
ACTIVELY AWAITING IMAM MAHDI (A.S.)



LEARNING OBJECTIVES

To examine examples of the kinds of supporters Imam al-Mahdi (a) wants

To discover what *intidhar* is

To analyse the qualities of a *muntadhir*

Key Words

مُنْتَظَرٌ

Muntadhar
one who is awaited

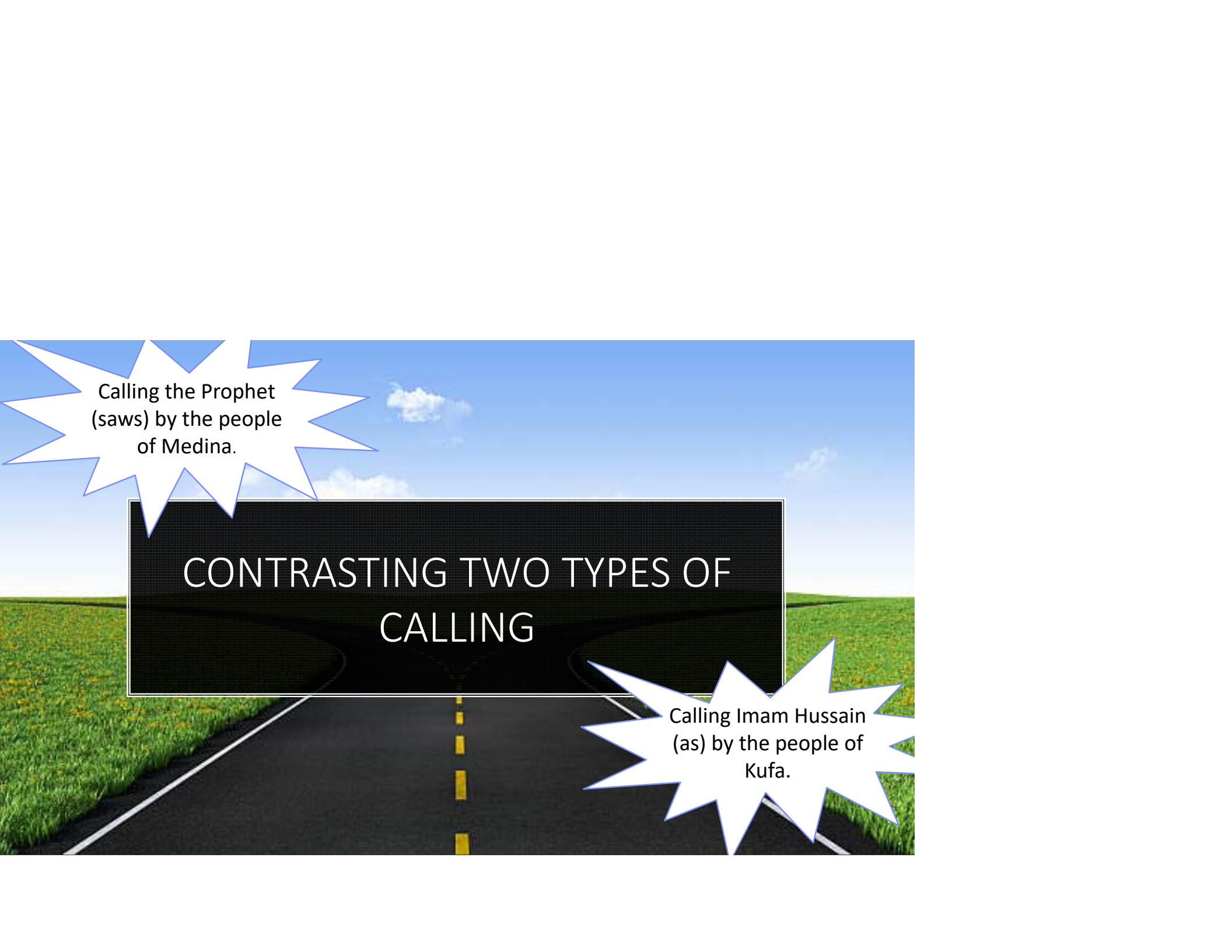
مُنْتَظِرٌ

Muntadhir
one who awaits

إِنْتَظَارٌ

Intidhar
awaiting

KEY WORDS



Calling the Prophet
(saws) by the people
of Medina.

CONTRASTING TWO TYPES OF CALLING

Calling Imam Hussain
(as) by the people of
Kufa.

Our Imam wants supporters like the sincere companions of Rasulullah (s) who helped him in the early, difficult days of Islam. They were loyal and obedient Muslims, who loved Allah and Rasulullah (s).

The people of Kufa during the time of Imam Husayn (a) were different. They wrote letters to Imam Husayn (a) begging him to come and be their leader. Imam Husayn (a) agreed, and left Medina to go to Kufa. Yazid's representative in Kufa told the people that if they supported Imam Husayn (a), their wealth would be taken away and they would be killed; most of them became scared, and instead of supporting Imam Husayn (a) they joined Yazid's army or hid in their homes.

On the battlefield, Imam Husayn (a) reminded many of the soldiers of Yazid that they had written letters to him begging him to come and be their leader.

CONTINUED
FROM
PREVIOUS
SLIDE

INTIDHAR

- Intidhar means to wait.
- We are actively waiting for Imam Mahdi.

