

The Mahdi

Minor and Major Occultation (Part 2)

Instructor

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In the Name of God, the Beneficent, the Merciful

Preparing the Shi'a for the Occultation

One: Two Types of Presence of Imams

Two: Examples of Ghaybah Amongst Prophets

Discussion: Which previous prophets of God who were sent to their people, left them for a period of time?

Three: Speaking of The Specifics of The Occultation

A: When It Will Start

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْأَهْمَدَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: قُلْتُ لِلرَّضَا عَلَيْهِ السَّلَامُ أَنْتَ صَاحِبُ هَذَا الْأَمْرِ فَقَالَ أَنَا صَاحِبُ هَذَا الْأَمْرِ وَ لَكِنِّي لَسْتُ بِالَّذِي أَمْلُؤُهَا عَدْلًا كَمَا مُلِئْتُ جَوْرًا وَ كَيْفَ أَكُونُ ذَلِكَ عَلَى مَا تَرَى مِنْ ضَعْفِ بَدَنِي وَ إِنَّ الْقَائِمَ هُوَ الَّذِي إِذَا خَرَجَ كَانَ فِي سِنِّ الشُّيُوخِ وَ مَنْظَرِ الشَّبَابِ قَوِيًّا فِي بَدَنِهِ حَتَّى لَوْ مَدَّ يَدَهُ إِلَى أَعْظَمِ شَجَرَةٍ عَلَى وَجْهِ الْأَرْضِ لَقَلَعَهَا وَ لَوْ صَاحَ بَيْنَ الْجِبَالِ لَتَذَكَّتْ صُخُورُهَا بِكَوْنِ مَعَهُ عَصَا مُوسَى وَ خَاتَمَ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ ذَلِكَ الرَّابِعُ مِنْ وَلَدِي يُغَيِّبُهُ اللَّهُ فِي سِتْرِهِ مَا شَاءَ ثُمَّ يُظْهِرُهُ فَيَمْلَأُ بِهِ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِئْتُ جَوْرًا وَ ظُلْمًا .

Rayyan ibn Salt says: "I asked Imam Ridha: 'Are you the owner of this affair?' He said: 'I am the owner of this affair, but I am not the one who will fill the Earth with justice after it has been filled with oppression. How could it be me with the weakness in my body. Certainly the qai'm is the who will be of old age, but appear as a young strong man such that if he reached out to any tree on earth, he would pluck it from the Earth. And if he shouts between mountains, the stones of the mountains would implode. He has with him the staff of Moses and the ring of Sulayman. He is the fourth of my children. God will hide him until he wills. He will fill the world with justice as it has become filled with oppression and injustice.'"¹

¹ Kamal al-Din, vol. 2, 367

B: Being two parts

Four: Speaking of The Difficulties of Ghaybah

The Time of Ghaybah vs The End of Times

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السَّيْدِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: دَخَلْتُ عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَنْتَ الْقَائِمُ بِالْحَقِّ فَقَالَ أَنَا الْقَائِمُ بِالْحَقِّ وَلَكِنَّ الْقَائِمَ الَّذِي يُطَهِّرُ الْأَرْضَ مِنَ أَعْدَاءِ اللَّهِ عَزَّ وَجَلَّ وَيَمْلُؤُهَا عَدْلًا كَمَا مِلْنَا جَوْرًا وَظُلْمًا هُوَ الْخَامِسُ مِنْ وَلَدِي لَهُ غَيْبَةٌ يَطُولُ أَمْدُهَا خَوْفًا عَلَى نَفْسِهِ يَرْتَدُّ فِيهَا أَقْوَامٌ وَيَثْبُثُ فِيهَا آخَرُونَ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ طُوبَى لَشِيعَتِنَا الْمُتَمَسِّكِينَ بِحَبْلِنَا فِي غَيْبَةِ قَائِمِنَا الثَّابِتِينَ عَلَى مُوَالَاتِنَا وَالْبَرَاءَةِ مِنْ أَعْدَائِنَا أُولَئِكَ مِنَّا وَنَحْنُ مِنْهُمْ قَدْ رَضُوا بِنَا أَيْمَةً وَرَضِينَا بِهِمْ شِيعَةً فَطُوبَى لَهُمْ ثُمَّ طُوبَى لَهُمْ وَهُمْ وَاللَّهُ مَعَنَا فِي دَرَجَاتِنَا يَوْمَ الْقِيَامَةِ .

Imam Kadhimi said: "... Good for our Shia, those who hold on to our rope during the time of ghaybah of our qa'im, those who remain steadfast in our love and disassociate from our enemies. They are from us and we are from them. They have chosen us as leaders and we have chosen them as followers. Good for them! Good for them! And surely they will be with us on Judgment Day!"²

A: People will be lost during it.

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ حَدَّثَنَا مُوسَى بْنُ عِمْرَانَ النَّخَعِيُّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي حَمْزَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِطْلَعَ إِلَى الْأَرْضِ إِطْلَاعَةً فَاخْتَارَنِي مِنْهَا فَجَعَلَنِي نَبِيًّا ثُمَّ إِطْلَعَ الثَّانِيَةَ فَاخْتَارَ مِنْهَا عَلِيًّا فَجَعَلَهُ إِمَامًا ثُمَّ أَمَرَنِي أَنْ أَتَّخِذَهُ أَخًا وَوَلِيًّا وَوَصِيًّا وَخَلِيفَةً وَوَزِيرًا فَعَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ وَهُوَ رَوْحُ ابْنَتِي وَ أَبُو سِبْطِي الْحَسَنِ وَالْحُسَيْنِ الْأَوَّلَيْنِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَنِي وَإِيَّاهُمْ حُجَجًا عَلَى عِبَادِهِ وَجَعَلَ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةً يَقُومُونَ بِأَمْرِي وَيَحْفَظُونَ وَصِيَّتِي النَّاسِعَ مِنْهُمْ قَائِمٌ أَهْلُ بَيْتِي وَمَهْدِي أُنْبِئُ النَّاسَ بِِي فِي سَمَائِهِ وَأَقْوَالِهِ وَأَفْعَالِهِ - يَطْهَرُ بَعْدَ غَيْبَةٍ طَوِيلَةٍ وَخَيْرَةٌ مُضِلَّةٌ فَيُعْلِنُ أَمْرَ اللَّهِ وَ يُطَهِّرُ دِينَ اللَّهِ جَلَّ وَ عَزَّ يُؤَيِّدُ بِنَصْرِ اللَّهِ وَ يَنْصُرُ بِمَلَائِكَةِ اللَّهِ فَيَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مِلْنَا جَوْرًا وَ ظُلْمًا .

The Prophet said: "... Allah has chosen from the lineage of Husayn imams who will uphold my affair and preserve my will. The ninth of them is the qa'im of the Ahlul-Bayt, the Mahdi of my ummah. He resembles me the most in his appearance, speech and actions. He will appear after a long ghaybah and confusion that is misleading. He will announce the affair of Allah and manifest the religion of Allah, with God's help and the help of the angels of God."³

B: Losing Hope In The Imam

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ الْأَنْصَارِيِّ وَ مُحَمَّدِ بْنِ سِنَانٍ جَمِيعًا عَنْ أَبِي الْجَارُودِ زِيَادِ بْنِ الْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي يَا أَبَا

² Kamal al-Din, vol. 2, 361

³ Kamal al-Din, vol. 1, 257

الْجَارُودُ إِذَا دَارَتْ أَلْفَاكُ وَ قَالَ النَّاسُ مَاتَ الْقَائِمُ أَوْ هَلَكَ بِأَيِّ وَادٍ سَلَكَ وَ قَالَ الطَّالِبُ أَنَّى يَكُونُ ذَلِكَ وَ قَدْ بَلَّيْتُ عِظَامُهُ فَعِنْدَ ذَلِكَ فَارْجُوهُ فَإِذَا سَمِعْتُمْ بِهِ فَأَتَوْهُ وَ لَوْ حَبُوءاً عَلَى النَّلْجِ .

Imam Baqir said: “O Abu al-Jarud, when time passes and people say the qai’m has died or has been killed, and they question his fate, and the one who awaits him says: ‘When will it happen?!’ and the calamity becomes great, at that point, have hope in the dhuhur. When you hear of it, rush to it even if you have to walk through ice and snow.”⁴

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبِي عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ : أَمَا وَ اللَّهِ لَيُعَيِّنَنَّ عَنْكُمْ مَهْدِيَكُمْ حَتَّى يَقُولَ الْجَاهِلُ مِنْكُمْ مَا لِلَّهِ فِي آلِ مُحَمَّدٍ حَاجَةٌ ثُمَّ يَقُولُ كَالشَّهَابِ الثَّاقِبِ قِيمَلُوْهُمَا عَذْلًا وَ قِسْطًا كَمَا مِلْتُمْ جَوْرًا وَ ظُلْمًا .

Imam Sadiq said: “By Allah, your Mahdi will disappear from you until the ignorant amongst you says: ‘Allah has nothing to do with this family!!’ Then he will appear as piercing star, and will fill the world with justice as it has been filled with injustice.”⁵

C: Being Mocked and Tested

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدٍ الْعَبْدُوسِ [ابْنُ عُيُودٍ] الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ قُتَيْبَةَ النَّيْسَابُورِيِّ قَالَ حَدَّثَنَا حَمْدَانُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا الصَّفُّرُ بْنُ أَبِي دَلْفٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ الْإِمَامَ بَعْدِي ابْنِي عَلِيٍّ أَمْرُهُ أَمْرِي وَ قَوْلُهُ قَوْلِي وَ طَاعَتُهُ طَاعَتِي وَ الْإِمَامَ بَعْدَهُ ابْنُهُ الْحَسَنُ أَمْرُهُ أَمْرُ أَبِيهِ وَ قَوْلُهُ قَوْلُ أَبِيهِ وَ طَاعَتُهُ طَاعَةُ أَبِيهِ ثُمَّ سَكَتَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَنْ الْإِمَامَ بَعْدَ الْحَسَنِ فَبَكَى عَلَيْهِ السَّلَامُ بُكَاءً شَدِيداً ثُمَّ قَالَ إِنَّ مِنْ بَعْدِ الْحَسَنِ ابْنُهُ الْقَائِمُ الْمُنْتَظَرُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لِمَ سَمِيَ الْقَائِمَ قَالَ لِأَنَّهُ يَقُومُ بَعْدَ مَوْتِ ذِكْرِهِ وَ ارْتِدَادِ أَكْثَرِ الْقَائِلِينَ بِإِمَامَتِهِ فَقُلْتُ لَهُ وَ لِمَ سَمِيَ الْمُنْتَظَرُ قَالَ لِأَنَّهُ لَهُ غَيْبَةٌ يَكْثُرُ أَيَّامُهَا وَ يَطُولُ أَمْدُهَا فَيَنْتَظَرُ خُرُوجَهُ الْمُخْلِصُونَ وَ يُنْكِرُهُ الْمُزْتَابُونَ وَ يَسْتَهْزِئُ بِذِكْرِهِ الْجَاحِدُونَ وَ يَكْذِبُ فِيهَا الْوَقَّاتُونَ وَ يَهْلِكُ فِيهَا الْمُسْتَعْجِلُونَ وَ يَنْجُو فِيهَا الْمُسْلِمُونَ .

