

Sheikh Al-Khazzaz Al-Qummi and his book Kifayat Al-Athar

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Abstract:

God Almighty said: Only those of His servants who fear God are scholars [Fatir: 28], and the more knowledge there is, the greater the fear of God and the greater the insight and knowledge And the more knowledge decreases And know ledge lack of thinking about God's creation and His great status, and here we find great scholars;He is Sheikh Ali Abu Al-Qasim bin Muhammad bin Ali Al-khazzaz Al-Razi Al-QummiHis star lit up He was born in Qom As a Qomist, He is considered one of the leading scientists.Fourth century A.H.

Distinguished school Get up Of polarizationa lot of Students of religious sciences and what he did Apical trepanation From strengthening the relationship with Scientists Which allowed this school to be a destination for Students of religious sciences, so scholars from all over the world visited it Iran And outside it, such as Jabil Amel and Medina And Iraq And others desire to learn from their scholars and tolerate transmitting hadith from them with permission; The Qom Seminary has always witnessed Holy In the context of its history, Prominence Senior scholars Evacuation Who rose up against distortions and deviations with the weapon of the pen And the logic of science in This is amazing research

One of the scholars Get up And the modernists And the knowledgeable and the scholars And the jurists in city Qom is Ali bin Muhammad Khazzaz Qomi Live Al-Khazaz Around the second half of the fourth century and the beginning of the fifth century AH when His birth it's called on ;A name that tells of his family connection With love for the People of the House, peace be upon them, his nickname Abu Al-Qasim, whose famous nickname is Khazzaz, is attributed to Qomtheo pinion; Some of them called it a secret, but most of them are just a little writer;As one of the sheikhs of

the era said, His birthplace was in Qom, but he went to Medina the Re to gain knowledge of hadith And various sciences And he settled there His narrations on the authority of Ahl al-Bait, peace be upon them, were reliable narrations and free of intrigue, especially his writing: (Enough impact)He died in the year 381 AH in Ray.

the introduction :

The trustworthy Sheikh Abu Al-Qasim Ali bin Muhammad bin Ali Al-Khazzaz Al-Qummi Al-Razi, Al-Nazil Al-Ray, may God have mercy on him, one of the notables of the fourth century AH and one of the sheikhs of the Imami, a virtuous theologian, an advanced jurist, and a famous venerable hadith scholar. His names are Al-Najashi, Ibn Shahr Ashub, Ibn Dawud, Al-Allamah, and others..

Sheikh Abu al-Qasim Ali bin Muhammad bin Ali al-Khazzaz al-Qummi al-Razi (in the fourth and fifth centuries) lived in a historical period that witnessed profound political transformations in the Islamic world. In that era, many competing states and powers emerged, and states such as the Buyids, Seljuks, and Fatimids emerged.. The political changes taking place during his time are:The conflict of sects on the one hand and the conflict of states on the other.

The book Al-Kifayah al-Athar Ali the Twelve Imams is considered one of his most prominent works, and it is one of the important works in the Shiite doctrine and one of the important sources. His verbal reputation overcame the hadith reputation of this book, and Al-Khazzaz answered in Al-Kifaya many questions that faced the Shiite community during that period of great occultation. .

The research dealt with two sections: the first dealt with his biography, name, surname, lineage, and what scholars said about him, his sheikhs and students, and his writings. The second section dealt with Political life in his time.

The first topic:His biography:

There is little information about the biography of Al-Khazar Al-Qummi, but it is possible to know a little about him from what his contemporaries and those who came after him wrote: His birth: His date of birth is unknown, but looking at the lives of his teachers, such as Sheikh Al-Saduq (died in 381 AH) and Ibn Ayyash Al-Jawhari (died in 401 AH), it can be said that this exceptional hadith scholar was born in the second

half of the fourth century AH. In the city of Qom in Iran, It is a city known for its knowledge, appreciation, and support for the people of the House, peace be upon them.

His name, surname and lineage: The trustworthy Sheikh Abu Al-Qasim Ali bin Muhammad bin Ali Al-Khazzaz Al-Qummi Al-Razi, Al-Nazil Al-Ray, may God have mercy on him, is one of the notables of the fourth century AH and one of the sheikhs of the Imami, a virtuous theologian, an advanced jurist, and a famous venerable hadith scholar. His names are Al-Najashi, Ibn Shahr Ashub, Ibn Dawud, Al-Allamah, and others.

In the index, the sheikh addresses him as Ali Al-Khazzaz Al-Qummi. And also in men with: Ali bin Ahmed bin Ali Al-Khazzaz.

The scholar Al-Tustari said: The sheikh titled him in the index with the title of Ali Al-Khazzaz Al-Qummi, and described him as a great theologian, who had a book on theology, and had mastery of jurisprudence, and he lived in Al-Ray, where he died, may God have mercy on him. He also included him in the list of men under the title “Ali bin Ahmed bin Ali Al-Khazzaz,” indicating that he is a resident of Rayy and is nicknamed Abu Al-Hassan, and he is a great speaker. There is a difference between him and Al-Najashi regarding his father’s name and surname.

Then Al-Tastari pointed out in another place that the original may be the same, and that Ali bin Ahmad in our copy of Rijal Al-Sheikh may have been edited by copyists, and that both the index and the Negus do not conflict in their subject matter, which leads to eliminating the (ali Obayes hussein.theeventsprior.schwlar.61_70) disagreement.

The owner of Riyadh Al-Ulama said after mentioning the Sheikh’s words in Al-Fihrist, he said: The truth to me is that everyone is united . This is apparent from other scholars .

Its reliability and what scholars say about it:

Companions, ancient and modern, rejoice over his trustworthiness, majesty, and high status, and that he is one of the notables of the Imami, one of its faces, and a prominent jurist among its jurists.

Al-Najashi said: Ali bin Muhammad bin Ali Al-Khazzaz, a trustworthy one of our companions, Abu Al-Qasim, and he was a prominent jurist. He wrote the book “Al-Idah” in the foundations of religion according to the Imami school of thought. .

Ibn Shahr Ashub Ali bin Muhammad Al-Khazzaz Al-Razi, who is also called Al-Qummi, said: He has books on theology and jurisprudence. Among his books are: The

Book of Shari'a Rulings on the Imami Doctrine, "The Clarification of Belief," "Al-Kifaya in Texts," and the scholar Al-Hilli said: "His nickname is Abu Al-Qasim. He was trustworthy." One of our companions, a jurist and a distinguished scholar.

Ibn Dawud Al-Hilli said: He is trustworthy. He was among our companions and distinguished.

