The Shooting Star

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An Account Of The Concealment Of Imam Al-Mahdi, The Twelfth Imam Of The Twelver Shi'a Muslims - Mirza Husayn Noori Tabarsi

Translated by
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The Shooting Star:
An Account Of The Concealment Of Imam Al-Mahdi (‘aj), The Twelfth Imam Of The Twelver Shi'a Muslims

This text gives an overview of the life of the hidden Twelfth Imam, Imam al-Mahdi ('aj), in the Twelver Shi'a traditions. It covers various aspects, such as the circumstances of his birth, his names and titles, distinctive qualities, and proofs of his Imamate from miracles. It Also, discusses incidents of individuals claiming to have met the Imam during the Major Occultation, reconciling these claims, and incidents of divine intervention attributed to the Imam. Additionally, it addresses the duties of believers towards the Imam of the Age and highlights times and occasions associated with him. Lastly, it presents rituals aimed at seeking the honour of seeing Imam al-Mahdi ('aj).

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Person Tags:

Imam al-Mahdi [10]

Translator's Foreword

Praise to Allah, the Mighty and Sublime and may Allah bless Muhammad (S) and Aali Muhammad ('a).

The present book is one more gem from the treasure trove of Twelver Shi'a writings, which leave alone English readers, was Also, inaccessible for those who can read Urdu, because it was originally written in Persian, when it was the main language of Muslims of non-'Arab countries. After the downfall of Muslim rule in the Indian subcontinent, began the decline of Persian language in this highly populated region and majority of people lost touch with this sweet language of Iran.

Although the topic is highly scholarly, but this book was mainly written for the masses, as they are most susceptible to the misleading propaganda. As will be clear from the author's preface, even though having limited sources, the writer of this book was able to prove beyond any doubt that the belief in Imam al-Mahdi ('aj) is not only a Twelver Shi'a belief, but it is entrenched even in the faith of Ahl al-Sunnah and some of their notable scholars have confessed that Imam Hasan Al-'Askari ('a) was indeed survived by a son named Muhammad Ibn Hasan ('a) and that his whereabouts are presently unknown to all leading to the assumption that he is no more. However, the author of this book has proved that the absence of person from others does not prove that he is dead.

Moreover, there are authentic reports of people in different milieus and times, who have sighted and even met him; and to support this contention, one hundred incidents are mentioned in this book.

The first chapter deals with a brief account of the birth and some circumstances of Imam ('aj) during the lifetime of his father ('a).

Chapter Two is regarding the names, titles and agnomen (kunya) of Imam ('aj) and the reason of naming him as such.

Chapter Three is about some distinctive qualities of the Imam of the Time ('aj).

Chapter Four studies the difference among Muslim sects regarding him.

Chapter Five presents evidences that Hujjat Ibn Hasan al-'Askari ('a) is the Promised al-Mahdi ('aj).

Chapter Six provides the proofs of the Imamate of the Twelfth Imam ('aj) through his miracles.

Chapter Seven comprises of incidents of those who met the Imam (‘aj) during Major Occultation.

Chapter Eight reconciles these incidents with claims of meeting the Imam (‘aj) during Major Occultation.

Incidents of persons lost in the wild etc. and saved by a holy personality, regarding whom it is not confirmed that he was Imam al–’Asr (‘aj) are mentioned in Chapter Nine.

Chapter Ten is a compendium of duties of the believers towards the Imam of the Age (‘aj).

Chapter Eleven explains in brief, the times and occasions specially associated with Imam al–’Asr (‘aj).

Lastly, Chapter Twelve suggests some rituals for getting the honour of seeing Imam Az–Zaman (‘aj).

In translating various complex discussions of this book, we have tried to maintain a balance between accuracy and clarity, so that it may be understood even by those who possess an elementary knowledge of Islam.

As always, we invite the readers to correspond with the translator in case of doubts and also, to make suggestions.

Though I wanted to complete this book on 20th Jamadi II in order to present it to Lady Fatimah az–Zahra’ (‘a) on her birthday; but I missed the target by a few days (and completed it on 24th Jamadi II, 1434 A.H.). So, I hope that despite the delay, it will be accepted as a humble belated birthday gift from this lowly servant of her progeny.

Sayyid Athar Husayn S.H. Rizvi

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The Author And His Writings

The full name of Muhaddith Noori (r.a.) was Hajj Shaykh Husayn Mirza, son of Mirza Muhammad at–Taqi son of Mirza ‘Ali Muhammad’s son of Taqi Noori Tabarsi. He was born on 18th Shawwal 1254 A.H. in the village of “Yalu” in the province of Noor, Tabaristan. He passed away on the 26th or 27th of Jamadi al–Thani, 1320 (A.H.) and was buried in the sanctuary of His Eminence, Amir al Mu’minin (‘a) in the courtyard of the third Hall.

Brief Life History

At the age of 8 years, he lost his father, Mirza Muhammad at-Taqi and after that the great jurisprudent of that time, Mawla Muhammad 'Ali Mahallati took him under his care.

From the life history of Muhaddith Noori, it seems that he migrated from one place to another many a times. Thus, his first migration after the demise of his father was to Tehran. He joined the classes of the great scholar, Shaykh 'Abd al-Rahim Burujardi and later became his son-in-law.

He visited Najaf al-Ashraf in 1273 A.H. along with his teacher and got the honour of Ziyarah of Hazrat Amir al-Mu'minin ('a). His teacher returned to Iran, but he remained there for about four years. Then he returned to Iran and after some time, went to Iraq again, where he joined the classes of Shaykh 'Abd al-Husayn Tehrani, who was famous as 'Shaykh al-'Iraqayn'. He lived with him in Karbala for some time to serve in the field of religion and knowledge. Then he left for Kadhimayn and lived there for two years and in the year 1281 A.H. traveled for Hajj.

After returning from Hajj, he went to Najaf al-Ashraf and attended the lectures of Shaykh Ansari (r.a.) for a few months, till the latter's demise in 1281 A.H.

In 1284 A.H. he again returned to Iran and went for the Ziyarah of Imam ar-Ridha' ('a).

Within two years again he returned to Iraq in the year 1286 A.H. This was the same year that his teacher Shaykh 'Abd al Husayn Tehrani (Shaykh al-'Iraqayn) expired. He was his first teacher, who permitted him to narrate traditions (احاديث).

In 1286 A.H. he performed the Hajj a second time, after which he attended the lectures of Mirza Buzurg Shirazi for many years in Najaf al-Ashraf.

As late Mirza Shirazi migrated to Samarra in the year 1291 A.H., Muhaddith Noori Also, joined him along with his family and children. He became so close to his teacher that he discharged most of his important responsibilities. He replied to his letters and even the letter about the Tobacco Ban addressed to Shaheed Shaykh Fadlullah Noori and other scholars was written by Muhaddith Noori on behalf of Mirza Buzurg Shirazi to gather support for Fatwa on the Tobacco Ban.

He used to serve as the deputy of Mirza Shirazi, who hosted scholars when they attended the mourning ceremonies of the Holy Imams ('a) in Samarra.

After his third Hajj in 1297 A.H., he went for the Ziyarah of Imam ar-Ridha' ('a). He traveled again in 1299 A.H. for Hajj and returned to Samarra and lived there with his teacher, Mirza Buzurg Shirazi till his demise in 1312 A.H.

Muhaddith Noori left Samarra in 1314 A.H. and again returned to Najaf and remained there till his last.

The well-known scholar of bibliography, Shaykh Agha Buzurg Tehrani, wrote about the personality of Muhaddith Noori:

“Shaykh Noori was a rare model of the pious ancestors (السلف الصالح). He was distinguished by a unique genius. He was one of the remarkable signs of God, embellished with marvelous God-gifted traits and abilities. He was worthy to be counted among vanguard of Shi’a scholars who devoted their lives to the service of religion.[1]”

Agha Buzurg Tehrani Also, writes: “He was the author of the greatest documents that will remain till resurrection day. Why it should not be such when he was a specialist of expertise and a subtle observer in the science of narrators (علم الرجال) and the science of traditions (احاديث)?[2]”

Ayatullah Sayyid Muhsin Amin Amuli (r.a.), author of *A’yan al-Sh’ia* wrote about late Muhaddith Noori: “He was a researcher/scholar, who separated the pure from the impure”[3].

Shaykh Agha Buzurg Tehrani Also, said: “When I write this name – Mirza Husayn Noori – my pen trembles and 55 years after his passing away the same awe rules.[4]”

Also, Agha Buzurg Tehrani in praising the personality of Muhaddith Noori, says: The first time I met this great man was in 1313 A.H., a year after the demise of Mirza Buzurg Shirazi and it was my first year in Iraq and that same year Nasiruddin Shah expired.

I first met him on my Ziyarah to Samarra, when I went to his place and found him on the pulpit reciting Majlis Aza of Imam Husayn (‘a). After the Majlis, people dispersed and that moment great awe of him entered my heart.

When Muhaddith Noori migrated to Najaf in the year 1314 A.H., I joined him like a shadow and remained with him till his death. During this period, I noticed some strange things in him, some of which I shall mention.

A Disciplined Life

Muhaddith Noori fixed every hour of his precious life for some special activity and he did not violate it.

His writing time was after ‘al-’Asr Prayer till sunset and his studying time was after ‘Isha Prayer till going to bed. He never slept without ablution and only slept for a short period of time and woke up two hours before dawn. He always performed ablution with Kur Water. One hour before morning prayer, he went to the Holy Sanctuary and whether it was summer or winter he stood behind the Bab al-Qibla and recited the Tahajjud prayer till the shrine opened.

Muhaddith Noori was the first visitor to the shrine every day. He lit the lamps of the shrine and then stood to the head side, busy in Ziyarah and Tahajjud till the time of morning prayer; then recited morning

prayer in congregation with the great scholars; then remained engrossed in post–prayer litanies till sunrise. Then he went to his library consisting of thousands of precious books and rare literary works.

In the morning, persons like Allamah ‘Ali Ibn Ibrahim al–Qummi and Shaykh Abbas al–Qummi helped him in proof reading and collecting books of traditions and other books. If anybody came to meet him during this period, either they called him later or attended to him briefly, so that it may not disturb their scholarly preoccupations.

During his last days, when Muhaddith Noori was busy in completing the book of *Mustadrak*, he left social life completely and even if anybody asked him to explain a tradition, he replied in brief or gave him the related book, so that it may not be an obstacle in his academic activities.

Before Zuhr, he ate a little and took a short nap and then prayed the Zuhr Prayer at the earliest hour.

On the Friday, his routine was changed and after returning from the sacred shrine, he became engrossed in studying the books. After sunrise, he left the library and went for the Majlis of Imam Husayn (‘a), in which he narrated the afflictions of Imam Husayn (‘a) and tears flowed from his face. After that he performed other recommended acts of Friday, like trimming hair, cutting nails, Friday bath and Nawafil Prayers of Friday.

At the time of ‘al–’Asr on Friday, he did not write as usual, but performed the Ziyarah at the shrine of Imam ‘Ali (‘a) and this routine continued till he passed away.

Walking To Karbala From Najaf

The best tradition started during his time was going on foot to Karbala al–Mu’alla and it continued till the time of Shaykh Ansari (r.a.).

After the demise of Shaykh Ansari (r.a.), a time came that going on foot to Karbala was regarded as a sign of poverty. Muhaddith Noori (r.a.) took note of this and revived the custom. He walked to Karbala with his companions, especially on the occasion of Eid of sacrifice, but as he was unwell and it was not possible for him to cover that distance in one day (as per the custom), he completed it in three days.

The following year, inclination of people increased and it was no more considered insulting to walk in such a way. On some years, thirty tents were pitched at the roadside, each accommodating 20 to 30 people.

In the last year of the life of Muhaddith Noori, Nawruz, Friday and Eid Qurban occurred on the same day and that same year a huge crowed was present in Mecca during Hajj, when an epidemic struck Mecca and many people perished.

Cause Of Death

Shaykh Agha Buzurg Tehrani says: I went with him to Karbala on foot in his last year and on his return from Karbala, as against his usual habit of returning by a vehicle, he returned on foot to Najaf. This was due to a vow made by Mirza Muhammad al-Mahdi Ibn al-Mawla Muhammad S'alihi al-Mazandarani that he would return on foot to Najaf, and he requested the Shaykh to accompany him. In the return journey, the Shaykh died of a disease. His friend brought some food which was infected due to heat and whosoever ate it suffered vomiting and dysentery.

Muhaddith Noori withheld himself from vomiting, so that fear would not overwhelm the friends and thus, that infected food remained in his system. As soon he reached Najaf, he became serious and after a severe fever, passed away on Wednesday, 27th Jamadi al-Thani, 1320 A.H. and as per his will, was buried in the third veranda from the Bab al-Qiblah in the courtyard of the shrine of Imam 'Ali ('a).

Shaykh Abbas al-Qummi said on the demise of Muhaddith Noori: It can be said that my life after the death of my teacher, is like the life of a fish on dry land and on the ice in summer…His life had all the blessings of God and was saturated with hidden graces of Allah and what grace will be greater than that the beloved teacher left behind him a number of excellent books?5

Teachers Of Muhaddith Noori

He had many teachers, most famous of them being:

1. Shaykh 'Abd al-Husayn Tehrani, well-known as Shaykh al-'Iraqayn.

2. Shaykh 'Abd al-Rahim al-Burujardi, father-in-law of Muhaddith Noori. When he migrated to Tehran, he joined the classes of Shaykh 'Abd al-Rahim.

3. Shaykh 'Ali al-Kh'alili.

4. Shaykh Mulla 'Ali Kani Tehrani.

5. Fath 'Ali Sultanabadi.

6. Mirza Sayyid Muhammad Hasan Shirazi.

7. Shaykh Muhammad 'Ali Mahallati.

8. Shaykh Murtaza Ansari.

9. Sayyid al-Mahdi Qazwini.

It is important to note that from the above, Mirza Muhammad Hasan Shirazi, Shaykh 'Abd al-Rahim

Burujardi and ‘Abd al-Husayn Tehrani had the greatest impact on the intellectual life of Muhaddith Noori.

Students Of Muhaddith Noori

He trained a large number of students; some very famous ones are:

1. Shaykh Abbas al-Qummi

Most of the time he was in the office of Muhaddith Noori, busy in copying and comparing the writings of Shaykh. The well-known books of Shaykh Abbas al-Qummi are: Mafatih al-Jinan مفاتيح الجنان Nafs al-Mahmum fi Maqtal al-Madhlum نفس المهموم في مقتل المظلوم Waqi’ al-Ayyam واقع الايام and al-Kuna wa al-Alqabالكنى والالقاب, etc[6].

2. Shaykh Muhammad Hasan Famous As Shaykh Agha Buzurg Tehrani

Agha Buzurg Tehrani met Muhaddith Noori for first time after the demise of Mirza Shirazi in 1313 A.H. This great student of Muhaddith Noori, like his teacher, spent a major part of his life in writing books the most famous being al-Dhari’ah الذريعة, Tabaqat A’lam al-Shi’a طبقات آعلام الشيعة, Musaffa al-Maqal fi Musannifi ‘Ilm al-Rijal مصفى المقال في مصنفي علم الرجال preface to al-Dhari’ah), etc.

3. Shaykh Muhammad Husayn Kashif Al-Ghita

He was Also, a well-known student of Muhaddith Noori and author of the Kashf al-Ghita. Shaykh Muhammad Husayn Also, wrote many other books and among them Sharh ‘Urwah al-Wuthqa شرح عروة الوثقى, Nuzhah al-Thamar نزهة الثمر al-Muraja’at al-Rayhaniyah المراجعات الريحانية etc. are famous.

4. Sayyid ‘Abd Al-Husayn Al-Sharaf Al-Din

Sayyid ‘Abd al-Husayn was among those whom Muhaddith Noori had given permission to narrate traditions. Sayyid ‘Abd al-Husayn, like his other students, composed many works, the most famous among them being: Al-Muraja’at المراجعات, al-Fusul al-Muhimma الفصول المهمة, al-Nusus al-Jaliya fi al-Imamah النصوص الجلية في الامامة, etc.[7]

Writings Of Muhaddith Noori

Academic struggles of Muhaddith Noori in his life are very important. His views and ideas can be found in his books. He has left many books behind him. Some of them are as under:

1. Al-Badr al-Mash’asha fi Dhurriyah Musa al-Mabraqa البدر المشعشع في ذرية موسى المبرقع

This book was completed in Rabi’ al-Awwal 1308 A.H. and lithographed the same year in Mumbai. This book consists of the history of the life and migration of Abi Ja’far Musa Mabraqa, son of Imam Abu Ja’far

Muhammad al-Taqi, from Kufa to Qum[8].

2. Tahiyah al-Za'ir تحية الزائر

This was the last book written by Muhaddith Noori and he expired before its completion. Shaykh Abbas al-Qummi completed it[9].

3. Ajwibah al-Masa'il أجوبة المسائل.[10]

4. Akhbar Hifdh al-Qur'an أخبار حفظ القرآن.[11]

5. Al-Arba'uniyat الأربعونيات.[12]

6. Translation of vol.2 of Dar al-Salam دار السلام.[13]

7. Jannah al-Ma'wa fi man faza bi liqa'al-Hujjah fi Ghaybah al-kubra جنة المأوى في من فاز بلقاء الحجة في الغيبة الكبرى.

In this book, he has narrated 95 incidents and he completed it in 1302 A.H. and the book in your hands, Al-Najm al-Thaqib is Also, the completion of this same book.

8. Al-Hawashi 'ala Rijal Abi 'Ali الحواشي على رجال أبي علي.

9. Dar al-Salam fi ma yata'llaq bi al-ru'yah wa al-manam دار السلام في ما يتعلق بالرؤية و المنام. Completed in 1292 A.H.

10. Diwan Ash'ar ديوان اشعار.

In this book, he has compiled Qasidas on the birth of the Holy Imams ('a) and in praise of Imam Zaman and Samarra.

11. Risalah fi Tarjumah al-Mawla Abi al-Hasan al-Sharif al-'Amili al-Futuni, 1276 A.H.

رسالة في ترجمة المولى أبي الحسن الشريف العاملي الفتوني.

12. Salamah al-Mirsad سلامة المرصاد. He wrote this book in Persian for Mashhadi Abbas 'Ali Khayyam Tabrizi in 1317 and printed in the same year. This book consists of Ziyarah al-'Ashura Ghayr Ma'rufah and A'mal Masjid al-Kufa.

13. Shakhah Tuba شاخة طوبى

This book is Also, in Persian and it consists of the A'mal of happy occasions.

14. Al-Sahifah al-Sajjadiyah al-Rabi'ah الصحيفة السجادية الرابعة

77 supplications other than those in the *Al-Sahifah al-Sajjadiyah* 1, 2, and 3.

15. Dhulumat al-Hawiya fi Mathalib Mu'awiya ظلمات الهاوية في مثالب معاوية. Containing stories in Persian and Arabic.

16. Fasl al-Kitab fi Mas'ala Tahrif al-Kitab فصل الخطاب في مسألة تحريف الكتاب. On the issue of the distortion of the Qur'an. Completed on 28 Jamadi al-Thani, 1292 A.H. (This book was disputed by scholars and its replies were written by Muhaddith Noori in other books).

17. Risalah fi Radd Ba'dh al-Shubhat 'ala Fasl al-KhiTab رسالة في رد بعض الشبهات على فصل الخطاب. Reply to Kashf al-Irtiyab 'an tahrif al-Kitab by Shaykh Mahmud Tehrani.

18. Al-Faydh al-Qudsi fi Ahwal al-'Allamah al-Majlisi الفيض القدسي في أحوال العلامة المجلسي. Completed in 1302 A.H. and now printed in Vol. 105 of *Bihar al-Anwar*, printed by Maktabah al-Islamiyah.

19. Kashf al-Astar 'an Wajh al-Gha'ib 'an al-Absar كشف الأستار عن وجه الغائب عن الأبصار. Reply to Qasida al-Baghdadi, a denial of belief of al-Mahdi ('aj). He wrote this book after al-Najm al-Thaqib.

20. Kalimah at-Tayyibah كلمة الطيب. In Persian; based on traditions and moral stories. Completed in 1301 A.H. Printed in Mumbai in 1352 in 616 pages. This book emphasizes propagation of religion and respect of scholars and believers etc.

21. Mustadrak al-Wasa'il مستدرك الوسائل. Agha Buzurg Tehrani said that this is a book for which Allamah al-Majlisi and Hurr al-'Amili could not get the Tawfiq for writing, but Allah blessed Muhaddith Noori to write such a book. It is obligatory to be studied by all Mujtahids to derive Islamic laws[14].

22. Mawaqi' al-Nujum مواقع النجوم. Containing license of scholars from Muhaddith Noori up to the time of the occultation (ghaybah). This was the first book of Muhaddith Noori, written in Rajab, 1275 A.H.

23. Mawalid al-A'immahمواليد الأئمة Research on the birth dates of Imams ('a) as per traditions.

24. Mustadrak Mazar al-Bihar مستدرك مزار البحار. Muhaddith Noori could not complete this book due to his death.

25. Mizan al-Sama' fi Ta'yin Mawlid Khatim al-Anbiya' ميزان السماء في تعيين مولد خاتم الأنبياء. Muhaddith Noori proved in this book that the Prophet (S) was born on 17th Rabi' al-Awwal. He completed this book on 13th Rabi al-Thani 1299 A.H. and it was printed the same year.

26. Nafs al-Rahman fi Fadha'il Sayyidina Salman نفس الرحمان في فضائل سيدنا سلمان.

27. Ma'alim al-'Abr fi Istidrak al-Sabi' 'Ashr معالم العبر في استدراك السابع عشر.

28. Lu'lu' wa al-Marjan لؤلؤ و المرجان در شرط بله آول و دوم روضه خوان.

29. List of books in the library of the author.

30. Sahifa ‘Alawiya al-Thaniya الصحيفة العلوية الثانية. Consisting of 103 supplications of Amir al-Mu’minin (‘a). The author regarded it as the completion of first *Sahifah ‘Alawiya.*

Ashfaque Mortazavi,

3rd Jamadi al-Thani, 1434, 14th April 2013.

Ayyame Fatimiyah

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1. Nuqaba’ al-Bashar, vol.2, p.545.
2. Nuqaba’ al-Bashar, vol.2, p.555.
3. A’yan al-Shi’a, vol.6, p.143.
4. Mustadrak al-Wasa’il wa Mustanbat al-Masa’il, vol.1, p.41, footnote 1.
5. Fawa’id al-Radhawiyah, pp.150-151.
6. Nuqaba’ al-Bashar, vol.2, pp. 998 to 1001.
7. Rayhana al-Adab, v. 3, p.194; Ma’arif al-Rijal, vol.2, pp.51-53.
8. Nuqaba’ al-Bashar, vol.2, p.552; al-Dhari’ah, vol.3, p.68.
9. Nuqaba’ al-Bashar, vol.2, p.552.
10. Nuqaba’ al-Bashar, vol.2, p.554.
11. Nuqaba’ al-Bashar, vol.2, p.554.
12. Al-Dhari’ah, vol.1, p.436, no.2208.
13. Al-Fawa’id al-Radhawiyah, p.151; Nuqaba’ al-Bashar, vol.2, p.554.
14. Al-Dhari’ah, vol.2, pp.110-11.

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Author’s Preface

In the name of Allah, the Beneficent, the Merciful; and to Him we turn for help.

All praise, limitless and incalculable belongs to Allah, as He is worthy of; the Self-subsistent, Who is invisible from the world of thought and perception.

Unlimited and immeasurable eulogy for the one in whom hopes are reposed during difficulties and ease, the guide to the One who is manifest, the one who directs to the execution of His commands; and complete salutations on the pure soul, who was the first to reply ‘yes’, the chosen one of the Almighty before Adam (‘a) was clothed in the garb of the selected ones; the opener of the doors of goodness and guidance, and the Seal of the pure Prophets, the aided and the assisted one, the praised one (محمود)

and the most praised (أحمد), Abu al-Qasim Muhammad (S).

And (complete salutations) on the purified progeny of the chief of the prophets, especially on the successor, who is the possessor of exalted honour, the Pole of the earth and the refuge of the time, the treasure of hope, the fort of security and the radiant gem in the sea of possibility, divine veil and the greatest Divine name concealed and hidden, the summit of Mount Qaf surrounding the earth, the bestower of justice on the oppressed, and revenger for the blood of the chosen; the purifier of the earth from the stain of unbelievers; the controller of the earth and the heavens and the far-reaching proof of the Almighty Allah on the earth and the earth dwellers, the remnant of Allah (Baqiyat Allah), al-Hujjah Ibn al-Hasan al-'Askari, the Master of the age and the times; blessings of Allah be on him and his forefathers.

Thus, this sinful servant, Husayn, son of the confirmed scholar, Muhammad at-Taqi al-Noori al-Tabarsi, may Allah make his end good and make it to be the best of the ends, a close confidant of Hajj Mirza Hasan 'Ali, son of Hajj 'Ali Asghar Noori realized that the best option in life was to remain attached to the Caliph of the Beneficent and the Imam of the men and jinns ('a) and to serve him is the best of occupations.

Thus, some months ago, the most senior scholar of his time, Mirza Muhammad Hasan Shirazi, residing at Surra Man Ra'a requested this humble servant to translate the book of *Kamal al-Din wa Tamam al-Ni'imah* by Abu Ja'far Muhammad Ibn 'Ali Ibn Babawayh, called Shaykh as-Saduq, into Persian, so that it may be published and distributed among believers.

I stated with utmost respect that 'Ali Ibn Sayyid Muhammad Isfahani, called al-Imami, student of Allamah al-Majlisi had already translated that book within his book Hasht Behisht in which he has translated eight books such as the 'Uyun, *Amali and Khisal*[1]. Also, some contemporary scholars from the Sayyids of Shamsabad, Isfahan, have translated that book and to translate it once again is of no use. It would be better to procure and republish it.

After that we discussed another book, but no conclusion was reached and some months passed after that till last year in Sha'ban of 1303, I again had the honour of meeting the honourable scholar when this subject arose, at the end of which he said: It would be better to write a fresh book on this subject and you are the best person for this task.

The humble servant, due to paucity of scholarly expertise and excess of hardships and absence of more books in his possession, which should have been the basis of this great work, suggested: Sufficient sources for this important topic are not available, but last year I wrote a treatise entitled *Jannah al-Ma'wa*, in which I compiled incidents of those who had the good fortune to meet Imam al-'al-'Asr ('aj) during the Major Occultation, other than those mentioned in the thirteenth volume of *Bihar al-Anwar* [New Edition Vols: 51-52-53][2]; so, it would be better to translate them all into Persian and add those incidents mentioned in *Bihar al-Anwar.*

He liked this suggestion, but said: It would be better to include the account of Imam az-Zaman (‘a) as well in brief.

In compliance with this command, I began this work when I was facing extremely hard times, except for the fact that I had the good fortune of the neighbourhood of the holy shrines of Imam ‘Ali Al-an-Naqi (‘a) and Imam Hasan Al-’Askari (‘a); so, I sought their mediation for this great task.

Praise to Allah, by the blessings of this place of divine favours, this project was completed in a short time, thanks be to the Almighty Allah, high is His praise. I entitled this book: *Al-Najm al-Thaqib fi Ahwal Imam al-Gha’ib* consisting of twelve chapters.

Books On Occultation And Their Authors

Before a brief table of contents and the actual beginning of discussion, it is necessary to mention that there are a large number of books known as books of occultation غيبة and those which are presently available are as follows:

1. Shafa’ wa Jala dar Ghaybat شفا و جلا در غيبة by Abu al-‘Abbas or Abu ‘Ali, Ahmad Ibn ‘Ali Radhi Khasibabadi

2. Mukhtasar ma Nazala fi al-Qur’an fi Sahib az-Zaman مختصر ما نزل في القرآن في صاحب الزمان by Abu Abduh Muhammad Ibn Ahmad ‘ Ayyash

3. Tartib al-Adillah ترتيب الأدلة في ما يلزم خصوص الامامية دفعه عن الغيبة و الغائب Ahmad Ibn Husayn Ibn ‘Abd Allah al-Mihrani Abi Abu al-‘Abbas ‘Arudhi.

4. Kitab fi Dhikr al-Qa’im min Al Muhammad كتاب في ذكر القائم من آل محمد عليهم السلام by Ahmad Ibn Ramih al-Maruzi.

5. Kitab al-Mahdi كتاب المهدي by Abi Musa ‘‘Isa Ibn Mihran

6. Kitab al-Ghaybah كتاب الغيبة by Hasan Ibn Hamza al-‘Alawi al-Tabari al-Mar’ashi

7. Kitab Ithbat al-Raj’ah كتاب اثبات الرجعة well-known as al-Ghaybah by Abu Muhammad al-Fadhl Ibn Shadhan al-Nishaburi

8. Kitab al-Hujjah fi Ibta’ al-Qa’im كتاب الحجة في ابطاء القائم Also, by the same author.

9. Kitab Izalah al-Ran ‘an Qulub al-Ikhwan كتاب إزالة عن الران عن قلوب الاخوان by Abu ‘Ali Ahmad Ibn Muhammad Ibn Junayd, called Ibn Junayd.