When Imam Ridha was asked why the Mahdi is called the muntadhar, the awaited one, he said: “Because he will have an occultation of many days and a long period. During this time, the truly faithful will await him and the doubtful will deny him, and the rejectors will mock this belief, and those who appoint a time for it will be liars...”⁶

أَمَّا إِنَّ الصَّابِرَ فِي غَيْبَتِهِ عَلَى الْأَذَى وَ التَّكْذِيبِ بِمَنْزِلَةِ الْمَجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ .

Imam Ridha said: “Know that the one who is patient during his occultation with the trouble and rejection is like the one who fought with the Prophet with his sword.”⁷

D: Disputes and Disagreements

وَ عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي عَمَّارٍ عَنْ عَلِيِّ بْنِ أَبِي الْمَغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكَ الْعَامِرِيِّ عَنْ عَمِيرَةَ بِنْتِ نُفَيْلٍ قَالَتْ سَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ يَقُولُ: لَا يَكُونُ هَذَا الْأَمْرُ الَّذِي تَنْتَظَرُونَ حَتَّى يَبْرَأَ بَعْضُكُمْ مِنْ بَعْضٍ وَ يَلْعَنَ بَعْضُكُمْ بَعْضاً وَ

⁴ Kamal al-Din, vol. 1, 326

⁵ Kamal al-Din, vol. 2, 378

⁶ Kamal al-Din, vol. 2, 378

⁷ Uyun, vol 1, 68

يَنْفُلَ بَعْضُكُمْ فِي وَجْهِ بَعْضٍ وَ حَتَّى يَشْهَدَ بَعْضُكُمْ بِالْكُفْرِ عَلَى بَعْضٍ قُلْتُ مَا فِي ذَلِكَ خَيْرٌ قَالَ الْخَيْرُ كُلُّهُ فِي ذَلِكَ عِنْدَ ذَلِكَ يَقُومُ قَائِمًا فَيَرْفَعُ ذَلِكَ كُلَّهُ .

Imam Hasan said: “This affair will not take place until you disassociate from one another, and curse one another and disrespect each other and accuse each other of kufr. I said: ‘There is no good in this.’ He said: ‘All of goodness lies in this. At that time, our qa’im will rise and remove all of this.’”⁸

The Wisdom Behind Occultation

Group Discussion: From your perspective, what is the wisdom behind the occultation?

One: A Reason That Will Only Be Unveiled After Dhuhur

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدٍ بْنُ عَبْدِوَيْسٍ النَّيْسَابُورِيُّ الْعَطَّارُ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ قُتَيْبَةَ النَّيْسَابُورِيِّ قَالَ حَدَّثَنَا حَمْدَانُ بْنُ سُلَيْمَانَ النَّيْسَابُورِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْمَدَائِنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ لِمُصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً لَا بُدَّ مِنْهَا يَرْتَابُ فِيهَا كُلُّ مُبْطِلٍ فَقُلْتُ لَهُ وَ لِمَ جُعِلَتْ فِذَاكَ قَالَ لِأَمْرٍ لَمْ يُؤْذَنْ لَنَا فِي كَشْفِهِ لَكُمْ قُلْتُ فَمَا وَجْهُ الْحِكْمَةِ فِي غَيْبَتِهِ قَالَ وَجْهُ الْحِكْمَةِ فِي غَيْبَتِهِ مَنْ تَقَدَّمَ مِنْ غِيَابَاتٍ مَنْ تَقَدَّمَ مِنْ حُجَجِ اللَّهِ تَعَالَى ذِكْرُهُ إِنَّ وَجْهُ الْحِكْمَةِ فِي ذَلِكَ لَا يَنْكَشِفُ إِلَّا بَعْدَ ظُهُورِهِ كَمَا لَا يَنْكَشِفُ وَجْهُ الْحِكْمَةِ لَمَّا أَتَاهُ الْخَضِرُ عَلَيْهِ السَّلَامُ مِنْ خَرْقِ السَّفِينَةِ وَ قَتْلِ الْغُلَامِ وَ إِقَامَةِ الْجِدَارِ لِمُوسَى عَلَيْهِ السَّلَامُ إِلَّا وَقَدْ افْتَرَقَ هُمَا يَا ابْنَ الْفَضْلِ إِنَّ هَذَا الْأَمْرَ أَمْرٌ مِنْ أَمْرِ اللَّهِ وَ سِرٌّ مِنْ سِرِّ اللَّهِ وَ غَيْبٌ مِنْ غَيْبِ اللَّهِ وَ مَتَى عَلِمْنَا أَنَّهُ عَزَّ وَ جَلَّ حَكِيمٌ صَدَقْنَا بِأَنَّ أَعْمَالَهُ كُلَّهَا حِكْمَةٌ وَ إِنْ كَانَ وَجْهٌ غَيْرُ مُكْشِفٍ لَنَا .

I asked Imam Sadiq of the reason for the occultation, he said: He said: “The same wisdom as the other proofs of God leaving their people. The wisdom will only become clear after dhuhur. The same way the wisdom of the actions of Khidr when it came to piercing the ship, killing the young man and repairing the wall until after he separated from Musa. O Ibn al-Fadhl, surely this matter is of the affairs of Allah, and a secret from the secrets of Allah and an unseen matter from the unseen matters of Allah. When we know that Allah is wise, we believe that his actions are all wise, even if the wisdom is hidden to us.”⁹

⁸ Al-Ghaybah li al-Tusi, 1, 437

⁹ Ilal al-Sharayi', vol. 1, 245

Two: Giving All Governments An Opportunity To Rule

عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ الْجَرِيرِيِّ عَنْ أَبِي صَادِقٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: دَوْلُنَا آخِرُ الدُّوَلِ وَلَنْ يَبْقَ أَهْلُ بَيْتٍ لَهُمْ دَوْلَةٌ إِلَّا مُلِكُوا قَبْلَنَا لِنَأْثُرُوا بِقَوْلِهِمْ إِذَا سِيرَتْنَا إِذَا مُلِكْنَا سِرْنَا مِثْلَ سِيرَةِ هَؤُلَاءِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: وَالْعَاقِبَةُ لِلْمُتَّقِينَ .

Imam Baqir said: “Our government is the final government. And there is no family who has been destined to lead unless they do so before us. So that they no longer have the chance to claim after witnessing our governance that if they were in charge, they would govern like the Ahlul-Bayt. And this is what the verse ‘And final victory belongs to the God weary’ refers to.”¹⁰

Three: A Test For The Masses

وَرُوي عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مَتَى يَكُونُ فَرَجُكُمْ فَقَالَ هَيْهَاتَ هَيْهَاتَ لَا يَكُونُ فَرَجُنَا حَتَّى تُعْرَبَلُوا ثُمَّ تُعْرَبَلُوا ثُمَّ تُعْرَبَلُوا يَقُولُهَا ثَلَاثًا حَتَّى يَذْهَبَ [اللَّهُ تَعَالَى] الْكَدِرُ وَيُبْقِيَ الصَّفْوَ .

Imam Baqir said: “Never, never will our faraj occur until you are filtered, and filtered and filtered. Until Allah removes the impure and keeps the pure.”¹¹

Four: Not Carrying Any Bay’ah

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ قَالَ حَدَّثَنَا سَهْلُ بْنُ زِيَادٍ الْأَدَمِيُّ قَالَ حَدَّثَنَا عَبْدُ الْعَظِيمِ بْنُ عَبْدِ اللَّهِ الْحُسَيْنِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِمُ السَّلَامُ قَالَ: لِلْقَائِمِ مَنَّا غَيْبَةٌ أَمْدُهَا طَوِيلٌ كَأَنِّي بِالشَّيْعَةِ يَجُولُونَ جَوْلَانِ النَّعْمِ فِي غَيْبَتِهِ يَطْلُبُونَ الْمَرْعَى فَلَا يَجِدُونَهُ إِلَّا فَمَنْ ثَبَّتَ مِنْهُمْ عَلَى دِينِهِ وَلَمْ يَقْسُ قَلْبُهُ لَطُولَ أَمَدِ غَيْبَةِ إِمَامِهِ فَهُوَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ إِنَّ الْقَائِمَ مَنَّا إِذَا قَامَ لَمْ يَكُنْ لِأَحَدٍ فِي عُنُقِهِ بَيْعَةٌ فَلِذَلِكَ تَخْفَى وَلَادَتُهُ وَ يَغِيبُ شَخْصُهُ.

Imam Ali said: “Our qa’im rises while he does not carry the allegiance of any other ruler. This is why his birth is hidden and he is in occultation.”¹²

Five: So That He Is Not Killed

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ خَالِدٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ هِلَالٍ عَنْ عُثْمَانَ بْنِ عِيسَى الرَّوَاسِيِّ عَنْ خَالِدِ بْنِ نَجِيحٍ الْجَوَارِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : يَا زُرَّارَةُ لَا بُدَّ لِلْقَائِمِ مِنْ غَيْبَةٍ قُلْتُ وَلِمَ قَالَ يَخَافُ عَلَى نَفْسِهِ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ .

Imam Sadiq said: “O Zurarah, surely the qa’im must have an occultation.” Zurarah asked why that is. He said: “He is fearful for his life and he pointed to his abdomen (referring to being attacked and killed).”¹³

¹⁰ Al-Ghaybah li al-Tusi, vol. 1, 472

¹¹ Al-Ghaybah li al-Tusi, vol. 1, 339

¹² Kamal al-Din, vol. 1, 303

¹³ Kamal al-Din, vol. 2, 481

Six: Resembling the Prophets of God In Leaving Their People

حَدَّثَنَا الْمُظَفَّرُ بْنُ الْمُظَفَّرِ الْعُلَوِيُّ السَّمَرْقَنْدِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَسْعُودٍ وَحَيْدَرُ بْنُ مُحَمَّدٍ السَّمَرْقَنْدِيِّ جَمِيعًا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا جَبْرِئِيلُ بْنُ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ لِلْقَائِمِ مَنَّا غَيْبَةً يَطُولُ أَمْدُهَا فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ لِمَ ذَلِكَ قَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَى إِلَّا أَنْ تَجْرِيَ فِيهِ سُنَنُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ فِي غَيْبَاتِهِمْ وَ إِنَّهُ لَا بُدَّ لَهُ يَا سَدِيرُ مِنْ اسْتِيفَاءِ مَدَدِ غَيْبَاتِهِمْ قَالَ اللَّهُ تَعَالَى: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ أَيْ سَنَ مَنْ كَانَ قَبْلَكُمْ .