Al-Wahid Al-Bahbahani said in more than one place in his commentary on Manhaj Al-Maqal: The eminent trustworthy Ali bin Muhammad bin Ali Al-Khazzaz.

Al-Khawansari said: The oldest Sheikh, Abu Al-Qasim Ali bin Muhammad bin Ali Al-Khazzaz Al-Razi, also called Al-Qummi, Nazil Al-Ray, is the virtuous theologian, the advanced jurist, the venerable and famous hadith scholar.

The scholar Al-Mamaqani said, after mentioning the authentication of the Negus, the scholar, and Ibn Dawud of him, he said: He authenticated it in Al-Wajeeza" and "Al-Balgha" and likewise in "Mu'laqat Al-Wahid", in the biography of Al-Hussein bin Ali bin Zakaria, and he counted it in Al-Hawi" in the chapter on trustworthy narrators, so he is a trustworthy Muslim.

The scholar Al-Tahrani said: Abu Al-Qasim Al-Qummi is trustworthy among our companions, and he was a prominent jurist.

His elders:

Al-Khazzaz al-Qummi narrated on the authority of many sheikhs, most of whom were jurists and major scholars, and due to their large number, we will mention among them:

1 - Sheikh Al-Saduq, Muhammad bin Ali bin Al-Hussein bin Babawayh Al-Qummi, the sheikh of the Imami sheikhs and the face of the right sect, who died in the year 381 AH. Al-Khazzaz narrated from him and more than one narration from him in the sufficient narration.

2 - Abu Abdullah Ahmad bin Muhammad bin Abi Ayyash Al-Jawhari, the author of a brief book on the Imamate of the Twelve. He was an imam in literature, history, and hadith sciences, and he was a contemporary of Sheikh Al-Saduq. Al-Najashi mentioned that he was a friend of him and his father and that he heard a lot from him. He died in the year 401 AH. He narrated Al-Khazzaz and more than one narration about him are sufficient in the hadith.

3- Muhammad bin Wahban Al-Basri Al-Hinai, the narrator, on the authority of Al-Hussein bin Ali Al-Bazufari, and Al-Najashi trusted him by saying: Trustworthy among our companions, and the Sheikh mentioned him among the men among those who did

not narrate from them. Al-Khazzaz narrated a lot from him in the sufficiency of the hadith.

4- Muhammad bin Jaafar bin Muhammad al-Tamimi al-Kufi, known as Ibn al-Najjar, who died in the year 402, the narrator on the authority of Ibn Uqdah, and he is one of the sheikhs of the Negus. He mentioned him in the biography of al-Husayn bin Muhammad bin al-Farazdaq. Al-Khazzaz narrated a lot about him in Kifayat al-Athar.

5- Muhammad bin Abdullah bin Hamzah is the nephew of Al-Hasan bin Hamzah Al-Marashi Al-Jalil, and he is from the class of Sheikh Al-Saduq. He is the only one mentioned in the commentary. Al-Khazzaz narrated a lot about him in Kifaya Al-Athar.

6- Abu Ali Ahmed bin Ismail Al-Sulaymani, the only one mentioned in the commentary, said:

The trustworthy and eminent Ali bin Muhammad Al-Khazzaz narrated from him in his book Al-Kifaya, expressing his mercy upon him, and it is the evidence of Al-Hasan.

7- Abu Abdullah Al-Hussein bin Muhammad bin Saeed Al-Khuza'i, the narrator on the authority of Abdul Aziz Al-Jaloudi, mentioned him the only one in the commentary and said: The most trustworthy of him is the venerable Ali bin Muhammad bin Ali Al-Khazzaz in sufficiency.

8- Ali bin Al-Hasan bin Muhammad bin Mandah, the narrator on the authority of the trustworthy and eminent Harun bin Musa Al-Talakbari, mentioned him the only one in the commentary and said: Al-Khazzaz narrated more about him and had mercy on him, and he is in the class of Al-Saduq.

9 - Judge Abu Al-Faraj Al-Maafi bin Zakaria Al-Nahrawani, who died in 390 AH, known as Ibn Tiraz or Tarrar, as reported by Ibn Khallikan, a jurist, writer, and poet, and one of the common scholars. He narrated on the authority of Al-Baghawi, Ibn Sa'id, and Abu Al-Tayyib Al-Tabari, the Shafi'i jurist. Al-Khazzaz narrated from him in Kifayat al-Athar.

10 - Muhammad bin Abdullah bin Al-Muttalib, Abu Al-Mufaddal Al-Shaybani, who died in the year 385. The Sheikh counted him among his men among those who did not narrate on the authority of the imams. He mentioned him the only one in the commentary and said: He is venerable to me. He narrated on the authority of Al-Tabari and Al-Baghandi, and he created many Egyptians and Syrians, and the public was angry with him for his narration of the virtues of the People of the House, but Al-Baghdadi weakened him, enough to influence the influence of the Twelve Imams and

others like him. Al-Tastari said in the dictionary: The words of the Nasabi preacher are of no importance. . Al-Khazzaz narrated a lot about him and had mercy on him.

His students:

1 - Al-Sayyid Abu Al-Barakat Ali bin Al-Hussein Al-Husseini Al-Juri, one of the students of Al-Saduq and Al-Khazzaz Al-Qummi. He is the one who narrated “Amali Al-Saduq” and narrated the book: “Kifayat Al-Athar” by Al-Khazzaz, as stated in the authorization of Najib Al-Din Yahya bin Saeed Al-Hilli, as well as in the chain of transmission of Al-Sayyid Abdul Karim. Bin Tawoos to Al-Khazaz Al-Qummi, as in “Farhat Al-Ghari”.

2 - Sheikh Muhammad bin Abi Al-Hasan bin Abdul Samad Al-Qummi, narrated the book “Kifayat Al-Athar,” as in the approval of the scholar Al-Hilli by Bani Zahra, and in Al-Hurr Al-Ameli’s chain of transmission for the book Kifayat.

His compositions:

1 - “Clarification,” Al-Najashi mentioned it to him, expressing it as “clarification of the principles of religion according to the doctrine of Ahl al-Bayt.” Ibn Shahr Ashub in Al-Ma’alim expressed it as “clarification of belief.” He is the only one to comment on Manhaj al-Maqal, Al-Khawansari in Al-Rawdhat, Al-Tahrani in Al-Dhari’ah, and others.

2 - The legal rulings on the Imami school of thought. It was mentioned by: Ibn Shahr Ashub in Al-Ma’alim, and he was quoted in Al-Manaqib, and his only mention is in the commentary entitled “The Religious Rulings on the School of Imami and Al-Tahrani in Al-Dhari’ah, and Al-Majlisi quoted him in places from Al-Bihar.