10. Kamal al-Din كمال الدين by Shaykh as-Saduq3.

11. Risalah al-Ghaybah li Ahl al-Rayy رسالة الغيبة لأهل الري Also, by Shaykh as-Saduq

12. Al-Ghaybah الغيبة by Muhammad Ibn Mas'ud al-'Ayyashi.

13. Kitab al-Raj'ah كتاب الرجعة Also, by Muhammad Ibn Mas'ud al-Ayyashi.

14. Al-Ghaybah الغيبة by Abu 'Abd Allah Muhammad Ibn Ibrahim an-Nu'mani, student of Thiqah al-Islam Kulayni, and this is one of the best books on this topic. Shaykh Mufid has extolled this book in his Kitab al-Irshad, and this shows that before this book was written, there was no better book on this subject.

15. Al-Muqna' fi al-Ghaybah المقنع في الغيبة by Sayyid Murtadha.

16. Kitab al-Ghaybah كتاب الغيبة by Shaykh al-Ta'ifah Abu Ja'far al-Tusi.

17. Kitab al-Burhan fi T al-'Umr al-Sahib az-Zaman كتاب البرهان في طول عمر الصاحب الزمان by Abu al-Fath Muhammad Ibn 'Ali Ibn Uthman. Allamah Karajaki has made it a part of his book Kanz al-Fawa'id.

18. Kitab Sahib az-Zaman كتاب صاحب الزمان by Muhammad Ibn Jamhur al-'Ami.

19. Waqt Khuruj al-Qa'im وقت خروج القائم by the same author.

20. Kitab al-Faraj al-Kabir fi al-Ghaybah كتاب الفرج الكبير في الغيبة by Abu 'Abd Allah Muhammad Ibn Hibah Ibn Ja'far al-Warraq al-Tarabulisi.

21. Al-Ghaybah الغيبة by Abu al-Muzaffar 'Ali Ibn Husayn al-Hamdani, a representative of Imam ('a); as Shaykh Muntajab al-Din mentioned in his Rijal.

22. Kitab Tawqi'at al-Ghaybah كتاب توقيعات الغيبة by Abu 'Abd Allah Ibn Ja'far al-Himyari.

23. Jana al-Jannahayn fi Dhikr Walad al-'Askariyayn جنا الجنتين في ذكر ولد العسكريين by Qutub Rawandi.

24. Kitab al-Sultan al-Mufarrij 'an Ahl al-Iman كتاب السلطان المفرج عن أهل الايمان

25. Surur Ahl Iman fi 'Ala'im Zuhur al-Sahib az-Zaman سرور أهل الايمان في ظهور الصاحب الزمان

26. Al-Ghaybah الغيبة. All these three books are authored by Baha' al-Din 'Ali Ibn 'Abd al-Karim Ibn 'Abd al-Hamid Husayni Nili An-Najafi.

27. Allamah al-Majlisi 's Kitab Bihar al-Anwar بحار الانوار, vol. 13, which is the most comprehensive book written on the occultation (ghaybah).

28. Risalah al-Raj'ah رسالة الرجعة is Also, written by 'Allamah al-Majlisi.

29. Kifayah al-Muhtadi fi Ahwal al-Mahdi كفاية المهتدي في أحوال المهدي by Sayyid Muhammad Ibn Muhammad Lawhi al-Husayni al-Musawi al-Sabzawari.

30. Risalah Shar'ah al-Tasmiyah رسالة شرعة التسمية by Muhaqqiq Damad.

31. Kashf al-Ta'miyah fi Hukm al-Tasmiyah كشف التعمية في حكم التسمية by Shaykh al-Hurr al-'Amili

32. Iqaz al-Huj'ah fi Ithbat al-Raj'ah إيقاظ الهجعة في اثبات الرجعة, Also, by the same author.

33. Risalah al-Raj'ah رسالة الرجعة by Amir Muhammad Mu'min Astarabadi.

34. Risalah fi Tahrim Dhikr Ism al-Imam Sahib az-Zaman رسالة في تحريم ذكر اسم الإمام صاحب الزمان by Shaykh Sulayman al-Mahuzi al-Bahrani.

35. Risalah al-Falak al-Mashhun رسالة الفل المشحون by Sayyid Al-Baqir al-Qazwini.

36. Kitab Mawlid al-Qa'im كتاب مولد القائم

37. Al-Mahajjah fi ma Nazala fi al-Hujjah المحجة في ما نرل في الحجة.

38. Tabsirah al-Wali fi man ra'a al-Qa'im al-Mahdi تبصرة الولي في من رأى القائم المهدي. All three books are written by Sayyid Hashim Tubili al-Bahrani.

39. Kitab al-'Awalim[4] كتاب العوالم

One volume of it is the Kitab al-Ghaybah كتاب الغيبة, by al-Fadhil al-Akhund Mulla Kadhim Hazar Jaribi. It is an abridged version of the translation of al-Bihar or a translation of an abridged version of al-Bihar.

40. Risalah Jannah al-Ma'wa رسالة جنة المأوى فيمن فاز بلقاء الحجة عليه السلام في الغيبة لكبرى, by this humble author. It is a supplement to Chapter 23 of the volume on al-Ghaybah in al-Bihar, the translation of vol. 13 of al-Bihar and the translation of Kamal al-Din.

41.Risalah al-Ghaybah رسالة الغيبة, Sayyid Dildar 'Ali Naqvi Hindi Nasirabadi. He was a very prominent scholar in that country and the author of very fine books, having permission from His Eminence Bahr al-'Ulum. This treatise is a refutation of the statements of 'Abd al-'Aziz Dehlavi regarding the occultation of Imam az-Zaman.

Other books as well, some of which contain the account of Imam al-'al-'Asr ('aj) and as per the ability of the writer and some are discussions of certain points related to His Eminence ('a).

In addition to these books, there are certain discussions related to His Eminence, which so far have not been compiled into a single book and since this humble author did not find these points in those books, he decided to compile them in a separate book regarding the occultation of Imam az-Zaman ('a) and also, to rearrange some topics related to His Eminence. It is hoped that the benefit of this book will not remain concealed from the folks of knowledge and excellence.

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1. Al-Dhari'ah, vol. 5, pp. 159-60; Nuqaba' al-Bashar, vol. 2, p. 551.
2. Also, published by JPC under the title of The Promised Imam.

3. Two translations of this book are available:
(a) The old translation of the late Muhammad Al-Baqir Kamrahi, Tehran, Dar al-Kutub al-Islamiya, 1379 lunar.
(b) New translation from Mansoor Pahalvan, Intishrat Masjid Muqaddas Jamkaran, Qom, 1382.
The translations which the respected author has mentioned in the preface were not found. (Al-Dhar'iah, vol. 25, p. 223).
4. Shaykh 'Abd Allah al-Bahrani d. 1130 A.H. comprising of 129 volumes, exciding the work of Bihar al-Anwar by his late teacher, Allamah al-Majlisi.

[1] [1]
SHARES

Chapter 1: A Brief Account Of The Birth And Some Circumstances Of Imam During The Lifetime Of His Father

Date Of Birth Of The Imam ('A)

It is mentioned in *Irshad*1 of Shaykh Al-Mufid that the Holy Imam ('a) was born on 15th Sha'ban, 255 A.H.

Shaykh Kulaini in *Al-Kafi*2, Karajaki in *Kanz Al-Fawa'id*3, the First Martyr in *Durus*4, Shaykh Ibrahim Kafami in Jannah and a group of scholars, have concurred; but in *Masaarus Shi'a*5, Shaykh Al-Mufid has mentioned the year 54 A.H. and in *Tarikh Qom*6 by Hasan Ibn Muhammad Ibn Hasan al-Qummi, it is mentioned that the holy birth took place on Friday, when eight days had passed from the month of Sha'ban.

According to a report, he was born on Friday, when half the month of Sha'ban had passed of the year 255. According to another report in the year 57 and in *Shajara* (genealogy), 58 A.H.

Husayn Ibn Hamdan Khasibi7 has narrated in his *Hidaya*8 from 'Isa Ibn al-Mahdi Jauhari that he said:

I, Husayn Ibn Ghayas, Husayn Ibn Masud, Hasan Ibn Ibrahim, Ahmad Ibn Hissaan, Talib Ibn Ibrahim Ibn Hatim, Hasan Ibn Muhammad Ibn Saeed, Muhajjal Ibn Muhammad Ibn Ahmad Ibn Khasib set out from Hilla towards Sarmanra in the year 257 A.H. After Madayan, we went to Karbala'. After we had performed the Ziyarah of Abu 'Abd Allah ('a) on 15th Sha'ban, we visited our brothers in the vicinity of our chiefs, Abu al-Hasan and Abu Muhammad in Sarmanra and we had gone out to present felicitations on the birth of al-Mahdi ('aj). Thus, our brothers gave the glad tidings that a child was born before dawn break on Friday, after eight days from month of Sha'ban had passed...till the end of the tradition, which

is quite lengthy.

At the end of it, he says: I met these seventy odd persons and inquired from them about what ‘Isa Ibn al-Mahdi Jauhari had informed. They informed me about what he had informed them of and I met in Askar a follower of Imam al-Jawad (‘a) and I met Rayyan, slave of Imam ar-Ridha’ (‘a) and all of them informed me of what they had informed.

However, some scholars claim that the date of 15th is more famous and Shaykh At-Tusi[9] and Ibn Tawus[10] have narrated supplication, which shall be mentioned in Chapter Eleven.

Different Statements About The Year Of Birth And The Most Preferable Option

There is no controversy about the day and all agree that it was Friday; but there is great difference of opinion as regards the year of birth. Ali Ibn Husayn Mas’oodi has mentioned the year 256 A.H. in his *Isbat al-Wasiyyah*[11]. But he has Also, mentioned the date of 255 A.H. as will be mentioned later.

Ahmad Ibn Muhammad Faryabi narrator of *Tarikh Mawalid al-A’immah* (‘a), Nasr Ibn Ali Jahazmi, who was present during the period of the birth, has mentioned the year 258 A.H., but the previous statement is stronger according to the authentic report, which Abu Muhammad Fazl Ibn Shazan, who passed away after the birth of Imam Az-Zaman (‘aj) and after the martyrdom of Imam Hasan al-’Askari (‘a), has mentioned in his *Kitab al-Ghaibah* (Book of Occultation)[12]: Narrated to me Muhammad Ibn Ali Ibn Hamza Ibn Husayn Ibn Ubaidullah Ibn Abbas Ibn Ali Ibn Abi Talib (‘a) that: I heard from His Eminence, Imam Hasan al-’Askari (‘a) that he said: The Wali of Allah, the Divine Proof on the creatures, my successor after me, was born circumcised on 15th Sha’ban of the year 255 A.H. at dawn. And the first of those who washed him was Rizwan, the caretaker of Paradise and after that a group of angels washed him with waters of Kawthar and Salsabeel. After that my aunt, Hakima Khatoon, daughter of Muhammad, son of Ali ar-Ridha’ (‘a) washed him.

Reason For Difference In The Name Of His Respected Mother

After that they asked Muhammad Ibn Ali, who is the reporter of this tradition, about the mother of Sahib Al-’Amr (‘aj) and he said: His mother was Maleeka, who is sometimes called as Susan and sometimes as Raihana; she Also, had the names of Saqil[13] and Narjis.[14]

Shaykh as-Saduq[15] and Shaykh At-Tusi[16] have narrated through some reliable chains of narrators from Hakima Khatoon that she said:

Abu Muhammad (‘a) sent for me on the 15th of Sha’ban in the year 255 A.H... till the end of the report.

The honourable Shaykh, Fazl Ibn Shazan says in his *Ghaibah*: Informed me Muhammad Ibn Abd al-

Jabbar: I said to my master, Hasan Ibn Ali (‘a):

O son of the Messenger of Allah, may I be sacrificed on you, I would like to know who is Divine Proof after you?

He replied: The Imam and Divine Proof after me is my son, who has the name and the agnomen of the Messenger of Allah (S) and he is the seal of the Divine Proofs and he is the last Caliph.

I asked: From whom would he be born?

He replied: The daughter of the son of Caesar, the king of Rome...” and so on and then is mentioned the story of the arrival of that honourable lady at the place of the Holy Imam (‘a).[17]

This same author has stated in his *Ghaibah*[18] and as-Saduq in *Kamal ad-Din*[19], Shaykh Tabarsi in *Dala’il*[20] and Shaykh Muhammad Ibn Hibtullah Tarabulisi in his *Ghaibah* and Shaykh At-Tusi[21] and others[22] have narrated in different statements, but with similar connotation; but we have quoted the version of Shaykh At-Tusi.

Arrival Of Lady Narjis Khatoon To The Imam (‘A)

A group of scholars has narrated from Abu Mufazzal Shaibani from Muhammad Ibn Bahr Ibn Sahl Shaibani that he said: Bushr Ibn Sulaiman, Nakhkhaas[23], a slave trader from the descendants of Abu Ayyub Ansari and a sincere Shi’a of Imams Ali an-Naqi and Hasan al-’Askari (‘a) and their neighbor at Samarrah said:

“One day Kafur, the slave of Imam Ali an-Naqi (‘a) came and summoned me to his master. When I went to the Imam, he said: “O Bushr, you are from the descendants of Ansar. This devotion is your legacy, which your incoming generation inherits from the preceding. You are trustworthy men of us, Ahl Al-Bayt. I am elevating you and ennobling you by an excellence, through which you will surpass all Shi’a in devotion, by sharing a secret with you and sending you to purchase a certain slave girl.”

He then wrote a very fine letter in Roman script and language; and imprinted his seal on it. He took out a yellow cloth containing two hundred and twenty dinars. He said: “Take this and go to Baghdad.” He told me to go to the crossing of the Euphrates on the noon of such and such day.

He said: “When you reach the boats of the captives, you will see slave girls in them. You will find buyers working for the procurers of Abbasids and a small group of ‘Arab youths. When you see that, keep an eye on a man called Amr Ibn Zaid, the slave trader from a distance all day long, until a slave girl is brought to the buyers, who has such-and-such quality. Her dress is two thick silks; she refuses to be seen or touched by the examiners; she does not submit to anyone, who would want to touch her.

Then you will hear a cry in Roman from behind a thin veil.

You should know that she is saying: Alas! From the violation of the veil. A buyer of Amr will say: Mine for three hundred dinars; her modesty has ever increased my desire for her. She replies to him in Arabic: Even if you come in the form of Sulaiman, the son of Dawood and with a kingdom like his, I will not be interested in you. So, save your money.

The slave-dealer says: Then what is the solution? I have to sell you. The slave girl replies: Why the haste? There must be a buyer that my heart finds rest in; in his fidelity and honesty.

At that moment, go to Amr Ibn Zaid and tell him you have a nice letter from a certain man of nobility, which he has written in Roman language and Roman script, describing therein his benevolence, fidelity, excellence and generosity, so that she may discern from it the character of its author. Should she be interested in him and choose him, then I am his representative in buying her from you."

Bushr Ibn Sulaiman says: I performed all what my Master, Abu al-Hasan (ʿa) had ordered me to do with respect to the slave girl. When she saw the epistle, she cried very profusely and said to Amr Ibn Zaid: Sell me to the author of this letter. She took the solemnest of oaths that should he refuse, she will take her life. I negotiated the price with the dealer until it settled exactly on the amount my Master had given me.

The money being sufficient, I took the slave girl, who was so very happy and in laughter. I returned with her to the quarters I was residing at in Baghdad. She was very restless until she took out from her pocket the letter of our Imam. She would kiss it and put it on her eyes and place it on her cheeks and touch it to her body.

Astonished by this, I remarked: You are kissing a letter you don't know who wrote. "O incapable and feeble one from knowing the position of the progeny of prophets," she said, "Lend me your ears and open your heart for my words. I am Malika, daughter of Yashua, son of the Caesar of Rome. My mother is a descendent of the Disciples of ʿIsa (حَوَارِيِّن), and her lineage goes back to Shamun, the successor of ʿIsa. I will narrate to you the wondrous story.

My grandfather, the Caesar, wanted to marry me to his nephew when I was a girl of thirteen. So, he gathered in his palace, three hundred priests and monks from the descendants of Hawariyin, and from their men of stature seven hundred men. He gathered four thousand commanders of the army and officers of military, leaders of armed forces and chiefs of tribes. He erected a throne from the dearest of his riches, which was adorned with varieties of jewels and raised over forty steps. When his nephew climbed it, the crosses were fixed about, the bishops took their stands in great reverence, and the pages of Injeel were opened. Suddenly the crosses collapsed from the top and hit the ground. The pillars of the throne crumbled and crashed to the floor.

My grandfather's nephew, who had risen over the throne, fell down unconscious. The faces of the bishops paled and their chests trembled.

Their leader said to my grandfather, ‘Please excuse me from facing this evil, which forebodes the demise of this Christian religion and the royal creed.’ “My grandfather took this as an evil omen and said to them, ‘Erect these scaffolds and raise the crosses and bring the brother of this deceased man, whose dreams are ruined, so I may marry him this young girl; so, the evil of his dead brother may go away through his fortune.’ “And when they did that, the same thing happened to the second as had happened to the first nephew. People dispersed. My grandfather, the Caesar stood in great distress and entered the quarters of the womenfolk.

I dropped the curtains and the same night saw in my dream that ‘Isa, Shamun, and a number of the Disciples (حَوَارِيِّن) had gathered at my grandfather’s palace. They had installed there a pulpit of light that was defying heavens in height and elevation. It was in the same spot where my grandfather had installed his throne.

At this, Muhammad, (S), his son–in–law and his successor, Amir Al–Mu’minin (‘a) and a number of his sons entered. ‘Isa went forward and embraced him. Muhammad (S) said to him, ‘O Ruhallah, I come to you to propose to your successor, Shamun for his daughter, Malika for this son of my mine, pointing to Imam Hasan al–’Askari (‘a), the son of the writer of this epistle. ‘Isa looked at Shamun and said, ‘The greatest honour has come to you. Let your relation be bonded with the relation of Aali Muhammad (‘a).’ ‘Shamun said: ‘It will be my honour to do so.’

He climbed over that pulpit. Muhammad (S) performed the rituals and married me to his son. ‘Isa bore witness and the sons of Muhammad (‘a) and the Hawariyin bore witness. When I woke up, I was scared to report this to my father or grandfather, fearing they would kill me. I kept this secret and did not reveal it to them.

Meanwhile, my heart throbbed with love for Imam Hasan al–’Askari (‘a) so much that I forsook eating and drinking. I became weak and my body grew lean and I became very sick.

There was no physician left in the cities of Rome that my grandfather did not bring to heal me. When despair overwhelmed him, he said to me, ‘O solace of my heart, does any wish occur to your heart in this world, so I may fulfil it?’ “I said: ‘Grandfather, I see the doors of relief shut on me. However, if you save the Muslim captives in your prison from torture, remove their chains, do them favours and release them kindly, I am hopeful that ‘Isa and his mother will give me health.’

When he did that, I made effort to display health and ate a little food. This made him very happy and he became ever intense to confer kindness and respect upon the captives.

“I Also, saw in my dreams for fourteen nights the Mistress of the Women of the Worlds, Fatimah (‘a). She visited me along with Maryam, daughter of Imran, and one thousand Houries from Paradise. Maryam says to me, ‘This is the Mistress of the Ladies (‘a), the mother of your husband.’ So, I hold her and cry and complain why Imam Hasan al–’Askari (‘a) does not come to visit me. The Mistress of the Ladies (‘a) said: ‘My son, Imam Hasan al–’Askari (‘a) will not visit you as long as you believe in a partner

with Allah in the religion of the Christians. This is my sister Maryam, the daughter of Imran, and she turns to Allah with disdain from your religion.

If you want the pleasure of Allah, the Exalted, and the pleasure of ‘Isa and his mother, and to have Imam Hasan al–’Askari (‘a) visit you, say: I testify that there is no god, except Allah and Muhammad is the Last Messenger of Allah.’

“When I spoke these words, the Mistress of the Ladies of the World pulled me to her chest and my soul was blessed. She said: ‘Now, expect the visitations of Imam Hasan al–’Askari (‘a). I am sending him to you.’

I woke up in great excitement and expectation of meeting the Imam. The following night, I saw Imam (‘a) and as if I was saying to him, ‘You abandoned me, my beloved, while the remedy of your love ruined my soul.’ He said: ‘My delay was not, but for your polytheistic belief. Now, you have embraced Islam, I am going to visit you every night until Allah brings us together.’ Until now, his visitations to me have not ceased.”

Bushr Ibn Sulaiman says: I asked her, “How did you fall amongst the captives?” She said: “Imam Hasan al–’Askari (‘a) told me on one of the nights: Your grandfather will shortly be dispatching an army to fight the Muslims on such and such day, and he will follow them. You have to join them in the train of servants along with a number of servants from such and such route.

I did that and the vanguards of Muslims encountered us, which led to my situation that you see. And no one knew that I am the granddaughter of the Roman Caesar until now, except you and that is because I told you. The gentleman in whose share of booty I fell, asked me of my name. I hid my identity from him and said: ‘Narjis.’ He said: ‘A name of slave girl.’

I said to her, “It is amazing that you are Roman and your language is Arabic.” She said: “Due to my grandfather’s persistence and encouragement that I should increase my learning, he appointed a woman to me, who was his interpreter, to visit me. She would come to me day and night and teach me Arabic, until I became fluent.”

Bushr says: When I brought her back to Samarrah, I came to my Master, Imam Ali an–Naqi (‘a). He asked her, “How did Allah show you the glory of Islam and the disgrace of Christianity and the nobility of Muhammad and his Household?” She said: “How would I describe, O son of Allah’s Messenger, something, which you know better than me?” “I would like to confer kindness on you,” he said. “Which one is dearer to you, ten thousand dinars or a happy tiding of eternal grandeur?” “Happy tidings of a son for me,” she said. “Rejoice the tidings of having a son, who would rule the world, from the east to the west, and fill it with equity and justice, as it will be fraught with oppression and injustice.”

“From whom,” she asked. From the one for whom the Messenger of Allah (S) proposed for you on such and such night, in such and such year, replied my Master in Roman. He said: “To whom ‘Isa and his

successor married you." "From your son?" she asked. "Do you know him?" "Has there been a night he has not visited me since I have embraced Islam at the hands of Mistress of the Ladies!"

Imam Ali an-Naqi (‘a) said: "Kafur, call my sister Hakima." And when she entered, he said, "Here she is." Lady Hakima embraced her long and was very much happy to see her. Imam Ali an-Naqi (‘a) said, "O daughter of the Messenger of Allah, take her to your house and teach her the duties and traditions, for she is the wife of my son and the mother of Qa'im (‘aj)."[24]

Account Of The Holy Birth Of Imam (‘A)

A group of ancient scholars, like Abu Ja'far Tabari[25], Fazl Ibn Shazan[26], Husayn Ibn Hamadan Hazini[27], Ali Ibn Husayn Mas'oodi[28]. Shaykh as-Saduq[29], Shaykh At-Tusi[30], Shaykh Al-Mufid[31] and others[32] have reported the account of the holy birth through some authentic chains of narrators and others from Lady Hakima; and as-Saduq has narrated it through two authentic chains.

One of them is on the authority of Musa Ibn Muhammad Ibn Qasim Ibn Hamza Ibn Musa Ibn Ja'far (‘a) from Hakima, daughter of Imam al-Jawad (‘a), the second is from Muhammad Ibn ‘Abd Allah from Hakima Khatoon and the actual account is one and the same; but since the second one was more detailed, I am reporting it in his words, with hints of other differences in their proper places.

Muhammad Ibn ‘Abd Allah said: "I went to see Lady Hakima the daughter of Muhammad, after the demise of Abu Muhammad, to ask her about the Hujja and the confusion, in which people had split many ways. She said to me: Sit down.

She said: O Muhammad, verily Allah, the Mighty and Sublime does not leave the earth without a Hujja, be he a speaking one or a silent one. He has not put it in two brothers after Hasan and Husayn as a token of distinction for Hasan and Husayn and to mark, their superiority lest there will be their peer on earth.

However, Allah, the Mighty and Sublime gave excellence to the progeny of Husayn over the progeny of Hasan as He gave excellence to the progeny of Harun over the progeny of Musa, though Musa was Hujja over Harun. And this excellence is for the progeny until the Judgment Day.

There must be a trial for the Ummah, said she: In which falsifiers will fall in doubts and in which verifiers will find salvation, lest people will have an argument against Allah after the messengers. This trial has occurred after the demise of Abu Muhammad Hasan (‘a).

I asked her: O my lady, did Hasan (‘a) have a son?

She smiled and then said: If Hasan (‘a) did not have a son, then who is the Hujja after him, considering I told you that Imamate will not be in two brothers after Hasan and Husayn (‘a).

So, I said: O my lady, tell me about the birth of my master and his occultation.

She said: Yes, there was a bondmaid of mine called Narjis. My nephew came to visit me. He came forward intensely looking at her.

I said: My Master, perhaps you have a desire for her. So, I will send her to you.

He said: No, Aunt, rather I wonder at her.

I asked: What makes you wonder?

He said: She will give birth to a boy, who is much dignified before Allah, the Mighty and Sublime, who will fill the earth through him with equity and justice as it will be full of corruption and oppression.

I said: So, I will send her to you, O my Master.

He said: Seek my father's permission in that regard.

I put on my clothes and came to the house of Abu al-Hasan (‘a). I greeted him and sat down. He initiated the conversation and said: Hakima, send Narjis to my son, Abu Muhammad.

I said: My master, I came for this purpose to you to seek your permission.

He said: O blessed lady, Allah, the Mighty and Sublime desired to give you a share in the reward and put a stake for you in the good.

Lady Hakima said: I did not stand. I returned to my house and adorned her and gave her to Abu Muhammad (‘a). I facilitated the union between them at my house and he stayed with me a few days and then went to his father. I sent her with him.

Lady Hakima said: Abu al-Hasan (‘a) passed away and Abu Muhammad (‘a) took his father's seat. I would visit him like I visited his father.

One day Narjis came to me to take off my shoes and said:

My mistress, allow me to take off your shoes.

I said: Rather you are my mistress and the mistress of my household. By Allah, I will not forward my shoes to you so you take them off. Nor will you serve me. Rather, I will serve you with pleasure.

Abu Muhammad (‘a) heard that and said: May Allah reward you Aunt. I stayed at his house until sunset. Then I called my bondmaid and said: Bring me my garments so I may leave.

He said[33] - And in the first it is that Hakima said: Abu Muhammad Hasan Ibn Ali, peace be upon both of them, called on me with the message, ‘O aunt, break your fast at our house tonight, because it is the

fifteenth of Sha'ban.

And in the second, Hakima said: In the year two hundred and fifty-five at mid-Sha'ban, Imam Hasan al-'Askari (‘a) sent for me saying, "Aunt (according to the first report) end your fast (افطار) with me tonight, for tonight the infant, who is dignified before Allah, the Mighty and Sublime, will be born, through whom Allah, the Mighty and Sublime will revive the earth after its death.

I asked: "From whom would the successor be born?"

He said: "From Narjis."

According to the report of Shaykh: – "Aunt, end your fast (افطار) with me tonight, for Allah, the Glorious, will make you happy through His favourite (ولی) and His Proof (حجة) on His creation and my heir after me."

Hakima said: This made me so very happy. I put on my garments and left at once and reached him at his house. He was sitting in the yard and his concubines were about him.

I said: "May I be your ransom, O my Master, from whom would the successor be born?"

He said: "From Susan."

I ran my eyes over them and did not see any girl with any sign of pregnancy, except Susan (according to the first report) then I said: O my chief, I don't see any sign of pregnancy in Narjis.

He said: From Narjis, not from anyone else.

Hakima says: I went to Narjis and turned her on her abdomen, but I did not see any sign of pregnancy.

I returned to him and told him of my observation.

He smiled and said: Her example is the similitude of the mother of Musa (‘a). Pregnancy did not appear in her and none knew of it until the time of delivery. Because Fir'awun (Pharaoh) was cutting the abdomens of pregnant women in search of Musa. This is like Musa (‘a).

Hakima said: I again returned to Narjis and informed her about what he had said and asked about her condition. She said: O my Lady, I do not see anything from this in myself.

According to the report of Husayn Ibn Hamadan Hazini in *Hidaya*:[34] From Ghilan Kalabi, Musa Ibn Muhammad Razi, Ahmad Ibn Ja'far At-Tusi and others from Hakima; and the report of Ali Ibn Husayn Mas'oodi in *Isbat al-Wasiyyah.*[35] From a group of senior scholars, among whom is Allan Kulaini, Musa Ibn Muhammad Ghazi, Ahmad Ibn Ja'far Ibn Muhammad through their own chains of narrators from Hakima that she came to Imam Abu Muhammad (‘a) and prayed for the Holy Imam (‘a) that may the Almighty Allah bestow a son to him.

She said: I came to the Holy Imam (‘a) one day and prayed for him as I did; then he said to me: O Aunt, know that the son about whom you prayed that may Allah bestow me, will be born at night.

And it was the 15th of Sha’ban, year 255 A.H.[36] or that he would be born tonight the child for whom we await. So, please, end your fast at our place and it was the Friday eve.

I said to Imam (‘a): From whom would this great son be born, O my master?

He replied: From Narjis, O aunt.

She said: Then I said: O my master, no one among your slave girls is as dear to me as her and neither anyone pleases me as her. Whenever I enter your place, she accords me the warmest welcome, kisses my hands and takes off my socks.

When I came to her, she acted in way she usually did with me. I took her hands and kissed them and prevented her from doing what I had done to her. She addressed me with utmost respect and I Also, addressed her in the like manner.

She said to me: May I be sacrificed on you. I said to her:

Rather, may I and the whole world be sacrificed on you.

She found this odd from me; I said to her: As the Almighty Allah will bestow a son to you tonight, who is the Sayyid in the world and the hereafter and he is the relief of the believers.

