

[illegible]



The special title of Imam Zamana (a.s.) and his affectionate glance

In *Ilzamun Nasib*, it is narrated from *Tan ziyaul Khatir* that Imam Ja'far Sadiq (a.s.) was asked the reason of standing up while saying the word of Qaim, which is the title of Imam Zamana (a.s.); he (a.s.) replied: Since his occultation is very long, he glances at that person with love, who mentions him with this title. This title informs about his rulership and informs about wistfulness on his being away from home. And it is the method of according honor that when the master glances at his servant kindly, he should stand up. And one should pray to Almighty Allah for his early reappearance. In another report, it is narrated from Imam Reza (a.s.) that when the word of Qaim was mentioned in Khorasan in his gathering, he stood and placing both his hands on his head said: O Allah, hasten his reappearance and ease his advent. And after that Imam Reza (a.s.) mentioned some qualities of his rule. Muhaddith Noori (t.s.) has written in his book of *Najmus Thaqib*, that according respect to his title of Qaim, is the practice of the Shia from Arabs, non-Arabs, Turk, India and Dailam.

Same is the custom of Ahle Sunnat wal Jamat as well. It is mentioned in some writings of the maternal grandson of Allamah Jazaeri, Sayyid Abdullah, that he has seen this report attributed to Imam Ja'far Sadiq (a.s.). In view of Ahle Sunnat also this was in practice. They have narrated that some scholars had gathered with Imam Subki, when a poet recited some Arabic couplets with the mention of Qaim, everyone stood up in respect.



Abstaining from songs and music

Songs and music are aimless acts. The only difference is that sometimes there is momentary pleasure and joy and sometimes this pleasure is also not present and one remains negligent in every way.

Music, along with singing, films, dramas, computer chatting, unlawful use of Facebook, all come under the ambit of vain pastimes and are waste of time.

A scene of a house: Mamma, mamma, by favorite drama is beginning, I will do the other chores later. Mamma: What about the prayer, dear? Daughter: I prayed at the earliest hour and recited Holy Quran as well. Now some time should be spent in lawful entertainment also. Mamma: Mute the sound of music and songs, my dear. Daughter: Mamma, you know that I cannot see dramas without remote, because it is the statement of Imam Reza (a.s.) that listening to musical instruments is a greater sin.¹ And Imam Ali (a.s.) said:

“Angels don’t enter the house where musical instruments are present. Supplications are not accepted of those who live in that place, and auspiciousness is taken away from them.”²

In the light of these traditions of infallibles, how I can listen to songs and music? And Mamma, current researches also denounce music. Mamma: Your uncle has left the book of *Greater Sins* this time. You should definitely read it. Daughter: All right mother, but after watching the play. While studying under the title of music and songs after reading the verse of Surah Bani Israel: “Certainly on Judgment Day the ears, eyes and the heart shall be questioned what was heard, seen and believed.” she thought that we try not to listen to music and songs, if Allah’s grace is there we can remain safe. She saw a report in the next topic, reading which gave a

¹ Mustadrak, Chap. 97.

² Wasailush Shia.



shock. Shaykh Saduq has narrated from Imam Ja'far Sadiq (a.s.) that he was asked: "Is it lawful to listen to story tellers?" Imam (a.s.) replied: "No, whoever hears a speaker, he would believe him. Thus, if he speaks about God, he would become the slave of God, and if he speaks of Iblis, that is if he lies, he would become a devotee of Iblis."¹

According to the exegesis of following two verses, listening to falsehood is unlawful:

وَاتَّبِعُوا قَوْلَ الْأَرْوَاحِ

"Therefore avoid the uncleanness of the idols and avoid false words." (Surah Hajj 22:30)

And:

الَّذِينَ لَا يَشْهَدُونَ زُورًا

"And they who do not bear witness to what is false..." (Surah Furqan 25:72)

All of a sudden realization dawned that plays are also falsehood. She sought forgiveness of Allah and opened the topic of music and vain past times. Under lawful past times, cricket, hockey, football and video games were found. Especially, games played in fields, which serve as exercise and keep one away from waste of time. When I saw this, I thought that along with hockey, I will play badminton as well in my free time. We pray to God to keep us away from past times, which harm the health, cause waste of time and keep us away from the aim of creation. Amen.