- “Al-Amali”, Al-Tahrani mentioned it to him in Al-Dhari’ah and said: I saw it attributed to him in some books of later scholars. Al-Sayyid Al-Amin is one of the Shiite notables.

4 - The sufficiency of the impact in the text on the twelve imams,” and it is expressed as “the sufficiency in the text” or “the sufficiency in the texts. It was mentioned by him by Ibn Shahr Ashub, and by Sayyid Abd al-Karim bin Tawus in Farhat al-Ghari,” and by al-Hurr al-Amili and more than narrations from him in al-Wasa’il. And other of his works, Al-Majlisi in Al-Bahar and many more narrations from him, Al-Wahid Al-Bahbahani in Al-Ta’laqah, Mirza Abdullah Effendi, the author of Riyad Al-Ulama, Al-Khawansari in Al-Rawdhat, Al-Tehrani in Al-Dhari’ah, and others.

Al-Majlisi and Mirza Abdullah Effendi titled it “The Sufficiency of Impact on the Texts on the Twelve Imams.”

It is titled Al-Khawansari in Al-Rawdhat, Al-Tahrani in Al-Tabaqat, and Al-Dari'ah with "Kifaya Al-Athar fi Al-Nasa Al-Twelve Imams."

Ibn Shahr Ashub, Sayyid Abd al-Karim bin Tawoos, Allamah al-Hilli, al-Hurr al-Amili, and al-Wahid al-Bahbahani entitled it "Al-Kifaya fi al-Naso'."

There is no doubt that the purpose of these titles is the same, and this is indicated by what will come in terms of mentioning the methods and authorizations for this book, and what was mentioned in its description and description of its chapters and content. The scholars and translators of Al-Khazzaz did not mention two books or books with the number of these titles. He has "sufficiency of impact" and "sufficiency in texts."

Perhaps the multiplicity of titles occurred according to the content and content of one book, and the texts and narrations it included in the text on the Twelve Imams.

Then there is no objection to one book having multiple names, and some of them being more famous than others, as in Al-Najashi's book, an index of the names of Shiite authors. It was known as "The Men of the Negus," and there are many like that.

His death:

He died in the city of Ray and was apparently buried in this same city. There is no accurate information about the year of his death; But it can be said that he died in the middle of the fifth century AH, based on the death of his teacher, Ibn Ayyash al-Jawhari, in the year 401 AH. Agha Buzurg al-Tehrani also classified Al-Khazzaz al-Qummi among the scholars of the fifth century AH, given that he spent most of his scientific life in this century.

The second topic: Political life in his time:

Introduction:

Sheikh Abu al-Qasim Ali bin Muhammad bin Ali al-Khazzaz al-Qummi al-Razi (in the fourth and fifth centuries) lived in a historical period that witnessed profound political transformations in the Islamic world. In that era, many competing states and powers emerged, and states such as the Buyids, Seljuks, and Fatimids emerged.. The political changes taking place during his time are:

a. Conflict of sects:

The era of Sheikh Khazzaz al-Qummi witnessed an intense sectarian conflict between Sunnis and Shiites, characterized by political and jurisprudential differences. The Buyids, protectors of the Shiite doctrine, played a prominent role in supporting the Alawites and establishing the Buyid state in Persia and Iraq. While the Seljuks, the rulers of the Levant and Khorasan, sought to spread Sunni doctrine and impose their

control over Baghdad. As for the Fatimids, the rulers of Egypt and North Africa, they adhered to the Ismaili doctrine and supported the Fatimid call.

B. State conflicts:

The era of Sheikh al-Khazzaz al-Qummi was characterized by frequent conflicts between states competing for influence and control. There were wars between the Buyids and the Seljuks, wars between the Seljuks and the Fatimids, and wars between the Islamic countries and the Byzantine Empire. These wars destabilized political stability and created chaos and unrest.

C. Changes in the Abbasid Caliphate:

During the era of Sheikh Al-Khazzaz Al-Qummi, the Abbasid Caliphate was greatly weakened and lost much of its authority. The Buyids took control of Baghdad and ruled over the Abbasid caliphs, while the Seljuks later sought to impose their control over the caliphate. This marginalized the role of the Abbasid Caliph and turned it into only a religious symbol.

1- The Buyid state

1.1 The emergence of the Buyid state:

1.1.1 The origin and homeland of the Buyids:

The Buyids were a people of Iranian origin, and had roots in the city of Daylam, which is located in the northern region of Iran. They belonged to the Daylamite faction, and had a long record of resistance against Arab occupation and Arab supremacy in the region..

1.1.2 Stages of the emergence and development of the Buyid state:

The Buyid state developed through multiple stages. It began as local rulers in small areas of Iraq, then expanded its influence and took control of Baghdad and officially became the rulers of the Abbasid Caliphate. They administered state affairs and ruled according to Islamic laws, and had great influence in religious and military affairs.

1.1.3 Factors that helped establish the Buyid state:

-The instability of the Abbasid state: the caliphate was Abbasidiya suffers from internal disintegration and political and economic chaos, which makes it weak and vulnerable to attacks and revolutions. The Buyids exploited this weakness and were able to expand their control.

- The collapse of the Abbasid state: when it became The Abbasid Caliphate was in severe decline, there was an urgent need for a force capable of restoring order and ensuring security, and this opened the door to the rise of the Buyids.

- The need to stabilize and liberate the country: The people were in need To strength To guarantee them stability and security and liberate them from the Arab occupation, the Buyids came These guarantees and effectively enforced their control.

With these factors, the Buyid state succeeded in growing and expanding, achieving great power in the region and contributing significantly to the promotion of civilization and culture at that time.

Characteristics of the Buyid state:

The political and administrative system:

The Buyid state was established in the tenth century AD and was considered one of the Islamic countries that ruled Iran, Iraq, and the Levant for nearly 100 years. The state was ruled under the patronage of the Atabeg and then under the patronage of the Mozarabs, and was distinguished by many political and administrative characteristics:

- Political system: The Buyid state was characterized as a centralized state, where the Abbasid Caliph in Baghdad was the supreme ruler and the Buyids worked under his command.;The Buyid ruler held the title of “Commander of the Faithful” and had wide authority in the state.

- the system Administrative: The Buyid state It followed the administrative system central Which he represents Cities were administered by ministers and governors appointed by the ruler Position, and There were authorities responsible for taxes, justice, and military matters.

