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O God, I thank You for granting me the success to write this book,

and I dedicate this book to

His Holiness, the Master of the Age, Imam Mahdi (May Allah hasten his reappearance),

And those who surpass each other in aiding him,

And to my cherished parents, beloved and kind spouse, and dear children,

And I express my gratitude and appreciation to all the friends and noble individuals who assisted me in the preparation of this work with their efforts and endeavors.



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Introduction

"And We desired to show favour to those who were abased in the land, and to make them imams, and to make them the heirs".¹

A common question among the followers of Imam Mahdi (may Allah hasten his reappearance) is: Who is the true awaiter of Imam Mahdi, and what responsibilities do they have during this waiting period?

The Quran presents us with three significant events whose timing remains unknown. We are, therefore, in a state of anticipation for the fulfillment of these divine promises:

¹ Surah Al-Qasas, verse 5.



1. The Day of Judgment:

2. Death:

3. The Reappearance of Imam Mahdi:

The anticipation of the Imam's reappearance, death, and the Day of Judgment are interconnected, as each marks the conclusion of one phase and the onset of another. In this new stage, what awaits us will be shaped by what we have accomplished in our previous lives.

In verse 29 of Surah As-Sajdah, Allah says:

¹ "They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone):...." Surah Al-A'raf, part of verse 187.

² "Every soul shall taste death. Then you shall be brought back to Us.", Surah Al-'Ankabut, verse 57.

³ "And We desired to show favour to those who were abased in the land, and to make them imams, and to make them the heirs," Surah Al-Qasas, verse 5.



"Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."

Concerning this verse, Ibn Darraj narrates that he heard Imam Sadiq (peace be upon him) say:

«قَالَ يَوْمُ الْفَتْحِ يَوْمٌ تُفَتَّحُ الدُّنْيَا عَلَى الْقَائِمِ لَا يَنْفَعُ أَحَداً تَقَرَّبَ بِالْإِيمَانِ مَا لَمْ يَكُنْ قَبْلَ ذَلِكَ مُؤْمِناً وَ بِهَذَا الْفَتْحِ مُوقِناً فَذَلِكَ اللَّذِي يَنْفَعُهُ إِيمَانُهُ وَ يَعْظُمُ عِنْدَ اللَّهِ قَدْرُهُ وَ شَأْنُهُ وَ تُزَخْرَفُ لَهُ يَوْمَ الْبَعْثِ جَنَانُهُ وَ تَحْجُبُ عَنْهُ فيه نِيرَانُهُ».

"The Day of Victory is the day when the world is prepared for the appearance of Imam Al-Qaim (may Allah hasten his reappearance). On that day, seeking nearness through faith will only benefit those who were believers before and had certainty in that victory. Thus, only the believer's faith will benefit him, and he will have a high status with Allah. On the Day of Judgment and the day of resurrection, the gardens of Paradise will be adorned for him, and Allah's Hellfire will be veiled from him."

Therefore, this hadith emphasizes the importance of strengthening our faith now. We do not have much time, as "إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَراهُ قَرِيباً" 2.

¹ Tafsir Ahl al-Bayt (peace be upon them), vol. 11, p. 636; Ta'wil al-Ayat al-Zahirah, p. 438.

² "Indeed they see it to be far off* and We see it to be near. ", (Surah Al-Ma'arij, verses 6-7, also mentioned in the Pledge of Allegiance (Dua al-Ahd)).



Whether the reappearance happens soon or our death occurs first, we must strengthen our faith before either event.

A true awaiter of Imam Mahdi (may Allah hasten his reappearance) is like someone acutely aware of their limited time and the tasks they must complete. Imagine being told you have only one month left to live. What would you do? You would likely think about how many missed prayers you need to makeup, any fasts you need to complete, debts to pay off, and people from whom you need to seek forgiveness. Now, consider being told that your time could end at any moment. If you knew you were in a race where the outcome would determine your eternal abode, and you could be told "time's up" at any moment, how hard would you strive and struggle?

Therefore, an awaiter is not merely someone who knows Imam Mahdi will come someday. Instead, an awaiter actively works to correct wrongs and improve themselves. This is why waiting is considered a form of action. The Prophet Muhammad (peace be upon him) is reported to have said:

"افضل اعمال أمّتي انتظار الفرج"

"The best of my community's deeds is waiting for relief (reappearance)" 1

2/044.

¹ Kamal al-Din: 2/644.



When we expect a guest, we clean and organize our home, preparing food and fruit. However, if this guest can see inside us, we must cleanse our internal ugliness and kill the wild animals within us. Some of us are like wolves due to our bad morals, while others resemble various animals because of our different evils and shortcomings.

"Certainly, we have winnowed out for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; indeed, they are more astray. It is they who are the heedless."

Some among us resemble "كَمَثَلِ الْحِمَارِ يَحْمِلُ ٱسْفَارًا" We have outwardly embraced the faith, yet we fail to act on its teachings:

" مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئُسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ 2"

¹ Surah Al-A'raf, verse 179.

² Surah Al-Jumu'ah, verse 5.



"The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong."

Have we honored the rights of the Quran? Have we followed its directives, or do we merely recite its verses?

During the Mi'raj (Night Ascension), the Prophet (peace be upon him) witnessed some community members transform into various animals.

It is narrated from Imam Sajjad (peace be upon him) that while he was circumambulating the Kaaba, one of his companions remarked, "How many pilgrims there are!(إما اكثر الحجيج!)" The Imam responded, "Look

between my two fingers." When the companion looked, he saw many animals, with only a few humans performing the circumambulation. The Imam said:

"How much wailing there is, and how few are the true pilgrims!" 1

¹ Bihar al-Anwar, vol. 24, p. 124.





Regrettably, we have only learned to utter "اللهم عجل لوليك الفرج

"("Allahumma' ajjil Le Waliyekal Faraj"). If only we were consistent in saying it, as we often forget to include this supplication. We conclude our prayers without even a single plea for Faraj.

We send blessings without adding the phrase "wa 'ajjil farajahum wa'l'an a'da'ahum" (and hasten their relief and curse their enemies). This is the least we should do. We have not fully grasped the meaning of the verse:

("Indeed Allah does not change a people's lot, unless they change what is in their souls")

Sadly, there are people, even among the Shia youth, who need help understanding the significance of the Imam's appearance. They ask, "What difference does it make if the Imam comes? Are not people living comfortably in other countries?" They need to realize that the justice established by Imam Mahdi (may Allah hasten his reappearance) is universal justice, not only for the benefit of a wealthy class or only for the benefit of the people of a country. Every country has its share of rich and poor today, but under the Imam's leadership,

¹ Surah Ar-Ra'd, part of verse 11.



poverty will be eradicated. Human intellect will reach its peak¹, knowledge will attain its highest levels, lifespans will be extended, and many other advancements will follow. We have numerous narrations about these promises.²

Imam Baqir (peace be upon him) states:

«إِذَا ظَهَرَ الْقَائِمُ وَ دَخَلَ الْكُوفَةَ بَعَثَ اللَّهُ تَعَالَى مِنْ ظَهْرِ الْكُوفَةِ سَبْعِينَ ٱلْفَ صِدِّيقِ فَيكُونُونَ فِي السَّنَةِ وَ يَرْزُقُهُمْ الْصَحَابِهِ وَ أَنْصَارِهِ وَ يَرُدُّ السَّوَادَ إِلَى أَهْلِهِ هُمْ أَهْلُهُ وَ يُعْطِى النَّاسَ عَطَايَا مَرَّتَيْنِ فِي السَّنَةِ وَ يَرْزُقُهُمْ وَسُحَابِهِ وَ أَنْصَارِهِ وَ يَرُدُّ السَّوَادَ إِلَى أَهْلِهِ هُمْ أَهْلُهُ وَ يُعْطِى النَّاسَ عَطَايَا مَرَّتَيْنِ فِي السَّنَةِ وَ يَرْزُقُهُمْ فِي السَّنَةِ وَ يَجِيء أَصْحَابُ الزَّكَاةِ فِي الشَّهْرِ رِزْقَيْنِ وَ يُسَوِّى بَيْنَ النَّاسِ حَتَّى لَا تَرَى مُحْتَاجاً إِلَى الزَّكَاةِ وَ يَجِيء أَصْحَابُ الزَّكَاةِ بِي الشَّهْرِ رِزْقَيْنِ وَ يُسَوِّى بَيْنَ النَّاسِ حَتَّى لَا تَرَى مُحْتَاجاً إِلَى الزَّكَاةِ وَ يَجِيء أَصْحَابُ الزَّكَاةِ بِي السَّنَهُ وَ يَجِيء أَلْ اللَّهُ عَلَى النَّكَاةِ فَى السَّنَهُ وَ يَجِيء أَلْ اللَّهُ اللَّيْقُولُونَ لَا حَاجَةً لَنَا في دَرَاهمكُم...»

"Mahdi (may Allah hasten his reappearance) will distribute public wealth and the treasury's resources so equally that no one will be left in need of Zakat. Those obligated to pay Zakat will search for needy Shias to offer their wealth, but they will refuse. The wealthy will persist, going around their homes, but the people will emerge and say, 'We no longer need your dirhams.'"³

¹ Bihar al-Anwar, vol. 52, p. 336.

² Abdulkarim Paknia, Scientific and Cultural Blessings of the Era of Appearance, No. 74, 1378 (Iranian calendar).

³ Bihar al-Anwar, vol. 52, p. 390.



Similarly, Imam Ali (peace be upon him) said:

"In the era of Imam Mahdi (peace be upon him), a person will plant one mudd of seed and reap a harvest of seven hundred Mudd, fulfilling the meaning of the noble verse from the Quran" ¹

Imam Sadiq (peace be upon him) told Ali ibn Uqbah:

«إِذَا قَامَ الْقَائِمُ حَكَمَ بِالْعَدُلِ وَ ارْتَفَعَ فِي أَيَّامِهِ الْجَوْرُ وَ أُمِنَتْ بِهِ السُّبُلُ وَ أَخْرَجَتِ الْأَرْضُ بَرَكَاتِهَا وَ رَدَّ كُلَّ حَقِّ إِلَى أَهْلِهِ وَ لَمْ يَبْقَ أَهْلُ دِينٍ حَتَّى يُظْهِرُوا الْإِسْلَامَ وَ يَعْتَرِفُوا بِالْإِيمَانِ أَ مَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَهُ أُسْلَمَ مَنْ فِي السَّماواتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ وَ حَكَمَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَهُ أُسْلَمَ مَنْ فِي السَّماواتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ وَ حَكَمَ بَيْنَ النَّاسِ بِحُكْمِ دَاوُدَ وَ حُكْمٍ مُحَمَّدٍ ص فَحِينَئِذِ تُظْهِرُ الْأَرْضُ كُنُوزَهَا وَ تُبْدِي زِينَتَهَا فَلَا يَجِدُ الرَّجُلُ مِنْكُمْ يَوْمَئِذِ مَوْضِعاً لِصَدَقَتِهِ وَ لَا لِبِرِهِ لِشُمُولِ الْغِنَى جَمِيعَ الْمُؤْمِنِين...»

"When the Qaim rises, he will establish a justice-based government, and oppression and tyranny will be eliminated. His presence will make the roads safe, and the earth will yield blessings. Every rightful claim will be returned to its owner, and he will judge among people with the fairness of David and Muhammad (peace be upon them). During this time, the earth will reveal its treasures and manifest its blessings, and

¹ Imam Mahdi (peace be upon him) from Birth to Appearance, p. 751; Montakhab al-Athar fi al-Imam al-Thani Ashar (Peace be upon Him), Vol 3,p.145.



there will no longer be any need for charity or financial aid, as all believers will become self-sufficient and prosperous..."¹

Imam Bagir (peace be upon him) said:

"In the era of Imam Mahdi (peace be upon him), knowledge and wisdom will advance to such a level that even a housewife in her home will be able to make judgments based on the Quran and the teachings of the Messenger of Allah (peace be upon him and his family)." ²

He also stated:

"When our Oaim rises, Allah will place His hand of love upon the heads of His servants, perfecting their intellects and bringing their mental maturity to completion."³

Regarding the attributes of Imam Mahdi (may Allah hasten his reappearance), it is narrated from Imam Reza (peace be upon him):

¹ I'lam al-Wara, p. 462.

² Al-Ghaybah al-Nu'mani, p. 239; Bihar al-Anwar, vol. 52, p. 352.

³ Al-Kafi, vol. 1, p. 25; Book of Intellect and Ignorance, Hadith 10.



«لِلْإِمَامِ عَلَامَاتٌ يَكُونُ أَعْلَمَ النَّاسِ وَ أَحْكَمَ النَّاسِ وَ أَتْقَى النَّاسِ وَ أَحْلَمَ النَّاسِ وَ أَشْجَعَ النَّاسِ وَ أَتْقَى النَّاسِ وَ أَشْجَعَ النَّاسِ وَ يُكُونُ أُولَى بِالنَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَ أَشْفَقَ عَلَيْهِمْ مِنْ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ يَكُونُ أَسْخَى النَّاسِ وَ يَكُونُ أَوْلَى بِالنَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَ أَشْفَقَ عَلَيْهِمْ مِنْ آبَائِهِمْ وَ أَمَّهَاتِهِمْ وَ يَكُونُ أَشَدَ النَّاسِ بِمَا يَأْمُرُ بِهِ وَ أَكَفَ النَّاسِ عَمَّا يَنْهَى عَنْه...».

"The Imam is the most knowledgeable, the wisest, the most pious, the most patient, the bravest, and the most generous among people. He is more deserving of people than they are of themselves, kinder to them than their fathers and mothers, and more humble before Allah than anyone else. He exemplifies what he teaches and refrains from what he forbids more than anyone."

The global government of justice that Imam Mahdi (may Allah hasten his reappearance) will establish is unlike anything seen in the present era. The advancements in science, technology, and healthcare, as well as the numerous material and spiritual blessings from his leadership, will be unparalleled. However, despite knowing this and genuinely wishing for the Imam's swift return, a group of people continue to ask, "Why doesn't Imam Mahdi come?" They frequently say, "Why don't you come, dear master?" without considering who he would return for. Would it be for those who have neglected him? Are these not the same

¹ Kashf al-Ghumma fi Ma'rifat al-A'imma, vol2, p.290; Abdulkarim Paknia, Scientific and Cultural Blessings of the Era of Appearance, No. 74, 1378 (Iranian calendar).



people who once rejected the presence of the Imams (peace be upon them) and left them isolated? So much so that

("some were unjustly killed, some were imprisoned, some were exiled and far from their homeland, or deprived of their rights")¹.

If only we could first prove that we have not abandoned our master (Imam), that we obey his commands and constantly strive to draw closer to him. Let us demonstrate our remembrance of him before we claim to miss him. How much do we indeed remember our master? Do we think of Imam Mahdi (may Allah hasten his reappearance) as often as we visit our parents? Are not the Ahl al-Bayt (peace be upon them) our spiritual parents? The Imam is present and living among us; we have distanced ourselves from him through our sins. If we do not follow his guidance now, what assurance do we have that we will obey him when he appears?

In reality, the Imam is waiting for us, not the other way around! He is waiting for us to awaken from the slumber of neglect and to free ourselves from the intoxication of worldly distractions. However, you and I remain heedless. We are not merely asleep; we are pretending to

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¹ Phrases from Du'a Nudba.



be asleep. No matter how much we are called, we refuse to wake up. Allah says in the Quran:

"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,"

Even with all the insecurity, wars, the spread of contagious diseases, financial and economic crises, decreasing purchasing power, inflation, and widespread injustice—none of these wake us up from our heedlessness.

However, we remain content merely with speaking and hearing, hoping these words serve as a reminder. Perhaps one of us will finally respond to the call of the Hussein of our time, Imam Mahdi (may Allah hasten his reappearance), who cries out, "Is there any helper to help me?" And he/she will answer, "We hear and obey." Many people claim that if they had been alive during the time of Imam Hussein (peace be upon him), they would indeed have joined his ranks and fought for him. However, they deceive themselves, for they have already abandoned the Hussein of our time, their Imam Mahdi, and show no signs of struggle against their own egos or genuine support for him.

¹ Surah Al-Baqarah, verse 155.



In his well-known letter to Sheikh Mufid (may Allah have mercy on him), Imam Mahdi (may Allah hasten his reappearance) wrote:

«و لو أنّ أشياعنا وفّقهم الله لطاعته، على اجتماع القلوب في الوفاء بالعهد القديم، لما تأخّر عنهم اليمن بلقائنا، و لتعجّلت لهم السعادة بمساعدتنا على حقّ المعرفة و صدقها منهم بنا. فما يحبسنا عنهم إلّا ما يتّصل بنا مما نكرهه و لا نؤثره منهم، و الله المستعان، و هو حسبنا و نعم الوكيل»

"If our Shias, may Allah grant them success in obeying Him, were united in upholding their covenant with us, the blessing of meeting us would not have been delayed, and the joy of seeing us with full recognition would have come to them sooner. What keeps us hidden from them is the behavior we receive from them, which we dislike and do not expect."¹

Ma'mun Raqqi narrates:

«كُنْتُ عِنْدَ سَيِّدِى الصَّادِقِ عِ إِذْ دَخَلَ سَهْلُ بْنُ الْحَسَنِ الْخُرَاسَانِيُّ فَسَلَّمَ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَكُمُ الرَّافَةُ وَ الرَّحْمَةُ وَ أَنْتُمْ أَهْلُ بَيْتِ الْإِمَامَةِ مَا الَّذِي يَمْنَعُكَ أَنْ يَكُونَ لَكَ حَقِّ يَا ابْنَ رَسُولِ اللَّهِ لَكُمُ الرَّافَةُ وَ الرَّحْمَةُ وَ أَنْتُمْ أَهْلُ بَيْتِ الْإِمَامَةِ مَا الَّذِي يَمْنَعُكَ أَنْ يَكُونَ لَكَ حَقِّ يَا ابْنَ رَسُولِ اللَّهِ لَكُمُ الرَّافَةُ وَ الرَّحْمَةُ وَ أَنْتَ عَجِدُ مِنْ شِيعَتِكَ مِائَةً أَلْفٍ يَضْرِبُونَ بَيْنَ يَدَيْكَ بِالسَّيْفِ فَقَالَ لَهُ ع اجْلِسْ يَا خُرَاسَانِيُّ رَعَى اللَّهُ حَقَّكَ ثُمَّ قَالَ يَا حَنِيفَةُ اسْجُرِي التَّنُّورَ فَسَجَرَتْهُ حَتَّى صَارَ كَالْجَمْرَةِ وَ الْبَضَ

¹ Ilzam al-Nasib, vol. 1, p. 412; Yawm al-Khalas, p. 161.



عُلُوهُ ثُمُ قَالَ يَا خُراسَانِي قُمْ فَاجْلِسْ فِي التَّنُّورِ فَقَالَ الْخُراسَانِي يَا سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ فَي تُعَلِّبْنِي بِالنَّارِ أَقِلْنِي أَقَالَكَ اللَّهُ قَالَ قَدْ أَقَلْتُكَ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ هَارُونُ الْمَكِّيُ وَ نَعْلَهُ فِي سَبَّابِتِهِ فَقَالَ اللَّهِ فَقَالَ لَهُ الصَّادِقُ ع الْقِ النَّعْلَ مِنْ يَدِكَ وَ اجْلِسْ فِي التَّنُورِ قَالَ فَالْقَي النَّعْلَ مِنْ سَبَّابِتِهِ ثُمَّ جَلَسَ فِي التَّنُورِ وَ أَقْبَلَ الْإِمَامُ عَيْحَدَّتُ الْخُرَاسَانِيَّ حَدِيثَ التَّنُورِ قَالَ فَالْقَي النَّعْلَ مِنْ سَبَّابِتِهِ ثُمَّ جَلَسَ فِي التَّنُورِ وَ أَقْبَلَ الْإِمَامُ عَيْحَدَّتُ الْخُرَاسَانِيَّ حَدِيثَ خُرَاسَانَ مَثْلَ هَذَا فَقَالَ وَ اللَّهِ وَ لَا وَاحِداً مُتَرَبِّعًا فَخَرَجَ إِلَيْنَا وَ سَلَمَ عَلَيْنَا فَقَالَ لَهُ الْإِمَامُ ع كَمْ تَجِدُ بِخُرَاسَانَ مِثْلَ هَذَا فَقَالَ وَ اللَّهِ وَ لَا وَاحِداً فَقَالَ عَلَ النَّالَ نَخْرُجُ فِي زَمَانِ لَا نَجِدُ فِيهِ خَمْسَةً مُعَاضِدِينَ لَنَا نَحْنُ الْعَرْبُ اللَّهُ وَ لَا وَاحِداً فَقَالَ أَمَا إِنَّالَا نَخْرُجُ فِي زَمَانِ لَا نَجِدُ فِيهِ خَمْسَةً مُعَاضِدِينَ لَنَا نَحْنُ الْعَلْمُ بِالْوَقْتِ».

(Ma'mun Raqqi narrates an encounter with Imam Sadiq (peace be upon him), in which Sahl ibn Hasan Khorasani entered, greeted the Imam, and sat down. He then said, "O son of the Messenger of Allah! How kind and merciful you are. You are the Imam; why don't you assert your right when you have over a hundred thousand Shias ready to fight for you?"

The Imam (peace be upon him) said, "Khorasani, take a seat. You are welcome." He then instructed his servant, "Kindle the fire in the oven." After the servant had lit the fire, the Imam turned to the Khorasani man and said, "Step into the oven!" The Khorasani man begged, "O descendant of the Messenger of Allah! Please do not burn me. Spare



me, and may Allah pardon you." The Imam responded, "I have pardoned you."

At that moment, Harun Makki entered, holding his shoes in his hand, and greeted, "Peace be upon you, O descendant of the Messenger of Allah!"

The Imam said, "Place your shoes down and sit in the oven." Harun Makki set aside his shoes and sat inside the oven without hesitation.

The Imam continued conversing with the Khorasani man, speaking about the affairs in Khorasan as though he had witnessed them firsthand. Finally, the Imam said, "Khorasani, go and see what is happening inside the oven."

The Khorasani said, "I went to the oven and saw Harun Makki sitting calmly, cross-legged inside. Then he came out and greeted us." The Imam asked, "How many people like him can you find in Khorasan?"

The Khorasani responded, "By Allah, not even one!" The Imam said, "By Allah, not even one can be found. We will not rise until we have at least five supporters like him (Harun Makki). We know best when the right time will come.")

This highlights the importance of being a true awaiter of Imam Mahdi (may Allah hasten his reappearance). The Imam needs loyal and sincere supporters for his emergence—people who will accept and act



on his commands with complete devotion, not just those who follow orders that benefit them.

We must understand our responsibilities to support Imam Mahdi (may Allah hasten his reappearance). However, before delving into the duties of the servants, it is essential to acknowledge that some people focus solely on the desire to meet Imam Mahdi. They recite specific invocations or perform certain actions in hopes of this meeting, unaware that a meeting without proper recognition, understanding, and obedience is no benefit. Since the Imam moves through markets and eats like ordinary people, we may encounter him many times without realizing it. Therefore, the first step is to recognize him outwardly. However, even outward recognition is meaningless without insight into the Imam's deeper realities. For example, Yazid saw his Imam of the time and knew he was the son of Imam Ali and the grandson of the Prophet, yet he needed more accurate recognition and obedience. Thus, a mere meeting without outward recognition and outward recognition without proper knowledge and obedience will not lead to salvation and are ultimately pointless.

Thus, two crucial tasks must be undertaken: first, to transform ourselves in pursuit of recognizing and understanding the Imam's exalted character, and second, to strengthen our obedience to the Imam by abandoning various sins and fulfilling the rights we owe. What is



both necessary and attainable for everyone is to cultivate a connection with the Imam in our hearts, developing the capacity to establish a deep spiritual bond with him.

While physical meetings with the Imam have been experienced by scholars and mystics who have attained high levels of piety, such encounters may not occur for others at different stages of their spiritual journey. For some, the test may lie in obeying the Imam without physically seeing him. Sometimes, Allah tests us to determine who will support Him and his Imam without seeing them. This support and obedience to the hidden Imam reflects true faith in the unseen and a sincere belief from the heart.

In the Quran, Allah also highlights that one of the signs of true believers is their faith in the unseen:

"who believe in the Unseen, maintain the prayer, and spend out of what We have provided for them;"

It is narrated from Imam Sadiq (peace be upon him) in the interpretation of verses 2 and 3 of Surah Al-Baqarah that: "The

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¹ Surah Al-Bagarah, verse 3.



meaning of 'the God-conscious' refers to the Shias of Ali (peace be upon him), and the 'unseen' refers to the hidden Imam"¹.

Some people claim they will serve the Imam and join him in jihad when he appears, pledging to follow whatever commands he gives. However, they fail to realize that Imam Mahdi's commands are no different from those of the Ahl al-Bayt (peace be upon them). If they are not following these commands now, how will they be able to do so later? Fighting on the battlefield is considered the lesser jihad, while the struggle against one's own self is the greater jihad. The true awaiter of relief(Faraj) fulfills their responsibilities during this waiting period, working to overcome personal shortcomings and striving to reform themselves and their community. Just as someone preparing for an exam or a job interview puts in significant effort and preparation, waiting for the Imam's appearance is not a time for idleness but for hard work and readiness to be chosen.

Now, let us discuss the duties of those who await the Imam's return. These responsibilities are derived from Quranic verses and narrations, including teachings from the book Mikyāl al-Makārim, and additional items. We pray that Allah allows us to act upon what we know and say and guides us to our desired destination.

¹ Kamal al-Din, Vol1, p18.





1. The First Responsibility of the Awaiters: Patience and Confidence in Relief (Faraj)

In the Quran it is mentioned (about polytheists, when they heard the news of return):

"They say, 'When will this judgement(victory) be, if you are truthful?"

As a result, losing patience and confidence in this topic draws us closer to polytheists. However, in Surah Al-Ankabut, verse 59, we read about the believers:

¹ Surah As-Sajdah, verse 28.



"—Those who are patient and who put their trust in their Lord."

Furthermore, Allah declares in verse 1 of Surah An-Nahl,

"Allah's edict is coming! So do not seek to hasten it."

Question:

Some hadiths forbid haste in the relief (appearance/Faraj) of Imam Mahdi (peace be upon him). What exactly does "haste" mean?

Answer:

The forbidden haste comes in three forms:

- The first type is haste, which leads to despair about His Holiness's release.

This suggests that out of impatience and a lack of endurance, one may claim, "If it were to happen, it should have happened by now." It is also the type of haste that causes a person to doubt or deny Imam Mahdi (may Allah hasten his reappearance), to deny related hadiths, to interpret them in a way that contradicts other explicit hadiths or verses, or to become hopeless as a result of haste and to stop praying.



- The second type is haste, which denies divine wisdom and justice or interferes with submission and satisfaction to the Allah's word.
- The third type is haste, which results in the acceptance and pursuit of bogus claimants. This suggests that because the person is hurried and impatient, they believe bogus claimants.

As a result, this debate differs from praying for the hastening of relief, and praying for His Holiness's ease while remaining patient and satisfied with the divine order is one of the emphasized themes in hadith. Not praying in this regard is one of the roadblocks to relief¹.

¹ For a more complete discussion, refer to: Mikyaal al-Makaarim, Volume 2, authored by Sayyid Muhammad Taqi Musavi Isfahani.





2. The Second Responsibility of the Awaiters: Strengthening and Perfecting Faith Before Relief

In Surah As-Sajdah, verse 29, Allah says:

"Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."

According to Ibn Darraj, "I heard Imam Sadiq (peace be upon him) say about the verse:"قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ" that:

'The Day of Victory(Decision) is the day when the world is prepared for the appearance of Hazrat Qa'im (may Allah hasten his noble appearance), and [on that day], seeking closeness through faith is only



beneficial for one who was a believer before that time and had certainty in that victory. As a result, only the believer's faith benefits him, and he enjoys high standing and rank with Allah. On the Day of Resurrection and the Day of Rising from the Grave, the gardens of Paradise are dec"ed and beautified for him, while Allah's Hellfire is hidden from him.¹

¹ Tafsir Ahl al-Bayt (peace be upon them), Vol. 11, p. 636; Ta'wil al-Ayat al-Zahirah, p. 438.





3. The Third Responsibility of the Awaiters: Daily Self-Examination and Accountability.

In Surah Al-Anbiya, verse 1, Allah states:

"Mankind's reckoning has drawn near to them, yet they are disregardful in [their] obliviousness."

Imam Musa al-Kadhim (peace be upon him) stated:



"Whoever does not examine their deeds every day is not among us." If they have done good, they should ask Allah for additional prosperity; if they have done wrong, they should seek forgiveness and repentance from Allah."

O Allah, give us the ability to take a pen and paper, create a notebook for ourselves, and hold ourselves accountable.

It is said by the Prophet (peace be upon him):

("Examine your deeds and behaviors before being scrutinized and held accountable; assess your worth before being evaluated; and prepare yourselves for the grand presentation and terrible summons before Allah")².

However, self-examination necessitates using criteria and standards, and we must understand what factors to examine while evaluating ourselves. Allah repeats the phrase "eight times in understand what factors to examine while evaluating ourselves. Allah repeats the phrase eight times in understand holy prophets' utterances. Thus, the examination of deeds should be based on the degree of piety (taqwa) and obedience. However, our level of piety is determined by where we are now and where we wish to go.

¹ Wasa'il al-Shi'a, Vol. 16, p. 95; Mishkat al-Anwar fi Ghurar al-Akhbar, Vol. 1, p. 247.

² Wasa'il al-Shi'a, Vol. 16, p. 99.



3-1. Three Degrees of Piety

According to Imam Sadiq (peace be upon him), there are three levels of piety based on Quranic verses. Piety is divided into three types:

("First, piety is motivated by fear of fire and punishment, which is abstaining from the forbidden and is ordinary people's piety. Second, piety is motivated by fear of Allah (rather than fear of hell), which entails avoiding questionable matters and is the piety of the elite. Third, for Allah's sake, piety is abstaining from what is permitted to avoid questionable matters¹").

We are dealing with general piety here, and anyone who has passed this stage should look for other stages. It is critical for overall piety to pay attention to the list of sins and prohibitions. Some believe that because they do not miss their prayers and fasting, and their hijab is appropriate, they are not committing any forbidden activities. However, the situation is far more intricate and detailed than this.

¹ Misbah al-Shari'a, 1, 86.



Some sins and undesired activities are so common that some people are unaware they are sins, such as smiling and joking with nonmahrams, providing false testimony, downloading or utilizing free book files from the internet without the author's and publisher's permission, and so forth. As a result, reading books and texts on various sins, particularly significant crimes, and compiling a comprehensive list of prohibitions is strongly advised. Also, keeping a notebook with a list of prohibitions and sins to guide the accountability process is highly beneficial for self-examination.

Piety must be present in all limbs and faculties. The significance of physical piety is so enormous that Lady Fatima(peace be upon her) says:

«ما يَصنَعُ الصائمُ بِصِيامِهِ إذا لَم يَصُنُ لِسانَهُ و سَمعَهُ و بَصَرَهُ و جوارِحَهُ ؟!»
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"What does a fasting person who does not protect his tongue, ears, eyes, and limbs do with his fasting?"

Below, we will provide a few examples of piety in some body parts.

¹ Bihar al-Anwar, Vol. 93, p. 295.



3-2. Piety in the eyes

According to Hadiths, the eyes express the least thanks of any bodily component. (This implies that more sins are done through them.)

Imam Ali (peace be upon him) stated:

"Among the body parts, the eyes show the least gratitude, so do not fulfill their desires as they will distract you from the remembrance of Allah."

As a result, it is recommended to prevent sins performed with the eyes. Some of the sins of the eyes are²:

1. Looking at non-mahrams (those forbidden to look at):

¹ Bihar al-Anwar, Vol. 104, p. 36; Tamimi Amadi, Abd al-Wahid ibn Muhammad, Tasnif Ghurar al-Hikam wa Durar al-Kalim, Researcher, Editor: Dirayati, Mustafa, p. 190, Qom, Islamic Propagation Office, First Edition, 1366 SH.

² Reyshahri, Muhammad, Mizan al-Hikmah, Translated by Sheikhi, Hamidreza, Qom, Dar al-Hadith Publications, 1377, Vol. 5, p. 404; Naraqi, Ahmad ibn Muhammad Mahdi, Mi'raj al-Sa'adah, Hijrat Publications, Qom, 1378, p. 690;

https://www.islamquest.net/fa/archive/fa99313/tmpl/component/printme/1 www.porseman.com/article/amp/۱۸۱۳۱۶



Impure gazes at non-mahrams, which can lead to immorality and illicit relationships, are forbidden in Islam and described as a poisoned arrow from Satan.¹

2. Angry looks to believers:

According to narrations, appreciating a believer ranks alongside respecting the Prophet (peace be upon him), the Quran, and the Kaaba. As a result, gazing at a believer with respect is praised, whereas staring at them angrily is considered a sin.²

3. Envious stares at others' possessions and money:

Wealth production and asset accumulation are acceptable in Islam as long as religious rules are followed. Having riches is not frowned upon; worldliness, favoring this world over the next, and envying others' things are inappropriate.³ Islam suggests that we compare our situation to that of people with fewer resources than us rather than those with more money. In

¹ Barqi, Abu Ja'far Ahmad ibn Muhammad ibn Khalid, Al-Mahasin, Researcher, Editor: Muhaddith, Jalal al-Din, Vol. 1, p. 109, Qom, Dar al-Kutub al-Islamiyyah, Second Edition, 1371 AH.

² Tamimi Amadi, Abd al-Wahid ibn Muhammad, Tasnif Ghurar al-Hikam wa Durar al-Kalim, Researcher, Editor: Dirayati, Mustafa, p. 190, Qom, Islamic Propagation Office, First Edition, 1366 SH.

³ Barqi, Abu Ja'far Ahmad ibn Muhammad ibn Khalid, Al-Mahasin, Researcher, Editor: Muhaddith, Jalal al-Din, Vol. 1, p. 109, Qom, Dar al-Kutub al-Islamiyyah, Second Edition, 1371 AH.



this regard, it is not appropriate to covet the wealth of those who have obtained it properly nor to lament the resources in the possession of Qarun (Korah) and others like Qarun.

4. Reading misleading books:

For example, literature on sorcery and witchcraft: Practicing sorcery, teaching it, and profiting from it are all regarded as significant crimes in Islam. According to some Hadiths, it is synonymous with incredulity.¹

Books about deviant religions and theories: Reading books about other religions and incorrect theories is permissible for those who can distinguish between truth and falsehood or for scholars who are well-versed in Islamic texts, have firm beliefs, and want to identify the deviations in misguided books to save people from error. Otherwise, it is unacceptable if a person lacks appropriate knowledge, is not a researcher, and may lose confidence after facing a few doubts or if there is a risk of departure in belief.² Lustful books: Reading certain books and stories, especially at the start of adolescence and puberty, might provide the groundwork for sin, removing oneself from Allah's memory and heedlessness. It is, therefore, vital to avoid them.

¹ Tafsir Ahl al-Bayt (Peace be upon Them), Vol.1,p.582.

² IslamQuest.net website – Ruling on misguiding books; Makarem Shirazi, Naser, Sobhani, Ja'far, Answers to Religious Questions, p. 311, Qom, Nasl-e Javan, Third Edition, 1388 SH.



Viewing sexual scenes in videos and films can also lead to sin; therefore, avoid them.

5. Investigating other people's privacy:

According to Islamic law, everyone has a private realm that others should not encroach on. As a result, reading other people's life secrets is strictly prohibited. Similarly, this category includes looking at other people's personal information without their consent and monitoring a spouse's or others' mobile phones without permission. Another sometimes neglected fact is that, according to jurist fatwas, "looking inside others' houses is forbidden."

6. Showing contempt for others According to Islam, no one has the right to look down on others because they may be more honorable in Allah's eyes.

3-3. Piety of the ear

There are several sins related to the ear that must be avoided.²

https://nidamat.com/category/types/external/actual/listen-sins/

¹ Majma' al-Masa'il, Vol. 1, p. 534, Issue 18; Ahkam-e Ravabet-e Zan va Mard, p. 155.

² Summarized and adapted from:





It is related by Imam Sadiq (peace be upon him):

"It is obligatory for the ear to avoid listening to what Allah has forbidden, to turn away from what Allah, the Mighty, and Majestic, has prohibited and is not permissible to hear, and not to listen to what displeases and angers Allah, the Mighty, and Majestic."

It is also recounted by Amir al-Mu'minin (peace be with him):

"Backbite listeners are similar to those who backbite"

According to another hadith by Amir al-Mu'minin (peace be upon him):

<u> http://www.asrislam.com/fa/news/22322/گناهان گوش کدامند</u>

Naraqi, Ahmad ibn Muhammad Mahdi, Mi'raj al-Sa'adah, Hijrat Publications, Qom, 1378, p. 690.

¹ Mizan al-Hikmah, Vol. 5, p. 405.

² Ghurar al-Hikam: 1171.



«فَفَرَضَ على السَّمعِ أَن لا تُصغِى بهِ إلى المَعاصِي، فقالَ عَزَّ و جلّ: «وَ قَدْ نَزّلَ عَلَيْكُم فِي الكِتابِ أَنْ إذا سَمِعْتُم آياتِ اللّهِ يُكْفَرُ بِها وَ يُسْتَهزأ بِها فَلا تَقْعُدُوا مَعَهُم حَتّى يَخُوضُوا فِي حَدِيثٍ غَيرِهِ أَنْ إذا سَمِعْتُم آياتِ اللّهِ يُكْفَرُ بِها وَ يُسْتَهزأ بِها فَلا تَقْعُدُوا مَعَهُم حَتّى يَخُوضُوا فِي حَدِيثٍ غَيرِهِ إِنَّ إذا مِثْلُهُم إنّ اللّه جامِعُ المُنافِقِينَ و الكافِرِينَ فِي جَهَنّمَ جَمِيعاً "»2.

"Thus, the ear has been tasked with not listening to acts of disobedience. Allah, the Mighty, and Majestic have said: "Certainly He has sent down to you in the Book that when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse, or else you [too] will be like them. Indeed, Allah will gather the hypocrites and the faithless in hell all together."

(As a result, reading, viewing, or listening to anti-religious content, whether on social media or satellite channels mocking sacred subjects, is not permissible, except for individuals trying to reply to doubts.)

Other sins of the ear include listening to backbiting, slander, ridicule, banned music, and listening to the voice of a non-mahram for pleasure.

Other sins of the ear include:

- Listening to backbiting
- Listening to slander

¹ An-Nisa: 140.

² Man La Yahduruhu al-Faqih: 2/626/3215.



- Listening to mockery
- Listening to forbidden music
- Listening to the voice of a non-mahram with the intention of pleasure
- Eavesdropping and similar acts

(It should be emphasized that sins of body parts vary depending on the circumstances. For example, addressing someone else's misbehavior before a judge to assert one's rights or defend oneself does not constitute backbiting.

3-4. Piety of Tongue

The late Fayd Kashani in "Al-Mahajjat al-Bayda" and Ghazali in "Ihya Ulum al-Din" have examined the sins of the tongue in depth. Here are a few of them, along with examples:

¹ Al-Mahajjat al-Bayda fi Tahdhib al-Ihya, Mulla Mohsen Fayd Kashani, Researcher/Editor: Ghaffari, Ali Akbar, Islamic Publications Institute of the Society of Seminary Teachers, Qom, Fourth Edition, 1417 AH, Vol. 5, p. 199, "The first affliction: speaking about what does not concern you..."

² Ihya Ulum al-Din, Abu Hamid Ghazali, Dar al-Kitab al-Arabi, Beirut, n.d., Vol. 8, p. 205,



- 1. Talking about things that are not related to a person (and have no material or spiritual bearing on their fate), idle chatter, and excessive talking.
- 2. Discussing sinful topics, such as describing drinking and gambling sessions (and other sinful groups), as well as corrupt women.
- 3. Arguments and conversations intended to humiliate others and demonstrate one's superiority.
- 4. Using offensive words and profanity.
- 5. Cursing someone who does not deserve it.
- 6. Reciting poetry with fake(false) substance or singing songs with frivolous tunes(*ghina*).
- 7. Offensive jokes.
- 8. Making fun of people.
- 9. Telling others' secrets.
- 10. Making false promises.
- 11. Lying and distributing false information.
- 12.Backbiting.



- 13. Tale-bearing (passing on words between persons to cause conflict).
- 14. Hypocrisy in discourse.
- 15. Praising those who do not deserve it.
- 16. Speaking without thinking or consideration that is frequently accompanied by inaccuracies and misinformation.
- 17.Slandering.
- 18. Providing false testimony.
- 19. Self-praise.
- 20. Spreading unsubstantiated rumors, lies, and obscenity.
- 21. Harsh speech and rudeness in words (Especially, when speaking angrily to parents, instructors, or mentors) and using derogatory nicknames to refer to others.
- 22. Inflicting harm on people with words, often known as "stinging with the tongue."
- 23. Reproaching someone who does not deserve it.
- 24. Verbal ingratitude and ungratefulness.
- 25. Spreading lies, inciting wickedness, demanding evil, and forbidding good behavior.

There is more....



3–5 Stomach Piety

This part will examine stomach piety from different perspectives¹.

3-5-1 Attention to the Legality or Illegality of Food (Halal/Haram)

In the tradition of the Prophet Muhammad (peace be upon him and his family), we see that he would accept something from someone with caution and only consume it once he was confident of its legality.

The story of "Umm Abdullah," the sister of "Shaddad ibn Aws," clearly portrays the preceding plot. According to history, Umm Abdullah sent a milk container for the Prophet's (peace be with him and his family) fast-breaking after a long and hot day. The Prophet returned the container to her and said, "Where did you obtain this milk from?' Umm Abdullah said, "From my sheep." He then questioned, 'Where did you obtain this sheep from?' Umm Abdullah stated: "I bought it with my own money." Then he drank some milk. The next day, Umm Abdullah approached the Prophet (peace be upon him and his family) and said, "O Prophet of God!" Due to the heat and length of the day, I gave you

¹ Derived from:

⁻ Haram food - Wiki Fiqh

⁻ Academic Questions (https://www.porseman.com/article/amp/شهوت شکم-و در مان-(۱۷۸۰۵۶ پرخور ی)/۱۷۸۰۵۶ پرخور



a milk container; nevertheless, you returned it with the messenger. The Prophet (peace be upon him and his family) responded:

" أُمرَتِ الرُّسُلُ اَنْ لَا تَاكُلَ اللَّا طَيِّباً وَلَا تَعْمَلَ اللَّا صَالِحاً » 1. "For this reason, the prophets are required to eat only what is permitted and to conduct only good actions".

On this basis, in his will to Imam Ali (peace be upon him), he says:

"O Ali! There are twelve traits that a Muslim should acquire about eating; four are mandatory(Farizah), four are suggested(Sunnah), and the rest are (part of) table manners: (One of the obligations) is to be aware of what one is consuming..."

According to Imam Sadiq (peace be upon him)

¹ Maqrizi, Taqi al-Din, Imta' al-Asma' bima lil-Nabi min al-Ahwal wal-Amwal wal-Hafadah wa..., vol. 2, p. 334, edited by Muhammad Abdul Hamid al-Nameesi, Beirut, Dar al-Kutub al-Ilmiyya, First Edition, 1420 AH. Also: Muhammadi Rey-Shahri, Muhammad, Hikmat Nameh Payambar A'zam (peace be upon him and his family), vol. 13, p. 348, Dar al-Hadith, Qom, First Edition, 1386 SH.

² Sheikh Saduq, Muhammad ibn Ali, Al-Khisal, vol. 1, p. 486.



"The most pious among people is the one who pauses in the face of doubtful matters".