Note: The above lines do not encompass all aspects of music and vain pastime, although it definitely shows a glimpse of current circumstances. For details refer to books of jurisprudence or Islamic practical laws.

¹ Shiite Creed.



TOTAL

قال الامام جعفر صادق عليه السلام: لَوْ بَقِيَّتِ الْأَرْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ.

02 APRIL 2016
SATURDAY

٢٣ ماه جمادى الثاني
سنة ١٤٣٧

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Priority					ع
فجر	طلوع آفتاب	ظهريين	غروب آفتاب	مغربيين	
5:14	6:34	12:45	6:51	7:03	



TOTAL

Imam Ja'far Sadiq (a.s.) said: If earth becomes devoid of the Imam,
it would cave in along with its inmates.
(Mizanul Hikmat, Tradition 821; Al-Kafi, Vol. 1, Pg. 178)

03 APRIL 2016
SUNDAY

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Priority					ع
	فجر	طلوع آفتاب	ظهرین	غروب آفتاب	مغربین
	5:13	6:33	12:45	6:51	7:03



TOTAL

قال الامام زين العابدين: اِنْتَظَرُ الْفَرَجَ مِنْ اَعْظَمِ الْفَرَجِ.

04 APRIL 2016
MONDAY

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مغربين	غروب آفتاب	ظہرين	طلوع آفتاب	فجر
7:03	6:51	12:45	6:32	5:12



TOTAL

Imam Zainul Abideen (a.s.) said: Awaiting for the reappearance of His Eminence leads to deliverance (from many calamities)_.
(Mizanul Hikmat, Tradition 1196; Kamaluddin, Vol. 1, Chap. 31, Pg. 318)

05 APRIL 2016
TUESDAY

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	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:11	6:31	12:45	6:52	7:04



TOTAL

قال رسول الله ﷺ:
أَفْضَلُ أَعْمَالٍ أُمَّتِي أَنْتِظَارُ الْفَرَجِ مِنَ اللَّهِ عَزَّ وَجَلَّ.

06 APRIL 2016
WEDNESDAY

٢٧ ماه جمادى الثاني
١٤٣٨ هـ

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مغربيين	غروب آفتاب	ظهريين	طلوع آفتاب	فجر
7:04	6:52	12:44	6:31	5:11



TOTAL

The Messenger of Allah (s.a.w.s.) said: The best deed of (the people of) my Ummah is awaiting for deliverance (reappearance of Imam) from Allah, the Mighty and Sublime. (Mizanul Hikmat, Tradition 1201)

07 APRIL 2016
THURSDAY

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	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:10	6:30	12:44	6:52	7:04



قال علي عليه السلام: الْمَهْدِيُّ رَجُلٌ مِمَّا مِنْ وَلَدِ فَاطِمَةَ.

Imam Ali (a.s.) said: The Mahdi would be from us and from the
(the progeny of) Fatima (s.a.). (Mizanul Hikmat, Tradition 1165)

08 APRIL 2016
FRIDAY

٢٩ ماه جمادى الثاني
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فجر	طلوع آفتاب	ظهرين	غروب آفتاب	مغربين
5:09	6:29	12:44	6:52	7:04