Military regime:

The Buyid state was characterized by a strong and organized military system, as it possessed a huge army composed of well-trained professional soldiers and conscripts. The Buyid army had good organization and advanced war tactics, which made it successful in battles. The state was paying great attention to developing and strengthening the army to protect its borders and ensure the stability of the country from external threats.

Thus, it can be said that the Buyid state was characterized by a central political system and a strong military system, which made it achieve internal stability and be able to defeat external threats..

The first section: Kings of the Buyid state:

The era of Ali bin Buyeh: And His control over the regions of Persia and Iraq:

Ali bin Buyeh achieved great success by expanding his control over the regions of Persia and Iraq. After establishing the Buyid state in Iraq, he succeeded in expanding his power with his strong rule and ability to unite the country under one banner.

His relations with the Abbasid Caliphate:

Ali bin Buyeh's relationship with the Abbasid Caliphate was complex. The relationship began with close cooperation, but quickly turned into tension and conflict. However, the relationship between them continued in the form of multiple understandings and agreements, which helped stabilize relations between the two countries.

His achievements in the political and administrative field:

Ali bin Buyeh had a prominent role in developing the political and administrative system in the Buyid state. He introduced reforms in the tax and administrative system, and established local bodies to distribute wealth and support different social classes. He also organized the army and formed a personal guard to maintain state security. All of these achievements contributed to strengthening the strength and stability of the Buyid state during the reign of Ali bin Buyeh.

The reign of Mu'izz al-Dawla Ahmad bin Buyeh:

One of the important aspects of the reign of Mu'izz al-Dawla Ahmad ibn Buwayh, who was considered one of the most prominent rulers of the Buyid state and who ruled from 334 AH (945 AD) until his death in 356 AH (967 AD), was the expansion of the territory of the Buyid state, which was confirmed during his reign by Through controlling new areas and continuing to expand the state's borders. He succeeded in annexing a group of important cities and regions to his rule, which made the Buyid state take a more stable position and control over the surrounding regions.

His role in protecting the Shiite doctrine:

One of the distinctive aspects of the rule of Mu'izz al-Dawla Ahmad ibn Buwayh was his prominent role in protecting the Shiite doctrine. He worked to strengthen and support the Shiite doctrine and protect it from external and internal threats. He made tremendous efforts to consolidate the government's relationship with Shiite scholars and support them in spreading their beliefs and beliefs. He also took measures to protect Shiite mosques and temples and ensure freedom of worship for followers of this sect. Thanks to his wise efforts, the Shiite doctrine was able to flourish and stabilize during the reign of Mu'izz al-Dawla During the reign of Adud al-Dawla Fana Khusraw, who

is considered one of the most prominent rulers of the Buyid state, the Buyid state witnessed the peak of its power and brilliance in various fields. Below is a breakdown of what was achieved during this period:

The peak of the power of the Buyid state:

During the reign of Adud al-Dawla Fanna Khusraw, which lasted from 949 AD until his death in 983 AD, the Buyid state witnessed the peak of its political and military power. Under his leadership, the state was implementing policies consisting of expanding the political territory of the state and strengthening its authority over the surrounding territories. Under the rule of Adud al-Dawla, the Buyid state succeeded in achieving great successes in the military field, as it succeeded in expanding the borders of the state and expanding its scope of influence..

The beginning of the decline of the Buyid state:

Despite the great achievements achieved during the reign of Adud al-Dawla Fana Khusraw, the beginning of the decline of the Buyid state began to appear as a result of some internal and external factors. Factors such as internal conflicts between Buyid leaders and the dispersal of power may have caused the gradual decline of the state. External pressures from neighboring countries and conflicts with them also began to affect the military and political capacity of the state. These factors, along with the accumulation of debts and financial burdens on the state, contributed to the beginning of the period of decline of the Buyid state after the reign of Adud al-Dawla..

Relations with the Abbasid Caliphate:

Subordination of the Buyid state to the Abbasid Caliphate:

At the beginning of the establishment of the Buyid state, there was a relationship of subordination to the Abbasid Caliphate, as the Buyid state operated under the shadow of the caliphate and considered itself subordinate to its religious and political authority. Through this dependency, the Buyids were working to strengthen the authority of the Abbasid caliphs and maintain its stability by implementing controversial orders and decisions..

The role of the Buyids in protecting the Abbasid Caliphate:

Despite their dependence on the Abbasid Caliphate, the Buyids played an effective role in protecting the Caliphate and maintaining its authority. They were using their military and political efforts to protect the borders of the Abbasid state and confront the external challenges that threatened its integrity. They also provided military assistance and support to the Abbasid caliphs in their wars and conflicts.

Conflicts between the Buyids and the Abbasid Caliphate:

Despite the dependency and cooperation witnessed in the relationship between the Buyids and the Abbasid Caliphate, there were frequent conflicts that arose between the two parties as a result of differences in interests and goals. Tensions often rose between the Buyids and the Abbasid caliphs over demands for greater power and independence, as well as over interference in the political and administrative affairs of the Abbasid state. These conflicts caused the deterioration of relations between the Buyids and the Abbasid Caliphate, which negatively affected the stability of the region and the political relations between the two parties..

The relations of the Bawaid state with other countries and powers were diverse and multiple, as it faced challenges and interacted with several empires and countries in the Islamic era. Since the Bawaid state was geographically located in the region of Iraq and Iran, it dealt with many regional and international countries and powers.

Relations with the Samanid state:

It was the stateBuyidismIt has ties to the Samanid state, which ruled much of Central Asia in the same period. These relations witnessed periods of cooperation and friendship between the two countries, and periods of conflict and competition.

Relations with the Fatimid state:

The Fatimid state controlled a large part of North Africa and Egypt at that time, so the Bawaid state had relations with them. There was an exchange of goods, culture, and diplomacy between the two countries, and their relations varied from cooperation to clashes.

Relations with the Byzantine Empire:

During the rule of the Buyid state, there was interaction between it and the Byzantine Empire, which was located east of the Buyid state. These relationships included trade, wars, and alliances. Clashes occurred between the two countries, as this affected Islamic unity:

The role of the Buyids in supporting the Shiite doctrine:

The support of the Shiite sect by the Buyid state is considered one of the factors that influenced Islamic unity during their rule. The Buyids were Shiite rulers who came to power in Islamic countries, and they spread and implemented a policy of supporting and strengthening the Shiite doctrine in areas under their control. This support for the Shiites made them an important part of the power and political structure of that period,

which led to the strengthening and intensification of sectarian divisions in the Islamic world..