It is said that: "One day, the father of the Muqaddas Ardabili was sitting by a stream. He observed an apple floating in the water. He picked up the apple and ate some but regretted eating it without the owner's consent. As a result, he tracked the water's route to determine where the apple had originated from. Finally, he arrived at an orchard with apple trees from which water ran. He found the owner and explained the situation to ensure his contentment. The man did not give his consent. He offered to pay for it, but the man declined. After much persuasion, the orchard owner finally agreed: "I will be satisfied with you on one condition. My daughter is deaf, blind, bald, mute, and paralyzed. If you marry her, I will consent. The father of the venerable Ardabili, seeing no other option, accepted and consented to the marriage. They fulfilled the marriage contract. He entered the bridal chamber on the wedding night and saw a lovely and healthy girl. He exited the chamber and approached the bride's father, saying, 'The girl you described to me is not this one! He responded, "This is the same girl; however, when I said she was blind, it meant her eyes had never

¹ Sheikh Saduq, Muhammad ibn Ali, Al-Khisal, vol. 1, p. 16, Jame'e Modarresin Publications, Qom, Second Edition, 1403 AH.



seen a non-mahram (unrelated male). When I stated she was bald, I meant that no one other than Mahram had seen her hair. I stated she was mute, which meant she had never spoken to a strange man. And I said she was paralyzed, which meant she had never left the house. I had been waiting for a long time to marry this daughter to someone like you, and when I observed your seriousness in requesting permission to eat only one apple, I made this condition"¹. Of course, such a parent should produce a son like Muqaddas Ardabili.

In analyzing the causes of the Ashura event, Imam Hussein (peace be upon him) addressed the people who had come to oppose him on the day of Ashura and refused to be silent and listen to his teachings, saying, "Woe to you! Why don't you remain silent and listen to my words as I invite you to the path of guidance? Whoever obeys me will be guided, but those who disobey will be destroyed and become unbelievers. You do not obey me or listen to what I say.

The Imam then explains the explanation for this situation:

¹ Qasemi, Mohammad Ali, Lawful Sustenance, p. 176, Noor al-Zahra Publications, Qom, Second Edition, 1388 (Persian calendar).



"Indeed, your stomachs are loaded with the forbidden, and your hearts have been sealed (with cruelty)".

The unlawful morsels of Yazid's associates drove them to martyr the innocent Imam (peace be upon him) and his children and to captive his family.

According to the words of religious leaders, the effects of unlawful food include non-acceptance of prayers², non-acceptance of deeds³, darkness of the heart⁴, cursing by angels⁵, being deprived of Kawthar, deprivation of the intercession of the Ahl al-Bayt (peace be upon them)⁶, entering hell, recording sin instead of worship, and losing Imam Ali's friendship (peace be upon him).

Amir al-Mu'minin (peace be upon him) used to say:

$$(\tilde{L}_{\mu}^{2})^{2}$$
 وَلَى مِنْ آكَلَ مَالَ مُؤْمِنِ حَرَاماً \tilde{L}_{μ}^{7} .

"Whoever consumes a believer's property unlawfully is never my friend"

¹ Majlisi, Mohammad Baqir, Bihar al-Anwar, vol. 45, p. 8, Al-Wafa Institute, Beirut, 1404 AH.

² Majlisi, Mohammad Baqir, Bihar al-Anwar, vol. 63, p. 314.

³ Ibn Fahd al-Hilli, Ahmad ibn Fahd, Awali al-La'ali, vol. 1, p. 365, Dar al-Kitab al-Islami, First Edition, 1407 AH.

⁴ Majlisi, Mohammad Baqir, Bihar al-Anwar, vol. 45, p. 8.

⁵ Tabarsi, Hassan ibn Fadl, Makarim al-Akhlaq, p. 150, Sharif Razi, Qom, Fourth Edition, 1412 AH. Also: Tabari, Imad al-Din, Bisharat al-Mustafa, p. 28, Haidariya Library Press, Najaf Ashraf, 1383 AH

⁶ Qadi Nu'man Maghribi, Nu'man ibn Muhammad, Da'aim al-Islam, vol. 2, p. 351.

⁷ Warram ibn Abi Firas al-Hilli, Majmu'at Warram (Tanbih al-Khawatir), ol. 1, p. 16.



The Prophet Muhammad (peace be upon him) said:

"Indeed, Allah has an angel at Bayt al-Maqdis (Jerusalem) who calls out every evening: 'Whoever consumes anything unlawful, neither their recommended acts nor their obligatory acts will be accepted."

The Messenger of Allah (peace be upon him and his family) stated:

"Whoever eats an unlawful morsel, their prayers will not be accepted for forty nights, and their supplications will not be answered for forty mornings. Any flesh that grows in their body as a result of unlawful sustenance is more deserving of Hellfire, and every unlawful morsel promotes flesh to expand in the body."

In a great hadith from Imam Muhammad al-Baqir (peace be upon him), he states:

¹ Majlisi, Mohammad Baqir, Bihar al-Anwar, vol. 100, p. 16.

² Bihar al-Anwar. Allamah Majlisi. Edited by: Sayyid Ibrahim al-Miyanji, Mohammad al-Baqir al-Behbudi. Dar Ihya al-Turath. Beirut. Third Edition. 1403 AH – 1983 CE. Vol. 63. P. 314.





1
 (انَّ أَوَّلَ مَا يُحَاسِبُ بِهِ العَبدُ الصَّلاةُ فَإِن قُبِلَت قُبِلَ مَا سَواهَا (انَّ أَوَّلَ مَا يُحَاسِبُ بِهِ العَبدُ الصَّلاةُ فَإِن قُبِلَت قُبِلَ مَا سَواهَا (المَّ

("On the Day of Judgement, the first thing that a servant will be held accountable for is prayer. If the prayer is approved, the rest of the actions will also be accepted.")

As a result, the rejection of prayer due to illegal food is a serious issue that must be addressed.

Unlawful eating affects not just the individual but also their progeny.

According to Imam Sadiq (peace be upon him),

"The consequences of unlawful earnings manifest in a person's children".

However, suppose someone has ingested a piece of forbidden (haram) food and is now repentant. In that case, there is a narration that says if they repent, God will turn towards them: The Noble Prophet (peace be upon him) said:

² Kulayni, Muhammad ibn Ya'qub, Al-Kafi, vol. 5, p. 124, Dar al-Kutub al-Islamiyyah, Tehran,

¹ Kulayni, Muhammad ibn Ya'qub, Al-Kafi, vol. 3, p. 268, hadith 4.



«مَنْ آكَلَ الْحَلَالَ قَامَ عَلَى رَاْسِهِ مَلَكٌ يَسْتَغْفِرُ لَهُ حَتَّى يَفْرُغَ مِنْ آكْلِهِ ... إذَا وَقَعَتِ اللَّقْمَهُ مِنْ حَرَامٍ فِي جَوْفِ الْعَبْدِ لَعَنَهُ كُلُّ مَلَكِ فِي السَّمَاوَاتِ وَ الْاَرْضِ وَ مَا دَامَتِ اللَّقْمَهُ فِي جَوْفِهِ لَا يَنْظُرُ اللَّهُ اللَّهُ اللَّهُ وَمَنْ آكَلَ اللَّقْمَهُ مِنَ الْحَرَامِ فَقَدْ باءَ بِغَضَبٍ مِنَ اللَّهِ فَإِنْ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ مَاتَ فَالنَّارُ اَوْلَى به» 1.

("Whoever eats permissible (halal) food, an angel stands over him and continues to seek pardon for him until he stops eating... If a morsel of the forbidden (haram) enters the belly of a servant, all the angels in the heavens and the earth curse him, and God does not look upon him until that morsel remains in his belly, and whoever eats a morsel of the forbidden has brought God's wrath upon himself; so if he repents, God will turn to him, and if [in this state] he dies, the Fire is more worthy of him")

Apart from cases such as theft, usury, etc., which are clearly illegal, some other incomes such as underselling, taking bribes in offices and doctor's offices, and gaining money by lying are examples of illegitimate and haram income. Some deals based on a set profit must be investigated to verify that they are not usurious and that the revenue is legitimate.

¹ Same source.



3-5-2- Refraining from excess, even in permitted (halal) morsels.

The Quran mentions:

"...and eat and drink, but do not waste; indeed, He does not like the wasteful."

Another verse states:

"Eat of its fruits when it fructifies, and give its due on the day of harvest, and do not be wasteful; indeed, He does not like the wasteful."

3-5-3- Refraining from gluttony even in lawful (halal) morsels

The Noble Prophet (peace be upon him) said:

$$(\tilde{a})$$
 هَا مَلاً آدَمِيُّ وِعَاءً شَرَّا مِنْ بَطْنِه؛

("Man has not filled a vessel worse than his stomach.")

He also said:

¹ Part of verse 31 of Surah al-A'raf.

² Part of verse 141 of Surah al-An'am.

³ Tanbih al-Khawatir: 119/2.



1
 «لا تُميتُوا القلوبَ بكثره الطعام و الشراب فانّ القلوب تموت كالزرع أذا كثُر عليه الماء؛»

("Do not kill your hearts with excessive eating and drinking, for just as crops are destroyed by excessive water, so are hearts destroyed by overeating.".)

He also stated:

"God loves three things: little speech, little sleep, and little food, and He hates three things: excessive speech, excessive sleep, and excessive eating."

In a narration from Imam Sadiq (peace be upon him), it is stated:

"The servant's closest time to God Almighty is when his tummy is light, and the most despised period of the servant is when his belly is complete."

¹ Mustadrak al-Wasa'il, vol. 16, p. 209.

² Tanbih al-Khawatir: 213/2.

³ Al-Kafi: 4/269/6.



The Hadith of the Ascension states that God said to the Noble Prophet (peace be upon him):

"O Ahmad! Do you know at what time my servant seeks closeness to me? He responded, "No, O Lord!" He stated that it occurs when he is hungry or in prostration."

However, the goal of "hunger" is not excessive hunger that hinders a person from entering the state of prayer because eating strengthens the body to perform heavenly tasks. Regarding the tradition and practical way of his eating, the Noble Prophet (peace be upon him) said:

2
«انا ناكل و 2 نشبع

"We eat but are not satiated."

and also said:

«من سره ان يخلص نَفسه من إِبْلِيس فليذيب شحمه ولحمه بقلة الطَّعَام فَإِن من قلَّة الطَّعَام حُضُور الْمَلَائِكَة وَكَثْرَة التفكير فِيمَا عِنْد الله عز وَجل» .3

¹ Irshad al-Qulub, p. 199-200, Bihar al-Anwar, vol. 77, p. 22.

² Bihar al-Anwar, vol. 66, p. 424.

³ Al-Firdaws, vol. 3, p. 536, h. 5672 from Ibn Abbas.





"Whoever wishes to be delivered from Satan, let him reduce the flesh and fat of his body through abstinence, for through abstinence, he will attain the presence of the angels and abundant reflection on what is with God."

"Struggle against yourself with little food and drink so that the angels might spread their wings over you and Satan will flee."

In Gulistan, narrative 22, Sa'di writes, "They recount of a worshipper who one night ate ten maunds of food and performed recitations until daybreak. A wise man overheard this and replied, "If you had eaten half a loaf and slept, it would have been far better than this.

Keep your interior free of food so that you can glimpse the light of wisdom;

you lack insight because you are full of food."

Imam Kazim (peace be upon him) declared that:

"if individuals are moderately, their bodies would be healthy."

¹ Tanbih al-Khawatir, vol. 2, p. 122.

² Wasa'il al-Shi'a, vol. 16, p. 406.



Overeating and sleeping too much are detrimental to self-development and servitude. One who has a craving for food and sleep and enjoys excessive pleasure from them beyond the balance and necessity of the body misses out on the potential for obedience and worship.

Excessive eating produces tiredness and lethargy in the body, depriving a person of the power and energy necessary for worship. The Messenger of God (peace be upon him) said:

"Whenever you have the urge for food, eat; when you still have the want and appetite to eat, cease eating."

This narration means that hunger benefits the believer, but not in excess. Rather, in a balanced manner, because severe hunger weakens the physiological energies and corrupts the soul's vehicle, the body. Imam Ali (peace be upon him) stated to Imam Hasan (peace be upon him):

54

¹ Bihar al-Anwar: 290/62.



«يا بُنَى َّ أَلَا أُعَلِّمُكَ اَرْبَعَ خِصالِ تَسْتَغْنيبِها عَنِ الطِّبِّ؟ فَقالَ: بَلَى يا اَميرَ الْمُؤْمِنينَ، قالَ: لاتَجْلِسْ عَلَى الطَّعامِ إِلاَّ وَ اَنْتَ تَشْتَهِيهِ، وَجَوِّدِ الْمَضْغَ، وَ إِذَا نِمْتَ عَلَى الطَّعامِ إِلاَّ وَ اَنْتَ تَشْتَهِيهِ، وَجَوِّدِ الْمَضْغَ، وَ إِذَا نِمْتَ فَاعْرِضْ نَفْسَكَ عَلَى الْخِلاءِ فَإِذَا اسْتَعْمَلْتَ هذَا اسْتَغْنَيْتَ عَنِ الطِّبِّ» أ.

"O my son, shall I not teach you four characteristics that will make you independent of medicine? He said: Yes, O Commander of the Faithful. He said: Do not sit down to eat unless you are hungry, and do not get up from eating unless you desire it, chew well, and when you sleep, go to the toilet, and if you do this, you will be independent of medicine."

At the same time, the Quran criticizes individuals who declare some foods illegal(Haram) for themselves, saying:

"Say, 'Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of [His] provision?"

Abstaining from God's bounties, like gluttony, is not appropriate for spiritual individuals. As previously stated,

¹ Bihar al-Anwar, vol. 70, p. 187.

² Part of verse 32 of Surah al-A'raf.





"eat and drink, but do not waste."

In summation, we can state:

- 1. The Hadiths and narrations underscore the need to eat and drink to maintain one's physical health.
- 2. However, the reason for eating and drinking must be correct, and our goal should be divine, such as sustaining the body as a divine trust and acquiring strength to do acts of worship.
- 3. The morsel should be permissible (halal) and, as much as feasible, free of dispute.
- 4. Extravagance should be avoided, even in authorized (halal) foods.
- 5. Overeating and excess in drinking should be avoided.
- 6. One should not go to food until they are hungry, and when they are not satisfied, (for example, a few morsels until satiety), they should withdraw their hand from the meal.
- 7. Fasting during the blessed month of Ramadan and other recommended fasts can benefit self-development and stomach piety.

¹ Part of verse 31 of Surah al-A'raf.



Until now, by recognizing sins connected to limbs and organs, we have discussed certain cases of the piety of the eye, ear, tongue, and stomach, and we have left the recognition of sins of other limbs and organs to you.

Of course, in addition to sins of the limbs and organs, some sins stem from our beliefs or inner emotions, such as despair of God's mercy or, conversely, a lack of fear of God, both of which are sins. Other forms of polytheism, such as covert polytheism, should be considered and avoided.

Each of these examples demands a thorough analysis and a unique discussion. The book "The Major Sins" by Ayatollah Dastghayb is also instructive. However, another essential topic that should be addressed in self-calculation is the different rights that we have to observe. If we do not know the rights that we are responsible for observing, we cannot understand whether we have neglected them or not.

3-6 Understanding the Various Rights for Accounting of Deeds

One of the most important things in the calculation is the calculation of the rights that we must comply with. These rights are split into three categories: God's right (Haqq Allah), people's right (Haqq al-Nas), and self-right (Haqq al-Nafs).



Some consider the rights of Allah to include things such as worship. Our inadequacies in prayer, fasting, and other areas must be paid for, both by repentance and accounting and making amends. However, any sin, including those that violate people's rights, is regarded as a right of God too, because every sin is a disobedience of God's order.

However, people's rights are an extremely vital matter that God does not overlook.

The right to the self, comprises the rights of the individual as well as the rights of their limbs and organs.

3-6-1 The Treatise on Rights("Risalat al-Huquq") of Imam Sajjad (peace be upon him)

Imam Sajjad (peace be upon him) enumerates the different rights that are obligatory upon us in the Treatise on Rights, which is a letter he addressed to one of his companions and can serve as a guiding principle for us as well as a foundation for calculation for our actions. The following are some rights described in this treatise that are still in effect today. Of course, the English sections discussed here are related to the treatise on rights in the book Khisal¹, summarized below².

¹ Al-Khisal, Shaykh Saduq, p. 564

² There is a slight difference in the Arabic and English text of the Hadith, which refers to the different versions of the Hadith in different books.



The first and most crucial point that the Imam makes is:

"Know that from the Mighty and Glorious God, there are rights incumbent upon you that encompass you in every movement and stillness, in every state and position, in every limb you move, and in every tool you employ."

(Explanation: The Imam underlines that the rights are not restricted to the issues described later and that you have an obligatory right in every movement and stillness, every place you go, every limb you move, and every tool you use.

The preface states that:

It shows customary rights apply to all states and situations, not only the ones named. The topic is quite specific and delicate, and it is worth noting that Imam mentions "an obligatory right," so pay close attention.)

• The Right of God:



«... فَأُمَّا حَقُّ اللَّهِ الْأُكْبَرُ عَلَيْكَ فَأُنْ تَعْبُدَهُ لَا تُشْرِكَ بِهِ شَيْئًا فَإِذَا فَعَلْتَ بِالْإِخْلَاصِ جَعَلَ لَكَ عَلَى عَلَى نَفْسِهِ أَنْ يَكْفِيَكَ أَمْرَ الدُّنْيَا وَ الْآخِرَة...»

"The greatest right of God upon you is that you worship Him and do not ascribe any partner to Him." When you do so honestly, God makes it His responsibility to provide for you in this world and the next."

(Explanation: The phrase "sincerely" is crucial in this context. Sometimes, people perform things for the delight and pleasure of their supervisor, manager, etc., or for showing off, which is classified as concealed polytheism. As a result, a person needs to exercise extreme caution to prevent disguised polytheism entirely. The examples of concealed polytheism are pretty exact and detailed, and it is beneficial for a person to study them.

• The Right of Yourself and Your Limbs:

«...و حَقُّ نَفْسِكَ عَلَيْكَ أَنْ تَسْتَعْمِلَهَا بِطَاعَهُ اللَّهِ عَزَّ وَ جَلَّ وَ حَقُّ اللَّسَانِ إِكْرَامُهُ عَنِ الْحَنَى وَ تَوْكُ الْفُضُولِ الَّتِي لَا فَائِدَةً لَهَا وَ الْبِرُّ بِالنَّاسِ وَ حُسْنُ الْقَوْلِ فِيهِمْ وَ حَقُّ السَّمْعِ تَنْزِيهُهُ عَنْ سَمَاعِ الْغِيبَةِ وَ سَمَاعٍ مَا لَا يَحِلُّ سَمَاعُهُ وَ حَقُّ الْبَصَرِ أَنْ تَغُضَّهُ عَمَّا لَا يَحِلُّ السَّمْعِ تَنْزِيهُهُ عَنْ سَمَاعِ الْغِيبَةِ وَ سَمَاعٍ مَا لَا يَحِلُّ سَمَاعُهُ وَ حَقُّ الْبَصَرِ أَنْ تَغُضَّهُ عَمَّا لَا يَحِلُّ لَكَ وَ حَقُّ رَجْلَيْكَ أَنْ لَا يَحِلُ لَكَ وَ حَقُّ رَجْلَيْكَ أَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ وَ حَقُّ رَجْلَيْكَ أَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ وَ حَقُّ رَجْلَيْكَ أَنْ لَا تَرْسَعَ بَهِمَا إِلَى مَا لَا يَحِلُّ لَكَ وَ حَقُّ رَجْلَيْكَ أَنْ لَا تَرْسَعَ بِهِمَا إِلَى مَا لَا يَحِلُ لَكَ فَتَرَدَّى فِي النَّارِ تَمْ شَيَ بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ فَتَرَدَى فِي النَّارِ



وَ حَقُّ بَطْنِكَ أَنْ لَا تَجْعَلَهُ وِعَاءً لِلْحَرَامِ وَ لَا تَزِيدَ عَلَى الشَّبَعِ وَ حَقُّ فَرْجِكَ أَنْ تُحْصِنَهُ عَنِ الزِّنَا وَ تَحْفَظَهُ مِنْ أَنْ يُنْظَرَ إِلَيْهِ...».

"The right of yourself upon you is that you employ your existence in the way of obedience to the Mighty and Glorious God.

The Right of the Tongue: The right of your tongue is to keep its holiness, not to curse, to habituate it with goodness and refrain from excessive and meaningless speech, and to be kind to others and speak well of them. Failure to do so may lead to the misuse of this precious gift from God.

The Right of the Ear: You can keep your ear pure and sacred by not listening to backbiting or anything unacceptable.

The Right of the Eye: The right of the eye is to veil it from what is forbidden for you and to look at it with admonishment.

The Right of the Hand: The right of your hand is to not extend it towards things that do not concern you.

The Right of the Foot: The right of your foot is to not take it to a place that is not lawful for you, for it is with this foot that you will stand on the Straight Path and ensure that you do not slip and fall into the Fire.



The Right of the Stomach: Your stomach has the right not to be used as a receptacle for illegal goods, and you should not eat more than you need.

The Right of the Genital Organs: The right of your genital organ is to be protected from fornication and protect it from being seen."

- Rights of Action:
- The Right to Pray:

«....حَقُّ الصَّلَاةِ أَنْ تَعْلَمَ أَنَّهَا وِفَادَةً إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ فِيهَا قَائِماً بَيْنَ يَدَى اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ فِيهَا قَائِماً بَيْنَ يَدَى اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ فِيهَا قَائِماً بَيْنَ يَدَى اللَّهُ عَزَّ وَ جَلَّ فَإِذَا عَلِمْتَ ذَلِكَ قُمْتَ مَقَامَ الْعَبْدِ الذَّلِيلِ الْحَقِيرِ الرَّاغِبِ الرَّاهِبِ الرَّاجِي الْخَائِفِ الْمُسْتَكِينِ فَإِذَا عَلِمْتَ ذَلِكَ قُمْتَ مَقَامَ الْعَبْدِ الذَّلِيلِ الْحَقِيرِ الرَّاغِبِ الرَّاهِبِ الرَّاجِي الْخَائِفِ الْمُسْتَكِينِ الْمُتَضَرِّعِ الْمُعَظِّمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَ الْوَقَارِ وَ تُقْبِلَ عَلَيْهَا بِقَلْبِكَ وَ تُقيمَهَا بِحُدُودِهَا وَ حُقُوقَهَا...».

"The right to pray is to know that you are standing before the Mighty and Glorious God and are in God's presence while praying. When you understand this, you can pray as a lowly, insignificant, eager, worried, optimistic, scared, penniless, and weeping servant who deeply reveres the God before whom he has positioned himself. Accept it with your heart and establish it with its limits and rights".



(Explanation: Pay attention to how the imam expresses the state of a believer in prayer in front of God. Consider how a needy person begs and promotes his poverty so that others' hearts will be merciful to him, especially if the destitute shows his poverty with tears, generating far more compassion and attention. Now, if a person knows that he is dead, God breathes life into him and that he is a pauper whose entire being, from body and limbs to strength, power, and intellect, has all been given to him by God, and that he has been placed in his hands only as a trust for a short period, in that case, he has nothing of his own. In reality, the individual is a poor, dead person with nothing in the presence of the Living God, to whom everything belongs. However, consider how much attention he will receive if he calls on God in tears! In the Mosque of Kufa, the Commander of the Faithful (peace be upon him) prayed:

«...مَوْلاىَ يَا مَوْلاىَ، أَنْتَ الْقَوِى ُ وَ أَنَا الضَّعِيفُ، وَ هَلْ يَرْحَمُ الضَّعِيفَ إِلَّا الْقَوِى ُ؟ مَوْلاىَ يَا مَوْلاىَ، أَنْتَ الْمُعْطِى وَ أَنَا السَّائِلُ، أَنْتَ الْمُعْطِى وَ أَنَا السَّائِلُ، وَ هَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِيُ ؟ مَوْلاىَ يَا مَوْلاىَ، أَنْتَ الْمُعْطِى وَ أَنَا السَّائِلُ، وَ هَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِي َ عَوْلاىَ، أَنْتَ الْحَيُّ وَ أَنَا الْمَيْتُ، وَ هَلْ يَرْحَمُ الْمَيْتَ وَ هَلْ يَرْحَمُ الْمَيْتَ ، وَ هَلْ يَرْحَمُ الْمَيْتَ إِلَا الْمُعْطِى؟ مَوْلاىَ يَا مَوْلاىَ، أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ، وَ هَلْ يَرْحَمُ الْمَيْتَ ، وَ هَلْ يَرْحَمُ الْمَيْتِ الْمَعْطِى ؟ وَ الْمَالِلَ إِلَا الْمُعْطِى ؟ مَوْلاى يَا مَوْلاى مَوْلاى مَوْلاى مَا الْمَعْطِى ؟ وَ الْمَالِقُولُ الْمَوْلِقُولُ الْمُعْلِمِ عُلَى الْقَوْمِ الْمُعْلِمِ عَلَى الْمَوْلَاقُ مَا الْمَعْلِمُ عَلَى الْمُعْلِمُ الْمُعْلِمِ عَلَى الْمُعْلِمُ الْمَعْلِمُ عَلَى الْمُعْلِمِ عَلَى الْمَعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْعَلْمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُ

"My lord, my lord, you are the strong one and I am the weak one, and who can have mercy on the weak except the strong? My lord, my lord, you are the rich and I am the poor, and who can have mercy on the



poor except the rich? My lord, my lord, you are the giver and I am the beggar. Who can have mercy on the beggar except the giver? My lord, oh my lord, you are the alive

and I am the dead, and who can have mercy on the dead except alive?")

• The Right of Pilgrimage (Hajj):

"The right of pilgrimage is that you understand that pilgrimage is entering into the presence of the Lord and fleeing from the grip of sins toward Him. That pilgrimage is the acceptance of your repentance and the fulfillment of the obligation that God has imposed on you."

• The Right of Fast:

"The right of fast is that you understand it is a veil God has placed before your tongue, ear, eye, stomach, and intimate parts to guard you



from the Fire. So, whenever you leave the fast, you have actually torn the veil that God has covered over you".

(Explanation: Because you know that the real fasting person is the one whose eyes, tongue and other parts are also fasting and do not commit sins, therefore, leaving fasting becomes the basis for committing sins.)

• The Right to Charity:

"The right of charity is to know that it is your treasure and store with your Lord and that you can rely on it without a witness. When you understand this, you will feel more confident in the charity you give secretly than the charity you give openly. You know that it wards off calamities and illnesses from you in this world and wards off the Fire from you in the Hereafter..."

• The Right of Sacrifice:



"The right of sacrifice is that you intend it solely for God, not His servants, and have no other aim but to position yourself in God's mercy and salvation on the Day of Meeting Him".

(Explanation: You should not choose a more giant sheep based on popular opinion or because you want to flaunt your wealth and position in front of others.)

• The Right of the Political Ruler:

"The ruler's right is that you understand that you are a means of trial for him and that he is tested in you because of the authority that God Almighty has given him over you, and that you must not expose yourself to his wrath, so that you throw yourself into destruction and become a partner with him in the evil that comes to you..."



(Explanation: Of course, there is no mention here of whether the ruler is just or cruel, but some have put this word together with other hadiths that show non-cooperation with cruel rulers and then interpreted it. In fact, It should be known that in situations like Imam Hussain (a.s.) one should fight with a tyrant ruler and in situations like Imam Hassan (a.s.) one should make peace, but piety towards the rulers in order to preserve the religion is one of the things that has been emphasized in Islam. In fact, the imam himself, who is innocent, knows best when to make peace and when to rise. On the other hand, it is important to pay attention to the right of citizenship (which is mentioned in the continuation of the law treatise) along with paying attention to the right of the ruler, and this shows that these behaviors have been seen in two ways.)

"The Right of Scientific leader(Teacher):"

«... و حَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمُ لَهُ وَ التَّوْقِيرُ لِمَجْلِسِهِ وَ حُسْنُ الِاسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالُ عَلَيْهِ وَ الْإِقْبَالُ عَلَيْهِ صَوْتَكَ وَ أَنْ لَا تُجِيبَ أَحَداً يَسْأَلُهُ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ وَ أَنْ لَا تَرْفَعَ عَلَيْهِ صَوْتَكَ وَ أَنْ لَا تُجِيبَ أَحَداً وَ أَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ وَ وَ لَا تُحَدِّثُ فِي مَجْلِسِهِ أَحَداً وَ لَا تَعْتَابَ عِنْدَهُ أَحَداً وَ أَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ وَ أَنْ تَسْتُرَ عُيُوبَهُ وَ تَظْهِرَ مَنَاقِبَهُ وَ لَا تُجَالِسَ لَهُ عَدُواً وَ لَا تُعَادِي لَهُ وَلِيّاً فَإِذَا فَعَلْتَ ذَلِكَ شَهِدَ لَكَ مَلَائَكُهُ اللّه بِأَنْكَ قَصَدْتَهُ وَ تَعَلَّمْتَ عِلْمَهُ لَلّهِ جَلَّ اسْمُهُ لَا لِلنَّاسِ...»



"The right of your academic director and teacher is to respect him and to respect his class session and to listen to him and pay attention to him, and not to raise your voice in front of him, and do not answer the question of any of those who have a question for him, until he answers himself. And don't talk to anyone in his class session and don't backbite of anyone in front of him, and that whenever they talk bad about him in front of you, you defend him and cover his shortcomings and reveal his excellences; Do not sit with his enemy and do not be enmity with his friend. If you act like this, the angels of God will testify that you have intended your Lord and you have taught your students for the sake of God and not for the sake of people."

• The Right of Political Subordinates (Citizens):

"The right of your political subordinates is to know that because they are weak and you have power, they have become your subordinates, so you must treat them with justice and be compassionate and kind to them like a father and forgive them for their ignorance and do not punish them too soon, and thank God for the ability He has given you in matters related to them"



(Explanation: In fact, it is important to pay attention to this point in addition to the right of the ruler, because while the imam says to the citizen that "you should not expose yourself to his anger", he also says to the ruler that you should treat them fairly and be kind to them like a caring and kind father and...")

• The Right of Scientific subordinate (student):

«... وَ أَمَّا حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا جَعَلَكَ قَيِّماً لَهُمْ فِيمَا آتَاكَ مِنَ الْعِلْمِ وَ لَمْ تَخْرَقْ بِهِمْ وَ لَمْ تَضْجَرْ عَلَيْهِمْ زَادَكَ وَ فَتَحَ لَكَ مِنْ خَزَائِنِهِ فَإِنْ أُحْسَنْتَ فِي تَعْلِيمِ النَّاسِ وَ لَمْ تَخْرَقْ بِهِمْ وَ لَمْ تَضْجَرْ عَلَيْهِمْ زَادَكَ اللَّهُ مِنْ فَضْلِهِ وَ إِنْ أَنْتَ مَنَعْتَ النَّاسَ عِلْمَكَ أَوْ خَرِقْتَ بِهِمْ عِنْدَ طَلِبِهِمُ الْعِلْمَ مِنْكَ كَانَ حَقًا عَلَى اللَّهُ مِنْ فَضْلِهِ وَ إِنْ أَنْتَ مَنَعْتَ النَّاسَ عِلْمَكَ أَوْ خَرِقْتَ بِهِمْ عِنْدَ طَلِبِهِمُ الْعِلْمَ مِنْكَ كَانَ حَقًا عَلَى اللَّهِ عَزَّ وَ جَلًّ أَنْ يَسْلَبَكَ الْعِلْمَ وَ بَهَاءَهُ وَ يُسْقِطَ مِنَ الْقُلُوبِ مَحَلَّك...»

"The right of a scholarly subordinate (student) is to know that the knowledge that God has given you and the treasure of wisdom that He has entrusted to you is for serving them. If you do the work assigned to you correctly and behave like a kind treasurer who protects the good of the master among his subordinates and is patient and sincere and when he sees someone in need, he gives them from the property in his hand, you will find a way and be a servant and a believer, otherwise you are a traitor to God and a tyrant to mankind, and you deserve that God will withdraw His knowledge from you and treat you harshly."



(Explanation: In fact, it shows that the teacher should be a kind treasurer who will deliver the knowledge entrusted to him by God to those who need it.)

• The Right of Wife:

"...As for the wife's right, it is that you know that Allah, the Almighty, the Majestic, has made her a comfort and a companion for you. You should know that this is a blessing from Allah upon you, so you should honor her and be kind to her. If your right over her is more obligatory, then she has a right over you that you should have mercy on her because she is your prisoner, and that you should feed her and clothe her and if she does something out of ignorance, forgive her."

(Explanation: In fact, points like focusing on the blessing of having a spouse as a source of tranquility and intimacy, honoring the spouse, being forbearing with the spouse, being kind to the spouse, and compassionate behavior and forgiveness are the points that the Imam has advised here, especially to men, in the relationship between man



and woman, because this letter is addressed to one of his male companions. And the Imam has also paid attention to the fact that it is more necessary to respect the rights of a man over a woman, which can be due to the fact that the man is obliged to provide food and clothing for the woman, and the man must accept the hardship of her financial burden and must endure fatigue and work stress.

However, it is essential to remember that seeing faults is mainly related to before marriage, so that a person may make an informed decision, and that after marriage, the spouses' role is kindness, overlooking, and forbearance.)

• The Right of the Mother:

«... وَ أَمَّا حَقُ الْمَّکَ أَنْ تَعْلَمَ أَنَّهَا حَمَلَتْکَ حَيْثُ لَا يَحْتَمِلُ أَحَدُ أَحَداً وَ أَعْطَتْکَ مِنْ ثَمَرَهُ قَلْبِهَا مَا لَا يُعْطِى أَحَدُ أُحَداً وَ وَقَتْکَ بِجَمِيعِ جَوَارِحِهَا وَ لَمْ تُبَالِ أَنْ تَجُوعَ وَ تُطْعِمَکَ وَ تَعْطَشَ وَ تَسْقِيکَ لَا يُعْطِى أَحَدً أُحَداً وَ وَقَتْکَ الْحَرَ وَ الْبَرْدَ لِتَكُونَ لَهَا وَ تَعْرَى وَ تَكْسُوکَ وَ تَضْحَى وَ تُظلِّکَ وَ تَهْجُرَ النَّوْمَ لِأَجْلِکَ وَ وَقَتْکَ الْحَرَّ وَ الْبَرْدَ لِتَكُونَ لَهَا فَإِنَّکَ لَا تُطِيقُ شُكْرَهَا إِلَّا بِعَوْنِ اللَّهِ تَعَالَى وَ تَوْفِيقِه...»

"Your mother's right is that you know she carried and bore you in a way that no one else does, and she gave you the fruit of her heart in quantities that no one else does. She guarded and protected you with all of her being and limbs, and she was willing to be hungry to feed



you, thirsty to quench your thirst, nude to clothe you, in the hot sun to shade you, and sleepless to keep you safe from heat and cold, so that you could remain for her. You cannot thank your mother without God's help and mercy ".

• The Right of the Father:

"Your father's right is that you understand that he is your beginning and base. If he were not, you would not exist. So, if you find anything in yourself to be proud of and admire, remember that your father is the source of this benefit. So praise and thank God equally because there is no power and strength except through God's mercy and will."

(Explanation: The rights of father and mother are so great that there is a verse in the Quran that says," ق بِالْوالِدَيْنِ إِحْساناً " ("And be kind to parents") or even not to say "uff" to them, or

¹ Surah Al-Isra, verse 23.



"كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًا عَلَى الْمُتّقِينَ 1"

("It is prescribed, when death approaches any of you, if he leaves any goods that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.")

• The Rights of the Child:

«...وَ أَمَّا حَقُّ وَلَدِكَ فَأَنْ تَعْلَمَ أَنَّهُ مِنْكَ وَ مُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ أَنَّكَ مَسْتُولٌ عَمَّا وُلِيتَهُ مِنْ حُسْنِ الْأَدَبِ وَ الدَّلَالَةِ عَلَى رَبِّهِ عَزَّ وَ جَلَّ وَ الْمَعُونَةِ لَهُ عَلَى طَاعَتِهِ فَاعْمَلْ فِي أَمْرِهِ عَمَلَ مَنْ يَعْلَمُ أَنَّهُ مُثَابٌ عَلَى الْإِحْسَانِ إِلَيْهِ مُعَاقَبٌ عَلَى الْإِسَاءَةِ إِلَيْهِ...»

"Your child's right is that you know he is from you, and with all of his faults and virtues, he is dependent on you in this world, and as his guardian, you are responsible for his appropriate upbringing, directing him towards the Lord, and aiding him in the route of obedience to God. Treat him as someone who understands that doing excellent to the child will result in rewards while doing evil to him will result in punishment."

¹ Surah Al-Bagarah, verse 180.



• The Right of the Brother:

«... وَ أُمَّا حَقُّ أُخِيكَ فَأَنْ تَعْلَمَ أُنَّهُ يَدُكَ وَ عَزُّكَ وَ قُوَّتُكَ فَلَا تَتَّخِذْهُ سِلَاحاً عَلَى مَعْصِيَةِ اللَّهِ وَ لَا عَدَعُ اللَّهُ وَ لِللَّهُ عَلَى عَدُوهِ وَ النَّصِيحَةَ لَهُ فَإِنْ أَطَاعَ اللَّهَ وَ إِلَّا فَلْيَكُنِ اللَّهُ عُدَّةً لِلظُّلْمِ لِخَلْقِ اللَّهِ وَ لَا تَدَعْ نُصْرَتَهُ عَلَى عَدُوهِ وَ النَّصِيحَةَ لَهُ فَإِنْ أَطَاعَ اللَّهَ وَ إِلَّا فَلْيَكُنِ اللَّهُ اللَّهُ اللَّهُ عَلَى عَدُوهِ وَ النَّصِيحَةَ لَهُ فَإِنْ أَطَاعَ اللَّهَ وَ إِلَّا فَلْيَكُنِ اللَّهُ اللللَّهُ اللَّالَةُ اللَّهُ اللللَّهُ اللَّهُ اللِّهُ اللَّهُ اللْمُؤْمِنُ اللَّهُ اللَلْمُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

"You have the right to know that your brother is your hand and a source of honor and strength. So do not make him a weapon for disobedience to God and tyranny of humanity. Do not hesitate to assist him in his fight against his foes, and wish him success. This is conditional on his obedience to the Lord; otherwise, the Exalted God should be more honorable to you than he, for there is no power except through God's mercy."

• The Right of the Benefactor:

«... وَ أُمَّا حَقُّ ذِى الْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ وَ تَذْكُرَ مَعْرُوفَهُ وَ تُكْسِبَهُ الْمَقَالَةُ الْحَسَنَةُ وَ تُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتُهُ سِراً وَ عَلَانِيَةً ثُمَّ إِنْ قَدَرْتَ عَلَى مُكَافَأَتِهِ يَوْماً كَافَأَتَه...»



"As for the right of the one who did well to you, it is that you thank him and remind him of his goodness, gain a good reputation for him, and pray genuinely for him between yourself and God, for in doing so, you have thanked him openly and in secret. So, whenever you can repay his kindness, do so."

(Explanation: If someone brings us a gift or food, or helps us in areas like housework, childcare, business prosperity, education, marriage, etc., they are all examples of this right, and here we see that not only compensation has come, but we also have two other duties: one is to speak of his good deed in public, so that it may lead to his honor, glory, and good reputation, which also encourages others to do good deeds, and the other is to have sincere prayers for the person in private between ourselves and God.)

• The Right of the Benefactor:

"The right of the caller to call to prayer(muezzin) is to know that he reminds you of your Lord and calls you to benefit and help you in fulfilling the divine duty that has been assigned to you."



(Explanation: This is where we have to ask ourselves, have we ever thanked the call to prayer of the mosque? Did we get him a gift? Did we pray for him?)

• The Imam(Imam Jamaat)'s Right:

«... وَ أُمَّا حَقُّ إِمَامِكَ فِي صَلَاتِكَ فَأَنْ تَعْلَمَ أَنَّهُ قَدْ تَقَلَّدَ السِّفَارَةُ فِيمَا بَيْنَكَ وَ بَيْنَ رَبِّكَ عَزَّ وَ جَلَّ وَ تَكَلَّمَ عَنْكَ وَ لَمْ تَدْعُ لَهُ وَ كَفَاكَ هَوْلَ الْمُقَامِ بَيْنَ يَدَى اللَّهِ عَزَّ وَ وَ تَكَلَّمَ عَنْكَ وَ لَمْ تَدْعُ لَهُ وَ كَفَاكَ هَوْلَ الْمُقَامِ بَيْنَ يَدَى اللَّهِ عَزَّ وَ جَلَّ فَإِنْ كَانَ بِهِ نَقْصٌ كَانَ بِهِ دُونَكَ وَ إِنْ كَانَ تَمَاماً كُنْتَ شَرِيكَهُ وَ لَمْ يَكُنْ لَهُ عَلَيْكَ فَضْلٌ فَوقَى جَلَّ فَإِنْ كَانَ بِهِ نَقْسِهِ وَ صَلَاتَكَ بِصَلَاتِهِ فَتَشْكُرُ لَهُ عَلَى قَدْرِ ذَلِكَ...»

"As for the right of your imam in your prayer, because you know he has taken on the mantle of representation between you and your Lord, and he speaks on your behalf while you do not speak on his behalf; he prays for you while you do not pray for him. He bears the horror of standing before the Mighty and Majestic God. If there is a flaw in this task, he is responsible, not you, and if the work is accomplished totally and flawlessly, you will be a partner with him, and despite all of this, he has no superiority over you. He protects your soul with his soul and your prayer with his prayer, so be grateful to him for the actions he takes ".



(Explanation: Some of the brothers do not even greet and salute the Imam; some may say to him after the prayer, we request your prayers (التماس الدعاء), but how many of them pray for the Imam themselves? How many of them say thanks? Some Imams travel considerable distances between cities and villages to lead prayers. An invitation to tea, a meal at home, or even a verbal courtesy can sometimes be enough to express gratitude and appreciation.)

• The Right of the Companion:

"Your companion has the right to be treated kindly and equitably using words, and do not get up from your seat without his permission, but the person next to you can. Forget your companion's flaws, recall his excellent characteristics, and do not tell him anything except goodness and kindness.".

(Explanation: Some people want to show off their knowledge by using foreign words or words that the other party does not understand, but



the speech should be fair as well as within the person's level of understanding and knowledge.

Moreover, Imam indicated that: "Do not convey anything but goodness and kindness to his ears". Some people, as soon as they sit down, talk about despair and lament, and constantly moan and speak stressful words, instilling a negative feeling; however, the Imam says that "وَلَا تُسْمِعَهُ إِلَّا خَيْرا" ("except for goodness and kindness") means that if there is any unpleasant speech, it should be said with the intention of doing good to him, not just to cause despair and negative feelings. On the other side, one of our usual companions is our spouse. So, let us pay attention to these in the event of a spouse. May God Almighty grant us the grace to mend our behavior and speech.)

• The Right of the Neighbor:

«...وَ أَمَّا حَقُّ جَارِكَ فَحِفْظُهُ غَائِباً وَ إِكْرَامُهُ شَاهِداً وَ نُصْرَتُهُ إِذَا كَانَ مَظْلُوماً وَ لَا تَتَبَعْ لَهُ عَوْرَةً فَإِنْ عَلِمْتَ عَلَيْهِ سُوءاً سَتَرْتَهُ عَلَيْهِ وَ إِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصَحْتَهُ فِيما بَيْنَكَ وَ بَيْنَهُ وَ لَا تُسْلِمُهُ عَلَيْهِ سُوءاً سَتَرْتَهُ وَ لَا تُعْفِرُ ذَنْبَهُ وَ تُعَاشِرُهُ مُعَاشَرَةً كَرِيمَةً وَ لا قُوَّةَ إِلَّا بِاللَّه...»

"Your neighbor's right is to be protected and supported in his absence, honored in his presence, and assisted if he is oppressed, and do not find fault with him. So, once you learn of any wrongdoing from him,





keep it hidden, and if you feel your admonition will be received, admonish him in topics concerning yourself and him. Do not abandon him in times of adversity; instead, forgive his faults and crimes and associate with him kindly, for there is no power except through God's grace."

(Explanation: Respecting neighbors' rights is difficult, especially in today's metropolitan apartment complexes, which can lead to further disagreements and tension. On the other hand, neighbors may not even know each other, let alone aid one another in difficult circumstances. Unfortunately, the collapse of social relationships has kept us from reaping many benefits, energy, and synergies of group engagement and neighborly assistance. We need to reestablish relationships with our neighbors. The Holy Prophet (peace be upon him) states about neighbors:

"He is not a believer who sleeps with a full stomach while his neighbor remains hungry".

