when he came to Imam Ja'far Sadiq (a.s.), Imam (a.s.) said: Recite the Marsiya you composed about my ancestor. Yes, he said. Imam (a.s.) said: Ask the ladies to sit behind the curtain so that they might also listen. Ladies came from the interior of the house and sat behind the curtain.

Abu Harun began to recite the couplets, which were apparently new. So moving the couplets were that they created a hue and cry. Imam (a.s.) was weeping profusely and his shoulders shook in grief. Lamentation rose up from the house of Imam. After that Imam (a.s.) himself said: All right, conclude it! It is said that such a Marsiya was rarely witnessed. Some of its couplets are as follows:

“O one, who is passing by, O evening breeze, pass over the tomb of Imam Husain (a.s.) and convey to him the message of his loyalists and fans. Convey our message to the purified bones of Husain (a.s.). Say: O bones, you are always quenched with tears of the loyalists of Imam Husain (a.s.). These tears flow and they quench you. If you were denied water for a day, fans and partisans offer their tears for you.

If you pass by there you shouldn't be content only to convey this message. On the contrary, stop and wait there and remember the afflictions of Imam Husain (a.s.) and shed tears, shed tears and shed tears. Lament upon this purified man, son of purified father and son of purified mother; and you should shed tears and lament like a mother, who had only one child.¹

¹ Naqshatul Masdur, Pg. 146 from Shaykh Muhaddith Qummi.



TOTAL

قال علي عليه السلام: مَنْ حَاسَبَ نَفْسَهُ سَعِدَ.

29 OCTOBER 2016
SATURDAY

۲۷ ماه محرم
۸ سنچر

Martyrdom of
Hazrat Misam Tammar (r.a.)

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority		
----------	--	--



مغربین	غروب آفتاب	ظہرین	طلوع آفتاب	فجر
6:18	6:06	12:25	6:39	5:19



TOTAL

Imam Ali (a.s.) said:

One, who takes account of his self, he becomes successful and fortunate.
(Mizanul Hikmat, Tradition 3854, Mustadrakul Wasael, Vol. 12, Chap. 95)

30 OCTOBER 2016
SUNDAY

۲۸ ماه محرم
اتوار

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

Priority					ع
	فجر	طلوع آفتاب	ظهرين	غروب آفتاب	مغربين
	5:19	6:39	12:25	6:06	6:18



آلَآءُ الْحُكْمِ وَهُوَ أَشْرَعُ الْحَاسِبِينَ. (الأنعام: ٦٢)

Now surely His (Allah's) is the judgment and He is swiftest in taking account.
(Surah Anaam 6:62)

31 OCTOBER 2016
MONDAY

٢٩ ماه محرم ١٤٣٨

05:00

06:00

07:00

08:00

09:00

10:00

11:00

12:00

13:00

14:00

15:00

16:00

17:00

18:00

19:00

20:00

21:00

22:00

23:00

24:00

TOTAL

Priority					٤
فجر	طلوع آفتاب	ظهريين	غروب آفتاب	مغربيين	
5:20	6:40	12:25	6:05	6:17	