



**RAMADHAN 1445/2024**

**GROUP D**

**COURSE BOOK**



# FOLLOWING A JURIST (TAQLĪD)

In the name of Allah, the All-Beneficent, the Ever-Merciful. All praise is for Allah, Lord of the worlds. May there be blessings and peace upon the most noble of the Prophets and Messengers, Muḥammad, and his good and pure progeny. May there be a perpetual curse upon all of their enemies from now until the resurrection on the Day of Retribution.

## RULING 1

A Muslim's belief in the fundamentals of religion (*uṣūl al-dīn*) must be based on personal insight [i.e. grounded in reason], and he cannot follow anyone in the fundamentals of religion; i.e. he cannot accept the word of someone who knows about the fundamentals of religion simply because that person says so. However, in the event that a person has certainty (*yaqīn*) in the rightful beliefs of Islam and expresses them – even though this certainty may not be based on insight – then that person is a Muslim and a believer and all the laws (*aḥkām*) of Islam and the faith are applicable to him.

However, in matters concerning the laws of religion – apart from those that are indispensable and indisputable [such as the obligation to perform prayers (*ṣalāh*)] – a person must either be a jurist (*mujtahid*)<sup>1</sup> who is capable of ascertaining laws based on proof, or he must follow a *mujtahid* [i.e. do *taqlīd*], or he must exercise precaution (*iḥtiyāt*) by performing his duty in a way that he is certain to have fulfilled his responsibility (*taklīf*).

An example of exercising precaution [is the following]: if a group of *mujtahids* consider an act unlawful (*ḥarām*) and another group say it is not unlawful, the person must not perform that act.

Another example of exercising precaution [is as follows]: if a group of *mujtahids* consider an act obligatory (*wājib*) and another group consider it recommended (*mustaḥabb*), the person must perform it.

Therefore, it is obligatory for those who are not *mujtahids* and cannot act on precaution to follow a *mujtahid*.

<sup>1</sup> A *mujtahid* is a person who has attained the level of *ijtihād*, qualifying him to be an authority in Islamic law. *Ijtihād* is the process of deriving Islamic laws from authentic sources.

## RULING 2

Following a jurist in Islamic laws means acting according to a *mujtahid*'s instructions. Only a *mujtahid* who is male, of the age of legal responsibility (*bāligh*), sane (*'āqil*), a Twelver (*Ithnā 'Asharī*) Shia, of legitimate birth, living, and dutiful (*'ādil*), can be followed.

A 'dutiful' person is someone who does the things that are obligatory for him and refrains from doing the things that are unlawful for him. The sign of being 'dutiful' is that one appears to be a good person, such that if [religious, trustworthy Shia Muslims who are] local to him, his neighbours, or associate with him were to be asked about him, they would confirm his good character.

In cases where a person knows, albeit vaguely, that there are differences in the *fatwas* [as defined in [Ruling 4](#) below] of *mujtahids* in matters that are commonly encountered, even though he may not know what these differences are, it is necessary for him to follow the *mujtahid* who is the most learned (*a'lam*), i.e. the one most capable of understanding the law (*ḥukm*) of Allah the Exalted from among all the *mujtahids* of his time.

## RULING 3

A *mujtahid* or the most learned can be identified in one of three ways:

1. a duty-bound person (*mukallaf*)<sup>2</sup> is certain himself [that someone is a *mujtahid* or the most learned]. For example, the person is a scholar himself and is able to identify a *mujtahid* and the most learned;
2. two learned and dutiful people who are able to distinguish a *mujtahid* and the most learned confirm that someone is a *mujtahid* or the most learned, provided that two other learned and dutiful people do not disagree with their statement. In fact, being a *mujtahid* or the most learned is also established by even one expert (*ahl al-khibrah*) whom one trusts;
3. a *mukallaf* attains confidence (*iṭmi'nān*) that a person is a *mujtahid* or the most learned by rational means. For example, a group of scholars who are able to distinguish a *mujtahid* and the most learned and from whose statements one gains confidence, confirm that someone is a *mujtahid* or the most learned.

<sup>2</sup> A *mukallaf* is someone who is legally obliged to fulfil religious duties.

## RULING 4

There are four ways to obtain a *fatwa*, i.e. an edict issued by a *mujtahid*:

1. hearing it from the *mujtahid* himself;
2. hearing it from two dutiful people who narrate the *mujtahid's* fatwa;
3. hearing it from someone whose word one trusts;
4. reading it in the manual of Islamic rulings (*risālah*) of the *mujtahid*, on condition that one has confidence in the manual being correct.

## RULING 9

It is necessary for a *mukallaf* to learn those rulings that he considers he probably needs to learn in order to avoid sinning. 'Sinning' means not performing obligatory acts or performing unlawful acts.

## RULING 11

If someone relates a *mujtahid's fatwa* to a second person, in the event that the *mujtahid's* fatwa changes, it is not necessary for him to inform that second person that the fatwa of the *mujtahid* has changed. However, if after relating a fatwa a person realises that he has made a mistake and his statement will cause that second person to act against his legal duty, he must, based on obligatory precaution, rectify his mistake if possible.

## THINGS FOR WHICH ONE MUST PERFORM WUḌŪ'

### RULING 315

[Ruling 315](#). It is obligatory to perform *wuḏū'* for six things:

1. For obligatory prayers – except the funeral prayer (*ṣalāt al-mayyit*), and for recommended prayers it is required for their validity;
2. For a *sajdah* and *tashahhud* that have been forgotten, – if between them and the prayer one has done something that invalidates *wuḏū'*; for example, he has urinated. It is not obligatory, however, to perform *wuḏū'* for the two prostrations for inadvertence (*sajdatā al-sahw*);
3. For the obligatory circumambulation (*ṭawāf*) of the Ka'bah that is part of *hajj* or '*umrah*';
4. If one had made a vow (*nadhr*) or a covenant (*'ahd*) or had taken an oath (*qasam*) that he would perform *wuḏū'*;
5. If one had made a vow that, for example, he would kiss the writing of the Qur'an;
6. For washing a copy of the Qur'an that has become impure or for taking it out from a lavatory and such places, in the event that he is obliged to touch the writing of the Qur'an with his hand or with some other part of his body. However, in the event that the delay that would be caused by performing *wuḏū'* would result in further disrespect to the

Qur'an, one must take the Qur'an out from the lavatory and such places – or wash it if it has become impure – without performing *wuḍū'*.

<sup>2</sup> 'Umrah refers to the pilgrimage to Mecca that has fewer rituals than the *hajj* pilgrimage. It is sometimes referred to as the 'minor pilgrimage'.