In another hadith, the Holy Prophet (peace be upon him) says:

¹ Bihar al-Anwar, vol. 74, p. 15.



"Gabriel kept recommending me about the neighbor to the point that I thought the neighbor would inherit from the neighbor."

The Holy Prophet (peace be upon him) described the neighborhood as 40 dwellings in all directions. O God, we seek sanctuary with You! We can only fulfill these rights entirely with Your assistance.)

• The property right:

"The right of your property is that you should not acquire it except in lawful ways(Halal) and not spend it except in lawful cases(Halal). Do not prioritize those who are not thankful to you. Act by your Lord's instructions regarding your riches, and do not be miserly with it, despite the breadth and openness in life, you will experience longing and regret; there is no strength except through God's favor. "

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¹ Bihar al-Anwar, vol. 74, p. 151



• The right of Creditor:

"The right of your creditor is that you repay them if you have the resources. If you do not have the means, you should please them with pleasant words and politely deny their request."

• The Right of Companion:

(Explanation: "Companion" is a translation of "Al-Khaleet," which can imply associate, friend, spouse, neighbor, or any group that shares a common interest, such as colleagues. Given this broad interpretation, we can evaluate their rights in this context).

"The right of your companion is that you should not deceive, trick, or defraud them, and in their matters, you should consider the will of God, the Blessed and Exalted (And fear God, the Blessed and Exalted, in His command)".



• The Right of Claimant Against You:

«...و حق الْخَصْمِ الْمُدَّعِي عَلَيْكَ فَإِنْ كَانَ مَا يَدَّعِي عَلَيْكَ حَقّاً كُنْتَ شَاهِدَهُ عَلَى نَفْسِكَ وَ لَمْ تَظْلِمْهُ وَ الْوَفْقِ مَا يَدَّعِي بَاطِلًا رَفَقْتَ بِهِ وَ لَمْ تَأْتِ فِي أُمْرِهِ غَيْرَ الرِّفْقِ وَ لَمْ تُسْخِطْ رَبَّكَ فِي أُمْرِهِ وَ لا قُوَّةً إِلَّا بِاللَّه...»

رَبَّكَ فِي أُمْرِه وَ لا قُوَّةً إِلَّا بِاللَّه...»

"The right of a party with a claimant against you is that if what they are claiming against you is accurate, you must be a witness for them and not wrong them. Fulfill their right entirely. However, if their claim is false, deal with them gently and pursue only the path of kindness and forbearance. Do not offend your Lord, for there is no power except through God's will ".

• The right of a Person against whom you have a claim:

"The right of a party you have a claim against is that if your claim is valid, speak to them politely and do not deny them their rights. If your claim is false, fear God, then repent, and end the dispute."



• The Right of the Advice Seeker:

"The right of the advice seeker is that If you have an opinion about their situation, share it with them. If not, direct them to someone who does."

• The Right of the Advisor:

"The Right of the one who gives you advice is that you should not accuse them of holding an opinion that is incompatible with your own. If you agree with them, praise God Almighty."

• The Right of the Counsel Seeker:

"The right of the counsel seeker is that you provide honest benevolence and counsel. Your approach should be caring and gentle."

The Right of the Counsel Provider:



«...وَ حَقُّ النَّاصِحِ أَنْ تُلِينَ لَهُ جَنَاحَکَ وَ تُصْغِى إِلَيْهِ بِسَمْعِکَ فَإِنْ أَتَى الصَّوَابَ حَمِدْتَ اللَّهَ عَزَّ وَ جَلَّ وَ إِنْ لَمْ يُوافِقْ رَحِمْتَهُ وَ لَمْ تَتَّهِمْهُ وَ عَلَمْتَ أَنَّهُ أَخْطَأُ وَ لَمْ تُؤَاخِذْهُ بِذَلِكَ إِلَّا أَنْ يَكُونَ مُسْتَحِقًا لِللَّهَ مَهُ فَلَا تَعْبَأُ بِشَيْءٍ مِنْ أَمْرِهِ عَلَى حَالٍ وَ لا قُوَّةً إِلَّا بِاللَّه...»

"The right of the counsel provider is that you be humble in front of them and listen to their words with all of your heart. Praise God if they tell the truth. If it does not agree with the truth, show them mercy and avoid accusing them. Recognize that they made a mistake and do not hold it against them unless they warrant suspicion; in this case, you should never heed whatever they say. There is no strength without God's will."

(Explanation: Imam's argument about not blaming or accusing the counsel provider is highly significant. Unfortunately, when a counsel provider's comments do not match the truth, people assume that the person was not well-intentioned, tried to sow division amongst us, or intended to prevent us from reaching our goal. Some people may instantly criticize and accuse the individual, mainly if the counsel provider is from their spouse's family and has made a mistake.)

• The Right of the Elder:



«.... وَحَقُّ الْكَبِيرِ تَوْقِيرُهُ لِسِنَّهِ وَ إِجْلَالُهُ لِتَقَدَّمِهِ فِي الْإِسْلَامِ قَبْلَكَ وَ تَرْكُ مُقَابَلَتِهِ عِنْدَ الْخِصَامِ وَ لَا تَسْبِقْهُ إِلَى طَرِيقٍ وَ لَا تَتَقَدَّمْهُ وَ لَا تَسْتَجْهِلْهُ وَ إِنْ جَهِلَ عَلَيْكَ احْتَمَلْتَهُ وَ أَكْرَمْتَهُ لِحَقِّ الْإِسْلَامِ وَ حُرْمَتِه...»

"The right of the elder is to respect them for their age, to honor them for embracing Islam before you, not to oppose them in arguments, not to precede them on a path, to not act ignorantly toward them, to tolerate it should they treat you with ignorance, and honor them for their precedence in Islam while maintaining their dignity."

(Explanation: This elder could be our parents, grandparents, aunts, uncles, older siblings, friends and colleagues at work, or any elder we come across throughout the day.)

• The Right of the Younger:

"The right of the younger is for you to be sympathetic when teaching them, to forgive them, to conceal their mistakes, to be patient with them, and to assist them."

(Explanation: This younger individual could be our child, younger siblings, relatives' children, our students, or anyone younger than us.)



• The Right of the Beggar:

"The right of one who asks for something is that you give it to them according to their needs".

• The Right of One from Whom You Ask Something:

"The right of one you are asking something from is that if they give, you take it with thanks and appreciation, and if they do not, you accept their excuse".

• The Right of One Who Pleases You:

"The right of someone who pleased you for the sake of God is that you should first praise God before thanking the person who pleased you".



• The Right of One Who Wrongs You:

"The right of someone who has wronged you is to forgive them; yet, if you know that forgiveness would bring you harm, take your revenge. God Almighty has stated,

" As for those who retaliate after being wronged, there is no ground for action against them." ¹.

According to another source²:

"And the right of one who has wronged you by mistake is that if they did it intentionally, it is better to forgive them so that resentment may be uprooted, and by doing so, you treat them with kindness and proper etiquette. God has said: "Indeed, one who has been wronged and seeks retribution is not blameworthy, as this is among steadfast and just acts." And the Almighty also says, "If you retaliate, then let it be equal to what you suffered. But if you are patient and forgive, that is better for the patient." This applies to intentional harm. If their wrongdoing

¹ Surah Ash-Shura, Verse 41.

² Risalat al-Huquq - WikiShia



was unintentional, do not retaliate with intent to harm, for that would be a deliberate act of harm in response to an unintentional mistake. Rather, treat them with gentleness and patience to the best of your ability. And there is no strength except by the grace of God."

• The Right of Fellow Believers:

«... وَ حَقُّ أَهْلِ مِلَّتِكَ إِضْمَارُ السَّلَامَةِ وَ الرَّحْمَةِ لَهُمْ وَ الرِّفْقُ بِمُسِيئِهِمْ وَ تَأْلُفُهُمْ وَ اسْتِصْلَاحُهُمْ وَ شَكْرُ مُحْسِنِهِمْ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَ شَكْرُ مُحْسِنِهِمْ وَ كَفُّ الْأَذَى عَنْهُمْ وَ تُحِبُّ لَهُمْ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَ شَكُرُ مُحْسِنِهِمْ وَ كَفُّ الْأَذَى عَنْهُمْ وَ تُحِبُّ لَهُمْ مَا تُحِبُّ لِنَفْسِكَ وَ تَكُونَ اللَّهُمْ مَا تَكْرَهُ لَلْهُمْ وَ الصَّغَارُ السَّلَالُهُمْ بِمَنْزِلَةِ أَمِيكَ وَ الصَّغَارُ السَّلَامُ وَ الصَّغَارُ بِمَنْزِلَةِ أَوْلَادِك...»

"The right of fellow believers is to wish them well, be compassionate, be patient with their wrongdoers, be friendly with them, wish them well, respect their good ones, and not harm them. You should like for them what you like for yourself and dislike for them what you dislike for yourself. Treat their seniors like fathers, their youth as brothers, their old women as mothers, and their children as your own ".

• The Right of the People of the Covenant (Non-Muslim Citizens):



"The right of those living under the protection of an Islamic state is you accept what God has accepted from them. You should not oppress them as long as they keep their agreement with God Almighty."

So far, we have discussed points from the Risalat al-Huquq that are still relevant in our time¹. However, we shall now mention certain hadiths concerning people's rights and other rights for which we are responsible.

3-6-2- Additional Points on Rights of the People (Haqq al-Nas)

We will discuss some hadiths on this topic because of the importance of people's rights. We have a very interesting and exact hadith from Imam Musa al-Kazim (peace be upon him):

"One of the most essential rights of your brother in faith is that you do not hide from them anything that would benefit them in this world and the afterlife."

¹ The Treatise on Rights is more completely stated in some narrations, and these rights are fifty, while some have counted them as fifty-one (Risalat al-Huquq - WikiShia).



Unfortunately, some people ignore this point and don't share their positive experiences in life or on the route to professional success, academic achievement, or even vital teachings in pursuing the correct path and attaining evolution and spirituality with others. This prevents them from using these matters to accelerate their success or obtain spiritual and emotional peace. Such withholding is considered equivalent to breaching the rights of others; in fact, it is one of their most essential rights.

Some narrations discuss people's rights as this is a critical matter. God will hold people accountable for any injustice done to others, I would like to draw your attention to these hadiths:

Imam Muhammad al-Baqir (peace be upon him) is quoted as:

"The first drop of a martyr's blood atones for all his sins except for his debts, for which the atonement is paying them off."

Additionally, the Holy Prophet of Islam (peace be upon him) said:

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¹ Wasa'il al-Shi'a, vol. 13, p. 85.





"One of the individuals (from a certain tribe) who was martyred is imprisoned at the gate of Paradise because of three dirhams he owed to a certain Jew, and he is not allowed to enter!"

Reflecting on the following hadiths can also be highly enlightening: Imam Ja'far al-Sadiq (peace be upon him):

"There are three types of thieves: One who does not pay his zakat and religious dues, one who considers (taking) a woman's Mahr for himself as halal, and one who borrows with no intention of repaying."²

The Messenger of Allah (peace be upon him):

"Whoever deceives or betrays a Muslim in a business transaction is not one of our followers, and on the Day of Judgment, he will be resurrected with the Jews, who are considered the most treacherous of God's creation towards Muslims."³

Amir al-Mu'minin, Imam Ali (peace be upon him):

¹ Al-Ihtijaj by al-Tabarsi, vol. 1, p. 333.

² Al-Khisal, vol. 1, p. 74.

³ Safinat al-Bihar, vol. 2, p. 318.





"The right of a father over his children is that they should obey him in everything except sin and disobedience to God Almighty."

Imam, Ja'far al-Sadiq (peace be upon him):

"If someone wants his prayer to be answered, his income should be halal and pure, and they should not bear any unpaid rights of people or injustices against people."²

According to Amir al-Mu'minin (peace be upon him):

"The greatest sins are unjustly consuming and transgressing upon a Muslim's property."

The Messenger of Allah (peace be upon him), said:

¹ Nahi al-Balagha, Word 391.

² Bihar al-Anwar, vol. 93, p. 321.

³ Tuhaf al-Uqul, p. 217.



"Whoever oppresses his hired worker and does not pay his due, God will destroy his good deeds and forbid him the fragrance of Paradise."

Imam Ja'far al-Sadiq (peace be upon him):

"Whoever withholds the property of a believer that is with him, and which the believer needs, I swear by God that he will neither taste the food of Paradise nor drink its pure wine."²

Imam Ja'far al-Sadiq (peace be upon him):

"The most difficult situation for God's creation on the Day of Judgment is when the one owed Khums raises his head and calls out: 'My God, what happened to my Khums?'" ³

Amir al-Mu'minin, Imam Ali (peace be upon him):

¹ Thawab al-A'mal, p. 645.

² Thawab al-A'mal, p. 545.

³ Bihar al-Anwar, vol. 93, p. 193.





«قَضاءُ حقوقِ الاخوانِ اَشرفُ اَعمالِ المُتقين، يَستَجلِبُ مَودَّةَ المَلائِكةِ المُقَرَّبينَ و شَوقَ الحورر العين».

"The best deeds of the pious are fulfilling the rights of religious brothers, which will bring the love of the archangels and the longing of the heavenly houris for themselves."

Strangely, despite having the means to repay a debt, some people delay repayment or fail to pay their employees accurately and on time. Some people even need to properly care for or return borrowed books, dishes, or clothes to someone or a library on time. There is a tale in this regard that would be a pity not to mention here.²:

"Haj Mirza Ali Muhaddithzadeh, son of the late Haj Sheikh Abbas Qomi, stated: The 13th volume of Bihar al-Anwar was entrusted to my father. After he died, I returned it to its rightful owner through my brother Mohsen. I had a dream about my father the following night. He grabbed my ear and asked, 'You returned the book; why did you break its cover?' I awoke and questioned Mohsen, "The book was intact; did you break the cover?" He explained, 'The lane was muddy, and I fell. So the corner of the book's cover was folded.' We took the book, had it re-bound, and returned it. After three days, a seminary student came to our house and stated, "Last night, I had a dream about

¹ Bihar al-Anwar, vol. 74, p. 229.

² Source: hawzah.net - Article title: Compensating for people's rights in any way.



Haj Sheikh Abbas." He said, "Go tell Ali you fixed the book cover; I am at peace now." May Allah grant you a good end."

However, the scope of people's rights (Hagg al-Nas) is quite broad. Some people, either intentionally or negligently, readily destroy public property in schools, universities, parks and spaces, buses, and other urban public amenities. All of these things have consequences! Even if we double-park on the street or park in front of someone's garage, blocking them from getting out of their car or making them wait for us, we infringe on their rights. Even wasting others' time and arriving late for meetings and appointments disrespect people's rights. Backbiting and defamation, unfortunately frequent, violate the honor and rights of others. Disturbing neighbors, making noise during others' rest time, and turning up the music volume in homes and cars (even if it's authorized music or religious recitations) when it interferes with others' sleep and rest are all examples of people's rights being violated. Underperforming at offices or factories is a violation of people's rights. Using government property for personal purposes, such as office cars, phones, or printers for family issues, violates others' rights. These infractions could be committed by individuals, private corporations, organizations, or even the government.

If we bear the unpaid rights of other people on ourselves and have not compensated for them in this life, we may arrive on the Day of



Judgment with a backpack full of good actions, only to abruptly lose all of our good deeds to satisfy people's rights. Because there, when we have nothing else, we will be obliged to give away our good deeds to please them. People's rights encompass both economic and moral dimensions. However, just donating to charity on someone's behalf does not compensate for rights violations. The compensation method is determined by whether it is financial or moral, whether the individual or their family is accessible, and whether it produces corruption. You can ask how to compensate for people's rights by contacting your Marja's office. However, it should be stressed that compensating for people's rights must be accompanied by a request for forgiveness because a sin against God has been committed in addition to breaching their rights.

3-6-3- The Rights of Other Creatures of Allah

The Quran states,

" تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَ وَإِنْ مِنْ شَيْءٍ إِلَا يُسَبِّحُ بِحَمْدِهِ وَلَ كِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ... 1"

¹ Surah Al-Isra, verse 44.



"The seven heavens glorify Him, and the earth [too], and whoever is in them. There is not a thing but celebrates His praise, but you do not understand their glorification..."

Additionally, in verse 18 of Surah Al-Hajj, God mentions the prostration of everything in the heavens and on earth, including the sun, moon, stars, mountains, trees, animals, and humanity.

According to these verses, everything, even inanimate objects like stones and mountains, plants and trees, animals, and diverse creatures of God, have consciousness and are worshipping. As a result, hurting any of these species without cause and proper use violates their rights.

Here we shall refer to hadiths that discuss the rights of plants and trees. It is worth mentioning that damaging or destroying plants and animals used by humans violates not only their rights but also people's public rights and may be regarded as a Haqq al-Nas. For example, cutting fruit trees without reason diminishes food resources, shaded resting spots for people, and natural beauty, and increases air pollution.

According to Imam Sadiq (peace be upon him),



"Tree was created for humanity, so he is compelled to plant trees, water trees, Take care of the trees".

According to a hadith attributed to Amir al-Mu'minin (peace be upon him),

"the Messenger of God (peace be upon him) banned everyone from removing or burning fruit-bearing trees²."

From a jurisprudential standpoint, the grand religious authorities (Marjas) have seen chopping trees without justification and destroying forests as an example of the rule "No harm and no reciprocating harm in Islam" and have issued fatwas pronouncing it prohibited³.

According to Anas ibn Malik, the Prophet Muhammad (peace be upon him) said:

¹ Al-Hayat, vol. 5, p. 347, Bihar al-Anwar, vol. 3, pp. 82-83

² Ibn Hayyun, Nu'man ibn Muhammad Maghribi, Da'aim al-Islam, vol. 1, p. 371

³https://makarem.ir/maaref/fa/article/index/411757/%d8%af%d8%b1%d8%ae%d8%aa%da%a9%d8%a7%d8%b1%db%8c-%d9%88-%d8%ad%d9%81%d8%b8-

[%]d8%ac%d9%86%da%af%d9%84-%d8%af%d8%b1-

[%]d8%a7%d8%b3%d9%84%d8%a7%d9%85

⁴ Mustadrak al-Wasa'il wa Mustanbat al-Masa'il, Nuri, Hussein ibn Muhammad Taqi, Al al-Bayt Institute, Qom, 1987, First Edition, vol. 13, p. 460.



"If one of you has a sapling in hand and the Day of Judgment is approaching, you should plant it before the Day of Judgment arrives."

This hadith is significant because maintaining living conditions for a tree sapling is one of its needs, and one should respect the rights of creatures until the very end.

We have many hadiths regarding various rights for animals, including the right to a place and shelter, the right to hygiene and cleanliness of their living space, the right to food and water without overburdening them, the right to reproduction (not sterilizing animals), the right to respect and not insult animals, the right to justice and not harming animals, among others. These are such sensitive and nuanced issues that one wonders about individuals who can quickly kill innocent people while talking about human rights while violating them and painting Muslims as anti-human rights. At a time when human rights were not yet acknowledged, Islam honored animal rights and required that they be observed. Animal rights in Islam are a different issue that does not belong here. Concerning the behavior of the Prophet (peace be upon him), who is a role model for Muslims, it is said:

«أتى رجل النبى (ص) فسلم عليه، فقال النبى (ص): وعليكم السلام. فقال الرجل: يا رسول الله! انما انا وحدى! فقال (ص): عليك وعلى فرسك».



A man approached the Prophet (peace be upon him) to greet him. The Prophet (peace be upon him) replied (in plural): "And peace be upon you." The man said, "O Messenger of God!" "I am no more one person." The Prophet stated, "I greeted you and your horse".

Imam Sadiq (peace be upon him) stated:

"An animal has six rights over its owner ... he should not insult it.²."

3-7-Musharatah (setting a condition), Muraqabah (vigilance throughout the day), Muhasabah (self-accounting), Mu'atabah, and Mu'aqabah (determining punishment and reward)

We might think to ourselves about how an accounting of our actions should be carried out, or if it is done and we come to understand where our deficiencies and shortcomings lie, how can we correct them? Or, how can we change our bad morals and behavior?

In the previous section, we covered accounting of actions and the fact that an awaiter should be aware that one aspect of accounting of actions involves recognizing prohibitions, sins, and violated rights. In contrast, another involves recognizing obligatory actions and tasks that

¹ Al-Nawadir, vol. 1, pp. 41-42.

² Tahdhib, vol. 6/164, chapter on horse riding and riding equipment.



must be completed. This is because satisfying obligatory actions and avoiding haram acts must co-occur, as should repentance for sins and thankfulness for good actions done during self-accounting. As a result, in accounting for actions, we should review the list of major and minor sins to determine which ones we are guilty of and the religious requirements and prohibitions to comprehend where we have fallen short. Furthermore, we should evaluate the many rights that we owe to others and devise strategies to compensate for them. Then, we should put these facts in a notebook and, in a way, attend to our accounting, as the Prophet Muhammad (peace be upon him) said,

"Hold yourselves accountable before you are held accountable...". To improve day by day, some scholars propose that we complete four duties daily: Musharatah, Muraqabah, Muhasabah, and Mu'atabah or Mu'aqabah. This means that we promise ourselves at the start of the day to forsake undesired acts and bad morals (Musharatah), and we stay watchful throughout the day to keep this promise (Muraqabah). Then, after the day, before bedtime, we assess how well we adhered to self-purification and the criteria we established in the morning and monitored during the day. Next, we admonish ourselves for our disobedience, deny ourselves of something we enjoy for a short period,

¹ Self-Accounting, Volume 1, Page 13.



or impose a punishment on ourselves (for example, reading a page of the Quran or reciting a Ziyarat Ashura as compensation). If we successfully maintain our alertness and meet our condition, we reward ourselves (Mu'atabah and Mu'aqabah). This technique progressively helps us break harmful habits and acclimate to favorable characteristics.

So far, we have considered the obligations, prohibitions, and various rights that are upon us. However, not only is it essential to be cleansed of sins, but also to adorn the soul with the beauties of ethics and to journey through spiritual stages. This is a journey we must complete to reach the true Beloved.





4- The Fourth Responsibility of the Awaiters: Nafl and Night Prayers

Allah states in Surah Al-Insan, verse 26:

"and worship Him for a watch of the night and glorify Him the night long".

According to Imam Sadiq (peace be upon him), the Prophet (peace be upon him) made recommendations to Amir al-Mu'minin (peace be upon him), instructed him to keep them, and prayed to Allah for assistance. Among the advice was:

«علَيكَ بصلاة اللَّيلِ»



"Upon you is the night prayer! Upon you is the night prayer!"

It is worth noting that during Seyyed Rashti's session with Imam Mahdi (peace be upon him), the Imam ordered three things: saying Nafl prayers, reading Ziyarat Ashura, and Ziyarat Jami'ah. Further, about Nafl prayers, it is stated:

"Five things are signs of a believer: performing fifty-one rak'ahs of obligatory and Nafl prayers, visiting (the shrine of Imam Hussein) on Arba'een, wearing a ring on the right hand, prostrating on soil, and reciting 'Bismillah ar-Rahman ar-Rahim' (In the name of God, the Most Gracious, the Most Merciful) loudly."²

It is also claimed that:

"Nafl prayers compensate for faults in compulsory prayers while securing their acceptance.3"

¹ Muhaddith Nuri; Najm Thaqib; Chapter Seven; Narration 70.

² Bihar al-Anwar, Volume 82, Page 75.

³ Hurr Amili, Wasa'il al-Shi'a (Al al-Bayt Institute research), Qom, Mehr, Second Edition, 1993, Vol. 4, p. 74.





However, the night prayer has specific effects for which Allah has not even mentioned the reward in the Holy Quran. This prize is a unique and hidden treat that will astound those who say the night prayer! He says,

"Their sides vacate their beds to supplicate their Lord in fear and hope, and they spend out of what We have provided them* No one knows what delights have been kept hidden for them [in the Hereafter] as a reward for what they used to do".

Imam Hassan al-Askari (peace be upon him) says:

"Reaching Allah, the Almighty, is a journey that can only be achieved through the [steady mount of] night vigils."

Imam Sadiq (peace be upon him) stated:

¹ Surah As-Sajdah, Verses 16 and 17.

² Bihar al-Anwar, Majlisi, Vol. 75, p. 380.





«صلاه الليل تذهب بذنوب النهار»

"The night prayer erases the sins of the day." ¹

The Prophet (peace be upon him) is quoted as:

"Gabriel emphasized waking up early to me so much that I thought the chosen ones and righteous of my nation would never sleep." 2

The following hadith has been narrated from Imam Sadiq (peace be upon him) about Imam Mahdi's companions:

"They are great men who do not sleep at night, and like a swarm of bees in a beehive, their whispers of prayer and supplication caress the ear until dawn, and they keep vigil throughout the night."

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¹ Tafsir al-Ayashi, vol2.p162; Al-Amali by al-Tusi, p294; Shama Sahar, Seyyed Ahmad Fahri, Darul Kitab Publications, p. 21.

² Man La Yahduruhu al-Faqih, vol.4p.17; Ibid, p. 19.

³ Bihar al-Anwar, Majlisi, Vol. 52, p. 308.





5- The Fifth Responsibility of the Awaiters: Lengthy Prostrates and Prostrates Seeking Reappearance

To locate the signs of Imam Mahdi's (may Allah hasten his reappearance) companions, we might look to the signs of the Prophet's (peace be upon him) companions. In Surah Al-Fath, verse 29, Allah describes the traits of the Prophet's companions:

"Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves. You see them bowing and prostrating [in worship], seeking Allah's grace, and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration..."



Prostration leads to the remission of sins. The Prophet (peace be upon him) advised, "Lighten your backs, which are burdened with sins, through frequent and long prostrations." 1

According to Imam Sadiq (peace be upon him),

"A man approached the Prophet and said, 'Sir, my sins are many, and my deeds are frail." The Prophet advised: "Prostrate often. Prostration sheds sins just like the wind sheds leaves from trees."2

We are now hurrying to finish our prayers to attend to other concerns, such as housework, watching television, a specific series, the news, etc. On the Day of Judgment, the first question will be concerning prayer. Everything for which we fail to pray on time will either vanish with the end of our life or have less importance than prayer. Even if protracted prostrations during prayer are complex, we can execute them outside prayer times or at night when everyone else sleeps without distractions. We might glorify, express appreciation, and ask for forgiveness during these prostrations.

² Al-Amali (by al-Saduq) Vol. 1, p. 499.

¹ Uyun Akhbar al-Ridha (peace be upon him), Ibn Babawayh, Muhammad ibn Ali, Researcher/Editor: Lajevardi, Mehdi, Jahan Publications, Tehran, 1378 AH, First Edition, Vol. 1, p. 296, Chapter (On what has been narrated from Imam Ali ibn Musa of miscellaneous reports).



We might repeat numerous recitals and prayers while prostrating, but one of the most excellent things to do in prostration is praying for Imam Mahdi's reappearance. We call this the "prostration for hastening the reappearance" because it reminds us to garnish one of our extended prostrations with the goal and flavor of praying for reappearance. In this prostration, we can communicate with our Lord however we wish. To give it the color and scent of anticipation, we can, for example, first, glorify Allah in prostration with recitals such as "Subhanallah," then praise His blessings, particularly the blessing of the guardianship of Imam Ali (peace be upon him) and the Imams from his lineage up to Imam Mahdi (may Allah hasten his reappearance), and thank Allah that our Imam of the Time is alive and present. Then, we can ask forgiveness for our sins, particularly those that impede the reappearance, not only for ourselves but for all believing men and women. Next, we can address Allah as "Ar-Rahman" (The Most Merciful), repeating "Al-Rahman, Al-Rahman" or "Ya-Rahman, Ya-Rahman" until He spreads His mercy over us. We can plan to provide charity for the well-being and relief of Imam Mahdi (may Allah speed his reappearance). If we do not have money, we can send blessings upon the Prophet and his family for the wellbeing and relief of our Imam of the Time (may Allah speed his reappearance). (Also, any prayer that begins and finishes with blessings for the Prophet and his family is answered.) After sending



blessings, we might petition Allah for the reappearance and implore Him on behalf of the fourteen infallible (peace be upon them) and Lady Zeynab (peace be upon her) for Imam Mahdi's return. Then, we might repeat the prayer for relief and hastening Imam Mahdi's reappearance (may Allah hasten his reappearance) and conclude with a few more blessings on the Prophet and his family before rising from prostration. If you even contribute to bringing the reappearance (of Imam Mahdi) closer by a second, do you not think that you will share in all the blessings and benefits that result from the reappearance happening sooner? Indeed, you will partake in all of these significant consequences. So, how can it be possible for us to avoid performing the prostration to speed up the reappearance? O Allah, grant us the ability to carry it out successfully. Amen.

Two aspects of prostration are essential: its length or frequency of repetition and if tears accompany the prostration. This combination with tears remarkably affects spiritual elevation. To soften our hearts and produce tears, we can listen to audio recordings of Imam Sajjad's (peace be upon him) Khamsa Ashar Supplication or Amir al-Mu'minin's (peace be upon him) supplications in the Kufa Mosque while prostrated.





6- The Sixth Responsibility of the Awaits: Remembering and Invoking Allah and the Imams (peace be upon them) Throughout the Day and Night

A person must remember Allah throughout the day in every action and discussion. This is because remembering Allah prevents sin from entering one's acts, words, or thoughts, and if a deviation happens, one quickly repents, corrects, and reforms. In truth, accurate remembrance occurs when self-accounting is present in one's thoughts throughout the day, preventing sins or, in the instance of inadvertent transgression, instantly leading to repentance, correction, and commitment not to repeat them. Of course, all of these things are simple in theory but challenging for those of us who are careless, and may Allah provide us with all the success we need to accomplish them.



Remembering the Imams (peace be upon them) throughout the day is significant. Some people start their work in the morning by greeting Imam Mahdi (may Allah speed his reappearance) and asking, "What can we do for you today, dear master?" They communicate with him internally throughout the day. One of the strategies to gain personal relief is to have an hour of internal discussion with Imam Mahdi (may Allah speed his reappearance) every day. May Allah provide us the success to carry out this act. Of course, even if it begins with one minute per day, it will gradually develop to an hour per day, God willing. Even at home, some women do their daily activities to honor the fourteen infallibles (peace be upon them). They pray to Allah to turn their homes into mosques and places of worship for believers and angels. So, when they sweep or wash dishes, they in effect clean a mosque or a place of worship. They are the mosque's caretakers both day and night. They regard their homes as the dwellings of the Prophet's family (peace be upon them); thus, whatever they do, they serve Imam Mahdi (may Allah hasten his reappearance). When they nurture their children, they produce soldiers for Imam Mahdi (may Allah hasten his reappearance). Even when they prepare daily meals, they do so to offer them as a votive gift to each of the infallible (peace be upon them). We stated that a true awaiter performs what they intend to do after the Imam reappears. So, whether at work, at home, on the street, or elsewhere, these people are working for Allah's pleasure and



in service of Imam Mahdi (may Allah speed his reappearance). In truth, our understanding of occultation is incorrect; it is we who are blind and in occultation. Imam Mahdi (may Allah speed his reappearance) is both a witness and present, but we do not see him. We are currently within the Imam's sphere of vision and encompassment. If we remember the Imam, we will realize that he is more generous than we are and remembers us even more. How compassionate our Master is, and how heedless we are.

Reciting during the day and night is another way to remember Allah. There are three types of recitals: verbal, heartfelt (which is mindfulness of the heart), and practical (which is considering God in one's actions). Verbal recital is the lowest form and can open the path for other types of recitals and the presence of Heart. Some may wonder if we must repeat a set number of recitals. You must remember a specific recital and use a specific number to accomplish a specific result, which may not suit some. However, you can recite broad remembrances without a precise number to draw closer to Allah as often as feasible.

Reading the Quran is also essential, particularly paying attention to the meaning and esoteric interpretation of the verses, which can reveal the way forward. The narrative exeges of Ahl al-Bayt (peace be upon



them), which is also available online¹, tremendously aids us in comprehending the primary intent of the verses, and the interpretation of some verses can be found in the hadiths related to them. This exegesis contains talks about the guardianship of Imam Ali (peace be upon him) and the guardianship of the fourteen infallibles (peace be upon them) throughout various verses of the Quran.

Another form of recital is hosting gatherings to memorialize Ahl al-Bayt's sufferings (peace be upon them). Even if this is not feasible, listening to audio files of spiritual knowledge, particularly audio files of elegies for Imam Hussein (peace be upon him), is another form of remembering and invocation of Ahl al-Bayt (peace be upon them).

Recital should not be a mere verbal repetition, but a transformative practice that gradually advances to heartfelt remembrance with concentration and practical application. This heartfelt remembrance, when combined with tears, becomes quite effective. Weeping for Imam Hussein (peace be upon him) is unique, like a spring that gushes forth and purifies a person. Imam Sadiq (peace be upon him) stated:

¹ at http://alvahy.com



"...Whoever remembers Hussein ibn Ali (peace be upon him) and a tear as small as a fly's wing comes out of his eye, his reward is with Allah, and the Almighty is not satisfied with anything less than Paradise for him.¹."

All said practices, including reading the Quran, performing recitals, and remembering God and the Imams (peace be upon them), necessitate divine favor. Even our tears are a result of God's favor. We must pray for Allah to grant us this favor; if He has already done so, we must pray for its continuation. This emphasis on divine intervention should instill a sense of humility and reliance on God in our spiritual practices. Prayer is like the sail of a ship. One of the most fundamental forms of recital is prayer. We must never ignore prayer.

¹ Ibn Qulawayh, Ja'far ibn Muhammad, Kamil al-Ziyarat, Najaf Ashraf, Dar al-Murtadawiyya, First Edition, 1978, p. 101, Hadith 3. Sheikh Hurr al-Amili, Muhammad ibn Hasan, Wasa'il al-Shi'a, Qom, Al al-Bayt Institute (peace be upon them), 1988, vol. 14, p. 507, Hadith 14.





7- The Seventh Responsibility of the Awaiters: Paying Attention to and Seeking to Embody the Traits of the Pious Described in Imam Ali's (peace be upon him) Sermon of the Pious

The traits of the pious are listed in Nahj al-Balagha's Sermon 193, also known as Imam Ali's (peace be upon him) Sermon of the Pious. The following are some highlights from the sermon, along with brief explanations:

"...But the pious possess superior virtues in this world; their speech is truthful, their attire is moderate...¹"

¹ Here, the sermon is presented part by part, and wherever an explanation is needed, it is provided in parentheses. Then the sermon continues.



(Explanation: The term "attire" might relate to actual clothing, implying that their wardrobe is economical and moderate. It can also apply to covering one's actions and behavior, which means that when actions and behavior are clothed in moderation, all of a person's conduct and deeds are balanced and avoid extremes.)

"And they walk with humility and modesty."

(Explanation: Practicing humility in one's walking is undoubtedly an exercise in retaining humility throughout one's life.)

"They cover their eyes from what Allah has prohibited, and they have devoted their ears to beneficial knowledge."

(Explanation: Some people listen to banned items, such as illegal music while driving. Others may not listen to anything illegal, but what they do listen to is not gaining knowledge or improving understanding. Some listen to knowledge, but it is a kind of knowledge that is not valuable in this life or the next. The Imam highlights the importance of beneficial knowledge here. The second point is that while people may occasionally do this in life and listen to some helpful knowledge,



the pious make it a continuous habit, as the Imam says they have devoted their ears to beneficial knowledge.)

"And in times of hardship and ease their state remains the same."

(Explanation: This point is critical. How can one's state be the same in times of hardship and ease? A person's state can be viewed from three perspectives: external appearance, inner state, and mannerism. From the outside, if a person lives a moderate lifestyle even when extremely wealthy, avoiding extravagance and maintaining appearances, then when financial challenges emerge, others will not notice the change because their look has not changed significantly. Prophet Solomon (peace be upon him) was a prophet of knowledge and wisdom, who had humans, jinn, birds, animals, the wind, and even devils at his command. Yet, despite his vast kingdom, he would fast during the days, and stand in worship during the nights, and his food was barley bread.¹. From another perspective, the inner state refers to a person praising and remembering God and death in times of comfort and health, as well as times of suffering, poverty, or illness. Prophet Jacob (peace be upon him) frequently thanked God. Satan told God that Jacob was grateful for his numerous bounties, and if you would take

¹ Prophet Solomon - Porseman website.



them away, he would never be thankful. Even after tribulation, Jacob remained appreciative. The third part is an individual's manners and treatment of others. Many people are kind when everything is going well but become intolerable and ill-tempered when confronted with challenges or financial troubles, hurting their families and those around them. Thus, keeping consistency in external look, spiritual condition, and behavior is essential to concentrate on to achieve such a status.)

"If it were not for the death that Allah has decreed for them, their souls would not remain in bodies even for the blink of an eye, out of longing for Paradise and fear of Hell's torment."

(Explanation: This means that pious individuals are both afraid and hopeful. They are torn between their desire for Paradise and their fear of divine punishment and of course, both their anxiety and hope are great.)

"Allah is great in their eyes, while others are insignificant."



(Explanation: They are unconcerned about whether others like their behavior. They do not bother if others call them old-fashioned or simple-minded for adhering to religious rules; all they think about is God. Furthermore, because others appear insignificant to them and God appears magnificent, they are not practicing concealed polytheism and conduct deeds entirely for God's pleasure rather than people's praise.)

"Heaven is so real to them that it is as if they see it and live in its blessings, and Hell is so certain to them that it is as if they see it and are suffering in its punishment."

"The hearts of the God-fearing are sorrowful."

(Explanation: Concerning the grief in the hearts of the virtuous, it should be remembered that there are two forms of sorrow: one relating to worldly trials and concerns and another spiritual sorrow. The virtuous, who have not linked their affections to this world and trust in the Merciful God in all circumstances, are touched by worldly disasters but through their faith in God, suffer them as if no grief had occurred. As stated in the Ouran:



("Those who say, 'Our Lord is Allah,' and then remain steadfast, they will have no fear, nor will they grieve."). Also,

("Look! The friends of Allah will indeed have no fear nor will they grieve").

This lack of sorrow is determined by one's level of piety and detachment from the world. Thus, the virtuous do not weep over worldly matters but rather for even a moment's heedlessness in remembering God and for the inadequacy of their worship in light of divine favors. They are also disturbed by Imam Mahdi's absence (may Allah hasten his reappearance) and the calamities that have befallen the Ahl al-Bayt (peace be upon them) throughout history. This is because each of the infallible (peace be upon them) was not correctly recognized and embraced during their lifetime, had few supporters, and were constantly subjected to people's taunts and breaking of promises, as well as the torment of governments, whether in torture, prison, or exile, before being innocently martyred.

¹ Surah Al-Ahqaf, Verse 13.

² Surah Yunus, Verse 62.



These disasters sadden the hearts of their supporters. The tragedy that befell Imam Hussein (peace be upon him) in Karbala, which pains Imam Mahdi (may Allah speed his reappearance) every day¹, also saddens believers and God-fearers. Furthermore, for those living during Imam Mahdi's occultation, there is no more remarkable anguish than not being able to see one's Imam or serve him directly and fight alongside him against foes.)

"And people are safe from their harm."

(Explanation: As previously stated about Imam Sajjad's (peace be upon him) Risalat al-Huquq and its nuances, the virtuous are so sensitive to people's rights and consider themselves obligated to observe them, and they are so opposed to oppressing others, that no one suffers as a result.)

"Their bodies are lean."

(Explanation: The pious share their food with others, donate to those in need, dine at the same table as those who serve them, and do not

¹ "So I weep for you every morning and evening, and instead of tears, I shed blood for you." (Ziyarat Nahiya al-Muqaddasa, Iqbal of Sayyid ibn Tawus).



hoard food, thus avoiding gluttony. Furthermore, as noted in the subject of stomach piety, the pious do not eat until they are hungry and stop eating before they are totally full, preventing them from overeating. Furthermore, voluntary fasts, night vigils, and devoting energy to serving creation and worshipping God provide no room for sloth. Most importantly, their fear of divine punishment (which the Imam emphasizes later) and the sadness in their hearts as a result of the disasters that have befallen their Imam distinguish them from carefree, pleasure-seeking people. As a result, these people appear thin and are not obese, which is caused by negligence and excess.

Another aspect is that not only are their bodies thin, but their belongings are also limited.)

"And their requests are few."

(Explanation: When life, food, clothing, and other possessions are moderate and balanced, there are few requests. People who live this lifestyle are not always looking to modify their means of living and other matters, and as a result, they are not pursuing money or position, nor do they put themselves in difficulties or debt for these things. As a result, their material requirements are limited to addressing their needs.)



"Their souls are pure, and their conduct is chaste. They have shown patience in the fleeting days of this world to attain the eternal comfort of the Hereafter: a profitable trade that their Lord has prepared."

(Explanation: Chastity and modesty are two of the most distinguishing characteristics of the virtuous. The religious have patience with many sorts of sin because they see this world as a transient place and a farm for the afterlife. Abstaining from certain short-term forbidden pleasures to achieve long-term pleasures and contentment is undoubtedly a profitable exchange. When you go to the market, you exchange two things of equal value: money for food, goods, or services. However, in this case, you give up something ephemeral, with short-term worth and fleeting pleasure, in exchange for an eternal reward and pleasure. Undoubtedly, this fantastic transaction is advantageous. Furthermore, the virtuous have profited by embracing Imam Ali's (peace be upon him) guidance and obeying him.

In the narrative interpretation of Surah As-Saff, verse 10, where Allah guides humans to a profitable trade, Imam Sadiq (peace be upon him) narrates that Imam Ali (peace be upon him) stated:



"I am that profitable trade that saves from painful punishment, and I am the one Allah has mentioned in the Quran, saying: 'O you who believe! Shall I lead you to a transaction that will spare you from a terrible punishment?" The master of the virtuous people is one who is the master of the pious and the ruler of the people of piety, and he is the one who takes the believers' hands and guides them to their destination, which is proximity to Allah.)

"The world sought to fool them, but they had no intention of doing so. It sought to enslave them, but they emancipated themselves by giving up their lives."

(Explanation: When a person wishes to travel the path of piety, Satan, who represents the world's appearances in this case, plans for them and attempts to draw them to himself. However, the virtuous resist the world and its allure, even at the expense of their lives. If they have found an opportunity for jihad, they have given up their entire worldly life and achieved the noble position of martyrdom. If there was no opportunity for jihad and combat, they engaged in the greater jihad, which is the struggle against oneself. They gave their lives in obedience and adoration to Allah. Narrations about the sincere awaiters of Imam Mahdi (may Allah hasten his reappearance) state that even if they die in their beds, they have departed this world as martyrs



«فَإِنْ ماتَ وَ قامَ القائِمُ بَعْدَهُ كانَ لَهُ مِنَ الْأَاآجْرِ مِثْلُ اَجْرِ مَنْ اَدْرَكَهُ، فَجِدُّوا وَانْتَظِرُوا هَنيئا لَكُمْ اَيَّتُهَا الْعصابَهُ الْمَرْحُومَةُ».1)

Those Virtuous at Night:

«أُمَّا اللَّيْلَ فَصَافُونَ ٱقْدَامَهُمْ تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يُرَتَّلُونَهَا تَرْتِيلًا يُحَزِّنُونَ بِهِ ٱنْفُسَهُمْ وَ يَسْتَثِيرُونَ بِهِ دَوَاءَ دَائِهِمْ فَإِذَا مَرُّوا بِآيَهُ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعاً وَ تَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقاً وَ ظَنُّوا ٱنَّهَا نُوسَهُمْ وَ ظَنُّوا ٱنَّ وَفِيرَ جَهَنَّمَ وَ نُصْبَ ٱعْيُنِهِمْ وَ إِذَا مَرُّوا بِآيَهُ فِيهَا تَخْوِيفٌ ٱصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ وَ ظَنُّوا ٱنَّ زَفِيرَ جَهَنَّمَ وَ شَهِيقَهَا فِي ٱصُولِ آذَانِهِمْ فَهُمْ حَانُونَ عَلَى ٱوْسَاطِهِمْ مُفْتَرِشُونَ لِجِبَاهِهِمْ وَ ٱكُفِّهِمْ وَ رُكَبِهِمْ وَ أَطُرَافِ ٱقْدَامِهِمْ يَطْلُبُونَ إِلَى اللَّه تَعَالَى فِي فَكَاكِ رِقَابِهِمْ».