She was embarrassed and I surveyed her but did not see any sign of pregnancy in her. I was astonished and I said to my chief: O Abu Muhammad (‘a), I do not see any sign of pregnancy in her.

He smiled and said: We, the group of successors are not carried in the wombs; we are carried in the sides. And we do not come out from the womb, we come out through the right thigh of our mothers, because we are the effulgence of Almighty Allah and impurities do not touch us at all.

I said: O my master, you said that he would be born tonight; thus, what time of the night will he be born?

He said: The blessed baby would be born at dawn, if Allah wills.

According to the first report: When I finished the prayers, I ended the fast and went to my place in the bedroom and was constantly waiting for him.

According to the report of Shaykh At-Tusi,[37] after I finished the Maghrib and Isha prayers, I was given the repast. So, I and Susan took the meal in the same room.

According to the first report: At midnight I woke for prayer. I performed my prayer while Narjis was sleeping, without any sign of childbirth. Then I sat down performing the supererogatory prayer.

According to the report of Musa:[38] At midnight I woke for prayer. I performed my prayer while Narjis was sleeping, without any sign of childbirth. Then I sat down performing the supererogatory prayer. Thereafter I went to bed and got up again, but she was still sleeping. Then she got up, performed her supererogatory prayer and lay down again."

Hakima continued, "I went out to see the dawn and found that its first stage was about to appear. But she was still asleep. So, I began to doubt Imam Hasan al–'Askari's expectation. Just then he called out from his place, 'Do not be in a hurry, O aunt, the matter is approaching.' I sat down and recited the Qur'anic Surahs: Ha Mim al–Sajdah (Surah 40) and Yasin (Surah 36). At that moment, she got up alarmed. I ran to her and said, 'The name of Allah be upon you, do you feel anything?' She replied, 'O aunt, yes.' Then I said to her 'Gather yourself and procure peace in your heart.' However, at that moment we felt sleepy and drowsiness overcame us. After that I got up at the voice of my Master, and when I raised the covering from him, I saw him, peace be upon him, prostrate on the ground. I took him to my bosom and noticed that he was pure and clean.

Abu Muhammad called out to me and said, 'O aunt, bring my son to me,' and I did so…Hasan al–'Askari ('a) put his tongue in his mouth and gently stroked his eyes, ears and joints with his hand. Then he said, 'O my son, speak.'

The child replied, I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amir al–Mu'minin. He then counted each and every Imam until he reached himself and said: O Allah, fulfil me my promise, complete my enterprise for me, strengthen my position and fill the earth through me with equity and justice.

According to one report:[39] Abu Muhammad ('a) called out: Aunt, get him to me. I got the blessed baby and brought him to his father. When I appeared with him in my arms before his father, he greeted his father. Hasan took him as birds were striking wings over his head. He called to one of the birds and said: Carry him and protect him and return him to us every forty days. The bird took him and flew away with him to the heavens, with the rest of the birds following.

Lady Hakima said: Abu Muhammad ('a) called out: Aunt, bring my son to me.

According to the report of Mas'oodi[40] and Hazini,[41] after the mention of both of them going to sleep, she said: "There I was, sensing my Master and hearing the voice of Imam Hasan al–'Askari ('a) as he was saying, 'O my aunt, bring my son to me.'

So, I removed the curtains from my Master, and there he was, prostrating, touching the earth through his forehead, palms, knees and toes. On his right forearm it was written:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

***"The truth has come and the falsehood has vanished; surely falsehood is a vanishing* (*thing*). (*17:81*).**

I pulled him to myself and found him pure and clean. He did not need any sort of attention.

According to the report of Musa, I wrapped him in a sheet and according to the report of Musa, carried him to Imam Hasan al–'Askari (‘a). When he was brought to his father, he recited the same things as he had recited in my arms. Imam raised him in such a way that his feet touched the chest of his respected father.

Afterwards Imam al–'Askari (‘a) put his tongue in his mouth and gently stroked his eyes, ears and joints with his hand. Then he said, ‘O my son, speak.'

The child replied, ‘I bear witness that there is no god but Allah, He is unique and has no partner, and I bear witness that Muhammad is the Prophet of Allah.'

Then he sent his greetings upon Amir Al–Mu'minin (‘a) and upon the Imams respectively until he stopped at the name of his father. Then he stopped speaking. And according to the report of Mas'oodi[42] and Hazini[43] after the mention of the Holy Prophet (S) and Amir Al–Mu'minin (‘a) he mentioned all the Imams till he reached his own name (‘a) and prayed for the deliverance of his Shi'a through himself.

According to the report of Shaykh At–Tusi[44], when I carried him to his father, who took him and brought out his tongue and touched it against the eyes of the baby, who opened his eyes. He then put his tongue into the blessed baby's mouth that sucked on it. He then put it into his ears. He sat him on his right palm. The Wali of Allah sat straight. Imam Hasan al–'Askari (‘a) touched his head and said, "My dear son, speak with the power of Allah."

According to the report of Hafiz Burshi in Mashariq al–Anwar,[45] it is narrated from Husayn Ibn Muhammad, Hakima said: When I brought him to my nephew, Hasan Ibn Ali (‘a), he passed his hand over his illuminated face lit by effulgence and said: Speak up. O Proof of Allah and the remnant of the prophets, effulgence of the successors, refuge of the poor, seal of the successors, effulgence of the pious, owner of the white sphere.

He said: I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that Ali is the Wali of Allah.

Then he mentioned the names of all Imams till himself.

Imam Hasan al–'Askari (‘a) said: Recite:

So, he recited all the Holy Scriptures on all the prophets; he recited the Scroll of Ibrahim (‘a) in the Syriac language and the book of Nuh, Idris, Salih, the Taurat of Musa, the Injeel of ‘Isa (‘a) and the Furqan (Qur'an) of Muhammad (S). He then recounted the stories of the prophets.

According to the report of Shaykh At-Tusi,[46] thus, the Wali of Allah sought refuge of Allah from the cursed Satan and begin:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِين

***"In the name of Allah, the Beneficent, the Merciful. And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs.* (*28:5*).**

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

***And to grant them power in the land, and to make Fir'awun* (*Pharaoh*) *and Haman and their hosts see from them what they feared."* (*28:6*).**

May Allah bless His Messenger and Amir Al-Mu'minin ('a)." He mentioned the Imams one after the other until he reached his father.

Hakima Khatoon said: Then Imam Hasan al-'Askari ('a) gave him to me and said: "O Aunt, return him to his mother, so her heart may rejoice and may she grieve not and that she may know that the promise of Allah is true, but the majority of the people do not know."

I returned him to his mother while the second dawn had brightened. I performed the Morning (الفجر!) prayers and then said my post prayers devotions until sunrise. I bid Imam Hasan al-'Askari ('a) farewell and returned to my house.

According to the report of Musa,[47] "Abu Muhammad said, 'O aunt, take him to his mother, so that he may greet her, and then bring him back to me.'

Hakima Khatoon said: I took him to her and when she had done so, I brought him back and left him there. Imam al-'Askari ('a) said to me, 'O aunt, come to visit us on the seventh day.'

Hakima Khatoon said: The next time I came to greet Abu Muhammad and raised the curtain to see my Master. But I did not see him. So, I asked the Imam, 'May Allah make me your sacrifice! What has happened to my Master?'

He replied, 'O aunt, we have entrusted him to the one, to whom the mother of Musa entrusted her son.'"

And according to the first report, when I appeared with him in my arms before his father, he greeted his father. Hasan took him as birds were striking wings over his head. He called to one of the birds and said:

Carry him and protect him and return him to us every forty days.

The bird took him and flew away with him to the heavens, with the rest of the birds following. I heard Abu Muhammad (‘a) say: I entrust you to the One that mother of Musa entrusted.

Seeing this, Narjis wept. So, he said to her: Relax, he will not suckle, but from your breasts. He will be returned to you as Musa was returned to his mother. It is His word:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

***“So We gave him back to his mother that her eye might be refreshed, and that she might not grieve…”* (*28: 13*).**

Lady Hakima said: I asked: What is this bird?

He replied: It is the Holy Spirit (ar-Ruh al-Qudus), who is assigned to the Imams to make them successful and firm and to facilitate their growth through knowledge.

According to the report of Manaqib al-Qadeemah: The Imam asked for some of his maidservants about whom he knew that they will keep the birth of that child confidential. So, he looked at the newborn.

Imam (‘a) said to them: Greet him.

Then he kissed the child and said: I entrust you to Allah and for your return.

Then he said: O aunt, call Narjis.

I called her and he said: I have not called you, except that you may say farewell to him.

Thus, she bid farewell to him and returned. I gave the child to Imam Hasan al-’Askari (‘a) and returned from there.

After some days I visited the Imam again, saluted him, but did see anyone there. I was shocked. He said: O aunt, he is the in the care of the Almighty Allah till the time He permits him to reappear.

According to the report of Shaykh At-Tusi,[48] Hakima said: “When it was the third day, my anxiety for the Wali of Allah intensified. So, I brought them a repast and began with the room where the slave girl was. There she was sitting like a woman, who has delivered a child. She was wearing yellow clothes and her head was wrapped. I greeted her and looked at the side of the room. There was a cradle of a baby covered by green sheets. I turned to the cradle and removed the sheets and saw the Wali of Allah sleeping on his back, neither fastened nor tied.

He opened his eyes and began laughing and calling me with his finger. I held him and brought him near

my mouth to kiss. I smelt such a fragrance from him that I had never smelt a better one.

Imam Hasan al–'Askari (‘a) called, ‘Aunt, come and bring my young man to me.'

I took him to his father. He said to him, my son, speak...” He mentioned the same statement as were mentioned above.

Hakima Khatoon said: “I took him from his father while he was saying, ‘My dear son, I entrust you to the one mother of Musa entrusted. Be in the comfort of Allah, His safeguard, protection and His company.'

He said: ‘Return him to his mother, aunt, and hide the news of this baby and don't inform anyone till the time arrives.'

I brought him to his mother and bid them farewell.” According to the report of Musa[49]: Imam (‘a) said: ‘O aunt, come to visit us on the seventh day.

Hakima said, “On the seventh day I came and greeted him and took my seat. Abu Muhammad said, ‘Bring my son to me.' I brought him wrapped in a piece of cloth.

According to the report of Shaykh At–Tusi,[50] Hazini[51] and Mas'oodi[52],

On the seventh day, I came to the Imam, greeted him and took a seat. Imam (‘a) said: Bring my son. So, they brought my lord and master wrapped in a yellow cloth. Then the Imam did the same with him, which is mentioned in the above report. After that he placed his tongue in the mouth of the child as if feeding milk or honey. After that he said: Speak up, my son.

And His Eminence [the twelfth Imam] said: I testify that there is no god, except Allah...till the end. Then he recited the following verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. (***28:5***).

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

“And to grant them power in the land, and to make Fir'awun (***Pharaoh***) ***and Haman and their hosts see from them what they feared.”*** (***28:6***).

According the report of Hazini,[53] after reciting this verse, Imam (‘a) said: Recite my son, what the

Almighty Allah has revealed on the holy messengers and prophets.

So, he began reciting the scroll of Adam (‘a) in the Syriac language; and the books of Prophet Hud, Prophet Salih and the scrolls of Ibrahim, the Taurat of Musa, Zabur of Dawood, Injeel of ‘Isa and the Furqan of my grandfather, the Messenger of Allah (S). Then he recounted the stories of the prophets and messengers till his time.

According to the first report, Hakima Khatoon said: The boy returned after forty days. My nephew sent for me and I went to him and saw a child moving about before him. I said: My master, this is a boy of two years.

He smiled and said: The sons of apostles and successors, when they are Imams, they grow differently from others. A child of ours talks in the womb of his mother, recites the Qur’an and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.

Lady Hakima said: I saw that child every forty days until I saw him as a grown-up man a few days prior to the demise of Abu Muhammad (‘a). I did not recognize him. I said to Abu Muhammad (‘a): Who is this man you ask me to sit in front of?

He said: Son of Narjis; he is my successor after me. Soon you will not find me amongst you. So, listen to him and obey him.

Lady Hakima said: Abu Muhammad (‘a) passed away after a few days and by Allah, I see him every day and night and he informs me of what you people ask about, so I may answer you.

By Allah, when I want to ask him about something, he answers me before I ask him. If something comes up, his answer comes to me immediately without my asking. He told me just yesterday about your coming to me and ordered me to inform you of the truth.

Muhammad Ibn ‘Abd Allah says: By Allah, Lady Hakima told me of things that no one knew, except Allah, the Mighty and Sublime. So, I realized that this is the truth and rightfulness from Allah, the Mighty and Sublime and that Allah, the Mighty and the High has informed him of which He has not informed anyone in His creation.

According to the report of Mas’oodi[54] and Hazini[55], Hakima Khatoon said: I came to Imam Hasan al-’Askari (‘a) after forty days and saw my master walking in the house. I have not seen anyone more elegant than him and have not heard anyone speaking in a more eloquent tongue than him. Thus, Imam Hasan al-’Askari (‘a) said to me: He is the chosen one by Allah.

I said: My chief, he is only forty days old, but I see that he has grown very fast.

He said: O aunt, do you not know that we divine successors grow in a day as much as others grow in a week and grow in a week as much as others grow in a year.

Then I arose and kissed the head of the holy child and returned home. The next time I visited the Imam, I searched for the boy, but did not find him anywhere. I asked my master, Abu Muhammad, where is my master?

He said: O aunt, I have entrusted him to One that mother of Musa entrusted.

According to the report of Hazini,[56] then he said: When he handed him to me, My Lord, al-Mahdi of this Ummah, sent two angles, who picked him up and took him behind the veil of the Arsh till he stood proximate to the presence of the Almighty Allah. He said:

Welcome, my servant, for the support of My religion and expression of My command and the al-Mahdi of my servants. I swore that I will take through you and give through you, and forgive through you and through you will I punish. Take him back, O two angels, to his father with respect and attention and tell him that he is in My refuge and care, till the time that I will establish the truth through him and destroy falsehood till the religion is purely for Me.

Imam Hasan al-'Askari (‘a) said:[57] "When the master of the age was born, he kneeled down and raised his two fingers towards the sky and sneezed, he said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ عَبْدًا ذَاكِرًا لِلّٰهِ غَيْرَ مُسْتَنْكِفٍ وَلَا مُسْتَكْبِرٍ

Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad without pretension and pride.

Then he said: 'The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him, all the doubts would be removed.'"

It is known from the continuation of the report of Hazini that this is based on taking the Imam to the heavens as mentioned in the final statements of the report of Hakima Khatoon. But in the statement of Mas'oodi in *Isbat al-Wasiyyah*[58] it is mentioned till: "I have entrusted him to… and so on." The report of Hakima ends here, because after quoting, she said: Informed me Musa Ibn Muhammad as he recited to the newborn. That is the tradition of the birth. With the books written about this and most of them were presented to Imam Hasan al-'Askari (‘a). He checked them and added and deleted portions from them and remained silent about the report that we mentioned.

It is narrated from Imam Hasan al-'Askari (‘a) that he said: When the master was born, Allah, the Mighty and Sublime sent two angels. They took him to the heavens. Thus, he stood in the presence of the Lord. The Almighty Allah said: Welcome! Through you I bestow, through you I forgive and through you I punish.[59]

Allamah al-Majlisi presents in *Bihar*,[60] the account of the Imam in the heavens based on the writings of

some ancient scholars (r.a.) as Hazini has reported.

Also, it is narrated through his chains of narrators from Nasim and Mariya that they said: "When the master of the age was born, he kneeled down and raised his two fingers towards the sky and…[61] However, from the *Tarikh* of Jahzami etc,[62] it is known that the last phrase is the statement of Imam Hasan al–'Askari ('a) that at the time of the birth of Imam al–Mahdi ('aj), he said: 'The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him, all the doubts would be removed.'"

The author says that although the reports from Hakima Khatoon are different, however their subject matter is same or almost same and in some of them are mentioned points, which are not mentioned in others, due to shortening or forgetfulness or all of it is not mentioned due to some exigency.

The matter of Imam Hasan al–'Askari ('a) saying to the Ruh al–Quds in the report of Muhammad to bring al–Mahdi every forty days does not contradict that sometimes he might bring him before that time period.[63]

As was mentioned in the report of Musa and others; because according to the promise of the Imam, he will bring His Eminence to Lady Narjis Khatoon so that she may breastfeed him whenever he needed, as he was not supposed to nurse with anyone else and perhaps seeing him on the seventh and the third day was because of this only; on the contrary on the second night of the birth also, as Mas'oodi[64] has narrated from Allan that he said: Informed me Naseem, the servant of Imam Hasan al–'Askari ('a) that, "A night after the birth of the Master of the Time ('a), I came to him. I sneezed and he remarked: 'May Allah have mercy on you.'" Naseem says: "I became very pleased at this." His Eminence said: "Shall I not give you glad tidings about your sneeze?" I asked: "What is it?" He said: "It is security from death for three days."

According to the report of Hazini[65], this happened on the third day as well.

Statement Of Allamah Tabataba'i That There Are Two Ladies Named Hakima

Allamah Tabataba'i Bahr al–'Uloom in *Rijal*[66] has said that Hakima is the daughter of Imam Abu Ja'far, the second ('a) by the name of the aunt of his father. Hakima, daughter of Abu al–Hasan Musa Ibn Ja'far ('a), and she was the one, who was present at the time of the birth of the Qa'im and the Hujjat ('a) as his mother, Hakima was present at the birth of Abu Ja'far Muhammad Ibn Ali al–Jawad ('a). Hakima is spelt with K in both cases whereas the name of Halima (with l[67]) is due to the carelessness of the people.

Survi, that is Ibn Shahr Ashob, has said in his *Manaqib* that Hakima, the daughter of Abu al–Hasan, Musa Ibn Ja'far ('a) said: At the time of the birth of Khizran, mother of Abu Ja'far, His Eminence, ar–Ridha' ('a) summoned me and said: O Hakima, be present at his birth and you, her and the midwife

enter the room. And she brought a lamp for us and closed the door on us.

When she got labor pains, the lamp went out and before her was a pail. Thus, when the lamp went out, I became aggrieved.

I was in this condition when His Eminence, al-Jawad (‘a) appeared in the pail and I saw on him a delicate thing upon him resembling a cloth in which effulgence glowed till it lit up the house. I saw him. Then I took him and placed him on my lap and removed that veil from him.

Then His Eminence, ar-Ridha’ (‘a) arrived and opened the door and we had concluded that job. He took him and placed him in the cradle and said: O Hakima, be a servant of his cradle!

Hakima said: On the third day, he raised his eyes to the sky and said: **I testify that there is no god, except Allah, and I testify that Muhammad is the Messenger of Allah**.

I arose from my place in apprehension and came to Imam Ali ar-Ridha’ (‘a) and said: I heard a strange thing from this child. He asked: What was it?

I told him about it.

He said: O Hakima, his wonders are more than what you have you seen from him.

Statement Of Allamah al-Majlisi About The Report Of Hakima Khatoon

Allamah al-Majlisi has stated in the *Mazar Bihar*:[68] In the holy dome, that is the dome of Imam Hasan al-’Askari (‘a) there is a grave attributed to Hakima, noble lady, scholarly and pious daughter of Imam al-Jawad (‘a).

I don’t know why they have not mentioned any Ziyarah for her. That is scholars in the books of Mazar – due to the appearance of her excellence, majesty and as a result of her being specially chosen for Imams (‘a) and her being the repository of their secrets. The mother of Qa’im (‘aj) was near her and she was present at the time of the birth of the holy Imam. She saw him now and then during the lifetime of Abu Muhammad al-’Askari (‘a) and she was his representative and door to him after the passing away of Imam Hasan al-’Askari (‘a). Thus, it is deserving to perform her Ziyarah with the words that the Almighty Allah may issue from our tongue, which are according to her excellence and respect.

After quoting this statement Bahr al-’Uloom said: Absence of any Ziyarah for this lady as Khal Mafzal has hinted, is strange and stranger than this is that nothing more is written like Shaykh Al-Mufid in Irshad and others in the books of history and biography and the lineage of Hakima Khatoon among the children of Imam al-Jawad (‘a); on the contrary they have restricted some daughters of that Imam in some others.[69]

Al-Mufid says in *Irshad*:[70] His Eminence, al-Jawad (‘a) was survived by Ali (‘a), his son, who was an Imam after him; Musa, Fatimah and Umamah and he did not leave behind any male issue, except the ones we named. End.

Shaykh as-Saduq has reported in *Kamal ad-Din*[71] It is narrated from Muhammad Ibn ‘Uthman Amri – (q.s.) that he said: When the Khalaf al-Mahdi (‘aj) was born, a luminosity arose from above his head and spread above up to the sky, then he fell into prostration for the Almighty Allah. He then raised up his head reciting: ‘Allah testifies that there is no god except Him, and the angels, those who have knowledge, those who establish equity. There is no god, except Him. Indeed, the religion that Allah approves is Islam.

Also, from Hasan Ibn Mundhir it is narrated that he said: “One day Hamza Ibn Abu al-Fath came to me and said: Greetings, that last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed 300 goats be slaughtered for his Aqiqa ceremony.”

Also, it is mentioned in that book[72] and other books[73] that when His Eminence was born, Imam Hasan al-’Askari (‘a) said: “Call Abu Amr. He was sent for and he came. The Imam said to him: Buy ten thousand pounds of bread and ten thousand pounds of meat and distribute them according to the status of the people. He told him to distribute it to Bani Hashim.”

It is Also, not that when the Imam was born and he was growing up, command arrived that every day a bone with marrow should be purchased and the people of the house said: It is for our young master.[74]

Also, it is narrated from servant Tareef that he said: “I came to the Master of the time (‘a) and he told me to bring red sandalwood, which I did.

Then he asked: Do you know me?

I said: Yes.

He asked: Who am I?

I said: My master, and the son of my master.

He said: I did not ask you this.

Tareef said: I said: May I be sacrificed on you, tell me.

He said: I am the seal of the successors. And through me will Allah, the Mighty and Sublime ward off calamities from my family and my Shias.”[75]

In *Bihar*, it is narrated from the writing of Shaykh Shaheed that it is narrated from Imam Ja’far as-Sadiq (‘a) that he said: On the night, on which the Qa’im was born, no child was born on that night, except that he would be a believer even though it might be born in the land of infidelity, the Almighty Allah would

transfer him to faith through the blessing of Imam (‘a).[76]

Shaykh Mas’oodi has mentioned in *Isbat al-Wasiyyah*:[77] And Husayn Ibn Hamadan says in *Hidaya*:[78] Imam Abu al-Hasan of Askar concealed himself from most of his Shi’a, except from a few of his close confidants and when Imamate came to Imam Hasan al-’Askari (‘a) he spoke to his close confidants and others from behind the curtain, except when he mounted to go to the ruler. And this was a preliminary to the occultation of the Master of the Age, so that Shi’a may get used to it and that they may not become apprehensive of occultation and the practice of veiling and concealing continued.

Mention Of Bani Abbas Caliphs During Minor Occultation

In the nineteenth year of the Imamate of that Imam, Mu’tamid, the Abbaside Caliph, died and Ahmad Ibn Muafiq paid allegiance to Motazid. This occurred in Rajab of 279 A.H. and in the twenty-ninth year of Imamate, Motazid died and they paid allegiance to his brother, Ali Muktafi in the month of Rabi al-Akhir, year 289.

In the year thirty-five of that time, Muktafi died and they paid allegiance to his brother, Ja’far Muqtadar on the last day of Shawwal, 295 A.H.[79]

In the sixtieth year of that time, Muqtadar was killed and in the last part of Shawwal, year 320 they paid allegiance to his brother, Muhammad Qahir.

The sixty-second year of that time Qahir was dethroned and they paid allegiance to Raazi Muhammad Ibn Muqtadar in the month of Jamadi al-Awwal, year 322 A.H.

In Rabi al-Awwal, year 329 A.H. Raazi died and they paid allegiance to his brother, Ibrahim Muttaqi and for Imam Sahib az-Zaman since the time he was born till this time, that is the month of Rabi al-Awwal 332, seventy-five years and eight months have passed;[80] he remained with his father for four years, eight months and held Imamate singly for seventy-one years and I have left space in the diary for someone, who comes later. And peace.[81]

In this statement, it is apparent that this book was written at the beginning of the Major occultation.

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1. Al-Irshad, vol. 2, p. 339.
2. Al-Kafi, vol. 1, p. 514.
3. Kanz al-Fawa’id, p. 243.
4. Ad-Durrussh Sharia, vol. 2, p. 16.
5. Masarus Shi’a fi Mukhtasar Tawarikh Shari’ah, p. 61.
6. Tarikh al-Qom, p. 204.
7. Husayn Ibn Hamadan Khasibi, whose last name is Also, mentioned as Khazini and the late author has mentioned his name as Khazini in many places in Mustadrak al-Wasael and different places. More information about him is available in Tahzib al-Maqal of Sayyid Muhammad Ali Mauhid Abtahi 1412, Qom, vol. 2, pp. 4-253; Rijal Ibn Dawood, Ibn Dawood Hilli,

Published: Danishgah Tehran, 1383, p. 444; Rijal Ibn Ghazairi, Ahmad Husayn Ibn Ghazairi, Mausisa Ismailiyan, Qom, 1364, vol. 2, p. 172; Rijal Allamah Hilli, Allamah Hilli, Daruz Zakhair, Qom, 1411, p. 217.

8. Al-Hidayat al-Kubra, p. 334.

9. Misbah al-Motahajjid, p. 83.

10. Iqbal al-'Amal, vol. 3, p. 315.

11. Isbat al-Wasiyyah, p. 257, Only the report of 255 was found there and the year 256 was not mentioned there.

12. Kifayat al-Muhtadi [selected], Tradition no. 30, p. 149.

13. In some version the name of Saiqal is mentioned; however, in the manuscript Saqil is mentioned and apparently Saqil is correct; Kifayat al-Muhtadi [selected], Tradition no. 30, p. 149.

14. Kifayat al-Muhtadi [selected], Tradition no. 30, p. 149.

15. Kamal ad-Din wa Tamam an-Na'mah, p. 424.

16. Al-Ghaibah, p. 234.

17. Kifayat al-Muhtadi [selected], Tradition no. 29, p. 133 and Also, Athbt ul-Huda, vol. 7, p. 138; Kashaf al-Haqq (Al-Arbain) Khatunabadi, p. 15.

18. Kifayat al-Muhtadi [selected], Tradition no. 29, p. 133.

19. Kamal ad-Din wa Tamam an-Na'mah, p. 418.

20. Dala'il, Shaykh Tabarsi, p. 491.

21. Al-Ghaibah, p. 209.

22. Raudhat ul-Wa'idhin, Fatal Neshapuri, p. 252-253; Bihar Al-Anwar, vol. 51, p. 6; Madinat ul-Majiz, vol. 7, p. 514.

23. Nakhkhas means a broker. By profession he acts as an agent in sale and purchase.

24. Al-Ghaibah, Shaykh At-Tusi, p. 209.

25. Dala'il al-Imamah, p. 499.

26. Kifayat al-Muhtadi [selected], Tradition no. 29, pp. 143-148.

27. Dala'il al-Imamah, p. 499.

28. Kifayat al-Muhtadi [selected], Tradition no. 29, pp. 143-148.

29. Kamal ad-Din wa Tamam an-Na'mah, p. 426.

30. Al-Ghaibah, p. 234.

31. Al-Irshad, vol. 2, p. 351.

32. Raudhat ul-Wa'idhin, pp. 256-257; Bihar Al-Anwar, vol. 51, p. 11.

33. The beginning of the report of Musa and initial portion of the report of Muhammad as mentioned in Ghaibah, Shaykh At-Tusi is from this point.

34. Hidayat al-Kubra, p. 355.

35. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 257.

36. This date is according to the last book and in the beginning, it is mentioned as was stated previously from him (may God kip him alive) (Late author).

37. Al-Ghaibah, p. 235.

38. Kamal ad-Din wa Tamam an-Na'mah, p. 424.

39. Kamal ad-Din wa Tamam an-Na'mah, p. 431.

40. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 258.

41. Hidayat al-Kubra, p. 356.

42. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 258.

43. Hidayat al-Kubra, p. 356.

44. Al-Ghaibah, p. 236.

45. Mashariq al-Anwar al-Yaqin fi Israr Amir al-Mu'minin (‘a), p. 157.

46. Al-Ghaibah, p. 236.

47. Kamal ad-Din wa Tamam an-Na'mah, p. 425.

48. Al-Ghaibah, p. 238.

49. Kamal ad-Din wa Tamam an-Na'mah, p. 425.

50. Al-Ghaibah, p. 425.
51. Hidayat al-Kubra, p. 356.
52. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 259.
53. Hidayat al-Kubra, p. 356.
54. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 259.
55. Hidayat al-Kubra, p. 356.
56. Hidayat al-Kubra, p. 357.
57. Hidayat al-Kubra, p. 357; as mentioned in the statement of Nasim and Mariya in Kamal ad-Din wa Tamam an-Na’mah, p. 430.
58. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 26.
59. Hidayat al-Kubra, p. 357.
60. Bihar Al-Anwar, vol. 5, p. 27.
61. Bihar Al-Anwar, vol. 5, p. 4.
62. Hidayat al-Kubra, p. 357; Kamal ad-Din wa Tamam an-Na’mah, p. 430. As was mentioned in this book previously in the statement of Nasim and Mariya.
4 Kamal ad-Din wa Tamam an-Na’mah, p. 429.
63. Kamal ad-Din wa Tamam an-Na’mah, p. 429.
64. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 261.
65. Hidayat al-Kubra, p. 358.
66. Fawa’id ar-Rijaliah, vol. 2, p. 358.
67. Manaqib Aali Abi Talib (‘a), vol. 3, p. 499.
68. Mazar Bihar Al-Anwar, vol. 2, p. 8; 237 quoting from Fawa’id ar-Rijaliah, vol. 2, p. 317.
69. Fawa’id ar-Rijaliah, vol. 2, p. 317.
70. Al-Irshad, vol. 2, p. 295.
71. Kamal ad-Din wa Tamam an-Na’mah, p. 433.
72. Kamal ad-Din wa Tamam an-Na’mah, p. 431.
73. Raudhat ul-Wa’idhin, Fatal Neshapuri, p. 260.
74. Wasa’il ash-Shi’a, vol. 25, p. 31; Hidayat al-Kubra, p. 358.
75. Kamal ad-Din wa Tamam an-Na’mah, p. 441; Al-Ghaibah, Shaykh At-Tusi, p. 246.
76. Bihar Al-Anwar, vol. 51, p. 28.
77. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 272.
78. Hidayat al-Kubra, p. 367.
79. The author of Hidaya has not mentioned anyone after Muqtadar, as he was present at that time (Author).
Hidayat al-Kubra, p. 367.
80. In Isbat al-Wasiyyah, seventy-six years and eleven months and fifteen days are mentioned. p. 273 and it can be that 76 years and seven months and some is correct.
81. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 272.