Imam Sadiq said: “Surely our qa’im will have an occultation that will be prolonged.” I asked: “O Son of the Prophet, why is that?” He said: “Because Allah has willed that the ways of the prophets in leaving their people will also apply to him...”¹⁴

Seven: The Extraction of God’s Trust (Righteous Individuals)

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَسْرُورٍ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ مَا بَالُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمْ يُقَاتِلْ مُخَالِفِيهِ فِي الْأَوَّلِ قَالَ لَا إِلَهَ فِي كِتَابِ اللَّهِ تَعَالَى: لَوْ تَرَى لَوَا لَعَذَبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا قَالَ قُلْتُ وَ مَا يَعْنِي بَتْرَائِلِهِمْ قَالَ وَدَائِعُ مُؤْمِنُونَ فِي أَصْلَابِ قَوْمٍ كَافِرِينَ وَ كَذَلِكَ الْقَائِمُ عَلَيْهِ السَّلَامُ لَمْ يَظْهَرْ أَبَدًا حَتَّى تَخْرُجَ وَدَائِعُ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا خَرَجَتْ ظَهَرَ عَلَى مَنْ ظَهَرَ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ فَقَتَلَهُمْ .

I asked Imam Sadiq: “Why didn’t Imam Ali kill his enemies early on. He said because of a verse in the Quran that reads: ‘And had they been separate, We would have surely punished the faithless among them with a painful punishment’¹⁵. I said: ‘What does the verse mean by separation?’ He said: ‘The trusts of Allah that lies in the loins of the disbelieving people (righteous children of evil people). And this is how things will be for the Qa’im. He will not appear until the trusts of Allah appear. When they do, he will appear and overcome the enemies of Allah and remove them’.”¹⁶

Eight: Benefitting from the Experience and Knowledge of the World

The Role of A Hidden Imam

Group Discussion: What is the role of an imam?

¹⁴ Kamal al-Din, vol. 2, 480

¹⁵ The Quran, 48, 25

¹⁶ Kamal al-Din, vol. 2, 641

What roles does Imam Mahdi continue to assume during ghaybah?

- A: Necessary for The Existence of This World
- B: A Means of Receiving Divine Blessings
- C: A Shield From Punishment for Sins
- D: Covert Interventions In This World like Khidhr

The System of Wikalah

Group Discussion: Fill In The Empty Slots of Shi'a Strongholds



The Duties and Characteristics of the Wukala

Naturally, due to the very sensitive and crucial role of the wukala, it was crucial for them to have certain attributes such as management, secrecy, trustworthiness and spirituality.

Economic: Mawqufat, Nudhurat, Sadaqat, Gifts, Khums, Zakat

Conveying correspondences to the Imam: This is different from the role of the scholars of the time. In reality, leading the Shi'a from a religious perspective was mainly on the shoulders of scholars. Hence, we find not many of the books written during this time were sent to the Imam's representatives.

Social and Political: A number of the representatives went to prison. They also had to take stances regarding different issues, such as false wakils and ghulat.

The Structure of the Wukala

In order from most powerful to least:

The Imam

Special Deputies (bab): Closest confidants of the Imams.

Major Representatives: Overseeing a region

Minor Representatives: Active in a particular city

Mawqufat Representatives: Active regarding particular property and items

The Four Deputies

Our Understanding of Time of Ghaybah

It is clear that even some of the second or third level representatives did not know who the main deputy was.

The First Deputy: Uthman ibn Sa'id

He was kept in this role after he played this role for two previous imams. His role as deputy of Imam Mahdi was during the years 260 A.H. to 267 A.H. He was referred to as As-Samman, the Oil Seller. He utilized his job as a cover for his role. He also helped with the kafn and dafn of Imam Hasan Askari.

Three individuals were his representatives in Baghdad, namely Ahmad ibn Ishaq Ash'ari Qummi, Muhammad ibn Ahmad ibn Ja'far Qummi Attar Qattan and Hajiz ibn Yazid Washha'.

The Trust of The Imams In Uthman Ibn Sa'id

The following narration, which has a golden chain, highlights his great status in the eyes of the Ahlul-Bayt:

Abdullah ibn Ja'far al-Himyari says: "I and Ahmad ibn Ishaq were in the presence of Shaykh Abu Amr (Uthman ibn Sa'id, the first of the four representatives). Ahmad ibn Ishaq gestured towards me to ask him of the 12th Imam. I said: "O Abu Amr, I want to ask you of something but I am not doubtful about it because my belief is that the Earth will never be empty of a hujjah until the fourty days left until the Day of Judgment... I only ask to increase my sincerity like Prophet Ibrahim asked.

And Ibn Ishaq has told me that when he asked Imam Hadi who he should refer to and gain knowledge from and accept his word, Imam Hadi replied: 'Al-Amri is my confidant! And whatever he tells you, he is speaking on my behalf. And whatever he delivers to you, he is delivering it on my behalf. So, listen to him and obey because he is the trusted and reliable one for us.'

And when Ibn Ishaq asked Imam Askari a similar question, he said: 'Al-Amri and his son are my confidants. Whatever they say is on my behalf and whatever they convey is from me. Listen to them and obey them for they are the trusted and reliable ones.'

These are the words of two Imams about you!

Upon hearing this, Abu Amr fell to sajdah and began to cry... He then said: 'Ask what you want.' I said: 'Have you seen the successor of Abu Muhammad?' He said: 'Yes by Allah, I have. And his necks looks like this gesturing with his hand.'

I said: ‘One more thing...’ He said: ‘Ask’ I said: ‘His name?’ He said: ‘It is forbidden for you to ask of it and mention it. I do not say this from myself, for I do not have authority to forbid or command, rather it is from him...’¹⁷

A Hidden Burial

His son took on his ghusl and kafn and dafn. He was buried in Baghdad beside a masjid. Shaykh Tusi says: People only used to say about the grave that it belonged to “a righteous person” without knowing his true role.

The Second Deputy: Muhammad ibn Uthman

He played this role during the years 267 A.H. to the year 305 A.H. Just in Baghdad, he worked with 10 representatives, let alone other cities.

قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحَمِيرِيُّ: وَخَرَجَ التَّوْقِيعُ إِلَى الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عُثْمَانَ الْعَمَرِيِّ فِي التَّعْزِيَةِ بِأَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا فِي فَصْلِ مِنَ الْكِتَابِ - إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ تَسْلِيمًا لِأَمْرِهِ وَرِضَاءَ بِقَضَائِهِ عَاشَ أَبُوكَ سَعِيدًا وَمَاتَ حَمِيدًا فَرَحِمَهُ اللَّهُ وَالْحَقُّ بِأَوْلِيَائِهِ وَمَوَالِيهِ عَلَيْهِ السَّلَامُ فَلَمْ يَزَلْ مُجْتَهِدًا فِي أَمْرِهِمْ سَاعِيًا فِيمَا يَقْرَبُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَيْهِمْ نَضَرَ اللَّهُ وَجْهَهُ وَأَقَالَهُ عَثْرَتُهُ - وَفِي فَصْلِ آخَرَ - أَجَزَلَ اللَّهُ لَكَ النَّوَابَ وَ أَحْسَنَ لَكَ الْعِزَّاءَ رُزْنَتْ وَ رُزْنُنَا وَ أَوْحَشْنَا فِرَاقَهُ وَ أَوْحَشْنَا فِسْرَةَ اللَّهِ فِي مُنْقَلَبِهِ وَ كَانَ مِنْ كَمَالِ سَعَادَتِهِ أَنْ رَزَقَهُ اللَّهُ عَزَّ وَجَلَّ وَلَدًا مِثْلَكَ يَخْلُفُهُ مِنْ بَعْدِهِ وَ يَقُومُ مَقَامَهُ بِأَمْرِهِ وَ يَتَرَحَّمُ عَلَيْهِ وَ أَقُولُ الْحَمْدُ لِلَّهِ فَإِنَّ الْأَنْفُسَ طَيِّبَةً بِمَكَانِكَ وَ مَا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ فِيكَ وَ عِنْدَكَ أَغَانِكَ اللَّهُ وَ قَوَّاتِكَ وَ عَضْدَكَ وَ وَفَّقَكَ وَ كَانَ اللَّهُ لَكَ وَلِيًّا وَ حَافِظًا وَ رَاعِيًّا وَ كَافِيًّا وَ مُعِينًا .

The letter to Muhammad ibn Uthman read: “To Allah we belong and to Allah we return. We submit to his will and are pleased with his decree. Your father lived and and passed away with a good fate. May Allah have mercy on him and have him join his masters and his beloved ones. He was constantly working for the for them which brought him closer to Allah. May Allah be pleased with him and forgive his shortcomings.... It was of the blessings of Allah to him that he granted your father a son like you who will remain after him and take his place by the command of Allah and pray for his mercy... I say all praise belongs to Allah for our hearts are pleased with your status and what Allah has blessed you with. May Allah assist you and strengthen you and make you successful. May Allah be your guide, protector, responder and assistant.”¹⁸

Muhammad ibn Uthman Digs His Own Grave and Prepares for His Departure

The Third Deputy: Husayn ibn Ruh

He played this role for 21 years from 305 A.H. to 326 A.H. Although, there were close to ten different representatives who Muhammad ibn Uthman worked with in Baghdad alone, Husayn ibn Ruh was chosen for this role. One of them was Shalmaghani.

¹⁷ Al-Kafi, vol. 1, 329

¹⁸ Kamal al-Din, vol. 2, 510

Husayn ibn Ruh was respected in both Shi'a and Sunni circles.

The Birth of Shaykh Saduq Through A Dua Requested by Husayn ibn Ruh:

Shaykh Saduq according to multiple narrations was born after his father requested the 12th Imam to pray for his birth through Husayn ibn Ruh.¹⁹

The Secrecy of Husayn ibn Ruh:

When Abu Sahl Nawbakhti was asked why he wasn't chosen as the deputy, he pointed out the secrecy of Husayn ibn Ruh.²⁰

The Fourth Deputy: Ali ibn Muhammad Samuri

The final deputy played his role for three years from 326 A.H. to 329 A.H. Six days before his passing, Ali ibn Muhammad Samuri received a letter from the 12th Imam stating that he is not to appoint a successor for himself. He passed away on the 15th of sha'baan of 329 hijri after three years of service. He was buried in Baqdad near Masjid Baratha.

The Final Letter

وَأَخْبَرَنَا جَمَاعَةٌ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ قَالَ حَدَّثَنِي أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ أَحْمَدَ الْمُكَتَبِيُّ قَالَ: كُنْتُ بِمَدِينَةِ السَّلَامِ فِي السَّنَةِ الَّتِي تُوفِّيَ فِيهَا الشَّيْخُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ السَّمُرِيُّ فُدِّسَ سِرُّهُ فَحَضَرْتُهُ قَبْلَ وَفَاتِهِ بِأَيَّامٍ فَأَخْرَجَ إِلَى النَّاسِ تَوْقِيعاً نُسَخْنُهُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا عَلِيُّ بْنُ مُحَمَّدٍ السَّمُرِيُّ أَعْظَمَ اللَّهُ أَجْرَ إِخْوَانِكَ فِيكَ فَإِنَّكَ مَيِّتٌ مَا بَيْنَكَ وَبَيْنَ سِتَّةِ أَيَّامٍ فَاجْمَعْ أَمْرَكَ وَلَا تُوصِلْ إِلَى أَحَدٍ فَيَقُومَ مَقَامَكَ بَعْدَ وَفَاتِكَ فَقَدْ وَقَعَتِ الْغَيْبَةُ النَّامَةُ فَلَا ظَهْرَ إِلَّا بَعْدَ إِذْنِ اللَّهِ تَعَالَى ذِكْرُهُ وَذَلِكَ بَعْدَ طَوْلِ الْأَمَدِ وَفَسْوَةِ الْقُلُوبِ وَامْتِلَاءِ الْأَرْضِ جَوْرًا وَسَيِّئَاتِي شَبِيعَتِي مَنْ يَدْعِي الْمَشَاهِدَةَ [أَلَا فَمَنْ إِدْعَى الْمَشَاهِدَةَ] قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَالصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٍ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ قَالَ فَنَسَخْنَا هَذَا التَّوْقِيعَ وَخَرَجْنَا مِنْ عِنْدِهِ فَلَمَّا كَانَ الْيَوْمُ السَّادِسُ عُذْنَا إِلَيْهِ وَهُوَ يَجُودُ بِنَفْسِهِ فَقِيلَ لَهُ مَنْ وَصِيكَ مِنْ بَعْدِكَ فَقَالَ لِلَّهِ أَمْرٌ هُوَ بِالْعَهْدِ وَقَضَى فَبُذِلَ كَلَامٌ سَمِعَ مِنْهُ رَضِيَ اللَّهُ عَنْهُ وَارْضَاهُ .