## OBLIGATORY PRAYERS

There are six obligatory prayers in the period of the Imam of the Time's ('A) occultation (*ghaybah*):

1. the daily prayers;
2. the prayer of signs (*ṣalāt al-āyāt*);
3. the funeral prayer (*ṣalāt al-mayyit*);
4. the prayer for the obligatory circumambulation (*ṭawāf*) of the Ka'bah;
5. the lapsed (*qaḍā'*) prayers of one's father that, based on obligatory precaution (*al-iḥtiyāṭ al-wājib*), are obligatory for the eldest son to perform;
6. prayers that become obligatory on account of hire (*ijārah*), vow (*nadhr*), oath (*qasam*), and covenant (*'ahd*).

The Friday prayer (*ṣalāt al-jumu'ah*) is regarded as one of the daily prayers.

## RULING 929

There are eleven obligatory components of the prayer:

1. intention (*niyyah*);
2. standing (*qiyām*);
3. takbīrat al-iḥrām, i.e. saying 'allāhu akbar' at the beginning of the prayer;
4. bowing (*rukū'*);
5. prostrating (*sujūd*);
6. recitation (*qirā'ah*);
7. declaring in *rukū'* and *sujūd* that Allah is free from imperfections (*dhikr*);
8. testifying (*tashahhud*);
9. salutation (*salām*);
10. sequence (*tartīb*);
11. close succession (*muwālāh*).

Some of the obligatory components of the prayer are elemental (*rukṅ*), i.e. if one does not perform them – whether intentionally or mistakenly – the prayer is invalid. Some other obligatory components are not elemental, i.e. if they are omitted mistakenly, the prayer is not invalid. There are five *rukṅs* of the prayer:

1. intention;
2. *takbīrat al-iḥrām* while standing;
3. standing that is joined to *rukūʿ*, i.e. standing before *rukūʿ*;
4. *rukūʿ*;
5. two *sajdahs* in one *rakʿah*.

If a *rukṅ* is intentionally performed more than the prescribed number of times, the prayer is invalid. If it is done mistakenly, and if the additional act is a *rukūʿ* or two *sajdahs* in one *rakʿah*, then based on obligatory precaution the prayer is invalid; otherwise, i.e. if the additional act is not a *rukūʿ* or two *sajdahs* in one *rakʿah* it is not invalid.

## TARTEEBI, IRTIMASI GHUSAL

### RULING 360

In sequential *ghusl*, one must – based on obligatory precaution – first wash with the intention of *ghusl* the entire head and neck and then the entire body with the intention of *ghusl*; and it is better to first wash the right side of the body, then the left. In the event that one intentionally or due to being negligent in learning the laws of *ghusl* does not wash the entire head and neck before washing the body, then based on obligatory precaution, his *ghusl* is invalid. Furthermore, based on obligatory precaution, when performing *ghusl*, it is not sufficient to make the intention of *ghusl* when moving the head, neck, or body while they are already under the flow of water; rather, the part that one wants to perform *ghusl* on – in the event that it is already under the flow of water – must be taken out from under the flow of water and then washed with the intention of *ghusl*.

### RULING 361

In case one washes his body before his head and neck, it is not necessary for him to repeat the *ghusl*; rather, in the event that one rewashes his body, his *ghusl* will be valid.

### RULING 362

In case a person is not certain that he has completely washed both parts – i.e. his head and neck, and his body – for him to be certain that he has washed both parts, when he washes one part, he must wash an area of the other part as well.

### RULING 363

If after performing *ghusl* one realises that he has not washed an area of his body but he does not know which area it is, it is not necessary for him to rewash his head and neck, rather he must only wash that area of his body that he deems probable he had not washed.

## RULING 364

If after performing *ghusl* one realises that he has not washed an area of his body, in the event that the unwashed area happens to be on the left side of his body, it is sufficient for him to wash only the unwashed area. If the unwashed area happens to be on the right side of one's body, the recommended precaution is that after washing the unwashed area, he should rewash the entire left side. Furthermore, if the unwashed area happens to be on one's head and neck, then based on obligatory precaution, he must rewash his body after he has washed the unwashed area.

## RULING 365

If before completing *ghusl* one doubts whether or not he has washed a particular area on the left or right side of his body, it is necessary that he wash that area. If a person doubts whether or not he has washed an area that is on his head or neck, then based on obligatory precaution, after he has washed that area, he must rewash his body.

Two types of immersive *ghusl* can be performed: instantaneous (*dafī*) and gradual (*tadrijī*).

## RULING 366

In instantaneous immersive *ghusl*, water must cover the entire body in one go. However, it is not necessary for the entire body to be out of the water before starting the *ghusl*; rather, it will suffice if part of the body is out of the water and the person goes under the water completely with the intention of performing *ghusl*.

## RULING 367

In gradual immersive *ghusl*, one must gradually – but in a way that can be commonly considered one single action – immerse his body in water with the intention of *ghusl*. In this type of *ghusl*, it is necessary for each part of the body to be out of the water before it is washed.<sup>28</sup>

## THINGS WHICH INVALIDATE FAST

### RULING 1553

Eight things invalidate a fast:

1. eating and drinking;

2. sexual intercourse;
3. masturbation, meaning that a man – either with himself or by means of something – does something other than having sexual intercourse that results in ejaculation. How this applies to a woman was explained in [Ruling 345](#);
4. based on obligatory precaution, ascribing false things to Allah the Exalted, the Most Noble Messenger, (ﷺ), and the successors of the Most Noble Messenger, (ﷺ) [i.e. the Infallible Imams (‘A)];
5. causing thick dust to reach the throat, based on obligatory precaution;
6. remaining in a state of ritual impurity (*janābah*), menstruation (*ḥayḍ*), or lochia (*nifās*) until the time of *ṣubḥ* prayers;
7. applying liquid enema;
8. vomiting intentionally.

## RULING 1554

If a fasting person who is aware of the fact that he is fasting intentionally eats or drinks something, his fast becomes invalid, irrespective of whether the thing he ate or drank was something normal – such as bread and water – or not – such as earth and the sap of a tree – and irrespective of whether it was a little or a lot. In fact, even if one takes a toothbrush out of his mouth and then puts it back into his mouth and swallows the moisture, his fast becomes invalid unless the moisture on the toothbrush was so little that it could be said to have disappeared in his saliva.

## RULING 1555

If someone realises while eating that it is the time of *ṣubḥ*, he must take the food out of his mouth; and in the event that he intentionally swallows it, his fast is invalid. Furthermore, according to the rules that will be mentioned later, *kaffārah* also becomes obligatory for him.