"At night, the virtuous stand in prayer and recite the Quran in Juz' (section) by Juz' with contemplation and reflection. With the Quran, they find their life in sorrow and remedy their ailments. When they come upon a verse with encouragement, they turn to it with longing and hope for Paradise, staring at it with expectant souls, seeking the blessings of Paradise before their eyes. When they encounter a verse that includes the fear of God, they listen with their hearts, as if the crackling flames of Hell are ringing in their ears. Then they bow in

¹ Kulayni, Muhammad ibn Ya'qub. Al-Kafî, vol. 8, p. 146, Hadith 120. Dar al-Kutub al-Islamiyya, Tehran, 1986, eight volumes.



rukū', placing their foreheads, hands, and feet on the ground, beseeching God for salvation from the fire of Hell."

(Explanation: Night vigils and night prayers are among the means and criteria for reaching Allah. However, the recitation of the Quran is described as being done *section (Juz') by section*, with reflection, contemplation, and vision of Paradise and Hell. So this night vigil is, first and foremost, not brief, hasty, or superficial; second, this Quran recitation is not simply reading without knowing its meaning, nor is it reading while one's attention is elsewhere. Rather, it is reading followed by meditation, visualizing oneself in Paradise and Hell, rejoicing in Paradise's blessings and pained by Hell's penalties, grieving over separation from Allah, and weeping in fear of God. It is also associated with discovering solutions to queries and treatments for spiritual ailments in the Quran.)

"The pious are patient scholars by day."

(Explanation: It is essential to understand that the virtuous are not always those constantly praying or prostrating. Not only do they seek knowledge, but His Holiness refers to them as scholars and describes them as patient scholars. This implies that they are patient and tolerant in addition to their extensive knowledge. As a person's understanding



and perception of situations grows, it becomes more difficult to tolerate others' incorrect beliefs and sometimes this world. Pious people, on the other hand, demonstrate patience and forbearance. These people are also patient in their pursuit of knowledge, which comes with many challenges. These scholars have obtained their knowledge through formal education and teachers, as the Prophet (peace be upon him) stated, أَطلُبوا العِلمَ مِنَ المَهدِ إِلَى اللَّحْد "Seek knowledge"

from the cradle to the grave", or, in addition to their efforts to acquire worldly knowledge, based on their righteousness, they have connected to the true source of knowledge, which is the infallible Imams (peace be upon them), and have received knowledge from them and their blessed hearts.

Regarding Seyyed Bahr al-Ulum, it is said that Mirza-e Qomi, the author of "Qawanin al-Usul" and one of the great scholars of his time, said: "I used to attend classes with Allamah Bahr al-Ulum under the tutelage of master Vahid Behbahani, and in our discussions, I would frequently explain and elaborate on the lessons. Then, I traveled to Iran, whereas Seyyed Bahr al-Ulum remained in Najaf. Later, when I learned of Bahr al-Ulum's intellectual reputation, I was startled since I assumed he could not have gotten so academically strong. When I went to Najaf Ashraf on pilgrimage and met the Seyyed, I felt him like

¹ (Seek knowledge from the cradle to the grave) - Adab al-Muta'allimin: p. 3.



a deep, stormy sea of knowledge. I asked him, 'We were at the same level of knowledge; therefore, you were not at this level previously. How did you get such knowledge? The Seyyed turned to me and said, "Mirza, this is among the secrets, but I will tell you as long as you don't tell anyone while I am alive." How could I not be like this when one night in the Kufa Mosque, my master, Hujjat ibn al-Hasan (peace be upon him), pressed me to his blessed chest?" There is also a hadith from the Prophet Muhammad (peace be upon him) that states that

"whoever purifies their trust for Allah for forty days, Allah will let streams of wisdom flow from their heart to their tongue¹".

"They are the pious doers of good deeds, whose fear of God has thinned them like a carved arrow. One who sees them might think they are ill, though they are not; others might say that they are misguided, yet their outward frailty is due to something profound. They are not

¹ Majlisi, Muhammad Baqir, Bihar al-Anwar, vol. 67, p. 242.



satisfied with their small deeds, nor do they regard their numerous acts as abundant."

(Explanation: Imam Ali (peace be upon him) explains why the pious are thin, noting that it is due to their dread of Allah. On the other hand, they are never content with their actions and do not value their bountiful work as much. In other words, they consider their substantial efforts insignificant because they are the examples of "the foremost of the foremost" in the race of good acts; the better actions you have, the further ahead you are. They also understand that no matter how many good things they have done, there is always potential for growth and improved performance. This is because, first and foremost, there is a significant disparity between our actions and those of the Imams who serve as our role models, to the point where a single blow from Imam Ali (peace be upon him) is preferable to the entire worship of humans and jinn. The Prophet (peace be upon him) remarked during the Battle of the Khandaq (Trench):

Imam Ali (peace be upon him) constantly backed the Prophet (peace be upon him) and joined jihad during the critical and decisive Battle of the Trench. When Amr ibn Abd al-Wud challenged for a duel three

¹ Surah Al-Waqiah, verse 10,"وَالسَّابِقُونَ السَّابِقُونَ السَابِقُونَ السَّابِقُونَ السَّابِقُونَ

² Shafi'i, Ali ibn Burhan al-Din, Sirah Halabiyyah, Beirut, Islamic Library, vol. 2, pp. 319-320.



times, no one went to fight him because of his gigantic stature (he once lifted a young camel as a shield); instead, Imam Ali (peace be upon him) volunteered each time. Imam Ali fought with him after advising Amr to avoid this action, which Amr refused. Even at the end, when Amr was vanquished and spat on the Imam, the Imam circled back to make sure he wasn't killing him out of personal animosity. As a result, even when others abandoned the Prophet (peace be upon him), he would bravely enter the battlefield and fight with absolute assurance and sincerity. How do our deeds compare to those of God's chosen servants? Second, compared to Allah's limitless benevolence to people, our actions are little.)

"They accuse their soul and are fearful of their deeds."

(Explanation: Because of their self-accountability, the virtuous are concerned that Allah will not approve their activities due to impurities and non-divine motives.)

"Whenever one of them is praised, they become fearful of what has been said about them and say, 'I know myself better than others, and



my God knows me better than I know myself. O Allah, do not hold me accountable for what they say; instead, make me more significant than what they believe, and forgive me for faults they are unaware of."

"And among the signs of one of the virtuous is that you see them: Strong in faith, gentle and far-sighted, full of certainty in his belief, eager in seeking knowledge, patient with his knowledge, moderate in prosperity, humble in worship, dignified in poverty..."

(Explanation: This is a very subtle point about how the virtuous are temperate in times of wealth and prosperity while maintaining a dignified appearance even in times of poverty. Of course, dignity does not include wearing expensive or new clothing. Even plain clothes, if ironed, shoes not dusty, socks not ripped, and hair tidy and oiled - which some believers occasionally overlook - are dignified. This dignity is one of the traits of the pious.)

«...و صَبْراً فِي شِدَّةً وَ طَلَباً فِي حَلَالٍ وَ نَشَاطاً فِي هُدًى وَ تَحَرُّجاً عَنْ طَمَعٍ يَعْمَلُ الْأَعْمَالَ الصَّالِحَةُ وَ هُوَ عَلَى وَجَلٍ يُمْسِى وَ هَمُّهُ الشُّكْرُ وَ يُصْبِحُ وَ هَمُّهُ الذِّكْرُ يَبِيتُ حَذِراً وَ يُصْبِحُ فَرِحاً حَذِراً لِمَا



"They are Patient in adversity, seek lawful(Halal) earnings, joyful in guidance, and avoid greed." They perform good deeds but are scared; they spend the day in thankfulness and the night in recollection of Allah. They sleep fearfully at night and awaken joyfully - the dread of sliding into neglect and delight for the grace and mercy poured upon them. If their soul does not obey what is difficult, they deprive it of what it loves."

(Explanation: The Imam's statement, "If their soul does not obey in what is difficult, they deprive it of what it loves," refers to the concept of self-punishment discussed in the section on self-accountability. For example, if a person engages in backbiting, they should restrict themselves to their daily recreational activity or a specific cuisine.)

"The delight of the virtuous lies in that which is eternal, and they turn away from that which does not last. They combine patience with knowledge and words with action."

(Explanation: They are not like us in that they are knowledgeable but do not take action. How much of our research findings collect dust in



libraries, and how many articles do we publish knowing they have no practical application for anyone?)

"You will see the pious as one whose hopes are near, whose mistakes are few, whose heart is humble, whose soul is content, whose food is modest, whose actions are simple, whose faith is safeguarded, whose desires are dead from the forbidden, and whose anger is subdued. People have hope in his goodness and are safe from his harm."

(Explanation: The fact that people have hope in someone's goodness is significant, as there are those who are so inclined to say "no" that they reject almost every opportunity for good. They refuse to lend, immediately decline requests for help, and are quick to reject even simple acts like mediating between two people. Consequently, no one expects any good to come from them. But the pious are different—they do whatever is within their means, provided it is pleasing to God. Therefore, people have hope in their goodness.)



"If they are among the heedless, their name is recorded among those who remember God, and if they are among those who remember, their name is not written among the heedless."

(Explanation: If they find themselves among others heedless of God's remembrance, they refuse to conform to the herd and instead engage in remembering God. And if they are among those who remember God, they will not fall behind or be listed among the heedless. ¹. Even if people believe the devout person to be heedless, they may be unaware of material world events such as the growth in gold and dollar prices. Still, they are never among the truly uninformed and heedless who have disregarded God's remembrance.)

"They forgive the one who wrongs them, give to the one who deprives him, reconnect with one who cuts ties with him, avoid foul speech, speak gently, conceal their own faults, and let their good deeds be seen. Their kindness reaches all, and Their harm touches none."

¹ Makarem Shirazi, Message of Amir al-Mu'minin (peace be upon him), Volume 7, pp. 566-582.



"In hardships, they remain calm; in difficulties, they are patient; and in times of ease, they are grateful. They do not oppress one they are enemies with, and nor do they sully themselves with sin for the sake of one they love."

"They admit the truth before any testimony is given against them, do not neglect what has been entrusted to them, and do not forget reminders given to them. They do not call people by offensive titles, do not harm their neighbors, and do not rejoice in the misfortunes of others."

«....وَ لَا يَدْخُلُ فِي الْبَاطِلِ وَ لَا يَخْرُجُ مِنَ الْحَقِّ؛ إِنْ صَمَتَ لَمْ يَغُمَّهُ صَمْتُهُ وَ إِنْ ضَحِكَ لَمْ يَعْلُ صَوْتُهُ وَ إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ؛ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي صَوْتُهُ وَ إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ؛ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْ نَفْسِهِ ...»

"And they do not interfere in wrongdoings, or wander from the boundaries of truth. If they are silent, it does not grieve them; if they



laugh, it is not loud; and if they are harmed, they wait until God takes vengeance for them. Their own souls bear the hardship they impose on themselves, but others are at ease because of him. They worry about the afterlife while providing comfort and peace to others."

"His distance from some people stems from his piety and asceticism, while his closeness to others is from kindness and gentleness. Their distance is not due to arrogance and self-conceit nor is their intimacy due to guile and deception..."

May Allah grant us the success of gradually aligning ourselves with the characteristics of the virtuous.





8- The Eighth Responsibility of the Awaiters: Servitude

Becoming a "servant" is one of the highest stages of religion, and Allah refers to Prophet Muhammad (peace be upon him) as عبده و "رسوله" ("His servant and Messenger").

Additionally, Allah explains the attributes of the servants of the Most Merciful in Surah Al-Furqan verses 63–75. Therefore, another responsibility is to become acquainted with these characteristics and attempt to embody them.

8-1- Characteristics of the Servants of the Most Merciful in Quran Surah Al-Furqan verses 63-75 state:

"وَ عِبادُ الرَّحْمنِ الَّذينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْناً وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قالُوا سَلاماً "(63)



"The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, 'Peace!'"

"Those who spend the night for their Lord, prostrating and standing [in worship]."

Despite remaining up at night and indulging in nocturnal prayer, the servants of the Most Merciful do not believe they are secure from Satan's evil. On the one hand, they do not consider their worship worthy of the Lord and view the accounting on the Day of Judgment as exceedingly exact and precise, not disregarding any tiny or significant conduct. As a result, they see themselves in danger of going into Hell at any time and pray:

"Those who say, 'Our Lord! Turn away from us the punishment of hell. Indeed its punishment is enduring." (65)

" Indeed it is an evil station and abode. " (66).





This means that they have both fear and hope. According to Imam Sadiq (peace be upon him),

"all believers must have two lights in their hearts: dread and hope".

The verses continue:

" And those who are neither wasteful nor tightfisted when spending, but balanced between these [two extremes]." (67)

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment."

¹ Jihad al-Nafs, p 79.



"The punishment being doubled for him on the Day of Resurrection. In it he will abide in humiliation forever,"

"Except those who repent, attain faith, and act righteously. For such, Allah will replace their misdeeds with good deeds, and Allah is all-forgiving, all-merciful."

" And whoever repents and does good has truly turned to Allah with an (acceptable) conversion;-"

" Those who do not give false testimony, and when they come upon frivolity, pass by with dignity." (72)

Concerning this subject, Imam Sadiq (peace be upon him) stated:

«إِنَّ اللَّهَ تَبَارَکَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ (وَ قَسَمَهُ عَلَيْهَا فَلَيْسَ مِنْ جَوَارِحِهِ إِنِي آدَمَ (وَ قَسَمَهُ عَلَيْهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَهُ اللَّهَ وَ اللَّهُ الْأَنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا فَفَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهُ عَنِ اللسَّمْعِ أَنْ يَتَنَزَّهُ عَنِ اللسَّمْعِ أَنْ يَتَنَزَّهُ عَنِ اللسَّمْعِ أَنْ يَتَنَزَّهُ عَنِ اللسَّمْعِ أَنْ يَتَنَزَّهُ عَنِ اللسَّتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يُعْرِضَ عَمًّا لَا يَحِلُّ لَهُ فِيمَا نَهَى اللَّهُ عَنْهُ



وَ الْإِصْغَاءِ إِلَى مَا سَخِطَ اللَّهُ تَعَالَى فَقَالَ فِي ذَلِك وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِراماً فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ ».

"Allah made faith obligatory on human limbs and distributed it among them. Thus, no limb has more faith entrusted to it than another. These include the human ears, which are used to hear sounds. Allah has made it obligatory for the ear to avoid listening to what Allah has banned and to guard itself against what Allah dislikes, as He said: 'وَا مَرُّوا بِاللَّغُو مَرُّوا كِراماً 'This is what Allah has made obligatory of faith on the ear, and that they should not listen to what is not permissible. "Acting on this is a sign of faith"!

Moreover, Imam Sadiq (peace be upon him) learned that a party had entered Kufa and lodged in a residence that was used to play music. The Imam (peace be upon him) said, "Why did you do this?" They stated, "We could not find another house, and we did not know. We realized this when we entered." The Imam further stated, "When you knew, you should have passed by it with dignity, for Allah says:

¹ Tafsir Ahl al-Bayt (peace be upon them), vol. 10, p. 498; Bihar al-Anwar, vol. 97, p. 97; Al-Ayyashi, vol. 1, p. 282.

² Tafsir Ahl al-Bayt (peace be upon them), vol. 10, p. 500; Mustadrak al-Wasa'il, vol. 13, p. 220; Da'a'im al-Islam, vol. 2, p. 209.



The servants of the Most Merciful worship with knowledge and belief, not out of habit or mindless imitation, and with certainty rather than uncertainty.

Because in the following verses, God has stated:

remember our virtues, you do not doubt them"².

Abu Basir says: I heard Imam Sadiq (peace be upon him) state regarding this verse: " وَ اللَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُوا عَلَيْهَا صُمًّا وَ عُمْياناً "It means it is from insight and belief, and they have no doubt."

Imam Sadiq (peace be upon him) remarked about the verse " وَ الَّذِينَ إِذَا " This is about you when you نَجُرُوا عَلَيْهَا صُمًّا وَ عُمْياناً

[«]عَنْ أَبِى بَصِيدٍ قَالَ: سَأَلْتُ أَبَاعَبْدِاللّهِ (عَنْ قَوْلِ اللّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ إِذَا ذُكِرُوا بِآياتِ رَبِّهِمْ لَمْ يَخِرُوا عَلَيْها صُمَّا وَ عُمْياناً قَالَ 1 «عَنْ أَبِى بَصِيدٍ قَالَ: سَأَلْتُ أَبَاعَبْدِاللّهِ (عَنْ قَوْلِ اللّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ إِذَا ذُكِرُوا بِآياتِ رَبِّهِمْ لَمْ يَخِرُوا عَلَيْها صُمَّا وَ عُمْياناً قَالَ 1 مَنْ اللّهُ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهِ عَنْ اللّهُ عَلْمَ اللّهِ عَنْ اللّهِ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلْمَ اللّهُ عَنْ اللّهِ عَنْ اللّهُ عَلْمَ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلْمُ اللّهُ عَلَى اللّهُ عَنْ اللّهِ عَلَى اللّهُ اللّهُ عَلْمُ اللّهُ عَلَيْهِ اللّهُ عَلَى اللّهِ عَنْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلْمَا اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُوا اللّهُ عَلَمُ اللّهُ عَلَى اللّهُ عَلَّى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّ

⁽Tafsir Ahl al-Bayt (peace be upon them), vol. 10, p. 500; Al-Kafi, vol. 8, p. 178; Bihar al-Anwar, vol. 66, p. 262; Nur al-Thaqalayn; Al-Burhan; "Mustabsirin" instead of "Musta'birin"). فَقَالَ هَذِهِ فِيكُمُ إِذَا ذَكُرُتُمُ فَضْلُنَا لَمْ تَشُكُوا 2

⁽Tafsir Ahl al-Bayt (peace be upon them), vol. 10, p. 502; Bihar al-Anwar, vol. 24, p. 387; Al-Mahasin, vol. 1, p. 170; Nur al-Thaqalayn).



The servants of the Most Merciful work not only for their spiritual elevation but also for that of their families, children, and grandchildren.

Therefore, Allah declares in the following verse:

"And those who say, 'Our Lord! Give us joy and comfort in our spouses and offspring, and make us imams of the Godwary."

Although this verse was revealed regarding the Imams, who are the foremost of the Most Merciful's servants and must obey, it also contains an educational aspect for us, as indicated in the words transmitted by Amir al-Mu'minin (peace be upon him):

"By Allah! I did not ask Allah for well-built children. Rather, I requested Allah to send me children who would obey and fear Him. So that anytime I look at them when they worship Allah, my eyes would be delighted." ...

¹ Tafsir Ahl al-Bayt (peace be upon them), vol. 10, p. 504; Bihar al-Anwar, vol. 43, p. 279; Bihar al-Anwar, vol. 24, p. 132; Al-Manaqib, vol. 3, p. 380; Nur al-Thaqalayn.



Finally, Allah depicts the reward for the servants of the Most Merciful as:

"Those shall be rewarded with sublime abodes for their patience and steadfastness, and they shall be met there with greetings and 'Peace,'"

"to abide in them [forever], an excellent station and abode."

A few points in defining the Most Merciful's servants require further clarification, including not associating partners with Allah, repenting, and being a servant in the sense of perfect obedience. These three issues include incredibly delicate and exquisite nuances, which will be examined next.

8-2- A Detailed Explanation of Not Associating Partners with Allah

When discussing shirk (associating partners with Allah), it is essential to recognize its two types: visible and hidden. Visible shirk is the same as theological shirk towards Allah, in which a person regards another god as a companion of Allah. However, we also have hidden shirk, which Allah emphasizes strongly in this Quran verse:



"Have you seen him who has taken his desire to be his god?..."

We also have a hadith from the Prophet (peace be upon him).

"Shirk is more hidden than the sound of small ants walking on a smooth stone on a night, and the least degree of shirk is to love oppression (an oppressor) and hate justice (a just person)."²

Any hypocrisy, such as not working entirely and sincerely for God or putting on appearances for the benefit of others' praise and admiration, is an example of covert Shirk. For example, doing work in a certain way to endear ourselves to our boss and receive a reward, speaking in a particular manner so that others think we are distinguished, or holding a party or even a mourning ceremony for Imam Hussein (peace be upon him) in a specific place or in a certain way so that others think we are wealthy or to not fall short of someone else's gathering, or wearing a hijab just to get hired somewhere - these are examples of practical or hidden Shirk. Shirk occurs when we believe that God's creation, rather than God Himself, solves our jobs and problems.

¹ Surah Al-Furgan, verse 43.

² Al-Mizan, vol. 3, under verse 31 of Surah Al Imran - quoted from Al-Durr al-Manthur, vol. 2, p. 17.



Alternatively, if we believe our sustenance comes from a specific person, we have slipped into Shirk. We must understand that all persons, belongings, and so on are the only means to an end, and we should seek guidance only from God and do all for His pleasure. This is extremely difficult because many of our activities are performed to please people rather than God, and God willing, may He grant us the ability to purify our actions with sincerity.

8-3- A Detailed Explanation of Repentance

When a person wishes to repent, they must attempt to compensate for all of God's, their own, and other people's rights that are imposed on them. We previously highlighted these rights in Imam Sajjad's (peace be upon him) Risalat al-Huquq, and we only want to emphasize that when it comes to people's rights, one must be mindful that it is not limited to financial problems. According to a hadith, the Prophet (peace be upon him and his family) looked at the Kaaba, revered it, and then addressed it, saying,

"The right and respect of a believer is higher than you because God considered the Kaaba to have one respect and greatness while



regarding the believer, He has respected three things: wealth, blood, and honor (meaning one should not be suspicious of a believer)."

As a result, if we harm a believer's reputation, their right has been violated, or if we backbite someone, we must recognize that these are examples of people's rights. We must follow the path of repentance for each of riches, blood, and honor.

According to one narration,

"a person in the presence of Amir al-Mu'minin (peace be upon him) said: 'I seek forgiveness from God." His Holiness said, "May your mother grieve for you; do you understand the truth about requesting forgiveness? Indeed, requesting forgiveness is the highest degree and has six meanings:

- First, express regret for the past.
- Second, a determination to avoid sin for the remainder of one's life.
- Third, fulfilling people's rights.
- Fourth, complete any missed obligatory acts.
- Fifth, melting away any flesh that has grown from unlawful sources through sorrow and suffering, until the skin clings to the bone and new, pure flesh can grow.

¹ Same source, vol. 67, p. 71.



• Sixth, enduring the pain and hardship of obedience and worship in place of the pleasure once tasted from sin.

When someone has completed these six steps, they should say, "I seek forgiveness from God".

Moreover, Imam Ja'far al-Sadiq (peace be upon him) says:

«التَّوْبَةُ حَبْلُ اللَّهِ وَ مَدَدُ عِنَايَتِهِ وَ لَا بُدَّ لِلْعَبْدِ مِنْ مُدَاوَمَهُ التَّوْبَةُ عَلَى كُلِّ حَالٍ وَ كُلُّ فِرْقَةً مِنْ الْعِبَادِ لَهُمْ تَوْبَةً الْاَثْنِيَاءِ مِنِ اضْطِرابِ السِّرِ وَ تَوْبَةُ الْأَصْفِيَاءِ مِنَ التَّنْفُسِ وَ تَوْبَةُ الْأُولِيَاءِ مِنْ تَلْوِينِ اللَّهِ وَ تَوْبَةُ الْعَامِّ مِنَ اللَّاتِيَاءِ مِنَ اللَّاسِّعِيْلِ اللَّهِ وَ تَوْبَةُ الْعَامِّ مِنَ اللَّانُوبِ وَ لِكُلِّ وَاحِدٍ مِنْهُمْ مَعْرِفَةً الْخَطَراتِ وَ تَوْبَةُ الْعَامِ فَاللَّهُ وَ تَوْبَةُ الْعَامِ مِنَ اللَّهُ عَلَى اللَّهِ وَ تَوْبَةُ الْعَامِ مِنَ اللَّهُ وَ عَلْمَ مُنَ اللَّهُ وَ عَلْمَ مُنَ اللَّهُ وَ عَلْمَ مُنَ اللَّهُ وَ عَلْمَ مَنَ اللَّهُ وَ عَلْمَ مَنَ اللَّهُ وَ عَلْمَ مَن اللَّهُ وَ عَلْمَ مَن اللَّهُ وَعَلَى مَا مَضَى وَ الْخَوْفِ عَلَى مَا بَقِيَ مِنْ طَاعَةً عِلْمُ اللَّهِ وَ اللَّهُ مَعْرَفَةُ عَلَى مَا فَاتَهُ مِنْ طَاعَةً عَلَى مَا فَاتَهُ مِنْ طَاعَةً اللَّهِ وَ يَعْضِمَهُ وَلَكَ إِلَى الْكَسَلِ وَ يُدِيمَ الْبُكَاءَ وَ الْأَسَفَ عَلَى مَا فَاتَهُ مِنْ طَاعَةً اللَّهِ وَ يَعْضِمَةً وَ يَعْفِي وَالْعَبْدَةِ وَ يَعْضِمَةً وَ يَعْضِمَةً وَ يَعْضِمَةً وَ يَعْفُولُ عَلَى مَا سَلَفَ وَ يَرُوضَ نَفْسَةً فِى مَيْدَانِ اللَّهِ تَعَلَى لِيَحْفَظَةً عَلَى وَقَاء تَوْبَتِهِ وَ يَعْضِمَةً عَلَى مَا سَلَفَ وَ يَرْوضَ نَفْسَةً فِى مَيْدَانِ اللَّهِ تَعَلَى لِيَحْفَظَةً وَ يَقْضِى عَنِ الْفَوَائِتِ مِنَ الْعَوْدِ إِلَى مَا سَلَفَ وَ يَرُوضَ نَفْسَةً فِى مَيْدَانِ اللَّهِ تَعَلَى وَالْعَبَادَةُ وَ يَقْضَى عَنِ الْفَوَائِتِ مِنَ الْعَوْدِ إِلَى مَا سَلَفَ وَ يَرُوضَ نَفْسَةً فِى مَيْدَانِ اللَّهِ عَلَى اللَّهِ وَالْعَبَادَةُ وَ يَقْضِى عَنِ الْفَوَائِتِ مِنَ الْعَوْدِ إِلَى مَا سَلَفَ وَ يَرُوضَ نَفْسَهُ فِى مَيْدَانِ الْجَهْدِ وَ الْعَبَادَةُ وَ يَقَاعِلُ عَلَى وَفَاء عَلَى وَلَو اللَّهُ مِنْ الْعَوْلُولُ مِنْ الْعَامِلُونَ عَلَى اللَّهُ عَلَى وَلَا يَعْمَلُونَ عَلَى عَلَى اللَّهُ عَلَى الْعَاقِلُ الْعَلَالُ اللَّهُ ال

[﴿] وَ قَالَ (عليه السلام) لِقَائِلٍ قَالَ بِحَصْرَتِهِ "أَسْتَغْفِرُ الله": ثَكِلْتُكَ أُمُكَ، أَ تَدْرِي مَا الإسْتِغْفَارُ؟ الإسْتِغْفَارُ دَرَجَةُ الْطِلَيْنَ وَ هُوَ اسْمُ 1 وَاقِعٌ عَلَى سِتَّةِ مَعَانِ: أَوْلُهَا النَّدَمُ عَلَى مَا مَضَى، وَ الثَّانِي الْعَرْمُ عَلَى تَرْكِ الْعَوْدِ اللَّهِ أَبْداً، وَ الثَّالِثُ أَنْ تُوْدِيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تُلْقَى اللَّهَ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ، وَ الرَّابِعُ أَنْ تَعْمِدَ إِلَى كُلِّ فَريضَةٍ عَلَيْكَ ضَيَعْتَهَا فَتُؤدِي حَقَهَا، وَ الْخَامِسُ أَنْ تَعْمِدَ إِلَى كُلِّ فَريضَةٍ عَلَيْكَ ضَيَعْتَهَا فَتُؤدِي حَقَهَا، وَ الْخَامِسُ أَنْ تَعْمِدَ إِلَى اللَّهِ إِلَى كُلِّ فَريضَةٍ عَلَيْكَ ضَيَعْتَهَا فَتُؤدِي حَقَهَا، وَ الْخَامِسُ أَنْ تَعْمِدَ إِلَى اللَّهُ عَلَى اللَّهُ وَاللَّهُ الْمَعْمِينَةِ وَ السَّادِسُ أَنْ تُدْيِقَ الْجِسْمَ اللَّهُ اللَّهُ عَلَى السَّدِي وَتُنْ مَلْكِ فَلِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ وَلَيْكُ مَنْ الْعِسْمَ اللَّهُ عَلَيْكَ مَا لَحُمْ جَدِيدٌ، وَ السَّادِسُ أَنْ تُدْيقَ الْجِسْمَ اللَّهُ إِلَى اللَّهُ عَلَى اللَّهُ وَلَى اللَّهُ الْفَالِي اللَّهُ عَلَى اللَّهُ مَا لَحْمُ جَدِيدٌ، وَ السَّادِسُ أَنْ تُدْيقَ الْجِسْمَ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ مَا لَا اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْوَلَا الْمَعْفِولُ الللَّهُ اللَّهُ عَلَى الللَّهُ عَلَى الللَّهُ الْمَعْفِي اللْعَلَى اللَّهُ الْمُعْمِينَةُ الللَّهُ اللَّهُ الْمُعْمَالِيلَةُ اللَّهُ الْمُعْمَالِيلَةِ الللَّهُ الْعَلَى اللَّهُ اللَّهُ الْمُعْمُ لَيْنَ الْعَلَى اللْعَلَى اللَّهُ الْعَلَى الللَّهُ الْعَلَى اللْعَلَى اللَّهُ الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى اللْعَلَى اللَّهُ الْعَلَى اللللْعَلَيْدَ الللللْعَالِمُ اللللْعَلَى الللْعَلَى اللللْعَلَيْلِ الللْعَلَى الْعَلَى الْعَلَى الْعَلَى ا

⁽Nahj al-Balagha by Fayd, p. 1281(1282), Hadith 409).



الْفَرَائِضِ وَ يَرُدُّ الْمَظَالِمَ وَ يَعْتَزِلَ قُرَنَاءَ السَّوْءِ وَ يَسْهَرَ لَيْلَهُ وَ يَظْمَأُ نَهَارَهُ وَ يَتَفَكَّرَ دَائِماً فِي عَاقَبَتِهِ وَ يَسْتَعِينَ] بِاللَّهِ سَائِلًا مِنْهُ اللسْتَقَامَةُ فِي سَرَّائِهِ وَ ضَرَّائِهِ وَ يَشْبُتَ عِنْدَ الْمِحَنِ وَ الْبَلَاءِ كَيْلَا وَ يَسْتَعِينَ] بِاللَّهِ سَائِلًا مِنْهُ اللسْتَقَامَةُ فِي سَرَّائِهِ وَ ضَرَّائِهِ وَ يَشْبُتَ عِنْدَ الْمِحَنِ وَ الْبَلَاءِ كَيْلَا يَسْقُطَ عَنْ دَرَجَةِ التَّوَّابِينَ فَإِنَّ فِي ذَلِكَ طَهَارَةً مِنْ ذُنُوبِهِ وَ زِيَادَةً فِي عَمَلِهِ وَ رِفْعَةً فِي دَرَجَاتِهِ قَالَ اللَّهُ عَنْ دَرَجَةً التَّوَّابِينَ فَإِنَّ فِي ذَلِكَ طَهَارَةً مِنْ ذُنُوبِهِ وَ زِيَادَةً فِي عَمَلِهِ وَ رِفْعَةً فِي دَرَجَاتِهِ قَالَ اللَّهُ عَنْ دَرَجَةً التَّوَّابِينَ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ».

"Repentance is 'God's rope' and 'His grace's aid,' and it is required to remain in it.

Until this point in the hadith, we can conclude that because the phases of repentance are complex and numerous, one should not consider abandoning repentance. Instead, the Imam tells us that we have no choice but to persist. On the other hand, because slips happen daily, and even the pious can neglect to remember God or fail to make the best decision, repentance can never be abandoned. The Imam continues, "And for every group of servants, there is repentance. As for the common people's repentance, they should wash their inner self from sins with the water of regret, confess their misdeeds, be remorseful for the past, and be terrified of performing such acts in the future. They should not dismiss crimes as petty or insignificant, and they should continuously lament and regret their failures in servitude and obedience to God. They should shield themselves against carnal impulses and seek God's assistance in fulfilling their repentance and avoiding sin. They should discipline their soul with worship and



struggle, make up for the obligatory acts they have missed, compensate for any oppression they have committed against others, fulfill any rights of people that are upon them, avoid bad companions, spend nights in wakefulness, spend days fasting and thirsty, always reflect on the consequences of their actions, and seek help from God to keep them steadfast on the path of Sharia. And in trials and tribulations, they should remain patient so that they do not fall from the rank of the repentant. When they do this, they become purified from their sins, their deeds increase, and their ranks are elevated".

8-4- An Explanation of Servitude

Being a servant entails complete obedience. In the past, an enslaved person had no right to disobey their master's orders. All directives must be followed with faithful obedience. Unfortunately, our faith is selective, and we only follow directions that are simple or that we enjoy. For example, following hijab, enjoining good and forbidding evil, or engaging in jihad, even when it becomes mandatory, does not appeal to some people, and they do not practice it.

Servitude has various levels, and the awaiting person should strive to achieve the highest feasible level, though the highest level is reserved for the Ahl al-Bayt (peace be upon them). However, one should

¹ Bihar al-Anwar, volume 6, page 31.



endeavor to get as close as possible to the flawless persons or these excellent personalities. Sheikh Ansarian identified five steps to obtaining the ideal of servitude:

The first level is to gain mastery over oneself by improving the quality of worship and servitude and conducting worship with pure intention in the manner that the Beloved has requested from humanity.

The next step involves mastery and guardianship over scattered thoughts or control over the capacity of imagination.

The third stage occurs when the spirit, via its stages of strength, power, lordship, and guardianship, reaches a point where it can function independently of the body in many ways. However, the body remains entirely dependent on the spirit.

In the fourth stage, the body is totally under the person's command and will, to the point where exceptional acts are performed inside the sphere of one's own body.

The fifth stage occurs when even the exterior nature is influenced by human will and becomes submissive to it.

It may be argued that, in actuality, the stages of servitude are only the first two, and the following three stages are the outcomes and perfections that result from perseverance in the first two.



In the hadith of Unwan al-Basri, Imam Sadiq (peace be upon him) identified three aspects of the truth of servitude:

«... قُلْتُ يَا أَبًا عَبْدِ اللّهِ مَا حَقِيقَةُ الْعُبُودِيَّةِ قَالَ ثَلَاثَةُ أَشْيَاءَ أَنْ لَا يَرَى الْعَبْدُ لِنَفْسِهِ فِيمَا خَولَّهُ اللّهُ بِهِ وَ لَا يُدبّرُ مِلْكًا لِأَنَّ الْعَبِيدَ لَا يَكُونُ لَهُمْ مِلْكً يَرَوْنَ الْمَالَ مَالَ اللّهِ يَضَعُونَهُ حَيْثُ أَمَرَهُمُ اللّهُ بِهِ وَ لَا يُدبّرُ الْعَبْدُ لِنَفْسِهِ تَدْبِيرًا وَ جُمْلَةُ اشْتَغَالِهِ فِيمَا أَمَرَهُ لَتَعَالَى بِهِ وَ نَهَاهُ عَنْهُ فَإِذَا لَمْ يَرَ الْعَبْدُ لِنَفْسِهِ فِيمَا خُولَهُ اللّهُ تَعَالَى مِلْكًا هَانَ عَلَيْهِ الْإِنْفَاقُ فِيمَا أَمَرَهُ اللّهُ تَعَالَى أَنْ يُنْفِقَ فِيهِ وَ إِذَا فَوَضَ الْعَبْدُ تَدْبِيرَ خُولَهُ اللّهُ تَعَالَى مِلْكًا هَانَ عَلَيْهِ مَصَائِبُ الدُّنْيَا وَ إِذَا اشْتَغَلَ الْعَبْدُ بِمَا أَمَرَهُ اللّهُ تَعَالَى وَ نَهَاهُ لَا يَتَفَرَّغُ نَفْسَهِ عَلَى مُدبّرِهِ هَانَ عَلَيْهِ مَصَائِبُ الدُّنْيَا وَ إِذَا اشْتَغَلَ الْعَبْدُ بِهَذِهِ الثَّلَاثَةِ هَانَ عَلَيْهِ الدُّنْيَا وَ إِبْلِيسُ وَ مَنْ عَلَيْهِ الدُّنْيَا تَكَاثُوا وَ لَنَاسٍ فَإِذَا أَكُرَمَ اللّهُ الْعَبْدَ بِهَذِهِ الثَّلَاثَةِ هَانَ عَلَيْهِ الدُّنْيَا وَ إِبْلِيسُ وَ الْمُرَاءِ وَ الْمُبَاهَاةُ مَعَ النَّاسِ فَإِذَا أَكْرَمَ اللّهُ الْعَبْدَ بِهَذِهِ الثَّلَاثَةِ هَانَ عَلَيْهِ الدُّنْيَا وَ إِبْلِيسُ وَ الْمُلِمُ اللّهُ لَاكُولُ وَ تَعَالَى تَلْكَ الدَّالُ اللّهُ لَاعَبُورُ وَ عَلُولًا لِللّهُ لِيرِيدُونَ عُلُولًا وَلَا يَطِلُلُ اللّهُ لِللّهِ لَلْمُونَ عَلَوالًا لِللّهُ لِلللللّهُ لَاكُولُ وَ تَعَالَى تَلْكَ الدَّارُ الْآخِرَةُ فَعَلُهَا لِللّذِينَ لَا يُرِيدُونَ عُلُولًا فَي الللّهُ لَنْعَلَى الللّهُ لَامُتَقِينَ ...»

- "The servant does not regard what God has given him as his property because servants are not owners but rather as God's property, which he spends wherever God commands.
- The servant does not manage his affairs.
- He spends all his time obeying God's mandates while avoiding His prohibitions.



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As a result, whenever a servant does not regard what God has given them as their personal property, spending it toward pleasing God becomes simple for them. Moreover, when they entrust their concerns to the genuine Manager, they find it easier to deal with the world's difficulties. Moreover, when the servant obeys God's laws and prohibitions, they never dispute with or boast to others. When God bestows these three attributes on a servant, the world, Satan, and people become meaningless in their sight. They do not chase the world to gain wealth and boast, nor do they seek respect and status from others, and he does not squander his time. This is the first degree of virtue. Almighty God states: "We have prepared the Hereafter for those who have not strived to glorify themselves in earth or sow corruption, and the best end is for the virtuous."

It is obvious that being a servant and obeying have varying degrees. However, what does real obedience look like, and is love without obedience truly love?

¹ Mishkat al-Anwar fi Ghurar al-Akhbar, Ali ibn Hassan Tabarsi, p. 326; Bihar al-Anwar, vol. 1, p. 224, Book of Knowledge, Chapter: Etiquettes of Seeking Knowledge and Its Rulings.



8-4-1- The True Definition of Obedience

Ma'mun Raqqi narrates an encounter with Imam Sadiq (peace be upon him), in which Sahl ibn Hasan Khorasani entered, greeted the Imam, and sat down. He then said, "O son of the Messenger of Allah! How kind and merciful you are. You are the Imam; why don't you assert your right when you have over a hundred thousand Shias ready to fight for you?"

The Imam (peace be upon him) said, "Khorasani, take a seat. You are welcome." He then instructed his servant, "Kindle the fire in the oven." After the servant had lit the fire, the Imam turned to the Khorasani man and said, "Step into the oven!" The Khorasani man begged, "O descendant of the Messenger of Allah! Please do not burn me. Spare me, and may Allah pardon you." The Imam responded, "I have pardoned you."

At that moment, Harun Makki entered, holding his shoes in his hand, and greeted, "Peace be upon you, O descendant of the Messenger of Allah!"

The Imam said, "Place your shoes down and sit in the oven." Harun Makki set aside his shoes and sat inside the oven without hesitation.

The Imam continued conversing with the Khorasani man, speaking about the affairs in Khorasan as though he had witnessed them



firsthand. Finally, the Imam said, "Khorasani, go and see what is happening inside the oven."

The Khorasani said, "I went to the oven and saw Harun Makki sitting calmly, cross-legged inside. Then he came out and greeted us." The Imam asked, "How many people like him can you find in Khorasan?"

The Khorasani responded, "By Allah, not even one!" The Imam said, "By Allah, not even one can be found. We will not rise until we have at least five supporters like him (Harun Makki). We know best when the right time will come¹.

Our Imam of the time, Imam Mahdi (may Allah speed his reappearance), wants his followers to be obedient to him. Thus, he has said,

"Fear God, submit to us and leave our affairs to us. It is upon us to quench your thirst from the spring, just as we brought you to the spring²".

¹ Bihar al-Anwar (Beirut Edition), vol.47.p123.

² Tusi, Al-Ghaybah, 506.



8-4-2- Love Without Obedience Holds No Meaning

God states,

"Say: "If ye do love Allah, follow me: Allah will love you and forgive vou your sins: For Allah is Oft-Forgiving, Most Merciful.""

Imam Sadiq (peace be upon him) states:

"Those who disobey God do not love Him. He used this poem as an example:

You disobey God and then show your love for Him.

This is one of those unbelievable and stunning things!

If you truly loved Him, you would obey Him.

Indeed, the lover obeys the beloved "2.

Jabir says Imam Baqir (peace be upon him) stated to me:

¹ Surah Al-Imran, verse 31.

² Al-Burhan fi Tafsir al-Qur'an, Sayyid Hashim al-Bahrani, vol. 1, p. 611.



"Is it sufficient for someone who claims to be a Shia claiming to be Shia just to state that he loves us? Except for those who have piety, are trustworthy, and are recognized by their abundant remembrance of God, fasting, prayers, and kindness to their parents, etc."

I said, "O son of the Messenger of God! Today, we do not find anyone with such characteristics."

The Imam responded:

«يَا جَابِرُ لَا تَذْهَبَنَ بِكَ الْمَذَاهِبُ حَسْبُ الرَّجُلِ أَنْ يَقُولَ أُحِبُّ عَلِيًا وَ أَتُولَاهُ - ثُمَّ لَا يَكُونُ مَعَ ذَلِكَ فَعَالًا فَلَوْ قَالَ إِنِّى أُحِبُّ رَسُولَ اللَّهِ فَرَسُولُ اللَّهِ خَيْرٌ مِنْ عَلِيٍّ ثُمَّ لَا يَعْمَلُ بِعَمَلِهِ وَ لَا يَتَبِعُ سُنَّتَهُ مَا فَعَالًا فَلَوْ قَالَ إِنِّى أُحِبُّ رَسُولَ اللَّهِ فَرَسُولُ اللَّهِ خَيْرٌ مِنْ عَلِيٍّ ثُمَّ لَا يَعْمَلُ بِعَمَلِهِ وَ لَا يَتَبِعُ سُنَّتَهُ مَا نَفَعَهُ حُبُّهُ إِيَّاهُ شَيْئًا - فَا تَقُوا اللَّهَ وَ اعْمَلُوا لِمَا عِنْدَ اللَّهِ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أُحَدٍ قَرَابَةٌ أُحَبُّ الْعِبَادِ إِلَى اللَّهِ وَ أَكْرَمُهُمْ عَلَيْهِ أَتْقَاهُم. يَا جَابِرُ وَ اللّهِ مَا يُتَقَرَّبُ إِلَى اللّهِ تَبَارِكَ وَ تَعَالَى إِلَّا بِالطَّاعَةِ وَ مَا

¹ - Tuhaf al-Uqul, p.295.