The letter to Ali ibn Muhammad al-Samuri read: "In the name of Allah, the compassionate, the merciful. O Ali ibn Muhammad al-Samuri, may Allah reward your brothers in the tragedy of losing you, for you will pass away in the next six days. So gather your affairs and do not pass on your position to anyone for the full ghaybah has begun. There will be no appearance until Allah wills. And that will be after a long period and after the hearts harden and the worlds fills with injustice. And there will come to our Shi'a those who will claim meeting with me/seeing me. Know that whoever claims this before the coming of Sufyani and the Call, he is certainly a liar. And there is no power other than that of Allah..."²¹

The Letters of Imam Mahdi During Ghaybah al-Sughra

"Tawqi" refers to sealing something. This term was used to refer to the letters of the Imams, sometimes

¹⁹ Al-Ghaybah li al-Tusi, vol. 1, 320

²⁰ Al-Ghaybah li al-Tusi, vol. 1, 391

²¹ Al-Ghaybah li al-Tusi, vol. 1, 395

preemptively, as well as at times oral messages.²²

In works like Al-Ghaybah of Shaykh Tusi and Kamal al-Din, nearly 100 letters have been narrated. They are mainly from the time of the second and third deputies. The time of wikalah of the first and fourth reps was very limited.

Interestingly, most letters were also dated. A number of the tawqi'at have acceptable chains and short chains for that matter.

Abdullah ibn Ja'far al-Himyari, wrote four books in collecting these tawqi'at. Also, Muhammad ibn Isa ibn Ubayd wrote "Tawqi'at" that didn't reach us. Multiple other scholars also did so, but we have lost their books. So, we only have what other scholars have quoted from them, like Shaykh al-Tusi and Najashi.

Group Discussion: What topics were addressed in the tawqi'at and how would they know that the letters were from the Imam?

Structure of The Letters

The letters could typically be written by the imam himself or by a secretary, but the letters written by 12th Imam were mainly with his handwriting, which was similar to the handwriting of the 11th Imam.²³

The main deputies were familiar with the Imam's handwriting and his stamp. Quite often, the answer to a letter was written within or under the original letter.

Topics of the Tawqi'at

A: Religious and Political Matters

Beliefs of Tawhid, Nubuwwah, Imamah, etc.

Emphasizing The Presence of A Hujjah On Earth

Disassociation from Ghulat

Forbidding From Determining A Time for Dhuhur

²² Kamal al-Din, 503

²³ Al-Ghaybah li al-Tusi, vol. 1, 362, 366

B: Letters for Appointing Representatives

C: Fiqh Rulings

We have 75 examples of such letters. Shaykh Tusi has said that the tawqi'at are so many that he will only mention a sample of them.²⁴

D: Letters Containing Requests For Prayer

E: Letters Containing Knowledge of The Unseen

In some instances, when the authorities had begun infiltrating the structure of wikalah, spies would approach the deputies and try to pass on wealth to them, waiting for them to accept. The deputies, having been warned by the Imam, would reject this and act as if they were not aware of such things.²⁵

In other instances, people carrying wealth to the Imam were miraculously guided and deputies would approach them to receive their wealth without being notified.²⁶

Interesting Points About The Tawqi'at

One: On a Variety of Topics

Two: High Levels of Secrecy: That's why when Kulayni mentions nearly 25 narrations on the birth of Imam Mahdi, none of them have the actual name of the imam.

Three: The Deputies Were Not Primary Sources of Islamic Knowledge

Individuals Claiming Wikalah

Group Discussion: What beliefs did the ghulat usually promote during the time of the Ahlul-Bayt that pushed them to take harsh stances against the ghulat?

²⁴ Al-Ghaybah li al-Tusi, 285

²⁵ Al-Kafi, vol. 1, 525

²⁶ Al-Ghaybah li al-Tusi, vol. 1, 415

Shari'i

A companion of Imam Hadi and Askari²⁷ and the first to claim wikalah on behalf of the 12th Imam.

Ahmad ibn Hilal

Very religious. Performed hajj 54 times and carried a high status in narrating hadith before changing paths. Part of the 40 companions who saw Imam Mahdi. Husayn ibn Ruh mentions him alongside Shalmaghani. Three separate letters were written regarding him going astray.

Numayri:

Muhammad ibn Nusayr al-Numayri was the founder of the Nusayri school of thought. He claimed wikalah during the time of the second deputy. He is said to be the founder of the Nusayri faith who seem to be the root of today's Alawites belief system. However, their belief system seems to have gone through an evolution.

Muhammad ibn Ali ibn Bilal (Bilali)

Had issues with how the wakil of Imam Askari was dividing wealth. He used to work with Uthman ibn Sa'id. From the time of second deputy, he began his opposition. He argued with second deputy and they both went to see the 12th Imam, but this still didn't solve the problem.

Shalmaghani

Out of the other false wakils, he had the greatest influence and importance in the Shi'i school of thought. His change of beliefs was a major issue for the Shi'a community as he used to be a source of knowledge for them.

At one point, Shalmaghani called upon the third deputy to engage in mubahalah with him. This request was ignored and he was later killed by the authorities for his heretical beliefs.²⁸

The Letter Highlighting Multiple False Wakils

على يد الشيخ أبي القاسم الحسين بن روح ره و نسخته: عَرَفَ أَطَالَ اللَّهُ بَقَاكَ وَ عَرَفَكَ اللَّهُ الْخَيْرَ كُلَّهُ وَ خَتَمَ بِهِ عَمَلَكَ مَنْ تَثَقَّ بِدِينِهِ وَ تَسَكَّنَ إِلَى نَبِيِّهِ مِنْ إِخْوَانِنَا أَدَامَ اللَّهُ سَعَادَتَهُمْ بِأَنَّ مُحَمَّدَ بْنَ عَلِيٍّ الْمَعْرُوفَ بِالشَّلْمَغَانِيِّ عَجَّلَ اللَّهُ لَهُ الْيَقِيمَةَ وَ لَا أَمْهَلَهُ قَدْ ارْتَدَّ عَنِ الْإِسْلَامِ وَ فَارَقَهُ وَ أَلْحَدَ فِي دِينِ اللَّهِ وَ ادَّعَى مَا كَفَرَ مَعَهُ بِالْخَالِقِ جَلَّ وَ تَعَالَى وَ افْتَرَى كَذِباً وَ زُوراً وَ قَالَ بُهْتَاناً وَ إِثْماً عَظِيماً كَذَبَ الْعَادِلُونَ بِاللَّهِ وَ ضَلُّوا ضَلَالاً بَعِيداً وَ خَسِرُوا خُسْرَاناً مُبِيناً وَ إِنَّا بَرْنَا إِلَى اللَّهِ تَعَالَى وَ إِلَى رَسُولِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ وَ

²⁷ Al-Ghaybah li al-Tusi, 398

²⁸ Al-Ghaybah li al-Tusi, vol. 1, 307

رَحْمَتُهُ وَبَرَكَاتُهُ مِنْهُ وَلَعَنَاهُ عَلَيْهِ لَعْنُ اللَّهِ تَتَرَى فِي الظَّاهِرِ مِنَّا وَالْبَاطِنِ وَالسِّرِّ وَالْجَهْرِ وَفِي كُلِّ وَفْتٍ وَ عَلَى كُلِّ حَالٍ وَ عَلَى كُلِّ مَنْ شَإَيْعَهُ وَ بَلَغَهُ هَذَا الْقَوْلُ مِنَّا فَأَقَامَ عَلَى تَوَلَّاهُ بَعْدَهُ أَغْلَمُهُمْ تَوَلَّاهُ اللَّهُ أَنَّنَا فِي التَّوْفِي وَالْمُحَادَرَةِ مِنْهُ عَلَى مِثْلِ مَا كُنَّا عَلَيْهِ مِمَّنْ تَقَدَّمَ مِنْ نُظَرَانِهِ مِنَ السَّرِيعِيِّ وَالنُّمَيْرِيِّ وَالْهَلَالِيِّ وَالْبِلَالِيِّ وَ غَيْرِهِمْ وَ عَادَهُ اللَّهُ جَلَّ تَنَاوُهُ مَعَ ذَلِكَ قَبْلَهُ وَ بَعْدَهُ عِنْدَنَا جَمِيلَةً وَ بِهِ نَتَّقُ وَ إِيَّاهُ نَسْتَعِينُ وَ هُوَ حَسْبُنَا فِي كُلِّ أَمْرٍ نَا وَ نِعْمَ الْوَكِيلُ

The letter to Husayn ibn Ruh read: “Let our followers know that we advise avoiding Shalmaghani and protecting against him similar to how we advised this for those who were similar to him, namely Shari’i, Numayri, Hilali, Bilali, and others...”²⁹

The Political Situation and The Role of Scholars During Ghaybah Sughrah

The Establishment of the Buyid Government (332 - 448)

The establishment of the Buyid dynasty paved the way for Shi’a scholars to promote their teachings and works. This was the first time ever where public displays of affection and mourning for the Ahlul-Bayt on Ashura and Eid Ghadir were allowed.

The Establishment of the Fatimid Dynasty (297 - 567)

The Fatimid dynasty was established by Ubaydullah al-Mahdi by Ismai’li Shi’as. They played an important role in growing libraries. They founded the University of Al-Azhar, in the name of Lady Fatimah al-Zahra’. They took a similar approach to the Buyid dynasty when it came to Shi’i religious holidays and displays.

Al- Kulayni (255 – 329)

His full name is Muhammad ibn Yaq’ub Kulayni. Author of the most prominent book of Shi’i hadith, Al-Kafi. He was originally from Rayy. He travelled to Qum to hear hadith from scholars there. In the year 327, he travelled to Baghdad and passed away there.

Did Shaykh Kulayni present Al-Kafi to the fourth deputy for Imam Mahdi’s approval? Is the phrase “Al-Kafi is sufficient for our Shi’a” attributed to Imam Mahdi authentic?

Ibn Babiwayh (Saduq al-Awwal) (250? – 329)

His full name is Ali ibn Husayn ibn Babiwayh. He is the father of Shaykh Saduq. He lived in and passed away in Qum. He wrote a number of works including Kitab al-Imamah wa al-Tabsirah min Al-Hayra.