Learn from lady Hajra (s.a.) how to have faith in the Divine Proof

When His Eminence, Ibrahim (a.s.), under the command of God, left his wife, lady Hajra (s.a.) and his infant, in an area without habitation, where intensity of heat was unbearable; in such circumstances, for the sake of her child, she could have refused to stay there. Yes, just as it was the test of Divine Proof of that time, it was also a test for his follower, who was his wife. But she (s.a.) regarded the command of Divine Proof to be more important than demands of motherly love. During that test, a time came when the child and the mother were exhausted due to thirst, when the mother did not despair from divine mercy. In that condition of agitation and restlessness, her running between Safa and Marwa a number of times was so much liked by Almighty Allah that He made it obligatory till Judgment Day for all people to follow practice of Lady Hajra (s.a.) as an element of Hajj. That lady set an example of acting on the command of divine proof and reposing unending hope in God. May God give us divine sense (*Taufeeq*) that we, in the same way, act on the statements of Holy Imams (a.s.) and Imam of the Time (a.s.). Also, repose hope in God, to hasten reappearance.



Controlling anger

There are two aspects of anger: On one side, it is declared unlawful and on the other hand it is said to be a sign of the modest. Now, it should be considered that inspite of being unlawful, how it can be a sign of modesty?

It is unlawful from the aspect that a person should lose self control in anger and commit such acts, which he never commits in normal conditions. During anger the Satan brings man under his control and this condition of anger is declared unlawful, because anger is the key to every evil. It is necessary to refrain from anger, which destroys all senses. According to Amirul Momineen (a.s.) to direct anger on those, who are under our control, is the worst kind of meanness.

On the other hand, anger is said to be a sign of modesty. When a person has modesty, only then he confronts audacity, because when the path of injustice cannot be barred through goodness and nice behavior, when divine limits are being trespassed, an extraordinary defensive capability is created in man, through which he confronts injustice. Sometimes relatives, friends and family members also are trampling divine limits. In such circumstances, when affection and advice does not work, expression of anger becomes necessary. Like we express anger at personal likes and dislikes, we should do the same with likes and dislikes of God. This is His true rank. Although, in such condition, awareness about enjoining good and forbidding evil is necessary, because where leniency is effective, adopting harshness is unlawful.

Becoming angry is a natural thing, but in this, it is necessary to remain in ones senses. To defeat the enemy in the battlefield can be an expression of power, but the true fighter is one, who can control his anger.



When Maula Ali (a.s.) mounted the chest of Amr Ibne Wudd, the enemy of Islam and he spat on the face of Imam (a.s.); he instantly dismounted, because Imam (a.s.) had become angry for his self, though this anger was also justified, but he did not slay him at that time; but killed him the second time. When he was asked, why he did not slay him the first time leaving a dangerous enemy free? He replied that he did not want to slay him for personal grudge and after controlling anger, he slain him purely seeking the pleasure of God. Thus, the root of valor is that our every act should be for the sake of God, and we should not make anyone target of our anger for our sake. On the contrary, at that time, we should display patience and forbearance and disregarding personal advantages use anger for survival of Islam.

It is the statement Imam Ali (a.s.) that:

To become angry at every pretext is a habit of the ignorant.

If one becomes angry often, he should ponder upon himself in private that what its reason is. He should search for the cause within himself instead of in others.



TOTAL

قال الامام جعفر صادق عليه السلام:

إِنَّ هَذَا الْأَمْرَ لَا يَأْتِيكُمْ إِلَّا بَعْدَ أَيَّاسٍ لِأَوَّلِهِ، حَتَّى تُمَيِّزُوا...

09 APRIL 2016 SATURDAY

ماه رجب
سنه ۱۴۳۷
شنبه

On the auspicious occasion of the birth anniversary of Imam

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Muhammad Baqir (a.s.), we present felicitations to the holy court of

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the last Proof (Hujjat), of Allah, His Eminence, Imam Mahdi (a.s.).

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فجر	طلوع آفتاب	ظهرين	غروب آفتاب	مغربين
5:08	6:28	12:44	6:52	7:04



TOTAL

Imam Ja'far Sadiq (a.s.) said: Reappearance of the Imam would take place after people despair (of deliverance); by Allah, it is so that you may be differentiated (and recognized). (Mizanul Hikmat, Tradition 1206)

10 APRIL 2016
SUNDAY

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Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:08	6:28	12:43	6:53	7:05



TOTAL

قال رسول الله ﷺ: أَفْضَلُ الْعِبَادَةِ أَنْتَظَارُ الْفَرَجِ.

