
Abstract:
At the end of the presence of the Infallible Imams (A.S) and the beginning of Imam Mahdi’s occultation, it was the Imams’ hadith legacy along with the Holy Qur’an that rescued the Shi’a who were challenging in the turbulent sea of diverse beliefs and opinions dashing like waves against one another, a storm that came to a climax in the second/eighth and third/ninth centuries. In this era the attempts of the significant religious scholars, Shaykh ?ad?q in particular are admirable. He authored the book al-I’tiq?d?t by citation from Qur’anic verses and the traditions, which was revised later by (his pupil) Shaykh Mufid. To correct the book I’tiq?d?t al-Im?miyyah the latter increased the value of the book by adding rational demonstrations and inferences to the former’s mere transmitted demonstrations. In the fourteen chapters of the book dealing with death and the hereafter, Shaykh Mufid’s opinion differs from that of Shaykh ?ad?q in such cases as classifying the inhabitants of Paradise. However, in many of the issues he is in agreement with him. In some other cases like questioning in the grave he expands Shaykh ?ad?q’s matters. Neither of these great scholars has explicitly spoken of Barzakh (the Intermediate Realm) and have allocated no chapter to this issue.