

Responsibility 40: A Desire to Meet the Imam

Part 2

Another responsibility of a believer is to ask Allah for the ability to meet Imam al-Mahdi (ajtf). We must pray to Allah that the Imam permits us to see him, but of course we should ask to see him while we are in a state of true faith and performing good deeds.

Therefore, we should be blessed to meet him having full faith in Islam so that we do not cause any spiritual harm to the Imam and such that we are not among those whose his anger is taken out upon.

This type of meeting with Imam al-Mahdi (ajtf) is possible both during his advent and during his occultation. Therefore, it is possible for the believers to see and meet him during his occultation, just as it is possible to see and meet him during his advent. Thus, just because he is currently hidden from the eyes of the people, we must not deny the fact that it is possible to see him.

To see the Imam during his advent or during the period of occultation while awake or asleep is something that everyone aspires towards and this must be the wish of all true believers. They must sincerely ask Allah for this honor and the best way to achieve this is to supplicate to Allah to be granted the opportunity to meet the Imam upon his advent.

In the Du'a of 'Ahd (The Supplication of the Pact to the Imam)¹ which has been narrated by Imam Ja'far b. Muhammad as-Sadiq (as), we pray the following:

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْغُرَّةَ الْحَمِيدَةَ وَ الْكُحْلَ نَاظِرِي بِنَظَرَةٍ مِّنِّي إِلَيْهِ...

“O’Allah! Show me the appearance of the one who is rightly guided and the finest of those deserving praise; and beautify my sight with the ability to look upon him...”²

Later on in this same supplication we appeal to Allah ﷻ and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِينِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِذَ الْأَمْرِ...

“O Allah I ask that you show me the authority of your affairs manifestly as he carries out your orders...”³

Imam Ja'far b. Muhammad as-Sadiq (as) has said:

إِذَا تَمَنَّى أَحَدُكُمْ الْقَائِمَ فَلْيَتَمَنَّهْ فِي عَافِيَةٍ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا رَحْمَةً وَ يَبْعَثُ
الْقَائِمَ نَقْمَةً

“Anytime one of you has the desire (to see) al-Qa'im (ajtf), then you should desire that (you see him while) you are in a good (spiritual) state since surely Allah had sent Muhammad (S) as a mercy but will send al-Qa'im (ajtf) as an avenger.”⁴

In addition, it has been mentioned in Du'a al-Nudbah⁵:

وَأَرِهِ سَيِّدَهُ يَا شَدِيدَ الْقُوَى...

“And allow him (Imam al-Mahdi) to see his Master, O' the Almighty...”⁶

In another supplication⁷, it has been mentioned:

وَأَجْعَلْنَا مِمَّنْ تَقَرُّ عَيْنُهُ بِرُؤْيَيْتِهِ

“And make us of those whose eyes are delighted by seeing.”⁸

Imam Ja'far b. Muhammad as-Sadiq (as) has said:

مَنْ قَرَأَ سُورَةَ بَنِي إِسْرَائِيلَ فِي كُلِّ لَيْلَةٍ جُمِعَتْ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ فَيَكُونَ
مِنْ أَصْحَابِهِ

“A person who recites Surah Bani Isra`il (17) every Thursday night will not die until he sees al-Qa`im (ajtf) and becomes one of his companions.”⁹

Imam Ja'far b. Muhammad as-Sadiq (as) has also said:

مَنْ قَرَأَ بَعْدَ كُلِّ فَرِيضَةٍ هَذَا الدُّعَاءَ فَإِنَّهُ يَرَى الْإِمَامَ م ح م د بِنِ الْحَسَنِ عَلَيْهِ وَ
عَلَى آبَائِهِ السَّلَامِ فِي الْيَقْظَةِ أَوْ فِي الْمَنَامِ

“A person who recites the following supplication after every obligatory Salat will definitely see Imam (ح م د م) Ibn al-Hasan, may peace be upon him and upon his forefathers, (either) while he is awake or in his dreams.”¹⁰

Then the Imam recited the following supplication:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. اللَّهُمَّ بَلِّغْ مَوْلَانَا صَاحِبَ الزَّمَانِ أَيُّنَمَا كَانَ وَ حَيْثُمَا
كَانَ...

“In the Name of Allah, the Most Gracious, the Most Merciful. O’ Allah! Convey to our Master, Sahib al-Zaman (ajtf), wherever he is and everywhere he is...”

1. Biharul Anwar, vol. 102, pg. 1111, sec. 7, no. 2; MiSbah of al-Kaf’ami, pg. 550

2. Biharul Anwar, vol. 102, pg. 90

3. Ibid.

4. al-Kafi, vol. 8, pg. 233, no. 306

5. This supplication has been narrated in the reliable books of supplication such as Mafatih al-Jinan, Mikyal al-Makarim, vol. 2, pg. 93-100; the hand written copy of Mizar al-Kabir of Ibne al-Mashadi, pg. 822; Mizar (the old Version) by Qutb Rawandi; the hand written copy of Mizar of Sayyid ibne Tawus which is known by the name of MiSbahul Zair, pg. 334; Biharul Anwar, vol. 102

6. Biharul Anwar, vol. 102, pg. 90

7. Biharul Anwar, vol. 89, pg. 310, sec. 3, no. 14

8. Biharul Anwar, vol. 102, pg. 90

9. Biharul Anwar, vol. 86, pg. 61, sec. 38, no. 69

10. Ibid.

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