[1] [1]
SHARES

Chapter 2: Names, Titles And Kuniyats Of Imam

And The Reason Of Naming Him As Such

Regarding Names, Titles And Agnomens Of His Eminence, al-Mahdi (‘aj)

Names, titles and agnomens of His Eminence al-Mahdi (‘aj), which are mentioned in the Holy Qur’an, and other heavenly books, reports of Ahl Al-Bayt (‘a), sayings of tradition reporters, and books of traditions, biographies and narrators of traditions are mentioned authentically like the names of the Messenger of Allah (S) and the Holy Imams (‘a); at the same time omitting quite a few of them, which others have mentioned. For if I had not done this, it would have increased the volume of this chapter as all of them are supposed to be his names as will be mentioned in Chapter Four.

Names, Titles And Agnomens Of Imam (‘A) And The Reason Of Naming Him As Such

182 names are mentioned in this instance.

One: Ahmad

One: *Ahmad* (1أحمد)

Shaykh as-Saduq has narrated in *Kamal ad-Din*:2 It is narrated from Amir Al-Mu’minin (‘a) that he said: A man from my descendants would appear in the last period of time.

Till he said: He would have two names, one confidential and the other, popular. His secret name is Ahmad... and so on.

In *Ghaibah*3 of Shaykh At-Tusi, it is narrated from Huzaifah that he said: I heard the Messenger of Allah (S) mention the al-Mahdi. He said: They will pay allegiance to him at Rukn and Maqam. His name is Ahmad, ‘Abd Allah and al-Mahdi. Thus, these names are for him.

It is mentioned in *Tarikh Ibn Khashshaab*4 and other books that the Imam is having two names: apparently it denotes the two names of the Messenger of Allah (S).

Two: Asal

Two: *Asal* (5اصل)

Shaykh Kashi6 has mentioned in his *Rijal* narrating from Abu Hamid Ahmad Ibn Ibrahim Maraghi that he said: Abu Ja’far Muhammad Ibn Ahmad Ibn Ja’far al-Qummi Attar wrote and there was no third one for

him on the earth in nearness to the ‘root’ and he described to us the Imam Az–Zaman (‘aj):

Reply came: We are informed of what you described about it to Abu Hamid, may Almighty Allah make him steadfast in His obedience. We have understood the condition, in which he is; as Allah will complete it for him better than what he is in and the Almighty Allah will be his guardian and further special salutations be on him.

Abu Hamid said: This was mentioned in a lengthy letter and there were many dos and don’ts for my cousin. Moreover, in that letter were portions, which he has omitted and he gave the form of the letter to Allan Ibn Hasan Raazi.

One of our prominent brothers, Hasan Ibn Nazar has written about what was declared regarding Abu Hamid, and he sent it to his son and its apparent matter is that the terms of ‘the root’, ‘the owner of Nahiya’ and ‘the owner of the epistle’, denote Imam al–’Asr (‘aj).

Report Of Kulaini From Hasan Ibn Nazar

Hasan Ibn Nazar is the same from whom Shaykh Kulaini had narrated the report about the birth of Imam. It is narrated from Saad Ibn ‘Abd Allah that he said: Hasan Ibn Nazar, Abu Saddam and a group of people, after the passing away of Imam Hasan al–’Askari (‘a) said: Hasan Ibn Nazar and Abu Saddam and a number of men talked after the demise of Imam Hasan al–’Askari (‘a) about the money and the assets that were in the hands of the representatives as religious dues. They wanted to investigate the matter. Hasan Ibn Nazar came to Abu Saddam and said: “I want to go to Hajj.”

Abu Saddam said: “Delay it this year.”

“I am frightened in my sleep,” said Hasan, “and I must go.” He conferred to Ahmad Ibn Yala Ibn Himad and the men of the vicinity his final will with respect to some of his property and asked him not to give anything away, except to the Imam’s hand after his rise.

Hasan said: When I reached Baghdad, I rented a house and stayed there. One of the representatives came to me and brought me garments and dinars and placed them with me. I asked, “What are these?”

He said: “It is what you see.”

Then another representative came and did the same; and then another, until the house was full. Then Ahmad Ibn Ishaq brought me all of the Khums that he was holding.

As I was perplexed and was thinking what to do, his letter came to me, which said that when such and such time passes from the day, I had to bring the commodities. I left with the goods. There was a bandit on the road, who robbed the road along with sixty other men. I passed his area and Allah protected me from him.

I reached Askar and disembarked; a letter came to me ordering me to bring the goods. I put them in two baskets of porters. When I reached the entrance hall of the house, there was a black man standing. He asked, “Are you Hasan Ibn Nazar?”

I said: “Yes.”

He said: “Enter.” I entered the house and then a room and emptied the baskets of the porters. In one corner of the room, there was a large quantity of bread; each porter was given two loaves and let off.

There was one room and a curtain draped over it. A call came from it, “O Hasan Ibn Nazar, thank Allah for His favours over you and complain not, for Satan loves that you complain.”

Two garments were brought to me and I was told, “Take them, for you will need them.” I took the garments and left.

Saad said: Hasan Ibn Nazar returned and died in the month of Ramadhan and was buried the two garments.[7]

It is known from some books that the first report is regarding Imam Hasan (‘a).

It is mentioned in books of tradition narrators that it implies that ‘Asal’ is the Imam and they reason through this report as if it is not fixed to which of them this report refers. However, the intention of the Imam is not that statement and he implied the Imam of the Age or every Imam is ‘Asal’ as is clear that they are the source of all knowledge, information and blessing. No one has any right, except that it culminates in them and no blessing reaches anyone, except through them. They are points of reference and refuge for all in the world, in purgatory and the Hereafter and they are the actual aim of creation of the lower and the higher worlds.

Three: Ooqeezmoo

Three: Ooqeezmoo (أوقيذمو)

The accomplished scholar, Mirza Muhammad Nishapuri has written in his book of *Zakhirat al-Albab,* popularly known as *Dawaaer al-Oloom* that: His name in Taurat in the language, which has become extinct is ‘أوقيذمو’.

[8]

Four: Eezad Shanaas

Four: *Eezad Shanaas* (ايزدشناس[9])

Five: Eezad Nishaan

Five: *Eezad Nishaan* (ایزدنشان)[10]

In the above-mentioned book, it is mentioned that these two names Also, belong to the Imam in view of the Majus and Shaykh Bahai has stated in *Kashkol* that Persians called him 'ایزد شناس' and 'ایزدنشان'.

[11]

Six: Standing One

He has Also, mentioned at that place that this is Also, a name of the Imam in the book of *'Shaamkooni'*.[12]

Seven: Abu al-Qasim

It is mentioned in reliable traditional reports narrated through correct chains of narrators of Shi'a and Ahl al-Sunna that the Messenger of Allah (S) said: al-Mahdi is from my progeny. His name is same as my name and his agnomen is same as mine.[13]

It is mentioned in *Kamal ad-Din* narrating from Abu Sahl Naubakhti from Aqeed, the servant that he said: The Imam is having the Kuniyyat of Abu al-Qasim.[14]

It is mentioned in *Tarikh Ibn Khasshaab* narrating from Imam Ja'far as-Sadiq ('a) that he said: Khalaf Salih is from my descendants. He is the al-Mahdi. His name is Muhammad. His Kuniyyat is Abu al-Qasim.[15]

It is narrated from Qasim Ibn Adi that he said: They say:

The Kuniyyat of Abu Salih is Abu al-Qasim.[16]

In some reports, it is prohibited to give the Kuniyyat of Abu al-Qasim. If his name was Muhammad and some have clarified that prohibition of mention of the Imam by this Kuniyyat in gatherings and that its command is regarding the actual name of the Imam as is mentioned.

Eight: Abu 'Abd Allah

Ganji Shafei in his book of *Al-Bayan fi Ahwal Sahib az-Zaman*[17] has written: It is narrated from Huzaifah from the Messenger of Allah (S) that he said: If there does not remain from the tenure of the world, but a single day, the Almighty Allah would definitely raise up a man, whose name is same as mine and whose form is like my form and whose Kuniyyat is Abu 'Abd Allah. And he mentions that the Imam is having the Kuniyyat of all his purified forefathers.

Nine: Abu Ja'far

Ten: Abu Muhammad

Eleven: Abu Ibrahim

Hazini has stated in *Hidaya*[18]: It is narrated that the Imam is having the Kunniyats of Abu al-Qasim and Abu Ja'far.

It is mentioned in one of the ancient book of Excellences (مناقب)[19] that the Imam has the Kuniyyat of the eleven Imams from his forefathers and uncle, Imam Hasan Mujtaba ('a) being the first of them: Informed me Ahmad Ibn Muhammad Ibn Samt in the middle of the year 335 that I read this in the book of Abu al-Hasan Ali Ibn Ibrahim Anbari in Wasit, in the month of Rabi al-Aakhir that he said: Informed me Abu al-Alaa Ahmad Ibn Yusuf Ibn Moyyad Anbari in the 326th year…and so on. Which consists of the brief life histories of the Holy Imams ('a) and till date the author of that book is unknown. At this place, he has mentioned this report and stated numerous names of the Imam. And we have mentioned it as *Manaqib al-Qadeemah* and on the basis of this report; then

Twelve: Abu al-Husayn

Twelve: Abu al-Husayn[20]

Thirteen: Abu Turab

It was that both these Kuniyyat belonged to Amir Al-Mu'minin ('a) even though in the second, there is a doubt; except that we conclude that he is father of dust and the earth. Thus, it became one of the reasons that these Kunniyats are for the Imam. And it is mentioned in the exegesis of the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

***"And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly"* (*39:69*).**

That they said: The Lord of the earth is the Imam of the earth and that people will become needless of the sun, because of the effulgence of His Eminence, al-Mahdi ('aj).

Fourteen: Abu Bakr

It is one of the *Kuniyyat* of Imam Ali ar-Ridha' ('a). Abu al-Faraj Isfahani has mentioned it in *Maqatil at-Talibiyyin*[21] and others have Also, mentioned it.

Fifteen: Abu Salih

It is mentioned in *Zakhirat al-Albab,* that the Imam is having the Kuniyyat of Abu al-Qasim and Abu Salih. And these are his most well-known Kunniyats among the urban and desert Arabs and they have supplicated to him through these names. And poets and littérateurs have Also, mentioned this in their compositions as will be seen in the coming pages and in the ninth chapter we have mentioned some of their compositions, in which these Kunniyats are mentioned, if Allah wills.

Sixteen: Amir al-Omarah

Sixteen: *Amir al-Omarah* (آمِيرُ الْأُمَرَةُ)[22]

It is a title with which Amir Al-Mu'minin ('a) mentioned Imam al-Mahdi ('aj). Thus, the trustworthy scholar, Fazl Ibn Shazan says in the book of *Ghaibah*[23] narrating from Imam Ja'far as-Sadiq ('a) that he said: After the mention of turmoil and calamities: Dajjal will emerge and wreak havoc till the ruler of rulers would appear; the eliminator of infidelity and the awaited ruler regarding whose occultation the intellects are astounded. And he is the ninth descendant of you, O Husayn. He will appear between Rukn and Maqam and emerge victorious over the men and jinns.

Seventeen: Al-Ehsaan

Seventeen: *Al-Ehsaan* (الْإِحْسَانُ)[24]

Eighteen: Ozono Saamea'h

Eighteen: *Ozono Saamea'h* (أذن سَامِعَه)[25]

Nineteen: Aydee

Nineteen: *Aydee* (ایدی)[26]

The first of these is mentioned in *Hidaya* and *Manaqib Qadeem* as the title of Imam al-Mahdi ('aj). The second[27] and third is mentioned in *Hidaya*[28] and apparently 'آیدی', which is the plural of 'ید' and implies blessing in this instance.

as-Saduq writes in *Kamal ad-Din*[29] and Ibn Shahr Ashob has mentioned in *Manaqib*[30] that Imam Musa al-Kadhim ('a) said in the exegesis of the verse:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ

***"And made complete to you His favours outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light."* (*31:20*).**

The outward favour is the Imam, who is apparent and the inward favour is the hidden Imam and in many instances in Qur'an, favour implies the Imam (‘a).

Twenty: Baqiyat Allah

Twenty: *Baqiyat Allah* (بَقِيَّةُ الله)[31]

In *Zakhirah* it is said that this name belongs to the Imam as mentioned in the book of *Zoohar*,[32] In *Ghaibah of Fazl Ibn Shazan*[33], it is narrated from Imam Ja'far as-Sadiq (‘a) that he said under the circumstances of the Qa'im (‘aj) that: Thus, when he reappears, he will rest his back on the Ka'aba and three hundred and thirteen men will gather around him and the first words that he speaks would be the following verse:

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

***WWhat remains with Allah is better for you if you are believers..."* (*11:86*).**

Then he will say: I am the remnant of Allah and His proof and His Caliph on you. Thus, no one would greet him, except by the words of 'Peace be on you, O remnant of Allah on His earth.'

Shaykh Furat Ibn Ibrahim in his *Tafsir*[34] has narrated from Umar Ibn Zahir[35] that a man said to Imam Ja'far as-Sadiq (‘a): We will greet the Qa'im (‘aj) addressing him as the chief of believers (Amir al-Mu'minin).

He said: No, it is the title with which the Almighty Allah has named only Imam Ali (‘a) and none would be named by this name before or after him, except that he would be a disbeliever.

He asked: How should we greet him?

He replied: Say: peace be on you O remnant of Allah.

Then the Imam recited the verse:

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

***"What remains with Allah is better for you if you are believers..."* (*11:86*).**

Twenty-One: Bearim Mua'ttalah

Twenty-one: *Bearim Mo-a'ttalah* (36)بِئرٍ مُّعَطَّلَة

Ali Ibn Ibrahim has quoted from Imam Ja'far as-Sadiq ('a)

that he said under the explanation of the verse:

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ

***"...and* (*how many a*) *deserted well and palace raised high"* (*22:45*).**

This is a simile for Aali Muhammad ('a). The 'deserted well' is a well from which water is not taken out and he is the Imam who has gone into occultation. Thus, it is not possible to gain knowledge from him37 till the time of reappearance. That is through apparent means it is usual for everyone at every time, as was available during the tenure of every Imam, except His Eminence; as he is a lofty fort—if the external obstacle had not been there is no contradiction with what was we shall mention in Chapter Ten from the benefits of knowledge and other favours of the Imam without known means for his special followers and others as well.38

Twenty-Two: Al-Balad al-Amin

Twenty-two: Al-Balad al-Amin (39)الْبَلَدُ الْأَمِين

That is a strong fort of the Almighty Allah, such that no one has any power on it according to the accomplished scholar, Mirza Muhammad Ridha' in *Jannah al-Khulood*.40

Twenty-Three: Behraam

Twenty-three: *Behraam* (41)بهرام

Twenty-Four: Bandah Yazdaan

Twenty-four: *Bandah Yazdaan* (42)بَنْدَه يَزْدَانُ

These two are names of the Holy Imam ('a) in the book of *Eesta*43, as mentioned in *Zakhirat al-Albab.*

Twenty-Five: Parweez

Twenty-five: *Parweez* (پرویز)[44]

With the 'ب' of Pahelvi. It is the name of the Imam in the book of *Barzeen Az Faras*[45, 46]

Twenty-Six: Proof Of God

It is his name in the book of *Incleeyoon*[47] as mentioned there.

Twenty-Seven: Baasit

Twenty-seven: *Baasit* (بَاسِط)[48]

In *Hidaya*[49], and *Manaqib al-Qadeemah* it is included among the titles of the Imam and it is in the meaning of one, who brings relief and increase. And the blessing of that Imam as he has himself said, like the sun, reaches to all places and every creature has seen it and during the days of his reappearance and justice as will be spread and become common in such a way that the wolf and the sheep will graze together.

In *Tafsir* of Shaykh Furat Ibn Ibrahim, it is narrated from Ibn Abbas that he said: "This will not happen until there will be no Jew, Christian, or follower of any other path, but he enters Islam. There will be a harmony so the sheep and wolf, the cow and the lion, and man and snake will live in peace; so much so that no mice will break into a food Ibn; so much so that Jizya will be cancelled, the cross will be broken and pigs will be killed. This will happen when the Qa'im ('aj) rises."[50]

The foremost teacher, Ahmad Ibn Muhammad Ibn Ayyash has mentioned in *Muqtadhab al-'Asr*:[51] narrating through his chains of narrators from 'Abd Allah Ibn Rabia Makki from his father that he said: I was of those who worked with 'Abd Allah Ibn Zubair in Ka'aba and he ordered the workers to dig the earth to the maximum for the foundation. So, I reached a stone like a camel and on it I found written:

"In the name of the first; nothing existed before Him. He does not refuse wisdom to those deserving of it; you oppress them and not give to them wrongly; therefore, you oppress them..." and it is lengthy.

Therein it was mentioned about the Be'that of the Messenger of Allah (S), his excellent qualities, good manners, place of his stay and burial. In the same way, of every Holy Imams ('a) till it mentioned with regard to every Imam till Imam Hasan al-'Askari ('a). He said: He will be buried in Medina Mohaddesa; then Muntadhar will come after him. His name will be same as that of the Prophet. He will rule with justice and act with justice and will forbid evil and himself abstain from it.

Through him, the Almighty Allah will dispel darkness and through him remove doubt and blindness; the wolf and the sheep will come together during his tenure. Will be pleased those who dwell in the heavens, the birds in the sky and the fishes in the sea. O servant, how exalted he is near Allah, the Mighty and the

High, eager to obey Him and woe be on one, who disobeys Him. Bravo for the one, who fights before him and then he kills or he dies. Benedictions and mercy be on them from their Lord; they are the guided and they are the victorious.

Twenty-Eight: Baqiyyat al-Anbiya'

Twenty-eight: *Baqiyyat al-Anbiya'* (52(بَقِيَّةُ الْأَنْبِيَاء

This title is mentioned along with some other titles in the report, which Hafiz Bursi has mentioned in *Mashariq al-Anwar*53 narrating from Hakima Khatoon that the respected scholar, Sayyid Husayn Mufti Karki, grandson of Muhaqqiq Saani in *Daf' al-Manaadaat* has narrated from him that he said: The Qa'im was born on the eve of the 15th Sha'ban.

Till he says: After that I brought the Imam to my brother, Hasan Ibn Ali (‘a). Thus, he touched him with his hand. The effulgence of his face was a brilliant light and he said: Speak up, O proof of Allah, and the remnant of the prophets, effulgence of successors, refuge of poor, seal of successors, effulgence of pious and owner of the white sphere.

He said: I witness that there is no god, except Allah…till the end as mentioned in the chapter of his birth.

However, in the copy of *Mashaareq* in the possession of this author, it is mentioned as follows: Speak up, O proof of Allah, remnant of prophets, seal of successors, owner of the white sphere, lamp of the deep sea, having a powerful radiance. Speak up, O Caliph of pious and effulgence of successors…and so on.

Twenty-Nine: At-Taalee

Twenty-nine: *At-Taalee* (54((التَّالي

Yusuf Ibn Qaz Ali, Sibte Ibn Jauzi has included it among the titles of the Holy Imam (‘a).

Thirty: Taaeed

Thirty: *Taaeed* (55(التَّأييد

In *Hidayah*56 it is mentioned as one of his titles. It implies one that imparts power and strength. In *Kamal ad-Din*, it is narrated from Amir Al-Mu'minin (‘a) that he said after describing Imam al-Mahdi (‘aj): He would stroke the heads of the people. Thus, there would not remain any believer, but that his heart would become as a strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty men.57

Thirty-One: At-Tamaam

Thirty-one: *At-Tamaam* (التَّمام)[58]

In *Hidayah*,[59] it is mentioned as one of his titles. Its meaning is clear, as the Imam has praiseworthy qualities, perfections of acts, nobility of lineage, glory, awe, power and his honour was perfect, without any blemish and decline. It denotes one, who is excellent and complete as with him ended divine vicegerency and kingdom on the earth and the clear signs and the sciences and secrets of the prophets and successors and this term is used often in this meaning.

Thirty-Two: As-Saaer

Thirty-two: *As-Saaer* (الثَّائِرُ)[60]

It is mentioned in *Manaqib al-Qadeemah* as one of his titles. And الثَّائِرُ, as his opponents have said that he will not rest till he has not taken revenge. And it will be that the Imam will take revenge for the killing of his grandfather; on the contrary the killing of all the chosen ones.

It is mentioned in Du'a Nudbah: Where is the avenger of the blood of prophets and the children of the prophets? Where is the seeker of revenge for the blood of the Martyred ones of Karbala'?

Thirty-Three: Ja'far

Shaykh as-Saduq has narrated in *Kamal ad-Din*[61]: "One day Hamza Ibn Abu al-Fath came to me and said: Greetings, that last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed that 300 goats be slaughtered for his *Aqiqa* ceremony." I asked: What is his name? He replied: He is named M-H-M-D and his *Kuniyyat* is Abu Ja'far."

Apparently, it is not a famous *Kuniyyat*; on the contrary it implies that his name should not be mentioned clearly. He should only be named as Ja'far due to the fear of his uncle, Ja'far. So that when the Shi'a mention him, they should mention that they have seen Ja'far, or that he is the Imam; or from him *Tauqee* is received. Or take this money to him; so that followers of Ja'far will not understand.

Two reports are mentioned in *Ghaibah* of Shaykh an-Nu'mani[62] quoting from Imam Muhammad Al-Baqir (ʿa), in which it is mentioned to be one of the titles of the Imam. That "The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be same as the prophet's and he will be having the banners." Apparently, this is the implication of these two reports.

Allamah al-Majlisi thinks that perhaps some Kunniyats of the uncle had been Abu al-Qasim or the Kuniyyat of the Imam will be Abu Ja'far, Abu al-Husayn or Abu Muhammad as these were the agnomens of Imam Hasan (ʿa). Sayyid Muhammad was Also, the uncle of the Imam. After that he

states: It is clear as was mentioned in the report of Hamza Ibn Abu al-Fath...[63] This is very strange; whether in the copy of *Kamal ad-Din*; so much so in his own copy, which the late scholar has quoted, the name of Ja'far is mentioned and not Abu Ja'far.

It is mentioned in *Muntahal 'Arab*: It is said that so and so will be having the Kuniyyat of Abu 'Abd Allah, generally and it is not said that he will have the Kuniyyat of 'Abd Allah. This statement is to remove the misunderstanding whereas the Kuniyyat, e.g., Abu 'Abd Allah is Abu Ja'far; it should not be said: The Kuniyyat is 'Abd Allah or Ja'far. This in the instance when this statement is mentioned it implies that name itself.

Thirty-Four: Friday

It is among the names of the Imam as will be explained in Chapter Eleven.

Thirty-Five: Jaaber

In *Hidayah*[64] and *Manaqib al-Qadeemah* it is included among the titles of the Imam. Jabir is one, who repairs or mends. This title is an excellence of the Imam as he will impart relief and put right every matter and mend every broken heart and enliven the dead hearts. He will provide release to all those who are in captivity and those who are aggrieved. The cure for every chronic malady is through his holy existence.

Thirty-Six: Al-Janb

Thirty-six: *Al-Janb* (الجنب[65])

In *Hidayah*,[66] it is included among the titles of the Imam in widely related traditional reports and in the exegesis of holy verse:

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ

***"O woe to me! for what I fell short of my duty to Allah..."* (*39:56*).**

It is mentioned that Imam ('a) is the duty of Allah.

Thirty-Seven: Al-Jawaari al-Kunnas

Thirty-seven: *Al-Jawaari al-Kunnas* (الْجَوَارِ الْكُنَّسِ[67])

That is the shooting star that disappears under the rays of the sun, like the beasts when they reach the place of sleep, they hide themselves in it.

In *Kamal ad-Din,*[68]*Ghaibah Shaykh At-Tusi and Ghaibah an-Nu'mani* it is narrated from Imam Muhammad Al-Baqir (‘a) in the exegesis of the verse:

فَلَا أُقْسِمُ بِالْخُنَّسِ

“But nay! I swear by the stars” **(*81:15*).**

الْجَوَارِ الْكُنَّسِ

“That run their course **(*and*)** ***hide themselves”*** **(*81:16*).**

The Imam will be concealed from the people (during occultation). It denotes the Imam, who after the death of those, who had his *Ma'arifah* (recognition) in 260 A.H. will go into occultation. Then at the time of reappearance, he will come out like a meteor on a dark night. If you live in his time, it will be highly pleasing to you.”

Thirty-Eight: Proof And The Proof Of Allah

It is mentioned in *‘Uyun*[69]*Ghaibah Shaykh*[70] and Kifayat al-'Asr[71] that Ali Ibn Muhammad Khazzaaz has narrated from Abi Hashim Ja'fari that he said: I heard Imam Ali an-Naqi (‘a) say: The successor after me is my son, Hasan. Thus, how will your condition be at the time of the successor of my successor?

I said: Why, may I be sacrificed on you?

He replied: As you will not see his person and it would not be allowed for you to mention his name.

I asked: Thus, how do we mention him?

He replied: Say: Hujjat of Aali Muhammad (‘a).

It is among the famous titles of the Imam that is mentioned in numerous supplications and reports and most tradition scholars have Also, mentioned it; in spite of the fact that all the Imams share this title and all of them are Proofs of Allah upon His creatures; but it is so much specialized for His Eminence that in all reports where it is mentioned without context, its implication is His Eminence (‘a) only.

Some have said: The title of the Imam is Hujjat in the meaning of power and rulership over the people; as they will come in the share of the Imam when he reappears and the seal of the Imam is ‘I am the

Proof of Allah'. And according to another report, 'I am the Proof of Allah and his special one'. And he will rule the earth through this seal.

Thirty-Nine: Truth

It is mentioned in *Manaqib al-Qadeemah* and *Hidayah*[72] that it is one of the titles of the Holy Imam ('a).

It is narrated *Al-Kafi* from Imam Muhammad Al-Baqir ('a) that he said in the exegesis of the verse:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

***"And say: The truth has come and the falsehood has vanished..."* (*17:81*).**

When the Qa'im would reappear, the kingdom of falsehood would vanish.[73]

On the basis of this, exegesis, the past tense is mentioned by way of emphasis; that it is imminent and there is no doubt about it. Thus, it is as if it has already happened and it is mentioned in the Ziyarah of that Imam: Peace be on the fresh truth.

Apparently, all the circumstances, qualities, acts and words and the commands and prohibitions of the Imam are having all the benefits and goodness and everlasting wellbeing in which there is no scope for harm, corruption and mistakes, neither in the world nor in the hereafter; neither for himself nor for any follower of the Imam.

Forty: Al-Hijab

Forty: *Al-Hijab* (الحِجاب)[74]

It is mentioned in *Hidayah*[75] that it is one of the titles of the Holy Imam ('a) as mentioned in the Ziyarah of the Imam:

Peace be on the Hijab of Allah, the eternal and the ever-living.

Forty-One: Al-Haamed

Forty-one: *Al-Haamed* (الحامِد)[76]

Forty-Two: Al-Hamd

Forty-two: *Al-Hamd* (الحَمد)[77]

Both these are mentioned as his titles in this book.[78]

Forty-Three: Al-Haasher

Forty-three: *Al-Haasher* (79الحاشِر)

Hashir is the name of the Imam in the Scroll of Ibrahim as mentioned in Tazkirat al-A'immah.80

Forty-Four: Seal Of The Successors

It is one of the well-known titles of the Imam and he has himself introduced it as his title as mentioned in his statement, which tradition scholars have quoted from Abu Nasr Tareef, servant of Imam Hasan al-'Askari (‘a) that he said: I came to the Imam of the Time (‘a) and he said:

‘O Tareef, bring red sandalwood,’ which I did.

Then he asked: Do you know me?

I said: Yes.

He said: Who am I?

I said: My master, and the son of my master.

He said: I did not ask you this.

Tareef said: I said: May I be sacrificed on you, tell me.

