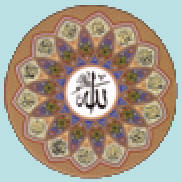


A photograph of the Masjid Jamkaran in Qum, Iran. The image features a large central dome with a green and gold pattern, flanked by two tall, slender minarets. The sky is blue with scattered white clouds. In the foreground, there are smaller domes and a building with a sign. The text 'MASJID JAMKARAN QUM, IRAN' is in the top left, and 'THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT' is in a black box at the bottom.

MASJID JAMKARAN
QUM, IRAN

THE LAST LUMINARY

AND WAYS TO DELVE INTO THE LIGHT



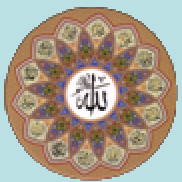
THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

COURSE INTRODUCTION: The well-known and accepted tradition of the Noble Prophet Muhammad (peace be upon him and his family) tells us that: *The person who dies and does not have a Ma'rifat of the Imam of his age dies the death of those of the period of ignorance (Jahiliyyah).*

What does it mean to have a “ma'rifat” of the living Imam? What are our responsibilities to the faith of Islam and our Imam during the period of the occultation (Ghaybah) – if any?

This course will attempt to instill a “ma'rifat” into the hearts and minds of the participants by: Understanding why we need to know and follow the responsibilities we have to the Imam; introducing the Imam – his ‘incidental’ characteristics; and highlighting ten responsibilities which we have to the Imam of our time and to one another as followers of Islam and as Shi'a of the Prophet Muhammad (peace be upon him and his family) and the twelve Imams from the progeny of the Prophet of Islam.

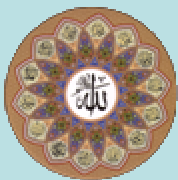


THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What is Intizar?

- Comes from the Arabic root: “نظر” which literally means to see something.
- When put into the fourth of ten (most common) Arabic forms of verbs, it changes into “إنتظار” which literally means to wait or anticipate (something).



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

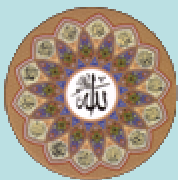
“What has value and importance is that the human being stands up in opposition to oppression. He stands up in front of oppression and lands a fist in the face of despotism and does not permit vicious acts of injustice to take place – this is what has value and worth.

We have a responsibility!! It is not so that since we are awaiting the advent of Imam al-Zaman that we simply sit in our house, take the Tasbih in our hands and just keep repeating *may his return be a speedy one*.

The speedy return of the Imam must be made such by your own actions. You yourself must lay the groundwork for the return of the Imam.

In order for him to come, we Muslims must first off be united; we must be together and then, Insha-Allah, his advent will take place.”

Ayatullah Khumayni (r)



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

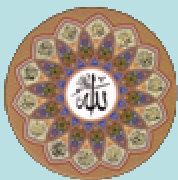
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the meantime it is the duty of all the Muslims, especially the Shiah, to strive steadfastly for the creation of the proper atmosphere and the right climate for the establishment of a world order based on justice, virtue and piety.

They should not only mould their individual lives according to the teachings and high ideals of Islam, but they should also bend their efforts to set up the Islamic order on the collective and communal level.

They should devote themselves to the service of the faith and be prepared to receive the Awaited Saviour. That is what was meant by the Imams when they exhorted the Muslims to keep on waiting for the Mahdi.”

The late Henry Corbin, Philosopher and Researcher on Islam and a student of the late Allamah Sayyid Muhammad Husain Taba`taba'i [Author of Tafsirul Mizan]



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

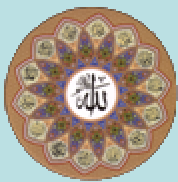
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Intizar is a state (for the human being) which is comprised of true faith and firm belief in the sources (of legislation) of the faith of al-Islam (Qur'an, Sunnah of the Prophet and A'imma) and in the Wilayah of Imam al-Zaman.

It is a spirit of zeal and keen desire for the advent, governance and living along side the Ahlul Bait. It is the detestation of the current state which we are in (that of the occultation of the Imam while keeping in mind the imperfections, corruptions, perversity and degeneration of the current state of times in which we exist.