11 APRIL 2016
MONDAY

١١ ماه رجب
١٤٣٧ هـ

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

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	فجر	طلوع آفتاب	ظهرين	غروب آفتاب	مغربين
	5:07	6:27	12:43	6:53	7:05



TOTAL

*The Messenger of Allah (s.a.w.s.) said:
The best worship act is awaiting for the reappearance (of the Imam).
(Mizanul Hikmat, Tradition 1202; Kamaluddin, Vol. 1, Chap. 25)*

12 APRIL
TUESDAY 2016

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	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:06	6:26	12:43	6:53	7:05



TOTAL

قال الامام الصادق عليه السلام:
لَا وَاللَّهِ لَا يَكُونُ مَا تَمْتَدُّونَ إِلَيْهِ أَغْيَنُكُمْ إِلَّا بَعْدَ أَيَّامٍ.

13 APRIL 2016
WEDNESDAY

٥ ماه رجب
١٤٣٧ هـ

On the auspicious occasion of the birth anniversary of

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*Imam Ali Naqi (a.s.), we present felicitations to the sacred court of
the last Proof (Hujjat) of Allah, His Eminence, Imam Mahdi (a.s.).*

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مغربین	غروب آفتاب	ظهرین	طلوع آفتاب	فجر
7:06	6:54	12:42	6:25	5:05



TOTAL

Imam Ja'far Sadiq (a.s.) said: By Allah, what you are waiting for, would occur only after (people) despair (of it).
(Mizanul Hikmat, Tradition 1207)

14 APRIL 2016
THURSDAY

ماہِ رجب ۱۴۳۷
جمعرات

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Priority					ع
	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	5:04	6:24	12:42	6:54	7:06



أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَهُمُ جَهَنَّمُ وَبِئْسَ الْبِهَادُ. (الرعد ١٨)

(As for) those, an evil reckoning shall be theirs and their abode is hell,
and evil is the resting-place. (Surah Raad 13:18)

15 APRIL 2016
FRIDAY

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فجر	طلوع آفتاب	ظهريين	غروب آفتاب	مغربيين
5:04	6:24	12:42	6:54	7:06



Dua of Rajab

The special supplication for Rajab to be recited after every prayer:

Translation: In the name of Allah, the Beneficent, the Merciful. O Allah, bless Muhammad and his household. O He, from whom I can hope for all goodness. And I am safe from His anger at every evil. O He, who gives a lot in exchange of a little. O He, who gives to one, who asks Him. O He, who gives to one, who does not ask Him and does not know Him, out of His affection and mercy. Give me, for my request is only to You alone. All the good of this world and all the good of the Hereafter. Keep away from me, for my request is only to You alone. All the evil of this world and the evil of the Hereafter. For indeed it is not diminishing what is given by You. Increase (for) me from Your bounty, O The Generous.

After that hold the beard with the left hand and moving the index finger of the right hand from side to side, say with utmost humility:

O the Sublime and the Distinguished, O the Bountiful and the Magnanimous, O the Gracious and the Mighty, save my grey hairs of the beard from the fire (of Hell).