²⁹ Ihitaj, vol. 2, 474

Shaykh al-Saduq (305 – 381)

His full name is Muhammad ibn Ali ibn Babiwayh. He was the son of Ibn Babiwayh and he authored many books of hadith. Today a large portion of our hadith corpus come from his works, including Al-Faqih and Kamal al-Din. He grew up in Qum, travelled to Rayy, Mashhad, Nayshabur and Baghdad. He eventually passed away in Rayy.

Shaykh al-Mufid (336 – 413)

His full name was Muhammad ibn Muhammad ibn Nu'man. He was a student of Shaykh Saduq. He spent most of his life in Baghdad. He is the author of Al-Irshad and many other works. He was buried in Kadhimain.

Sayyid al-Murtadha and Sayyid al-Radhi (355 – 436/359 – 406)

His full name was Ali ibn Husayn. He was known as a prominent theologian. He took on roles in the Buyid dynasty and he was mainly based in Baghdad. He was buried in Kadhimain.

Shaykh al-Tusi (385 – 460)

His full name was Muhammad ibn Hasan. He is also referred to as the Shaykh Of the Shi'a school of thought. He was an expert in multiple Islamic sciences. He lived in Baghdad until the year 447, where the Mongol invasion took place. His private library was burnt to the ground. He then travelled to Najaf and founded the hawzah of Najaf. He is the author of Al-Istibsar and Al-Tahdhib, two of the four main books of Shi'i hadith. He was buried in Najaf near the entrance of the shrine in his own house.

Seeing The Imam Before and During Ghaybah al-Sughra

Group Discussion: Is it possible to see the 12th Imam and be in touch with him during the following three times? Mention your reasoning as to why you think it is possible during each period:

Before Ghaybah al-Sughra

During Ghaybah al-Sughra

During Ghaybah al-Kubra

Seeing The Imam Before Ghaybah

A: The Story of Sa'd bin Abdullah Qummi³⁰:

B: The Story of Kamil ibn Ibrahim³¹:

Seeing the Imam during Ghaybah Sughra

A: Appearing to Ja'far Kadhab:

B: Appearing Near the Ka'bah on Multiple Occassions:³²

C: The Story of Zuhri:³³

D: Appearing to Ali ibn Ibrahim ibn Mahzyar³⁴

Is seeing the Imam during Ghaybah Kubra possible?

Proofs for Impossibility:

A: The Tawqi' of Ali ibn Muhammad Samuri

Proofs for possibility:

A: We have narrations explaining a'maal to do so that you can see the 12th imam, even if none of them come from early sources.

B: Narrations speaking of those who can meet the Imam:

³⁰ Kamal al-Din, 454

³¹ Al-Ghaybah li al-Tusi, 246

³² Al-Ghaybah li al-Tusi, 254

³³ Al-Ghaybah li al-Tusi, 248

³⁴ Al-Ghaybah li al-Tusi, 263

First category: Narrations saying the imam has a small group of people who are in touch with him.

Second category: Stories in which scholars claimed to have met the Imam.

Conclusion:

Everyone agrees that no one can make the claim that he is in touch with the 12th Imam and is able to meet or communicate with the Imam at his own convenience.

Movements Claiming to Be The Mahdi

Group Discussion: How did people tell if someone was the imam of their time? How can you tell if someone is the 12th Imam?

Fatimids and Ubaydullah al-Mahdi:

Ahmadiyya:

Baha'iyyah:

Muhammad ibn Abdullah al-Qahtani:

Ahmad al-Hasan and Abu Sadiq Abdullah Ibn Hashim:

Identifying The Imam

مُحَمَّدُ بْنُ بَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَانِ إِحْدَاهُمَا يَرْجِعُ مِنْهَا إِلَى أَهْلِهِ وَالْأُخْرَى يُقَالُ هَلْكَ فِي أَيِّ وَادٍ سَلَكَ قُلْتُ كَيْفَ نَصْنَعُ إِذَا كَانَ كَذَلِكَ قَالَ إِذَا ادَّعَاهَا مُدَّعٍ فَاسْأَلُوهُ عَنْ أَشْيَاءٍ يُجِيبُ فِيهَا مِثْلَهُ .

I asked Imam Sadiq: “What should we do during the time of ghaybah and the fate of the Imam is unknown?” He said: “When someone makes this claim, ask him of things that only he (the Imam) would be able to answer.”³⁵

Awaiting the Dhuhur (Intidhaar) In Narrations

Different Terms on Awaiting Faraj

In narrations, different terms have been used to refer to the believer who awaits the reappearance of the 12th Imam. “Awaiting This affair”, “Awaiting Our Qa'im”, “Expecting Faraj”, “Awaiting Faraj”, “Awaiting His Reappearance” and “Awaiting The Twelfth” are some of these terms.

Awaiting Faraj, A General Concept

Important: There are narrations that are quite broad and general and refer to the idea of waiting in general for God's help to come. Other narrations specifically speak of the return of the 12th Imam.

وَبِهَذَا الْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : أَفْضَلُ الْعِبَادَةِ إِنْتِظَارُ الْفَرَجِ .

The Prophet said: “The greatest worship is awaiting faraj (convenience).”³⁶

Understanding The Narrations Stating Awaiting Faraj Is A Part Faraj

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ إِنْتِظَارُ الْفَرَجِ مِنْ أَكْثَرِ الْفَرَاجِ

Imam Sajjad said: “Awaiting the faraj is in itself the greatest form of faraj.”³⁷

³⁵ Al-Kafi, vol. 1, 340

³⁶ Kamal al-Din, vol. 1, 287

³⁷ Kamal al-Din, vol. 1, 319

Group Discussion: What do the narrations mean when they say awaiting faraj is part of the faraj itself?

Dissecting Intidhar and Awaiting The Dhuhur

Group Discussion: What does it mean to do await the faraj when it comes to Imam Mahdi?

A: Status of A Muntadhir

The Status of The Muntadhir

A: From Awliya' Allah

عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا يَعْنِي خُرُوجَ الْقَائِمِ الْمُنتَظَرِ مِنَّا ثُمَّ قَالَ عَلَيْهِ السَّلَامُ يَا أَبَا بَصِيرٍ طُوبَى لِشِبَعَةَ قَائِمِنَا الْمُنتَظَرِينَ لِظُهُورِهِ فِي غَيْبَتِهِ وَالْمُطِيعِينَ لَهُ فِي ظُهُورِهِ أُولَئِكَ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

Imam Sadiq said: “O Abu Basir, good for the Shi’a of our qa’im, those who await his reappearance, those who obey him when he appears. They are from the awliya’ of Allah who will have no fear or sadness (on Judgment Day).”³⁸

B: Like The One Who Has Fought Alongside The 12th Imam

عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ... قَالَ لَا أَنْتُمْ يَوْمَئِذٍ سَنَامُ الْأَرْضِ وَحُكَّامُهَا لَا يَسْعُنَا فِي دِينِنَا إِلَّا ذَلِكَ قُلْتُ فَإِنْ مِتُّ قَبْلَ أَنْ أَدْرِكَ الْقَائِمَ عَلَيْهِ السَّلَامُ قَالَ إِنَّ الْفَائِلَ مِنْكُمْ إِذَا قَالَ إِنَّ أَدْرَكَتْ قَائِمَ آلِ مُحَمَّدٍ نَصَرْتُهُ كَالْمَقَارِعِ مَعَهُ بِسَيْفِهِ وَ الشَّهَادَةُ مَعَهُ شَهَادَتَانِ

I asked Imam Baqir: “What should I do if I pass away before the time of the Qa’im?” He said: “Whoever

³⁸ Kamal al-Din, vol. 2, 357

amongst you says ‘If I were to meet the Qa’im, I would assist him’ is like the one who has fought with him with his sword. And martyrdom with the Qa’im is like two martyrdoms.”³⁹

C: Like The One Who Is In The Imam’s Camp (Fustat)⁴⁰

عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ عَمَّارٍ وَغَيْرُهُ عَنِ الْفَيْضِ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ مَاتَ مِنْكُمْ وَهُوَ مُنْتَظِرٌ لِهَذَا الْأَمْرِ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ قَالَ ثُمَّ مَكَثَ هُنَيْئَةً ثُمَّ قَالَ لَا بَلْ كَمَنْ قَارَعَ مَعَهُ بِسَيْفِهِ ثُمَّ قَالَ لَا وَاللَّهِ إِلَّا كَمَنْ اسْتَشْهَدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .

Imam Sadiq said: “Whoever from you dies while he awaits this matter is like the one who is with the Qa’im in his camp.” Then he paused and said: “Rather he is like the who fights along his side with his sword.”

Then he said: “No, by Allah, he is like the one who is martyred alongside the Messenger of Allah.”⁴¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ: قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لِلرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَنَا أَسْمَعُ حَدَّثَنِي أَبِي عَنْ أَهْلِ بَيْتِهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّهُ قَالَ لِبَعْضِهِمْ إِنَّ فِي بِلَادِنَا مَوْضِعَ رِبَاطٍ يُقَالُ لَهُ قَرْوِينُ وَ عَدُوٌّ يُقَالُ لَهُ الدَّيْلَمُ فَهَلْ مِنْ جِهَادٍ أَوْ هَلْ مِنْ رِبَاطٍ فَقَالَ عَلَيْهِمُ السَّلَامُ بِهَذَا النَّبِيِّ فَحُجُّوهُ فَأَعَادَ عَلَيْهِ الْحَدِيثَ فَقَالَ عَلَيْكُمْ بِهَذَا النَّبِيِّ فَحُجُّوهُ أَمَا يَرْضَى أَحَدُكُمْ أَنْ يَكُونَ فِي بَيْتِهِ يُنْفَقُ عَلَى عِيَالِهِ مِنْ طَوْلِهِ يَنْتَظِرُ أَمْرَنَا فَإِنْ أَدْرَكَهُ كَانَ كَمَنْ شَهِدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَدْرًا وَ إِنْ مَاتَ مُنْتَظِرًا لِأَمْرِنَا كَانَ كَمَنْ كَانَ مَعَ قَائِمِنَا عَلَيْهِ السَّلَامُ هَكَذَا فِي فُسْطَاطِهِ وَ جَمَعَ بَيْنَ السَّبَابَتَيْنِ وَ لَا أَقُولُ هَكَذَا وَ جَمَعَ بَيْنَ السَّبَابَةِ وَ الْوُسْطَى فَإِنَّ هَذِهِ أَطْوَلُ مِنْ هَذِهِ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ صَدَقَ .