Sectarian conflicts between Sunnis and Shiites:

With the arrival of the Buyids to power, sectarian conflicts escalated between Sunnis and Shiites, as the Buyid state supported the Shiites and worked to strengthen their position and power in the political arena. These conflicts come as a result of religious and jurisprudential differences between the two factions, and led to tensions and clashes in many areas that were under the rule of the Buyids..

The impact of sectarian conflicts on Islamic unity:

The sectarian conflicts between Sunnis and Shiites that occurred during the rule of the Buyid state greatly affected Islamic unity. These sectarian divisions and tensions have undermined unity and cohesion among Muslims, and undermine the common Islamic values that unite Muslims as one community. Consequently, these conflicts affected the cohesion of the Islamic State in general and the political and social relations within the Islamic peoples, including truces and cooperation at other times..

Ultimately, the influence of the Buyid state on Islamic unity shows how the state and the sectarian conflicts that arose around it were able to negatively affect Islamic power and cohesion in that period, and reflects the challenges that faced achieving Islamic unity and peace at that time.

Impact on political stability : The role of the Buyids in maintaining security and stability:

During the rule of the Buyids, they played an important role in maintaining security and stability in the countries they ruled. The military power of the Buyids contributed to dispersing the revolutionaries and stabilizing the ruling regime. They also put great efforts into securing borders and protecting cities from external attacks. In addition, they were working to implement the law and impose the political system in their regions, which contributed to establishing an environment of stability and safety for citizens..

Internal conflicts between members of the Buyid family:

Despite the Buyids' role in maintaining stability in the country, they were suffering from internal conflicts among members of the ruling family. These conflicts arose due to competition for power and influence within the ruling family. These conflicts were affecting decision-making and policy implementation, potentially undermining political stability in the Buyid Empire.

4.2.3 The impact of internal conflicts on political stability:

The impact of internal conflicts between members of the Buyid family was clear on the political stability of the empire. These conflicts may cause fragmentation of power and weakness of central governance, which can lead to internal unrest and political fluctuations. These conflicts can also affect the ability to confront external challenges and maintain state stability. Therefore, it was necessary for the Buyids to address these conflicts wisely and effectively to ensure the continuity of political stability in their empire.

Seljuk state: The emergence of the Seljuk state, their origins and their homeland:

Seljuk is a Turkic state that originated in Central Asia, specifically in the Central Turkestan and Siberia region of northern Central Asia. The origins of the Seljuks go back to the Turkish tribes that lived in the region of northeastern Iran and southwest of the Soviet lands in the Middle Ages. They were part of the Oghuz Turkic tribes that were spreading across Central and Eastern Asia.

Seljuk migrations and settlement in Central Asia:

During the Middle Ages, Turkish tribes carried out several migrations towards the west and east as a result of political and military pressures, and these migrations included the Seljuks. The Seljuks settled in Central Asia and settled in the areas that roughly cover the lands of Afghanistan, Iran, and southern Turkmenistan, and then moved towards the Roman lands and Iraq..

Their conversion to Islam and its impact on their identity:

Although the Seljuks were adherents of ancient shamanic religions, the influence of Islam and contact with neighboring Islamic states, such as the Abbasids and Samanid, led to the Seljuks gradually converting to Islam. Consequently, Islam began to play an important role in shaping their cultural and religious identity.

The establishment of the Seljuk state in Khorasan:

In the eleventh century, Togril bin Mikael, one of the Seljuk princes, established the Seljuk state in Khorasan and the two princes of Khorasan. Toghril bin Mikael led the Seljuk tribe to many military victories and was able to establish power in the region. Through this success, the Seljuk state began to expand and continue to influence the Islamic East and the Khorasan region.

The first stage: expansion and conquests: At the beginning of the history of the Seljuk state, the first stage of development witnessed massive expansion and difficult conquests witnessed by this emerging state. Under the leadership of Tughrul bin

Mikael, the Seljuks began to move towards the east and west with tremendous force, led by euphoria over the Islamic conquests and the assertion of Islamic control in those regions. The Seljuk state made rapid progress during the period of conquests, controlling large parts of Asia Minor and parts of the Middle East. Seljuk expansion at this stage continued rapidly, and a solid base was established for statehood.

The second stage: stability and prosperity: After a period of expansion and conquests, the Seljuk state entered a phase of stability and prosperity. The state began to settle itself in the areas it controlled, building infrastructure and government institutions to facilitate governance and provide services to the people. The period of stability and prosperity was characterized by cultural and economic prosperity, as Seljuk cities witnessed significant growth in science, culture, industries and trade..

The third stage: division and weakness: Over time, the Seljuk state began to face new challenges and pressures that affected its stability and strength. Internal divisions and conflicts emerged within the Seljuk state, leading to the dispersion of power and the weakness of central rule. Rivalries escalated between members of the government, princes, and regional rulers, which weakened the prestige of Seljuk rule and increased its fragmentation and weakness..

The fall of the Seljuk state: At the end of the third stage, with the exacerbation of internal divisions and weakness, the Seljuk state faced serious crises that caused its downfall. The state was affected by external threats and political pressures from competing powers, which weakened its ability to resist and withstand. In this context, the Seljuk state witnessed a rapid decline and fall under the pressure of the multiple factors that affected it. After a period of prosperity and power, the Seljuk state came to a bitter end and the final fall of its power.

The political aspect: regime:

Starting with the political aspect, the system of government in the Seljuk state was centralized under the leadership of the Sultan, who had broad powers and many duties. The Sultan in the Seljuk state was considered the supreme ruler and military commander, and had complete authority to make political and military decisions. The Sultan's duty was to protect the state and citizens, and to maintain order and political and economic stability.

As for the ministers in the Seljuk state, they had an important role in managing the state. They worked under the supervision of the Sultan and assisted him in making

and implementing government decisions. Each minister had a specific area of administration to which he contributed his experience and skills.

As for the Diwan in the Seljuk state, it worked as an administrative body responsible for organizing state affairs. The court included important officials such as princes, ministers, and advisors, and was considered the place where important decisions were made and implemented. The court was divided into different departments that worked on specific areas of governance, such as military, administrative, and financial affairs.

As for the army in the Seljuk state, it was an important institution for maintaining order, internal security, and defending the state from external attacks. The army was organized according to specific formations, such as specialized military divisions and units. The army played a major role in expanding the state's influence and protecting its borders, and it was considered a major element in Seljuk policy towards other countries.

In this way, the political system in the Seljuk state was integrated, as each party had its role and responsibilities in achieving the stability of the state and its political and economic development..