He said: I am the seal of the successors. And through me will Allah, the Mighty and Sublime ward off calamities from my family and my Shias."81

Forty-Five: Seal Of The Imams (‘A)

It is mentioned in *Jannah al-Khulood* that it is one of the titles of the Holy Imam (‘a).82

Forty-Six: Khajistah

Forty-six: *Khajistah* (83خَجسته)

It is mentioned in *Zakhirah* that it is the name of the Imam in the book of *Kindar Aali Farangiyaan.*84

Forty-Seven: Khusroo

Forty-seven: *Khusroo* (85خُسرو)

In *Zakhirah* and *Tazkirah*86 it is mentioned to be the name of that Imam and in the book of *Javeedaan Khurd Majus* also.

Forty-Eight: KHudaa Shanaas

Forty-eight: *KHudaa Shanaas* (87خُدا شناس)

In those two books, it is mentioned that 'Khuda Shinas' is the name of the Imam in book of *Shamkuni*88, which according to the heretical belief of India was a Prophet with a heavenly scripture and it is said that he was sent to the people of *Khata wa Khatam*. He was born in Kiluwas. It is said that the world would be ruled by the son of the chief of the creatures of the two worlds, which in their language, is the name of the Holy Prophet (S). He will rule over the mountains of the east and the west and issue the command. He will ride the clouds and angels will be his servants. And humans and ethereal beings will be at his command. And he will become the master of all lands from Sudaan,89 which is under the straight line till the land of Tiseen, which is under the centre of North and facing the seventh continent, which is in fact the Iram and mount Qaf. And the religion of God will be one religion and his name is the Qa'im and the *Khuda Shinaas*.

Forty-Nine: Al-Khaazen

Forty-nine: *Al-Khaazen* (90الْخَازِنُ)

It is mentioned in *Hidayah*91 that it is one of the titles of the Holy Imam ('a).

Fifty: Al-Khalaf And Al-Khalaf as-Salih

Fifty: *Al-Khalaf* (الْخَلَفُ) and *Al-Khalaf as-Salih* (92الخَلَف الصَّالِح)

It is mentioned in *Hidayah*93 and *Manaqib al-Qadeemah* that it is one of the titles of the Holy Imam ('a). The Imam is called by this name many times in the sayings of the Holy Imams ('a).

In *Tarikh Ibn Khashshaab*,94 it is mentioned that the Imam is having the Kuniyyat of Abu al-Qasim; and that he is having two names: Khalaf and Muhammad. He will appear in the last period of time. A cloud would be shading him from the sun and he will tour on this cloud. He will travel to every place and it will be announced in an eloquent voice: This is the promised al-Mahdi for whom we were waiting.

It is narrated from Imam Ali ar-Ridha' ('a) that he said: Khalaf Salih is the son of Abu Muhammad Hasan Ibn Ali ('a) and he is the Master of the Time and he is the al-Mahdi.95

Also, it is narrated from Imam Ja'far as-Sadiq ('a) that he said: Khalaf Salih is from my descendants; he is the al-Mahdi; his name is Muhammad; his agnomen is Abu al-Qasim. He will appear in the last period of time.96

Khalaf implies successor of that Imam and all the prophets and successors. He is the owner of all their knowledges and qualities and special excellences, which each of them inherits from the other. All those qualities will finally gather in him.

In the famous traditions of the tablet of Jabir, he saw with Lady Fatimah az-Zahra' (‘a) that it was mentioned after the name of Imam Hasan al-'Askari (‘a): Thereafter, I will complete this (chain of Imamate) with his son, the Khalaf, who is the mercy for the worlds. He will possess the perfection of Musa, the brightness of ‘Isa and the patience of Ayyub.[97]

In the tradition of Mufazzal, it is famous that when the Imam reappears, he will rest his back on the Ka'aba and say: O people, whoever wants to see Adam and Shees, should know that I am Adam and Shees. And whoever wants to see Nuh and his son, Saam, should know that I am that same Nuh and Saam. And whoever wants to see Ibrahim and Ismail, should know that I am that same Ibrahim and Ismail. And whoever wants to see Musa and Yusha, should know that I am that same Musa and Yusha. And whoever wants to see ‘Isa and Shamoun, should know that I am that same ‘Isa and Shamoun. And whoever wants to see Muhammad (S) and Amir al-Mu'minin, should know that I am that same Muhammad and Amir al-Mu'minin. And whoever wants to see Hasan and Husayn, should know that I am that same Hasan and Husayn. And whoever wants to see the Imams from the progeny of Husayn, should know that I am those same purified Imams. Accept my call and gather near me as I would inform you about all that has been said and all that has not been said.[98]

According to the report of an-Nu'mani, he will say: I am the remnant of Adam, the saved one of Nuh and the chosen one of Ibrahim and the selected one of Muhammad (S).[99]

It is possible that people thought that Imam Hasan al-'Askari (‘a) did not have any issue and he will not leave any successor and this was the belief of some people. Thus, after the birth of the Twelfth Imam, his followers congratulated each other saying that the successor has appeared and hint with this title; on the contrary the Imams Also, called him by this name.

Fifty-One: Al-Khunnas

Fifty-one: *Al-Khunnas* (الخُنَّس)[100]

That is the meteors. which return after some intervals; like for example, Rahal, Mushtari Marreekh, Zohra, Attar and there is no return for the sun and the moon.

Husayn Ibn Hamadan has narrated from Imam Muhammad Al-Baqir (‘a) that he said regarding the verse:

فَلَا أُقْسِمُ بِالْخُنَّسِ

***"But nay! I swear by the stars"* (*81:15*).**

He is the Imam, who will go into occultation in the year 260.[101]

In *Kamal ad-Din*[102], *Ghaibah Shaykh*[103] and *an-Nu'mani*[104], it is narrated from Umm Hani that she said: I met Imam Muhammad Al-Baqir ('a) and asked him about this verse:

فَلَا أُقْسِمُ بِالْخُنَّسِ

***"But nay! I swear by the stars"* (*81:15*).**

He said: It is the Imam, who will go into hiding during his tenure…till the end as mentioned above.

Fifty-Two: Khalifat Allah

Fifty-two: *Khalifat Allah* (خَلِيفَةُ الله)[105]

It is mentioned in *Kashf al-Ghummah* that the Messenger of Allah (S) said: al-Mahdi ('aj) will appear and a cloud would be shading him from which a caller will be calling out: This is al-Mahdi, the Caliph of Allah; follow him.[106] It is Also, narrated from the Messenger of Allah (S) that he said: Thus, indeed he is the Caliph of Allah, the al-Mahdi,[107] and this report is narrated by Ganji Shafei in his book of Bayan.[108]

Fifty-Three: Khalifat al-Atqeyaa

Fifty-three: *Khalifat al-Atqeyaa* (خَلِيفَةُ الْأَتْقِيَاء)[109]

As mentioned in the twenty-eighth title.

Fifty-Four: Dhabbat al-Ardh

Fifty-four: *Dhabbat al-Ardh* (دَابَّةُ الْأَرْضِ)[110]

According to Hidayah[111] this is another title of the Imam. It is mentioned in numerous reports that it implies Amir Al-Mu'minin ('a)[112] and Ahl al-Sunna commentators regard it to be an Animal and they narrate that it is having wings, four limbs and it is sixty yards in length. No one would be able to catch it and neither would anyone be able to escape from it. Thus, it brands and marks the foreheads of every person, whether he is a disbeliever or a believer till what is mentioned till the end as these qualities are not appropriate, except for a human being.[113]

Thus, Amir Al-Mu'minin ('a) said: Know that, by Allah, Dhabbat al-Ardh is not having a tail; it is having a beard;[114] that it is a human being and he is a witness over the signs and conditions of Qiyamat. It is clear that most of that which is mentioned there from the signs and portents is same as mentioned under

the reappearance of Imam al-Mahdi (‘aj). Thus, it is correct to say that this title is for both the personages and here Also, applies that which is applicable there; and what is mentioned under the explanation of the title of ‘As-Sa’aht’ supports this statement.

Fifty-Five: Ad-Da’ee

Fifty-five: *Ad-Da’ee* (الداعي)[115]

It is mentioned in Hidayah[116] to be a title of the Imam and it is stated in Ziyarah Maasoorah as follows:

“Peace be on you, O Caller (الداعي) to Allah.”

The Imam a caller appointed by the Almighty Allah for the creatures; he calls to Allah and this call ends with him as he will not leave any religion in the world, except the religion of his holy grandfather (S) and through him will be proved that the promise of Allah is true:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

***“That He might cause it to prevail over all religions…”* (*9:33*).**

As mentioned in the exegesis of this verse.

On the contrary, it is narrated in Tafsir of Ali Ibn Ibrahim under the explanation of the verse:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

***“They desire to put out the light of Allah with their mouths but Allah will perfect His light…”* (*61:8*).**

That the Almighty Allah will perfect His effulgence for the Qa’im of Aali Muhammad (‘a).

Fifty-Six: Ar-Rajul

Fifty-six: *Ar-Raj al-*(الرَّجُل)[117]

It is among the titles of the Holy Imam (‘a) during times of Taqayyah; and his followers refer to him through this title as mentioned under the second title.

Fifty-Seven: Raahnomaa

Fifty-seven: *Raahnomaa* (راهنُمَا)[118]

It is mentioned in *Zakhirah* and *Tazkirah*[119] that this is one of the titles of the Holy Imam (‘a) as mentioned in the book of *Batinkal* as its author is a non-Muslim scholar and from that book words are quoted regarding the glad tidings about the being and reappearance of the Holy Imam (‘a); but there is no need for us to mention them.

Fifty-Eight: Rabb al-Ardh

Fifty-eight: Rabb al-Ardh (رَبُّ الْأَرْضِ)[120]

As stated under the exegesis of the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

***“And the earth shall beam with the light of its Lord...”* (*39:69*).**

According to the reports mentioned before as well those, which shall be mentioned later regarding the distinctive qualities of the Holy Imam (‘a).

Fifty-Nine: Zind Aafrees

It is mentioned in *Zakhirat al-Albab* that it is a title of the Holy Imam (‘a) in the book of *Marya Qeen*[121] and the text of *Zakhirah* is that: “And in the book of *Maaryaaqeen* it is Zend Afrees”. Thus, it is possible that his real name is Afrees and Zend implies the same book, which is attributed to Zartusht or Suhuf of Ibrahim (‘a) or it is a part of that book; and Allah knows best.

Sixty: Saroosh Eezad

Sixty: *Saroosh Eezad* (سروش ایزد)[122]

It is mentioned in that book and in Tazkirah[123] that it is a title of the Holy Imam (‘a) in the book of *Zamzam Zardasht*.

Sixty-One: As-Sultan al-Ma’mul

Sixty-one: *As-Sultan al-Ma’mul* (السلطان المأمول)[124]

As mentioned in title sixteen and an appropriate statement will come in chapter five under the special declarations under report twenty-nine.

Sixty-Two: Sidrat al-Muntahaa

Sixty-two: *Sidrat al-Muntahaa* (سِدْرَةُ الْمُنْتَهى)[125]

It is mentioned in Hidayah[126] that it is one of the titles of the Holy Imam (‘a).

Sixty-Three: As-Sanaa

Sixty-three: *As-Sanaa* (السَّنَاء)[127]

Sixty-Four: As-Sabeel

Sixty-four: *As-Sabeel* (السَّبِيل)[128]

Both these titles are included among the titles of the Holy Imam (‘a) in that book.[129]

Sixty-Five: As-Sa'ah

Sixty-five: *As-Sa’ah* (السَّاعَة)[130]

It is mentioned as the title of the Holy Imam (‘a) in that book and in the report of MufFadhdhal. It is narrated from Imam Ja’far as-Sadiq (‘a) that he said: As-Sa’ah mentioned in the verse:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

“They ask you about the hour, when it will come.” **(*79:42*).**

and in the verse:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord...” **(*7:187*).**

and the verse:

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

“And with Him is the knowledge of the hour...” **(*43:85*).**

And the verse:

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

***"Do they wait for aught, but the hour."* (*43:66*).**

and the verse:

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

***"And what shall make you know that haply the hour be nigh?"* (*42:17*).**

Till the verse:

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

***"Now, most surely those who dispute obstinately concerning the hour are in a great error."* (*42:18*).**

…an allusion to Imam al-Mahdi (‘aj). Mufazzal asked: What is the meaning of يُمَارُون?

He replied: If he is born, who has seen him and where is he and when will he appear? And all this is due to haste in divine command and doubt in His judgment.[131]

Similarity between the Imam and the ‘hour’ is from many aspects, as is clear; like he said that the arrival of both of them is ‘sudden’ and sharing many signs like eclipse and transformation and appearance of fire etc. and the difference between a believer and a disbeliever; as a result of both of them and killing of the tyrants and not fixing the time by the Almighty Allah for the coming these two for the prophets and angels. And the reports of all the prophets mention them to be the days of Allah as mentioned in the exegesis of the verse:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

***"And remind them of the days of Allah."* (*14:5*).**

which is addressed to Prophet Musa (‘a) to remind the Bani Israel about the days of Allah.

It is mentioned that the days of Allah are three: Day of Qa'im (‘aj), day of Rajat and the Judgment Day.[132] In some reports, instead of the day of Rajat, day of death is mentioned.

Mas'oodi has written in *Isbat al-Wasiyyah*[133] that it is the day, which Prophet Musa (‘a) has mentioned as the days of Allah for Bani Israel that under his pulpit there were a thousand messenger prophets.

It is mentioned in *Ghaibah Fazl Ibn Shazan* that Imam Hasan (‘a) asked the Messenger of Allah (S): O Messenger of Allah (S), when will reappear the Qa'im of us, Ahl Al-Bayt (‘a)?

He replied: O Hasan, it is not except that his example is like that of the 'hour'; that is the Judgment Day, whose knowledge the Almighty Allah has concealed from the folks of the heavens and the earth and it will not arrive, except all of a sudden.[134]

It is mentioned in Al-Kafi that he said under the explanation of the verse:

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا

***"Until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces."* (*19:75*).**

The Imam (‘a) said, "...until they face the torment with which they were threatened..." is the time of the rise of the al-Mahdi with Divine Authority. That is the time when they will find out what Allah will send to them through the hands of al-Mahdi (‘aj).[135]

Sixty-Six: As-Sayyad

Sixty-six: *As-Sayyad* (السيد)[136]

The Holy Imam (‘a) is mentioned by this title in many traditional reports and in *Kamal ad-Din* of Shaykh as-Saduq[137]:

"Abu Ali Khaizraani narrates on the authority of a slave girl he had presented to Abu Muhammad (‘a) and when Ja'far Al-Kadhdhab had seized the house, she escaped from Ja'far and Abu Ali married her. Abu Ali said: She told me that she was present at the birth of the Master (‘a) and that the Master's mother's name is Saqeel; and that Abu Muhammad (‘a) told the Master's mother what will happen to his family. Therefore, she asked Abu Muhammad (‘a) to pray for her that her death comes before his. Thus, she died before him in the lifetime of Abu Muhammad (‘a). On her tombstone, it is inscribed: This is the grave of Umm Muhammad.

Abu Ali said: I heard this bondmaid reminisce that when the Master was born, she saw a beam of light shining from him and reaching the zenith of the heaven; and that she saw white birds descending from

the heavens and touching their wings against his head and face and the rest of his body and then fly away. She said: We informed Abu Muhammad (‘a) about it. He laughed and then said: These are angels from the heavens, who descended to be blessed by him. They are his aides when he rises. And it was mentioned in the former report that Abu Ja’far Muhammad Ibn ‘Uthman, the second special deputy said: When the Sayyid was born…and so on.

Sixty-Seven: Shamaateel

Sixty-seven: *Shamaateel* (شَمَاطِيْل)[138]

It is mentioned in *Zakhirah* that this is the name of the Imam in the book of *Armaatish*.[139]

Sixty-Eight: Ash-Shareed

Sixty-eight: *Ash-Shareed* (الشَّرِيد)[140]

The Holy Imam (‘a) is repeatedly mentioned by this title by the holy Imams (‘a); especially Amir Al-Mu’minin (‘a) and Imam Muhammad Al-Baqir (‘a). Shareed means one, who is abandoned that is people neither recognize him nor understand the value of his bounty; nor do they thank for his presence or fulfil his rights. On the contrary, after their initial despair to eliminate him through domination and power on His Eminence and the elimination of the purified progeny, their debased ones by the help of the tongue and pen in the position of negation and doubts and took out from the hearts and since the reasoning was not on principle and negation of his birth was established; they erased his memories from the hearts.

Imam (‘a) himself said to Ibrahim Ibn Ali Ibn Mahziyar: My father advised me: So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities. Thus, I was sent to the highlands and I considered the barren areas necessary for myself. I was shown the causes through which problems are solved and calamities dispelled.[141]

In order to be safe from the calamities of the time, it is necessary for you to live in far off hidden places, because in every age every representative of God Also, has an enemy, who is always ready for confrontation with the divine appointees.[142]

Sixty-Nine: As-Sahib

Sixty-nine: *As-Sahib* (الصَّاحِبُ)[143]

It is a famous title of the Holy Imam (‘a) and scholars of tradition state that it is mentioned in *Zakhirah* that it is the name of that Imam in Suhuf Ibrahim.[144]

Seventy: Sahib al-Ghaibah

Seventy: *Sahib al-Ghaibah* (صَاحِبُ الْغَيْبَةُ)[145]

Seventy-One: Sahib az-Zaman

Seventy-one: *Sahib az-Zaman* (صَاحِبُ الزَّمَانُ)[146]

Both these are well-known titles and the latter is famous name of the Imam; it implies the ruler of the age appointed by the Almighty Allah.

Husayn Ibn Hamadan has narrated from Rayyan Ibn Sult that he heard Imam Ali ar-Ridha' ('a) say: The Qa'im al-Mahdi is the son of my grandson, Hasan. His person will not be seen and his name would not be uttered by anyone after his occultation till he reappears and announces his name; when the people would mention his name.

We asked the Imam: What if we were to say Sahib al-Ghaibah and Sahib az-Zaman?

He replied: All this is definitely allowed, except that I prohibit you to mention his secret name to our enemies lest they recognize him.[147]

Seventy-Two: Sahib ar-Raja'h

Seventy-two: *Sahib ar-Raja'h* (صَاحِبُ الرَّجْعَةُ)[148]

It is mentioned as one of his titles in Hidayah.[149]

Seventy-Three: Sahib ad-Daar

Seventy-three: *Sahib ad-Daar* (صَاحِبُ الدار)[150]

Scholars of 'Ilm Ar-Rijal have clarified that it is among the special names of the Imam and it is mentioned in some incidents in the seventh chapter that the Holy Imam ('a) said: I am Sahib ad-Daar (Owner of the house).

Seventy-Four: Sahib an-Nahiyah

Seventy-four: *Sahib an-Nahiyah* (صَاحِبُ النَّاحِيَةُ)[151]

It is a title, which is mainly attributed to Imam al-Mahdi ('aj); however, in view of tradition scholars, it is Also, used for Imam Hasan al-'Askari ('a) and Imam Ali an-Naqi ('a).[152]

Sayyid Ali Ibn Tawus has stated in *Iqbal*[153] and Muhammad Ibn Mash-hadi has written in *Mazar*[154] and others[155] Also, say that a Ziyarah was received from Nahiya in 252 by Shaykh Muhammad Ibn Ghalib Isfahani, comprising of the names of martyrs.

Allamah al-Majlisi has said in *Bihar Al-Anwar* that there is doubt in the report due to the fact that the year of birth is advanced by four years. And perhaps the version was 262 A.H. and it is possible that it

was issued from Imam Hasan al-'Askari ('a).[156] From these statements, it is known that there is lack of its application to anyone other than the Holy Imams ('a); on the contrary he has written in the margins of his *Misbah* that Nahiya is every place which Sahib Al-'Amr ('aj) was present during the Minor Occultation.

Seventy-Five: Sahib al-'Asr

Seventy-five: *Sahib al-'Asr* (صَاحِبُ العَصْر)[157]

This title is as famous and well-known as the title of Sahib az-Zaman ('a).

Seventy-Six: Sahib al-Kurrat al-Bayzaa

Seventy-six: *Sahib al-Kurrat al-Bayzaa* (صَاحِبُ الْكُرَّةُ الْبَيْضَاء)[158]

It is mentioned in *Hidayah*[159] that it is one of the titles of the Holy Imam ('a) as will be mentioned under the seventy-eighth title.

Seventy-Seven: Sahib ad-Dawlat az-Zahra'

Seventy-seven: *Sahib ad-Dawlat az-Zahra'* (صَاحِبُ الدَّوَلَةُ الزَّهْرَاءَ)[160]

It is included among the numerous titles of the Holy Imam ('a) in *Hidayah*.[161]

Seventy-Eight: As-Salih

Seventy-eight: *As-Salih* (الصَّالِح)[162]

The author of *Tarikh Alam Aara* and the prominent scholar, Muqaddas Ardibeli has written in *Hadiqat ash-Shi'a*[163] that it is one of the titles of the Holy Imam ('a).

Seventy-Nine: Sahib Al-'Amr

Seventy-nine: *Sahib Al-'Amr* (صَاحِبُ الْأَمْرِ)[164]

In *Zakhirah*[165] etc, it is mentioned among the titles of the Holy Imam ('a) and it is a quite a famous title.

Eighty: As-Samsaam al-Akbar

Eighty: *As-Samsaam al-Akbar* (الصَّمصَامُ الأَكْبَر)[166]

It is mentioned in *Zakhirah* that this is the name of the Holy Imam ('a) in the book of *Kindar Aal*.[167]

Eighty-One: As-Subh al-Musfar

Eighty-one: *As-Subh al-Musfar* (الصُّبْحِ الْمُسْفَرُ)[168]

It is included among the special titles of the Holy Imam (‘a) in *Hidayah*[169] and is Also, mentioned in the verse:

وَالصُّبْحِ إِذَا أَسْفَرَ

“And the daybreak when it shines” (74:34).

According to the report of Imam (‘a) it implies the Imam, because as the daybreak is clear and obvious, in the same way is the reappearance of Imam (‘a).

Eighty-Two: As-Sidq

Eighty-two: *As-Sidq* (الصِّدق)[170]

It is included among the special titles of the Holy Imam (‘a) in *Manaqib* and *Hidayah.*[171]

Eighty-Three: As-Seraat

Eighty-three: *As-Seraat* (الصِّرَاط)[172]

It is a title of the Holy Imam (‘a) in *Hidayah*.[173] And it is Also, mentioned in numerous traditions and verses that it is applicable to Imam al-Mahdi (‘aj).

Eighty-Four: Az-Zeyaa

Eighty-four: *Az-Zeyaa* (الضِّياء)[174]

As mentioned in that book and also, in *Manaqib al-Qadeemah*[175] that it is a title of Imam al-Mahdi (‘aj).

Eighty-Five: Adh-Dhuha

Eighty-five: *Adh-Dhuha* (الضُّحى)[176]

It is mentioned in *Tawil al-Ayat* of Shaykh Sharafuddin an-Najafi under the interpretation of Surah Shams.

وَالشَّمْسِ وَضُحَاهَا

***"I swear by the sun and its brilliance"* (*91:1*).**

That the sun is the Messenger of Allah (S) and the brilliance is the Qa'im (‘aj). In some versions, it is interpreted to imply the reappearance of that Imam.[177]

It is clear that the rays of prophethood and the brilliance of the sun would shine in the Imam due to the Prophet in the west and the east of the world over every small and big and on every young and old.

Eighty-Six: Talib At-Turath

Eighty-six: *Talib At-Turath* (طَالِبُ التُّرَاثُ)[178]

It is a title of the Holy Imam (‘a) in *Hidayah*[179] Its explanation that it is the heir as will be explained under chapter eleven.

Eighty-Seven: At-Tareed

Eighty-seven: *At-Tareed* (الطَّرِيد)[180]

It is repeatedly mentioned to be a title of the Imam and its meaning is close to Shareed.

Eighty-Eight: Al-Aalem

Eighty-eight: *Al-Aalem* (الْعَالِمُ)[181]

In *Zakhirah*[182] etc, it is mentioned among the titles of the Holy Imam (‘a).

Eighty-Nine: Al-‘Adl

Eighty-nine: *Al-‘Adl* (العَدل)[183]

As is mentioned in *Hidayah*[184] and also, in *Manaqib al-Qadeemah* that it is a title of Imam al-Mahdi (‘aj).

Ninety: ‘Aqibat ad-Dar

Ninety: *‘Aqibat ad-Dar* (عَاقِبَةُ الدَّارُ)[185]

As is mentioned in *Hidayah.*[186]

Ninety-One: Al-Izzah

Ninety-one: *Al-Izzah* (العِزَّة)[187]

As mentioned in *Hidayah*.[188]

Ninety-Two: Al-Ayn

Ninety-two: *Al-'Ayn* (العَين)[189]

As mentioned in *Hidayah*[190]; that is Eye of Allah ('Ayn Allah) as is stated in the Ziyarah of Imam ('a) and it is Also, clearly applicable to all the Holy Imams ('a).

Ninety-Three: Al-'Asr

Ninety-three: *Al-'Asr* (العَصر)[191]

In *Zakhirah*[192] etc, it is mentioned among the names of the Holy Imam ('a) and it is stated in the Holy Qur'an as well.

Ninety-Four: Al-Gha'ib

Ninety-four: *Al-Gha'ib* (الغَائِب)[193]

It is among the popular titles of the Holy Imam ('a) in reports.[194]

Ninety-Five: Al-Ghulam (الغُلام)

Ninety-five: *Al-Ghulam* (الغُلام)[195]

It is repeatedly mentioned among the popular titles of the Holy Imam ('a) in reports and by scholars.

Ninety-Six: Al-Ghaib

Ninety-six: *Al-Ghaib* (الغَيب)[196]

In *Zakhirah*[197] etc, it is mentioned among the names of the Holy Imam ('a) and it is stated in the Holy Qur'an as well. And in *Kamal ad-Din*[198] as-Saduq has stated that Imam Ja'far as-Sadiq ('a) said:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ

"It is a guide to those who guard (against evil)" (2:2).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"Those who believe in the unseen and keep up prayer and spend out of what We have given them" (2:3).

The pious are the Shi'a of Ali Ibn Abi Talib (‘a).

As for Ghaib, thus, his proof is unseen and that which supports this is the verse:

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

"And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait - surely I too, with you am of those who wait." (***10:20***).

That is for the advent of that Unseen, which is a sign of the Almighty Allah.

Ninety-Seven: Al- Ghareem

Ninety-seven: *Al- Ghareem* (199الغريم)

Scholars of tradition narrators have clarified that it is a special title200 of the Imam. And its application to the Imam is clear in traditions. Ghareem means one, who demands and the creditor. In this case, it is in the first meaning; and this title, like Ghulam was due to Taqayyah. As the Shi'a were supposed to send their religious monies to the Imam or his representatives; or make a bequest or demand on behalf of the Imam and they used to call him by these titles and most of the agriculturists, traders and artisans were the creditors.

Shaykh Al-Mufid states in *Irshad*201 narrating Muhammad Salih that he said: When my father passed away and his authority came to me, my father had been holding bills of exchange (given) by people (instead of money) as part of the money owed to the creditor - that is the Sahib Al-'Amr (‘aj).

Shaykh said: This was a code, which ancient Shi'a identified the Imam with.

Ninety-Eight: Al-Ghaus

Ninety-eight: *Al-Ghaus* (202الغَوث)

It is among special titles of the Imam and its interpretation will be mentioned in Chapter nine.

Ninety-Nine: GhAyat ut-Taalebeen

Ninety-nine: *Ghayat ut-Taalebeen* (203غايَة الطَّالِبين)

One Hundred: Al-Ghayat al-Quswaa

One Hundred: *Al-Ghayat al-Quswaa* (204الغايَةُ القُصوى)

Both these titles are mentioned in *Hidayah.*205

One Hundred And One: Al-Khaleel

One Hundred and one: *Al-Khaleel* (206)الخَلِيل

In *Zakhirat al-Albab*, it is mentioned to be one of the titles of the Holy Imam (‘a).

One Hundred And Two: Ghaus al-Fuqara’

One Hundred and two: *Ghaus al-Fuqara’* (207)غَوثُ الفُقَرَاء

As mentioned in the twenty-eighth title.

One Hundred And Three: Al-Fajr

One Hundred and three: *Al-Fajr* (208)الفَجر

As mentioned in *Tawil al-Ayat* 209. Shaykh Sharafuddin An-Najafi has said that Imam Ja’far as-Sadiq (‘a) remarked in the interpretation of the verse:

وَالْفَجْرِ

***“I swear by the daybreak”* (*89:1*).**

That it is the advent of the Qa’im.

Also, the Holy Imam (‘a) said under the interpretation of the verse:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

***“Surely We revealed it on the grand night”* (*97:1*).**

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

***“And what will make you comprehend what the grand night is?”* (*97:2*).**

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

***“The grand night is better than a thousand months”* (*97:3*).**

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

"The angels and the Spirit descend in it by the permission of their Lord for every affair" **(*97:4*).**

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

"Peace! It is till the break of the morning" **(*97:5*).**

That is till the time the Qa'im as rises up.[210]

One Hundred And Four: Al-Firdaws al-Akbar

One Hundred and four: *Al-Firdaws al-Akbar* (الفِردَوس الأَكبَر)[211]

In *Zakhirah* and *Tazkirah*,[212] it is mentioned to be the name of the Imam in the book of *Qabroos*[213] of the Romans.[214]

One Hundred And Five: Fayrooz

One Hundred and five: *Fayrooz* (فَيروز)[215]

It is mentioned in *Zakhirah* that it is a title of the Imam in the view of AAman according to the dictionary of Maachaar. In *Tazkirah*, it is mentioned that in the book of *Firangaan al-Aman*, which is called as Maachaar, his name is mentioned as Firoz.[216]

One Hundred And Six: Firkhundah

One Hundred and six: *Firkhundah* (فِرخُندَه)[217]

It is mentioned in *Zakhirah* that it is a title of the Imam in the book of *Shaya al-Paighambar.*[218]

One Hundred And Seven: Faraj al-Mu'minin

One Hundred and seven: *Faraj al-Mu'minin* (فرج المؤمنين)[219]

One Hundred And Eight: Al-Faraj al-Aazam

One Hundred and eight: *Al-Faraj al-Aazam* (الفَرَج الأَعظَم)[220]

One Hundred And Nine: Al-Fath

One Hundred and nine: *Al-Fath* (الفَتح)[221]

All the above three names are mentioned to be among the titles of the Holy Imam (‘a) in *Hidayah*.[222] And it was already mentioned in the reports about the birth of the Imam that Lady Hakeema Khatoon said to Lady Narjis Khatoon that the Almighty Allah will bestow a son to you on this night, who is a Sayyid in the world and the hereafter (and he is the relief for believers).