Imam Ridha said: “The one who gives from his wealth while he awaits our affair, if he meets the Qa’im, it is like he fought with the Prophet at Badr and if he dies while waiting, he is like the one who will be with the Qa’im in his camp like this.” And he brought together his two index fingers. And then he said: “Not even like this.” And he brought together his middle and index finger and said: “For one is longer than the other.”⁴²

D: Like The One Who Has Dedicated His Life To Worship

E: Raised With The Ahlul-Bayt⁴³

F: The Increased Reward of Worship During The Time of Ghaybah

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَيُّمَا أَفْضَلُ الْعِبَادَةِ فِي السِّرِّ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَبْرَ فِي دَوْلَةِ الْبَاطِلِ أَوْ الْعِبَادَةُ فِي ظُهُورِ الْحَقِّ وَ دَوْلَتِهِ مَعَ الْإِمَامِ مِنْكُمْ الظَّاهِرِ

³⁹ Al-Kafi, vol. 8, 80

⁴⁰ Kamal al-Din, vol. 2, 644

⁴¹ Al-Mahasin, vol. 1, 174

⁴² Al-Kafi, vol. 5, 22

⁴³ Al-Kafi, vol. 8, 36

فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَاللَّهُ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَكَذَلِكَ وَاللَّهُ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ وَتَخَوُّفُكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَحَالِ الْهَذْنَةِ أَفْضَلُ مِمَّنْ يَعْبُدُ اللَّهَ عَزَّ وَجَلَّ ذِكْرُهُ فِي ظُهُورِ الْحَقِّ مَعَ إِمَامِ الْحَقِّ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَلَيْسَتْ الْعِبَادَةُ مَعَ الْخَوْفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ وَالْأَمْنِ فِي دَوْلَةِ الْحَقِّ

وَاعْلَمُوا أَنَّ مَنْ صَلَّى مِنْكُمْ الْيَوْمَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ مُسْتَتِرٍ بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ خَمْسِينَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً فَرِيضَةً وَحْدَهُ مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ بِهَا لَهُ خَمْسًا وَعَشْرِينَ صَلَاةً فَرِيضَةً وَخَدَائِيَّةً وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً لَوْ قَتَلَهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ وَ مَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا عَشْرِينَ حَسَنَةً وَ يُضَاعَفُ اللَّهُ عَزَّ وَجَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَ دَانَ بِالنَّقِيَّةِ عَلَى دِينِهِ وَ إِمَامِهِ وَ نَفْسِهِ وَ أَمْسَكَ مِنْ لِسَانِهِ أَضْعَافًا مُضَاعَفَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ كَرِيمٌ

قُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَاللَّهِ رَغَبْتَنِي فِي الْعَمَلِ وَ حَشِنْتَنِي عَلَيْهِ وَ لَكِنْ أَحِبُّ أَنْ أَعْلَمَ كَيْفَ صِرْنَا نَحْنُ الْيَوْمَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ الْإِمَامِ الظَّاهِرِ مِنْكُمْ فِي دَوْلَةِ الْحَقِّ وَ نَحْنُ عَلَى دِينٍ وَاحِدٍ فَقَالَ إِنَّكُمْ سَبَقْتُمُوهُمْ إِلَى الدُّخُولِ فِي دِينِ اللَّهِ عَزَّ وَجَلَّ وَ إِلَى الصَّلَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ إِلَى كُلِّ خَيْرٍ وَ فقه وَ إِلَى عِبَادَةِ اللَّهِ عَزَّ ذِكْرُهُ سِرًّا مِنْ عَدُوِّكُمْ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ مُطِيعِينَ لَهُ صَابِرِينَ مَعَهُ مُنْتَظِرِينَ لِدَوْلَةِ الْحَقِّ خَائِفِينَ عَلَى إِمَامِكُمْ وَ أَنْفُسِكُمْ مِنَ الْمُلُوكِ الظَّالِمَةِ تَنْتَظِرُونَ إِلَى حَقِّ إِمَامِكُمْ وَ خُوفُكُمْ فِي أَيْدِي الظَّالِمَةِ قَدْ مَنَعَكُمْ ذَلِكَ وَ اضْطَرُّوكُمْ إِلَى حَرْثِ الدُّنْيَا وَ طَلَبِ الْمَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَ عِبَادَتِكُمْ وَ طَاعَةِ إِمَامِكُمْ وَ الْخَوْفِ مَعَ عَدُوِّكُمْ فَبِذَلِكَ ضَاعَفَ اللَّهُ عَزَّ وَجَلَّ لَكُمْ الْأَعْمَالَ فَهَنِيئًا لَكُمْ

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَرَى إِذَا أَنْ تَكُونَ مِنْ أَصْحَابِ الْقَائِمِ وَ يَظْهَرُ الْحَقُّ وَ نَحْنُ الْيَوْمَ فِي إِمَامَتِكَ وَ طَاعَتِكَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ دَوْلَةِ الْحَقِّ وَ الْعَدْلِ

فَقَالَ سُبْحَانَ اللَّهِ أَمَا نَحْبُوتُ أَنْ يَظْهَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحَقُّ وَ الْعَدْلُ فِي الْبِلَادِ وَ يَجْمَعَ اللَّهُ الْكَلِمَةَ وَ يُؤَلِّفَ اللَّهُ بَيْنَ قُلُوبِ مُخْتَلَفَةٍ وَ لَا يَعْصُونَ اللَّهَ عَزَّ وَجَلَّ فِي أَرْضِهِ وَ تَقَامُ حُدُودُهُ فِي خَلْقِهِ وَ يَرُدُّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ فَيَظْهَرُ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةً أَحَدٍ مِنَ الْخَلْقِ أَمَا وَاللَّهِ يَا عَمَّارُ لَا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلَّا كَانَ أَفْضَلَ عِنْدَ اللَّهِ مِنْ كَثِيرٍ مِنْ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ فَأَبَشِرُوا .

Ammar al-Sabati narrates: “I asked Imam Sadiq: ‘Which worship is more valuable? Worshipping secretly alongside an imam from the Ahlul-Bayt who is hidden during the reign of oppressive governments or worshipping openly during the time of appearance of truth and an apparent imam from you?’

He said: ‘O Ammar, charity in secret is, by Allah, better than charity given publicly. Similarly the hidden worship while you fear the oppressive governments with a hidden imam is better than worshipping Allah in a time of governance of truth and justice. Never is the former like the latter.

Know that whoever amongst you prays one obligatory prayer in congregation in a hidden manner with its etiquette while in taqiyyah, Allah will count for him fifty obligatory prayers in congregation...’

After hearing the magnified rewards, I asked: ‘May I be your ransom, you have made eager to worship and encouraged me, but I want to know how have we become greater than the companions of the Imam during the time of the governance of truth, while we have the same faith system.’ He said: ‘It is because you have preceded them in embracing the faith, praying, fasting, performing hajj and every other good deed, understanding the religion while being in fear and following your hidden imam, while you obey him and are patiently awaiting the governance of truth... This is why Allah has multiplied your rewards, so good for you!’.

I said: ‘My master, if that is the case, should we not wish for the governance of truth while we have a

greater status as we function under your authority?’ He said: ‘Subhanallah! Do you not love for Allah to bring about truth and justice in the world and for him to bring affairs together and connect the hearts, while he is not disobeyed, until truth prevails all and none of it is hidden. Know by Allah O Ammar, none of you will pass away in this state except that he has a greater status in the eyes of Allah compare to many of the martyrs of Badr and Uhud. Glad tidings!’⁴⁴

حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الشَّاهِ الْفَقِيهَ الْمَرْوُورِيُّ بِمَرْوَرُودٍ قَالَ حَدَّثَنَا أَبُو حَامِدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ قَالَ حَدَّثَنَا أَبُو يَزِيدَ أَحْمَدُ بْنُ خَالِدٍ الْخَالِدِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ صَالِحِ التَّمِيمِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ الْقَطَّانِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ الْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ طَوِيلٍ: فِي وَصِيَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَذْكُرُ فِيهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ يَا عَلِيُّ وَاعْلَمْ أَنَّ أَعْجَبَ النَّاسِ إِيْمَانًا وَ أَعْظَمَهُمْ بَيِّنَاتٍ قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ لَمْ يَلْحَقُوا النَّبِيَّ وَ حَبَبَتْهُمْ الْحُجَّةُ فَأَمَنُوا بِسَوَادٍ عَلَى بَيَاضٍ.

The Prophet said in his will: “O Ali, Know that the greatest people in faith and the highest in certainty is a group of people who will appear in the end of times. They have never met the Prophet and their hujjah is hidden from them. They believed in a blackness upon whiteness. (They believed in writings with black ink upon empty pages, i.e. whiteness.)”⁴⁵

B: Patiently Awaiting The Dhuhur

Awaiting Faraj Morning and Night

أَخْبَرَنَا مُحَمَّدُ بْنُ هَمَّامٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ رَجُلٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: أَقْرَبُ مَا يَكُونُ هَذِهِ الْعَصَابَةُ مِنَ اللَّهِ وَ أَرْضَى مَا يَكُونُ عَنْهُمْ إِذَا انْفَتَقُوا حُجَّةَ اللَّهِ فَحُجِبَ عَنْهُمْ وَ لَمْ يَطْهَرُ لَهُمْ وَ لَمْ يَعْلَمُوا بِمَكَانِهِ وَ هُمْ فِي ذَلِكَ يَعْلَمُونَ وَ يُوقِنُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَّةُ اللَّهِ وَ لَا مِيقَاتُهَا فَعِنْدَهَا تَوَقَّعُوا الْفَرَجَ صَبَاحًا وَ مَسَاءً فَإِنَّ أَشَدَّ مَا يَكُونُ غَضَبُ اللَّهِ عَلَى أَغْدَائِهِ إِذَا انْفَتَقُوا حُجَّتَهُ فَلَمْ يَطْهَرُ لَهُمْ وَ قَدْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّ أَوْلِيَاءَهُ لَا يَرْتَابُونَ وَ لَوْ عَلِمَ أَنَّهُمْ يَرْتَابُونَ مَا غَيَّبَ حُجَّتَهُ طَرْفَةَ عَيْنٍ عَنْهُمْ وَ لَا يَكُونُ ذَلِكَ إِلَّا عَلَى رَأْسِ شِرَارِ النَّاسِ .

Imam Sadiq said: “The closest that this group will be to their lord is when their hujjah is hidden from them and they don’t know where he is, and during that time they are certain and sure that Allah’s hujjah exists still. At that time, await the faraj every morning and evening...”⁴⁶

Do Not Be In A Hurry

عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى الْعُلَوِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ قَالَ هُوَ أَمْرُنَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ أَنْ لَا تَسْتَعْجِلَ بِهِ حَتَّى يُؤَيِّدَهُ اللَّهُ بِثَلَاثَةِ أَجْنَادٍ الْمَلَائِكَةِ وَ الْمُؤْمِنِينَ وَ الرُّعْبَ وَ خُرُوجَهُ عَلَيْهِ السَّلَامُ كَخُرُوجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ ذَلِكَ قَوْلُهُ تَعَالَى- كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ .

⁴⁴ Al-Kafi, vol. 1, 333

⁴⁵ Kamal al-Din, vol. 1, 288

⁴⁶ Al-Ghaybah li al-Nu'mani, vol. 1, 161

Imam Sadiq said about the verse of the Quran that states: “The command of Allah is coming, so do not rush it.”⁴⁷: “The verse refers to our affair and that one should not rush it until Allah assists it with three of his armies, namely the angels, the believers and fear (in the hearts of tyrants)...”⁴⁸

The Hurrying of People Does Not Change Allah’s Plans

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ الْفَضْلِ الْكَاتِبِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَأَتَاهُ كِتَابُ أَبِي مُسْلِمٍ فَقَالَ لَيْسَ لِكِتَابِكَ جَوَابٌ أُخْرِجْ عَنَّا فَجَعَلْنَا يُسَارُّ بَعْضُنَا بَعْضًا فَقَالَ أَيُّ شَيْءٍ تُسَارُّونَ يَا فَضْلُ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ لَا يَعْجَلُ لِعِجْلَةِ الْعِبَادِ وَلَا إِلَهَ جَبَلٍ عَنْ مَوْضِعِهِ أَيْسَرُ مِنْ زَوَالِ مُلْكٍ لَمْ يَنْقُضْ أَجَلُهُ ثُمَّ قَالَ إِنَّ فُلَانِ بْنِ فُلَانٍ حَتَّى بَلَغَ السَّابِعَ مِنْ وَلَدِ فُلَانٍ قُلْتُ فَمَا الْعَلَامَةُ فِيمَا بَيْنَنَا وَبَيْنَكَ جُعِلْتُ فِدَاكَ قَالَ لَا تَبْرَحِ الْأَرْضَ يَا فَضْلُ حَتَّى يَخْرُجَ السُّفْيَانِيُّ فَإِذَا خَرَجَ السُّفْيَانِيُّ فَأَجِيبُوا إِلَيْنَا يَقُولُهَا ثَلَاثًا وَهُوَ مِنَ الْمَحْنُومِ .

Fadhl al-Katib says: “I was with Imam Sadiq when he received the letter of Abu Muslim. The Imam responded firmly: ‘There is no response for this letter. Leave us.’ We began whispering quietly to each other. He said: ‘What are you speaking about O Fadhl? Certainly Allah does not hurry due to the rushing of his servants. And certainly the moving of a mountain from its place is easier than the perishing of a kingdom whose time of death has not come.’...I asked: ‘So, what is the sign between us and you (indicating the time of the governance of truth)?’ He said: ‘O Fadhl, do not move from your place until Sufyani appears. When he appears, respond to our call.’ He said it three times. He added: ‘And the Sufyani is from the definite signs’.”⁴⁹

C: Perseverance

Difficulty of Practicing the Faith (Like palming coal or thorns)

Difficulty of Practicing During The Occultation

مُحَمَّدُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الصَّيْرَفِيِّ عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ يَمَانَ التَّمَّارِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُلُوسًا فَقَالَ لَنَا إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً أَلْتَمَسْتُكَ فِيهَا بِدِينِهِ كَالْخَارِطِ لِلْقَتَادِ ثُمَّ قَالَ هَكَذَا بِبَيْدِهِ فَأَيْكُمُ يُمْسِكُ شَوْكَ الْقَتَادِ بِبَيْدِهِ ثُمَّ أَطْرَقَ مَلِيًّا ثُمَّ قَالَ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً فَلْيَتَّقِ اللَّهَ عَبْدٌ وَ لِيَتَمَسَّكَ بِدِينِهِ .

Yaman al-Tammar says: “We were with Imam Sadiq and he said to us: ‘Surely the owner of this affair will have an occultation. During that time, the one who holds on to his faith will be like the one who holds with bare hands the thorns of qatad.’ He then said: ‘Like I show with my hands. So, which of you will palm thorns with his bare hands?’ Then he paused for a while and said: ‘Surely the owner of this affair will have an occultation. During it, a servant should fear Allah and hold firm to his faith’.”⁵⁰

⁴⁷ The Quran, surah 16, verse 1

⁴⁸ Al-Ghaybah li al-Nu'mani, vol. 1, 198

⁴⁹ Al-Kafi, vol. 8, 274

⁵⁰ Al-Kafi, vol. 1, 335

The Difficulty of The Shi'a During Ghaybah

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ قَالَ حَدَّثَنَا سَهْلُ بْنُ زِيَادٍ الْأَدَمِيُّ قَالَ حَدَّثَنَا عَبْدُ الْعَظِيمِ بْنُ عَبْدِ اللَّهِ الْحُسَيْنِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِمُ السَّلَامُ قَالَ: لِلْقَائِمِ مَنَا غَيْبَةٌ أَمَدُهَا طَوِيلٌ كَأَنِّي بِالشَّيْعَةِ يَجُولُونَ جَوْلَانِ النَّعَمِ فِي غَيْبَتِهِ يَطْلُبُونَ الْمَرْعَى فَلَا يَجِدُونَهُ إِلَّا فَمَنْ ثَبَّتَ مِنْهُمْ عَلَى دِينِهِ وَلَمْ يَقْسُ قَلْبُهُ لَطُولَ أَمَدِ غَيْبَةِ إِمَامِهِ فَهُوَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ إِنَّ الْقَائِمَ مَنَا إِذَا قَامَ لَمْ يَكُنْ لِأَحَدٍ فِي غُنْفِهِ بَيْعَةٌ فَلِذَلِكَ تَخْفَى وَلَادَتُهُ وَ يَغِيبُ شَخْصُهُ.

Imam Hadi said: “Our qa'im will have a long occultation. It's as if I see the Shi'a are lost like cattle during this time. They search for a place of grazing, but don't find it. Beware, whoever amongst them stays firm in his faith and does not allow his heart to harden during the long occultation of his imam, will be with me at my level on Judgment Day.” Then he added: “Surely, when our Qa'im rises, he will not carry bay'ah to anyone. This is why his birth is hidden and he is not seen.”⁵¹

D: Preparing the Grounds for His Return

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَخِيهِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنْ الْحُسَيْنِ بْنِ مُوسَى عَنْ مُعَمَّرِ بْنِ يَحْيَى بْنِ سَامٍ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: كَأَنِّي بِقَوْمٍ قَدْ خَرَجُوا بِالْمَشْرِقِ يَطْلُبُونَ الْحَقَّ فَلَا يُعْطُونَهُ ثُمَّ يَطْلُبُونَهُ فَلَا يُعْطُونَهُ فَإِذَا رَأَوْا ذَلِكَ وَضَعُوا سُبُوفَهُمْ عَلَى عَوَاتِقِهِمْ فَيُعْطُونَ مَا سَأَلُوهُ فَلَا يَقْبَلُونَهُ حَتَّى يَقُومُوا وَلَا يَنْفَعُونَهَا إِلَّا إِلَى صَاحِبِكُمْ فَتَلَاهُمْ شَهْدَاءُ أَمَا إِنِّي لَوْ أَدْرَكْتُ ذَلِكَ لَأَسْتَبَقَيْتُ نَفْسِي لِصَاحِبِ هَذَا الْأَمْرِ .

Imam Baqir said: “It's as if I can see a group of people, they revolt in the east. They demand the truth, but they are not given it. They do so again and they are rejected again. When they see this, they take on their swords until they are given their demands. They do not accept and they begin a movement that they only pass on to your master. Those of them who are killed are martyrs. If I was present at that time, I would prepare and preserve myself for the owner of this affair.”⁵²

لِلنَّعْمَانِي ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّانِيِّ عَنْ أَبِيهِ وَ وَهَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لِيُعِدَّنْ أَحَدُكُمْ لَخُرُوجِ الْقَائِمِ وَلَوْ سَهْمًا فَإِنَّ اللَّهَ إِذَا عَلِمَ ذَلِكَ مِنْ نَبِيِّهِ رَجَوْتُ لَأَنْ يُنْسَى فِي عُمْرِهِ حَتَّى يُدْرِكَهُ وَ يَكُونَ مِنْ أَعْوَانِهِ وَ أَنْصَارِهِ.

Imam Sadiq said: “You should prepare for the movement of the Qa'im, even by preparing one single arrow. Because surely when Allah sees that in your intention, my hope is that he will prolong your life until that time and you become one of his helpers and assistants.”⁵³

⁵¹ Kamal al-Din, vol. 1, 303

⁵² Al-Ghaybah li al-Nu'mani, vol.1, 273

⁵³ Al-Ghaybah li al-Nu'mani, vol 1, 320

Political Philosophy of The Shi'a During Ghaybah

Two Main Opinions

One: There is a need to prepare for the imam and that preparation is amongst other things through establishing a government when possible.

Two: Establishing governments is only for the time of hudhur (presence of an imam)

Group Discussion: What is wilayatul faqih and what are the different opinions you have heard about it?

Narrations Saying “Any Movement Before The Mahdi Will Be Defeated”

Fadhl al-Katib says: “I was with Imam Sadiq when he received the letter of Abu Muslim. The Imam responded firmly: ‘There is no response for this letter. Leave us.’ We began whispering quietly to each other. He said: ‘What are you speaking about O Fadhl? Certainly Allah does not hurry due to the rushing of his servants. And certainly the moving of a mountain from its place is easier than the perishing of a kingdom whose time of death has not come.’... I asked: ‘So, what is the sign between us and you (indicating the time of the governance of truth)?’ He said: ‘O Fadhl, do not move from your place until Sufyani appears. When he appears, respond to our call.’ He said it three times. He added: ‘And the Sufyani is from the definite signs’.”⁵⁴

Group Discussion: How would you understand such narrations?

⁵⁴ Al-Kafi, vol. 8, 274

A: They seem to be pointing to the idea of telling the companions that they shouldn't join a movement during their lives, not that this command extends to those will come after them.

B: A number of them indicate that any revolutions done by Ahlul-Bayt will not be successful, not by others.

C: There are narrations praising some of the movements that happen before the Imam appears like the narrations on the people of Qum and the narrations of Yamani and His Army.

D: Goes against the teachings of Quran and Hadith on Forbidding The Evil

E: Goes against verses indicating that Muslims to fight to bring freedom to others

E: Praying for Dhuhur

The Ahlul-Bayt Prayed For The Dhuhur

We have duas attributed to eight imams for Imam Mahdi's reappearance.

Dua of Imam Mahdi for His Own Dhuhur

رُوي عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ أَنَّهُ قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعُمَرِيَّ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ لَهُ رَأَيْتَ صَاحِبَ هَذَا الْأَمْرِ فَقَالَ نَعَمْ وَ أَجْرُ عَهْدِي بِهِ عِنْدَ بَيْتِ اللَّهِ الْحَرَامِ وَ هُوَ يَقُولُ «اللَّهُمَّ أَنْجِرْ لِي مَا وَعَدْتَنِي» .

Abdullah ibn Ja'far Himyari says: "I asked the second deputy: 'Have you seen the owner of this affair?' He said: 'Yes, and the final time I saw him was in Masjid al-Haram while he was saying: 'O Allah, fulfill your promise to me'."'⁵⁵

The Approach of Scholars On The Authenticity of Duas and Ziyarahs

As a general principle, Shi'a scholars have not applied strict standards to the narrations of duas and ziyarahs. These texts were seen as a way to connect with Allah and or show respect and affection to the Prophet's family.

However, if a dua or ziyarah is going to be used as a reference for fiqhi or aqa'idi debates, it needs to meet strict standards, such as being quoted by early sources, having a full chain, reliable narrators, etc.