## RULING 1556

If a fasting person eats or drinks something inadvertently (*sahwan*), his fast does not become invalid.

## RULING 1557

Injections and intravenous drips do not invalidate a fast even if the former is an energy injection and the latter a glucose-saline drip. Similarly, a spray used for asthma does not invalidate a fast provided that the medicine only enters the lungs. Applying medicine [such as drops] to the eyes and ears does not invalidate a fast either, even if its taste reaches the throat. Likewise, if medicine is applied in the nose, it does not invalidate a fast as long as it does not reach the throat.



## RULING 1558

If a fasting person intentionally swallows something that has remained in between his teeth, his fast becomes invalid.

## RULING 1559

If someone wishes to keep a fast, it is not necessary for him to use a toothpick before the time of *ṣubḥ* prayers. However, if one knows that some food that has remained in between his teeth will be swallowed during the day, he must use a toothpick to remove it.

## RULING 1560

Swallowing saliva does not invalidate a fast even though it may have collected in one's mouth due to thinking about food and suchlike.

## RULING 1561

There is no problem in swallowing the mucus of the head and chest as long as it has not entered the cavity of the mouth. If it enters the mouth cavity and is swallowed, the fast does not become invalid, although the recommended precaution is that one should not swallow it.

## RULING 1562

If a fasting person becomes so thirsty that he fears he may die of thirst, sustain some harm, or fall into hardship that he cannot bear, he can drink water to the extent that his fear of these things is averted; but in this case, his fast becomes invalid. In fact, in the case of fear of death and suchlike, it is obligatory for one to drink. If it is the month of Ramadan, then based on obligatory precaution, the person must not drink an amount that is more than necessary, and for the rest of the day he must refrain from doing anything else that invalidates a fast.

## RULING 1563

Chewing food for feeding a child or a bird, and tasting food [for example, to check that the right amount of salt has been used] and suchlike – which usually does not cause the food to reach the throat – does not invalidate a fast even if the food happens to reach the throat accidentally. However, if one knows from the outset that such food will reach the throat yet intentionally does it, his fast becomes invalid and he must keep a *qaḍā'* fast for it and *kaffārah* is also obligatory for him.

## RULING 1564

Only the feeling of thirst or weakness is not a Shari excuse to abandon a fast. But if thirst or weakness is to such an extent, that he is facing such a difficulty which is normally not bearable, then there is no harm in abandoning the fast. But in the month of Ramadhan on the basis of obligatory precaution, he should consume only what is required to cater to the overwhelming thirst or weakness (in line with the explanation that is provided above). For the remainder of the day he should avoid anything that breaks the fast . However, his fast nevertheless will be void due to eating or drinking.

## THINGS WHICH MAKE NAMAZ INVALID

Following things make Namaz invalid:

1. One of the conditions of prayers remaining unfulfilled.
2. Wudhu, Ghusl or Tayammum becoming invalid.
3. Offering prayers with folded hands.
4. Saying Aameen after Sura-e-Hamd.
5. Facing away or turning away from Qibla.
6. Talking during prayers.
7. Laughing loudly.
8. Weeping for worldly affairs.
9. doing something that breaks the form of the prayer.
10. Eating and drinking.
11. Some doubts regarding the number of Rakat.
12. Adding or diminishing something out of the obligatory things of prayers.

Question

Question 1: What are the things which make prayer invalid?

## PRINCIPLE OF SUCCESSFUL LIFE

Man, naturally desires leading a good and successful life. To succeed in life, it is necessary to abide by good principle. It is the religion of Islam only which teaches us these principles so that we may make our life successful by implementing them. Out of these some important principles are as below.

We must respect our parents, teachers and elders, listen to their instructions carefully and implement them.

We must do everything laboriously and honestly. Sincere and laborious person succeeds in every test.

We must look after our health, abstain from the rotten things of the market. Keep our body and dress neat and tidy.

We must value time and do not waste it in useless things. We must be punctual. Do not postpone the work of today for tomorrow.

We must be careful about discipline in every work. Everything of ours e.g. books dress etc must be in order in their places.

The secret or successful like is in professing Islam.

Questions

Question 1: Who has taught us the principles of leading good life?

Question 2: How must we take care of our health?

Question 3: How does a successful man value time?

## IMAM ZAINUL ABEDIN (A.S.)

Imam Zainul Abedin (a.s.) was our fourth Imam. He was born in Medina on the 15th of Jamadiul Awwal in the year 38 A.H. His father Imam Husain (a.s.) had named all his sons "Ali" after his father Hazrat Ali (a.s.) and all his daughters "Fatima" after his mother Janabe Fatima (a.s.). The mother of Imam Zainul Abedin (a.s.) was Janabe Shar Bano who was from the Royal family of the famous Persian king "Nousherwan the Just".

Imam Zainul Abedin (a.s.) was trained by three infallible. The first two years of his life were under the care of Hazrat Ali (a.s.). After the martyrdom of Hazrat Ali (a.s.), for ten years he was under the care of his paternal uncle Imam Hasan (a.s.). And after the martyrdom of Imam Hasan (a.s.) he came under the care of his father Imam Husain (a.s.).

Imam Zainul Abedin (a.s.) was present in Kerbala on 10th Muharrum, 61 A.H. when Imam Husain (a.s.) offered his supreme sacrifice for the protection of Islam. He was 23 years old at that time. After reaching Kerbala he fell ill. He was deprived of even a drop of water when water supplies were cut on the 7th of Muharrum. Illness and lack of water together resulted in his being in a state of drowsiness on the 10th of Muharrum.

Thus, Imam Zainul Abedin (a.s.) had to bear such severe difficulties right from the start of his (a.s.) Imamate. The severity of these difficulties makes us sorrowful even today. After the martyrdom of Imam Husain (a.s.) his mattress was snatched from beneath him. His hands legs and neck were chained. He was sent as a prisoner in the court of Ibne Ziyad in Kufa. From there he was taken to Yazid's court in Syria. All throughout he was accompanied by the women of his family whose veils were snatched away. He considered this exposure of his womenfolk as his greatest difficulty.

Imam Zainul Abedin (a.s.) great task was to ensure that Imam Husain's (a.s.) great sacrifice is not wasted and people are able to distinguish between the right and the wrong. For this purpose he (a.s.) and Janabe Zainub (a.s.) gave memorable speeches in the courts and markets of Kufa and Syria. These speeches exposed the character of Yazid. Seeing revolutionary signs among the people Yazid was forced to release the imprisoned family of Imam Husain (a.s.). After being released he came to Medina and stayed there for the remaining of his life.