Glory of Rajab

Almighty Allah has bestowed such rank to the month of Rajab that no other month can reach its excellence. Very numerous rituals are mentioned about Rajab: common rituals and special rituals, which are performed on special days. In this month the reward of fasting on the three days of Thursday, Friday and Saturday is equal to worship of a hundred years. Fasting on 13th, 14th and 15th Rajab is very rewarding. 27th eve of Rajab is the auspicious night of Besat [declaration of prophethood], whereas 72th Rajab is a day of Eid. This is the day of declaration of prophethood of the Holy Prophet (s.a.w.s.). The fast of the last day of this month is expiation of all past and future sins. There is great excellence of fasts kept in the month of Rajab seeking divine pleasure. If one keeps a single fast in the month of Rajab, it would be a cause of divine pleasure and divine chastisement would be away from him and a gate of Hell would be closed for him. It is narrated from Imam Musa Kazim (a.s.) that one, who keeps a single fast during the month of Rajab, the fire of Hell goes away from him to a distance of a year's travel. And Paradise becomes obligatory on one, who fasts for three days. He also said that Rajab is a stream in Paradise, whiter than milk and sweeter than honey. One, who observes a single fast in Rajab will drink from that stream.

Imam Babawayh has narrated that Imam Ja'far Sadiq (a.s.) said to Salim, when he did not keep any fast in the month of Rajab: "You have lost so much divine rewards that no one other than Allah knows its quantum. One, who is not capable to fast every day, should recite the following recitations every day a hundred times to earn the reward of fasting:

Translation: Glory be to the All-majestic God. Glory be to Him other than whom none should be glorified. Glory be to the All-



honorable and All-dignified. Glory be to Him, Who has dressed Himself with grandeur that fits none but Him.¹

Month of Rajab is the month of seeking divine forgiveness. Rajab is the month of divine mercy. That is why it is also known as Asab. Therefore, we should recite the following in this month in excess:

Translation: I seek forgiveness of Allah and beg repentance from Him.

Rajab is the month of births and martyrdoms and according to infallible (a.s.): “Our Shia are created from our leftover clay. They are happy in our joy and sad in our grief.”

Thus, during these special days, to make preparations is a necessary element of being a Shia and attachment to Ahle Bayt (a.s.) whose emphatic bequest the Seal of the Prophets repeatedly made in the tradition of two heavy things (*Hadith Thaqlayn*). Although in those gatherings, as much important is the mention of merits and tragedies, as much important is the discussion whether our character is nearer to those divine personages or to their enemies.

Thus, the month of Rajab is the month of worship acts, month of seeking forgiveness, month of earning divine pleasure, a month of joy and sorrow of our dear Imams. May Almighty Allah increase our positive good sense and give us opportunity to benefit from those graces.

¹ *Wasailush Shia*, Vol. 10, Pg. 484.



TOTAL

قال امير المؤمنين عليه السلام: اِنْتَظِرُوا الْفَرَجَ وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ
فَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّوَجَلَّ اِنْتَظَارُ الْفَرَجِ

16 APRIL 2016
SATURDAY

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فجر	طلوع آفتاب	ظهريين	غروب آفتاب	مغربيين
5:03	6:23	12:42	6:54	7:06



TOTAL

Amirul Momineen (a.s.) said: O people, await for the reappearance and do not despair of divine mercy; indeed the deed liked most by Allah is awaiting for the reappearance.

17 APRIL 2016
SUNDAY

۹ ماه رجب
اتوار

On the auspicious occasion of the birth anniversary of His Eminence, Ali Asghar (a.s.), we present felicitations to the sacred court of the last Proof (Hujjat) of Allah, His Eminence, Imam Mahdi (a.s.).

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فجر	طلوع آفتاب	ظهرين	غروب آفتاب	مغربين	
5:02	6:22	12:41	6:55	7:07	



TOTAL

قال الامام جعفر الصادق عليه السلام: كَذَبَ الْمُؤَقَّتُونَ، مَا وَقَّتْنَا فِيْهَا مَطْيَ
وَلَا نُوقَّتُ فِيْهَا يَسْتَقْبِلُ.