In the book of *Tanzeel wa Tahreef Ahmad Ibn Muhammad Sayyaari*, it is mentioned in the interpretation of the verse of:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

***“When there comes the help of Allah and the victory”* (*110:1*).**

That it implies the advent of the Qa’im.

In *Tafsir Ali Ibn Ibrahim*,[223] it is mentioned in the interpretation of the verse:

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ

***“Help from Allah and a victory near at hand…”* (*61:13*).**

That it hints at the advent of the Qa’im in the world.

One Hundred And Ten: Al-Faqih

One Hundred and ten: *Al-Faqih* (الفَقيه)[224]

Shaykh At-Tusi has said in *Tahzib*[225] in the chapter of the limits of the sanctuary of Imam Husayn (‘a) that Muhammad Ibn ‘Abd Allah Himyari narrated: I wrote and asked a question from the Faqih, whether it is allowed to recite Tasbih on a rosary of Khak e-Shifa’ (Turbah)?

He replied: There is no rosary better than the rosary of Khak e-Shifa’ (Turbah) and one of its excellences is that if someone forgets to recite anything and merely turns the beads, he will get the reward of reciting Tasbih.

It is narrated from him that he Also, wrote to the Faqih and asked him whether it was allowed to place the dust of his grave with a dead body or not?

He replied in a Tauqee: It can be placed with the dead body in the grave and it should be mixed with his Hunut, if Allah wills.

The meaning of Faqih here is definitely the Imam.

One Hundred And Eleven: Fayazmoo

One Hundred and eleven: *Fayazmoo* (226(فَيَذمُوا

The great Shaykh, Ahmad Ibn Muhammad Ibn Ayyash has written in *Muqtadhab al-'Asr*227 narrating from Jabir Ibn Yazeed Ju'fi that he said: I heard Saalim Ibn 'Abd Allah Ibn Umar Ibn Khattab say: I heard my father, 'Abd Allah Ibn Umar Ibn Khattab say:228 I heard the Messenger of Allah (S) say: Indeed, the Almighty Allah revealed to me on the night He took him up to the heavens: O Muhammad, whom have you appointed as your vicegerent on your Ummah in the earth?

I replied: O my Lord, my brother.

He asked: O Muhammad, have appointed Ali Ibn Abi Talib ('a)?

I said: Yes, O my Lord.

My Lord said: O Muhammad, I am well aware of earth; then I chose you from it. I am not mentioned, but you are Also, mentioned at the same time with Me. Then I looked upon the earth the second time and glanced at it with knowledge. I chose from it, Ali Ibn Abi Talib ('a) and appointed him as your successor.

Thus, you are the chief of the prophets and Ali is the chief of the successors. Then I derived his names from My name; thus, I am Aala and he is Ali.

O Muhammad, indeed, I created Ali, Fatimah, Hasan, Husayn and the Holy Imams ('a) from a single effulgence. Then I presented their Wilayat to the angels. If one of them accepted it, he became from the proximate ones and those who refused, became deniers.

O Muhammad, if a servant of mine worships Me till his neck is distended and he meets Me denying their Wilayat; I will send him to My Hellfire.

Then He said: O Muhammad, would you like to see him?

I said: Yes.

He said: Come forward in your manifestation.

I stepped forward. Suddenly I saw Ali Ibn Abi Talib, Hasan, Husayn, Ali Ibn Husayn, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Musa Ibn Ja'far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Hujjat Qa'im ('aj), as if he was a brilliant star among them. I said: O My Lord, who are they?

He replied: They are the Imams and the one, who is standing; he will legalize the lawful and prohibit the unlawful and he will take revenge from My enemies.

O Muhammad, love him, because I love him and I love those who love him.

Jabir said: When Saalim returned from the Hijr of Ka'aba, I followed him. Then I said: O Abu Amr, I adjure you by Allah, whether anyone other than your father informed you of these names?

He said: As for the tradition of the Messenger of Allah (S), I was with my father when he met Ka'ab al-Ahbaar, then I heard him say: Indeed, the Imams of this Ummah after its Prophet are equal to the nobles of Bani Israel and Ali Ibn Abi Talib ('a) appeared.

Ka'ab said: This is, Muqaffa and he is the first of them and the remaining eleven persons would be from his progeny and Ka'ab named them, according to their names in Taurat: Nuqarsib,229 Qeezoo, Dabira, Mafsoora, Masmua, Doomooh, Masboo, Hazaar, Yaseemoo,230 Batur, Nooqis, Fayazmoo.231

Abu Aamir Hisham Dastwani, reporter of this tradition said: I met a person of Jewish faith in Hira near Karbala'. He was called as Atwa Ibn Uswah and he was a Rabbi.

I asked him about these names.

He replied: These are not names. And if they had been names, they definitely would have been written as names; on the contrary these are beautiful names for people; and they are correct according to the Hebrew language. I found them in Taurat and if you ask about them from anyone other than me, he would certainly would go blind in recognizing them or make himself blind.

He asked: Why should he do that?

He replied: As for blindness, thus, it is from the aspect of their ignorance; and as for making themselves blind it is for those who are not appointed due to corruption of their religion and who do not get insight for this and it is that I have admitted for you by these qualities. It is because I am a descendant of Harun Ibn Imran, I believe in Muhammad (S). I concealed my faith from my close associates in Judaism and did not express Islam for them and will definitely not express to anyone after you till my death.

I asked: Why?

He said: Because I found in the books of my forefathers that I should not believe in this prophet, whose name is Muhammad (S) outwardly and that I should have faith on him inwardly till al-Mahdi, the Qa'im appears from his descendants. Thus, one, who lives till that time from us, he would believe in him and he described the last of those names.

I asked: With what should he be praised?

He replied: By the fact that he would emerge victorious over the whole world and Masih will appear along with him and on his religion. He will be his companion. I asked: Please define these qualities to me.

He replied: Yes, conceal them, except from your people, if Allah wills.

As for Nuqarsib: He is the first of the successors and the legatee of the last prophet.

As for Qeezu: He is the second of the successors and the first from the progeny of the successors.

As for Dabira: He is the second of the progeny and the chief of the martyrs.

As for Mafsura: He is the chief of those who worship Allah.

As for Masmua:232 He is the inheritor of the knowledge of the first and the last.

As for Meesooa: He is the best of the prisoners who was imprisoned in the prisons of the oppressors.

As for Hazaar: He is the oppressed one and he was driven out of his homeland.

As for Yaseemu:233 He had a short lifespan, but he left profound effects.

As for Batur: The fourth is his name, that is Ali (‘a).

As for Nauqis: He is having the same name as that of his uncle.

As for Qaizamu: He is hidden from his parents, he is the concealed one by the command of Allah and he establishes His rule.

Shaykh an-Nu’mani234 has said in his *Al-Ghaibah*, Abd al-Halim Ibn Husayn Samriy read to me what a Jew man called Husayn Ibn Sulaiman, a Jewish jurisprudent, dictated to him in Arrajan that the names and the number of the Imams (‘a) is mentioned in Hebrew.

From among what he had read to me was this passage: “A descendant of Ishmael will be delegated (as a prophet). He is called Mabad or Mamad that it means Muhammad. He will be a master over people. There will be twelve men from his progeny, who will be Imams and masters, whom people will imitate. Their names are: Taqobeet… and so on as mentioned above.

The Jew was asked about these names and he said that they are mentioned in the story of Prophet Sulaiman (‘a).

We should know that the word of *Fa Yazmoo* in most versions is spelt as *Qa Yazmoo* since it is in Hebrew and the ancient versions are not reliable and there is no certainty in their accuracy.

One Hundred And Twelve: Al-Qa’im

One Hundred and twelve: *Al-Qa’im* (235(القائم

This is his special title and it is a very popular one. It is said in *Zakhirah* that this is a title of the Imam in Zabur 13 and in the book of Labuma.236

Qa'im means one who will establish the command of Almighty Allah as the Imam is always prepared for divine command and he will appear only with a hint.

Shaykh Al-Mufid has said in *Irshad*,[237] narrating from Imam Ali ar-Ridha' ('a) that: When His Eminence, Qa'im will arise, he will call people to a new Islam.

Till he said: They have named him as Qa'im, because he will stage an uprising for truth.

Shaykh At-Tusi has said in *Al-Ghaibah*,[238] narrating from Abi Saeed Khorasani that he said: I asked Imam Ja'far as-Sadiq ('a) if al-Mahdi and Qa'im were one and the same.

He replied: Yes, and said: He is named as Qa'im, because he will arise after he dies; indeed, he will arise for a great aim.

Death implies the death of his remembrance; that his name will disappear from among the people and perhaps the word of remembrance was there in the report and it is deleted from the version of Shaykh or from the pen of the narrator according to the context of Saqar.

as-Saduq has said in *Mani al-Akhbar*:[239] Qa'im ('aj) is named as such, because he will rise up after the death of his mention. Or after his death, as some ignorant people think as will be explained in Chapter Four.

That which supports this statement is what Shaykh an-Nu'mani has narrated in *Al-Ghaibah*[240] from Imam Muhammad Al-Baqir ('a) that he said: If the orbit turns and people say that he (al-Mahdi) has died, perished or gone into an unknown valley and the opponents say how he will be back whereas his bones have perished, then you are to expect him...

It is Also, narrated from Imam Ja'far as-Sadiq ('a) that he said: When Qa'im reappears, people will say: How can that be whereas his bones have perished?[241]

According to another report, the Qa'im was mentioned in the presence of the Imam. He said: If he appears, people will say: How is it possible, whereas his bones have perished since so and so (time)?[242]

Shaykh as-Saduq has said in *Kamal ad-Din*:[243] narrating from Saqar Ibn Dalf that he heard Imam Muhammad at-Taqi ('a) say: The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father.

Then the Imam fell silent.

Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father.

After this Imam ('a) became silent.

The narrator asked: ‘O son of Allah’s Messenger, who will be the Imam after Hasan?’

Imam (‘a) started weeping profusely and said: ‘After him, his son Qa’im (‘aj) will be the Imam’. He will be in occultation and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (ذکر). Those who will hasten will be destroyed and those who submit will be successful.

It is Also, narrated from Abu Hamza Ath-Thumali that: I asked Imam Muhammad Al-Baqir (‘a): “O son of Allah’s Messenger, aren’t all of you establishers (قائمين) of Truth?”

He said: “Indeed, so.”

I asked him then, “Why is (only) Qa’im named as ‘the Establisher’?”

He said: “When my grandfather, Husayn, may Allah bless him, was martyred, angels wailed to Allah, the Exalted, and cried and whimpered. They said: ‘Our Lord, our Master, are You going to ignore people, who killed Your chosen friend and the progeny of Your chosen and selected friend from Your creation?’

Allah, the Exalted, revealed to them, ‘Relax My angels. By My Honour and Majesty, I will take revenge from them, even if it be after a while.’ Then Allah, the Exalted, manifested the Imams from the progeny of Husayn (‘a), which made the angels happy. They saw one of them standing (Qa’im), offering prayers. Allah, the Exalted, said: ‘I shall avenge from them through that Standing one (Qa’im).”[244]

One Hundred And Thirteen: Al-Qa’abidh

One Hundred and thirteen: *Al-Qa’abidh* (القابِض)[245]

It is mentioned in *Manaqib Qadeem* and *Hidayah*[246] that it is one of the titles of the Holy Imam (‘a).

One Hundred And Fourteen: Al-Qiyamah

One Hundred and fourteen: *Al-Qiyamah* (القِيَامَة)[247]

It is mentioned in *Hidayah*[248] that it is one of the titles of the Holy Imam (‘a) and the attribution of this title was explained under the sub-title of As-Sa’ah.

One Hundred And Fifteen: Al-Qist

One Hundred and fifteen: *Al-Qist* (القِسط)[249]

It is mentioned in *Manaqib Qadeem* and *Hidayah*[250] that it is one of the titles of the Holy Imam (‘a).

One Hundred And Sixteen: Al-Quwwah

One Hundred and sixteen: *Al-Quwwah* (القُوَّة)[251]

It is mentioned in *Hidayah*[252] that it is one of the titles of the Holy Imam (‘a).

One Hundred And Seventeen: Qatil al-Kafarah

One Hundred and seventeen: *Qatil al-Kafarah* (قاتِلُ الكَفَرَة)[253]

As was explained in the eighth name of the Holy Imam (‘a).

One Hundred And Eighteen: Al-Qutb

One Hundred and eighteen: *Al-Qutb* (القُطب)[254]

It is one of the famous names of the Holy Imam (‘a) in view of the gnostic groups as will be explained in chapter four.

Shaykh Kafami has explained in the margins to *Jannah al-Waqiya*.[255] In Du’a Umm Dawood, till he said:

…and so on. And he said: The world is never devoid of the pivot, four pegs, forty Abdal, seventy Najeeb and 360 Salih. Thus, the pivot is al-Mahdi (‘aj) … and so on as we shall mention in the ninth chapter if Allah wills.

One Hundred And Nineteen: Qa’im az-Zaman

One Hundred and nineteen: *Qa’im az-Zaman* (قائِمُ الزَّمان)[256]

In *Kamal ad-Din*,[257] it is narrated in the tradition of the Azdi man, who came to meet the Imam in the Masjid and the Imam turned from him a stone into gold and prayed for him and asked: Do you recognize me? He replied: No.

He said: I am the al-Mahdi, I am the Qa’im az-Zaman; I am the one, who would fill up the earth with justice and equity as it would be fraught with injustice and oppression.

One Hundred And Twenty: Qayyem az-Zaman

One Hundred and twenty: *Qayyem az-Zaman* (قَيِّمِ الزَّمَان)[258]

As mentioned in the report of Alawi Misri, which will be quoted in Chapter Seven under the twenty-third incident.

One Hundred And Twenty-One: Al-Qaate'

One Hundred and twenty-one: *Al-Qaate'* (259القَاطِع)

In *Zakhirah*, it is said that this is a title of the Imam in the book of Qantarah.260

One Hundred And Twenty-Two: Kashif al-Ghita'

One Hundred and twenty-two: *Kashif al-Ghita'* (261كاشِفُ الغِطَاء)

It is mentioned in *Hidayah*262 and *Manaqib* that it is one of the titles of the Holy Imam (‘a).

One Hundred And Twenty-Three: Al-Kamaal

One Hundred and twenty-three: *Al-Kamaal* (263الكَمال)

As mentioned in the above book.264

One Hundred And Twenty-Four: Kalimah al-Haqq

One Hundred and twenty-four: *Kalimah al-Haqq* (265كَلِمَةُ الحَق)

In *Zakhirah* it is said that this is a title of the Imam in *Sahifah*.266

One Hundred And Twenty-Five: Kaiqobaad Duwwum

One Hundred and twenty-five: *Kaiqobaad Duwwum* (کیقباد دوم)

It is mentioned in *Zakhirah* and *Tazkirah* that this is a title of the Imam among the Majus and fire-worshippers of Persia. It means one, who is just and truthful.

One Hundred And Twenty-Six: Kookamaa

It is mentioned in *Zakhirah* that this is a title of the Imam in the book of *Najata*.267

One Hundred And Twenty-Seven: Kaaz

One Hundred and twenty-seven: *Kaaz* (268کاز)

In those two books, it is considered to be one of the titles of the Holy Imams (‘a) and it means a point of reference; to whom one returns and one, who turns and it is clear that the Holy Imam (‘a) is referred to as the knower of unseen and refers to keeping aloof from the areas of mischievous; and he will return some of the dead.

As Shaykh Al-Mufid has said in *Irshad*269 and others270 have narrated from Imam Ja'far as-Sadiq (‘a)

that he said: When the Qa'im Aali Muhammad (‘a) reappears, he will enliven and bring out twenty-seven persons from the outskirts of the Kufa, and raise from the graves fifteen persons from the community of Prophet Musa (‘a) who used to judge equitably, seven people from the folks of the cave, Yusha Ibn Nun, legatee of Prophet Musa (‘a), believer of the nation of Fir'awun (Pharaoh), Salman al-Farsi, Abu Dujana Ansari and Malik Ibn Ashtar. They will act as his helpers and judges in his presence. Referring implies return of his remembrance after its disappearance or his death according to the belief of ignorant people as was mentioned in the titles of the Qa'im.

One Hundred And Twenty-Eight: Al-Lewaa al-Aa'zam

One Hundred and twenty-eight: *Al-Lewaa al-Aa'zam* (اللِّوَاءُ الأَعظَم)[271]

It is mentioned in *Hidayah*[272] that it is one of the titles of the Holy Imam (‘a).

One Hundred And Twenty-Nine: Lanadyataaraa

One Hundred and twenty-nine: *Lanadyataaraa* (لنديطارا)[273]

In *Zakhirah* and *Tazkirah*[274] it is said that this is a title of the Imam in the book of *Hazaar Naamah Hind.*

One Hundred And Thirty: Lisan as-Sidq

One Hundred and thirty: *Lisan as-Sidq* (لِسَانُ الصِّدق)[275]

In *Zakhirah* it is said that this is a title of the Imam in *Sahifah*.[276]

One Hundred And Thirty-One: Maashe'

One Hundred and thirty-one: *Maashe'* (ماشِع)[277]

In *Zakhirah*, it is said that this is a title of the Imam in the Hebrew Taurat and it is the Taurat, which was divinely revealed.

One Hundred And Thirty-Two: Mahmeed al-Aakhar

One Hundred and thirty-two: *Mahmeed al-Aakhar* (مَهمِيدُ الآخَر)[278]

It is mentioned in these two books that it is the name of the Holy Imam (‘a) in Injeel.

One Hundred And Thirty-Three: Maseeh az-Zaman

One Hundred and thirty-three: *Maseeh az-Zaman* (مَسِيحُ الزَّمان)[279]

It is mentioned in these two books that it is the name of the Holy Imam (‘a) in book of Europeans.[280]

One Hundred And Thirty-Four: Mizan al-Haqq

One Hundred and thirty-four: *Mizan al-Haqq* (281)(مِيزَانُ الحَق

In *Zakhirah*282 it is said that this is a title of the Imam in the book of Aazhi Paighambar.

One Hundred And Thirty-Five: Al-Mansoor

One Hundred and thirty-five: *Al-Mansoor* (283)(المَنصُور

In *Zakhirah* and *Tazkirah*284 it is said that this is a title of the Imam in the book of *Deed al-Brahmah*, which according to their belief, is a heavenly book.

It is mentioned in *Tafsir Furat Ibn Ibrahim Koofi*285 that it is narrated from Imam Muhammad Al-Baqir (‘a) that he said under the explanation of the verse:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا

***“And whoever is slain unjustly, We have indeed given to his heir authority”* (*17:33*).**

It is Imam Husayn (‘a), as he was martyred unjustly.

فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

***“So let him not exceed the just limits in slaying; surely he is aided.”* (*17:33*).**

The Almighty Allah has named the al-Mahdi as the ‘aided’ as He Ahmad, Muhammad and Mahmud and as He named ‘Isa as Masih. And perhaps its reference is in Ziyarah Ashura and Allah knows best.

One Hundred And Thirty-Six: M-H-M-D

One Hundred And Thirty-Six: M-H-M-D (286 **(م ح م د)(May Allah Bless Him, His Forefathers And His Family Members)**

It is the actual and the first divine name of the Imam as mentioned in widely related reports of Shi’a and Sunni that the Messenger of Allah (S) said: al-Mahdi (‘aj) will be my namesake.

It is mentioned in the report of the Lauh, which is authentic and widely related that Jabir narrated to Imam Muhammad Al-Baqir (‘a) that he saw in the tablet with Lady Fatimah az-Zahra’ (‘a) that Allah, the Mighty and Sublime had gifted to the Messenger of Allah (S) and in that tablet were inscribed the names of his successors.

According to the report of Shaykh as-Saduq in *Kamal ad-Din*[287] and *'Uyun al-Akhbar*[288] the name of al-Mahdi ('aj) was recorded as follows: Abu al-Qasim Muhammad Ibnal Hasan; he is the Proof of Allah, the Qa'im; his mother will be a slave girl named Narjis ('a).

According to the report of Shaykh At-Tusi in *Amali*[289] al-Khalaf Muhammad will appear in the last period of time and above his head will be a white cloud, which would be shading him from the sun. A caller will call out in an eloquent voice, which shall be heard by all the men and jinns that he is the al-Mahdi of Aali Muhammad ('a). He would fill up the earth with justice and equity as it would be fraught with injustice and oppression.

Thus, it is mentioned in the report of Jabir: I saw Muhammad mentioned in three places and Ali in four places.[290]

Proofs Against Mentioning The Real Name Of The Imam

We should know that according to reliable traditions, which are almost widely related, according to the meaning, it is not allowed to utter this blessed name in gatherings and public till the reappearance of the Imam. It is one of the distinctive qualities of the Imam and it is a confirmed principle of the ancient Imamite scholars, jurisprudents, theologians and tradition scholars. So much so that the great Shaykh, Abu Muhammad Hasan Ibn Musa Naubakhti, a scholar during the period the Minor Occultation in his book of *Farq wa Maqaalaat* has said under the article: Twelver Shi'a after Imam Hasan al-'Askari ('a): They are Imamites.

Then he has described their beliefs and said: It is not allowed to mention his name and to question about his whereabouts till you are ordered to do it.[291]

It is known from this statement that this order is from the distinctive features of the Imamite faith and none of them have opposed it till the period of Naseeruddin At-Tusi, who believed that it was allowed and there was no harm in it. Because due to the lack of time and books of references, sometimes the miscellaneous faiths on the contrary based on his own submission. For example, denial of Bada and suspension of the beautiful names of God etc.

After him no one has mentioned to the contrary, except the author of *Kashf al-Ghummah*, Ali Ibn 'Isa that the scholars did not pay attention to reject or accept it in such circumstances. When he has committed a strange error at this juncture. And he says in that book:

It is strange that Shaykh Tabarsi and Shaykh Al-Mufid (r.a.) said: It is not allowed to mention his name and agnomen. Then they say: His name is same as the name of the Prophet and his agnomen is same as the agnomen and they thought that they did not mention his name or his agnomen.[292]

He should be astonished that he did not differentiate between name and agnomen and they declared it prohibited and between indication to name and agnomen.

On the whole, during the period of Shaykh Bahai this matter was theoretical and among the scholars it became a topic of debates so much so that they penned treatises on this subject like for example, *Shariatus Tasmiya* of Muhaqqiq Daamaad.

Mir Lauhi has said in *Kifayat al-Muhtadi*293 that: In the view of those two scholars, that is Shaykh Bahauddin Muhammad and Amir Muhammad Al-Baqir Daamaad - mercy be on them - mentioned hesitation among the students on the justification of naming and its prohibition during the period of occultation, debates ensued and that discussion continued for a long time. Finally, this Sayyid wrote the captioned book. End of statement.

Risalsa Tahreem by prominent scholar, Shaykh Sulaiman Mahauzi; *Kashfut Ta'meyah* of Shaykh Hurr and *Falak al-Mash-hoon* of Sayyid Al-Baqir Qazwini and consensus is claimed in *Shari'at at-Tasmiyya* and we will mention his statement as his notable student, Qutubuddin Ashkuri has mentioned in *Mahbub al-Qulub* and His Eminence, the Sayyid has mentioned in *Falak al-Mash-hoon*:

Qutubuddin said: Said the venerable chief, seal of the philosophers and jurisprudents (t.s.) in his book of *Shari'at at-Tasmiyya fi Zamani Ghaibah*: Indeed, the laws of faith and the way of religion is that it is not lawful for anyone in this our period, I imply with it the time of Ghaibah that the time of relief may come and Allah, the Mighty and Sublime permits His Wali and it is proof for His creatures who is the Qa'im by His command and the defenders of his command who roams about freely during his reappearance and rise of the Sun; that he should name him and give him a Kuniyyat openly in the gatherings and allowed us this as long as occultation continues for his divine existence through his divine titles like the Righteous successor, Imam Qa'im and al-Mahdi, Muntadhar, Hujjat min Aali Muhammad ('a) and his Kuniyyat turns to the past classes of our scholar and the former Shaykhs; those who preceded us from those who commanded respect and the defenders of the signs of religion (r.a.).

And recorded traditional reports are from our infallible Imams ('a). And none deny them, except those of weak of perception about Islamic laws and traditional reports and being aware of the intricacies and secrets, except those who are helpless in jurisprudence and their accomplishment in knowledge are meager. So that no part of report and Islamic laws and Sunnah is concealed for them and they have no share in insight about the realities of Qur'an and have no awareness of hidden secrets, which demand traditions for descent of divine revelation and mine of wisdom and the place of effulgence and protection of faith and carrying of secret and owner of divine wisdom.

In *Sharh 'Uyun al-Akhbar*, Sayyid Na'mat Allah Jazaeri has attributed view of prohibition to most scholars and has not attributed permission to any of the contemporaries, except these three scholars followed by proof and those reliable reports mentioned in this book separately and we present some of them as follows:

Traditions Proving Unlawfulness Of Mentioning The Name Of The Imam

First

Thirteenth traditions in chapter five from Shi'a sources, which the honourable Shaykh, Fadhl Ibn Shazan has mentioned in his book of *Ghaibah*[294] from Jabir Ansari that Jundal Ibn Junada, a Jew of Khyber came to the Messenger of Allah (S) and after asking some questions, asked about the names of the successors of His Eminence. He named each one of them till he came to Imam Hasan al-'Askari ('a). Then he said: After that their

Imam would disappear from the people.

Jundal asked: O Messenger of Allah (S), would Hasan disappear from them?

He replied: No, but his son, Hujjat, would go into a long occultation.

Jundal asked: What his name would be?

The Messenger of Allah (S) replied: His name would not be mentioned till the time the Almighty Allah makes him appear.

Second

Twenty-third tradition: It is what Shaykh as-Saduq[295] and others[296] have narrated and also, through authentic chains of narrators from Abd al-Azeem Hasani that he presented his beliefs to Imam Ali an-Naqi ('a) and mentioned all his Imams till the Imam said: After me the Imam, Caliph and Wali Amr is my son, Hasan. Thus, what will be the belief of the people regarding the Caliph after him?

He said: Why do you say that O my master?

He replied: It is because they will not see his person and it will not be allowed for them to utter his name, till he reappears and fills up the earth with justice and equity as it would be fraught with injustice and oppression.

Third

Twenty-seventh tradition: As Ibrahim Ibn Faras Nishapuri has narrated that when I came to Imam Hasan al-'Askari ('a), Hazrat Hujjat was seated beside his respected father and he informed about him about what he was thinking.

Imam ('a) said: He is my son and my Caliph after me.

Till he said: Then I asked the name of the Imam.

He replied: He is the Prophet's namesake and is having the same Kuniyyat as that of the Prophet and it is not allowed to mention him by his name or Kuniyyat till the Almighty Allah makes his kingdom to appear.[297]

Fourth

It is a well-known tradition, which is mentioned by Thiqat al-Islam in *Al-Kafi*,298 in *'Uyun*299 and *Kamal ad-Din*300 of as-Saduq and Tabarsi has stated it in *Ihtijaj* narrating from Imam Muhammad at-Taqi ('a) that he said in lengthy report, whose gist is that once Amir Al-Mu'minin ('a) was in Masjid al-Haram when a man of elegant appearance and nice dress entered and saluted Amir Al-Mu'minin ('a) and posed some queries. Imam Ali ('a) entrusted him to Imam Hasan ('a) and he gave the replies.

The man said, "I bear witness that there is no god, except Allah and I have always borne witness thus. And I bear witness that Muhammad is the Messenger of Allah and I have always testified to it.

And I bear witness that you are the legatee of the Messenger (S), and one, who establishes his proof and evidence [pointing towards Amir Al-Mu'minin ('a) he said], "I have always testified this." Then he said pointing towards Imam Hasan ('a), "I bear witness that you are the legatee of Amir Al-Mu'minin ('a) and one, who shall establish his proof and evidence. That is, you and the one, who proves the prophethood of the Messenger of Allah (S). And I bear witness that Husayn Ibn Ali ('a) is the legatee of his brother and he is the one to establish the proof after him.

And I bear witness that Ali Ibn Husayn ('a) after the Imamate of Husayn ('a) is the proof of Allah. Then Muhammad Ibn Ali, after him Ja'far Ibn Muhammad, then Musa Ibn Ja'far, then Ali Ibn Musa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then Hasan Ibn Ali. After that I bear witness that that person is the Divine Proof, who is the son of Hasan Ibn Ali, whose name and patronymic (كنية) will not be revealed till the time he fills the earth with justice and equity like it would have been fraught with injustice and oppression. And peace be on you, O Amir Al-Mu'minin ('a)!" After that he arose and departed from there.