For the guidance of the people, throughout his life he struggled to convey the message of Allah and the Prophet (s.a.w.a.) to them. After the incident of Kerbala, he was always under the surveillance of oppressive rulers and thus could not openly propagate. He thus, used supplications as a medium of propagation. His supplications have been collected in a book "Sahifae Kamilah". Even today people benefit from it.

Imam Zainul Abedin (a.s.) himself was an embodiment of the religious teachings of "Sahifae Kamilah". While encouraging us to supplicate before Allah, he himself used to be busy in prayers. He (a.s.) used to recite a thousand units of prayers in his day and nights and would prostrate for long periods. He is thus remembered as "Zainul Abedin" (The Jewel of the Worshippers) and "Sayyed us Sajedeen" (The leader of the prostrators). He (a.s.) possessed the best of ethics. He used to go out to give food and clothing to the poor in the dark of the night. He easily forgave others mistakes. None equaled him in fulfilling either the rights of Allah or the rights of the people.

On 25th Muharrum, 95 A.H. he was poisoned on the orders of Walid bin Abdul Malik. Imam Baqir (a.s.) performed his last rites and buried him next to Imam Hasan (a.s.) in the graveyard of Jannat ul Baqi.

"Dear Children! Study hard. Acquire knowledge so that when you grow up tomorrow, all benefit from it."

- Imam Zainul Abedin (a.s.)

Questions:

Questions 1: Why did Imam Husain (a.s.) name all his sons "Ali" and all his daughters "Fatima"?

Questions 2: How did Imam Zainul Abedin (a.s.) ensure that the purpose of Imam Husain's (a.s.) great sacrifice is not wasted?

Questions 3: What was Imam Zainul Abedin's (a.s.) method in propagation? Why did he adopt such a method?

Questions 4: Why is he remembered as "Zainul Abedin" and "Sayyed us Sajedeen"?

## THE BATTLE OF OHUD

The spread of Islam accelerated after the migration of the Holy Prophet (s.a.w.a.) to Medina. The disbelievers of Mecca were afraid and worried about Islam growing influence. In the second year after migration, they formed an army to annihilate the believers. As a result the first major battle between the believers and the disbelievers was fought on plains of Badr. The believers, though being less in numbers were victorious due to Allah's help and the strength of their belief.

This defeat kindled the fire of revenge in the hearts of the disbelievers. The chiefs of Mecca instigated even other tribes against the Muslims. In the third year of migration a strong army of five thousand soldiers was thus formed. They marched towards Medina. When the Muslims received this news, the Holy Prophet (s.a.w.a.) came out with an army of seven hundred soldiers to defend themselves. This second major battle between the believers and the disbelievers was fought next to the mountain of Ohud. Islamic history records it as the battle of Ohud.

Near the Mountain of Ohud there was a passage in one of the hills. It was possible that the disbelievers may make a sudden attack through it. The Holy Prophet (s.a.w.a.), therefore positioned fifty archers on this mountain pass. He ordered them not to move from their position irrespective of the result of the battle.

At the start of the battle itself one after another four warriors from the army of the disbelievers were slayed by Hazrat Ali (a.s.). The hearts of the disbelievers were thus terrified. Then, the believers together made a strong attack on them. They were thus left in disorder. They started running away. Gradually all the disbelievers left the battlefield. With a sense of victory the believers started collecting the things left behind by the disbelievers.

Seeing their companions collect the war booty, the archers posted on the mountain pass forgot the instructions of the Holy Prophet (s.a.w.a.). All the archers except few left their positions and ran towards the battlefield to collect their share of war booty. This mistake proved very deadly for the army. A regiment of the disbelievers army came to the mountain pass from behind and launched an attack on the believers after killing the few archers remaining over there. Seeing this even the other enemy soldiers who had run away returned back. The believers were thus surrounded. At that moment a disbeliever falsely announced that the Holy Prophet (s.a.w.a.) has been martyred. The reverse enemy attack and this announcement left the believers in disarray. Now they started deserting the battlefield leaving the Holy Prophet (s.a.w.a.) behind. The disbelievers encircled the Holy Prophet (s.a.w.a.) and were desiring to kill him. At this moment only Hazrat Ali (a.s.) stayed back with the Holy Prophet (s.a.w.a.). He defended the Holy Prophet (s.a.w.a.) and fought back with the disbelievers till finally the believers gained victory.

In this war nine swords of Hazrat Ali (a.s.) were broken. After which Allah sent the "Zulfiqar" for him through angel Jibraeel. Seeing the exploits of his sword no enemy dared come near the Holy Prophet (s.a.w.a.). They just kept on throwing stones on him from far.

As a result of the greed of few archers and the deserting of the battle by the army, the believers suffered heavy losses. The Holy Prophet's (s.a.w.a.) brave uncle Hazrat Hamza (a.r.) was also martyred fighting in this battle. The Holy Prophet (s.a.w.a.) was deeply grieved by his martyrdom. The Holy Prophet (s.a.w.a.) gave him the title of "Sayyed us Shohadah".

لَا قَنِي إِلَّا عَلِيٌّ لَا سَيْفَ إِلَّا ذُو الْفِقَارِ

"There is no warrior like Ali and there is no sword like Zulfiqar"

Questions:

Question 1: Why was the battle of Ohud fought?

Question 2: Why did the Holy Prophet's (s.a.w.a.) position the archers on the mountain pass?

Question 3: Why did the army of the believers suffer heavy losses in spite of initial success?

Question 4: What are the valiant exploits of Hazrat Ali (a.s.) in the battle of Ohud?

## IMPORTANCE OF HARD WORK

People were standing in a queue and waiting for somebody. Everyone was gazing at the track which approaches towards the city. People saw presently that a spiritual man was coming.

People madly came forward to greet him and every one shook hands with that man and kissed his hands people were extremely surprised when they saw that a

man wanted to kiss the hands of this person, but this person himself kissed his hands people said:

“Oh apostle of Allah! What quality this man had that you kiss his hands”.

The Prophet (s.a.w.a.) showed the marks on his hands and said:

“God likes those hands which do labor. Hence I kissed his hands.”

From this event we learn that how great is the man in the eyes of God and the Prophet (s.a.w.a.) who works hard. Surely unless the man works hard he cannot please Allah and the apostle of Allah (s.a.w.a.) nor can be progress in the world. Our prophet Hazrat Muhammad (s.a.w.a.) and the pure Imams (a.s.) have

mentioned the greatness of labor in their quotations and have strongly disliked laziness. The apostle of Allah (s.a.w.a.) has said:

“The man who works is the friend of God and Allah considers the lazy man his enemy.”

When Imam Jafar Sadiq (a.s.) learnt that he has abandoned work and business and spends the whole time in worship, he said:

“It is unfortunate, does he not know that a person who does not work, God does not accept his supplication”.