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مَعَنَا بَرَاءَةٌ مِنَ النَّارِ وَ لَا عَلَى اللَّهِ لِأَحَدِ مِنْ حُجَّةٍ مَنْ كَانَ لِلّهِ مُطِيعاً فَهُو لَنَا وَلِيٌّ وَ مَنْ كَانَ لِلّهِ عَاصِياً فَهُو لَنَا عَدُو ٌ وَ مَا تُنَالُ ولَايَتُنَا إِلَّا بِالْعَمَلِ وَ الْوَرَع».

"Is it enough for someone to declare, "I love Ali (peace be upon him) and accept his guardianship," but then fail to take action? No, it is not so. If he claims, "I love the Messenger of God (peace be upon him and his family)," [Although the Messenger of God is higher than Imam Ali (peace be upon him)] but does not follow his method and act by his tradition, his love will be futile. So, fear God and act accordingly. God has no affinity with anyone. The most cherished servants of God Almighty [the most respectable among them] are those who fear God and obey Him the greatest. Oh, Jabir! By God! Obeying and following are the only ways to become closer to God. Nobody is immune to the fire, and no one can argue with God Almighty. Whoever obeys God is our friend, while one who disobeys Him is our enemy. No one may achieve our friendship except through action, chastity, and piety."

In Surah Al-Ahzab, verse 36, God states:

¹ Bihar al-Anwar, the Company edition, translated by Ali Younesi, vol. 15, Book of Faith, p. 141, Mishkat al-Anwar fi Ghurar al-Akhbar, vol. 1, p. 107.



"A faithful man or woman may not have any option in their matter, when Allah and His Apostle have decided on a matter, and whoever disobeys Allah and His Apostle has certainly strayed into manifest error."

We often tell ourselves that if Imam Mahdi (may Allah hasten his reappearance) appeared, we would certainly accept his commands, join his army, and wait for his orders to execute. However, is this true? Even now, Imam Mahdi (may Allah speed his reappearance) is present and has issued directives to carry out obligatory acts and avoid prohibitions, such as backbiting, lying, slander, wastefulness, forbidden music, and so on. We must recognize that we are already in the presence of Imam Mahdi and all the other Imams (peace be upon them) since they are alive and witnessing our activities. They see us, but we cannot see them. There is no need to wait for orders to combat the enemy before coming to Imam Mahdi's help; he has already given us the command to struggle against our lower selves. What bigger enemy than ourselves may draw us towards evil? So, let us look at these assertions within ourselves right now. Let us be honest: What do we perceive within ourselves?





9- The Ninth Responsibility of the Awaiters: Complete Disavowal of the Enemies and not Befriending Them, Even in One's Heart

We have traditionally concentrated a lot on allegiance (Tawalli). All Shias adore the Ahl al-Bayt (peace be upon them) and have demonstrated this love in a variety of ways, including following their orders, holding rituals on the births and martyrdom anniversaries of the Imams (peace be upon them), visiting their shrines, donating food, and so on. However, disavowal (Tabarri) and aversion to enemies may occur less frequently or emphatically, even though this declaration of disavowal and hatred for enemies should include foes from early Islam to current and future adversaries. It should be not only verbal but also heartfelt and practical. In truth, allegiance and disavowal are like two wings; you cannot fly with only one.

Allah states in verses 1 and 2 of Surah Al-Mumtahanah:



" يَا أَيُهَا الَّذِينَ آمَنُوا لَا تَتَخِذُوا عَدُورِي وَعَدُوكُمْ أُولِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَودَة وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيّاكُمْ أَنْ تُؤْمِنُوا بِاللّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَنْ الْحَقِّ يُخْرِجُونَ الرّسُولَ وَإِيّاكُمْ أَنْ تُؤْمِنُوا بِاللّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُونَ إِلَيْهِمْ بِالْمَودَة وَأَنَا أَعْلَمُ بِمَا أُخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلّ سَواءَ السِّيلِ (١) إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَٱلْسِنَتَهُمْ بِالسُّوءِ وَوَدُوا لَوْ تَكْفُرُونَ "(٢) إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَٱلْسِنَتَهُمْ بِالسُّوءِ وَوَدُوا لَوْ تَكُفُرُونَ "(٢).

"O you who have faith! Do not take My enemy and your enemy for friends, [secretly] offering them affection, if you have set out for jihad in My way and to seek My pleasure, for they have certainly denied whatever has come to you of the truth, expelling the Apostle and you, because you have faith in Allah, your Lord. You secretly nourish affection for them, while I know well whatever you hide and whatever you disclose, and whoever among you does that has certainly strayed from the right way."

Imam Baqir (peace be upon him) is quoted:

«إِذَا أُرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْرا فَانْظُرْ إِلَى قَلْبِكَ فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَهُ اللَّهِ وَ يُبْغِضُ أَهْلَ مَعْصِيَتِهِ فَلَيْسَ مَعْصِيَتِهِ فَلَيْسَ وَ اللَّهُ يُحِبُّكَ وَ إِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَهُ اللَّهِ وَ يُحِبُّ أَهْلَ مَعْصِيَتِهِ فَلَيْسَ فِيكَ خَيْرٌ وَ اللَّهُ يُبْغِضُكَ وَ الْمَرْءُ مَعَ مَنْ أُحَبَّ».



"Whenever you want to know if you have any good in you, look at your heart. If you love those who obey Allah and despise those who sin, you have good qualities, and Allah loves you. If you despise those who obey Allah and like those who sin, there is no good in you, and Allah dislikes you. Everyone is with the one they love.¹

According to Imam Mahdi's instructions (may Allah speed his reappearance), we are strongly advised to recite Ziyarat Ashura and Ziyarat Jami'ah, as Ziyarat Ashura provides a good perspective on friendship and enmity. Ziyarat Jami'ah instills in us a proper understanding of the Imams (peace be upon them), which leads to knowledge of the Imam. When one understands and attains this knowledge, their friendship with the Imam and the Imam's followers grows. Of course, the disavowal of foes is emphasized in Ziyarat Jami'ah.

9-1- Disavowal in Ziyarat Ashura

Aside from situations where individual names are listed for cursing and disavowal in Ziyarat Ashura, occurrences of disavowal are specifically indicated. Even in stating said names, there are things to consider. This means that anyone who acts like Yazid should be

¹ Kulayni, Muhammad ibn Ya'qub, Al-Kafi, Vol. 2, pp. 126-127.



disavowed even now. However, the cases emphasized for disavowal in Ziyarat Ashura can be classified into the following categories:

First, disavow those who established oppression against the Ahl al-Bayt (peace be upon them), which includes all oppressors over the world, because the Ahl al-Bayt (peace be upon them) were opposed to oppression and tyranny.

Second, all opponents of the Ahl al-Bayt (peace be upon them), including those who killed them and current adversaries in the present age, because contemporary enemies are followers of the same people. Those who lived during Imam Hussein's (peace be upon him) age intended to end the line of Imamate and Wilayah by martyring him. Today, enemies who oppose the ideology of the infallible Imams (peace be upon them) and are opposed to Imam Mahdi (may Allah hasten his reappearance) want to prevent the establishment of his global government of justice and have already planned to hinder and eliminate him, unaware that:

Even if they are unable to kill the Imam, these enemies of the present age will undermine and erase the philosophy and path of the infallible Imams (peace be upon them).

¹ Surah At-Tawbah, Verse 33.



Third: Those who did not fight against the Ahl al-Bayt but provided their opponents with the means of war (prepared and saddled the horses).

Today, individuals who engage in cultural warfare and soft war, as well as those who develop the weapons for this cultural war, are among the enemy from whom we must distance ourselves. Those who promote un-Islamic clothing styles should recognize that they have all become tools of the enemy. Many apparent Shias and Ahl al-Bayt supporters, for the sake of profit and more money, have joined the adversaries by encouraging corruption and numerous clothing styles that damage modesty and hijab. These people are either ignorant or pretending to be sleeping. Those involved in and producing satellite networks that spread corruption, as well as various deviant channels in messaging apps that spread enemy thoughts and materials, propagate false mysticism, or promote atheism, are among those who prepare the enemy's war equipment, and we must distance ourselves from and disayow all of them.

We not only disavow our opponents but renounce their supporters, adherents, and friends. Who exactly are the adversaries' followers? Those who follow their beliefs, those who wear Western trends that



take away modesty and hijab from the youth and disrupt the family system—those who adhere to the enemy's false schools of thought.

However, who are the followers? How fascinating that followers have existed since antiquity! Followers of the enemy's line of thought and approach wait to hear what they say before copying and sending it to others, propagating deviant content.

The sentence continues with "and their friends(elegible)." It is worth noting that those who are friends with the adversary or even those who like the enemy's ideas and materials on the internet should also be disavowed. This means we must denounce the enemy and those who are friends with him. These people, even if they are not enemies, like the enemy's acts or thoughts, most likely lack the opportunity or bravery to be foes; otherwise, the same thoughts and approaches run through their hearts and brains. As a result, these people are likewise hazardous, and friendship with them allows these thoughts to spread to us; therefore, we should avoid them.

Fifth, those who deposed the Ahl al-Bayt (peace be upon them) from their unique position: Those who portrayed the Imamate and Wilayah as merely an ordinary succession to the Prophet (peace be upon him and his family) and distanced people from the proper knowledge of the Imam's position, scientifically, spiritually and morally, betrayed the infallible Imams (peace be upon them) to the greatest extent. When



Wilayah was reduced to the authority of a non-infallible person to manage society, people believed that anybody could be an Imam and leader, resulting in an injustice to the rights of the infallible Imams (peace be upon them) and their position of Wilayah. What disasters befell the Imams and their followers! The consequences of this still linger and have misled many Muslims off the path of truth.

9-2- Disavowal in Ziyarat Jami'ah Kabirah

In Ziyarat Jami'ah Kabirah we read:

However, the following are instances of disavowal in this Ziyarat:

"Loyal to you and your loyalists, hateful to your enemies and hostile to them"

"A disbeliever in your enemy and in what you disbelieved in"

"I have insight into your high position and the misguidance of your opponents"





«مُسْتَبْصِرٌ بِشَأْنِكُمْ وَ بِضَلاَلَةِ مَنْ خَالَفَكُمْ»

"I nullify what you nullified"

«مُبْطِلٌ لِمَا أَبْطَلْتُم اللهِ

"I am at war with whoever fought you"

«حَرْبٌ لِمَنْ حَارِبَكُمْ»

"I am with you, with you, not with anyone else (your enemy)" «فَمَعَكُمْ مَعَكُمْ لاَ مَعَ غَيْرِكُمْ (عَدُوّكُمْ)»

"I declare my innocence before God Almighty from your enemies, from the Jibt and the Taghut"

(Imam Sadiq (peace be upon him) stated that:

"Any ruler who rules other than us, the Ahl al-Bayt is a tyrant").

"And the devils and their party, who are unjust to you and deny your right"





"And those who depart from your guardianship, and usurpers your inheritance, (and) those who doubt you, (and) those who deviate from you".

"I also seek refuge from a confidant and a refuge other than You" (وَ مَنْ كُلِّ وَكِيجَهُ دُونَكُم اللهِ.

"And everyone who is obeyed except you"

"And from the imams who call to the fire"

However, why are allegiance (Tawalli) and disavowal (Tabarri) so significant? Because it leads to compliance or disobedience to the Imam's directives, and obedience to the Imam's order is obedience to Allah

«مَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَ اللّه، وَمَنْ عَصَاكُمْ فَقَدْ عَصَى اللّه، وَمَنْ أُحَبَّكُمْ فَقَدْ أُحَبَّ اللّه، وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللّه»

THE RESPONSIBILITIES OF THE AWAITERS OF IMAM MAHDI (A.S.)

"Whoever obeys you has obeyed Allah, and whoever disobeys you has disobeyed Allah, and whoever loves you loves Allah, and whoever is hostile to you is hostile to Allah".

We must question ourselves how much we love our adversaries, the West, Western civilization, etc. Let us be honest in answering this question so that we can identify the source of the problem and close the channel of Satan's influence. Do we value order, progress, and technology more than those who use technology to commit mass murder, slaughter innocent children in unjust wars, and destroy their homes and schools? Who uses unjust sanctions to violate the rights of both children and adults? Let us separate these in our thinking and clarify our stance toward the enemy, increasing our detestation of them. Let us seriously consider what practical action we have in our record of actions of disavowal from opponents.

¹ Excerpts from Ziyarat Jami'ah Kabirah.





10- The Tenth Responsibility of the Awaiters: Allegiance (Tawalli) and Friendship with the Ahl al-Bayt (Peace be Upon Them), Particularly Love for Imam Mahdi (May Allah Hasten His Reappearance).

In the previous section, we discussed disavowal and professing aversion and loathing in voice, action, and thinking against the enemies of Islam and the Imams (peace be upon them). In this section, we examine allegiance (Tawalli). Allegiance implies to love and to be in love.

"Say, 'I do not ask you any reward for it except the love of [my] relatives."

¹ Surah Ash-Shura – Verse 23



Allegiance entails a love for the Ahl al-Bayt (peace be upon them) and friendship with them and their friends.

The Prophet (peace be upon him and his family) stated:

"No servant has faith unless I am dearer to him than himself, and my progeny is dearer to him than his progeny, and my family is dearer to him than his own family, and my essence is dearer to him than his essence."

If one realizes that the gifts and graces we receive are due to the existence of Imam Mahdi (may Allah hasten his reappearance), how can they not have a special love for him? How can one not feel a special affection for someone who elevates intelligence and fills the world with justice and equality? How can one not admire the avenger of Imam Hussein's (peace be upon him) blood, who sacrificed himself and his family to deliver us the wisdom and growth Allah desired? We all admire such a high character and human nurturer. In Shia culture, the link between the infallible Imam and the Shias has existed since creation. A hadith from Imam Sadiq (peace be upon him) reads:

¹ Mizan al-Hikmah, Vol. 2, (peace be upon him and his family) 236, Hadith 3199.





"May Allah bestow His special favor on our Shias. They were formed from the excess of our nature, and their existence was kneaded with the water of our guardianship (wilayah). Moreover, as a result, they rejoice in our joy while mourning our sadness and grief."

Shias and Imams (peace be upon them) share a two-way heart connection. Imam Ali (peace be upon him) remarked to Rumaylah, one of his companions,

"O Rumaylah, whenever a believer falls ill, we also fall ill, and his sorrow and grief make us sorrowful and sad, and for every prayer he makes, we say "Amen" after it, and if he does not pray, we pray for him"².

Abu Basir, one of Imam Sadiq's associates (peace be upon him), says:

«دَخَلَتُ على أبيعبدِ اللهِ عليه السلام ومَعى رجُلٌ مِن أصْحابِنا ، فقُلَتُ لَهُ : جُعِلَتُ فِداكَ يابنَ رسولِ الله ، إنّى لَأَغْتَمُ وأحْزَنُ مِن غَير أَنْ أَعْرِفَ لِذَلكَ سَببا ، فقالَ أبو عبد الله عليه السلام:

¹ Shajarat Tuba, Vol. 1, p. 3

² Muntaha al-Amal, Vol. 2, p. 491. Khusaybi, Al-Hidayah al-Kubra, p.157.



إِنَّ ذَلَكَ الحُزِنَ والفَرحَ يَصِلُ إِلَيكُم مِنَّا؛ لأَ نَا إذا دَخلَ علَينا حُزِنٌ أَو سُرورٌ كانَ ذلكَ داخِلاً علَيكُم ، لأ نَا وإيّاكُم من نُور اللّه عزّوجلّ»

"In a gathering, I asked His Holiness: Sometimes I become sad or happy for no specific reason; what is the cause?" His Holiness replied, "This sadness and happiness that sometimes comes to you is the effect of that sorrow and joy that is created in us; and since you and we are both created from the light of Allah Almighty, these states of ours also affect you."

Knowledge of the Ahl al-Bayt (peace be upon them), particularly attention to the meaning of Ziyarat Jami'ah Kabirah, which is about the characteristics of the Imam, participation in Ahl al-Bayt (peace be upon them) gatherings, daily and regular internal dialogue with them, and seeking their intercession are all ways to deepen this love. Reading literature about the practical and moral behavior of the Ahl al-Bayt (peace be upon them) is also an excellent method to get to know them and develop your heart connection. However, the love and affection must be exhibited.

¹ Mizan al-Hikmah, Vol. 2, p. 400.



10-1- Certain Methods to Exhibit Love for the Ahl al-Bayt and Imam Mahdi (Peace be Upon Them)

Here, we discuss Methods to exhibit love for the Ahl al-Bayt (peace be upon them), particularly Imam Mahdi (may Allah speed his return).

10-1-1- Complete Obedience

First and foremost, love is obedience, and the most essential criterion of love is obeying the Imam. Is it possible to love someone yet constantly upset them by acting against their wishes? Imam Baqir (peace be upon him) remarked to Jabir,

«يَا جَابِرُ أَ يَكُتْفِي مَنِ انْتَحَلَ التَّشَيُّعَ أَنْ يَقُولَ بِحُبَّنَا أَهْلَ الْبَيْتِ فَوَ اللّهِ مَا شَيعَتَنَا إِلّا مَنِ اتَّقَى اللّهَ وَ الصَّوْمِ وَ الصَّلاهُ أَطَاعَهُ وَ مَا كَانُوا يُعْرَفُونَ إِلّا بِالتَّوَاضُعِ وَ التَّخَشُّعِ وَ أَدَاءِ الْأَمَانَةِ وَ كَثْرَةِ ذِكْرِ اللّهِ وَ الصَّوْمِ وَ الصَّلاهُ وَ الْمَدْنِينِ وَ تَعَهُّدُ الْجِيرَانِ مِنَ الْفُقَرَاءِ وَ ذَوِى الْمَسْكَنَةِ وَ الْغَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ الْبِرِّ بِالْوَالِدَيْنِ وَ تَعَهُّدُ الْجِيرَانِ مِنَ الْفُقَرَاءِ وَ ذَوِى الْمَسْكَنَةِ وَ الْغَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ الْبُوالِدَيْنِ وَ تَعَهُّدُ الْجِيرَانِ مِنَ النَّاسِ إِلَّا مِنْ خَيْرٍ وَ كَانُوا أَمَنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ قَالَ جَابِرٌ وَ كَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ قَالَ جَابِرٌ وَ كَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ قَالَ جَابِرٌ وَ كَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ قَالَ جَابِرُ وَ كَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ قَالَ جَابِرُ لَا تَذْهُبَنَّ بِكَ الْمَذَاهِبُ حَسْبُ الرَّجُلِ فَقَلْتُ يَا ابْنَ رَسُولِ اللّهِ مَا نَعْرِفُ أَعَرَفُ مُعَ ذَلِكَ فَعَالًا فَلَوْ قَالَ إِنِّى أَمْ اللّهِ فَرَسُولُ اللّهِ فَرَسُولَ اللّهِ وَ الْتَعْمُ عَلَيْهُ مَاللّهِ فَيْ مَلُولَ اللّهِ فَرَسُولُ اللّهِ وَ الْمَعْمَلُهُ وَ لَا يَتَبِعُ سُئَتَهُ مَا نَفَعَهُ حُبُّهُ إِيَّاهُ شَيْئًا - فَاتَقُوا اللّهَ وَ اعْمَلُهُمْ عَلَيْهِ أَنْقَاهُم لَهُ وَ أَعْمَلُهُمْ عَلَيْهِ أَنْقَاهُم لَهُ وَ أَعْمَلُهُمْ عَلَيْهِ أَنْقَاهُم لَهُ وَ أَعْمَلُهُمْ اللّهِ وَ أَكْرَمُهُمْ عَلَيْهِ أَنْقَاهُم لَلُهُ وَ أَعْمَلُهُمْ اللّهُ وَ أَيْنَا اللّهِ وَ أَكْرُمُهُمْ عَلَيْهِ أَنْقَاهُم لَهُ وَ أَعْمَلُهُمْ اللّهُ وَ أَكْرَمُهُمْ عَلَيْهِ أَنْفَاهُم لَلُهُ وَ أَعْمَلُهُمْ اللّهُ وَ أَيْنَ اللّهُ وَ أَيْمِ اللّهِ وَ أَكْرَمُهُمْ عَلَيْهِ أَنْفُوا لَمَالُهُ وَ أَعْمَلُهُمْ اللّهُ وَ أَعْمَلُهُمْ وَالْعَلْمُ وَالْمُوا لِمَا اللّهُ وَ أَكْرَامُهُمْ عَلَيْهِ وَلَا لَاللّهِ وَالْمَالِهُ وَالْمَالِهُ وَلَا لَعُنْهُ وَالْمَالُوا لِلْمَالِهُ وَلَا لَعُنْهُ وَالْمُوا لِلْهُ وَالْمُ اللّهُ وَ



بِطَاعَتِهِ وَ اَللَّهِ مَا يُتَقَرَّبُ إِلَى اَللَّهِ جَلَّ ثَنَاؤُهُ إِلاَّ بِالطَّاعَةِ مَا مَعَنَا بَرَاءَةٌ مِنَ اَلنَّارِ وَ لاَ عَلَى اَللَّهِ لِأُحَدِ مِنْ حُجَّةٍ مَنْ كَانَ لِلَّهِ مُطِيعاً فَهُو لَنَا وَلِيٌّ وَ مَنْ كَانَ لِلَّهِ عَاصِياً فَهُو لَنَا عَدُوٌ وَ لاَ تُنَالُ وَلاَيتُنَا إِلاَّ مِنْ حُجَّةٍ مَنْ كَانَ لِلَّهِ عَاصِياً فَهُو لَنَا عَدُو وَ لاَ تُنَالُ وَلاَيتُنَا إِلاَّ مِنْ حُجَّةٍ مَنْ كَانَ لِلَّهِ مُطِيعاً فَهُو لَنَا وَلِي تُو مَنْ كَانَ لِلَّهِ عَاصِياً فَهُو لَنَا عَدُو لاَ تُنَالُ وَلاَيتُنَا إِلاَّ بِالْوَرَعِ وَ الْعَمَلِ».

"O Jabir! Is it enough for someone to simply claim to be a Shi'a and say they love us, the Ahl al-Bayt? By God, our true Shi'a are only those who avoid disobeying God and who obey Him. O Jabir! Our followers are recognized by their humility, reverence, trustworthiness, constant remembrance of God, fasting, prayer, kindness to their parents, and attending to their needy neighbors..."... Jabir says: "I told the Imam that if a true Shia should have such attributes, I do not know anyone who possesses them all now! 'The Imam warned Jabir: "Beware! Refrain from letting these varied approaches (incorrect views shared by groups of people) derail your course. It is not enough to declare, "I love Ali (peace be upon him) and have accepted his guardianship," and then not take action! For the Prophet (peace be upon him and his family) is superior to Ali (peace be upon him). If someone claims to love the Prophet (peace be upon him) but does not follow the Prophet's (peace be upon him) path, such love does not have even the most minor influence on his condition! So have divine piety and obey what He has commanded; there is no kinship between Allah and any individual. The most cherished servants of Allah are the most pious and obedient of



them... Those who obey Allah are our friends, and those who disobey Allah are our enemies. There is no way to achieve wilayah except by practicing virtues and refraining from vices.¹."

10-1-2- Discussing the Imam's Virtues and Merits

According to Imam Sajjad (peace be upon him),

«أمّا حَقُّ ذِى المَعروفِ عَلَيكَ فَأَن تَشكُرَهُ و تَذكُرَ مَعروفَه، وَ تُكْسِبَهُ المَقالَةَ الحَسنَةَ وَ تُخلِصَ لَهُ الدُّعاءَ فيما بَينَكَ وَ بَينَ اللّه ِ عَزَّوَجَلَّ، فَإذا فَعَلتَ ذلك كُنتَ قَدشكَرتَهُ سِرًا وَ عَلانيَةً، ثُمَّ إن قَدرْتَ عَلى مُكافاته يَوما كافَيْتَهُ».

"the right of one who has done good to you and aided you is to thank him, mention his excellent deed, introduce him to people with nice words, and pray genuinely for him between yourself and your God. So, if you do this, you have privately and openly praised him, and if you can repay his excellent deed in action with goodness one day, do so."²

According to Imam Musa ibn Ja'far (peace be upon him),

«لَيْسَ شَيْ ءٌ أَنْكَى لِإِبْلِيسَ وَ جُنُودِهِ عَنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضِهِمْ لِبَعْضِ. وَ قَالَ وَ إِنَّ الْمُوْمِنَيْنِ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مُضْغَةُ لَحْمِ الْمُؤْمِنَيْنِ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مُضْغَةُ لَحْمِ

¹ Usul al-Kafi 2 / 75.

² Makarim al-Akhlaq, 422,



إِلَّا تَخَدَّدَ حَتَّى إِنَّ رُوحَهُ لَتَسْتَغِيثُ مِنْ شِدَّهُ مَا تَجِدُ مِنَ الْأَلَمِ فَتُحِسُّ مَلَائِكَةُ السَّمَاءِ وَ خُزَّانُ الْجِنَانِ فَيَلَعَنُونَهُ حَتَّى لِا يَبْقَى مَلَكً مُقَرَّبٌ إِلَّا لَعَنَهُ فَيَقَعُ خَاسِئاً حَسيراً مَدْحُوراً».

"Nothing is more difficult for Iblis and his forces than the meeting of believing brothers. Indeed, two believers encounter each other while contemplating Allah, and then they recall our virtues. At this moment, no healthy flesh is left on Iblis' face, and his evil spirit is reduced to pleading because of the excruciating anguish it is experiencing. Then the angels of heaven and the treasurers of paradise notice and curse him until only no archangel remains that has not cursed him, and he falls humiliated, remorseful, and rejected!".

10-1-3- Being Sorrowful, Weeping, and Inciting Others to Weep in the Absence of the Imam

According to Al-Kafi, Imam Sadiq (peace be upon him) said,

"The person who is sorrowful for us, whose grief and sorrow is due to the oppression inflicted upon us, his breathing is (like) glorification of god, and his concern for our affair is worship, and his concealment of

¹ Usul al-Kafi, 188/2 H 7.



our secret is jihad in the way of Allah.¹." Indeed, when someone loves their Imam, they are saddened because of the separation and absence of the beloved and the grief that enters the Imam's heart. Although believers are always cheery, they carry a secret grief in their hearts. Weeping over the calamity of any Imam is following the Imam afterward and performing their right. Crying for Imam Hussein (peace be upon him), in particular, fulfills Imam Mahdi's (may Allah speed his reappearance) right, as he likewise cries every morning and evening for his noble ancestor's calamity. According to a hadith by Amir al-Mu'minin (peace be upon him),

"Every eye on the Day of Resurrection will be weeping, and every eye [out of concern] will be awake, except the eye of one whom Allah has distinguished with His honor and who has wept over the violation of sanctity that happened to Hussein (peace be upon him) and the Prophet's family."²

Indeed, an awaiter is saddened by the oppression done to Imam Mahdi (may Allah hasten his reappearance) and the fact that people have

 $^{^{\}rm 1}$ Usul al-Kafi 2/226 Chapter on Concealment H 16 / Mikyāl al-Makārim Vol. 2 p. 209.

² Sheikh Saduq, Al-Khisal, corrected by Ali Akbar Ghaffari, Hadith Arba'mi'ah, p. 625.



forgotten him. Therefore, weeping for Imam Mahdi (may Allah hasten his reappearance), remembering him, and causing others to weep are among the duties of the awaiters because weeping and causing others to weep keeps the Imam's memory alive in people's hearts.

It is said that Imam Sadiq (peace be upon him) used to mourn at his separation from Imam Mahdi (may Allah hasten his reappearance) and the deviations that occurred among Muslims during his occultation as if he had lost his child and his heart was on fire.¹

10-1-4- Attending and Holding Gatherings for the Remembrance of the Imam

Imam Reza (peace be upon him) said:

"Whoever sits at a gathering where our name is kept alive, on the day when hearts die, their heart shall not die²".

It has been reported that the Prophet of Allah (peace be upon him and his family) stated,

¹ Kamal al-Din 352/2 Chapter 33 H 50. Mikyāl al-Makārim Vol. 2 p. 221 and 222.

² Bihar al-Anwar, Vol. 44, p. 278.



"Wander among the gardens of Paradise." They questioned, "O Messenger of Allah, what are the gardens of Paradise?" He responded, "Recital gatherings".

Holy Prophet (peace be upon him) stated that:

"any group that attends a gathering and does not remember Allah, the Mighty, and Majestic and does not send blessings upon their Prophet, the gathering shall be a source of regret and a burden for them.²"

Moreover, Abu Ja'far al-Baqir (peace be upon him) said:" *Indeed, remembering us is (among the instances of) remembering Allah, while remembering our foes is (among the instances of) Satan's remembrance.*"

Some of us attend *gatherings* rather than organize them. If our means allow, or even if we cannot do so at home, we should take action to establish gatherings in mosques and Husseiniyahs where the virtues and remembrance of Imam Mahdi (may Allah hasten his reappearance)

¹ Bihar al-Anwar: 93 / 163 / 42.

² Usul al-Kafi 2: 497.

 $^{^3}$ Usul al-Kafi 2/ 497 H 2 / Mikyāl al-Makārim Vol. 2 p. 211 and 212.



are mentioned.¹ At the very least we should assist in the establishment of these gatherings with financial contributions or manual assistance.

Several mourning events are performed in memory of Imam Hussein (peace be upon him), Lady Fatima Zahra (peace be upon her), Abbas (peace be upon him), Hadith al-Kisa, Ziyarat Ashura, Quran recitation, and so on. However, how many mourning gatherings and speeches have been made purely to revive the memory of Imam Mahdi (may Allah speed his reappearance), the current Imam of the age?

10-1-5- Content Creation and Distribution on the Virtues and Defense of Imam Mahdi (Peace be Upon Him)

Historically, composing and reciting poetry in tribute to great figures was popular. Poetry still has a special place in people's hearts, and it is employed in many types of Maddahi (ceremonial singing or eulogy) to remind hearts of Imam Mahdi (peace be upon him). Imam Sadiq (peace be upon him) is quoted as saying,

"No one composes a verse of poetry about us unless they are backed and aided by the Holy Spirit"².

¹ Mikyāl al-Makārim, Vol. 2, p. 214.

² Wasa'il al-Shi'a, 10:467, following Hadith 2.





Imam Reza (peace be upon him) is also reported to have said:

"For each believer who composes poetry honoring us, Allah would create a home in Paradise seven times the size of this world, where every archangel and prophet will visit him".

Indeed, other types of texts, such as articles and books, can now be produced as various audio and video files with excellent graphics, animation, and so on, as well as any up-to-date and appealing content creation about Imam Mahdi (peace be upon him), are all examples of the duties of those awaiting Imam Mahdi (peace be upon him). The enemy spreads corruption and immorality through various media outlets, including social media, films, series, children's cartoons, and even unsuitable video games. As a result, combating the opponent and creating appealing religious content in whatever form is essential. Some underestimate games, yet because they include repetition and are played several times on different days, they can help internalize things more effectively. Even those not participating in production should contribute financially to offset the costs if they have the means, or if funds are unavailable, they could distribute free religious information. Many social media channels have as many followers as

¹ Wasa'il al-Shi'a, 10:467, following Hadith 3 / Mikyāl al-Makārim, Volume 2, p. 215.



dozens of mosques and Husseiniyahs. Today, when the enemy attempts to divert and intellectually deviate our youth, creating youth-friendly appealing material on social media using cutting-edge technologies is very important. Furthermore, sharing this content can contribute considerably to preserving Imam Mahdi's (peace be upon him) remembrance. Of course, in distribution, the rights of the author or the person who created the film, animation, etc., should be considered, and only those with permission for free distribution should be shared. However, religious authorities have differing views on this matter, and everyone can consult their Marja's fatwa. Translating and distributing produced information internationally, both in print and electronically/online, is another issue that requires considerable consideration. Now that we are in the era of artificial intelligence, and since these intelligent software programs rely predominantly on English, it is preferable to have more affluent and comprehensive information in foreign languages to defend the Ahl al-Bayt (peace be upon them) and the Shia School of thought. On the other hand, many Muslims living in other nations can profit from this information. International accessibility should be addressed when distributing. Occasionally, you may share content with your family or upload it to YouTube, a global platform. Indeed, a true awaiter's vision is comprehensive, expansive, and global, yet they must pay attention to their family and those around them.



However, it is crucial to note that some have forgotten themselves and, instead of self-purification, are only concerned with instructing others and copy-pasting content on social media without pondering on the material they have read and wish to share. If someone does not act on what they say, how can they expect others to listen to and act on their words?

10-1-6 - Following Etiquette Towards the Imam and Standing Up When His Name Is Mentioned

Referring to the Imam by his titles, such as Sahib al-Zaman, Hujjat, Qa'im, and so on, rather than mentioning his name directly, is among the recommended practices.¹ Furthermore, according to certain narrations, when Imam Sahib al-Zaman (may Allah hasten his reappearance) was named in Imam Sadiq's (peace be upon him) gathering, Imam Sadiq (peace be upon him) stood up to demonstrate respect and reverence for the name of that Imam.²

¹ Mikyāl al-Makārim, Volume 2, pp. 152-179.

² Bihār al-Anwār, 44:278 / Mikyāl al-Makārim, Volume 2, p. 216.



10-1-7 - Requesting Knowledge of the Imam of the Age (May God Hasten his Reappearance) from God and Continuously Pursuing It

Among the obligatory rights of the Imam of the age (may God hasten his reappearance) upon the Shi'a is acquiring knowledge and understanding of him, because he must be recognized as the leader obligatory to obey to close the path for false claimants. Imam Sadiq (peace be upon him) states:

«إنّ أفضل الفرائض و أوجبها على الإنسان معرفة الربّ، و الإقرار له بالعبوديّة...و بعده معرفة الرسول، و الشهادة له بالنبوّة،...و بعده معرفة الإمام الّذي به يأتمّ، بنعته و صفته و اسمه في حال العسر و اليسر....»

"Indeed, the best and most obligatory duty upon a person is to know the Lord and acknowledge servitude to Him... and then to know the messenger of God and testify to his prophethood... and then to know the Imam whom you follow by his attributes and name in times of hardship and ease".

The Holy Prophet (peace be upon him) said,

«مَنْ ماتَ وَ لَمْ يعْرِفْ إمامَ زَمانِهِ مَاتَ مِيتَةً جَاهِلِيهُ»

¹ Mikyāl al-Makārim, Vol. 2, p. 171 / Mīzān al-Hikmah (Arabic), Vol. 1, p. 171.



"Whoever dies without recognizing the Imam of his time has died of ignorance". However, knowledge of the Imam is a science whose light Allah places in our hearts, and this knowledge can be obtained from Allah through prayer to direct us down the right road. The Imam cannot be grasped and comprehended in the manner befitting the Imamate, yet a concise account of this knowledge is provided in the Ziyarat Jami'ah Kabirah. Additionally, knowledge of the Imam fosters love and affection for the Imam, facilitates obedience to divine commandments and directions, and imbues it with the soul. However, the Imam's vast existence is not easily understood; thus, praying for knowledge of the Imam is essential. Sheikh Kulayni and others have quoted from Imam Sadiq (peace be upon him) that he taught Zurarah this prayer to recite during the Shia's occultation and trial:

«اَللّهُمَّ عَرِّفْنى نَفْسَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنى نَفْسَكَ، لَمْ اَعْرِف نَبِيَّكَ؛ اَللّهُمَّ عَرِّفْنى رَسُولَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنى حُجَّتَكَ، اللّهُمَّ عَرِّفْنى حُجَّتَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنى حُجَّتَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنى حُجَّتَكَ، ضَلَلْتُ عَنْ دينى».

"O Allah, make Yourself known to me, for if You do not make Yourself known to me, I shall not know Your Messenger." O Allah, make Your Messenger known to me since if You do not, I will not be able to

¹ Sayyid ibn Tawus, Al-Iqbal bil-A'mal al-Hasanah, 1994, Vol. 2, p. 252; Sheikh Saduq, Kamal al-Din, 1975, Vol. 2, p. 410; Kulayni, Al-Kafi, 1429 AH, Vol. 3, p. 58.

² Mikyāl al-Makārim, Volume 2, p. 228.



understand Your proof (Imam). O Allah, make Your Proof apparent to me; if You do not, I will deviate from my religion"¹.

10-1-8 - Charity on behalf of Imam Mahdi (May Allah Hasten His Reappearance) and Charity with the Intention of Imam Mahdi's Well-Being

Those awaiting should perform two actions: offering charity on Imam Mahdi's (may Allah hasten his reappearance) behalf and giving charity for Imam Mahdi's well-being. The distinction between these two scenarios becomes evident with some contemplation. Giving charity, like performing other recommended acts, can be done on behalf of Imam Mahdi (may Allah hasten his reappearance), but in the second case, we give charity for the well-being of Imam Mahdi (may Allah hasten his reappearance), just as we would for the health of one of our loved ones. Sheikh Saduq in his gatherings narrates from the Holy Prophet (peace be upon him), who said:

«لا يُؤمنُ عَبدٌ حتى أكونَ أحَبَّ إلَيهِ مِن نَفْسِهِ ، و تَكونَ عِثْرَتي إلَيهِ أَعَزَّ مِن عِثْرَتِهِ ، و يكونَ أهْلي أحَبًّ إلَيهِ مِن نَفْسِهِ ، و تَكونَ عِثْرَتي إلَيهِ أَعَنَّ مِن عِثْرَتِهِ ، و يكونَ أهْلي أحَبًّ إلَيهِ مِن ذاتِهِ».

¹ Mikyāl al-Makārim, Volume 2, p. 228.



"No servant truly believes until I am more beloved to him than himself, my family is more beloved to him than his own family, my progeny is more beloved to him than his progeny, and my essence is more beloved to him than his essence.¹"

As a result, just as we offer charity for our own and our families' well-being, we should also give charity to Imam Mahdi (may Allah hasten his reappearance), and in general, all charity should be first intended for Imam Mahdi (may Allah hasten his reappearance) well-being.

10-1-9 - Conducting Hajj on behalf of Imam Mahdi (May Allah Hasten His Reappearance) or Appointing a Deputy

One of the most admirable things a person may do for Imam Mahdi (may Allah hasten his reappearance) is perform Hajj on his behalf. Even those unable to conduct Hajj can appoint a deputy to perform Hajj on Imam Mahdi's behalf. Imam Sadiq (peace be upon him) was questioned on whether there is any benefit for someone who does the Hajj on behalf of another.

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¹ Amali, 201; Mikyāl al-Makārim, Volume 2, pp. 253-260.



«سُئِلَ الصَّادِقُ عليه السلام عَنِ الرَّجُلِ يَحُجُّ عَن آخَرَ ، أَلَهُ مِنَ الأَجرِ والثَّوابِ شَيءٌ ؟ فَقالَ: لِلَّذي يَحُجُّ عَنِ الرَّجُلِ أَجرٌ وتَوابُ عَشرِ حِجَجٍ ، ويُغفَرُ لَهُ ولِأَبيهِ ولاللَّمِّهِ ولابنهِ ولابنتهِ ولابنتهِ ولاللَّخيهِ ولاللَّخيهِ ولاللَّخيهِ ولاللَّخيهِ ولاللَّخيهِ ولاللَّخيهِ ولاللَّخيهِ ولاللَّخيةِ ولاللَّخيةِ ولاللَّخيةِ ولاللَّخيةِ ولاللَّخيةِ ولاللَّخيةِ ولاللَّخيةِ ولِخالِهِ ولِخالِهِ ولِخالَتِهِ، إنَّ اللَّهَ واسِعٌ كَريمٌ»

He responded: "Whoever undertakes Hajj on behalf of another enjoys the recompense of 10 Hajj pilgrimages, and he, his father, mother, son, daughter, brother, sister, fraternal uncle, fraternal aunt, and maternal uncle and aunt are forgiven, for Allah is generous and gracious". Furthermore, one of the recommended deeds is to perform Tawaf on Imam Mahdi's (PBUH) behalf or to send a deputy to do so².

According to Musa ibn Qasim,

«قُلْتُ لِأَبِي جَعْفَرِ الثَّانِي عَ قَدْ أُرَدْتُ أَنْ أُطُوفَ عَنْكَ وَ عَنْ أَبِيكَ فَقِيلَ لِي إِنَّ الْأُوْصِيَاءَ لَا يُطَافُ عَنْهُمْ فَقَالَ لِي بَلْ طُف مَا أَمْكَنَكَ فَإِنَّهُ جَائِزٌ ثُمَّ قُلْتُ لَهُ بَعْدَ ذَلِكَ بِثَلَاثِ سِنِينَ إِنِّي كُنْتُ اسْتَأْذَنْتُكَ فَيْهُمْ فَقَالَ لِي بَلْ طُف مَا أَمْكَنَكَ فَإِنَّهُ جَائِزٌ ثُمَّ قُلْت لَه بَعْدَ ذَلِكَ بِثَلَاثِ سِنِينَ إِنِّي كُنْتُ اسْتَأْذَنْتُكَ فِي الطَّوَافِ عَنْكُمَا مَا شَاءَ اللَّهُ ثُمَّ وَقَعَ فِي قَلْبِي فِي الطَّوَافِ عَنْكُما مَا شَاءَ اللَّهُ ثُمَّ وَقَعَ فِي قَلْبِي فِي الطَّوَافِ عَنْكَ وَعَنْ أَبِيكَ فَأَذِنْتَ لِي فِي ذَلِكَ فَطُفْتُ عَنْكُما مَا شَاءَ اللَّهُ ثُمَّ وَقَعَ فِي قَلْبِي شَيْءٌ فَعَمِلْتُ بِهِ قَالَ وَمَا هُو قُلْتُ طُفْتُ يُومًا عَنْ رَسُولِ اللَّهِ صِ فَقَالَ ثَلَاثَ مَرَّاتٍ صَلَّى اللَّهُ عَمْ لِللَّهُ ثُمَّ الْيَوْمَ النَّانِي عَنْ أُمِيرِ الْمُؤْمِنِينَ ثُمَّ طُفْتُ الْيَوْمَ الثَّالِثَ عَنِ الْحَسَنِ عِ وَ الرَّابِعَ عَلَى رَسُولِ اللَّهِ ثُمَّ الْيَوْمَ الثَّانِي عَنْ أُمِيرِ الْمُؤْمِنِينَ ثُمَّ طُفْتُ الْيَوْمَ الثَّالِثَ عَنِ الْحَسَنِ عِ وَ الرَّابِعَ عَنِ الْحُسَيْنِ عِ وَ الْخَامِسَ عَنْ عَلِيً بْنِ الْحُسَيْنِ عِ وَ السَّادِسَ عَنْ أُبِي جَعْفَرٍ مُحَمَّد بْنِ عَلِيً عَلِي عَلِي عَلْ اللَّيْ مُ عَلَى عَنْ أَبِي عَلَى عَلَى عَلَى اللَّهُ عَنْ الْحَامِسَ عَنْ عَلِي بِنِ الْحُسَيْنِ عِ وَ السَّادِسَ عَنْ أُبِي جَعْفَرٍ مُحَمَّد بْنِ عَلِيً عَلَى عَلَى اللَّهُ عَنْ أَبِي جَعْفَرٍ مُحَمَّد بْنِ عَلِي عَلَى الْمُ

¹ Al-Faqih, Vol. 2, p. 144.

² Mikyāl al-Makārim, Volume 2, p. 280.