The relationship with the Abbasid Caliphate:

The relationship between the Abbasid Caliphate and the Seljuk state began with the phase of continuous Seljuk victories that led to the expansion of the state's influence and influence towards Iraq and Aqaba. Internal crises escalated in the Abbasid Caliphate, leading to political disputes and conflicts between the wise men and the autocrats within the ranks of the Caliphate. The Seljuk state actively exploited these gaps and weaknesses in the caliphate, using this as an opportunity to strengthen its influence and expand its borders..

The relationship between the Seljuks and Abbasids was also influenced by the individual positions of the rulers and caliphs in each of the two states, and there was an exchange of support and alliances based on common political and military interests. With the emergence of the Seljukids and the expansion of their influence, the power of the Abbasid Caliphate declined and was affected by the repercussions of this political and military conflict..

2. Relationship with other countries and powers:

In terms of relations with other states and powers, the Seljuk state was facing more than one challenge in dealing with the Fatimid Mamluks in Egypt who represented a

direct threat to its influence. Tensions continued between the Seljuks and Mamluks at varying periods, as the two countries exchanged attacks and military maneuvers between them. Despite some pause and calm that occurred between the two parties, the conflicts were continuing and affecting the political situation in the region.

Also, the Seljuk state dealt with the Byzantine Empire in numerous battles and conflicts on the eastern borders, where there were frequent clashes between the two sides due to competition over strategic regions and natural resources. The Byzantine-Seljuk Wars were characterized by bloody battles and mutual destruction that affected the borders, economy, and security of the region..

3. Wars and conquests:

The period of rule of the Seljuk state was characterized by many wars and conquests in the Islamic region and neighboring regions. The Seljuk state enjoyed great military power and advanced strategic tactics, which helped it achieve many military successes. These wars involved the expansion of territory and influence towards border and resource-rich regions.

The Seljuk state was famous for many major conquests and winning important battles, which made it achieve strong authority and broad influence in the region. Positive military results strengthened the reputation of the Seljuk state and consolidated its authority within the Islamic community and beyond.

4. Diplomatic relations:

Diplomatic relations played an important role in the politics of the Seljuk state, as it was used as a tool to consolidate alliances and achieve strategic interests. The Seljuk state is characterized by a wide network of diplomatic relations with Islamic and Christian countries and other powers in the region and beyond. Diplomacy efforts focused on enhancing cooperation between countries and achieving regional stability and peace.

In addition, diplomatic relations influenced trade and cultural relations between countries, as diplomacy played a vital role in the exchange of knowledge, trade and culture between civilizations and peoples..

Agreements and treaties.

Political agreements and treaties were an important component of the political and diplomatic life of the Seljuk state, which included a group of agreements and treaties that were signed with various countries and empires at that time. The Seljuk state was

striving to expand its influence and achieve political and economic interests through these agreements and treaties.

Among these prominent political agreements and treaties concluded by the Seljuk state were peace and alliance agreements with powerful empires such as the Byzantine and Abbasid Empires. These agreements were aimed at achieving border stability and enhancing military and economic cooperation between the parties.

Moreover, the Seljuk state was concluding trade treaties with neighboring countries to enhance trade exchange and strengthen the national economy. There were also treaties to protect borders and control relations with local tribes and neighboring regions.

In application of these agreements and treaties, the obligations and rights of each party were defined, and there were mechanisms to implement and monitor the implementation of the agreements. The potential penalties in the event that one of the parties violated the agreements ranged between economic and military sanctions, depending on the nature of the violation.

Relying on these political agreements and treaties, the Seljuk state succeeded in building strong international relations and strengthening its position as an emerging empire in the Middle East and Central Asia.

Seljuk state policy:

The policy of the Seljuk state was characterized by being based on a combination of military, administrative, and religious power. Seljuk politics relied heavily on military conquests and territorial expansion to increase their influence and power. The Seljuks were also trying to unify the areas they controlled under one rule to achieve stability and manage internal affairs effectively. In addition, Seljuk politics was trying to maintain a balance between military, political and religious matters through the guidance of the Sultan and religious sheikhs. Religion played a prominent role in shaping the policy of the Seljuk state, as religion was considered an important factor in directing political and social laws and measures..

Internal management: The administration of the Seljuk state was well-organized and centralized, as it consisted of distributing responsibilities and functions between the central and local governments. Within the framework of the internal administration, the Sultan had a major role in making crucial decisions and determining the general policies of the state, while the daily administration was undertaken by princes, ministers and local officials. There were specific organizational structures such as the

office and advisory councils that facilitated and organized administrative work. The administration of the Seljuk state was characterized by effectiveness and organization, which contributed to its stability and progress.

Judiciary : The judicial system in the Seljuk state was based on the application of Islamic law as the main source of laws and rulings. There were courts and arbitrators specialized in providing justice in accordance with the teachings of the Islamic religion. The Seljuk government sought to provide a fair and transparent judicial system that achieves justice among people and protects their rights. The judiciary in the Seljuk state enjoyed independence and efficiency, which contributed to strengthening confidence in the judicial system and enhancing stability within the state.

Internal politics of the Seljuk state:The Seljuk state policy was distinguished by several important aspects of strategic, economic and social importance. First, security and police were one of the most prominent axes of this policy, as the Seljuk state paid great attention to ensuring the security and stability of the areas it administered. The state adopted strict measures to maintain security and combat crime, and had an active police system that worked to enforce laws and maintain public order.

The Fatimid state:The emergence of the Fatimid state:

The Fatimid state was established in the fourth century AH (tenth century AD), specifically in the year 909 AD, when Abdullah al-Tai declared himself imam and caliph of the Muslims, thus establishing the Fatimid Caliphate. The Fatimid Imam al-Ta'i was named after the Fatimid state, after Fatima al-Zahra, peace be upon her, the daughter of the Messenger of God, may God bless him and his family, and who is considered an important symbol for the Ismaili Shiites who consider themselves followers of the Imams from the family of Muhammad. And Fatima Al-Zahra peace on them.

The origins of the Fatimids and their religion:The Fatimids belonged to the Ismaili branch of Shiism, which is considered an offshoot of Twelver Shiism. The Fatimids believe in the doctrine of the Imamate and consider Imam Mahdi, may God Almighty hasten his honorable appearance, to be the absent Imam who will return to lead the world to justice and peace. They promoted the idea of divine light embodied in the Imam as a source of wisdom and guidance.

The establishment of the Fatimid state in Morocco:Initially, the Fatimid state was centered in North Africa, where it succeeded in establishing its rule in central and northern Morocco. From there, the Fatimid state carried out many conquests and

expansions towards the Islamic West, and in this way established a strong presence in the region..