Many cannot succeed to achieve his goal, unless he works hard. Here the great personality of the apostle of Allah (s.a.w.a.) is the best example.

He (s.a.w.a.) succeeded in his mission because he worked very hard. Despite standing whole night in the remembrance of God he use to accomplish the difficult tasks of spreading the message of Allah in the day, related to prophet hood. For example he use to propagate the Islam religion, made Muslims aware of the commands of God, met different delegations and also fought the enemies

as and when the need arose for the defense of Islam.

When we read history we come to know that the famous personalities of the world have gained higher place by the dint of sheer hard work may he be the father of chemistry Jabir bin Haiyan or father of Unani Medicine Bow Ali Sena, great scholar like Sheikh Mohammad Hasan Najafi, who did not leave his study despite the death of son or first martyr Mohammad bin Jamaluddin Makki, who wrote the great book "Lumah" in the prison of Damascus.

Dear Students!

When you are grown up you may take any field, you desire to become religious scholar, doctor, engineer, scientist, businessman or chartered accountant etc., and only by sheer hard work you can achieve a prominent place.

"And man will get only that much as he has made the effort".

Questions

Question 1: Why did the apostle of Allah (s.a.w.a.) kissed the hands of the person who was laborious?

Question 2: What Imam Jafar Sadiq (A.S.) has said about the person who abandoned work and only did worship?

Question 3: How did the apostle of Allah (s.a.w.a.) succeed in his mission of prophet hood?

Question 4: How did labor affects our life?

Question 5: Dear children! You may also have seen such people or heard about them who succeeded in life by hard work. Relate the story of any such person to your teacher briefly.

## Exercises

- Question 1: Please explain in the light of the tradition of the Holy Prophet (s.a.w.s.) the benefits of reciting the Quran that come to the reciter in the world and the Hereafter.
- Question 2: When does the Almighty Allah postpone sending divine chastisement on the sinners.
- Question 3: According to the sequence of revelation, which is the last verse of the Holy Quran and on what occasion was it revealed?
- Question 4: Write the verse of Durood (Salawat) and also write its translation.

## Dua (Supplication)

Allah is Our Lord (Sustainer). He has bestowed us with uncountable bounties in this world. He created us, provided us with means of survival and guided us to the straight path. Being His creatures we are needful of Allah and we would always remain thus. That is why we must ask Allah for all our needs. He is the One Who bestows us with guidance, Tawfeeq (divine opportunity), sustenance, knowledge, forgiveness, health and other bounties. The Almighty Allah says in the Holy Quran:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ، إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ -

**And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.**

(Surah Momin 40:60)

The Almighty Allah has issued a clear command in this Quranic verse to supplicate Him. In the traditions of Masoomeen (a.s.) also we have been advised to supplicate.

The Messenger of Allah (s.a.w.s.) said,

**"Supplication is the weapon of the believer to be victorious on the enemy. It is the pillar of religion which makes the building of faith strong and it is the light of the earth and the heavens."**



Amirul Momineen Hazrat Ali (a.s.) said:

**"The deed best liked by Allah is Dua (supplication)."**

Our fifth Imam, Hazrat Muhammad Baqir (a.s.) said:

**"The best worship is Dua (supplication) and the greatest enemy of Allah is the one who is too proud to worship Allah. The supplication is accepted of one who continues to supplicate and beseech Allah. The door is opened for one who continues to knock at it."**

The Messenger of Allah (s.a.w.s.), the purified Ahle Bayt (a.s.) and the respected scholars have mentioned numerous benefits of Dua. Some of them are as follows:

- The faith becomes stronger and belief increases
- One becomes fond of reposing hope in Allah.
- It cultivates good morals.
- Man becomes aware of his duties.
- One becomes nearer to Allah.
- One is kept away from sins and innovations.
- Man is released from despair and he becomes aware that there is a strong support for him.
- It assists in forgiveness of sins.
- Calamities and problems are averted.
- A feeling of helplessness arises in man and he remains safe from pride.

These benefits can be derived truly only when we supplicate Allah with the supplications mentioned by the

Quran, the Prophet or Ahle Bayt (a.s.).

## Some well-known Quranic supplications

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ۔

- 1) **Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.**

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ۔

- 2) **Our Lord! Surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.**

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ  
الْحِسَابُ۔

- 3) **O our Lord! Grant me protection and my parents and the believers on the day when the reckoning shall come to pass!**

رَبِّ ارْحَمَهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا-

- 4) **O my Lord! Have compassion on them, as they brought me up (when I was) little.**

رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ  
رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ-

- 5) **Our Lord! Make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.**

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِيقِي بِالصَّالِحِينَ-

- 6) **My Lord: Grant me wisdom, and join me with the good.**

رَبِّ اشْرَحْ لِي صَدْرِي- وَيَسِّرْ لِي أَمْرِي- وَحُلِّ  
عُقْدَةً مِنْ لِسَانِي- يَفْقَهُوا قَوْلِي-

- 7) **He said: O my Lord! Expand my breast for me, And make my affair easy to me, And loose the knot from my tongue, (That) they may understand my word;**

### Some supplications related from the Masoomeen (a.s.).

يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ  
قَلْبِي عَلَى دِينِكَ-

1. **O Allah, O Beneficent, O Merciful, O Transformer of the hearts, make my heart steadfast on Your religion.**

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ-

2. **O Allah forgive me the sins that rent the curtains asunder.**

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النَّقْمَ-

3. **O Allah, forgive those sins of mine that cause the descent of punishments.**

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ-

4. **O Allah, forgive those sins of mine that cause the destruction of bounties.**

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ-

5. **O Allah, forgive those sins of mine that hinder the supplication.**

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنَزِلُ الْبَلَاءَ۔

6. O Allah, forgive those sins of mine that cause descent of calamities.

سُبْحَانَ مَنْ لَا يَعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ۔

7. Glorified be the One Who does not oppress those who inhabit His kingdom.

سُبْحَانَ مَنْ لَا يَأْخُذُ أَهْلَ الْأَرْضِ بِالْوَانِ الْعَذَابِ۔

8. Glorified be the One Who not subject the inmates of the earth to different punishments.

سُبْحَانَ الرَّؤُفِ الرَّحِيمِ۔

9. Glorified be the Kind and the Merciful.

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَبَصْرًا وَفَهْمًا وَ  
عِلْمًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔

10. O Allah! Appoint for me in my heart a light and perception and understanding and knowledge. Indeed, You are powerful over all things.

اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَافْضِ عَلَيَّ مِنْ فَضْلِكَ  
وَانْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَانْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ۔

11. O Allah! Guide me from Your side and bestow

upon me from Your Grace and Shower upon me from Your Mercy and send down upon me from Your blessings.

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

12. O Allah! Make me recognise Yourself. For if I do not recognise You, I would not recognise Your Messenger. O Allah! Make me recognise Your Messenger. If I do not recognise Your Messenger I would not recognise Your Proof. O Allah make me recognise Your Proof. For if I do not recognise Your Proof I would deviate in my religion.

Hazrat Ali (a.s.) said,

"One who supplicates without action is like one who shoots an arrow without a bow."

## Exercises

Question 1: Why should we supplicate to Allah?

Question 2: Narrate two traditions of Masoomeen (a.s.) regarding the importance of Dua.

Question 3: What are the benefits of Dua? And when can these benefits come to us?

Question 4: Learn all the Quranic supplications and supplications narrated from Masoomeen (a.s.), with their translations and recite them to your teacher.

## Sins of the Tongue

### (1)

Luqman Hakim was a very wise gentleman. His statements are full of wisdom. His wisdom has also been mentioned in the Holy Quran. One day some guests arrived at the home of Luqman's master. The master told Luqman,

**"Cook the best part of the animal."**

Luqman cooked the tongues of sheep and placed them before the guests. Another day his master said,

**"Cook the worst part of the animal for the guests."**

This time also Luqman cooked the sheep tongue and served it to the guests. The master asked in surprise why he cooked tongue on both the occasions. Luqman replied,

**"Sir! The tongue is one of the best organs of the body. By its correct use man can guide the people, by its use man inhabits towns after towns. Then on the basis of this tongue he administers the system of the town. It is through the tongue that man teaches illiterate people.**

**On the contrary if the tongue is not in one's control, it is the worst thing, because it is the root of fights and arguments. Due to it, cities become deserted and due to it bad speech man has to face**



## IMAM MEHDI [AS]

## امام المهدي (ع)

### Objectives >>>

#### Students should:

- Understand that Imam al-Mahdi is our twelfth holy Imam
- Understand the fact that Imam Mahdi is the Living Imam, who is in hiding
- Understand that the Imam sees our actions and observes them, even though we cannot see him or recognise him
- Learn basic biographical facts about the Imam:
- Discuss the context of the Imam's birth and why it was kept secret
- Discuss issues related to the Imam's long life
- Understand the minor occultation and then the beginning of the major occultation
- Discuss two Qur'anic āyāt related to Imam al-Mahdi (atfs)
- Discuss two narrations related to Imam al-Mahdi (atfs)
- The concept of al-Intiḍār
- Explore the supplications related to Imam al-Mahdi (atfs)

## FUNDAMENTALS OF ISLAM

## LEVEL 3

### The Present Imam

Imam Muḥammad al-Mahdi is our 12<sup>th</sup> Imam from the family of the Holy Prophet (saw). All Shi'ah believe that Imam al-Mahdi is currently alive and is in hiding. We also believe that the Imam will reappear from his hiding whenever Allah (SWT) decides so and when we, his followers, are ready for his arrival. So why is our Imam in hiding?

### WHY IS THE IMAM IN HIDING?

Since all the previous Imams have been killed by sword or poisoned by their enemies, Allah (SWT) has kept the Imam in hiding to protect him from his enemies and to keep him safe. This way, the Imam will be able to reappear and remove all the injustice and oppression from this world.

Another reason as to why the Imam is in hiding is because he does not have many strong and sincere followers. He will therefore remain in hiding until he gets a good number of strong believers in his army. Are we doing anything in our lives to make ourselves ready to be part of his army?

However, with the Imam in hiding, this does not mean that we cannot benefit from him. Instead, the Imam benefits us in the same way as the sun benefits the world on a cloudy day. Even though the sun is not apparent, it still gives life and energy to everything.

### CAN THE IMAM SEE US?

Although the Imam is in hiding and we cannot see him, he definitely can see us. He observes our actions and gets a weekly record of whatever good or bad we have

done. He feels happy when his followers do good actions such as praying on time and respecting parents, and gets very sad when his followers commit bad deeds such as lying and swearing.

The Imam is also present at Ḥajj every year and although we may see him there, we will not recognise him as the Imam.

“He attends the (Hajj) season, and sees them, but they do not see him”<sup>i</sup>

## SOME FACTS ABOUT OUR IMAM

<b>Name:</b>	Muḥammad ibn al Ḥasan al Mahdi
<b>Father’s name:</b>	Imam Ḥasan al-‘Askari
<b>Age at which he became Imam:</b>	5 years old
<b>Place and date of birth:</b>	Samarrā, Iraq. 15 <sup>th</sup> Sha’bān 255 AH

## THE BIRTH OF THE IMAM

The birth of the Imam was kept very secret. The night before his birth, his father, Imam al-‘Askari asked his aunt Ḥakīma to stay home to help deliver the baby, whose mother was Narjis. Ḥakīma was surprised because Narjis did not show any signs of pregnancy. However, the Imam (as) explained that this was part of God’s wisdom to protect al-Mahdi (atfs), just as had happened with the mother of Prophet Moses. The Imam was born on Friday morning, just before Fajr time. Once the Imam was born, Imam al-‘Askari informed only a few of his closest family members and he asked them to keep this news very secret.

## WHY WAS HIS BIRTH KEPT SECRET?

The reason as to why the Imam’s birth was kept secret was mainly to protect his life. Just as the tyrants at the time of Prophets Abraham and Moses knew about the birth of a child who would overcome them, the Abbasid tyrants at the time of Imam al-Mahdi knew of his birth and were on the lookout for such a child. These tyrants had fought and killed the three Imams before Imam al-Mahdi so that they could prevent or stop his birth.

Therefore, it was extremely important to keep the birth of the Imam a secret.

## THE IMAM’S LONG LIFE

Many people doubt whether the Imam is still alive. They say that it is not possible for a human being to live for so long. This is what we can argue:

### a) Several Prophets in the past have lived for a long time

Prophet Noah was a Prophet for 950 years. His lifetime would have been even longer because 950 is only the period of his mission.

“And indeed We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years”  
(Holy Qur’an, 29:14)

Similar to Prophet Noah, other Prophets such as Prophet Jesus and Khiḍr are still alive with the permission of God.

### b) It is scientifically possible to live for a long period?

Science has shown us that a person can live for a long time if his organs such as the heart and the brain are given the right foods and a clean environment and are protected from the negative influences of the environment.

### c) It is a miracle by God for the Imam to live a long life

We know that Allah (SWT) has the power to do anything. Therefore, if He wills that the Imam should live a long life, this can certainly happen.