الْيَوْمَ السَّابِعَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ ع وَ الْيَوْمَ الثَّامِنَ عَنْ أَبِيكَ مُوسَى ع وَ الْيَوْمَ التَّاسِعَ عَنْ أَبِيكَ مُوسَى ع وَ الْيَوْمَ التَّاسِعَ عَنْ أَبِيكَ عَلَىً ع وَ الْيَوْمَ الْعَاشِرَ عَنْكَ يَا سَيِّدِي وَ هَوْلًا وِ اللَّذِينَ أَدِينُ اللَّهَ بِولَا يَتِهِمْ فَقَالَ إِذَنْ وَ اللَّهِ تَدِينَ اللَّهَ بِولَا يَتِهِمْ فَقَالَ إِذَنْ وَ اللَّهِ تَدِينَ اللَّهَ بِالدِّينِ الَّذِي لَا يَقْبَلُ مِنَ الْعِبَادِ غَيْرَهُ قُلْتُ وَ رُبَّمَا طُفْتُ عَنْ أُمِّكَ فَاطِمَةً ع وَ رُبَّمَا لَمْ أَطُفْ فَقَالَ السَّكَ عَنْ أُمِّكَ فَاطِمَةً ع وَ رُبَّمَا لَمْ أَطُفْ فَقَالَ السَّكَ عَنْ أُمِّكَ فَاطِمَةً ع وَ رُبَّمَا لَمْ أَطُفْ فَقَالَ اللَّهُ اللِّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ اللَّهُ اللَّهُ الللللْهُ اللللللَّهُ الللللْهُ الللللْهُ الللللَّهُ اللللللللْمُ الللللَّهُ اللللللْهُ الللللَّهُ ا

"I told Abu Ja'far al-Thani (Imam Jawad) (peace be upon him) that I wanted to perform Tawaf on behalf of you and your father. However, they claim that performing Tawaf on behalf of the successors was unacceptable. He said, "No, perform as much Tawaf as possible; it is acceptable." After three years, I told him, "I asked your permission to perform Tawaf on behalf of you and your father, and you agreed. I performed Tawaf on your behalf to the fullest extent that Allah permitted, but then something more occurred to me, and I acted on it." The Imam inquired: "What was it?" I said: "One day, I performed Tawaf three times on behalf of the Messenger of Allah (peace be upon him), on the second day on behalf of Amir al-Mu'minin (peace be upon him), on the third day on behalf of Imam Hasan (peace be upon him), on the fourth day on behalf of Imam Hussein (peace be upon him), on the fifth day on behalf of Ali ibn al-Hussein, on the sixth day on behalf of Abu Ja'far Muhammad ibn Ali, on the seventh day on behalf of Ja'far Muhammad, on the eighth day on behalf of your father Musa ibn Ja'far, on the ninth on behalf of your father Ali ibn Musa, and on the tenth



day on your behalf, O my master. These are those whom I believe in their (Walayah) guardianship" He stated: "Then, by Allah, you believe in a religion that Allah does not accept from His followers other than it." I stated: "Sometimes I made Tawaf on behalf of your mother Fatima (peace be upon her), and sometimes I did not." He said, "Increase this act, for it is, God willing, one of the best things you can do".

10-1-10 - Performing Ziyarat on Behalf of Imam Mahdi (May Allah Hasten His Reappearance) or Appointing a Deputy for Ziyarat on His Behalf

Another approach for an awaiter to exhibit love for their Imam is to visit the shrines of the Prophet Muhammad (peace be upon him) and the infallible Imams (peace be upon them) on behalf of Imam Mahdi (may Allah hasten his reappearance) or to send a deputy to conduct Ziyarat on his behalf.² If we can perform the Ziyarat ourselves, the outcome will be different. However, we are unable or unwilling to visit the shrine daily. In that case, we might take advantage of the opportunity afforded by holy shrine personnel who perform proxy Ziyarat. We might request an online proxy Ziyarat on behalf of the Ahl

¹ Al-Kafi: Vol. 4, p. 314, Book of Hajj, Chapter on Tawaf and Hajj on behalf of the Imams (PBUT).

² Mikyāl al-Makārim, Volume 2, pp. 265-267.



al-Bayt (peace be upon them), particularly Imam Mahdi (may Allah hasten his reappearance).

10-1-11 – Striving to Serve the Imam

Imam Sadiq (peace be upon him) remarked,

"If I see in his time, I shall serve him my entire life". This hadith demonstrates Imam Mahdi's (may Allah hasten his reappearance) virtue and rank, as well as the fact that serving him is one of the highest forms of worship, to the point where even Imam Sadiq (peace be upon him), whose entire life was devoted to worshipping and serving God, spoke in this manner about serving the Imam. Allah says in the concluding section of Surah Al-Hajj verse 40,

"Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty".

Since Allah does not require assistance, one manifestation of this verse is assisting the Ahl al-Bayt (peace be upon them) and supporting

¹ Ibn Abi Zaynab al-Nu'mani, Muhammad ibn Ibrahim, Al-Ghaybah, p. 245, Tehran, Saduq Publication, First Edition, 1976.



Allah's faith. According to Imam Muhammad Baqir (peace be upon him), the Messenger of Allah (peace be upon him) said:

"Allah, the Mighty, and Glorious, does not look at any of His friends who has exerted himself in obedience and goodwill to his Imam except that he will be with us in the highest companionship (in Paradise, among the prophets, the truthful, the martyrs, and the righteous)".

Serving the Imam might entail cultural activities and service with one's life and fortune. Gifting a portion of one's fortune to Imam Mahdi (may Allah hasten his reappearance) and continuing to do so is one of the most highly recommended deeds. Imam Sadiq (peace be upon him) states,

"Whoever believes that the Imam needs what is in people's hands is a disbeliever." Instead, the people rely on the Imam to accept them.

¹ Usul al-Kafi 1/404.

² Al-Kafi (Dar al-Hadith), vol.2. p.711.



Allah, the Mighty, and Majestic have declared, "Take charity from their possessions to cleanse them and purify them thereby,..." ¹.

Indeed, the Imam, like the Prophet (peace be upon him), is not compensated by anyone for his leadership and Imamate. However, the wealth that reaches the Imam, such as Khums, presents, and so on, is utilized by the Imam, who is the custodian of Muslims, to spread Islam, attend to the issues of the needy, establish justice, and do whatever is best for the people. Now that Imam Mahdi (may Allah hasten his reappearance) is in occultation, those who wish to show their loyalty to him may, in addition to the obligatory financial rights stipulated by Islamic law, use their riches to propagate religious and cultural concerns or to assist needy believers on his behalf. The reward of doing these actions returns to the waiter, as it is they who will grow spiritually. If an awaiter serves the believers and makes them happy, this is the same as serving Imam Mahdi (may Allah hasten his reappearance).

10-1-12- Prayer as a Gift to the Imam

One can offer a particular prayer (for example, two rak'ahs per day) as a present to Imam Mahdi (may Allah hasten his reappearance) (or other infallible, peace be upon them). This prayer has no time or limit, and

¹ The first part of verse 103 of Surah At-Tawbah.



anyone can participate based on their love and abilities. Although the Imam does not need this prayer, it is appropriate for us to say it as a thank you and gratitude for the blessing of guidance via him. We are not beholding Imam by doing this since, while clouds also rain on the sea, they are not beholden to the sea as the clouds are made out of seawater. This gift prayer has no specific form and can be offered in the same way as the morning prayer; nevertheless, unique prayers at various times with special recitals have been mentioned in this regard, as seen in the appendix.¹

10-1-13- Constantly Remembering the Imam and Internal Dialogue

It should be emphasized that the Imam (peace be upon him) is watching and witnessing us, and he is aware of our circumstances, motions, and stillness. So, too, we should keep the Imam in front of our eyes, look at him from deep within our hearts, perform our responsibilities to him, and at all times consider him Allah's seeing eye and listening ear.² We discussed an internal discussion with Imam Mahdi (may Allah hasten his reappearance) in the section on remembering Allah and the Imams (peace be upon them) day and

¹ The explanation of these prayers is given in Mikyāl al-Makārim, Volume 2, pp. 317-321.

² Mikyāl al-Makārim, Volume 2, p. 362.





night. However, we reiterate it again because of its significance. One who is confident that his Imam is alive has authority over him and is a witness starts his day with a greeting to the Imam and the Al-Ahd Prayer, asks the master what work he should do for him today, speaks in his heart to him about his problems and difficulties, seeks solutions from him, appeals to him to be an intermediary with Allah's, asks him to seek forgiveness for him, and in short, expresses affection and love to him in his heart like a kind father.

Salutations and blessings (Salawat) to the Imam can be expressed using expressions such as '(عبدنا وسيدنا صاحب الزمان (عبر) . اللهم صل على مولانا و سيدنا صاحب الزمان (عبر)

Additionally, praying for success to send blessings upon him and encouraging others to do so are among the recommended practices.¹

Lady Fatima Zahra (peace be upon her) stated,

"Praise Allah, whose vastness and light require that the dwellers of the heavens and earth seek means (to approach Him), and we (Ahl al-Bayt) are His vessel among His creation"².

² Sharh Nahi al-Balagha by Ibn Abi al-Hadid, Vol. 16, p. 211.

¹ Source: Mikyāl al-Makārim, Volume 2, p. 314.



As a result, all wishes, including acceptance of repentance and material and spiritual wishes, should be addressed by appealing to the Ahl al-Bayt (peace be upon them), particularly Imam Mahdi (may Allah hasten his reappearance). According to narrations, someone wrote to Abu al-Hasan (Imam Hadi) (may Allah hasten his reappearance):

"A person aspires to discuss private needs and secrets with his Imam, just as he enjoys sharing with his Lord." The Imam responded in writing: "If you have a need, move your lips (as if saying it), then the solution will come to you".

10-1-14- Prayer

Several prayers have been introduced for the period of occultation. Here, we will concentrate on a few prayers. The "Mikyal Al-Makarim" contains prayers for Imam Mahdi's reappearance (may Allah speed his return).

¹ Mikyāl al-Makārim, Volume 2, p. 326 / p. 378.



10-1-14-1- Prayer for Imam Mahdi's Health and Reappearance (May Allah Accelerate His Return)

One of the tasks of those waiting for the Imam is to pray for his health and reappearance. The most commonly said prayer for reappearance is for Imam Mahdi's health (may Allah hasten his reappearance). However, the prayer offered with the goal of the Imam's reappearance is as follows:

(This prayer, along with other prayers, is included in its entirety in the appendix).

It should be noted that prayer is highly effective, and no prayer should conclude without praying for the reappearance.

10-1-14-2- Prayer to Prevent Forgetting the Imam

We should ask Allah, the Almighty, to keep us from forgetting about Imam Mahdi. Some sins may cause us to lose the Imam's remembrance. Thus, we should pray to Allah to protect us from sins that lead us to forget the Imam.¹.

¹ Mikyāl al-Makārim, Volume 2, p. 367.



10-1-14-3- Prayer During Occultation.

In the book "Muhaj al-Da'awat," Sayyid Jalil Ibn Tawus narrates that it was said to pray in the era of occultation as follows:

" اللَّهُمّ أَنْتَ عَرَفْتَنِى نَفْسَكَ وَ عَرَفْتَنِى رَسُولَكَ وَ عَرَفْتَنِى مَلَائِكَتَكَ وَ عَرَفْتَنِى وَلَاهَ أَمْرِكَ اللَّهُمّ لَا اللَّهُمّ لَا تُغَيِّبْنِى عَنْ مَنَازِلِ أُولِيَائِكَ وَ لَا تُزِغْ قَلْبِى بَعْدَ إِذْ اللَّهُمّ اللَّهُمْ اللَّالَةُ اللَّهُمْ الللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللّ

10-1-14-4- Persistence in Chanting the Qariq (Drowning Person's) Prayer

Abdullah ibn Sinan quotes Imam Sadiq (peace be upon him):

«سَتُصِيبُكُمْ شُبْهَهُ فَتَبْقَوْنَ بِلَا عَلَمٍ يُرَى وَ لَا إِمَامٍ هُدًى وَ لَا يَنْجُو مِنْهَا الَّا مَنْ دَعَا بِدُعَاءِ الْغَرِيقِ قُلْتُ كَيْفَ دُعَاءُ الْغَرِيقِ قَالَ يَقُولُ يَا الله يَا رَحْمَانُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ فَقُلْتُ يَا الله يَا رَحْمَانُ يَا الله يَا مُقَلِّبَ الْقُلُوبِ وَ الْاَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَ إِنَّ الله عَزَّ فَقُلْتُ يَا الله عَلَى دِينِكَ قَالَ إِنَّ الله عَزَّ وَ جَلَّ مُقَلِّبُ الْقُلُوبِ وَ الْاَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَ إِنَّ الله عَزَّ وَ جَلَّ مُقَلِّبُ الْقُلُوبِ وَ الْاَبْصَارِ وَ لَكِنْ قُلْ كَمَا اقُولُ لَكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ».

"Soon a doubt will come to you in which you will have neither a clear sign nor a guiding leader, and no one will be spared from that uncertainty save the one who raises his hands in prayer like a

¹ Mikyāl al-Makārim, Volume 2, p. 230.



drowning person!" I inquired, "How is the drowning person's prayer?" He stated, "You say: '«يا الله يا رحمان يا رحيم يا مقلّب القلوب ثبّت قلبى على دينك"." I also said '«يا الله يا رحمان يا رحيم يا مقلّب القلوب و الابصار ثبّت قلبى على دينك' . The Imam said, "Allah the Exalted is ' مقلّب القلوب و الابصار ', but say as I said: 'مقلّب القلوب ثبّت قلبى على دينك' .

10-1-14-5- The Covenant Prayer (Dua al-Ahd)

The Covenant Prayer is a request to renew the covenant with Imam Mahdi (may Allah hasten his reappearance). According to Imam Sadiq (peace be upon him),

"whoever recites this prayer for 40 mornings will be one of Imam Mahdi's supporters, and if they die before his reappearance, Allah will resurrect them to go to jihad beside him. For each word of this prayer,

¹ Sheikh Saduq, Kamal al-Din wa Tamam al-Ni'mah, Researcher, Editor: Ghaffari, Ali Akbar, Vol. 2, pp. 351-352, Tehran, Dar al-Kutub al-Islamiyyah, Second Edition, 1974; Mikyāl al-Makārim, Volume 2, p. 229.



a thousand good deeds will be inscribed for them, while a thousand evil deeds will be removed". The prayer is presented in the appendix.

10-1-15- Respecting Those Close to and What is Linked to the Imam

This connection may be physical or spiritual. Thus, respecting the Alawi Sayyids (descendants of the Prophet), religious scholars, and believers is equivalent to respecting the Imam.² Also, honoring places adorned by the Imam's presence, and items associated with him such as Masjid al-Sahlah, the Great Mosque of Kufa, the blessed cellar in Samarra, Jamkaran Mosque, Masjid al-Haram, the Tawqi'at (signed letters attributed to the Imam), the Imam's clothing, and books about the Imam³.

10-1-16- Promoting Belief in Mahdism and Making Imam Mahdi (May God Hasten His Reappearance) Beloved Among the People Certainly, promoting Mahdism, disseminating an accurate understanding of awaiting his reappearance, and answering misgivings about Mahdism is critical throughout occultation, and one should make

¹ Majlisi, Bihar al-Anwar, 1403 AH, Vol. 83, p. 284.

² Mikyāl al-Makārim, Volume 2, p. 369.

³ Mikyāl al-Makārim, Volume 2, p. 370.



every effort in this regard. On the other hand, a person will follow someone they love sensibly speaking. As a result, it is critical to make Imam Mahdi (may Allah speed his reappearance) popular among the general public. Imam Sadiq (peace be upon him) is quoted:

"May Allah bless a servant who makes us beloved to people and does not expose us to their enmity and hostility. Indeed, by Allah, if they repeated our lovely remarks to others, they would become more beloved, and no one could blame them. But one of them hears a word and adds ten words of his own".

10-1-17- Expressing Desire to Meet Imam Mahdi (May God Hasten His Reappearance) with Firmness in Faith, Whether During His Reappearance or in His Occultation

"O Allah, show me that great beauty and that bright, excellent forehead..." (Part of the al-Ahd prayer)².

¹ Rawdhat al-Kafi, 229, Hadith 293, Mikyāl al-Makārim, Volume 2, p. 183.

² Mikyāl al-Makārim, Volume 2, p. 284.



Who would not want such a meeting? A word from the blessed lips of Imam Mahdi (may Allah hasten his reappearance) and witnessing his generous conduct and ethics have a more significant impact on a person's body and soul than reading a thousand books. However, in addition to expressing a desire for the meeting, one should be aware that it is not possible for everyone during the period of occultation, and one should refrain from unreasonably begging for it. Expressing longing and praying is not the same as begging because one's test may be believing in the unseen and obeying an unknown Imam. However, praying and expressing a desire to meet the Imam has merits. Amir al-Mu'minin (peace be upon him), although having lived before the birth of Imam Mahdi (may Allah hasten his reappearance), expressed a desire to meet him. After explaining some of his characteristics and indications, ordering devotion to him, and responding to his call, he exclaimed, "Ah!" and pointed to his chest, expressing his desire to see him. Ahmad ibn Ibrahim says in another hadith,

«قال: شكوت إلى أبى جعفر محمّد بن عثمان شوقى إلى رؤية مولانا عليه السّلام، فقال لى: مع الشوق تشتهى أن تراه؟ فقلت له: نعم، فقال لى: شكر الله لك شوقك، و أراك وجهه فى يسر و عافية، لا تلتمس يا أبا عبد الله أن تراه، فإنّ أيّام الغيبة تشتاق إليه، و لا تسأل الإجتماع معه، إنّها عزائم الله، و التسليم لها أولى، و لكن توجّه إليه بالزيارة، الخبر»



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"I expressed my desire to meet our teacher to Abu Ja'far Muhammad ibn Uthman." He asked me, "Despite your longing, do you want to see him?" I answered, 'Yes.' He said, "May Allah reward you for your longing and make seeing his face simple for you in good health! O, Abu Abdullah! Do not beg to see him because you miss him during the occultation. Please do not request his companionship; this is a divine mandate, and yielding to it is preferable. However, turn to him through Ziyarat..."!

Furthermore, historical evidence suggests that some believers have been permitted encounters with the Imam, and books have been published on this subject. Meetings for individuals do occur from time to time. However, it is essential to be aware that opportunistic and deceptive individuals may falsely claim contact with Imam Mahdi (may Allah hasten his reappearance) and use this to exploit others. As a result, one should remain attentive and take precautions.

¹ Bihar al-Anwar, Vol. 102, p. 97, Mikyāl al-Makārim, Vol. 2, pp. 246 and 247.





11- The Eleventh Responsibility of the Awaiters: Following Imam Mahdi's Ethics and Conduct (May Allah Hasten His Reappearance)

The truth of Shi'ism and the truth of being a follower is to emulate and look to the Ahl al-Bayt (peace be upon them) as role models. As a result, by reading and acting on hadiths that teach us Islamic ethics and behavior, we can join the true Shi'a of the Imam.¹ Some of those awaiting the Imam's return become irritable with their families or those around them throughout the day due to the hardships they impose on themselves through prayer and fasting. They are unaware that following the Ahl al-Bayt (peace be upon them) requires good manners. Purifying oneself from sins and forbidden acts is one stage while adorning oneself with the beauty of good deeds and noble

¹ Mikyāl al-Makārim, Vol. 2, p. 441.



character is another stage that should be considered. The Prophet Muhammad (peace be upon him) stated:

"Allah does not accept repentance from an ill-tempered person." It was questioned, "O Messenger of Allah, why?" He responded, "Because whenever he repents from one sin, he falls into a worse sin than the one he repented from.¹"

According to Imam Sadiq (peace be upon him), Luqman advised his son,

«قالَ لُقْمانُ لاَبْنهِ: يا بُنَىَ ايّاكَ وَ الضَّجَرَ وَ سوءَ الْخُلْقِ وَ قِلَّهَ الصَّبْرِ فَلا يَسْتَقيمُ عَلى هذهِ النحصالِ صاحِبٌ وَ الْزِمْ نَفْسَكَ التُّؤدَةَ في أمورِكَ وَ صَبِّرْ عَلى مَؤوناتِ الإلاَّخُوانِ نَفْسَكَ وَ حَسِّنْ مَعَ جَميعِ النّاسِ خُلْقَكَ»

"My son! Avoid impatience, bad temper, and restlessness as no friend can tolerate these qualities. Be calm and patient in your affairs, be forbearing in bearing your brothers' hardships, and be kind to all people.²"

¹ Bihār al-Anwār, Vol. 73, p. 299, Hadith 12.

² Qisas al-Anbiyā', p. 195, Hadith 245.



This great Imam is also reported to have said:

"The people of Paradise have four signs: a cheerful face, a gentle tongue, a kind heart, and a giving hand¹". We previously stated in the characteristics of the pious, as stated by Imam Ali (peace be upon him), that the pious are well-dressed. Now, a person who has neat clothes and appearance is cheerful, has a gentle tongue, is kind and goodnatured, and has many good qualities while also being pious, keeping piety of the eye and guarding their sight from looking at the forbidden, keeping piety of the tongue, forgiving people's mistakes with patience and magnanimity, engaging in night prayers and vigils, and so on... Can such a person more effectively attract hearts to Imam Mahdi (may Allah hasten his reappearance) than someone who is pious but lacks patience, constantly mistreats others, and uses harsh words? When you pass them, you are bothered by their body odor, etc.? The awaiting person should examine all their behaviors and ethics. If they are among the vices, they should record them in a notebook and work to eliminate them gradually. They can track when they engage in one of these vices and evaluate themselves at the end of the day or week, gradually correcting themselves through self-conditioning, self-vigilance, selfaccounting, and self-reproach. To maintain good morals, they can

¹ Majmū'ah Warrām, Vol. 2, p. 91.



encourage themselves in the same way and, through prayer, ask God for the continuation and perfection of their excellent character.

Imam Sajjad (peace be upon him) declares:

"O Allah, do not leave any quality in me that can be faulted without transforming it into a noble one; and do not leave me incomplete in any noble quality without completing it!"

Indeed, how would a person act if they believed a camera was installed to record their behavior and words at home, work, or elsewhere and that it would subsequently be aired on television and social media for all to see? What if they were told that a film of them would be made and shown to Imam Mahdi (may Allah speed his advent) to determine whether or not he would choose them? Isn't it true that all of a person's deeds, behaviors, and statements are documented and that our file is delivered to Imam Mahdi (may Allah hasten his reappearance) to see if the master would choose you? Is it not true that all of a person's actions, behaviors, and words are recorded, and that our records reach Imam Mahdi (may God hasten his reappearance)? Isn't it true that this

¹ Al-Sahīfah al-Sajjādiyyah, from Du'a 20.



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list of acts will be disclosed on the Day of Judgment? Of course, a monotheistic rule states that if a person perceives Allah as always observing their behavior and speech and regulating them entirely for God's pleasure rather than reacting to the words and actions of others, everything will automatically fall into place.





12- The Twelfth Responsibility of the Awaiters: Serving Muslims, Imam Lovers, and Serving Family

Helping the lovers of Imam Mahdi (may Allah hasten his reappearance) is serving and being friendly to the Imam, and disregarding them are all examples of serving the Imam. In this regard, the Prophet Muhammad (peace be upon him) said:

"Whoever gets up in the morning and does not care about the concerns of Muslims is not a Muslim, and whoever hears a person's appeal for



help from Muslims and does not respond positively to his call is not a Muslim."¹

According to Imam Musa ibn Ja'far (peace be upon him),

"Those who cannot visit us should visit our pious followers, and the reward of visiting us will be recorded for them. And Those who cannot show kindness to us should show kindness to our pious followers, and they will receive the reward of showing kindness to us."²

Also, in Rawdhat al-Kafi, Abu Harun recounts that *Imam Sadiq (peace be upon him) stated to some people in my presence:*

«مَا لَكُمْ تَسْتَخِفُونَ بِنَا قَالَ فَقَامَ إِلَيْهِ رَجُلٌ مِنْ خُراسَانَ فَقَالَ مَعَاذٌ لِوَجْهِ اللَّهِ أَنْ نَسْتَخِفَّ بِحَ بِشَيْءِ مِنْ أُمْرِكَ «١» فَقَالَ بَلَى إِنَّكَ أُحَدُ مَنِ اسْتَخَفَّ بِى فَقَالَ مَعَاذٌ لِوَجْهِ اللَّهِ أَنْ أُسْتَخِفَّ بِكَ فَقَالَ لَهُ وَيْحَكَ أُ وَ لَمْ تَسْمَعْ فَلَاناً وَ نَحْنُ بِقُرْبِ الْجُحْفَةِ وَ هُو يَقُولُ لَكَ احْمِلْنِي قَدْرَ مِيلٍ فَقَدْ وَ اللَّهِ أَعْيَيْتُ وَ اللَّهِ مَا رَفَعْتَ بِهِ رَأْساً وَ لَقَدِ اسْتَخْفَقْتَ بِهِ وَ مَنِ اسْتَخَفَّ بِمُؤْمِنٍ فِينَا اسْتَخَفَّ وَ ضَلَ اسْتَخَفَّ بِمُؤْمِنٍ فِينَا اسْتَخَفَّ وَ صَلَ اللَّهِ عَزَّ وَ جَلَّ».

¹ Mizan al-Hikmah, Vol. 4, p. 531.

² Kamil al-Ziyarat, p. 319, Chapter 105.

"What is wrong with you that you disregard us?" At this moment, a Khorasani rose and stated, "We seek refuge in Allah from disregarding you or taking any of your directives and directions lightly." The Imam (peace be upon him) said: "Yes, you are one of those who have disregarded me." He answered, "I want refuge in Allah from disregarding you!" The Imam said, "May Allah forgive you! Didn't you hear someone remark to you while we were approaching Juhfah, 'Give me a ride for roughly a mile (four kilometers), for by Allah, I am exhausted and worn out.' By Allah, you did not even raise your head to him and mocked him. Whoever insults a believer insults us and desecrates Allah, the Mighty and Majestic."

It is possible to make believers happy by satisfying their financial or physical requirements, alleviating their sufferings, interceding, lending, postponing debt collection, maintaining family relationships, etc. So, suppose a believer intends to make Imam Mahdi (may Allah hasten his reappearance) happy by doing these things. In that case, they will receive both the reward for making believers happy and the reward for making Imam Mahdi (may Allah hasten his reappearance) happy. Imam Sadiq (peace be upon him) says,

¹ Rawdhat al-Kafi, 8/102, Hadith 73.



«لَا يَرَى أَحَدُكُمْ إِذَا أَدْخَلَ عَلَى مُؤْمِنِ سُرُوراً أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَطْ بَلْ وَ اللَّهِ عَلَيْنَا بَلْ وَ اللَّهِ عَلَى رَسُولِ اللَّهِ ص».

"Let none of you think that when he makes a believer happy, he has only made him happy. He has made us happy, and by Allah, he has also made the Messenger of Allah (peace be upon him and his family) happy".

It is also reported from him that:

"Whoever makes a believer happy has made the Messenger of Allah (peace be upon him and his family) happy, and whoever makes the Messenger of Allah (peace be upon him and his family) happy has brought that happiness to Allah, and the same is valid for whoever brings sorrow to a believer." It is also mentioned that visiting righteous believers and greeting them can be done with the intention of visiting the Imam and greeting him.³

¹ Usul al-Kafi, 2/189.

² Usul al-Kafi, 2/192.

³ Mikyāl al-Makārim, Vol. 2, p. 314.



One awaiting is not someone who sits in a corner and only recites while others serve them; faith and good deeds are inextricably linked. The one who waits sees themselves as a servant to others rather than others as servants to them. Nonetheless, any good deed he performs will benefit him.

In verse 46 of Surah Fussilat, Allah says,

"Whoever acts righteously, it is for [the benefit of] his own soul, and whoever does evil, it is to its detriment, and your Lord is not tyrannical to His servants".

Service can refer to any good deed. One individual has money and constructs mosques and hospitals; another contributes to collective endowments. One teaches others for free, using their knowledge. One provides free services to others in need one day a week or once a month in their profession or work. One visits their ailing neighbor and assists them with their responsibilities. One becomes the catalyst for reconciliation between two persons who are not on speaking terms. One cares for their elderly mother. In summary, good deeds and service extend beyond religious gatherings. The most important thing is to take advantage of the different times and opportunities to serve.



It is worthwhile to share a memory here. I recall one day getting into a cab and the driver playing an audio file of a lecture about Imam Mahdi (may Allah speed his reappearance). There were other people in the taxi. When they got off, I queried the driver about the cause of his actions. The gist of his words was that he played these lectures for his passengers during the journey. (Not for myself, as I have heard them many times before. The passengers might think that the driver has played the recording for himself, and they will listen, willingly or unwillingly. And what better way than this to convey the truth to those who might never attend a religious gathering or lecture?) The driver even had small printed papers on which he had written positive notes, and he stated that he delivered these writings to persons he believes are in need or were not in good health and that these writings were filled with spiritual expression. This driver, instead of driving for mere employment or indulging in sinful activities such as playing haram songs, chooses to dedicate his time to benefit God's religion and his Imam. His selfless dedication is truly inspiring. We have also observed many others write words to remember God and Imam Mahdi (may Allah speed his reappearance) on the backs of their automobile windows. After all, even modest opportunities can be leveraged to achieve enormous results.

How much work will we do for the Imams (peace be upon them)? What plans do we have at home, school, university, and employment



to assist Imam Mahdi (may Allah speed his reappearance) and his Shia?

How much effort have we spent educating and training ourselves, our children, and our families? How much have we instilled a love for the Ahl al-Bayt (peace be upon them) in the hearts of our children and youth?

However, it is worth emphasizing a subtle issue here. Some expecting, out of tremendous anticipation for their beloved, are constantly engaged in recitals, prayer, and worship while neglecting to serve their families, spouses, and children. Due to the lack of affection they observe from their parents, bad friends may corrupt these people's children. Because these people are frequently preoccupied with selfimprovement or organizing educational sessions for others, they ignore their families. However, the most significant impact an awaiting person can have is on themselves, followed by their family. The family should be a source of compassion and love to draw people to God. In addition to compassion and good manners, a pleasant countenance, and a soothing tongue, helping with domestic duties is very useful in personal growth and attracting the hearts of spouses and children. Attention to the spouse and their needs, the rights of children and their requirements, and the rights of parents are all issues raised in Imam Sajjad's (peace be upon him) Risalat al-Huquq as explored in





preceding sections. However, due to the importance of the topic, we have included hadiths about serving the family, keeping them happy, and educating children in this discussion of service.

According to the Prophet of God (peace be upon him and his family),

"No one serves his wife except a truthful one, a martyr, or a man for whom Allah wants the good of this world and the hereafter."

Imam Sadiq (peace be upon him) is also reported to have said:

"The Prophet of God said: 'Any woman who moves something in her husband's house to tidy it, Allah, the Mighty and Majestic, looks at her [with kindness], and whoever Allah looks at [with kindness], He does not punish."2

In contrast, if someone abuses and oppresses their spouse, they waste their efforts. The Prophet (peace be upon him) is quoted as saying:

¹ Bihar al-Anwar, Vol. 104, p. 132.

² Al-Amali by al-Saduq: p. 496, Hadith 678, Encyclopedia of Quran and Hadith, Vol. 3, p. 460.



«مَنْ كَانَ لَهُ امْرَاَةٌ تُؤْذِيهِ لَمْ يَقْبَلِ اللّه صَلاتَها وَ لا حَسَنةً مِنْ عَمَلِها حَتّى تُعينَه و تُرضيَه و اِنْ صَامَتِ الدَّهر و قامَتِ اللَّه و كَانَتْ أوَّل مَنْ صَامَتِ الدَّهر و قامَتِ اللَّه و كَانَتْ أوَّل مَنْ يَرِدُ النَّار. ثُمَّ قال: و عَلَى الرَّجُلِ مِثْلُ ذِلِكَ الْوِزْرِ وَ الْعَذَابِ إِذَا كَانَ لَها مُؤْذِيا ظالِما»

"Whoever has a wife who harms him (her husband), Allah will not accept her prayers nor any of her good deeds, even if she fasts all her life, worships at night, frees enslaved people, and provides good horses for Allah's warriors, and she will be the first to enter Hell unless she helps and pleases her husband. For a man, if he harms or mistreats his wife, the same sin and punishment exist for him as well.¹"

The Messenger of Allah (peace be upon him and his family) further stated,

"Whoever makes his little daughter happy is like one who has freed a slave from the children of (Prophet) Ishmael, and whoever makes his little son happy and brightens his eyes is like one who has cried out in fear of Allah."²

¹ Ibn Babawayh (Saduq), Muhammad ibn Ali, Al-Amali, p. 429, Tehran, Ketabchi, 6th edition, 1997; Daylami, Hassan ibn Muhammad, A'lam al-Din fi Sifat al-Mu'minin, pp. 414-415, Qom, Aal al-Bayt Institute, 1st edition, 1987.

² Makarim al-Akhlaq, p. 114.



We have a large number of hadiths on teaching Islamic principles to children. Imam Sadiq (peace be upon him) once remarked,

"Teach Islamic hadiths to your adolescents (and hasten in this educational duty) before the misguided opponents precede you (and mislead them)."

It is also reported that the Holy Prophet (peace be upon him) glanced at several children and remarked,

"Woe to the children of the end times from their fathers." There came a query, "O Messenger of Allah, from their polytheist fathers?" He replied, "No, but from their Muslim fathers, who do not teach them anything about religious requirements, and if the children themselves do learn some religious topics, they prohibit them and are only content

¹ Al-Kafi, Vol. 6, p. 47.



that their children receive a modest quantity of worldly riches. I am free of such fathers, and they despise me."

Many parents send their children to computer, English, and sports classes with no plans for religious education. However, a waiting parent takes care of both himself and his family. Allah says in the Quran:

"O you who have faith! Save yourselves and your families from a Fire whose fuel will be people and stones,..."

Serving parents is also one of the things that causes the waiting person to be forgiven of their sins and opens the door to divine mercy.

Imam Sajjad (peace be upon him) said,

«جاءَ رَجلٌ إلى النبيِّ صلى الله عليه و آله فقالَ : يا رسولَ الله ما مِن عَمَلِ قَبيحِ إلّا قَد عَمِلتُهُ ، فهَل لِي مِن تَوبَهُ ؟ فقالَ لهُ رسولُ الله صلى الله عليه و آله : فهَل مِن والدّيكَ أَحَدٌ حَيُّ ؟ قالَ : أبى ، قالَ : فاذهَبْ فَبَرَّهُ. قالَ : فلمّا ولّى ، قالَ رسولُ الله صلى الله عليه و آله : لَو كانَت أُمُّهُ».

"A man approached the Messenger of Allah (peace be upon him) and asked, 'O Messenger of Allah, there is no foul deed that I have not committed; may I repent? The Messenger of Allah (peace be upon him)

¹ Mustadrak al-Wasa'il, Vol. 2, p. 625.



asked, "Are any of your parents alive?" He answered, "Yes, my father." The Prophet instructed: Go and be kind to him (so you can be forgiven). When he went, the Prophet (peace be upon him) remarked, "If only his mother were alive." (That is, if she were still living and he treated her well, he would be forgiven sooner).¹

The Holy Prophet (peace be upon him) stated,

"Whoever pleases his parents has pleased Allah, and whoever angers his parents has angered Allah"².

How can one expect someone whose parents are dissatisfied with him to go on and rise within the divine path?

¹ Bihar al-Anwar, Vol. 74, p. 82.

² Kanz al-'Ummal, Vol. 16, p. 470.





13- The Thirteenth Responsibility of the Awaiters: Establishing Justice, Seeking Justice, and Defending the Truth

The awaiters have a fundamental duty to establish justice and seek justice and truth. Essentially, a person should neither oppress nor allow oppression but instead defend the truth and state their righteous belief with courage and clarity, except when dissimulation (taqiyya) is required and declaring one's belief has little value but tremendous risk to one's life. In this scenario, dissimulation prevents harm caused by greater tyranny; hence, it is not an acceptance of injustice. Of course, dissimulation is prohibited in some instances, which should be addressed in the dissimulation rules and cases.

Under normal circumstances, those who await Imam Mahdi's return are responsible for defending the truth and seeking justice. How much have we corrected the inadequacies of officials by making constructive



suggestions? To what extent have we established justice in our families, workplaces, and societies? Many people ignore petty and great injustices at work because they fear not being promoted. Have we endeavored to compel officials to do what is right? Have we sought legal demands and their remedies or have we just whined constantly? Imam Sajjad (peace be upon him) counts compelling officials and leaders to do what is proper among the obligatory rights in his Risalat al-Huquq.

We have not done so and have not taken it seriously. Perhaps if we had formed forces and organizations to compel officials to do what is right, as we have for the issue of hijab, and pursued legitimate demands through legal channels, as well as removed officials who squander public funds from positions of authority, the situation would not have reached a point where some people's rights are being violated. The survival of the Islamic government is dependent on enforcing what is proper and demanding rights from both citizens and authorities; otherwise, Islamic society will disintegrate from within. The Holy Quran contains the phrase:

"إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسانِ..."

"Allah commands justice, the doing of good, ..." 1.

¹ Surah An-Nahl, verse 90.



As a result, those who await must likewise work to achieve justice. However, justice is a susceptible and exact issue. Imam Ali (peace be upon him) advised his administrators to:

"...be fair in your gaze and gestures, in greeting and pointing, with everyone, so that the powerful do not covet from your oppression, and the weak do not despair of your justice."

The one waiting should not be an oppressor. However, oppression can emerge in one's connection with God, with the Ahl al-Bayt (peace be upon them) and other people, God's other creations, and even oneself. Those who are waiting must shun all forms of oppression. Each of these forms of oppression, including self-oppression, manifests in numerous ways, one of which is committing sins. The one waiting must avoid all forms of oppression.

¹ Letter 46 of Nahj al-Balagha.





14. The Fourteenth Responsibility of the Awaiters: Preventing Heresy

During Imam Mahdi's occultation (may Allah hasten his reappearance), due to people's lack of direct access to the Imam and opponents' exploitation of the opportunity to erode people's beliefs, doubts spread more quickly. The Prophet Muhammad (peace be upon him) is claimed to have said,

"When innovations appear in my ummah, the scholar must reveal his knowledge, and whoever does not do so, may the curse of Allah be upon him."

¹ Al-Kafi: Vol. 1, p. 54, Hadith 2.



Regarding the people of doubt and heresy, the Prophet (peace be upon him) says, "...Silence them with proof and evidence..."

Imam Ali (peace be upon him) said,

«من كان من شيعتنا، عالما بشريعتنا، و أخرج ضعفاء شيعتنا من ظلمهٔ جهلهم إلى نور العلم الذى حبوناه به، جاء يوم القيامه و على رأسه تاج من نور يضىء لأهل جميع تلك العرصات، و حله لا يقوم لأقل سلك منها الدنيا بحذافيرها ثم ينادى مناد: يا عباد الله، هذا عالم من تلامذهٔ بعض آل محمّد صلى الله عليه و اله و سلم، ألا فمن أخرجه فى الدنيا من حيرهٔ جهله، فليتشبّث بنوره، ليخرجه من حيرهٔ ظلمهٔ هذه العرصات إلى نزه الجنان، فيخرج كلّ من كان علّمه فى الدنيا خيرا، أو فتح عن قلبه من الجهل قفلا، أو أوضح له عن شبههه».

"Whoever among our Shia knows our law (sharia) and leads our weak Shia from the darkness of their ignorance to the light of the knowledge we have given him will come on the Day of Resurrection with a crown of light on his head that shines on all the people of that gathering, and he will be an ornament upon him, the least thread of which is more valuable than the world and all that is in it. Then, a caller from Allah will say, "O servants of Allah!" This scholar is a student of some of Muhammad's family (peace be upon them). Pay attention! Whoever he has brought out of the bewilderment of ignorance in the world, let them

¹ Kafi, Vol. 2, p. 375, Book of Faith and Disbelief, Chapter on Sitting with Sinners, Hadith 4.



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cling on to his light so that he can bring them out of the bewilderment of darkness in these assemblies to the high homes of Paradise. Then, everyone who has learned a good deed from him in the world, or from whom he has eliminated ignorance from their hearts, or from whom he has cleared a doubt, will come to him."

However, it is critical to be mindful of the blight of knowledge, which is renown. Imam Baqir (peace be upon him) is quoted as saying,

"If you can (live in such a way that) no one knows you, do so."² However, since it is the scholar's responsibility to divulge knowledge, he must do so without seeking fame for himself but rather for the pleasure of Allah.

¹ Mikyal al-Makarim, Vol. 2, pp. 326-327 and p. 336.

² Derived from Mikyal al-Makarim, Vol. 2, p. 357.





15. The Fifteenth Duty of the Awaiters: Practicing Taqiyya (Precautionary Dissimulation) with the Wicked and Displaying Compliance with Oppressive Rulers While Keeping Distance from Them in Heart

Imam Ali (peace be upon him) is quoted as saying:

«وَ آمُرُکَ اَنْ تَسْتَعْمِلَ التَّقِيَّةَ فِي دِينِکَ، وَإِيّاکَ ثُمَّ إِيّاکَ اَنْ تَتَعَرَّضَ لِلْهَلاکِ وَاَنْ تَتْرُکَ التَّقِيَّةَ الَّتِي اللَّهِ اللَّهُ اللَّهُ اللَّهُ عَلَى وَدِماءِ إِخْوانِکَ، مُعَرِّضٌ لِنِعَمِکَ وَلِنِعَمِهِمْ لِلزَّوالِ مُذَلِّهُمْ فِي اَيْدِي اَمَرِتُکَ بِها فَانَّکَ شَائِطٌ بِدَمِکَ وَدِماءِ إِخْوانِکَ، مُعَرِّضٌ لِنِعَمِکَ وَلِنِعَمِهِمْ لِلزَّوالِ مُذَلِّهُمْ فِي اَيْدِي اَمَرِتُکَ بِها فَانَّکَ شَائِطٌ بِدَمِکَ وَدِماءِ إِغْوانِکَ، مُعَرِّضٌ لِنِعَمِکَ وَلِنِعَمِهِمْ لِلزَّوالِ مُذَلِّهُمْ فِي اَيْدِي اَمْرَکَ اللَّهُ تَعالَى بِإعْزازِهِمْ اللَّهُ اللَّهُ لَعَالَى بِإعْزازِهِمْ اللَّهُ اللَّهُ لَعَالَى اللَّهُ لَعَالَى اللَّهُ لَعَالَى اللَّهُ اللَّهُ لَعَالَى اللَّهُ لَعَلَى اللَّهُ لَعَلَالِ اللَّهُ لَعَلَى اللَّهُ لَعَلَالِهُ اللَّهُ لَعَلَالُهُ لَعَلَى اللَّهُ لَعَلَالَ اللَّهُ لَعَلِي اللَّهِ وَقَدْ اللَّهُ لَعَلَالِهُ اللَّهُ اللَّهُ لَعَلَى اللَّهُ لَعُلَالِهُ لِللَّهُ لَعَلَى اللَّهُ لَعَلَالِهُ لَعَلَى اللَّهُ لَعَلَالِهُ لِولَا لِمُعَلِّى اللَّهُ لَعَلَيْ لِعَمِهُ اللَّهُ لَعَلَيْلُهُ الْفِي اللَّهِ وَقَدْ اللَّهُ الْفَلْكُ اللَّهُ لَعَلَى اللَّهُ الْفَوْلِولُهُ اللَّهُ لَعَلَى اللَّهُ لَعَلَمْ اللَّهُ اللَّهُ لَعُلَالِهُ اللَّهُ الْمُؤْلِولِهُ اللَّهُ لَعَلَالِهُ الْمُلْكِلِهُ اللَّهُ الْمُؤْلِولِهُ اللَّهُ الْمُؤْلِولِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ الْعَلَالِي اللَّهِ الْمُؤْلِقِيلِ اللَّهِ الْمُؤْلِقِيلِ اللَّهُ الْمُؤْلِقِيلُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالَةُ الْمُؤْلِقِ الْعَلَالِي الْعِلْمُ الْمُؤْلِولِ الْعَلَالِي الْعَلَالِي الْعَلَالِي الْعَلَالُولُولِ الْمُؤْلِ

"I instruct you to practice taqiyya in your faith. Be careful, be careful not to expose yourself to destruction, and do not abandon the taqiyya I have commanded you to uphold. By neglecting it, you place yourself

¹ - Tafsir al-Safi, vol.1. p. 325.





and your brothers in danger of bloodshed and expose your and your brothers' blessings to ruin, humiliating them in the hands of the enemies of God's religion, while God has commanded you to preserve their honor" (For further study, see Mikyal al-Makarim, Vol. 2, p. 336).