This state of affairs (both of being separated from the Imam and from the corruption of the day and age we are living in) burns deep within the heart of the human being and creates swings and variations within the heart of the person (in relation to what he sees around him) and also affects the method of discourse of a person, his individual actions and his struggles to better the entire society..."

Ayatullah al-Uzma al-Hajj Shaykh Lutfullah Safi Gulpaygani
From: Intizar: The Force Behind Resistance and Opposition [to Tyranny]



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

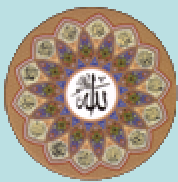
1. Why were we created and how can we reach to our true purpose in life?

- Spiritual growth and the advancement towards the pinnacles of greatness and closeness to Allah.

2. How can we reach to our purpose in this life for success in both worlds?

- Staying on the path known as ‘As-Siratul Mustaqeem’ or ‘The Straight Path’.
- Islamic traditions on this phrase refer to the following of the Prophet of Islam and the twelve Imams which came after him as the true ‘Straight Path’.

3. What rules do we need to observe while on the ‘Straight Path’?

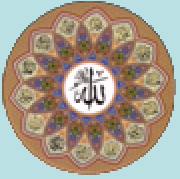


THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Incidental Facts about the 12th Imam:

- His first name is the same as the Prophet of Islam [some traditions require us not to mention him by his given name, rather, only through his titles and the like.]
- His father is the 11th Imam, Hasan ibne Ali al-Askari.
- His mother is known as Nargis Khatoon and other titles.
- He was born on the 15th of Sha'baan in the year 255 AH in the city of Samarra.
- He went into two forms of Ghaybah (occultation):
 - **Minor** which lasted from the age of five (260 AH when he took over the Imamate) until 324 AH – till he was 69 years old.
 - **Major** – was from 324 AH until the time when Allah decides He wants His representative to make his appearance.



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

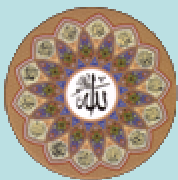
Responsibility One MA'RIFAT OF THE IMAM

It has been related from Imam Jafar b. Muhammad as-Sadiq ('a) that the Prophet of Allah (s) said:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

“One who dies and does not have ma'rifat of the Imam of his time dies the death of those of the period of Ignorance (one who lived during the period of the Prophet but did not accept him even after clear proofs came to them in regards to him.)”^[1]

^[1] Bihar al-Anwar, vol. 53, pg. 175, sec. 31, no. 7; al-Ihtijaj, pg. 498



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

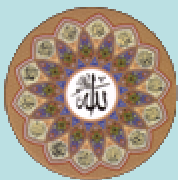
In another tradition, this one from the eleventh Imam, Hasan b. Ali al-Askari (‘a) it is mentioned that:

“Unquestionably, the Earth can never remain empty of a Hujjat (proof) of Allah over His creations. Surely the person who dies and does not recognize the Imam of his age has died the death of those of the days of Ignorance.” The Imam continued, “Surely this (the issue of an Imam existing for all ages) is the truth, just as the hell-fire is the truth.”

It was said to the Imam, “O’ son of the Messenger of Allah! Who is the Hujjat and Imam after you?”

The Imam replied, “My son, Muhammad is the Imam and Hujjat after me. Whoever dies and has not recognized him (as his living Imam) has died the death of those of the days of Ignorance.”[\[1\]](#)

[\[1\]](#) Wasail ash-Shia, vol. 11, pg. 491, sec. 33, no. 23



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

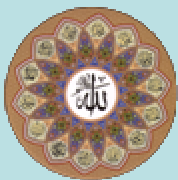
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ma'rifat comes from two sources: Our own research and investigation and ALSO through the assistance of Allah...