18 APRIL 2016
MONDAY

١٠ ماه رجب
١٤٣٧ هـ

*On the auspicious occasion of the birth anniversary of
Imam Muhammad Taqi (a.s.), we present felicitations to the sacred
court of His Eminence, Imam Mahdi (a.s.).*

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مغربين	غروب آفتاب	ظہرين	طلوع آفتاب	فجر
7:07	6:55	12:41	6:22	5:02



TOTAL

Imam Ja'far Sadiq (a.s.) said:

Those, who predict the (exact) time of reappearance are liars. Neither we fixed it in the past nor do so in the future. (Mizanul Hikmat, Tradition 1210)

19 APRIL
TUESDAY 2016

ماه رجب
منگل ۱۱

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فجر	طلوع آفتاب	ظهرین	غروب آفتاب	مغربین	
5:01	6:21	12:41	6:55	7:07	



TOTAL

قال رسول الله ﷺ:
يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلَا يَعُدُّهُ.

20 APRIL 2016
WEDNESDAY

١٢ ماه رجب
١٤٣٨ هـ

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مغربيين	غروب آفتاب	ظهريين	طلوع آفتاب	فجر
7:07	6:55	12:41	6:20	5:00



TOTAL

The Messenger of Allah (s.a.w.s.) said: There would be a Caliph in the last period of time, who would distribute wealth, but would not calculate it.
(Mizanul Hikmat, Tradition 1243)

21 APRIL 2016
THURSDAY

۱۳ ماه رجب
جمعه رات

On the auspicious occasion of the birth anniversary of His Eminence, 05:00

Imam Ali (a.s.), we present felicitations to the sacred court of His 06:00

Eminence, Imam Mahdi (a.s.). 07:00

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فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین	
4:59	6:19	12:41	6:56	7:08	

[illegible]



Supplication and plea for reappearance

Imam Ja'far Sadiq (a.s.) said to Abdullah bin Sinan:

“During occultation of Imam (a.s.) only that one would be successful, who prays like the drowning one.”

Can you imagine the condition of one, who is drowning?

When there is a storm in the sea, furious waves turn and toss the boat about. The terrifying thunder of clouds makes one shiver. Rain continues to fall heavily. There is darkness all around. The boat overturns in the storm due to the lashing waves. Those riding the boat fall into the sea in a condition of distress and terror. This limitless sea turns and tosses the human beings and hands them over to death. Consider how they must be praying for their safety? And how they must be calling God, and how they must be beseeching Him?

During occultation, an ardent devotee of Imam (a.s.) is between widespread and horrifying waves of accidents, in the middle of stormy sea, in the dark atmosphere of human societies, when he sees his boat of fortune and success in pieces, and finds his heart restless and distressed in separation of his master and Imam (a.s.). And without any ostentation and show off, screams out with sincerity and from the depths of his heart:

“Where are you O remnant of Allah? Where are you O remnant of Allah?”

Indeed, the period of major occultation is the deluge of Prophet Nuh (a.s.) and Imam Zamana (a.s.) is the ark of Prophet Nuh (a.s.).



Refraining from ostentation

Ostentation is performance of nice and preferable acts to gain rank, position and trust of others. In the same way, is expression of those signs, which prove good acts. Like one gives proof of ones eating less or keeping awake the nights. Or sighs deeply to show that one is contemplating on Allah. All these come within the circle of ostentation.

Holy Quran has condemned those, who pray carelessly and slothfully and those, who pray to show off. That is they comply with obedience to earn the praise or benefit from it.

Messenger of Allah (s.a.w.s.) said: "I fear regarding that negative quality, which is the lesser polytheism." He was asked what it is. He replied: "Ostentation. When Allah, the Mighty and Sublime would recompense deeds on Judgment Day, He would say to those, who had acted for show off: Go and take recompense of your deeds from those before whom you did it for show off." Then he said:

"Very soon, a time is to come upon my Ummah that the inner parts of the heart of people will be evil and their apparent would be righteous. Their religion would be show off. Know that this some idol, Sun and moon, will not worship stone, but in their acts they would resort to ostentation and when divine chastisement would surround them, they would call God like a person, who is drowning. Their supplication would not be accepted."¹

Sincerity observed in our act definitely increases its value. We practice Azadari, hold gatherings of mourning, remember Imam (a.s.). Are we doing all this for divine pleasure? It is an occasion for contemplation: if it is true then praise be to Allah; if not, we should make our intentions sincere and participate in Majalis

¹ *Uroojus Saada.*



and Azadari. In the same way, if we are doing Nudba, supplication and weeping for reappearance of Imam (a.s.), because our parents used to do that or to become famous as soldiers of Imam (a.s.), purity of dress, so that people may regard us as pure. In spite of financial soundness if we dress in ordinary clothes, so that people may regard us as pious, shave the head so that people may regard us as a holy person, is also ostentation and Islam condemns it.