Also, in Bihar [al-Anwar], it is recounted by Kashf al-Ghummah from Hudhayfah, who said: *I heard the Messenger of Allah (peace be upon him) say*:

«ويح هذه الامّه من ملوك جبابره كيف يقتلون، و يخيفون المطيعين إلّا من أظهر طاعتهم، فالمؤمن التقى يصانعهم بلسانه، و يفر منهم بقلبه، فإذا أراد الله عز و جل أن يعيد الإسلام عزيزا اقصم كل جبار عنيد و هو القادر على ما يشاء أن يصلح امّه بعد فساد. فقال صلى الله عليه و اله و سلم: يا حذيفه، لو لم يبق من الدنيا إلّا يوم واحد لطوّل الله ذلك اليوم حتى يملك رجل من أهل بيتى، يجرى الملاحم على يديه، و يظهر الإسلام، لا يخلف وعده و هو سريع الحساب»

"Woe to this ummah from tyrannical rulers, how they slaughter and terrify the obedient, except for those who outwardly display obedience to them. The pious believer pretends with his tongue while fleeing from them in his heart. When Allah, the Mighty, and Majestic, wishes to reinstate Islam with honor, He will break every stubborn oppressor

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since He can restore a nation to righteousness after corruption. The Prophet (peace be upon him and his family) then stated, "O Hudhayfah, if only one day remains of this world, Allah will lengthen that day until a man from my progeny comes to rule."

¹ Mikyal al-Makarim, Vol. 2, p. 356.





16. The Sixteenth Duty of the Awaiters: Patience

Patience can be considered in several aspects. The first aspect is avoiding haste and having patience regarding the timing of the reappearance, as discussed in the first duty of the awaiters. However, patience encompasses more aspects, which will be addressed here.

16-1- Patience in Obedience and Patience Against Sin

Allah states in Surah Al-Imran, verse 179:

"Allah will not leave the faithful in your present state, until He has separated the bad ones from the good."





To succeed in many divine exams, one must practice patience. In Surah Al-Asr, we read that:

"Verily Man is in loss* Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy."

According to Imam Ali (peace be upon him),

"Patience is in the face of misfortune, or in allegiance to Allah, or resistance to sin. The third form, which is against sin, is more valuable than the first two."

The one waiting possesses three forms of patience:

- 1. Patience in the calamity of being separated from his master and guardian [Imam Mahdi]
- 2. Patience in carrying out obligations and divine mandates
- 3. Patience in the face of prohibitions, which leads to sin avoidance

¹ Mizan al-Hikmah, Vol. 5, Hadith 10101; Mikyal al-Makarim, Vol. 2, p. 342.



Some individuals may mock you for showing patience and perseverance in the face of sin. This persistent belief and disregard for such taunts and insults constitute obedience to Allah's mandate, which is attained through patience in obedience.

Fulfilling the responsibilities of the awaiters, self-purification, and adorning oneself with excellent character and conduct take time; they demand patience. The final aim will be reached by those who are patient while they travel this journey.

16-2- Requesting Patience from Allah, the Exalted

It is one of the duties of a believer to beg Allah to provide them the ability to be patient when patience is required.

Imam Sadiq (peace be upon him) is quoted as:

«إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ فَامْتَحِنُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللَّهَ وَ الْغَبُوا إِلَيْهِ فِيهَا قَالَ فَذَكَرَهَا عَشَرَةً وَ اعْلَمُوا أَنَّ ذَٰلِكَ مِنْ خَيْرٍ وَ إِنْ لَا تَكُنْ فِيكُمْ فَاسْأَلُوا اللَّهَ وَ ارْغَبُوا إِلَيْهِ فِيهَا قَالَ فَذَكَرَهَا عَشَرَةً الْيَقِينَ وَ الْعَنْرَةَ وَ الشَّجَاعَةَ وَ الْمُرُوءَةَ الْيَقِينَ وَ الْعَنْرَةَ وَ الصَّبْرَ وَ الشَّجَاعَةَ وَ الْمُرُوءَة قَالَ وَ رَوَى بَعْضُهُمْ بَعْدَ هَذِهِ الْخِصَالِ الْعَشَرَةِ وَ زَادَ فِيهَا الصَّدْقَ وَ أَدَاءَ الْأَمَانَةِ».

"Allah, the Mighty and Majestic, has distinguished His messengers with noble character attributes. So, test yourself, and if you see these



qualities inside yourself, praise Allah and know that they stem from [your] righteousness. If you lack these qualities, then ask Allah and beg Him to bestow them upon you." Then he listed eleven things (based on noble character traits): assurance, contentment, patience, gratitude, self-control, good temperament, generosity, sense of honor, courage, and chivalry. Some narrators have added truthfulness and trust fulfillment to the list of ten qualities.²

16-3- Recommending Patience to One Another

Three forms of patience can be recommended. This call to patience can be interpreted as an invitation to family, friends, and members of society to believe in Imam Mahdi (may Allah hasten his reappearance) and to be patient with the prolonged occultation, as well as to bear the sufferings that come with various afflictions and troubles caused by enemies or the cruelty of friends.

Mufaddal says:

«سَأَلْتُ الصَّادِقَ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّوَجَلَّ وَ الْعَصْرِ إِنَّ الْإِنْسانَ لَفِي خُسْرِ قَالَ (عليه السلام) الْعَصْرُ عَصْرُ خُرُوجِ الْقَائم (عجل الله تعالى فرجه الشريف)».

¹ Usul al-Kafi 2/56, Chapter on Noble Character Traits, Hadith 2.

² Mikyal al-Makarim, Vol. 2, pp. 350-351.





I asked Imam Sadiq (peace be upon him) about the words of Allah, the Mighty and Majestic: "أَوْنَا الْإِنْسَانَ لَفِى خُسْر "He quickly responded: "Asr (time) refers to the era of the uprising of Imam Qaim (may Allah hasten his noble appearance)."

The Prophet (peace be upon him and his family) about these verses stated:

«إِلَّا الَّذِينَ آمَنُوا بِوَلَايَتِهِمْ وَ عَمِلُوا الصَّالِحاتِ بِمُواسَاهْ إِخْوَانِهِمْ وَ تَواصَوْا بِالصَّبْرِ فِي غَيْبَهُ غَائِبِهِمْ مَعَاشرَ النَّاس».

" الصَّالَذِينَ عَامَنُواْ " which suggests they believed in his guardianship. " إِلَّاالَّذِينَ عَامَنُواْ " indicates sympathy and brotherly solidarity; " الصَّالِحَات " means they exhorted each other to be patient during the occultation of their hidden Imam."³

¹ By Time!* Man is indeed in loss,

² Tafsir Ahl al-Bayt (peace be upon them), vol. 18, p. 368; Bihar al-Anwar, vol. 24, p. 214; Bihar al-Anwar, vol. 64, p. 59; Bihar al-Anwar, vol. 66, p. 268; Al-Adad al-Qawiyyah, p. 67; Kamal al-Din, vol. 2, p. 656; Muntakhab al-Anwar al-Mudhi'ah, p. 179; Al-Burhan; Nur al-Thaqalayn.

³ Tafsir Ahl al-Bayt (peace be upon them), vol. 18, p. 372; Iqbal al-A'mal, p. 457; Bihar al-





17- The Seventeenth Responsibility of the Awaiters: Avoiding Gatherings that Ridicule the Imam or the Beliefs of the Believers Allah says in Surah An-Nisa, verse 140:

"وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتّى أَيكُمْ فِي الْكِتَابِ أَنْ إِذًا مِثْلُهُمْ إِنَّ اللّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنّمَ جَمّيّم أَنْ اللّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنّم جَمَيعًا أَ"

"Certainly, He has sent down to you in the Book that when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse, or else you [too] will be like them. Indeed, Allah will gather the hypocrites and the faithless in hell all together".

¹ Mikyal al-Makarim, vol. 2, p. 388.



THE RESPONSIBILITIES OF THE AWAITERS OF IMAM MAHDI (A.S.)

These gatherings include the ones conducted by atheist groups and their doubt-casting and ridicule, which are now held online as well. As a result, one should avoid attending these gatherings in person or online. People may watch these groups' online or offline activities out of curiosity, but downloading their content boosts the number of views on their movies or websites, causing their deviant content to show more quickly in future internet searches.





18- The Eighteenth Responsibility of the Awaiters: Preparing Weapons and Military Equipment and Receiving Suitable Military Training for Each Era

Imam Sadiq (peace be upon him) stated:

"Each of you should be ready for the appearance of Imam Mahdi (peace be upon him), even if it is only an arrow. When Allah the Almighty sees such an intention in him, I hope that He will extend his life to meet the Imam (and be among his companions and followers).¹"

¹ Al-Ghaybah by Nu'mani, chapter on mentions of the Shia, p. 173; Bihar al-Anwar, vol. 52, p. 366.



Additionally, Imam Kazim, peace be upon him, said:

"Whoever keeps a mount in anticipation of our cause and thereby angers our enemies while being associated with us, Allah will expand his sustenance, grant him peace of mind, help him achieve his aspirations, and assist him in fulfilling his desires." (See Mikyal al-Makarim, vol. 2, page 484, for further information.)

Of course, wars today come in a variety of forms. Modern hybrid warfare necessitates specialized training. On the other hand, the awaiters of Imam Mahdi (may Allah hasten his reappearance) are subjected to a variety of soft wars until the appearance of the Imam. Cognitive wars are those targeting our way of thinking and comprehension. A society of awaiters should understand the various forms of conflicts that have targeted Muslims during the occultation and gather the necessary information and tools to counter them all. Even in physical wars, the employment of artificial intelligence and cutting-edge technologies in diverse weaponry is required to prepare for the opponent.

¹ Al-Kafi, vol. 6, p. 535, hadith 1.





19- The Nineteenth Responsibility of the Awaiters: Jihad and defense of the oppressed

If the conditions for jihad are provided for the believers, one of the duties of the awaiters is jihad and defence. Abu Hamzah says: A man said to Imam Sajjad (a.s.) [in mockery]: "You have turned to performing Hajj and abandoned Jihad. You have found Hajj easier for you [than Jihad], while Allah says:

Imam Sajjad (a.s.) said: "Recite the next verse as well." He recited:

Imam Sajjad (a.s.) said: "If these (conditions) become apparent, we will not prioritize anything over jihad l ".

Certainly, if the believers who meet the conditions mentioned in the verse are in sufficient numbers and have sufficient equipment and military power against the enemy and have the other necessary conditions for jihad, jihad and defending the rights of the oppressed of the world is the duty of the awaiters. How many oppressed people have been martyred in the present era in Gaza, Lebanon, Syria and etc. How much innocent blood has been shed from women and children. If there is no response to these crimes of Israel and America and their accomplices, their barbarity and bloodthirstiness will increase day by day. In these conditions, the Muslims of the world must join hands and unite and all stand against these corrupt regimes. Even if a Muslim lives in a country where there is no war, but can devote himself or his property to jihad, he must not fail in fulfilling his duty. Jihad for someone who does not have the conditions to be physically present on the battlefield can even be in the form of explaining the truth with words or with books, texts, video clips, etc. in society or in cyberspace.

¹ Tafsir of the Ahlul Bayt (peace be upon them) Vol. 6, p. 350; Tahdhib Al-Ahkam, Vol. 6, p. 134; Al-Wasa'il al-Shi'ah, Vol. 15, p. 48; Al-Manaqib, Vol. 4, p. 159.





20- The Twentieth Responsibility of the Awaiters: Recognizing the Signs of the Reappearance

Recognizing the signs of reappearance, particularly certain signs, is one of the most essential responsibilities of Shia followers.¹ Reappearance signs are classified into certain signs and uncertain signs (which may not occur). The certain and uncertain signs will be discussed in this section².

20-1- The Certain Signs of the Reappearance

The five definite signs of Imam Mahdi's (may Allah hasten his reappearance) reappearance, meaning signs that will certainly occur

¹ Mikyal al-Makarim, Volume 2, p. 230.

² Wiki Fiqh website, articles on "Definite Signs of Appearance" and "Indefinite Signs of Appearance" (with some modifications).



and are closely linked with his appearance are as follows: the rise of Yamani, the rise of Sufyani, the caller who calls from the sky, the sinking in Bayda, and the killing of the Pure Soul (Nafs Zakiyyah).

20-1-1-The Call from the Sky

The call from the sky is one of the signs of Imam Mahdi's (may Allah hasten his reappearance) impending appearance.¹ According to the narrations, Gabriel makes this call, which is one of the indicators of Imam Mahdi's (may Allah hasten his reappearance) appearance².

According to narrations, the call introduces Imam Mahdi (may Allah hasten his reappearance) by name and characteristics.³ According to certain narrations, the call from the sky also mentions Ali's righteousness (peace be upon him) and his followers' salvation.⁴ It has also been reported that the call announces the end of oppressors' rule and the rise to power of the best person from the Prophet's (peace be upon him and his family) ummah, as well as an invitation towards the people to join Imam Mahdi in Mecca.⁵

¹Kamal al-Din wa Tamam al-Ni'ma (translated by Pahlavan). Vol.1, p.598.

² Nu'mani, Al-Ghaybah, 1397 AH, p. 290, Hadith 6.

³ Sheikh Saduq, Kamal al-Din, 1991, vol. 2, p. 372, Hadith 5.

⁴ Kulayni, Al-Kafi, 1980, vol. 8, p. 310.

⁵ Mufid, Al-Ikhtisas, 1992, p. 208.



The heavenly call has been described as having the following characteristics:

- Every human hears it in their language¹.
- The call is heard from the sky.²
- It is heard equally from close and far³.
- It awakens sleeping folks and scares everyone.⁴
- It is mercy for believers and punishment for infidels⁵.
- Following the call, everyone talks of Imam Mahdi (may Allah hasten his reappearance)⁶.

Call of Satan:

According to certain hadiths, Satan makes a call toward the end of the same day that the cry happens to raise doubts about obeying Imam Mahdi (may Allah hasten his reappearance)⁷. He declares,

¹ Nu'mani, Al-Ghaybah, 1976, p. 274, Hadith 54.

² Kulayni, Al-Kafi, 1980, vol. 8, p. 310.

³ Majlisi, Bihar al-Anwar, 1982, vol. 51, p. 109, Hadith 42.

⁴ Nu'mani, Al-Ghaybah, 1976, p. 254.

⁵ Majlisi, Bihar al-Anwar, 1982, vol. 51, p. 109, Hadith 42.

⁶ Kurani, Mu'jam Ahadith al-Imam al-Mahdi, 1411 AH, vol. 3, p. 35, Hadith 589.

⁷ Nu'mani, Al-Ghaybah, 1976, p. 265, Hadith 29.



"Know that the truth is with Uthman ibn Affan and his followers. He died unjustly. So rise to avenge his blood.¹" With this call, certain groups grow skeptical.²

In other accounts, the content of Satan's call is interpreted as calling people to Christianity.³. Some argue that there is no contradiction between these two sets of narrations because it is feasible that various calls are issued by individuals or groups acting against Imam Mahdi and inspired by Satan⁴.

20-1-2- Rise of Sufyani

Yet, by displaying asceticism and indifference to worldly things, wearing old and worn-out clothes, eating simple food like bread and salt, and generously giving wealth, he attracts the hearts of the ignorant, the lowly, and even some naive scholars, thereby gaining supporters.

On the rise of Sufyani, it has been said that he is the most wicked of people who have never worshiped God. Yet, through asceticism, indifference to worldly things, wearing old clothes, eating bread and salt, and giving away an abundance of wealth, he attracts the hearts of

¹ Nu'mani, Al-Ghaybah, 1976, p. 261, Hadiths 19 and 20.

² Nu'mani, Al-Ghaybah, 1976, p. 261, Hadiths 19 and 20.

³ Ibn Tawus, Al-Tashrif, 1993, p. 133.

⁴ Madhuri, "The Heavenly Call as a Sign of Appearance", pp. 70-71.



the ignorant, the lowly, and even some naive scholars, thereby gaining supporters¹. ²Meanwhile, the area of Sham (Syria) serves as a battlefield for various forces fighting one another. Sufyani emerges from the Wadi Yabis.³, an arid and barren desert near the Syrian-Jordan border, during this uproar in the month of Rajab. His catchphrase is

"O Lord, Lord, then the fire."

For several months, he will be occupied in battle and conflict to eradicate various disbeliever armies in Sham, and he will not bother the Shias throughout this period. However, after consolidating his rule, Sufyani begins to display hate and antagonism against the Shias, committing awful and deadly atrocities, to the point where Imam Sadiq (peace be upon him) speaks in this regard:

"His herald proclaims that whoever produces the head of a Shia would earn a thousand dirhams in recompense. At this point, a neighbor

¹ Wiki Fiqh website - article on "The Uprising of Sufyani."

² Majlisi, Muhammad Baqir, Bihar al-Anwar, vol. 52, p. 206, Beirut, Al-Wafa Institute, 1983; Nu'mani, Muhammad ibn Ibrahim, Kitab al-Ghaybah, p. 306.

³ Majlisi, Muhammad Baqir, Bihar al-Anwar, vol. 52, p. 186, Beirut, Al-Wafa Institute, 1983.

⁴ Kamal al-Din wa Tamam al-Ni'ma, Vol.2,p.651.



attacks his neighbor, claiming he is a Shia, so he beheads him and collects a thousand dirhams as a reward."

One of Sufyani's armies proceeds to Iraq, where they are all murdered. In contrast, another army goes to Hijaz, where they cause a bloodbath in Medina before heading to Mecca to battle Imam Mahdi (may Allah hasten his reappearance), where the sinking at Bayda takes place.

20-1-3- The Sinking at Bayda

The sinking in Bayda, also known as Khasf in Bayda, refers to the sinking and destruction of Sufyani's army in Bayda, a desert between Mecca and Medina.² In some accounts, the sinking in Bayda is seen as one of the clear signs of Imam Mahdi's (peace be upon him) uprising³.

This occurrence occurred after the appearance but before the uprising of the twelfth Imam (peace be upon him). Imam Baqir (peace be upon him) said,

¹ Sheikh Tusi, Muhammad ibn al-Hasan, Al-Ghaybah, p. 450, Qom, Islamic Knowledge Institute, 1990; Majlisi, Muhammad Baqir, Bihar al-Anwar, vol. 52, p. 215, Beirut, Al-Wafa Institute, 1983.

² Same source.

³ Al-Ghayba by al-Tusi, p.437.



"When Sufyani's army rests in the land of Bayda, a herald from the sky shouts, 'O Bayda!' sink this group'. Then, the earth sinks them all, leaving only three humans.¹"

20-1-4- Rise of Yamani

According to the narrations, Yamani is one of those who rises at the same time as Sufyani and battles against him.² Yamani is the title of a person who, according to narrations, will rise before Imam Mahdi (may Allah hasten his reappearance)³ And encourage people to join him.⁴ Yamani is a descendant of Imam Hussein (peace be upon him)⁵ from Yemen⁶.

Yamani's two main activities are as follows:

1. An invitation to the truth: According to Imam Baqir (peace be upon him), Yamani's uprising is righteous, and joining it is emphasized⁷. Some commentators have interpreted the objective of the uprising for the truth as a call to Imamate.⁸ In a narration, a person named Mansur

¹ Nu'mani, Muhammad ibn Ibrahim, Al-Ghaybah, Tehran, Maktabat al-Saduq, 1976, p. 280.

² Al-Irshad fi Ma'rifat Hujjat Allah 'ala al-'Ibad,vol.2,p.375.

³ Nu'mani, Al-Ghaybah, 1976, pp. 252-253.

⁴ Nu'mani, Al-Ghaybah, 1976, pp. 255-256; Fatlawi, Rayat al-Huda wa al-Dalal fi Asr al-Zuhur, 1999, p. 101.

⁵ Rayaat al-Huda wal-Dalaal fi Asr al-Zuhur, p.100.

⁶ Bihar al-Anwar, vol.83, p63.

⁷ Nu'mani, Al-Ghaybah, 1976, pp. 255-256.

⁸ Mahdavi Rad, "A Comparative Study of Yamani Narrations from the Perspective of Both Sects," p. 52.



is listed as one who aids Imam Mahdi (may Allah speed his advent) with 70,000 supporters.¹

2. Conflict with Sufyani: Some narrations describe a conflict between Yamani and Sufyani; for example, the one who removes Sufyani's eye rises from Sana'a².

20-1-5-The Killing of the Pure Soul (Nafs Zakiyyah)

The Pure Soul is described in narrations as a good and devout human³ Who is a companion of Imam Mahdi (may Allah hasten his reappearance), and the Imam sends him to guide the people of Mecca. The Imam tells his companions, "The people of Mecca do not want me, but I will send someone to complete the proof against them." When the Pure Soul identifies himself as Imam Mahdi's representative (may Allah speed his reappearance), he is attacked and beheaded between the Rukn and Maqam⁴. The killing of the Pure Soul is one of the clear signs of Imam Mahdi's appearance. Imam Sadiq (peace be upon him) tells Kamal al-Din that

«لَيْسَ بَيْنَ قِيَامِ قَائِمِ آلِ مُحَمَّدٍ وَ بَيْنَ قَتْلِ النَّفْسِ الزَّكِيَّةِ إِلَّا خَمْسَ عَشْرَةَ لَيْلَةً».

¹ Nu'mani, Al-Ghaybah, 1976, pp. 39-40.

² Nu'mani, Al-Ghaybah, 1976, p. 227.

³ Muhammadi Rey Shahri, Encyclopedia of Imam Mahdi, 1393 SH, vol. 7, p. 438.

⁴ Allamah Majlisi, Bihar al-Anwar, 1982, vol. 52, p. 307.



"there will be a 15-night hiatus between the uprising of Muhammad's family (peace be upon them) and the slaying of the Pure Soul".

20-2- Uncertain Signs of Appearance

Here, we highlight the uncertain signs, many of which can be observed in today's society. In a narrative, Imam Sadiq (peace be upon him) lists the signs of the apparition to one of his companions as follows:

¹ Sheikh Saduq, Kamal al-Din, 1975, vol. 2, p. 649, Hadith 2



عَزَّ وَ جَلَّ وَ رَأَيْتَ الْلَمَ الْمَعْرُوف ذَليلًا وَ رَأَيْتَ الْفَاسقَ فيمَا لَا يُحبُّ اللَّهُ قَويًا مَحْمُوداً وَ رَأَيْتَ أصْحَابَ الْآيَات يُحَقِّرُونَ وَ يُحْتَقَرُ مَنْ يُحبُّهُمْ وَ رَأَيْتَ سَبيلَ الْخَيْرِ مُنْقَطَعاً وَ سَبيلَ الشَّرّ مَسْلُوكا وَ رَأَيْتَ بَيْتَ اللَّهِ قَدْ عُطِّلَ وَ يُؤْمَرُ بِتَرْكِهِ وَ رَأَيْتَ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ وَ رَأَيْتَ الرِّجَالَ يَتَسَمَّنُونَ للرِّجَال وَ النِّسَاءَ للنِّسَاء وَ رَأَيْتَ الرَّجُلَ مَعيشَتُهُ منْ دُبُره وَ مَعيشَةُ الْمَرْأَة مِنْ فَرْجِهَا وَ رَأَيْتَ النِّسَاءَ يَتَّخذْنَ الْمَجَالِسَ كَمَا يَتَّخذُهَا الرِّجَالُ وَ رَأَيْتَ التَّأْنيثَ في وُلْد الْعَبَّاسِ قَدْ ظَهَرَ وَ أَظْهَرُوا الْخضَابَ وَ أَمْشَطُوا كَمَا تَمْتَشَطُ الْمَرْأَةُ لِزَوْجِهَا وَ أَعْطَوا الرِّجَالَ الْأَمْوالَ عَلَى فُرُوجِهمْ وَ تُنُوفسَ في الرَّجُل وَ تَغَايَرَ عَلَيْهِ الرِّجَالُ وَ كَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَ كَانَ الرِّبَا ظَاهِراً لَا يُعَيَّرُ وَ كَانَ الزِّنَا تُمْتَدَحُ بِهِ النِّسَاءُ وَ رَأَيْتَ الْمَرْأَةُ تُصَانِعُ زَوْجَهَا إِلَى نَكَاحِ الرِّجَالِ وَ رَأَيْتَ أَكْثَرَ النَّاسِ وَ خَيْرَ بَيْت مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فَسْقَهِنَّ وَ رَأَيْتَ الْمُؤْمِنَ مَحْزُوناً مُحْتَقَراً ذَليلًا وَ رَأَيْتَ الْبِدَعَ وَ الزِّنَا قَدْ ظَهَرَ وَ رَأَيْتَ النَّاسَ يَعْتَدُّونَ بشَاهد الزُّور وَ رَأَيْتَ الْحَرَامَ يُحَلِّلُ وَ رَأَيْتَ الْحَلَالَ يُحَرَّمُ وَ رَأَيْتَ الدِّينَ بالرَّأَى وَ عُطِّلَ الْكَتَابُ وَ أَحْكَامُهُ وَ رَأَيْتَ اللَّيْلَ لَا يُسْتَخْفَى به منَ الْجُرْأَةُ عَلَى اللَّه وَ رَأَيْتَ الْمُؤْمنَ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ إِلَّا بِقَلْبِهِ وَ رَأَيْتَ الْعَظِيمَ مِنَ الْمَالِ يُنْفَقُ في سَخَط اللَّه عَزَّ وَ جَلَّ وَ رَأَيْتَ الْوُلَّاةَ يُقَرِّبُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْخَيْرِ وَ رَأَيْتَ الْوُلَّاةَ يَرْتَشُونَ في الْحُكْم وَ رَأَيْتَ الْولَايَةَ قَبَالَةً لَمَنْ زَادَ وَ رَأَيْتَ ذَوَاتِ الْأُرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ وَ رَأَيْتَ الرَّجُلَ يُقْتَلُ عَلَى التُّهَمَةُ وَ عَلَى الظُّنَّهُ وَ يَتَغَايَرُ عَلَى الرَّجُلِ الذَّكَرِ فَيَبْذُلُ لَهُ نَفْسَهُ وَ مَالَهُ وَ رَأَيْتَ الرَّجُلَ يُعَيَّرُ عَلَى إِتْيَانِ النِّسَاءِ وَ رَأَيْتَ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِه مِنَ الْفُجُورِ يَعْلَمُ ذَلَكَ وَ يُقيمُ عَلَيْه وَ رَأَيْتَ الْمَرْأَةَ تَقْهَرُ



زَوْجَهَا وَ تَعْمَلُ مَا لَا يَشْتَهِي وَ تُنْفقُ عَلَى زَوْجِهَا وَ رَأَيْتَ الرَّجُلَ يُكْرِي امْرَأْتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بالدَّنيِّ منَ الطَّعَام وَ الشَّرَابِ وَ رَأَيْتَ الْأَيْمَانَ باللَّه عَزَّ وَ جَلَّ كَثيرَةً عَلَى الزُّور وَ رَأَيْتَ الْقمَارَ قَدْ ظَهَرَ وَ رَأَيْتِ الشَّرَابَ تُبَاعُ ظَاهِراً لَيْسَ عَلَيْه مَانعٌ وَ رَأَيْتَ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لأهْل الْكُفْر وَ رَأَيْتَ الْمَلَاهِيَ قَدْ ظَهَرَتْ يُمَرُّ بِهَا لَا يَمْنَعُهَا أَحَدٌ أُحَداً وَ لَا يَجْتَرِئُ أَحَدٌ عَلَى مَنْعَهَا وَ رَأَيْتَ الشَّريفَ يَسْتَذَلُّهُ الَّذي يُخَافُ سُلْطَانُهُ وَ رَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوُلَّاهُ مَنْ يَمْتَدحُ بِشَتْمِنَا أَهْلَ الْبَيْت وَ رَأَيْتَ مَنْ يُحبُّنَا يُزَوَّرُ وَ لَا يُقْبَلُ شَهَادَتُهُ وَ رَأَيْتَ الزُّورَ مِنَ الْقَوْل يُتَنَافَس فيه وَ رَأَيْتَ الْقُرْآنَ قَدْ تَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَ خَفَّ عَلَى النَّاسِ اسْتَمَاعُ الْبَاطلِ وَ رَأَيْتَ الْجَارَ يُكْرِمُ الْجَارَ خَوْفاً منْ لسَانِه وَ رَأَيْتَ الْحُدُودَ قَدْ عُطِّلَتْ وَ عُمِلَ فيهَا بِالْأَهْوَاءِ وَ رَأَيْتَ الْمَسَاجِدَ قَدْ زُخْرِفَتْ وَ رَأَيْتَ أصْدَقَ النَّاسِ عنْدَ النَّاسِ الْمُفْتَرِيَ الْكَذبَ وَ رَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيَ بالنَّميمَةُ وَ رَأَيْتَ الْبَغْيَ قَدْ فَشَا وَ رَأَيْتَ الْغيبَةَ تُسْتَمْلَحُ وَ يُبَشِّرُ بِهَا النَّاسُ بَعْضُهُمْ بَعْضاً وَ رَأَيْتَ الْحَجَّ وَ الْجِهَادَ لَغَيْرِ اللَّه وَ رَأَيْتَ السُّلْطَانَ يُذِلُّ للْكَافِرِ الْمُؤْمِنَ وَ رَأَيْتَ الْخَرَابَ قَدْ أُديلَ مِنَ الْعُمْرَانِ وَ رَأَيْتَ الرَّجُلَ مَعيشَتَهُ منْ بَخْس الْمَكْيَال وَ الْميزَان وَ رَأَيْتَ سَفْكَ الدِّمَاء يُسْتَخَفُّ بِهَا وَ رَأَيْتَ الرَّجُلَ يَطْلُبُ الرِّئَاسَةَ لَعَرَضَ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِخُبْثِ اللِّسَانِ لَيُتَّقَى وَ تُسْنَدَ إِلَيْهِ الْأُمُورُ وَ رَأَيْتَ الصَّلَاةَ قَد اسْتُخفَّ بِهَا وَ رَأَيْتَ الرَّجُلَ عَنْدَهُ الْمَالُ الْكَثيرُ لَمْ يُزكِّه مُنْذُ مَلَكَهُ وَ رَأَيْتَ الْمَيِّتَ يُنْشَرُ مِنْ قَبْرِه وَ يُؤذِّي وَ تُبَاعُ أَكْفَانُهُ وَ رَأَيْتَ الْهَرْجَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُمْسِى نَشْوَانَ وَ يُصْبِحُ سَكْرَانَ لَا يَهْتَمُّ بِمَا يَقُولُ النَّاسُ فيه وَ رَأَيْتَ الْبَهَائِمَ تُنْكَحُ وَ رَأَيْتَ الْبَهَائِمَ تَفْرِسُ بَعْضُهَا بَعْضًا وَ رَأَيْتَ الرَّجُلَ يَخْرُجُ إِلَى



مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْه شَيْءٌ منْ ثَيَابِه وَ رَأَيْتَ قُلُوبَ النَّاسِ قَدْ قَسَتْ وَ جَمَدَتْ أَعْيُنْهُمْ وَ تَقُلَ الذِّكْرُ عَلَيْهِمْ وَ رَأَيْتَ السُّحْتَ قَدْ ظَهَرَ بِتَنَافُس فيه وَ رَأَيْتَ الْمُصَلِّيَ إِنَّمَا يُصَلِّي ليَرَاهُ النَّاسُ وَ رَأَيْتَ الْفَقيهَ يَتَفَقَّهُ لغَيْرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرِّئَاسَةَ وَ رَأَيْتَ النَّاسَ مَعَ مَنْ غَلَبَ وَ رَأَيْتَ طَالبَ الْحَلَال يُذَمُّ وَ يُعَيِّرُ وَ طَالِبَ الْحَرَام يُمْدَحُ وَ يُعَظَّمُ وَ رَأَيْتِ الْحَرَمَيْنِ يُعْمَلُ فيهمَا بِمَا لَا يُحبُّ اللَّهُ لَا يَمْنَعُهُمْ مَانعٌ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْقَبِيحِ أُحَدُّ وَ رَأَيْتَ الْمَعَازِفَ ظَاهرَةً في الْحَرَمَيْنِ وَ رَأَيْتَ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَر فَيَقُومُ إِلَيْه مَنْ يَنْصَحُهُ في نَفْسه فَيَقُولُ هَذَا عَنْكَ مَوْضُوعٌ وَ رَأَيْتَ النَّاسَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْض وَ يَقْتَدُونَ بأهْل الشُّرُور وَ رَأَيْتَ مَسْلَكَ الْخَيْرِ وَ طَرِيقَهُ خَالياً لَا يَسْلُكُهُ أَحَدٌ وَ رَأَيْتَ الْمَيِّتَ يُهْزَأُ به فَلَا يَفْزَعُ لَهُ أَحَدٌ وَ رَأَيْتَ كُلَّ عَام يَحْدُثُ فيه منَ الْبدْعَة وَ الشَّرِّ أَكْثَرُ ممَّا كَانَ وَ رَأَيْتَ الْخَلْقَ وَ الْمَجَالسَ لَا يُتَابِعُونَ إِلَّا الْأُغْنِيَاءَ وَ رَأَيْتَ الْمُحْتَاجَ يُعْطَى عَلَى الضَّحِك به وَ يُرْحَمُ لغَيْر وَجْه اللَّه وَ رَأَيْتَ الْآيَات في السَّمَاء لَا يَفْزَعُ لَهَا أَحَدٌ وَ رَأَيْتَ النَّاسَ يَتَسَافَدُونَ كَمَا تَسَافَدُ الْبَهَائِمُ لَا يُنْكرُ أُحَدٌ مُنْكَراً تَخُوُّفاً منَ النَّاس وَ رَأَيْتَ الرَّجُلَ يُنْفقُ الْكَثيرَ في غَيْر طَاعَهُ اللَّه وَ يَمْنَعُ الْيَسيرَ في طَاعَهُ اللّه وَ رَأَيْتَ الْعُقُوقَ قَدْ ظَهَرَ وَ اسْتُخفَّ بِالْوَالدَيْنِ وَ كَانَا مِنْ أُسْوَءِ النَّاسِ حَالًا عِنْدَ الْوَلَدِ وَ يَفْرَحُ بِأَنْ يَفْتَرِي عَلَيْهِمَا وَ رَأَيْتَ النِّسَاءَ قَدْ غَلَبْنَ عَلَى الْمُلْك وَ غَلَبْنَ عَلَى كُلِّ أَمْرِ لَا يُؤْتَى إِلَّا مَا لَهُنَّ فيه هَوًى وَ رَأَيْتَ ابْنَ الرَّجُل يَفْتَرى عَلَى أبيه وَ يَدْعُو عَلَى وَالدَّيْه وَ يَفْرَحُ بِمَوْتِهِمَا وَ رَأَيْتَ الرَّجُلَ إِذَا مَرَّ به يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الذَّنْبَ الْعَظِيمَ مِنْ فُجُور أَوْ بَخْسِ مِكْيَال أَوْ مِيزَان أَوْ غِشْيَانِ حَرَام أَوْ شُرْبِ مُسْكِر



كَثيباً حَزيناً يَحْسَبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْه وَضيعَةٌ منْ عُمُره وَ رَأَيْتَ السُّلْطَانَ يَحْتَكُرُ الطَّعَامَ وَ رَأَيْتَ أَمْوَالَ ذَوى الْقُرْبَى تُقْسَمُ في الزُّور وَ يُتَقَامَرُ بِهَا وَ يُشْرَبُ بِهَا الْخُمُورُ وَ رَأَيْتَ الْخَمْرَ يُتَدَاوَى بِهَا وَ تُوصَفُ للْمَريض وَ يُسْتَشْفَى بِهَا وَ رَأَيْتَ النَّاسَ قَد اسْتَوَوْا في تَرْك الْأُمْر بالْمَعْرُوف وَ النَّهْي عَن الْمُنْكُر وَ تَرْك التَّدَيُّن به وَ رَأَيْتَ رِيَاحَ الْمُنَافقينَ وَ أَهْل النَّفَاق دَائمَةً وَ رِيَاحَ أَهْل الْحَقِّ لَا تُحَرَّكُ وَ رَأَيْتَ الْأَذَانَ بِالْأُجْرِ وَ الصَّلَاةَ بِالْأُجْرِ وَ رَأَيْتَ الْمَسَاجِدَ مُحْتَشَيَةً ممَّنْ لَا يَخَافُ اللَّهَ مُجْتَمعُونَ فيهَا للْغيبَهُ وَ أَكُل لُحُوم أَهْلِ الْحَقِّ وَ يَتَواصَفُونَ فيهَا شَرَابِ الْمُسْكر وَ رَأَيْتَ السَّكْرَانَ يُصَلِّي بالنَّاس فَهُوَ لَا يَعْقَلُ وَ لَا يُشَانُ بالسُّكْر وَ إِذَا سَكرَ أَكْرِمَ وَ اتُّقيَ وَ خيفَ وَ تُركَ لَا يُعَاقَبُ وَ يُعْذَرُ بِسُكْرِه وَ رَأَيْتَ مَنْ أَكُلَ أَمُواَلَ الْيَتَامَى يُحَدَّثُ بِصَلَاحِه وَ رَأَيْتَ الْقُضَاةَ يَقْضُونَ بِخلَاف مَا أَمَرَ اللَّهُ وَ رَأَيْتَ الْوُلَاةَ يَأْتَمنُونَ الْخَوَنَةَ للطَّمَعِ وَ رَأَيْتَ الْميرَاثَ قَدْ وَضَعَتْهُ الْوُلَاةُ لأهْل الْفُسُوق وَ الْجُرْأَةُ عَلَى اللَّه يَأْخُذُونَ منْهَا وَ يُخَلُّونَهُمْ وَ مَا يَشْتَهُونَ وَ رَأَيْتَ الْمَنَابِرَ يُؤْمَرُ عَلَيْهَا بالتَّقْوَى وَ لَا يَعْمَلُ الْقَائلُ بِمَا يَأْمُرُ وَ رَأَيْتَ الصَّلَاةَ قَد اسْتُخفَّ بأُوقَاتِهَا وَ رَأَيْتَ الصَّدَقَةَ بالشَّفَاعَةُ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ وَ تُعْطَى لِطَلَبِ النَّاسِ وَ رَأَيْتَ النَّاسَ هَمُّهُمْ بُطُونُهُمْ وَ فُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَ بِمَا نَكَحُوا وَ رَأَيْتَ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ وَ رَأَيْتَ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ فَكُنْ عَلَى حَذَر وَ اطْلُبْ من اللَّه عَزَّ وَ جَلَّ النَّجَاة...»



- 1. "When you see that the truth has died and its supporters have been annihilated.
- 2. And when you see oppression and tyranny are widespread.
- 3. And when you see that the Quran has worn out and that innovations based on desires have entered into its principles.
- 4. And when you see that God's religion has (practically) become hollow, much like an upturned vessel.
- 5. And when you see that the followers of falsehood have exceeded the followers of truth.
- 6. And when you see that evil deeds are widespread and were not forbidden, and wrongdoers were not held accountable.
- 7. And when you see that men are satisfied with men and women are satisfied with women.
- 8. And when you see that the (supposedly) devoted individuals remain silent, and their remarks are not accepted.
- 9. And when you see that the evildoer lies and no one challenges his lies and false allegations.
- 10. And when you see that children do not respect their elders.
- 11. And when you see that family relationships are severed.



- 12. And when you see that the evildoer is rewarded; he feels joyful, and his evil words are not returned to him.
- 13. And when you see that adolescent boys behave similarly to women.
- 14. And when you see that women marry women.
- 15. And when you see people spend their wealth in ways other than in obedience to God, and no one stops them.
- 16. And when you see that people seek refuge in God when they see believers' unsuitable activity and efforts.
- 17. And when you see that false praise for individuals has become widespread.
- 18. And when you see that neighbor harassing their neighbor, and it is not stopped.
- 19. And when you see that the disbeliever is happy because of the believer's hardship.
- 20. And when you see that wine is drunk openly, and people gather to drink it without fear of Almighty God.
- 21. And when you see that the one who enjoins good is humiliated and degraded.
- 22. And when you see that the evildoer is strong and commended for doing things God dislikes.



- 23. And when you see that the people of the Quran and their companions are degraded.
- 24. And when you see that the way of good is closed while the evil route is open.
- 25. And when you see that the Kaaba is closed, and it is ordered to be closed.
- 26. And when you see that people speak with their tongues but do not act appropriately.
- 27. And when you see that the believer is embarrassed and degraded.
- 28. And when you see heresy and adultery becomes obvious.
- 29. And when you see that people trust in fake testimony and witnesses.
- 30. And when you see that the lawful (halal) becomes unlawful (haram), and the unlawful becomes lawful.
- 31. And when you see that religion is interpreted according to personal inclinations, and the Book of God and its rules are disregarded.
- 32. And when you see that boldness in sin becomes apparent, and no one waits until the darkness of night to commit it.
- 33. And when you see the believer cannot forbid evil except in his heart.



- 34. And when you see that vast wealth is squandered in the direction of God's wrath.
- 35. And when you see that leaders draw close to disbelievers while separating themselves from the virtuous.
- 36. And when you see that rulers accept bribes in court.
- 37. And when you see that significant positions for rulers are based on bidding rather than merit.
- 38. And when you see that people are killed because of accusations or suspicions.
- 39. And when you see a man chastised for sharing a bed with his wife.
- 40. And when you see a woman dominating her husband, doing things that irritate him, and giving him an allowance.
- 41. And when you see that false oaths to God grow abundant.
- 42. And when you see that alcoholic beverages are bought and sold openly and without restriction.
- 43. And when you see that gambling is performed openly.
- 44. And when you see how respectable people are degraded by those whose rule is feared.



- 45. And when you see that those closest to the rulers are rewarded for insulting us, the family of infallibility (peace be upon them).
- 46. And when you see that anyone who loves us is labeled a liar, and their testimony is not accepted.
- 47. And when you see that people compete in spreading falsehoods and lies.
- 48. And when you see that hearing the truth is difficult for people while hearing lies is simple for them.
- 49. And when you see a neighbor respecting their neighbor because he is afraid of his tongue.
- 50. And when you see that divine limitations have been abandoned, and people act according to their wishes.
- 51. And when you see that mosques are gilded (decorated).
- 52. And when you see that the most truthful people among them are lying slanderers.
- 53. And when you see that wrongdoing has become widespread, and there is an eagerness to spread gossip.
- 54. And when you see tyranny and transgression have become commonplace.



- 55. And when you see backbiting becomes pleasant discourse, and some congratulated each other for it.
- 56. And when you see that Hajj and Jihad are not for the sake of God.
- 57. And when you see the ruler humiliate the believer for the benefit of the disbeliever.
- 58. And when you see that destruction was more prevalent than prosperity.
- 59. And when you see that people's livelihoods are based on shortchanging.
- 60. And when you see how bloodshed becomes easy.
- 61. And when you see that a man leaders for the sake of his earthly life.
- 62. And when you see that the prayer is regarded carelessly.
- 63. And when you see that a person gains tremendous riches yet does not pay Zakat from beginning to end.
- 64. And when you see that the dead's graves have been dug up and they are disturbed.
- 65. And when you see there is much anarchy.



- 66. And when you see that a man spends his day inebriated until night and likewise spends his night until dawn with no regard for other people's business.
- 67. And when you see bestiality happens.
- 68. And when you see people going to the mosque (place of prayer) and returning without clothing (the clothes have been stolen).
- 69. And when you see animals tear each other apart.
- 70. And when you see that people's hearts harden, their eyes dry, and remembering God is hard on them.
- 71. And when you see that they openly compete for illegal profits.
- 72. And when you see that people pray to show off.
- 73. And when you see that the jurist studies religion for reasons other than faith while seeking worldly riches and leadership.
- 74. And when you see people congregate around the powerful.
- 75. And when you see that the seeker of lawful things is ridiculed and reproached, but the seeker of forbidden is lauded and respected.
- 76. And when you see that in Mecca and Medina, people do things God disapproves of, and no one stops them; nothing stands between them and their evil activities.



- 77. And when you see that instruments of music and misguided amusement appear in Medina and Mecca.
- 78. And when you see that a man speaks the truth, enjoins virtue, and discourages evil, yet others caution him against it.
- 79. And when you see how people look at one another and follow the evildoers.
- 80. And when you see that the route of virtue is vacant and without travelers.
- 81. And when you see, the dead are mocked, and no one mourns for them.
- 82. And when you see heresy and wickedness grow year after year.
- 83. And when you see that people and organizations exclusively follow the wealthy.
- 84. And when you see that something is given to the impoverished that is laughable, but it is done out of compassion for someone other than God.
- 85. And when you see that heavenly signs arise, and no one is concerned about them.