Fatimid conquests and their spread:

Thanks to their determined and expansionist efforts, the Fatimids succeeded in expanding their influence into neighboring regions, including Egypt, where they succeeded in seizing control and establishing Fatimid rule there. The Fatimid conquests were characterized by the strength of the Fatimid army and the ingenuity of the military leaders who succeeded in achieving great victories..

The transition of the Fatimid state to Egypt:

In 969 AD, the Fatimid army, led by General Jawhar al-Siqilli, led a successful military campaign into Egypt and was able to control it. Cairo was established as the new capital of the Fatimid state and Egypt became the seat of the Fatimid Caliphate. Egypt witnessed great economic and cultural development under the rule of the Fatimid state, and succeeded in achieving remarkable economic, cultural and civilizational growth in that period.

The first stage: establishment and expansion:Historically, the Fatimid state began to be established in the twelfth century AD by the Ismaili Shiite Imam Abdullah Al-Akhdar, who claimed lineage from Ali bin Abi Talib and his wife Fatima bint Muhammad, and believed that they were his awaited divine leaders. When the Fatimid state was established, it was centered in the Maghreb, and expanded its control towards the Middle East. It was soon able to control Egypt and the Cairo base in 969 AD, and it became the Fatimid capital..

The second stage: stability and prosperity: At this stage, the Fatimid state enjoyed a period of stability and prosperity, as the economic and social structure developed, borders were expanded and military forces were strengthened. The cultural and scientific movement shined during the Fatimid era, and it enjoyed a rich and prosperous cultural scene. Arts and architecture also flourished during this period, and the Fatimid capitals witnessed the establishment of magnificent mosques and palaces that reflect the prosperity of the state..

The third stage: division and weakness: Over time, the Fatimid state began to suffer from internal divisions and political conflicts between rulers, advisors, and various factions. Military power declined and control over foreign territories declined, leading to the weakness of the state and its loss of its power and influence.

The fall of the Fatimid state: In the 11th century AD, the Fatimid state was torn apart by internal conflicts and engaged in disputes with neighboring states such as the Abbasids and Seljuks. In addition, it was subjected to external pressure from the Crusader organizations that attacked its regions. In the end, the Fatimid state fell due to these internal and external crises, thus ending one of the most important Islamic states of that era.

The internal policy aspect: The system of government in the Seljuk state:

The Seljuk state was characterized by a strong, centralized system of government characterized by the presence of the Sultan as head of state. The Sultan had broad authority through which he managed the state and made major decisions. One of his duties was to manage governance and politics, and to maintain security and public order in the state. He also played an important role in directing foreign policy and organizing military actions.

Ministers in the Seljuk state: The ministers had a major role in managing the state and implementing the Sultan's policies. They worked to organize and administer the government by implementing orders issued by the Sultan and participating in formulating the general policies of the state. Ministers were appointed based on their competence and administrative capabilities, which contributed to achieving stability and development in the Seljuk state.

The Diwan in the Seljuk state: The Diwan was an administrative body that included a group of government officials who were in charge of managing various government affairs. The Diwan's departments included many administrative functions, such as financial, administrative, and judicial affairs. Members of the Diwan work to provide advice to the Sultan and help him make the right decisions for the benefit of the state.

The army in the Seljuk state: The army was considered one of the most important institutions in the Seljuk state, as it included formations of highly trained warriors. The army was organized under the supervision of the Sultan and the Ministry of War, and it played a major role in maintaining the security of the state and protecting it from external threats. The Seljuk army was known for its strength and effectiveness in the battles and conquests that the Seljuk state witnessed.

Through this comprehensive clarification, we conclude that the internal political system of the Seljuk state was distinguished by the effectiveness of its organization and

structure, and these were the basic elements that contributed to the success and continuity of the Seljuk state throughout the ages.

The relationship with the Abbasid Caliphate:

Historically, the relationship between the Fatimid Caliphate and the Abbasid Caliphate was complex and tense. Their relations began with turmoil and a struggle for power in the Islamic world, as the Fatimid Caliphate considered itself a true caliphate and demanded the entire Islamic state, while the Abbasid Caliphate was established before it and was viewed as a threat to its authority and legitimacy. The two countries exchanged threats and attempts to eliminate each other, and there were constant struggles for influence and power between them.

Scientific life in his time: Al-Khazzaz al-Qummi, may God have mercy on him, lived in the fourth century AH, and his time was marked by the emergence of multiple ideas and theories from different sects, especially the Mu'tazilites. .

In the fourth century and around it, the activity of the Mu'tazilites witnessed an increase in the dissemination of their ideas and beliefs, and this activity was characterized by the emergence of a number of Mu'tazila figures who had the ability to debate and debate in the science of theology, such as Abu Hashim al-Jabbai, who passed away in 321 AH, and Abu al-Qasim al-Kaabi, who died in the year 321 AH. 317 AH, who were the authors of books that dealt with the Imamate and the first in the fundamentals of religion, respectively, in addition to Judge Abd al-Jabbar al-Mu'tazili, who died in 415, and his student Abu Rashid Saeed bin Muhammad al-Naysaburi, who died in 440 AH and who assumed the leadership of the Mu'tazila after Judge Abd al-Jabbar. It should be noted that the Mu'tazila beliefs in the Imamate differ from the Imami Shiite doctrine on this issue.

The Imamis agreed that the Imam must be present at all times to be God's proof for the people and achieve the interests of the religion, and that the Imam must be infallible and knowledgeable of all aspects of the religion and superior in virtue, and that the Imamate is only proven by explicit text and that it is limited to Ali, Al-Hasan, Al-Hussein and nine of them. The descendants of Al-Hussein, peace be upon them, and that the Prophet, may God's prayers and peace be upon him and his family, chose Ali as his successor and stipulated the imamate for him after his death, and that he stipulated the imamate of Al-Hassan and Al-Hussein after Ali, peace be upon them, and that Ali, peace be upon him, stipulated for them like the text of the Prophet, may God's prayers and peace be upon him and his family, and that he stipulated the imamate The

nine are from the descendants of Al-Hussein, peace be upon him, and that Ali also stipulated them, and the sons of Al-Hussein, peace be upon him, inherited this text by agreement, as stated in the clear text from God Almighty, and with clear verses from Ali and from the twelve imams who come one after the other.