## Review Questions

### Q1. Why was the Imam’s birth kept a secret?

- To keep him safe from his enemies
- To give a surprise to his family
- Because he was an Imam

### Q2. Can the Imam see us even when we cannot see him:

- No, the Imam only gets a report of our actions
- Yes, the Imam can hear and see us and all our actions
- The Imam sees us but does not recognise us

### Q3. Which of these is NOT true?

- It is scientifically possible for a human being to live more than 1500 years.
- Some Prophets in the past lived a very long life
- It is impossible for a person to live a life of 1000 years or more.

## The Imam in Occultation

In the last lesson, we learnt a few things about the life of our 12<sup>th</sup> Imam. We discussed that the Imam is currently alive in hiding and will reappear whenever Allah (SWT) wills. In this lesson we will discuss how the Imam went into hiding and some āyāt of the Holy Qur'an that talk about the Imam

### MINOR OCCULTATION

The word 'occultation' means to go into hiding. The Imam first went into hiding soon after he led the funeral prayers of his father, Imam al-'Askari. Since only an Imam can lead the funeral prayers of another Imam, the enemies were on the lookout for the Imam to lead the prayers so they could kill him. Despite the dangers, the Imam led the prayers and went into hiding immediately after that.

This was the first occultation and the shorter one. It lasted 69 years from 260 A.H. to 328 A.H. The enemies were always in search of the Imam during this time but they could not find him.

During the minor occultation, the three main things that the Imam did were:

- Introduced himself to his followers by meeting with some of them. He also performed several miracles and in this way he proved his existence.
- Selected four people to be his representatives in his absence so that they could answer the questions of the people based on the Imam's instructions. Besides this, the Imam also wrote letters to certain members of his community and constantly kept in touch with them.
- Protected his followers from the enemies. One such example is:

An Abbasid minister made a plot to find the representatives of the Imam. He sent an undercover spy to go to the representative and pretend he wanted to

give him khums money to be delivered to the Imam. Allah (SWT) informed the Imam of this plot. The Imam instructed his representative not to take any money from anyone so that he would not be found.

The minor occultation was to prepare the followers of the Imam for the major occultation in which they would never see the Imam.

### THE MAJOR OCCULTATION

Only six days before the death of the fourth representative, the Imam wrote a letter to him saying that he would now go into hiding for a long time (major occultation) and that he would no longer have any specific representatives through which he could communicate with people. He also instructed the community that anyone who claimed to be his specific representative during the Major Occultation is a liar. The major occultation began after the year 329 A.H and has lasted until today. Only Allah (SWT) knows when this occultation will end, however there are many signs that will appear before the coming of al-Mahdi.

### AL-MAHDI IN THE HOLY QUR'AN

As should always be the case, whatever we believe in must have its roots in the Holy Qur'an and the words of the Prophet and Ahlul Bayt (as). The belief in having an Imam who is currently in hiding is also mentioned in the Holy Qur'an. We will briefly look at two such āyāt:

- Every community has an Imam

"On that Day we shall call together all human beings with their (respective) Imam"

يَوْمَ نَدْعُو كُلَّ اُنْسٍ بِاِمَامِهِمْ

The word 'imam' refers to a leader chosen by Allah (SWT) who is present in every community. Therefore, for this verse to apply to our community, it means we must have an Imam among us who is chosen by Allah (SWT). This can be none other than Imam al-Mahdi (atfs), because any other possible leader in our community is not one who is chosen by Allah (SWT).

### b. Every community has a Witness

“And the Day when we shall raise up from every nation a witness against them from amongst themselves. And we shall bring you (O Muhammad) as a witness against these”

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ  
وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ

Here, the Qur'an clearly tells us that every community has someone in it who will be a witness against itself (that community) on the Day of Judgment. At the time of the Prophet's community the witness was Prophet Muḥammad (saw) himself and at our time, it is Imam al-Mahdi.

Can you think of reasons why a witness of a community cannot be an ordinary person like us, but has to be someone chosen by Allah (SWT)?

## AL-MAHDI IN THE HOLY HADITH

Here we will briefly discuss two authentic narrations, narrated by both Shi'ah and Sunni sources. These narrations prove our belief in Imam al-Mahdi.

### a. Imams from Quraysh

This narrations is mentioned in the book of al-Bukhāri, the book considered most authentic by the Sunni school of thought:

“I heard the messenger of Allah saying that there will be twelve Emirs and they are all from Quraysh”

The above narration is mentioned by most Sunni narrators. It proves to us that there will 12 Imams after the Holy Prophet, and they must all come from Quraysh. This ḥadith cannot apply to any other belief except our belief that one of the descendants of the Prophet, i.e. Imam al-Mahdi, is the current and twelfth Imam (as).

### b. Recognising the Imam

“He who dies without recognising the Imam of his time dies the death of Ignorance”

The above narration tells us that every period in the world must have an Imam and whoever does not know the Imam of his time will be treated as an ignorant

person by Allah (SWT) on the Day of Judgement. This indicates that there is an Imam appointed by God for every period, and the Imam of our period cannot be anyone other than Imam al-Mahdi (atfs).

## THE CHARACTERISTICS OF AL-MAHDI

Now that we have proven the existence of our 12<sup>th</sup> Imam through the Holy Qur'an and the holy words of the Ahlul Bayt, we want to learn about his characteristics. We once again get the answers from the Qur'an:

“And (remember) when the Lord of Abraham tried Him with (certain) Commands, which He fulfilled. He (Allah) said (to him), "Verily, I am going to make You an Imam of mankind." Abraham said, "And of My offspring (to make Imams?)." Allah said, "My Covenant (Prophethood, etc.) includes not Ḍalimīn (those who beliefs or actions are wrong or false)”

From the above āyah, we learn that:

- » The Imam is sinless because Allah does not make the wrong doer an Imam
- » The Imam is from the offspring of Prophet Abraham, same as the Holy Prophet, because Allah (SWT) answered the prayer of Abraham in making the Imams from his progeny
- » The Imam is chosen by Allah because the āyah shows us that only Allah can make someone an Imam.

## Review Questions

### Q1. Why did Imam al-Mahdi go first into Minor Occultation?

- a. To prepare the community for the Major Occultation
- b. To remain safe from the plans of his enemies
- c. Both a & b

### Q2. Why can't an ordinary person be a witness against his community on the Day of Judgement?

- a. He would not be able to remember all the actions of the people
- b. He does not have the wisdom and knowledge to understand people's actions
- c. An ordinary person can easily make mistakes
- d. All of the above



## Al-Intidār

As we have already discussed in the previous lesson, Imam Al Al-Mahdi is currently alive in hiding. One of the reasons for his hiding is that his followers (the Shias) are not yet ready and prepared for him to appear. The Imam will only reappear when his followers are ready for him.