- 86. And when you see individuals engaging in sexual actions like animals in public, no one stops them because they are afraid of other people.
- 87. And when you see people spend abundantly on ways other than God's but are stingy even with little in God's path.
- 88. And when you see that disdain for parents is widespread, and children have no regard for them; instead, they are the worst in their children's eyes (and they rejoice when their parents are slandered).
- 89. And when you see that women rise to rule, nothing happens except according to their desire.
- 90. And when you see a son falsely accuse his father, curse his parents, and rejoice in their death.
- 91. And when you see that if a man goes a day without committing a significant sin, such as adultery, shortchanging, or obscenity, he is upset (believing that day was a waste of his life).
- 92. And when you see how the powerful hoard the food of the general populace.
- 93. And when you see that the rightful property of the Prophet's relatives (peace be upon him and his family) (Khums) is dispersed deceptively, being utilized for gambling and drinking.



- 94. And when you see that wine is used to treat the ill and is prescribed for healing.
- 95. And when you see that people are neutral and equal in enjoining good, prohibiting evil, and renouncing religion.
- 96. And when you see that the voices of hypocrites are amplified while the voices of truth seekers are silenced.
- 97. And when you see people are paid for Adhan (the call to prayer) and the act of praying.
- 98. And when you see that mosques are full of individuals who do not fear God and participate in backbiting. [They gather in the mosque for backbiting and eating the flesh of the righteous, and in it, the drinking of intoxicants is praised and described.]
- 99. And when you see, individuals who consume orphans' fortunes are rewarded.
- 100. And when you see that judges rule against God's command.
- 101. And when you see governors install traitors as their trusted officials out of greed, you.
- 102. And when you see rulers give the inheritance of the oppressed to the wrongdoers, those who are heedless of God





103. And when you see that on the pulpits, they speak of piety, but those who spoke the speakers themselves are not pious.

104. And when you see that charity is given through intermediaries, without God's approval, and in response to people's petitions.

105. And when you see that the (initial) hour of prayer is regarded carelessly.

106. And when you see, people's first concern and goal is their stomach and sexual desires.

107. And when you know that the world has turned towards them.

108. And when you see that the prominent signs of truth have been destroyed. At such time, preserve yourself and pray to God to deliver you from the dangers of sin". 1

Other signs of the end times, as well as before the reappearance or before the uprising of Imam Mahdi (may Allah hasten his reappearance) have also been mentioned in various sources. These include the descent of angels from heaven to assist Imam Mahdi (may Allah hasten his reappearance) and the believers, red and white death (death caused by war and contagious diseases), metamorphosis, the

¹ Majlisi, Muhammad Baqir, Bihar al-Anwar, Vol. 52, p. 256.



Dajjal, climate changes, floods, earthquakes, and so on, all of which are mentioned in end times narratives.

Because oppression and corruption are on the rise in the end times, and it is an instance of "ظهر الفساد في البر و البحر بما كسبت ايدي الناس", it is highly

likely that the same divine traditions used to oppressors and corrupters will be used again. A hadith attributed to the Prophet (peace be upon him) states:

"When evil becomes apparent on earth, Almighty God sends down His hardship upon the people of the earth."1

As a result, before the reappearance, calamities will rise and fall in proportion to these corruptions.

After outlining general events, the Prophet (peace be upon him) said:

"When those events appear, expect a red wind, a rain of stones, or the metamorphosis [transformation of people into animals]".²

¹ Al-Fitan, p. 420, Part 9, under Hadith 1354.

² Ilzām al-Nāṣib, Vol. 2, p. 137; Biḥār al-Anwār, Vol. 52, p. 263, Hadith 148.



As a result, the end times calamities include a sandstorm, a pebble storm, and a dust storm. Perhaps the dust storms that are already causing problems in several nations are an instance of this sign. In a different interpretation, the storm of pebbles could be compared to a mass uprising of oppressed people who have been subjugated by various governments and are rising against their rulers, or it could be a metaphor for a collective uprising of weak states against strong and colonial powers that have led to their oppression and exploitation.

The honorable Prophet predicted:

"He will rise when people are in great discord, and earthquakes occur, and he will fill the earth with justice and fairness...".

In another account, he remarked,

"I bring you good news of the Mahdi. He will be raised among my ummah when people face discord and earthquakes².

¹ Dalā'il al-Imāmah, p. 471.

² Al-Ghaybah by al-Tūsī, p. 178.



Also, in response to the issue of when Imam Mahdi (may Allah hasten his reappearance) will rise, he offered signs of his arrival, one of which was the occurrence of various earthquakes. He stated that

"when earthquakes occur worldwide, judges accept bribes in their decisions, and people become wicked and participate in evil and disobedience, Imam Mahdi (may Allah hasten his reappearance) will appear".

Imam Sajjad (peace be upon him) stated:

"When floods and rain fill your Najaf... expect the appearance of our awaiting Qa'im (the one who will rise)"².

Hassan al-Basri informs his fellow townsmen that

¹ Sharḥ al-Akhbār fī Faḍā'il al-A'immah al-Aṭhār; Abu Hanifa Nu'man ibn Muhammad al-Tamimi al-Maghribi; edited by Muhammad Husayni Jalali; Qom: Mu'assasat al-Nashr al-Islami; 1988; Vol. 3, p. 363.

² Al-Tashrīf bi-l-Minan, p. 369.



"a yellow breeze will approach you from the direction of the Qibla (southwest). It will endure three days and two nights until the night becomes as light as day because of its yellowness, and Basra will be submerged afterward".

20-3- Sudden Reappearance

According to what has been reported from Infallible Imams (peace be upon them), Imam Mahdi (may Allah hasten his reappearance) would emerge unexpectedly and without warning. Imam Mahdi (may Allah hasten his reappearance) stated in his blessed letter to Sheikh Mufid,

«فإنَّ اَمرَنا يَبْعَثُه فَجْأُهُ!».

"... (Allah) will bring about our matter suddenly"². In another hadith, Imam Ali ibn Musa al-Reza (peace be upon him) reported that when the Prophet Muhammad (peace be upon him) was asked when the one who would rise from his descendants would arrive, he replied:

¹ Al-Tashrīf bi-l-Minan, p. 254.

² Al-Iḥtijāj by al-Ṭabrisī, Vol. 2, p. 324.



«مَثَلُه مَثَلُ الساعَهُ التي لا يُجلّيها لوَقْتها إلّا هو... لا يأتيكُم إلّا بَعْتَهُ»؛

"... The appearance resembles the Day of Judgment, which only Allah will bring about at the appropriate moment... It will only happen to you suddenly!."

The point is, if the appearance occurs unexpectedly, what will the status of the signs of appearance?

The honorable author of the book "Mikyāl al-Makārim" addressed this topic and presented two responses². He stated that there are two options in this regard. The first possibility is that Badā' (divine change of destiny) may occur in these signs. Calling them inevitable does not negate the possibility of badā'³.

The second possibility is to accept the Imam's sudden reappearance entrance without considering Badā'. The remedy to the problem is to regard the Imam's appearance and the occurrence of its signs as sudden and unexpected. The signs would appear briefly and close together, close to the moment of appearance.

¹ Kamāl al-Dīn, Chapter 35, Hadith 6.

² Mikyāl al-Makārim, Vol. 2, p. 206.

³ Badā' means the manifestation of a matter from Allah contrary to what was expected by His servants (Wiki Shia website, article on Badā').



20-4- A Discussion of Imam Mahdi's Companions (May Allah Hasten Reappearance) and Raj'at (Return)

According to narrations, Imam Mahdi (may Allah speed his return) has 313 pure companions¹. Still, the overall number of his companions is substantially more significant and includes people from all over the world. However, these 313 are among the unique ones, with 50 being women².

Some of Imam Mahdi's (may Allah hasten his reappearance) companions have returned to this planet. This suggests they died before his appearance and returned to help Imam Mahdi (may Allah accelerate his reappearance). According to the narrations, whoever recites the Ahd (Covenant) supplication for 40 mornings would be among those who return to the world to assist the Imam³. This is most likely because when a person repeats their commitment for 40 days, reiterating their acceptance of God's and the Imam's orders and willingness to serve him, they abstain from sin and join the believers. Numerous hadiths mention the return of prophets and God's chosen ones, particularly Imam Hussein (peace be upon him)⁴ and Imam Ali (peace be upon him)⁵, as well as the overall return of all the infallibles

¹ - Ilzam al-Nasb fi Ithbat al-Hujja al-Gha'ib, vol.2, p.165.

² -Bihar al-Anwar, Vol.52, p.223.

³ - Bihar al-Anwar, Vol.53, p.95.

⁴ - Bihar al-Anwar, Vol.53, p.39.

⁵ - Mukhtasar al-Baseer, p.132.



(peace be upon them). Narrations mention the return of Prophet Daniel, Joshua¹, Jesus², Khidr³, and the People of the Cave⁴. In addition to pure believers, some disbelievers return to the world to face punishment⁵.

Finally, it should be noted that the reappearance is imminent and it must be considered as unexpected. Even if the appearance does not happen right now, our death could happen at any time, and we may miss the opportunity to reform ourselves and prepare to assist Imam Mahdi (may Allah hasten his reappearance). As a result, our responsibility is to educate and reform ourselves, our families, society, and all of humanity to join Imam Mahdi's companions (may Allah hasten his reappearance).

We think of our jobs, marriages, education, and everything else. How often do we ponder Imam Mahdi (may Allah hasten his reappearance)? The reappearance should begin with our hearts. Even if the universal reappearance does not occur, this road remains open to any eager individual, and one can always connect with Imam Mahdi (may Allah hasten his reappearance) through their heart, soul, and spirit.

¹ Tafsir al-Ayashi, Vol.2, p.32.

² Bihar al-Anwar, Vol.53, p.59.

³ Kamal al-Din wa Tamam al-Ni'ma, Vol.2, p.390.

⁴ Dalael al-Imama, p.463.

⁵ Al-Kafi, Vol.3, p.235; Bihar al-Anwar, Vol.53, p.61.



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Appendices:

Appendix 1: Different prayers related to Imam Zaman (a.s.)

1- Al-Ahd Dua

It is narrated from Imam Sadiq (a.s.) that whoever recites this promise forty times in the morning will be one of the helpers of our Qaim (as). If he dies before the reappearance of that Imam, God will bring him



out of the grave to serve that Imam. With every word, God Almighty will honor him with a thousand good deeds and erase a thousand sins from him. And that promise is this:

بسم الله الرحمن الرحيم

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَاةِ وَ الْإِنْجِيلِ وَ الزَّبُور

وَ رَبَّ الظَّلِّ وَ الْحَرُورِ وَ مُنْزِلَ الْقُرْآنِ (الْفُرْقَانِ) الْعَظِيمِ وَ رَبَّ الْمَلاَئِكَةِ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءِ (وَ) الْمُرْسَلِينَ

اللَّهُمَّ إِنِّى ٱسْأَلُکَ بِوَجْهِکَ (بِاسْمِکَ) الْکَرِيمِ وَ بِنُورِ وَجْهِکَ الْمُنِيرِ وَ مُلْکِکَ الْقَدِيمِ يَا حَیُّ يَا قَيُّومُ اللَّهُمَّ إِنِّی ٱسْأَلُکَ بِاسْمِکَ الَّذِی يَصْلَحُ بِهِ الْاُولُونَ وَ الْأَرْضُونَ وَ بِاسْمِکَ الَّذِی يَصْلَحُ بِهِ الْاُولُونَ وَ الْأَرْضُونَ وَ بِاسْمِکَ الَّذِی يَصْلَحُ بِهِ الْاُولُونَ وَ الْآخِرُونَ

يَا حَيًّا قَبْلَ كُلِّ حَيٍّ وَ يَا حَيًّا بَعْدَ كُلِّ حَيٌّ وَ يَا حَيًّا حِينَ لاَ حَيّ

يَا مُحْيِىَ الْمَوْتَى وَ مُمِيتَ الْأُحْيَاءِ يَا حَىُّ لاَ إِلَهَ إِلاَّ أَنْتَ

اللَّهُمَّ بَلِّعْ مَوْلاَنَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأُمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ

عَنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا سَهْلِهَا وَ جَبَلِهَا وَ بَرِّهَا وَ بَحْرِهَا



وَ عَنَّ وَ عَنْ وَالدَّى مِنَ الصَّلَوَاتِ زِنَةً عَرْشِ اللَّهِ وَ مِدَادَ كَلمَاتِه

وَ مَا أَحْصَاهُ عِلْمُهُ (كَتَابُهُ) وَ أَحَاطَ بِهِ كَتَابُهُ (عِلْمُهُ)

اللَّهُمَّ إِنِّى أُجَدِّدُ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا وَ مَا عِشْتُ مِنْ أَيَّامِي عَهْداً وَ عَقْداً وَ بَيْعَةً لَهُ فِي عُنُقِي اللَّهُمَّ إِنِّى أُجَدِّدُ لَهُ فِي صَبِيحَةٍ يَوْمِي هَذَا وَ مَا عِشْتُ مِنْ أَيَّامِي عَهْداً وَ عَقْداً وَ بَيْعَةً لَهُ فِي عُنُقِي اللَّهُمَّ إِنِّي اللَّهُ عَنْهَا وَ لا أَزُولُ أَيَداً

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ الذَّابِّينَ عَنْهُ وَ الْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَائِجِهِ

وَ الْمُمْتَثِلِينَ لِأُوامِرِهِ) وَ الْمُحَامِينَ عَنْهُ وَ السَّابِقِينَ إِلَى إِرَادَتِهِ وَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ

اللَّهُمَّ إِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْماً مَقْضِيّاً

فَأُخْرِجْنِي مِنْ قَبْرِي مُؤْتَزِراً كَفَنِي شَاهِراً سَيْفِي مُجَرِّداً قَنَاتِي مُلَبِّياً دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادي

اللَّهُمَّ أُرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْغُرَّةَ الْحَمِيدَةَ وَ اكْحُلْ نَاظِرِي بِنَظْرَةً مِنِّي إِلَيْهِ

وَ عَجِّلْ فَرَجَهُ وَ سَهِّلْ مَخْرَجَهُ وَ أُوسَعْ مَنْهَجَهُ وَ اسْلُكُ بِي مَحَجَّتَهُ وَ أَنْفَذْ أَمْرَهُ وَ اشْدُدْ أُزْرَهُ

وَ اعْمُرِ اللَّهُمَّ بِهِ بِلاَدَكَ وَ أَحْيِ بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُ

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ



فَأُظْهِرِ اللَّهُمَّ لَنَا وَلِيَّكَ وَ ابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ

حَتَّى لاَ يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلاَّ مَزَّقَهُ وَ يُحِقَّ الْحَقَّ وَ يُحَقِّقَهُ

وَ اجْعَلْهُ اللَّهُمَّ مَفْزَعاً لِمَظْلُومِ عِبَادِي وَ نَاصِراً لِمَنْ لاَ يَجِدُ لَهُ نَاصِراً غَيْرَكَ

وَ مُجَدِّدًا لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَ مُشَيِّداً لِمَا وَرَدَ مِنْ أَعْلاَمِ دِينِكَ وَ سُنَنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْه وَ آله

وَ اجْعَلْهُ اللَّهُمَّ مِمَّنْ حَصَّنْتَهُ مِنْ بَأْسِ الْمُعْتَدِينَ

اللَّهُمَّ وَ سُرَّ نَبِيَّكَ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِرُؤْيَتِهِ وَ مَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَ ارْحَمِ اسْتِكَانَتَنَا اللَّهُ عَلَيْهِ وَ آلِهِ بِرُؤْيَتِهِ وَ مَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَ ارْحَمِ اسْتِكَانَتَنَا عَدْهُ

اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِحُضُورِهِ وَ عَجِّلْ لَنَا ظُهُورَهُ

إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَراهُ قَرِيباً بِرَحْمَتِكَ يَا أُرْحَمَ الرَّاحِمِينَ

الْعَجَلَ الْعَجَلَ يَا مَوْلاَى يَا صَاحِبَ الزَّمَانِ، الْعَجَلَ الْعَجَلَ يَا مَوْلاَى يَا صَاحِبَ الزَّمَانِ، الْعَجَلَ الْعَجَلَ الْعَجَلَ يَا مَوْلاَى يَا صَاحِبَ الزَّمَانِ، الْعَجَلَ الْعَجَلَ يَا مَوْلاَى يَا صَاحِبَ الزَّمَانِ.

2- Du'a al-Faraj:

بسم الله الرحمن الرحيم



"الهي عَظُمَ الْبَلاءُ وَ بَرِحَ الْخَفآءُ وَ انْكَشَفَ الْغِطآءُ

وَ انْقَطَعَ الرَّجَاءُ وَ ضاقَت الأَلَّارْضُ وَ مُنعَت السَّماَءُ

وَ آنْتَ الْمُسْتَعانُ وَ الَيْكَ الْمُشْتَكي وَ عَلَيْكَ الْمُعُولُ

فِي الشِّدَّةِ وَ الرِّحَاءِ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّد وَ ال مُحَمَّد

أُولِي الْأَلَّامْرِ الَّذينَ فَرَضْتَ عَلَيْنا طاعَتَهُمْ وَ عَرَّفْتَنا بِذِلكَ

مَنْزِلَتَهُمْ فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجاً عاجِلا قَريباً كَلَمْحِ الْبَصَرِ

اَوْ هُوَ اَقْرَبُ يا مُحَمَّدُ يا عَلِي يا عَلِي يا مُحَمَّدُ اِكْفِياني

فَإِنَّكُما كَافِيانِ وَ انْصُراني فَإِنَّكُما ناصِرانِ يا مَوْلانا يا صاحِب الزِّمانِ

الْغَوْثَ الْغَوْثَ الْغَوْثَ اَدْرِكْنِي اَدْرِكْنِي اَدْرِكْنِي اَدْرِكْنِي

السَّاعَةُ السَّاعَةُ السَّاعَةُ الْعَجَلَ الْعَجَلَ الْعَجَلَ الْعَجَلَ

يا أَرْحَمَ الرَّاحِمينَ بِحَقِّ مُحَمَّد وَ اللهِ الطَّاهِرِينَ."



3- Du'a for the health of Imam Zaman(a.s):

اللَّهُمَّ كُنْ لِوَلِيِّكَ الحُجَهُ بِنِ الحَسَن صَلَواتُكَ عَلَيهِ وَ عَلَى آبائِهِ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةً وَلِيَّا وَ حَافِظاً وَ قَائِداً وَ نَاصِراً وَ دَلِيلًا وَ عَيْناً حَتَّى تُسْكِنَهُ ٱرْضَكَ طَوْعاً وَ تُمَتعَهُ فِيهَا طَوِيلا

4- Du'a al-Gharigh:

يا اللهُ يَا رَحْمانُ يا رَحِيمُ يا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

5- Du'a al-Marefah (Prayer for the recognition and knowledge of the Imam):

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





Appendix 2: Types of pilgrimages to Imam Zaman (a.s)

1- Ziarat Aal e Yasin:

سَلاَمٌ عَلَى آلِ يس السَّلاَمُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَ رَبَّانِيَّ آيَاتِهِ السَّلاَمُ عَلَيْكَ يَا بَابَ اللَّهِ وَ دَيَّانَ دينه

السَّلاَمُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ السَّلاَمُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِرَادَتِهِ

السَّلاَمُ عَلَيْكَ يَا تَالِيَ كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ السَّلاَمُ عَلَيْكَ فِي آنَاءِ لَيْلِكَ وَ أطراف نَهَارِكَ

السَّلاَمُ عَلَيْكَ يَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ السَّلاَمُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَ وَكَلَّدَهُ



السَّلاَمُ عَلَيْكَ يَا وَعْدَ اللَّه الَّذِي ضَمنَهُ

السَّلاَمُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمَنْصُوبُ وَ الْعِلْمُ الْمَصْبُوبُ وَ الْغَوْثُ وَ الرَّحْمَةُ الْوَاسِعَةُ وَعْداً غَيْرَ مَكْذُوب

السَّلاَمُ عَلَيْكَ حِينَ تَقُومُ السَّلاَمُ عَلَيْكَ حِينَ تَقْعُدُ السَّلاَمُ عَلَيْكَ حِينَ تَقْرَأُ وَ تُبَيِّنُ

السَّلامُ عَلَيْكَ حينَ تُصلِّى وَ تَقْنُتُ السَّلامُ عَلَيْكَ حينَ تَرْكَعُ وَ تَسْجُدُ

السَّلامُ عَلَيْكَ حِينَ تُهَلِّلُ وَ تُكَبِّرُ السَّلاَمُ عَلَيْكَ حِينَ تَحْمَدُ وَ تَسْتَغْفِرُ

السَّلاَمُ عَلَيْكَ حِينَ تُصْبِحُ وَ تُمْسِى السَّلاَمُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا تَجَلَّى

السَّلاَمُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَأْمُونُ السَّلاَمُ عَلَيْكَ أَيُّهَا الْمُقَدَّمُ الْمَأْمُولُ السَّلاَمُ عَلَيْكَ بِجَوَامِعِ السَّلاَمُ السَّلاَمُ السَّلاَمُ السَّلاَمُ السَّلاَمِ السَّلاَمِ

أُشْهِدُكَ يَا مَوْلاَىَ أُنِّى أُشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ

وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ لاَ حَبِيبَ إِلاَّ هُوَ وَ أَهْلُهُ وَ أَشْهِدُكَ يَا مَوْلاَى أَنَّ عَلِيًا أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ حُجَّتُهُ



وَ الْحَسَنَ حُجَّتُهُ وَ الْحُسَيْنَ حُجَّتُهُ وَ عَلِى َّبْنَ الْحُسَيْنِ حُجَّتُهُ

وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ وَ جَعْفَرَ بْنَ مُحَمَّد حُجَّتُهُ وَ مُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ وَ عَلِيَّ بْنَ مُوسَى خُجَّتُهُ وَ مُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ وَ عَلِيًّ بْنَ مُوسَى حُجَّتُهُ وَ عَلِيًّ بْنَ مُوسَى حُجَّتُهُ وَ عَلِيًّ بْنَ مُوسَى حُجَّتُهُ

وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ وَ عَلِيَّ بْنَ مُحَمَّد حُجَّتُهُ وَ الْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ

وَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ أَنْتُمْ الْأُولَ وَ الْآخِرُ

وَ أَنَّ رَجْعَتَكُمْ حَقٌّ لاَ رَيْبَ فِيهَا

يَوْمَ لاَ يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أُوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً

وَ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّ نَاكِراً وَ نَكِيراً حَقٌّ وَ أَشْهَدُ أَنَّ النَّشْرَ حَقٌّ وَ الْبَعْثَ حَقٌ

وَ أَنَّ الصِّرَاطَ حَقٌّ وَ الْمرْصَادَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ الْحَشْرَ حَقٌّ

وَ الْحِسَابَ حَقٌّ وَ الْجَنَّةَ وَ النَّارَ حَقٌّ وَ الْوَعْدَ وَ الْوَعِيدَ بِهِمَا حَقٌّ

يَا مَوْلاَىَ شَقِيَ مَنْ خَالَفَكُمْ وَ سَعِدَ مَنْ أَطَاعَكُمْ فَاشْهَدْ عَلَى مَا أُشْهَدْتُكَ عَلَيْهِ

وَ أَنَا وَلَى ٌّ لَكَ بَرِيءٌ مِنْ عَدُوكً فَالْحَقُّ مَا رَضِيتُمُوهُ وَ الْبَاطِلُ مَا أَسْخَطْتُمُوهُ



وَ الْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَ الْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ بِرَسُولِهِ بِرَسُولِهِ

وَ بِأُمِيرِ الْمُؤْمِنِينَ وَ بِكُمْ يَا مَوْلاَىَ أُوَّلِكُمْ وَ آخِرِكُمْ وَ نُصْرَتِى مُعَدَّةٌ لَكُمْ وَ مَوَدَّتِى خَالِصَةٌ لَكُمْ آمينَ آمينَ

Then recite this supplication:

ٱللَّهُمَّ إِنِّي ٱسْأَلُكَ ٱنْ تُصَلِّي عَلَى مُحَمَّد نَبِيٍّ رَحْمَتِكَ وَكَلِمَهُ نُورِكَ

وَ أَنْ تَمْلَأُ قَلْبِي نُورَ الْيَقِينِ وَ صَدْرِي نُورَ الْإِيمَانِ وَ فِكْرِي نُورَ النِّيَّاتِ وَ عَزْمِي نُورَ الْعِلْمِ

وَ قُوَّتِي نُورَ الْعَمَلِ وَ لِسَانِي نُورَ الصِّدْقِ وَ دِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ

وَ بَصَرِى نُورَ الضِّيَاءِ وَ سَمْعِي نُورَ الْحِكْمَةِ وَ مَودَّتِي نُورَ الْمُوالاَةِ لِمُحَمَّدِ وَ آلِهِ عَلَيْهِمُ السَّلاَمُ

حَتَّى ٱلْقَاكَ وَ قَدْ وَفَيْتُ بِعَهْدِكَ وَ مِيثَاقِكَ فَتُغَشِّينِي رَحْمَتَكَ (رَحْمَتُكَ) يَا وَلَيُّ يَا حَميدُ

اللَّهُمَّ صَلِّ عَلَى (مُحَمَّد) حُجَّتِكَ فِي أَرْضِكَ وَ خَلِيفَتِكَ فِي بِلاَدِكَ وَ الدَّاعِي إِلَى سَبِيلِكَ

وَ الْقَائِمِ بِقِسْطِكَ وَ النَّائِرِ بِأُمْرِكَ وَلِيِّ الْمُؤْمِنِينَ وَ بَوَارِ الْكَافِرِينَ وَ مُجَلِّي الظُّلْمَةِ



وَ مُنيرِ الْحَقِّ وَ النَّاطِقِ بِالْحِكْمَةِ وَ الصِّدْقِ وَ كَلِمَتِكَ التَّامَّةِ فِي ٱرْضِكَ الْمُرْتَقِبِ الْخَائِفِ وَ الْوَلِيِّ النَّاصِحِ الْوَلِيِّ النَّاصِحِ

سَفِينَهُ النَّجَاهُ وَ عَلَمِ الْهُدَى وَ نُورِ أَبْصَارِ الْوَرَى وَ خَيْرِ مَنْ تَقَمَّصَ وَ ارْتَدَى

وَ مُجَلِّى الْعَمَى (الْغَمَّاءِ) الَّذِي يَمْلَأُ الْأُرْضَ عَدْلاً وَ قِسْطاً كَمَا مُلِثَتْ ظُلْماً وَ جَوْراً إِنَّكَ عَلَى كُلِّ شَيْء قَدِيرٌ

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَ ابْنِ أُولِيَائِكَ الَّذِينَ فَرَضْتَ طَاعَتَهُمْ وَ أُوْجَبْتَ حَقَّهُمْ وَ أُذْهَبْتَ عَنْهُمُ الرَّجْسَ وَ طَهَّرْتَهُمْ تَطْهيراً

اللَّهُمَّ انْصُرْهُ وَ انْتَصِرْ بِهِ لِدِينِكَ وَ انْصُرْ بِهِ أُولِيَاءَكَ وَ أُولِيَاءَهُ وَ شِيعَتَهُ وَ أَنْصَارَهُ وَ اجْعَلْنَا مِنْهُمُ

اللَّهُمَّ أُعِذْهُ مِنْ شَرٍّ كُلِّ بَاغٍ وَ طَاغٍ وَ مِنْ شَرٍّ جَمِيعٍ خَلْقِكَ

وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ احْرُسُهُ وَ امْنَعْهُ مِنْ أَنْ يُوصَلَ إِلَيْهِ بِسُوء

وَ احْفَظْ فِيهِ رَسُولَكَ وَ آلَ رَسُولِكَ وَ أَظْهِرْ بِهِ الْعَدْلَ وَ أَيِّدْهُ بِالنَّصْرِ

وَ انْصُرْ نَاصِرِيهِ وَ اخْذُلُ خَاذِلِيهِ وَ اقْصِمْ قَاصِمِيهِ وَ اقْصِمْ بِهِ جَبَابِرَةَ الْكُفْرِ



وَ اقْتُلْ بِهِ الْكُفَّارَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا بَرِّهَا وَ بَحْرِهَا

وَ امْلَأُ بِهِ الْأَرْضَ عَدْلاً وَ أُظْهِرْ بِهِ دِينَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

وَ اجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ ٱتّْبَاعِهِ وَ شيعَتِهِ

وَ ٱرِنِي فِي آلِ مُحَمَّد عَلَيْهِمُ السَّلاَمُ مَا يَأْمُلُونَ وَ فِي عَدُوهِمْ مَا يَحْذَرُونَ

إِلَّهَ الْحَقِّ آمِينَ يَا ذَا الْجَلاَلِ وَ الْإِكْرَامِ يَا أُرْحَمَ الرَّاحِمِينَ

Y- Ziarat after Morning prayer:

ٱللَّهُمَّ بَلِّعْ مَوْلاًى صَاحِبَ الزَّمَانِ صَلَواتُ اللَّهِ عَلَيْهِ عَنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَات

فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ سَهْلِهَا وَ جَبَلِهَا حَيِّهِمْ وَ مَيِّتِهِمْ

وَ عَنْ وَالدَّى وَ وَلدي وَ عَنِّي مِنَ الصَّلَوَاتِ وَ التَّحِيَّاتِ زِنَةً عَرْشِ اللَّهِ وَ مِدَادَ كَلمَاتِه

وَ مُنْتَهَى رِضَاهُ وَ عَدَدَ مَا أَحْصَاهُ كِتَابُهُ وَ أَحَاطَ بِهِ عَلْمُهُ



اللَّهُمَّ (إِنِّي) أُجَدِّدُ لَهُ فِي هَذَا الْيَوْمِ وَ فِي كُلِّ يَوْمٍ عَهْداً وَ عَقْداً وَ بَيْعَةً فِي رَقَبَتِي

اللَّهُمَّ كَمَا شَرَّفْتَنِي بِهَذَا التَّشْرِيفِ وَ فَضَّلْتَنِي بِهَذِهِ الْفَضِيلَةِ وَ خَصَصْتَنِي بِهَذِهِ النَّعْمَةِ

فَصَلٍّ عَلَى مَوْلاَىَ وَ سَيِّدِى صَاحِبِ الزَّمَانِ وَ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ ٱشْيَاعِهِ وَ الذَّابِّينَ عَنْهُ

وَ اجْعَلْنِي مِنَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ طَائِعاً غَيْرَ مُكْرَه فِي الصَّفِّ الَّذِي نَعَتَّ أَهْلَهُ فِي كَتَابِكَ

فَقُلْتَ صَفّاً كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ عَلَى طَاعَتكَ وَ طَاعَهُ رَسُولِكَ وَ آله عَلَيْهِمُ السَّلاَمُ

اللَّهُمَّ هَذِهِ بَيْعَةٌ لَهُ فِي عُنُقِي إِلَى يَوْمِ الْقِيَامَةِ

3- Ziarat in Jumu'ah day:

السَّلاَمُ عَلَيْكَ يَا حُجَّةُ اللَّهِ فِي أَرْضِهِ السَّلاَمُ عَلَيْكَ يَا عَيْنَ اللَّهِ فِي خَلْقِهِ السَّلاَمُ عَلَيْكَ يَا نُورَ اللَّهِ الَّذِي يَهْتَدِي بِهِ الْمُهْتَدُونَ وَ يُفَرَّجُ بِهِ عَنِ الْمُؤْمِنِينَ السَّلاَمُ عَلَيْكَ أَيُّهَا الْوَلِيُّ النَّاصِحُ السَّلاَمُ عَلَيْكَ يَا عَيْنَ الْحَيَاةِ السَّلاَمُ عَلَيْكَ يَا عَيْنَ الْحَيَاةِ السَّلاَمُ عَلَيْكَ يَا عَيْنَ الطَّاهِرِينَ الطَّاهِرِينَ الطَّاهِرِينَ الطَّاهِرِينَ الطَّاهِرِينَ الطَّاهِرِينَ الطَّاهِرِينَ الطَّاهِرِينَ



السَّلاَمُ عَلَيْكَ عَجَّلَ اللَّهُ لَكَ مَا وَعَدَكَ مِنَ النَّصْرِ وَ ظُهُورِ الْأُمْرِ

السَّلاَمُ عَلَيْكَ يَا مَوْلاَىَ أَنَا مَوْلاَكَ عَارِفٌ بِأُولاَكَ وَ أُخْراكَ

ٱتَقَرَّبُ إِلَى اللَّهِ تَعَالَى بِكَ وَ بِآلِ بَيْتِكَ وَ ٱثْتَظِرُ ظُهُورَكَ وَ ظُهُورَ الْحَقِّ عَلَى يَدَيْكَ

وَ أَسْأَلُ اللَّهَ أَنْ يُصَلِّي عَلَى مُحَمَّد وَ آلِ مُحَمَّد

وَ أَنْ يَجْعَلَنِي مِنَ الْمُنْتَظِرِينَ لَکَ وَ التَّابِعِينَ وَ النَّاصِرِينَ لَکَ عَلَى أَعْدَائِکَ وَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيْکَ في جُمْلَهٔ أُولْيَائکَ

يَا مَوْلاَىَ يَا صَاحِبَ الزَّمَانِ صَلَوَاتُ اللَّه عَلَيْكَ وَ عَلَى آل بَيْتَكَ

هَذَا يَوْمُ الْجُمُّعَةِ وَ هُوَ يَوْمُكَ الْمُتَوَقَّعُ فِيهِ ظُهُورُكَ وَ الْفَرَجُ فِيهِ لِلْمُؤْمِنِينَ عَلَى يَدَيْكَ وَ قَتْلُ الْكَافِرِينَ بِسَيْفِكَ

وَ أَنَا يَا مَوْلاَى فِيهِ ضَيْفُكَ وَ جَارُكَ وَ أَنْتَ يَا مَوْلاَى كَرِيمٌ مِنْ أُوْلاَدِ الْكِرَامِ وَ مَأْمُورٌ بِالضِّيَافَةِ وَ الْبَاجَارَة

فَأُضِفْنِي وَ أُجِرْنِي صَلَوَاتُ اللَّهِ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ





Appendix 3: Types of prayers for Imam Mahdi (may Allah hasten his reappearance):

1- Performing a two-rak'ah prayeras a gift to the Imam:

This prayer is like the morning prayer, it is two rak'ahs, except that after mentioning the bowing and prostration in each rak'ah, one must say three times:

And after finishing the prayer:

اللّهم أنتَ السَّلام و مِنكَ السَّلام، يا ذَا الجلالِ و الإكرامِ صلِّ عَلَى محمَّدِ و آلِ محمَّدِ الطّيبين الطّاهرين الأخيار، و أبلغهم منّى أفضلَ التّحيّةُ و السلامَ .



أَللَّهِمَّ إِنَّ هَاتَينِ الرَّكَعَتَيْنِ هَديَّةً مِنِّى إِلَى عَبْدِكَ وابْنِ عَبْدِكَ و وَلَيِّكَ وابْنِ وَلَيِّكَ سِبْطِ نَبيِّكَ فى أَللَّهِمَّ إِنَّ هَاتَينِ الرَّكَعَتَيْنِ هَديَّةً مِنِّى إِلَى المُؤْمِنينَ، يا وَلَى المؤمِنينَ، يا ولَى المؤمِنينَ .

2- Prayer of Imam Zaman (a.s.)

Sayyid Ibn Tawoos, in Jamal al-Usbu, mentioned a prayer with a supplication for each of the Imams (a.s.), including the prayer of Imam Zaman, may Allah hasten his return; it is two rak'ahs. In each rak'ah, you recite Surah "Hamd" until "أيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ أَعْبُدُ وَ أَنْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ أَمِي وَاللَّهُمْ عَظُمَ الْبَلاَءُ وَ بَرِحَ الْخَفَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ أَنَاءُ وَ انْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ الْعَلَاءُ وَ الْكَسَاءِ وَ الْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْأَرْضُ الْعَلَاءُ وَ الْكَشَفَ الْغُطَاءُ وَ ضَاقَتِ الْاَرْضَ الْعَلَاءُ وَ الْكَسَاءِ وَ الْكَشَاءُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَ الْعَلَاءُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَ الْعَلَاءُ وَ الْكَسَاءُ وَ الْعَلَاءُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَالْعَامُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَ الْكَسَاءُ وَالْعَامِ اللَّهُمُ الْعَلَاءُ وَ الْعَلَاءُ وَ الْكَسَاءُ وَالْعَامُ الْعَلَاءُ وَ الْمَاءُ وَ الْعَلَاءُ وَالْعَاءُ وَ الْعَلَاءُ وَالْعَامُ الْعَلَاءُ وَالْعَلَاءُ وَ الْعَلَاءُ وَالْعَلَاءُ وَالْعَامُ الْعَلَاءُ وَالْعَلَاءُ وَالْعَامُ الْعِلَاءُ وَالْعَلَاءُ وَالْعَلَاءُ

وَ إِلَيْكَ يَا رَبِّ الْمُشْتَكَى وَ عَلَيْكَ الْمُعَوَّلُ فِي الشِّدَّةِ وَ الرَّخَاءِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّد وَ آلِ مُحَمَّد

الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ وَ عَجِّلِ اللَّهُمَّ فَرَجَهُمْ بِقَائِمِهِمْ وَ أَظْهِرْ إِعْزَازَهُ

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيٌّ يَا مُحَمَّدُ اكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ

يَا مُحَمَّدُ يَا عَلِيٌّ يَا عَلِيٌّ يَا مُحَمَّدُ انْصُرَانِي فَإِنَّكُمَا نَاصِراَي



يَا مُحَمَّدُ يَا عَلِيٌّ يَا عَلِيٌّ يَا مُحَمَّدُ احْفَظَانِي فَإِنَّكُمَا حَافِظَايَ يَا عَلِيٌّ يَا مُحَمَّدُ احْفَظَانِي فَإِنَّكُمَا حَافِظَايَ يَا عَلِيٌّ يَا صَاحِبَ الزَّمَانِ يَا مَوْلاَيَ يَا صَاحِبَ الزَّمَانِ يَا مَوْلاَيَ يَا صَاحِبَ الزَّمَانِ النَّمَانِ النَّمَانِ النَّمَانِ النَّمَانَ النَّامَانَ النَّمَانَ النَّامَانَ النَّامَانَ النَّمَانَ النَّمَانَ النَّمَانَ النَّمَانَ النَّامَانَ النَّامَانَ الْمَانَ النَّامَانَ النَّامَانَ النَّمَانَ النَّامَانَ النَّامَانَ النَّامَانَ النَّامَانَ النَّامَانَ النَّامَانَ النَّمَانَ النَّمَانَ النَّامَانَ الْمُلْانَ الْمُلْانَ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلْمَانَ الْمُلْمَانَ الْمُلْمَانَ الْمُلْمَانَ الْمُلْمَانَ الْمُنْ الْمُنْ الْمُلْمَانَ الْمُلْمَانَ الْمُنْ الْمُلْمَانَ الْمُلْمَانَ

3- Prayer for seeking help from the Imam Zaman (a.s.) (Istighatha):

Sayyid Ali Khan said in Kalem Tayyeb, This is an istighatha from Imam Zaman, may Allah's prayers be upon him, wherever you are, pray two rak'ahs of prayer with "عمد" and recite any Surah you wish, then stand facing the Qiblah under the sky and say:

سَلاَمُ اللَّهِ الْكَامِلُ التَّامُ الشَّامِلُ الْعَامُ وَ صَلَواتُهُ الدَّائِمَةُ وَ بَركَاتُهُ الْقَائِمَةُ التَّامُّ التَّامُ السَّامِلُ الْعَامُ وَ صَلَواتُهُ الدَّائِمَةُ وَ بَركَاتُهُ الْقَائِمَةُ التَّامُّ عَلَى حُجَّةِ اللَّهِ

وَ وَلِيّهِ فِي أُرْضِهِ وَ بِلاَدِهِ وَ خَلِيفَتِهِ عَلَى خَلْقِهِ وَ عِبَادِهِ

وَ سُلاَلَةِ النُّبُوَّةِ وَ بَقِيَّةِ الْعِتْرَةِ وَ الصَّفْوةِ صَاحِبِ الزَّمَانِ وَ مُظْهِرِ الْإِيمَانِ

وَ مُلَقِّنِ (مُعْلِنِ) أَحْكَامِ الْقُرْآنِ وَ مُطَهِّرِ الْأَرْضِ وَ نَاشِرِ الْعَدْلِ فِي الطُّولِ وَ الْعَرْضِ

وَ الْحُجَّةِ الْقَائِمِ الْمَهْدِيِّ الْإِمَامِ الْمُنْتَظَرِ الْمَرْضِيِّ (الْمُرْتَضَى) وَ ابْنِ الْأَئِمَّةِ الطَّاهِرِينَ



الْوَصِيِّ ابْنِ الْأُوْصِيَاءِ الْمَرْضِيِّينَ الْهَادِي الْمَعْصُومِ ابْنِ الْأُئِمَّةِ الْهُدَاةِ الْمَعْصُومِينَ

السَّلاَمُ عَلَيْكَ يَا مُعِزَّ الْمُؤْمِنِينَ الْمُسْتَضْعَفِينَ السَّلاَمُ عَلَيْكَ يَا مُذِلِّ الْكَافِرِينَ الْمُتَكَبِّرِينَ الظَّالِمِينَ

السَّلاَمُ عَلَيْكَ يَا مَوْلاَى يَا صَاحِبَ الزَّمَانِ السَّلاَمُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّه

السَّلاَمُ عَلَيْكَ يَا ابْنَ أُمِيرِ الْمُؤْمِنِينَ السَّلاَمُ عَلَيْكَ يَا ابْنَ فَاطِمَهُ الزَّهْرَاءِ سَيِّدَهُ نِسَاءِ الْعَالَمِينَ

السَّلاَمُ عَلَيْكَ يَا ابْنَ الْأَئِمَّةِ الْحُجَجِ الْمَعْصُومِينَ وَ الْإِمَامِ عَلَى الْخَلْقِ أَجْمَعِينَ

السَّلاَمُ عَلَيْكَ يَا مَوْلاَى سَلاَمَ مُخْلِصٍ لَكَ فِي الْوِلاَيَةِ

أَشْهَدُ أَنَّكَ الْإِمَامُ الْمَهْدِيُّ قَوْلاً وَ فَعْلاً

وَ أَنْتَ الَّذَى تَمْلَأُ الْأَرْضَ قَسْطاً وَ عَدْلاً بَعْدَ مَا مُلئَتْ ظُلْماً وَ جَوْراً

فَعَجَّلَ اللَّهُ فَرَجَكَ وَ سَهِّلَ مَخْرَجَكَ وَ قَرَّبَ زَمَانَكَ وَ كَثِّرَ أَنْصَارَكَ وَ أَعْوَانَكَ

وَ ٱنْجَزَ لَكَ مَا وَعَدَكَ فَهُوَ ٱصْدَقُ الْقَائلينَ

وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ



(And instead of "كَذَا وَ كَذَا" mention your needs.)

فَاشْفَعْ لِي فِي نَجَاحِهَا فَقَدْ تَوَجَّهْتُ إِلَيْكَ بِحَاجَتِي لِعِلْمِي أَنَّ لَكَ عِنْدَ اللَّهِ شَفَاعَةً مَقْبُولَةً وَ مَقَاماً مَحْمُوداً

فَبِحَقِّ مَنِ اخْتَصَّكُمْ بِأُمْرِهِ وَ ارْتَضَاكُمْ لِسِرِّهِ وَ بِالشَّأْنِ الَّذِي لَكُمْ عِنْدَ اللَّهِ بَيْنَكُمْ وَ بَيْنَهُ

And whatever you wish, it will be granted, God willing. The author says that it is better to recite Surah Fathana (فاتحه) in the first rak'ah of this prayer after Surah Al-Hamd, and in the second rak'ah, Surah Nasr(نصر).

"Please pray for Imam Mahdi (a.s.) and all his supportes"