السَّلَامُ عَلَيْكَ يَا بَاقِيَ الْخَلْقِ

IMAM ALI REZA (A.S.) SAID:

HOW GOOD IS PATIENCE AND AWAITING
FOR THE REAPPEARANCE! HAVE YOU NOT
HEARD ALLAH, THE MIGHTY AND SUBLIME SAY?

And watch, surely I too am watching with you.

(Surah Hud 11:93)

Wait then, I too with you will be of those who wait.

(Surah Araaf 7:71)

THUS YOU MUST BE PATIENT BECAUSE THERE
IS DELIVERANCE AFTER DESPAIR AND
THOSE BEFORE YOU WERE MORE
PATIENT THAN YOU.

- Kamaluddeen, Ch. 55, Tr. 5
B. Anwar, V. 52, Pg 110, Tr. 17 -

WHAT DOES 'ACTIVE' WAITING MEAN?


We waiting for my best friend to come & visit me



- Do you remember the feeling of restlessness when you are waiting for a best friend you haven't seen in a long time?
- Or how impatient we feel waiting for Eid or our birthday, looking forward for all the gifts?
- Do we miss our Imam? Are we praying to see him everyday?

- 1 Learn about Imam al-Mahdi (a) and teach others about him as much as possible.
- 2 Stand up in respect when our Imam's name is mentioned.
- 3 Say *salam* to our Imam every day, and especially on Fridays.
- 4 Have good *akhlaq* and do those actions which will please our Imam and make him proud of us.
- 5 Stay away from gatherings where sins are committed, or places of which Allah, the Holy Qur'an, the *anbiya*, and the Ahlul Bayt (a) would not approve.
- 6 Pray for our Imam's safety and quick *dhuhur* through the many *mustahabb du'as*.
- 7 Recite *salawat* followed by the words *wa ajjil farajahum* which means 'and hasten their [i.e. Imam and the *Ma'sumin* (a)] return'.

WE CAN BE A
TRUE
MUNTADHIR
BY:

A person wearing a dark, heavy robe stands in profile to the left of a large, golden, textured dome. The scene is bathed in a dramatic, golden light, with a hazy, smoky atmosphere. The ground is dark and textured. The overall mood is solemn and majestic.

**If my Shia knew the intensity
of my love for them, they would
die from longing to see me
-Imam Mahdi (ajtf)**



PRAY FOR
THE IMAM

THE STORY OF SAHL

Sahl once visited Imam Ja'far as-Sadiq (a) from Khorasan, Iran. He asked the Imam why he did not start a revolution and fight against the cruel rulers of the time when he had at least 100,000 Shi'as in Khorasan who were willing to fight for him.

Instead of answering Sahl's question, the Imam lit a large open oven and told Sahl to jump into it.

Sahl, thinking the Imam was upset with the question, apologised for asking him the question and told Imam to take back his request to jump into the hot oven.

Just then, Harun Makki arrived at Imam Ja'far as-Sadiq's (a) house. The Imam told him to remove his shoes and go and sit in the lit oven. Harun immediately took off his shoes and jumped into the hot oven without hesitating or asking the Imam why he should do that.

The Imam then turned to Sahl and started calmly talking to him about different things. Sahl started getting agitated, worried that Harun Makki had burned and died in the oven.

Imam told Sahl to get up and look inside the oven. When Sahl peered into the oven, he saw Harun sitting cross-legged and unharmed inside, surrounded by the fiery flames.

'How many Shi'as like this exist in Khorasan?' the Imam then asked Sahl.

'By Allah, not a single person like Harun Makki exists in Khorasan,' replied Sahl.

The Imam then explained that he could not start a revolution and fight the evil rulers of the time if he did not have sincere and obedient Shi'as like Harun Makki.

One of the best examples of *intidhar* can be found in Ruzbeh, the Persian. His father was a Zoroastrian and he forced Ruzbeh to tend to the temple's fire every day. Ruzbeh thought it was wrong to worship fire, which he had to light himself.

He once saw Christians praying in a monastery in his town and converted to Christianity. His father was very angry and imprisoned him. A servant helped Ruzbeh escape.

Ruzbeh ran away from home and left his country, Iran. He went to study Christianity in Syria for ten years and Iraq for 20 more years, looking for the true religion of Allah. But he felt there was something missing in Christianity.

At this time, he heard there was a man in Arabia calling himself a *nabi* and preaching the religion of *tawhid*, which Nabi Ibrahim had also preached long ago.

Therefore, Ruzbeh went with a caravan to Arabia but the people in his caravan sold him as a slave when they reached Yathrib.

Finally, he heard one day that Rasulullah (s) had come to Yathrib. He went and met Rasulullah (s) and inquired about Islam and looked for the signs of *nubuwwah*. Ruzbeh was convinced that he had finally found the truth, and he accepted Islam.

Ruzbeh's master disliked Islam, was very cruel, and worked him hard. He asked a huge price to free Ruzbeh. With the help of Rasulullah (s), Ruzbeh was able to pay his master the huge price for his freedom.

Rasulullah (s) changed Ruzbeh's name to Salman.

Salman al-Farsi was such a loyal and obedient companion of Rasulullah (s) and Imam Ali (a) that they both declared that Salman was from the Ahlul Bayt (a). He became known as Salman al-Muhammadi. This saying of Rasulullah (s) is also written on Salman al-Farsi's shrine in Mada'in, Iraq.

THE STORY OF RUBZEH THE PERSIAN