His Eminence told Imam Hasan ('a), "O Aba Muhammad, go after him and see where he goes." Imam Hasan ('a) went out and returned after a moment and said, "He placed one foot outside the Masjid and after that I don't know where he disappeared." Amir Al-Mu'minin ('a) said, "O Aba Muhammad, do you know who it was?" Imam Hasan ('a) replied "Allah, His Messenger and Amir Al-Mu'minin ('a) know better." Ali ('a) said, "He was Khizr."

The following conclusions can be derived from this report:

First: It is that not mentioning the name of the Imam is among the well-known qualities of the Imam and it was a habit during the time of the prophets and successors.

Second: That it is one of the duties and beliefs of the followers of truth in all ages.

Third: That this command is proved till the time of reappearance, and it is not restricted to the time of the Minor Occultation or instances of Taqayyah according to the previous and later reports.

Allamah Majlis has said in *Bihar Al-Anwar*, after quoting some traditions, which mention unlawfulness till

the time of reappearance, he says: These instructions explicitly refute the assertion that such forbiddance is specific for the time of the Minor Occultation, as an argument based on hunches and illusions.[301]

Fifth

In *Al-Kafi*[302] and *Kamal ad-Din*[303], through correct chains of narrators, it is narrated from Imam Ja'far as-Sadiq (‘a) that he said: The master of this affair is a man who will not be addressed by anyone by his name, except the disbeliever.

Fadhil Salih Mazandarani has said in the explanation of this report that here disbeliever implies one, who omits the commands and commits the prohibited acts and not denier of God or the polytheist; it is an exaggeration of the intensity of prohibition of uttering his name and perhaps it was restricted to the time of Taqayyah according to the reasoning of what we mentioned in different instances and in proving of some reports on this apparently.[304]

That which supports this statement is not remaining of prohibition in all those times instances when by chance and in every instance when restriction to it is seen, it is allowed to apply to what we have mentioned, thus, it is not the proof of inclusion of prohibition throughout the times till the end.[305]

The weakness of this statement is obvious to the readers. Especially considering justification only for the days of reappearance to be the proof of prohibition; because all of them have regarded that period to be the reason of prohibition; Thus, sometimes he did not enter that he should be expelled by chance and before the reappearance, those who believed in the prohibition that is the community of the scholars, they have not exempted any time from this and justification of discretion is in general and to interpret it as Taqayyah is not correct in many of them, on the contrary in some there is possibility of doubt as we will mention.

Sixth

In *Al-Kafi*[306], *‘Uyun* and *Kamal ad-Din*[307], *Ghaibah Shaykh At-Tusi*[308] and others[309], it is narrated that Imam Ali an-Naqi (‘a) said to Abu Hashim Dawood Ibn Qasim Ja'fari: The successor after me is my son, Hasan; thus, what would your condition be with the successor after my successor?

He said: Why do you ask this; May I be sacrificed on you?

He replied: Because you will not see his person and it is not allowed for you to mention his name.

Seventh

In *Al-Kafi*[310] and *Kamal ad-Din*[311], it is narrated from Rayyan Ibn Sult that he said: I heard Imam Ali ar-Ridha' (‘a) say when he was asked about Qa'im (‘aj): His person will not be seen and his name will not be mentioned.

Eighth

It is mentioned in *Kamal ad-Din*[312] that Imam Ja'far as-Sadiq (‘a) said to Safwan Ibn Mehran: al-Mahdi is from my descendants; he is the fifth descendant of the seventh descendant. His person will disappear from you and it would not be allowed for you to mention his name. And the same report is mentioned at the same place with different chains of narrators from ‘Abd Allah Ibn Yafur.

Ninth

Also, in *Kamal ad-Din*,[313] it is narrated from Imam Musa al-Kadhim (‘a) that he said with regard to Qa'im (‘aj) that: His birth would be hidden and it would not be allowed to mention his name, till Allah, the Mighty and Sublime makes him appear. Thus, he would fill up the earth with justice and equity as it would be fraught with injustice and oppression.

Tenth

In the same book[314], and Khazzaaz in *Kifayat al-'Asr*[315] it is narrated from Imam al-Jawad (‘a) that he said: Our Qa'im is one, whose birth shall be concealed from public, his person will disappear from them and it would be unlawful for them to mention his name. He is the namesake of the Messenger of Allah (S) and is having the same Kuniyyat as him.

Eleventh

It is narrated in the same book that it was mentioned in the epistles of the Master of the Age that accursed, accursed is one, who mentions my name in public gatherings.[316]

Twelfth

It is mentioned in that place from ‘Uthman Amari (q.s.) that he said: An epistle arrived in his writing, which I recognize: Curse of the Almighty Allah be on one, who calls me by my name in a public gathering.[317]

Thirteenth

It is Also, mentioned there from Imam Muhammad Al-Baqir (‘a) that Umar asked Amir Al-Mu'minin (‘a) regarding the al-Mahdi: O son of Abu Talib, please inform me about the al-Mahdi, what his name is?[318]

Amir Al-Mu'minin (‘a) said: As for his name, I will not mention it as my beloved and confidante willed to me not to mention his name, till Allah, the Mighty and Sublime makes him appear and it is an affair that the Almighty Allah in His knowledge bestowed it to His Messenger.

Fourteenth

Shaykh Hasan Ibn Sulaiman Hilli has quoted in the book of *Mukhtasar* from Sayyid Hasan Ibn Kabash,

who has quoted in his book through his chains of narrators from Imam Ja'far as-Sadiq ('a) that he pointed out his son, Musa ('a) and said: The fifth of his sons would disappear and it is not allowed to mention him by name.319

These numerous reports are so reliable that their authenticity is beyond doubt due to the consensus and repeated reporting and thus, it is sufficient to produce certainty of claim and in this condition, it supports the following points:

Firstly: In all reports of ascension, in which the Almighty Allah has mentioned the names of all the Imams to the Prophet, He has mentioned the name of each Imam, except that of al-Mahdi ('aj), whom He has mentioned by his title and these reports were mentioned separately in this chapter and will Also, mention in the coming chapters.

Secondly: All reports of the Messenger of Allah (S) mentioned each of his successors by name and his statements will be quoted in Chapter Five. He has mentioned each of them by name, except the Twelfth Imam, whom he has mentioned by his title. Or he said: He is my name's sake, while the fact is that Imam Muhammad Al-Baqir ('a) and Imam Muhammad at-Taqi ('a) were (also) his namesake.

Thirdly: The excess of titles of the Imam were popular before his birth and after that Also, they were well-known in public. So much so: all ancient nations were given glad tidings of his reappearance. Thus, it is mentioned in the Sermon of Ghadir that the Messenger of Allah (S) said:

اَلَا اِنَّه قَد بُشِّرَ بِه مَن سَلَفَ بَينَ يَدَيهِ

Except that his glad tidings were given to the past nations before him.

So, he was well-known to all by this title and it is mentioned in the Ziyarah of that Imam:

اَلسَّلَامُ عَلى مَهدِيِّ الأُمَمِ

Peace be on the al-Mahdi of the nations.

No Justification To Prove That These Reports Apply To Taqayyah

As for applying these reports to Taqayyah, is not allowed due to some aspects.

First: All Shi'a and Sunni tradition scholars have quoted the following statement of the Messenger of Allah (S) that: The name of al-Mahdi is my name as was hinted at through sources and references in Chapter Four. Thus, all were aware of the name of the Imam. Then from whom should it be concealed?

Second: In many of these reports and other places that which is prohibited is the mention of his name

and along with this it is clarified that he will be the namesake of the Prophet; by this the reporter and the hearer will become aware of his real name. Thus, if Taqayyah had been from them that they will come to know of it and if it is from others then it is necessary that he should not mention it in other instances also. Thus, it is not possible that his mention should be absent in that gathering; on the contrary it was necessary to issue a warning to them that they should not do so.

Third: His Eminence, Khizr did not mention him by his name in the presence of Amir Al–Mu'minin (‘a); and not taking his name is considered by him to be a part of testimony and qualities of the Imam and in the same way, the Holy Prophet (S) not taking his name for Jundal the Khyberi Jew, was not on the basis of Taqayyah.

Fourth: As mentioned before, they regard reappearance to be the cause of prohibition of mentioning the time and this does not reconcile with fear to be the pivot of the circle.

Fifth: If only the mention of his name had led to fear and mischief and that the oppressors were afraid that his appearance would destroy their kingdom, then it would have been better that any of his titles should not have been mentioned. Especially the title of al–Mahdi, which is mentioned in all the promises and threats of the Prophet and he was known by this title. So much so that even Umar Ibn Khattab asked Amir Al–Mu'minin (‘a) about the al–Mahdi and Abd al–Malik asked from Zuhri and Mansoor asked Saif as will be mentioned.

Thus, it is not possible to restrict it to this name, except that it is one of the divine secrets like in case of the title of Amir al–Mu'minin, which was only for his holy grandfather.

Some have suggested that the reason of prohibition is that common people would by hearing it, believe the People of the Book, who say that the Prophet of the last age would come after him.

But that which proves the justification are some reports having weak chains of reporters as was mentioned in the report under the title of Sayyid: that the Kaneez of Khizrani said: Narjis Khatoon passed away during the lifetime of Imam Hasan (‘a) and there was a tombstone at her grave inscribed as follows: This is the grave of Umm Muhammad.

This report, in addition to having a weak chain of narrators is Also, having unknown reporter and writer and not proving, writing as justification of the saying; is Also, opposed to some reports, which we shall mention in Chapter Six that Narjis Khatoon was alive after the passing away of Imam Hasan al–'Askari (‘a) and it is possible that Umm Muhammad is the Kuniyyat of Narjis Khatoon.

Thus, it will not prove the claim and it is mentioned in the report of the same slave girl that the name of the mother of His Eminence was Saqeel.

In *Kamal ad–Din*,320 it is narrated that Saqeel was present at the time of the passing away of Imam Hasan al–'Askari (‘a) and she boiled the mastic water for him and presented it after the Morning Prayer

and he drank it and passed away. It is like the report of the Tablet, although it is absolutely reliable, there are many contradictions in its text.

And in most of them title and Kuniyyat is mentioned, if one wishes, he may refer to the ninth volume of *Bihar Al-Anwar*, which has mentioned most of them in addition to those two, which are from hidden secrets. And except for Jabir, no one has seen. It does not prove justification of mention and by the method, which as-Saduq321 has narrated, name is mentioned; but after the report he says, it is reported and I believe in that, that it is prohibited to mention his name, like in the report of Ali Ibn Ahmad that he said: I saw in Masjid Kufa a stone on which this blessed name was inscribed according to creation! And its weakness of proof is Also, clear.

The report of Abi Ghanim that a son was born to His Eminence and he was named as such and such and it is known that mentioning his name or it's like will not be proved through unknown reporters of traditions and especially when naming is different from mentioning the name and some supplications, which mention the name, are in addition to those, which mention the title in this manner. As it is possible that they mentioned the first Imam by name and the rest were left for the reader; as is clarified in many places.

So, it would refer to the ignorance of the reporter that as it is not proving through justification in other than that situation and the weakest of all, is the testimony of Imam Hasan (‘a), who is Abu Muhammad, as the agnomen of His Eminence has reached the rank of a name and it does not refer to the son.

For example, Abu al-Hasan the first and Abu al-Hasan the second and the parts of the compounded notification does not prove the meaning. For example, Abdush Shams, Abu Bakr etc. and in short to ignore those authentic and clear traditional reports and support consensus and popularity and the former causes were due to such reports, they are outside the pale of the rule of argumentation and the method of the jurists.

One Hundred And Thirty-Seven: Munyat as-Saabereen

One Hundred and thirty-seven: *Munyat as-Saabereen* (322)مُنيَةُ الصَّابِرِين

It is mentioned in *Hidayah*323 that it is a title of the Holy Imam (‘a).

One Hundred And Thirty-Eight: Al-Muntaqem

One Hundred and thirty-eight: *Al-Muntaqem* (324)المُنتَقِم

It is mentioned in *Hidayah*325 and *Manaqib al-Qadeemah* that it is a title of the Holy Imam (‘a). In the sermon of Ghadir, the Messenger of Allah (S) has declared it to be a quality of the Imam when he said: Indeed, he is the taker of revenge from the oppressors.

In a well-known lengthy traditional report of Jarud Ibn Mundhir narrated by Ibn Ayyash in *Muqtazib*326 it

is narrated from the Messenger of Allah (S) that he said:

On the night I was taken up to the heavens, the Almighty Allah revealed to me to ask the prophets preceding me: I asked: On what were you sent?

They replied: On your prophethood, Wilayat of Ali Ibn Abi Talib ('a) and the Holy Imams ('a) who shall be descended from you. It was revealed to me: Look at the right of the Arsh. So, I looked and saw Ali, Hasan, Husayn and Ali Ibn Husayn Muhammad Ibn Ali, Ja'far Ibn Muhammad, Musa Ibn Ja'far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al-Mahdi in a sea of effulgence, engrossed in prayer. Then the Almighty Allah said to me: These are My proofs on My friends – and this, that is al-Mahdi is My revenger from My enemies.

In *Ilal ash-Shara'i*,[327] it is narrated from Imam Muhammad Al-Baqir ('a) that he said: Know that when our Qa'im appears, a woman will be sent to him and he will punish her for the death of the daughter of Muhammad (S), Lady Fatimah az-Zahra' ('a).

The reporter asked: Why would he penalize her?

He replied: For her allegation against on the mother of Ibrahim.

He asked: Why the Almighty Allah has delayed her punishment till the appearance of the Qa'im?

He replied: Because, Allah, the Mighty and the High sent Muhammad (S) with mercy and He sent the Qa'im for revenge.

It is mentioned in *Al-Kafi*[328] that the Imam said: When one of you pray for the reappearance of the Qa'im, you should along with it pray for salvation, because the Almighty Allah sent Muhammad (S) with mercy and He sent the Qa'im for revenge.

It is mentioned in *Kamal ad-Din*[329] that Imam ('a) said in the third year of his birth: I am the remnant of Allah in His earth and taker of His revenge from His enemies.

One Hundred And Thirty-Nine: al-Mahdi

It is the most well-known title of the Imam among all Muslim sects.[330]

Shaykh At-Tusi has narrated in his *Ghaibah*[331] that Abu Saeed Khorasani asked Imam Ja'far as-Sadiq ('a) why the Imam is named as al-Mahdi.

He replied: Because he will guide to every hidden matter. Shaykh Al-Mufid has said in *Irshad*,[332] that Imam ('a) Also, said: The Qa'im is named as al-Mahdi, because he will guide them to matters, which they would have forgotten.

Yusuf Ibn Yahya Salmi says in *Iqdud Durar fi Akhbar al-Imam al-Muntadhar*[333] that Imam Muhammad

Al-Baqir (‘a) said: al-Mahdi is called as al-Mahdi, because he will guide to secret matters and he will bring out Taurat and Injeel from the land called as Antioch.

According to another report, he said: He is named as the al-Mahdi, because he will guide to the scrolls of Taurat and he will bring it out from the mountains of Shaam and he will call the Jews to them. Thus, around thirty thousand persons will embrace Islam due to this.[334]

According to another report, he said: He is named as al-Mahdi, because he will guide to a mountain of Shaam, from where he will take out the pages of Taurat and debate with the Jews through them. Thus, a group of Jews will embrace Islam at his hands.[335]

There is a doubt in these reports, because that which they have said is more valid according to the word of Hadi, which implies one, who guides, whereas al-Mahdi, which means one, who is guided to the right path and there is Also, possibility that it may imply one, who sends a gift to someone; and the explanation of this doubt will come in the title of Hadi, if Allah wills.

One Hundred And Forty: ‘Abd Allah

It is a name of the Holy Imam (‘a) as was mentioned in the name of Ahmad. That the Messenger of Allah (S) said: The name of al-Mahdi is Ahmad, ‘Abd Allah and Majdi.[336]

One Hundred And Forty-One: Al-Mu’ammal

Shaykh Kulaini and At-Tusi[337] have narrated from Imam Hasan al-’Askari (‘a): When the Hujjat was born, he remarked: the oppressors were under the impression that they would eliminate me and cut off my progeny. Then how did they witness the power of Allah? And he named him Mu’ammal and apparently it was with vowel ‘a’ on ‘meem’. That is people have reposed hope in him and this matter is hinted at in Du’a Nudbah:

“May (I) myself be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you.”

One Hundred And Forty-Two: Al-Muntadhar

In *Kamal ad-Din*[338] it is narrated from Imam Muhammad at-Taqi (‘a) that he said: The Imam after Hasan, is his son, *Qa’im ba Haqq* and he is the awaited one (المُنتَظَر). The narrator asked:

Why is he named as the awaited one (المُنتَظَر)?

He replied: He will be in Ghaibah and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (ذِكر). Those who will hasten will be destroyed and those who submit will be successful.

On the basis of this report, Muntadhar is with the vowel ‘a’ on ‘z’; that is he will be awaited by all the creatures.

One Hundred And Forty-Three: Al-Maa-Im Ma-E’en

That is water flowing openly on the earth.

In *Kamal ad-Din*[339] and *Ghaibah*[340] of Shaykh it is narrated from Imam Muhammad Al-Baqir (‘a) that he said regarding the interpretation of the verse:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

***“Say: Have you considered if your water should go down, who is it then that will bring you flowing water?”* (*67:30*).**

This is revealed for the Qa’im. Your Imam will disappear from your view and you will not know where he is gone. When he will reappear, he will give you news of the heavens and the earth and knowledge of the lawful and the prohibited of Allah.

Then he said: By Allah, this verse has not yet actualized. It will indeed be actualized (in future).

There are some other reports Also, close in meaning in *Ghaibah an-Nu’mani*[341] and *Tawil al-Ayat* and the reason why he is compared to water is that it is the cause of life of everything. Apparently, it denotes that the Imam is the cause of survival of everything. On the contrary, even the existence of water is itself there because of the Imam.

In *Kamal ad-Din*,[342] it is narrated from Imam Muhammad Al-Baqir (‘a) that he said regarding the interpretation of the verse:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

***“Know that Allah gives life to the earth after its death.”* (*57:17*).**

“It means that Allah, the Mighty and Sublime will revive the earth through the Qa’im after its death – that is death due to the disbelief of its inhabitants – since disbelievers are dead people.”[343]

According to the report of Shaykh At-Tusi, regarding this verse: the Almighty Allah will reform the earth through Qa’im (‘aj) after its death; that is after the oppression of the rulers.

We should know that when during the time of reappearance, people will easily benefit from divine blessings through this source; like the thirsty one, who is besides a stream of delicious water and he

cannot wait, except to scoop up the water; therefore, the Imam is compared to openly flowing water.

During occultation, which is a special favour of the Almighty Allah, it is taken away from the creatures during occultation due to their evil deeds. They should now undergo hardships and beseech the Imam and only then can they obtain blessings. Like a thirsty man who desires a drink of water from a deep well at a time when he is all alone; so, he must find the means and draw out the water to quench his thirst; that is why His Eminence is compared to an abandoned well and at this point there is no scope for further explanation.

One Hundred And Forty-Four: Al-Mukhbir Bemaa Ya'lan

One Hundred and forty-four: *Al-Mukhbir bemaa Ya'lan* (344المُخبِر بِمَا يَعلن)

One Hundred And Forty-Five: Al-Majaazee Bil Aa'maal

The first of the above is mentioned in *Manaqib al-Qadeemah* and *Hidayah*345 and the second is mentioned in *Hidayah*346 to be a title of the Imam.

One Hundred And Forty-Six: Al-Mawo'od

One Hundred and forty-six: *Al-Mawo'od* (347المَوعُود)

In *Hidayah*348 to be a title of the Imam.

Shaykh At-Tusi349 has narrated from Imam Zayn al-'Abidin (‘a) that he said regarding the interpretation of the verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

***"And in the heaven is your sustenance and what you are promised."* (*51:22*).**

and:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

***"And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak."* (*51:23*).**

He said: This is especially about the Qa'im of Aali Muhammad (‘a).

From Ibn Abbas Also, a similar tradition is narrated[350] and it is possible that the Imam meant to imply that sustenance in the verse implies the reappearance of the Imam; which due to the spread of faith, wisdom and different kinds of science and divine cognitions, which is in fact the real sustenance of man and everlasting prosperity as sustenance in the verse of:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ

***"Then let man look to his food,"* (*80:24*).**

is interpreted to mean knowledge and that which is mentioned after seed, grape, olive, dates, thick gardens and fruits and herbages etc. are different kinds of sciences.

In Ghaibah an-Nu'mani,[351] it is narrated from Imam Muhammad Al-Baqir ('a) that he said: During his time wisdom will be bestowed to people to such an extent that a woman will dispense justice from her home on the basis of the Holy Qur'an and Sunnah of the Messenger of Allah (S).

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

***"And what you are promised."* (*51:22*).**

That is the promised one, who is promised to you and what all the prophets have promised his advent as is mentioned in his Ziyarah: Peace be on the al-Mahdi, whom Allah promised to the nations that he will gather them on a word.

It is mentioned in a sentence of Ziyarah among his qualities:

And the promised day and the testifier and the testified.

One Hundred And Forty-Seven: Muzhar al-Fazaaeh

One Hundred and forty-seven: *Muzhar al-Fazaaeh* (مَظهَرُ الفَضائِح)[352]

One Hundred And Forty-Eight: Mubleyus Saraaer

One Hundred and forty-eight: *Mubleyus Saraaer* (مَبلِي السَّرائِر)[353]

The first is mentioned in *Manaqib al-Qadeemah* and *Hidayah*[354] and the second is mentioned in *Hidayah*[355] to be among the titles of the Holy Imams ('a) and from the biography of the Imam, the reality of these two titles is known.

In *Ghaibah an-Nu'mani*[356] it is narrated from Imam Ja'far as-Sadiq (‘a) that he said: While a man is behind the Qa'im (‘aj) ordering and forbidding, he (Qa'im) will say to him:[357] Turn him! They turn him to be before Qa'im (‘aj), who will order to kill him. Then everything in the world will fear him...

In another report, it is mentioned: As a man is behind the Qa'im ordering and forbidding, he (Qa'im) will order that he is to be killed.

One Hundred And Forty-Nine: Mabda al-Ayat

One Hundred and forty-nine: *Mabda al-Ayat* (مَبدَءُ الآيَات)[358]

As mentioned in *Hidayah*[359]; that is one, who expresses the divine signs or place of opening up of divine signs; as it is that day when the seat of Caliphate will be spread on the earth and prophets will sit on it for signs and arguments and clear miracles for the guidance of creatures. The Almighty Allah has not bestowed such honour to anyone and has not sent so many verses for him as He has sent from His al-Mahdi, peace be on him. And He will not do so in the future as well.

A life so long that the Almighty Allah knows how long it will continue, when he appears, he will seem to be aged thirty years and a white cloud would always be shading him, and a caller will be calling out from it in an eloquent tongue: This is the al-Mahdi of Aali Muhammad (‘a). He would place his hand on the head of his Shi'a and their intellects shall be perfected. There will be a battalion of angels in his army, who would be visible to one and all; as they were seeing them during the period of Prophet Idris (‘a); and there will be a battalion of the jinns as well. There will be no food supplies with the army, except a rock, which they will carry, and food and water will flow out from it.

From his effulgence the earth will so illuminated that there would be no need of the sun and the moon. Mischief and harm will go away from beasts and reptiles and fear will cease to exist. the earth will throw up its treasures and the firmament reduce its speed of rotation; his army shall march on the surface of the water and the mountain and if a disbeliever conceals himself in a rock, that rock would announce that a disbeliever has concealed himself in it.

The disbelievers would be recognized by their signs. A large number of the dead shall be resurrected and they would accompany him and strike the heads of the living and there would be many such strange verses. In the same way, are the portents, which will appear before the reappearance; they are numerous and a large number of them are recorded in books of occultation as all of them form the preface of his advent and even a tenth of them did not occur at the advent of other Divine Proofs.

One Hundred And Fifty: Al-Mohsen

One Hundred and fifty: *Al-Mohsen* (المُحسِن)[360]

One Hundred And Fifty-One: Al-Mune'm

One Hundred and fifty-one: *Al-Mune'm* (361)المُنعِم

One Hundred And Fifty-Two: Al-Mufadhdhal

One Hundred and fifty-two: *Al-Mufadhdhal* (362)المُفَضَّل

All these three are mentioned in *Hidayah*363 as titles of the Holy Imam (ʻa) and all three of them are from the beautiful names of God. And the Almighty Allah has made him to be an expression of these names.

As the prominent Sayyid has said in Iqbal narrating through correct chains of narrators in a lengthy report that when the Messenger of Allah (S) went to Najran at the invitation of Christian scholar; they gathered around him to verify the veracity of his claim and they presented heavenly scriptures and made inquiries. Among those was the Great Scroll of Prophet Adam, the chosen one of Allah, containing the heavenly knowledge of Allah, the Mighty and Sublime and what He created in the heavens and the earth. Thus, it is mentioned in part two of this book:

Then Adam (ʻa) glanced at an effulgence, which was the brightest. Then he closed up the split atmosphere. Then he took up the eastern horizon. Then he continued to travel in this way till he took all the west.

Then he went up till he came to the heavenly kingdom and saw that it was the effulgence of Muhammad (S) and he saw that the atmosphere was fragrant with his fragrance; and he saw four lights surrounding that light from the right and the left and from front and back; that he was the most similar thing to that effulgence, and behind him were lights, which sought the assistance of effulgence and saw that this effulgence was most similar to them in brilliance, greatness and fragrance.

Then he saw a light, which was there after it according to the number of stars and due to the lowest ranks of those previous lights and a part of these lights was more brilliant than some and in luminosity were similar to one another.

At that moment, appeared blackness like the night and as wave of flood and from every side and direction and appeared in such a way that they filled the deserts and hills and saw that they were the most hateful things in form and shape and the most stinking of them.

Thus, Adam was astounded by what he saw from them and he said: O Knower of the unseen and O forgiver of sins and O Owner of dominant power and high will. Who are these successful creatures whom You have chosen to be the highest among the worlds? And what are these eminent lights that surround him?

The Almighty Allah revealed to him: O Adam, he and these are your mediums and mediums of everyone whom I have made fortunate from My creatures.

These are formers, proximate ones and intercessors, whose intercession is accepted.

This is Ahmad, their chief and the chief of the creatures. I have chosen him through My knowledge and have derived his name from My name.

I am Mahmud and he is Muhammad.

And this is his deputy and successor. I have strengthened him through him and turned My blessing and My purification in his loins.

This is the chief of my maidservants and the heiress of Ahmad, My prophet and these are his two grandsons and his successors and these beings, whose effulgence is the splitter of those lights are their remnants.

Know that each of those I have chosen and have purified his progeny and sent My blessing and mercy and by My knowledge, appointed each of them to be the leader of My servants and the light of My lands.

Thus, he glanced and saw an image at the end of them and he was shining brilliantly in this surface as the morning star shines upon the world.

Allah, the Mighty and the High said: I will stop through this successful servant of Mine, deceptions from My servants and will lift the burden from them and fill up My earth through his being with kindness, prosperity and justice as it would be fraught with injustice and oppression.[364]

In the same way, it is mentioned in that report: That group referred to the Salat[365] of Ibrahim and there it was mentioned that the Almighty Allah gave the Tabut of Adam (‘a) as inheritance to the Imam, which contained every science that the Almighty Allah had bestowed to all the angels.

Thus, Ibrahim (‘a) glanced at that Tabut and saw in it houses equal to the owners of greatness from the prophets and messengers and their successors and after that saw the house of Muhammad (S) at the end of the prophets and to his right Ali Ibn Abi Talib (‘a) that he was holding his skirt. Then a great shape, which shone with light. It was mentioned in it that he is his successor, who is given unseen help.

Ibrahim asked: My God and my chief, who are these noble creatures?

The Almighty Allah revealed to him: This is My servant and My chosen one. The opener and the ender, and he is his successor and inheritor.

He asked: O my Lord, who is the opener and the ender?

He replied: He is Muhammad, My chosen one and the first of My creatures, and My great proof on My creatures. I appointed him as a prophet and chose him when Adam was between clay and body.[366]

Till He said: And look up, O Ibrahim. Thus, he saw twelve great personalities in the best of forms and it

was near that light should shine from them. Ibrahim asked Allah, the Mighty and Sublime: My Lord, please inform me about the names of these forms, which are connected to the forms of Muhammad and his successor (‘a).[367]

The Almighty Allah revealed to him: This is My maidservant and the heir of My prophet, Fatimah, Siddiqa, Zahira and I fixed her marriage with My chosen one for My Prophet and these two are Hasan and Husayn and this is so and so and this is so and so and this is al-Mahdi and it is My word that I will spread My mercy in the lands through him and through him would I bring forth My religion and My creatures after their despair and hopelessness as I will harken to their calls...[368]

It is sufficient at this place to mention the matter of the report, which Ibn Tawus has taken from the original book of *Aamaal Zilhajj* of Hasan Ibn Ismail Ibn Ashnas and he was a well-known ancient scholar, famous as Ibn Ashnas. He is Also, the author of a version of *As-Sahifah al-Kamilah*, which in arrangement, extent and words is having many differences with the popular edition, the details of which are mentioned at the appropriate place and what is mentioned here explains the cause of this title.

One Hundred And Fifty-Three: Al-Mannaan

One Hundred and fifty-three: *Al-Mannaan* (المَنَّان)[369]

As is mentioned in *Hidayah*[370] that like the previous name it is one of the beautiful names and in Yad Basita a report will be mentioned at the appropriate place.