A scholar of religion says that he saw in dream that it is the Judgment Day and an angel is gathering my deeds in a sack. The sack seems very heavy. The angel removed my prayers. I find that the angel has taken out something like a small apple, which was badly decomposed and worms were clearly visible on that. Instead of placing it on the scale, he threw it away. At that time, I [religious scholar] recalled the tradition of Imam Ja'far Sadiq (a.s.):

“On Judgment Day, a worshipper would be brought, who would say: O God, I prayed for earning Your pleasure. He would be told: No, you prayed so that people may praise you. Take him and cast him into Hell.”¹

¹ Biharul Anwar, Vol. 72, Pg. 301.



TOTAL

قال رسول الله ﷺ:
أَفْضَلُ أَعْمَالٍ أُمْتِي أَنْتَظَرُ الْفَرَجَ مِنَ اللَّهِ عَزَّ وَجَلَّ.

23 APRIL 2016
SATURDAY

١٥ ماه رجب
١٤٣٧ هـ

*On the sad occasion of the martyrdom of Lady Zainab (s.a.), with
tearful eyes, we present condolence to the court of His Eminence,
Hujjat Ibnul Hasan al-Askari (a.s.).*

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مغربین	غروب آفتاب	ظہرین	طلوع آفتاب	فجر
7:08	6:56	12:40	6:18	4:58



TOTAL

The Messenger of Allah (s.a.w.s.) said: The best deed of (the people of) my Ummah is awaiting for deliverance (reappearance of Imam) from Allah, the Mighty and Sublime. (Mizanul Hikmat, Tradition 1201)

24 APRIL 2016
SUNDAY

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	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	4:57	6:17	12:40	6:57	7:09



TOTAL

*The Messenger of Allah (s.a.w.s.) said:
One, who denies the reappearance of Imam Mahdi (a.s.)
has indeed disbelieved.*

26 APRIL
TUESDAY 2016

ماه رجب ۱۴۳۷
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	فجر	طلوع آفتاب	ظهرین	غروب آفتاب	مغربین
	4:56	6:16	12:40	6:57	7:09



TOTAL

قال رسول الله ﷺ: مَنْ أَنْكَرَ الْمَهْدِيَّ مِنْ وَلَدِي فَقَدْ أَنْكَرَنِي.

27 APRIL 2016
WEDNESDAY

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مغربيين	غروب آفتاب	ظهريين	طلوع آفتاب	فجر
7:09	6:57	12:39	6:15	4:55



TOTAL

The Messenger of Allah (s.a.w.s.) said:
**One, who denies the Mahdi from my progeny,
 has in fact disbelieved in me.**

28 APRIL
 THURSDAY 2016

۲۰ ماه رجب
 جمعات ۱۳۳۷

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	فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
	4:55	6:15	12:39	6:58	7:10



قال رسول الله: لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا كَيْلَةُ لِمَلَكٍ فِيهَا رَجُلٌ مِنْ أَهْلِ بَيْتِي.

29 APRIL 2016
FRIDAY

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فجر	طلوع آفتاب	ظهريين	غروب آفتاب	مغربيين
4:54	6:14	12:39	6:58	7:10



Our responsibilities to Imam (a.s.)