⁵⁵ Al-Faqih, vol. 2, 520

Example: Proving Raj'ah Through Dua al-Ahd

Duas to Be Recited During Ghaybah

There are multiple duas recommended to be recited during the time of ghaybah. Some are recommended for any time, such as dua faraj and other recommended for particular times such as Friday, Ramadhan, Eids, 15th Sha'ban etc.

Group Discussion: List all of the duas and ziyarahs that are recommended to be recited during the time of ghaybah.

Dua Al-Nudbah

The Source, Chain and Content of Dua Nudbah:

Dua Al-Iftitah

The Source, Chain and Content of Du'a Iftitah:

Dua Allahumma Kun Liwaliyyika⁵⁶

مُحَمَّدُ بْنُ عِيسَى بِإِسْنَادِهِ عَنِ الصَّالِحِينَ عَلَيْهِمُ السَّلَامُ قَالَ: تَكَرَّرُ فِي لَيْلَةِ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذَا الدُّعَاءُ سَاجِدًا وَ قَائِمًا وَ قَاعِدًا وَ عَلَى كُلِّ حَالٍ وَ فِي الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمَكَتَكَ وَ مَتَى حَضَرَكَ مِنْ دَهْرِكَ تَقُولُ بَعْدَ تَحْمِيدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اللَّهُمَّ كُنْ لَوْلِيكَ فَلَانُ بْنُ فُلَانٍ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيًّا وَ حَافِظًا وَ نَاصِرًا وَ دَلِيلًا وَ قَائِدًا وَ عَوْنًا وَ عَيْنًا حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعًا وَ تُنَمِّعَهُ فِيهَا طَوِيلًا

This dua is also narrated in Tahdhib al-Ahkaam, one of our earliest sources of hadith.

Dua Al-Faraj⁵⁷

دُعَاءٌ عَلَّمَهُ صَاحِبُ الْأَمْرِ عَلَيْهِ السَّلَامُ لِرَجُلٍ مَحْبُوسٍ فَخَلَصَ [إِلَهِي] اللَّهُمَّ عَظُمَ الْبَلَاءُ وَ بَرَحَ الْخَفَاءُ وَ انْكَشَفَ الْغِطَاءُ وَ انْقَطَعَ الرَّجَاءُ وَ ضَاقَتْ الْأَرْضُ وَ مُنِعَتِ السَّمَاءُ وَ أَنْتَ الْمُسْتَعَانُ وَ إِلَيْكَ الْمُسْتَكِي وَ عَلَيْكَ الْمَعْوَلُ فِي الشَّدَّةِ وَ الرَّخَاءِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أُولِي الْأَمْرِ الَّذِينَ فَزَّضْتَ عَلَيْنَا طَاعَتَهُمْ وَ عَزَّزْنَا بِذَلِكَ مَنْزِلَتَهُمْ فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجًا عَاجِلًا قَرِيبًا كَلْمَحَ الْبَصَرِ أَوْ هُوَ أَقْرَبُ يَا مُحَمَّدُ يَا عَلِيَّ يَا عَلِيَّ يَا مُحَمَّدُ اكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ وَ أَنْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ يَا مَوْلَانَا يَا صَاحِبَ الرِّمَانِ الْأَمَانِ الْأَمَانَ الْغَوْثَ الْغَوْثَ الْغَوْثَ أَذْرِكْنِي أَذْرِكْنِي السَّاعَةَ السَّاعَةَ السَّاعَةَ الْعَجَلَ الْعَجَلَ الْعَجَلَ يَا أَرْحَمَ الرَّاحِمِينَ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ .

This dua does not have a full chain. The earliest source for this dua is Tabrisi, who lived in the sixth century. Misbah of al-kaf'ami and Jamal al-Ushbu' of Ibn Tawus have also narrated this dua.

Dua Al-Ghariq⁵⁸

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: دَخَلْتُ أَنَا وَ أَبِي عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ كَيْفَ أَنْتُمْ إِذَا صِرْتُمْ فِي حَالٍ لَا تَرَوْنَ فِيهَا إِمَامَ هُدًى وَ لَا عِلْمًا يُرَى وَ لَا يَنْجُو مِنْهَا إِلَّا مَنْ دَعَا دُعَاءَ الْغَرِيقِ فَقَالَ لَهُ أَبِي إِذَا وَقَعَ هَذَا لَيْلًا فَكَيْفَ نَصْنَعُ فَقَالَ أَمَا أَنْتَ فَلَا تُدْرِكُهُ فَإِذَا كَانَ ذَلِكَ فَتَمَسَّكُوا بِمَا فِي أَيْدِيكُمْ حَتَّى يَبْضِخَ لَكُمْ الْأَمْرُ .

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ قَالَ وَ جَدْتُ بِحَظِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي الْعَبِيدِيُّ مُحَمَّدُ بْنُ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : سَتُصِيبُكُمْ شُبُهَةٌ فَتَقِفُونَ بِلَا عِلْمٍ يُرَى وَ لَا إِمَامَ هُدًى وَ لَا يَنْجُو مِنْهَا إِلَّا مَنْ دَعَا بِدُعَاءِ الْغَرِيقِ فَلَنْتُ كَيْفَ دُعَاءُ الْغَرِيقِ قَالَ يَقُولُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ فَقُلْتُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ وَ الْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مُقَلِّبُ الْقُلُوبِ وَ الْأَبْصَارِ وَ لَكِنْ قُلْ كَمَا أَقُولُ لَكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ .

⁵⁶ Al-Kafi, vol. 4, 162

⁵⁷ Al-Misbah li al-Kaf'ami, vol. 1, 176

⁵⁸ Al-Tabsirah, vol. 1, 127; Kamal al-Din, vol. 2, 348; Kamal al-Din, vol. 2, 351

Dua Al-'Ahd

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: مَنْ دَعَا إِلَى اللَّهِ تَعَالَى أَرْبَعِينَ صَبَاحًا بِهَذَا الْعَهْدِ كَانَ مِنْ أَنْصَارِ قَائِمًا فَإِنْ مَاتَ قَبْلَهُ أَوْ خَرَجَهُ اللَّهُ تَعَالَى مِنْ قَبْرِهِ وَ أَعْطَاهُ بِكُلِّ كَلِمَةٍ أَلْفَ حَسَنَةٍ وَمَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ هُوَ هَذَا اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكَرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظِّلِّ وَ الْحُرُورِ وَ مُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءِ الْمُرْسَلِينَ

Promises made for reciting these duas. One of the duas promises that whoever recites it for 40 days will be amongst the companions of the 12th Imam. And if he passes away before his reappearance, he will be risen from his grave for it. And Allah will grant him a thousand good deeds and remove a thousand sins from him from for every word of this dua.⁵⁹ Or that whoever recites this dua will see Imam Mahdi either while asleep or while awake before he dies.⁶⁰

The earliest source for this dua is Kitab Atiq of Gharawi of the fifth century, which Allamah Majlisi narrates from.

Dua Al-Ma'rifah⁶¹

حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَالِكٍ قَالَ حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ لِلْقَائِمِ عَلَيْهِ السَّلَامُ عَيْنَةً قَبْلَ أَنْ يَقُومَ فَقُلْتُ وَ لِمَ قَالَ يَخَافُ وَ أَوْ مَا بِيَدِهِ إِلَى بَطْنِهِ ثُمَّ قَالَ يَا زُرَّارَةُ وَ هُوَ الْمُتَنَظِّرُ وَ هُوَ الَّذِي يُشَكُّ فِيهِ وَلَا دَيْتَهُ فَمِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ بِلَا خَلْفٍ وَ مِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ غَائِبٌ وَ مِنْهُمْ مَنْ يَقُولُ وَلَدٌ قَبْلَ وَفَاةِ أَبِيهِ بِسِنِينَ وَ هُوَ الْمُتَنَظِّرُ غَيْرَ أَنَّ اللَّهَ يُحِبُّ أَنْ يَمُنَّ قُلُوبَ الشَّيْعَةِ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ يَا زُرَّارَةَ قَالَ زُرَّارَةُ قُلْتُ جُعِلَتْ فِدَاكَ إِنْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ أَيَّ شَيْءٍ أَعْمَلُ قَالَ يَا زُرَّارَةُ مَتَى أَدْرَكْتُ ذَلِكَ الزَّمَانَ فَادْعُ بِهَذَا الدُّعَاءِ اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي ثُمَّ قَالَ يَا زُرَّارَةُ لَا بُدَّ مِنْ قَتْلِ غُلَامٍ بِالْمَدِينَةِ قُلْتُ جُعِلَتْ فِدَاكَ أَوْ لَيْسَ الَّذِي يَقْتُلُهُ جَيْشُ السُّفْيَانِيِّ قَالَ لَا وَ لَكِنْ يَقْتُلُهُ جَيْشُ بَنِي فَلَانَ يَخْرُجُ حَتَّى يَدْخُلَ الْمَدِينَةَ وَ لَا يَذَرِي النَّاسُ فِي أَيِّ شَيْءٍ دَخَلَ فَيَأْخُذُ الْغُلَامَ فَيَقْتُلُهُ فَإِذَا قَتَلَهُ بَغْيًا وَ عُدْوَانًا وَ ظُلْمًا لَمْ يُمَهِّلْهُمُ اللَّهُ فَعِنْدَ ذَلِكَ يَنْوَقِعُ الْفَرَجُ

Zurarah says I asked Imam Sadiq: "If I were present during the time of occultation, what should I do?" He said: "O Zurarah, if you are present during that time, supplicate by reciting this dua: 'O Allah, grant me knowledge of yourself, for if you do not do so, I will not have knowledge of your Prophet. O Allah, grant me knowledge of your Prophet, for if you do not do so, I will have not have knowledge of your hujjah. O Allah, grant me knowledge of your hujjah, for if you do not do so, I will be misguided from my faith and religion.'..."

Group Discussion: What is the meaning of Dua al-Ma'rifah?

⁵⁹ Misbah al-Za'ir, 1, 454

⁶⁰ Ikhtiyar al-Misbah, Ibn Baqi, vol. 2, 504

⁶¹ Al-Ghyabah li al-Nu'mani, vol. 1, 166

The Practice of Writing Aridhas

Group Discussion: What is aridhah? What do you do with it? And where should it be placed?

Ziyarahs Dedicated to Imam Mahdi: Ziyarah Aal Yasin

Narrated by Al-Mazar Al-Kabir of Ibn Mashhadi of the 7th century, as well as Ihtijaj of Tabrasi and Misbah al-Za'ir of Ibn Tawus. The chain of Ihtijaj is mursal (disconnected). The chain in al-Mazar al-Kabir is connected, but unknown names exist in it.

The Content of Ziyarah Ale Yasin:

Ziyarahs Narrated from Imam Mahdi: Ziyarah Nahiyah

There are multiple ziyarahs narrated from the 12th Imam when visiting the shrine of Imam Husayn and Imam Ali. Hence, these ziyarahs were given the title ziyarah nahiyah, meaning they were narrated from the nahiyah muqaddasah i.e., the holy source or holy direction. This term was used by the Shi'a to refer to the imams of their time in the form of taqiyyah.

The chain of narration for this ziyarah is not complete. Therefore, it cannot be referenced for aqa'idi matters, but can be used as an expression of grief over the tragedies of Karbala...

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