In this lesson we will discuss the concept of *Al-Intidhar*. If we understand this concept well, we can become better followers and therefore quicken the return of our beloved Imam.

### AL-INTIDHAR: THE WAITING

#### The importance of The Waiting

Al-Intidhar literally means 'the waiting'. When we relate it to Imam Al Al-Mahdi, it refers to waiting desperately and anxiously for his reappearance and making all the preparations needed for his arrival. This kind of waiting is very important to the extent that it has been referred to as the best of worship:

**“The greatest worship of a believing slave is waiting for the relief from Allah (return of Al Al-Mahdi)”<sup>1</sup>**

Waiting for the reappearance of the Imam prepares a person to be one of the companions of the Imam at the time of his reappearance. Even if he does not meet the time of the Imam, he will gain the reward of having been one of the Imam's companions:

**“Whoever dies while waiting for this affair (the reappearance), will be like the one who was in the tent of al-Qaim”<sup>2</sup>**

### WHAT SHOULD ONE DO WHILST WAITING FOR THE IMAM?

On the Day of Judgement, if we want to be counted amongst those who were waiting for the Imam to reappear, we should do three things.

#### 1) Increase our knowledge

No one can claim to love somebody without knowing about that person. So, the first thing that we should do

so that we can love our Imam is to try to read and listen to as much correct information about the Imam. The more knowledge we have about our Imam, the more we will be able to correctly prepare ourselves for his reappearance.

We should also learn more about our religion so that we can practice it better. Imam al Al-Mahdi would be very pleased with us if we would spend a few minutes every day trying to learn to recite the Holy Qur'an.

Remember that when the Imam is choosing soldiers for his army, he will not choose those people who do not know how to pray or how to fast correctly.

#### 2) Be careful of our deeds!

The next thing we must do whilst waiting for the Imam to reappear is to train ourselves to become better Muslims. We should try to do those things that please the heart of the Imam such as praying on time, respecting our parents, being truthful and polite to others and helping the poor people. We should also avoid doing those things that anger and sadden the Imam such as backbiting, lying, using swear language and listening to music.

#### 3) Build a strong emotional relationship with the Imam

Our Imam loves us very much. He cares deeply for us and is always praying for us. He feels happy when we are comfortable and he feels sad when we are in problems. We too should always remember our Imam wherever we are and always pray for his safety after every Wajib prayer. If we perform these small acts continuously, we will begin to feel true love for our Imam. There was once a scholar who used to put a few coins away in charity daily with the intention of sending the reward to Imam al Al-Mahdi.

### AN ENCOUNTER WITH THE IMAM

Some people have had the blessing of meeting with the Imam. These people loved the Imam very much and did only those things that made him happy. They also prayed to Allah (SWT) sincerely to give them such an opportunity. Here is one such story:

One day a very confused person came to Sheikh Mufeed, a very knowledgeable man, asking him to help him with his problem. The problem was that a pregnant woman had died but the baby in her womb was still alive.

<sup>1</sup> Biharul Anwar 52:13

<sup>2</sup> Kamalul Din 645

The man did not know whether to bury the mother with her child or to take the child out and then bury the mother.

Sheikh Mufeed had never come across such a situation before and he too was perplexed. He told the man to bury the woman with the baby.

On getting the reply, the man left for his village. On the way, a horse rider crossed his path. He asked the man to stop and said, Sheikh Mufeed has said that the foetus should be removed from the womb through surgery and then the woman be buried alone.

The man accepted the command and acted on it.

After some time, Sheikh Mufeed realised that the person who corrected his ruling was Imam al Al-Mahdi because no one else was aware of this incident. Few days later he received a letter from Imam al Al-Mahdi saying: 'You continue to give rulings; we will save you from mistakes and errors. We will not leave you alone to commit mistakes.

Imam al Al-Mahdi protected Sheikh Mufeed because he was very knowledgeable, lived a life which was free from sin and also he loved the Imam very much. We too should try to develop these qualities in ourselves so that we can meet with our Imam

## **AN EXTRACT FROM DU'A NUDBAH**

In Dua Nudbah, which we should read once every week, we complain to Allah (SWT) about the absence of our Imam. We complain to Allah about the injustice around the world and that we are helpless without our Imam. We are desperately asking Allah to hasten his reappearance. Below are couple of extracts from the Dua where we complain about not seeing our Imam.

*"It is hard for me that I see every creature but I don't see you...*

*...How I wonder! Where has farness taken you?*

*Or which land or soil is carrying you?*

*Is it on Mount Razwa or elsewhere on Mount Tuwa?*

*It is hard for me that problem come to you but not on me,*

*And neither cries nor complaints from me can help you!*

## **Review Questions:**

**Q1. What does truly waiting for the Imam to reappear mean?**

- a) To sit in the mosque the whole day and ask Allah to send the Imam
- b) To improve ourselves so that we are fit for Imam's army
- c) Both a & b

**Q2. Is it possible to communicate with the Imam?**

- a) Yes, but only if we are sincere and if the Imam is happy with us
- b) Yes, but we have to go to Mecca
- c) No, one can never communicate with the Imam.

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<sup>i</sup> Al Kaafi 1:337

**Dua'a e Marefat** - Zurarah a companion of Imam Sadiq (as) asked "What is the best action during occultation?" Imam (as) replied 'Always recite the following supplication'

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

*Allahumma a'arifni nafsaka. Fa innaka in lam to arrifni nafsaka lam a'rif nabiyeka. Allhumma a'rifni rasoolaka fa innaka in lam to a'rifni rasoolaka, lam a'rif hujjatak. Allahumma a'rifni hujjatak fa innaka in lam to a'rifni hujjatak, zalal to an deeni.*

**Dua Gareek** - Shayikh Sadooq narrates from Abdullah bin Sinan who says that Imam Sadiq (a.s.) said, "After this a time of such doubt will befall you that you will be without the visible signs and a guiding Imam. And no one shall be able to achieve salvation from this except those who recite "Dua-e-Ghareeq." The narrator asked what this Dua was? Imam (a.s.) replied,

O Allah! O All-beneficent! O  
All-merciful!

yā allāhu yā raḥmānu  
yā raḥīmu

يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ

O Turner of hearts!

yā muqalliba alqulūbi

يَا مُقَلِّبَ الْقُلُوبِ

(Please) make my heart firm on  
Your religion.

thabbit qalbī `alā dīnika

ثَبِّتْ قَلْبِي عَلَى دِينِكَ