All Muslims believe in all the Imams: from Amirul Momineen Ali Ibne Abi Talib (a.s.) to Imam Hasan Askari (a.s.). Who can deny the coming of these blessed personalities into the world and after living with determination and courage, gaining lofty rank of martyrdom? The controversy is whether these personages are vested with this rank from the side of Allah or not. Whereas the issue of Imam Zamana (a.s.) is different from that of other Imams. Some do not believe in him at all and some object against his birth; some ask that if he is born, why he is in occultation?

The greatest tragedy is that even believers in holy infallibles (a.s.) are negligent of remembrance of Imam (a.s.). Sayyid Ibne Tawus describes this condition as follows: Majority of people believe in their Imams, but their statements and acts are incompatible with this belief. They believe in existence and reappearance of Imam (a.s.), but they have forgotten his remembrance, reappearance and advent.

In the light of the analysis of Sayyid Ibne Tawus (r.a.), it is our duty to convince deniers of Imam Zamana (a.s.) about his existence; and through Quran, traditions and logic, halt their disobedience. And create remembrance of Imam (a.s.) in hearts of those, who believe in his existence and occultation. We should create in their hearts desire for love of Imam (a.s.), attachment to him and completion of his mission.



Abstaining from jealousy

Jealousy is defined as a desire for decline of some bounty given to others, whether that thing comes into possession of the jealous one or not. Imam Ja'far Sadiq (a.s.) says: "The foundation of disbelief is on three things: greed, pride and jealousy."¹ It is because if the jealous one does not regard the bounty from God, he has regarded someone else as partner of God; and if he regards it to be from Almighty Allah, he does not regard him as just and wise and he is displeased with His act. Can any denial be worse than displeasure of and enmity with God? And in that case is it not hypocrisy to express faith and call oneself a believer?

The Messenger of Allah (s.a.w.s.) says:

"Without any doubt the disease and calamities present in the past nations have reached to you as well. And that is jealousy, which can destroy religion. Salvation lies in the fact that man should restrain his tongue and hand from jealousy and should not be inimical to his believer brother."²

In human history jealousy has created negative effects on personal and social life. The jealous person objects to divine wisdom. That is why it is said to be a kind of hidden disbelief. As opposed to jealousy there is wishing for well being. That is a person should be pleased when others are blessed with bounties. He should try to protect that bounty, regard his success to be included in success of others and regard benefit of others to be his benefit.

Another despicable form of jealousy comes before us along with its destructive effects. That is the incident of Prophet Yusuf (a.s.). His Eminence, Yusuf (a.s.), in addition to apparent

¹ *Wasailush Shia, Kitab Jihad, Chapter 52.*

² *Wasailush Shia, Kitab Jihad, Chapter 54.*



elegance, was in possession of good morals and character. That is why he became a favorite of his father, Prophet Yaqub (a.s.) and this made his brothers jealous. Jealousy is so dangerous that it instigates a brother to slay his brother, and lead to many other sins. One of them being lying, which brothers of Yusuf (a.s.) did to their father, who was a prophet of Allah. In this way, they also became culpable for insulting a prophet.

There are many other motives of jealousy; like enmity, malice, pride, power hunger, inferiority complex, fear of being unable to reach ones goal, miserliness and evil-mindedness etc.

Imam Ja'far Sadiq (a.s.) says:

“When His Eminence, Musa (a.s.) was supplicating Almighty Allah in confidence, he saw a man standing under the divine throne. Musa (a.s.) asked: Who is this, O God, whom Your throne has shaded? Almighty Allah replied: Musa, he has never been jealous of what Allah bestowed to others.”¹

¹ *Biharul Anwar, Vol. 70, Pg. 275.*



The Messenger of Allah (s.a.w.s.) said: Even if a night remains from the tenure of the earth, a person from Ahle Bayt (a.s.) would rule over it.
(Mizanul Hikmat, Tradition 1174)

30 APRIL 2016
SATURDAY

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فجر	طلوع آفتاب	ظہرین	غروب آفتاب	مغربین
4:54	6:14	12:39	6:58	7:10