اَللّٰهُمَّ عَرِّفْنِيْ نَفْسَكَ فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ نَفْسَكَ لَمْ اَعْرِفْ نَبِيَّكَ . اَللّٰهُمَّ
عَرِّفْنِيْ رَسُوْلَكَ فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ رَسُوْلَكَ لَمْ اَعْرِفْ حُجَّتَكَ . اَللّٰهُمَّ
عَرِّفْنِيْ حُجَّتَكَ فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ حُجَّتَكَ ظَلَلْتُ عَنْ دِيْنِيْ .

“O’ Allah! Grant me a ma'rifat of Yourself for if I do not have a ma'rifat of You then I will never know Your Prophet. O’ Allah! Grant me a ma'rifat of Your Messenger for if I do not have a ma'rifat of Your Messenger then I will never know Your Representative. O’ Allah! Grant me a ma'rifat of Your Representative for if I do not have a ma'rifat of Your Representative, then surely I have gone astray in my religion.” [1] ❁

[1] al-Kafi, vol. 1, pg. 337; al-Ghaybah of Nu'mani, pg. 166, no. 6



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

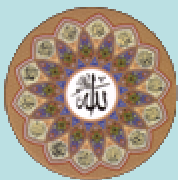
Responsibility TWO **ABSOLUTE OBEDIENCE TO THE IMAM**

Another responsibility of the believers is to obey the Imam, both during the time of his advent and also during his occultation. This means that we must follow him by adhering to the legislations sent by Allah.

Imam Ali b. Husain as-Sajjad (‘a) has said:

“Surely the most hated of people in the sight of Allah is one who follows the tradition (recommended acts or the daily actions in the life) of the Imam, however does not follow him in his (obligatory) actions.”[\[1\]](#)

[\[1\]](#) al-Kafi, vol. 8, pg. 234, sec. 8, no. 312



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

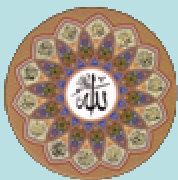
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Responsibility THREE **FULFILLING THE RIGHTS OF THE BELIEVERS**

Another responsibility is to fulfill the rights of fellow believers as this is regarded as fulfilling the rights of the Imam!

Abul Hasan ('a) has said: "When a person goes to his believing brother to help him in his time of need, this is actually a mercy from Allah, the High, that He sent to that person. Therefore, if a person accepts this (and goes to help his brother) then he is linked to our Wilayah and will be linked to the Wilayah of Allah. However, if he rejects his brother's request (for help) while he was able to help him, then Allah will make a snake from the fire come over him and this snake will be in his grave with him until the Day of Judgment, either asking forgiveness for him (if he had done other good deeds in the world) or it will punish him. So if one did not fulfill the needs (of the believer) when he could have, then he will be in the worst state."[\[1\]](#)

[\[1\]](#) al-Kafi, vol. 2, pg. 196, sec. 'Fulfilling the needs of a Believer,' no. 13



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

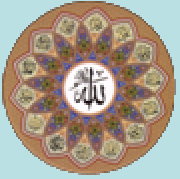
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Responsibility FOUR **SAFEGUARDING ONE'S FAITH**

Another responsibility of the people of true faith is to recite the following supplication which has been mentioned in the tradition quoted below. This supplication has been narrated from Imam Ja'far b. Muhammad as-Sadiq ('a):

“Soon shall you be plagued with challenges and during this period there will be no (apparent) flag of guidance to point you in the right direction, no (apparent) Imam to guide you nor any way of salvation from this state, except for the person who recites the Du'a of al-Ghariq.”

The narrator of the tradition asked the Imam, ‘What is the supplication of al-Ghariq?’



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

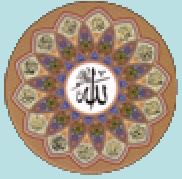
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Imam (‘a) replied, ‘Say:

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

O’ Allah, O’ the Merciful, O’ the Compassionate, O’ the Reformer of the Hearts! Make my heart firm on Your faith.”^[1]

^[1] Kamal ad-Din wa Tamam an-Nimah, pg. 351, no. 49



THE LAST LUMINARY AND WAYS TO DELVE INTO THE LIGHT...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

End of Part One of our Discussion...

The Last Luminary and Ways to Delve into the Light...

To be continued tomorrow, September 10th, 2006