As for the Mu'tazilites, they were distinguished by their differences in all these issues, as they allowed the absence of the imam at times and considered that the imams might be secretly disobedient and commit sins and transgressions. They allowed the imamate to be established by a person who had no miracles or clear proofs, and they agreed on the possibility of the imamate being established by people who were not from the family. House, peace be upon them, and they denied the text about the Commander of the Faithful after the Prophet, may God bless him and his family and grant them peace, and considered him the Imam after him without distinction between Muslims, and they rejected the idea that Al-Hassan and Al-Hussein would be Peace be upon them They were infallible for the imamate through an explicit text, and they rejected the idea of stipulating the imamate of the son of Al-Hussein peace on them They denied the mandate without proof, and claimed that the thinking of minds is based on logical criticism in isolation from traditions and directives.

At that time, the period of doubts and suspicions arising among the common people regarding the issue of the Imamate, especially with regard to the Twelve Imamate and the confirmation of his successors and guardians after the Prophet, affected God prays on him. The leaders of the Imami relied on clear evidence and clear text to clarify this issue and refute the doubts and doubts that had been raised thanks to the presence of Mu'tazila sheikhs such as Judge Abdul Jabbar. The Imami scholars refuted and denied these suspicions through debates, circles, and classifications. Sheikh Al-Mufid wrote his books in which he responded to the opinions of the Mu'tazilites and criticized the major scholars of this sect, such as Abu Bakr Al-Asam, Al-Jabbai, Jaafar bin Harb, and Abu Al-Tayyib Al-Khalidi, in order to clarify the truth and confirm the Shiite doctrine on the issue. Imamate with clear evidence.

At that time, the debates of Sayyid al-Murtada and his book "Al-Shafi fi Imamate" witnessed resistance to the book of Judge Abd al-Jabbar al-Mu'tazili, as these discussions dealt with various detailed elements related to the concept of the Imamate and the texts that support it. Among the notable works written at that time are::

1. The book "Imamate and Insight from Al-Hira" by Ibn Babawayh, in which he mentioned a defense of the Imamate and who died in the year 329 AH.

2. "The Guide to the Imamate of the Commander of the Faithful, Ali bin Abi Talib," by Al-Tabari the Shiite, who died in the early fourth century.

The works "Evidence of the Imamate" by Al-Tabari and "Proof of the Text on the Imams" by Sheikh Al-Saduq, who died in 381 AH, are among the most prominent sources on which these discussions were based in supporting the concept of the Imamate and rooting the Shiite beliefs related to it.

There are important works that deal with the Twelve Imams in their texts, and among these works are::

1- In the book "Muqtasib Al-Athar" by Ibn Abi Ayyash Al-Jawhari, who died in the year 401 AH, in which he mentioned texts related to the Twelve Imams.

2- The book "Al-Istansar" by Sheikh Abu Al-Fath Muhammad bin Ali bin Othman Al-Karajiki, who died in the year 449 AH, which collected texts taken from various sources about the pure Imams.

3- Then there is the book "Kifayat al-Athar" by Al-Khazzaz al-Qummi, in which the twelve imams are discussed, and in which he presents related texts about the companions, the huffaz of the common people, and their sheikhs.

Al-Khazzaz al-Qummi spoke in the introduction to his book about the motives for writing it, as he touched on the activity of the Mu'tazilites and their suspicions, and how some Shiites faced difficulties in absorbing news about the imams and companions. This book is a response to the suspicions and skepticism of the Mu'tazilites and others, and reviews the evidence linking the righteous imams to the Companions and the Prophet's family.

And In the early fourth century, coinciding with the era of the author, we witnessed the era of the great occultation of the Awaited Imam Mahdi (may God Almighty hasten his honorable appearance), after the martyrdom of Imam Hassan Al-Askari, peace be upon him, in the year 260 AH. This main event led to the beginning of the Minor Occultation, which continued until the death of the last ambassador, Al-Samari, in the year 329 AH. Thus, the Great Occultation began with the cessation of the embassy and ended with the Shiites' presence without an Imam and the loss of the private embassy that was their direct means of communicating with the Hidden Imam..

The Shiites were not accustomed to the idea of the occultation of the Imam, despite the stage of the minor occultation and the presence of the four ambassadors as a link between them and the Imam. However, with the entry of the era of the great occultation, things witnessed major transformations, and the matter turned into a Shiite

without an Imam who remembered a lot throughout the period of his disappearance. During this delicate period, doubts and questions arose about the status of the occultation and the time of waiting for the Awaited Imam, which led to the emergence of liars who claimed to represent and represent the Awaited Imam, and created prejudice and confusion among the people..

AndAfter the departure of the four ambassadors and the cessation of the special embassy, the Great Occultation became a pivotal stage, as the intensity of retaining the faith and indoctrination and enduring the tragedies of that period increased without direct guidance from the Imam.

AndIn the introduction to his book “Imamate and Insight from Confusion,” Ibn Babawayh al-Qummi describes the condition of the Shiites during the Minor Occultation period, saying that they were exposed to many challenges, as they became confronted with the occultation and remained steadfast in faith and piety despite being exposed to difficult circumstances. He pointed out that these people were subjected to loneliness and their thoughts were scattered due to discordant reports and various effects, until it reached the point of entering into a state of confusion and questions that exposed them to panic and highlighted to them the value of divine providence and its guidance.

AndIn the introduction to his book “Kamal al-Din,” Al-Saduq, may God Almighty have mercy on him, refers to his son the difficulties that the Shiites faced as a result of the absence, as the absence of Imam Mahdi, may God Almighty hasten his honorable appearance, led to confusion and hesitation in their thoughts about the issue of Al-Qaim and led to a change in their positions regarding doctrines and perceptions. Accordingly, Al-Saduq Al-Siddiq made strenuous efforts to guide them to the truth and return them to the right path by providing evidence and prophetic narrations. . (

AndThrough previous texts and other references, we can understand the situation that the Shiites lived in during the first period of absence and the challenges they faced, including the difficulties and tribulations they experienced. There have been attempts by skeptics and invalidators to raise doubts regarding the issues of imamate, occultation, and legal texts. For example, Ibn Babawiya al-Qummi mentioned the issue of the exact number and order of imams, which reflects the importance of texts in defining the twelve imams. The Imami scholars were making tremendous efforts to refute the doubts and challenges raised by the skeptics, including the Mu’tazilites and others. Thanks to their works and articles in the fields of imamate, occultation, and

texts on imams, they were able to clarify the facts and protect religion and Sharia in a direct and accurate manner. Among these scholars were those who defended the principles of the Imami and the faith after the Prophet God prays on him Al-Khazzaz al-Qummi was distinguished by his book “Kifayat al-Athar fi al-Nasa Ala the Twelve Imams,” in which he presented the series of connected narrations from the Companions and the Ahl al-Bayt with reliable chains of transmission, thus confirming the existence of correct evidence that supports the concept of the imamate of the Twelve Imams.