One Hundred And Fifty-Four: Al-Mawtoor

One Hundred and fifty-four: *Al-Mawtoor* (المَوتُور)[371]

In some reports, he is mentioned by this title and Mautoor is one, whose father has been killed and his retaliation has not been taken.

al-Majlisi says: Father implies either Imam Hasan al-’Askari (‘a) or Imam Husayn (‘a) or the genre of father, which includes all the Imams (‘a).[372]

In one report, Mawtoor be Abeeh (immediate successor) is mentioned. It is like the previous and since the retaliation of the past Imams was not taken and the inheritance of Imamate reached to him, that right was transferred to the Imam and he will be the revenger of the blood of all of them. On the contrary, as he is the heir of all prophets, messengers and successors, he will seek the revenge of the blood of all those, who were martyred. Thus, it is clearly mentioned in Du’a Nudbah that all of them were fathers of the Imam as he has inherited from all of them. Thus, Mautoor is the completion of that divine chain.

In *Ghaibah an-Nu’mani*,[373]it is narrated from Imam Ja’far as-Sadiq (‘a) that he said to Abu Baseer: O Abu Muhammad, indeed the Qa’im will stage an uprising as an angry Mautoor; wearing the garment of the Holy Prophet (S) that he has worn on the day of the Battle of Uhad; it is that blood smeared garment

as will be mentioned under the title of Warith (heir).

One Hundred And Fifty-Five: Al-Modabber

One Hundred and fifty-five: *Al-Modabber* (374المُدَبِّر)

In *Manaqib al-Qadeemah*, it is included among the titles of the Imam.

One Hundred And Fifty-Six: Al-Maamoor

One Hundred and fifty-six: *Al-Maamoor* (375المَأمُور)

As is mentioned there again.

One Hundred And Fifty-Seven: Al-Moqaddarah

As is mentioned in *Hidayah*376 it is in the meaning of strength. As due to the excess of display of strange acts of divine powers had reached to such an extent as if he is power personified. As the implication of justice and equity to His Eminence is from this aspect only.

One Hundred And Fifty-Eight: Al-Maamool

As Moammil is one in whom hopes are reposed as is mentioned in *Ghaibah an-Nu'mani*377 quoting from Imam Ja'far as-Sadiq ('a) that he said after the mention of the signs of reappearance: Then will rise up the Qa'im and the unknown Imam...

In Ghaibah Fazl, he said: Sultan Mamool (a ruler in whom hopes are reposed).

It is mentioned in the Ziyarah Maasoorah of Imam ('a):

Peace be on you, O the Imam al-Ma'mul(expected Imam).

In *Misbah*378 of Shaykh At-Tusi and other379 books it is narrated from Asim Ibn Hamid that Imam Ja'far as-Sadiq ('a) talked about the Amal for Haajat (wish fulfilment), which includes keeping fasts on Wednesday, Thursday and Friday, performing Ghusl and putting on a clean garment. Then one should go to the roof of the house and perform two units of prayer and recite the supplication, a sentence of which is: I seek your proximity by the remnant of the remaining, situated between his friend, whom He has selected for Himself; the pure and chaste, accomplished, light of the earth and His pillar and the hope of this Ummah and their chief; one, who enjoins the good and forbids the evil, the trustworthy adviser of good, who is the favourite of the prophets and the seal of the successors; the leader of the purified ones, blessing of God be on them all.

One Hundred And Fifty-Nine: Al-Mofarraj al-Aa'zam

One Hundred and fifty-nine: *Al-Mofarraj al-Aa'zam* (380)(المفرج الأعظم

In *Hidayah*,381 and *Manaqib al-Qadeemah*, it is included among the titles of the Imam.

Shaykh Mas'oodi has written in *Isbat al-Wasiyyah*382 and Khazeeni in his book other than *Hidayah*383 have narrated from Imam Ali ar-Ridha' ('a) that he said: When your scholar disappears from among you; then you should await for the great Faraj.

One Hundred And Sixty: Al-Mudhtar

In *Tafsir Ali Ibn Ibrahim*,384 it is narrated from Imam Ja'far as-Sadiq ('a) regarding the verse:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَٰهٌ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

***"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!"* (*27:62*).**

That it was revealed for the Qa'im ('aj). He is by Allah, 'the distressed one', He said: Whenever he recites two units of prayer at the Maqam, that is Maqam Ibrahim ('a) and calls the Almighty Allah; He would fulfil his wishes, remove evil from him and appoint him as the Caliph of the earth.

In *Tawil al-Ayat* 385 Shaykh Sharafuddin has narrated from Imam Muhammad Al-Baqir ('a) that he said regarding this verse that it is revealed about the Qa'im. When he appears, he will be wearing a turban on his head and he will pray at the Maqam and invoke the Almighty Allah confidentially. Thus, none of his standards would ever return to him unsuccessful.

Also, it is narrated from Imam Ja'far as-Sadiq ('a) that he said: Indeed, when the Qa'im appears, he will enter the Masjid al-Haraam and facing the Ka'aba and keeping his back to the Ka'aba, will perform two units of prayer. Then he will rise up and say:

O people, I the most eligible one for Adam. I the most eligible one for Ibrahim. I the most eligible one for Ismail. I the most eligible one for Muhammad (S).

Then he will raise his hands to the sky and invoke and express humility till he will prostrate and that is the statement of the Almighty Allah:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَٰهٌ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!" (***27:62***).[386]

One Hundred And Sixty-One: Man Lam Yaj-A'l al-Laaho Lahu Shabeehan

It is mentioned in *Manaqib al-Qadeemah* as one of the titles of the Holy Imam (‘a)

In *Hidayah*[387], Sumayyah has narrated and interpreted Shabiha to mean that there is no one having similarity with him and no one has reached to the rank of his majesty and neither would anyone do so in the future.

One Hundred And Sixty-Two: Al-Muqtasar

It is mentioned in *Manaqib al-Qadeemah* as one of his titles, and perhaps it implies that all past prophets and successors, during days of rulership and dethroning were involved in company; on the contrary they even had matrimonial relations with hypocrites and transgressors and they were commanded to be congenial with them in order to ensure safety and survival of religion and for the security of the believers.

However, His Eminence, al-Mahdi (‘aj) will confine himself to his helpers, supporters, companionship with sincere believers and righteous persons, as the Almighty Allah has praised them and informed that:

...عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ ...

"...Our servants, of mighty prowess..." (***17:5***).

As Ayyashi[388] has narrated and by the statement of the

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

"(As for) the land, My righteous servants shall inherit it." (***21:105***).

Thus, Ali Ibn Ibrahim has narrated.[389] Relationship of love, companionship and friendship with infidels and hypocrites will end; the righteous shall be completely separated from the wicked; as was often seen in the case of his holy grandfather, that he defeated the infidels through the cooperation of the hypocrites and it is possible that this word should be ‘Muntasar’ that is one, who extracts justice as can be concluded from the verse:

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

***"And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame)."* (42:41).**

As is narrated in *Tafsir al-Qummi*[390] from Imam Muhammad Al-Baqir ('a) that he said: That is the Qa'im ('aj) and his companions. When the Qa'im rises up, he will be taking revenge from Bani Umayyah, the liars and the Ahl Al-Bayt haters.

One Hundred And Sixty-Three: Al-Misbahu ash-Shadeed az-Zeyaa

As was mentioned in the twenty-eighth title.

One Hundred And Sixty-Four: An-Naaqoor

Naqoor is a trumpet like a horn, which is blown.

It is narrated in *Ghaibah an-Nu'mani*[391] from Imam Ja'far as-Sadiq ('a) that he said regarding the verse:

فَإِذَا نُقِرَ فِي النَّاقُورِ

***"For when the trumpet is sounded"* (74:8).**

That there is an appointed Imam for us; thus, when the Almighty Allah would like to express His command, he would implore him as such. And he will appear and then stage an uprising at the command of Allah, the Mighty and Sublime.

It is mentioned in *Tafsir Sayyari*[392], quoting from the same Imam that he said: This verse will blow in the ear of the Qa'im and he will be given permission to rise up.

In *Isbat al-Wasiyyah*[393] of Mas'oodi it is narrated from Mufazzal Ibn Umar that he said: I asked Imam Ja'far as-Sadiq ('a) regarding Tafsir of Jabir.

He replied: Do not narrate this for the despicable ones as they will divulge it to public. Have you not read the words of Allah, the Mighty and Sublime in His Book:

فَإِذَا نُقِرَ فِي النَّاقُورِ

***"For when the trumpet is sounded"* (74:8).**

There will be an Imam from among us, who will be hidden (from the eyes of the people). When Allah, the

Mighty and Sublime wills for him to reappear, He will send an inspiration to the Qa'im's heart and he will rise with the order of Allah.

One Hundred And Sixty-Five: An-Naatiq

In *Hidayah*[394] and *Manaqib al-Qadeemah* it is included among the titles of the Imam.

In *Muqtadhab al-'Asr*[395] it is narrated from the Messenger of Allah (S) in a lengthy tradition to Salman, in which he mentioned the names of the Imams; till he said: Then Hasan Ibn Ali, the silent, trustful, then his son, proof of Allah son of Hasan, the al-Mahdi, the speaking (ناطِق), the one, who will rise up at the command of Allah.

It is mentioned in Ziyarah Ashura according to the report of Ibn Qulwayh: "And so that we may seek revenge of your blood in the company of Imam al-Mahdi, your speaking one." According to the report of Shaykh At-Tusi[396]: "With Imam al-Mahdi the apparent and the speaking one from you." And being *Natiq* of the Imam is clear, as his chaste forefathers assumed silence from speaking out on sciences and secrets; and divine recognitions and commands since there were few to bear that knowledge; on the contrary many commands were concealed due to the fear of enemies.

Muhammad Ibn Talha Shafei said: Amir Al-Mu'minin ('a) is called as 'bateen' that is one, who conceals sciences and secrets, which the Messenger of Allah (S) taught to him due to absence of its bearers and those who may be eligible for it. And Also, due to fear etc. Thus, all these divine treasures were stored up so that they may reach the people through Imam az-Zaman ('a). It is mentioned in Du'a of the Holy month of Ramadhan: O Allah, reveal Your religion, and the Sunnah of Your prophet so that he may not be conceal anything of religion from the people.[397]

One Hundred And Sixty-Six: An-Nahaar

Shaykh Furat Ibn Ibrahim has written in his Tafsir[398] narrating from Imam Muhammad Al-Baqir ('a) that he said: Haaris Awar asked Imam Husayn ('a): May I be sacrificed on you, please inform me about the statement of the Almighty Allah:

وَالشَّمْسِ وَضُحَاهَا

"I swear by the sun and its brilliance" (91:1).

Woe be on you, O Haaris, it is Muhammad (S).

I asked: May I be sacrificed on you, statement of the

Almighty Allah:

وَالْقَمَرِ إِذَا تَلَاهَا

***"And the moon when it follows the sun"* (*91:2*).**

It is Amir Al-Mu'minin Ali Ibn Abi Talib ('a), who came immediately after Muhammad (S).

I asked: Statement of the Almighty Allah:

وَالنَّهَارِ إِذَا جَلَّاهَا

***"And the day when it shows it"* (*91:3*).**

He said: It is the Qa'im from Aali Muhammad ('a), he would fill up the earth with justice and equity.

It is mentioned in *Tafsir Ali Ibn Ibrahim*[399] that Imam Muhammad Al-Baqir ('a) said regarding the verse:

وَاللَّيْلِ إِذَا يَغْشَاهَا

***"And the night when it draws a veil over it"* (*91:4*).**

Night in this instance is the second one [Umar] who sidelined Amir Al-Mu'minin ('a) during his reign, which was supposed to be for His Eminence. So Allah ordered Amir Al-Mu'minin ('a) to be patient[400] during their reigns till their kingdom declines.

وَالنَّهَارِ إِذَا تَجَلَّىٰ

***"And the day when it shines in brightness"* (*92:2*).**

He said: 'Day' is the Qa'im of us Ahl Al-Bayt ('a). When he rises up, he will emerge victorious over the kingdom of falsehood. And in Qur'an examples are given of it and it is addressed to them, that is Almighty Allah to His prophets and us; thus, no one knows it, except us.

One Hundred And Sixty-Seven: An-Nafs

One Hundred and sixty-seven: *An-Nafs* (النَّفس)[401]

It is mentioned in *Hidayah*[402] that it is one of the titles of the Holy Imam ('a).

One Hundred And Sixty-Eight: Noor Aali Muhammad

One Hundred and sixty-eight: *Noor Aali Muhammad* (S) (403)نُورِ آلِ مُحَمَّدٍ عَلَيهِمُ السَّلام

As is mentioned in a report from Imam Ja'far as-Sadiq ('a) that will come in Chapter Ten, if Allah wills and in *Zakhirah* it is mentioned to be a name of the Holy Imams ('a); as it is mentioned in the Holy Qur'an.

In some traditions, which were mentioned above and those which shall be mentioned below, it is stated in the verses of the Holy Qur'an:

وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

***"But Allah will perfect His light, though the unbelievers may be averse"* (*61:8*).**

That is by the Wilayat of Qa'im ('aj) and by his reappearance and in the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

***And the earth shall beam with the light of its Lord.* (*39:69*).**

That is the earth will be illuminated by the light of the Imam and it is mentioned in Ziyarah Jamia to be a quality of Imam ('a). By the light of the effulgence, which will illuminate the whole earth, except a little.

It is mentioned in *Ghayat al-Maraam*404 and other books it is narrated from Jabir Ibn 'Abd Allah al-Ansari that he said: I entered Masjid Kufa when Amir Al-Mu'minin ('a) was sketching with his fingers and was smiling. I asked: O Amir Al-Mu'minin ('a), why are you smiling?

He replied: I am astounded at one, who reads these verses and does not recognize according to the right of recognition.

I asked: Which verses O Amir Al-Mu'minin ('a)?

He replied:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

***"Allah is the light of the heavens and the earth; a likeness of His light is as a niche"*(*24:35*).**

'Niche' is Muhammad (S).

فِيهَا مِصْبَاح

“In which is a lamp” **(*24:35*).**

I am the lamp.

فِي زُجَاجَة

“The lamp is in a glass” **(*24:35*).**

it is Hasan and Husayn (‘a).

كَأَنَّهَا كَوْكَبٌ دُرِّي

“The glass is as it were a brightly shining star” **(*24:35*).**

He is Ali Ibn Husayn (‘a).

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَة

“Lit from a blessed **(*tree*)*”*** **(*24:35*).**

It is Muhammad Ibn Ali.

زَيْتُونَة

“olive” **(*24:35*).**

It is Ja’far Ibn Muhammad.

لَا شَرْقِيَّة

“Neither eastern” **(*24:35*).**

It is Musa Ibn Ja’far.

وَلَا غَرْبِيَّة

“Nor western” **(*24:35*).**

It is Ali Ibn Musa ar-Ridha’ (‘a).

يَكَادُ زَيْتُهَا يُضِي

“The oil whereof almost gives light” **(*24:35*).**

It is Muhammad Ibn Ali (‘a).

وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

“Fire touch it not” **(*24:35*).**

It is Ali Ibn Muhammad (‘a).

نُورٌ عَلَىٰ نُورٍ

“Light upon light” **(*24:35*).**

It is Hasan Ibn Ali (‘a).

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

“Allah guides to His light whom He pleases” **(*24:35*).**

It is Qa’im, the al-Mahdi (‘aj).

It is mentioned in sentences of the reports of Mi’raj that the effulgence of Imam al-Mahdi (‘aj) shone among the luminosity of the Imams like a brilliant star among other planets and in another report it was like the morning star for the people of the world.

One Hundred And Sixty-Nine: Noor al-Asfeyaa

One Hundred And Seventy: Noor al-Atqeyaa

One Hundred and seventy: *Noor al-Atqeyaa* (405)نُورُ الأتقِياء

According to the above two sources mentioned in the twenty-eighth title.

One Hundred And Seventy-One: An-Najm

One Hundred and seventy-one: *An-Najm* (406)(النَّجم

In *Zakhirah* it is included among the names of the Holy Imam (‘a) as mentioned in the Holy Qur’an.

One Hundred And Seventy-Two: An-Naaheyat al-Muqaddasah

One Hundred and seventy-two: *An-Naaheyat al-Muqaddasah* (407)(النَّاحِيَةُ المُقَدّسَة

It is mentioned in *Jannah al-Khulood* that during the period of Taqayyah sometimes the Holy Imam (‘a) was referred to by this title.

One Hundred And Seventy-Three: Waaqeez

In this book, it is mentioned that it is the title of the Holy Imam (‘a) in heavenly scriptures; that is his concealment will be prolonged and it is mentioned in *Tarikh Alam Aaraa* that the name of Imam (‘a) in Taurat is Waqeezma.

One Hundred And Seventy-Four: Al-Watr

It is mentioned in *Manaqib al-Qadeemah* and *Hidayah*[408] that this is one of the titles of the Holy Imam (‘a); it means one and alone; unique in excellence and perfection, which can be possible in a human being; and the special divine bestowals, which none of the Divine Proofs had been blessed with before.

One Hundred And Seventy-Five: Al-Wajh

It is mentioned to be one of the titles of the Holy Imam (‘a) in *Hidayah*.[409] And it is noted in the Ziyarah of the Imam:

Peace be upon you, O face of Allah, which turns to his servants.

One Hundred And Seventy-Six: Waliyyu Allah

This Imam is called by this title repeatedly in reports, especially in the language of tradition reporters and it will be mentioned in ‘al-Yad al-Baasetah’ that the Almighty Allah said on the night of Mi’raj: He (the Qa’im) is My Wali, by truth.[410]

It is narrated from Khazzaaz in *Kifayat al-’Asr*[411] that the Messenger of Allah (S) said: When the time of advent will arrive, his sword, which would be in a sheath, will call out: Arise O Wali of Allah and eliminate the enemies of God!

In another report, he said: The standard of that Imam will issue this same call at that time.[412]

One Hundred And Seventy-Seven: Al-Warith

One Hundred And Seventy-Seven: Al-Warith (الوَارِث)

It is mentioned in *Manaqib al-Qadeemah* and *Hidayah*[413] that it is one of the titles of the Holy Imam (‘a) and it has come in the Sermon of Ghadir of the Messenger of Allah (S) that: Know that he is the heir of all knowledge and perfections, ranks and signs of all the prophets, successors and his forefathers.

It is mentioned in the lengthy tradition of Mufazzal that Imam Ja’far as-Sadiq (‘a) said: When the army of the Hasani enters Kufa, the Hasani will leave his army and Imam al-Mahdi (‘aj) will Also, leave his forces; thus, they will stand between the two armies.

Hasani would say: If you are the al-Mahdi of Aali Muhammad, where is the staff of your grandfather, the Prophet, his finger ring, his dress and coat of armor (فاضل)? Where is (سحاب) his turban, يربوع (his horse), غضباء (his camel), دلدل his horse, يعفور his donkey and the original horse of the Messenger of Allah (S), براق and the مصحف (scroll) of Amir Al-Mu’minin (‘a) without any change?

Thus, the Imam would present a sack or something like it, which they call as *Safat* and in it is present what he wants.

Mufazzal said: O my master, all of this is present in the Safat?

He replied: Yes, by Allah, and the heirloom of all the prophets; even the staff of Adam (‘a), carpentry tools of Prophet Nuh (‘a), the heirloom of Hud and Salih (‘a) and the collection of Ibrahim (‘a) and the measure of Prophet Yusuf (‘a); and the measure of Prophet Shuaib (‘a) and his mirror and the staff of Musa (‘a) and the Tabut containing the remnants of souvenirs of the progeny of Musa and Harun, which the angels would be carrying; and the coat of mail of Prophet Dawud (‘a) and the staff of the Messenger of Allah (S) and the ring of Prophet Sulaiman and his crown and the book stand (رحل) of ‘Isa (‘a) and the heirloom of all the prophets and messengers is present in that *Safat*.[414] Shaykh Abu al-Fatuh Raazi narrated in his *Tafsir* that it is reported from the Holy Imams (‘a) that the Tabut and Staff of Musa (‘a) is in the sea of Tiberia and it will be brought out from there during the period of the Master of the Age.[415]

In *Ghaibah an-Nu’mani*[416] it is narrated from Imam Ja’far as-Sadiq (‘a) that he said: The staff of Prophet Musa (‘a) was a branch of a myrtle tree planted in Paradise. Jibra’il brought it to him when he set out for Madayan. The staff of Prophet Musa (‘a) and the coffin of Adam (‘a) are in the lake of Tiberia. They neither decay nor change until they will be taken out by the Qa’im (‘aj) when he will rise.

It is mentioned in some reports that the original heavenly scriptures are kept in a cave in Antioch and the Imam will bring them out.

It is narrated from Imam Muhammad Al-Baqir (‘a) in *Ghaibah Fazl Shazan* that he said: The Qa’im will begin his mission from Antioch and he would take out the Torah from a cave, in which the Staff of

Prophet Musa (‘a) and the seal ring of Prophet Sulaiman (‘a) are Also, present.[417]

In *Ghaibah an-Nu’mani*,[418] it is narrated from Imam Ja’far as-Sadiq (‘a) that he said to Yaqub Ibn Shuaib: Would I show you the shirt that Qa’im will put on when he rises?”

I said: “Yes, please!”

He opened a case and took a shirt out of it. He spread the shirt. There was some blood on its left sleeve. He said: “This is the shirt of the Prophet (S). This blood dropped on it from the Prophet’s mouth on the day when his front teeth were struck.”

I kissed the spots of blood and put them on my face. Then Abu ‘Abd Allah (‘a) folded the shirt and put it back in its place.”

It is mentioned there[419] and in *Al-Kafi*[420] that he said: The master of affair will leave Medina for Mecca with the inheritance of the Messenger of Allah (S).

The narrator asked: What is the inheritance of the Messenger of Allah (S).

He replied: Sword of the Messenger of Allah (S), his armor, turban, staff, his weapons and his saddle.

One Hundred And Seventy-Eight: Al-Haadi

It is mentioned in the chapter of the titles of the Holy Imams (‘a) in the book of Tarikh Jahazmi: Hadi and al-Mahdi are the titles of the Qa’im.

The Imam is called by this title repeatedly in reports, supplications and Ziyarahs and Allah, the Mighty and the High does not appoint anyone as the guide to all humanity and does not send him to them on the contrary, He does not promise that He will complete his mission, except after he has himself received guidance and after all the paths of truth and reality are opened for him; and whom He has helped and guided.

So, one, whom the Almighty Allah has appointed as guide and bestowed this title to him, must be the al-Mahdi. He is not named al-Mahdi, except because he possesses those characteristics of guidance, as explained under the sub-title of al-Mahdi.

Imam Ja’far as-Sadiq (‘a) was asked about the meaning of al-Mahdi and he said: One, who guides the people.

That is the al-Mahdi, whom the Almighty Allah has named as al-Mahdi, he is the one having the rank of guidance from the Almighty Allah and it is an example of al-Mahdi being explained as Had as mentioned in the title of Amir Al-Mu’minin (‘a).

In *Mani al-Akhbar*[421] and *Ilal*,[422] it is narrated from Imam Muhammad Al-Baqir (‘a) that he was asked:

Why Amir Al-Mu'minin (‘a) is called as Amir al-Mu'minin. He replied: Because His Eminence is the repository of knowledge. Have you not read in the Book of Allah:

وَنَمِيرُ أَهْلَنَا

"...and we will bring corn for our family..." (***12:65***).

The cause of doubt is: 'Meeraa' which is in the meaning of bringing food, is from, and is from in the meaning of commander. Thus, some have said that it is due to the proximity and some say that Ameer is the present verb in the first person. And His Eminence himself issued this statement and after that it became popular for him as they have said in and the third reason is that: The worldly rulers have become Amir as they are responsible for providing rations to the creatures and what they are in need of.

As for Amir al-Mu'minin; his rulership is much greater than this as His Eminence brings spiritual nourishment for them, which is the cause of their life along with physical nourishment.

Allamah al-Majlisi 423 has preferred this cause and the best thing is what we mentioned in the explanation of the term of 'al-Mahdi', that rulership is not given by the Almighty Allah till one has achieved perfection and knowledge, which all would be in need of. Thus, till he himself is not deeply rooted in knowledge; he cannot gain the position of divine rulership. So, one, who informs of this intellectual position, it can be said that he has reached the position of rulership. And one, who is called as the ruler, it is obvious that he has scaled the ranks of knowledge and not like the rulership of creatures, in which any ignorant is appointed as the ruler and perhaps that the third reason may be referring to this.

One Hundred And Seventy-Nine: Al-Yad al-Baasetah

It is mentioned in *Hidayah*424 that it is one of special titles of the Holy Imam (‘a); that is the hand of power and divine blessing that He bestows through his mercy and kindness on the people and widens the sustenance on him and removes the calamities from him.

Shaykh as-Saduq has narrated in *Amali*425 from 'Abd Allah Ibn Abbas that the Messenger of Allah (S) said: When I was taken up to the heavens in ascension, and from there to the

Farthest Lote Tree (صِدرَةُ المُنتَهى) and from Sidra to the veils of effulgence, my Lord called out to me:

O Muhammad, you are My servant and I am your Lord. So be humble to Me and worship Me and rely on Me and trust Me. So that I may be pleased with you, as you are My servant, beloved, messenger and prophet; and with your brother, Ali (‘a), who is the Caliph and the door.

Thus, he is My proof on My servants and is the leader on My creatures. Through him My friends would

be distinguished from My enemies. And through him would be separated the party of Shaitan from My party. And through him would My religion be established and My limits would be protected and My commands would be applied.

Through you and him and through the Imams from his sons, I will have mercy on My male and female servants and through the Qa'im from you all, I will fill up My earth with divine praises and glorifications. Through him, will I purify the earth from My enemies and give it as inheritance to My devotees and through him will I degrade those who disbelieve in Me and through him will I exalt My word and through him will I enliven My servants and My towns from My knowledge and for him will I expose My treasures through My divine will and I will expose My secrets for him and I will help him through My angels and will help him to establish My religion. He is truly My Wali and rightfully the guide (مَهدي) of My servants.

One Hundred And Eighty: Al-Yameen

One Hundred and eighty: *Al-Yameen* (اليَمِين)[426]

It is mentioned in *Hidayah*[427] that it is one of titles of the Holy Imam ('a); and it is a like اليَدُ الباسِطَة.

One Hundred And Eighty-One: Wahoohal

Shaykh Ahmad Ibn Muhammad Ibn Ayyash has narrated in the second volume of *Muqtadhab al-'Asr*[428] through his chains of narrators from Hajib Ibn Sulaiman Ibn Surah Sadwi that he said: I met Imran Ibn Khaqan in Bait al-Muqaddas who had embraced Islam at the hands of Mansoor and he had debated with the Jews through the knowledge that he was having and they were unable to deny him due to what was mentioned in Taurat from the signs of the Messenger of Allah (S) and the Caliphs after him.

Thus, he said to me one day: O Aba Mauzij, we find thirteen names in Taurat, one of them being Muhammad and twelve persons from his family members who are his successors and Caliphs mentioned in Taurat. There is no leader after His Eminence from neither Teem nor Adi or Bani Umayyah and I think that what these Shi'a say is right.

I said: Tell me about them.

He said: Promise me that you will not inform about this to the Shi'a as they would gain domination over me.

I asked: Why are you afraid of this? And these people, that is Bani Abbas, are from Bani Hashim.

He said: They do not have any of these names; on the contrary they are the descendants of the first of them, Muhammad (S) and they are his survivors on the earth, that is Lady Fatimah az-Zahra' ('a) after him.

Thus, I gave him what he wanted from the promises.

Then he said: He informed them after me.

If I die before you and if you cannot inform anyone about them.

He said: I found them in Taurat: Shamual, Shamees Huwa, Wahihar, Hayy Abathu, Bima Madtheem, Ushood, Basnam, Buleed, Bashir al-Awi, Foom loom Kudud, Aan landbud and Huwa hal.

Such was the version and its correctness or falsity is not my responsibility.

We should know that sometimes Taurat implies all heavenly scriptures revealed on Musa (‘a),, which is composed of Five Testaments and sometimes it implies all heavenly revealed scriptures since his time till Prophet ‘Isa (‘a) on prophets who were present at that time and they are Also, referred to as the Old Testament.

One Hundred And Eighty-Two: Ya’soob ad-Deen

In *Ghaibah* Shaykh At-Tusi,[429] it is narrated from Imam Ja’far as-Sadiq (‘a) that Amir Al-Mu’minin (‘a) said: that believers would go on decreasing to such an extent that no one would utter the name of Allah anymore. At that time the leader of religion will rise up and the Almighty Allah will send a group from around him, who would gather with him like monsoon clouds and by Allah, I even know their names, nationalities and the name of their chief; and the Almighty Allah will raise them in any way He likes.

From some, He will take one, from some, He will take two, from some, He will take three, from some, He will take four, from some, He will take five, from some, He will take six, from some, He will take seven, from some, He will take eight and from some, He will take nine; in this way 313 will come together. Thus, the Almighty Allah says:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“…wherever you are, Allah will bring you all together; surely Allah has power over all things” (***2:148***).

Till a man put his hands around the knees and clasps them into one another. Then he will not open them till the Almighty Allah will not convey him there. The first part of this report is quoted by Sayyid Razi (r.a.) in his book of *Nahj al-Balagha* and its text is as follows: “…until Allah, the Sublime, will collect them together for the day that will be worst for the Umayyads just as the scattered bits of clouds collect together in the autumn.”[430]

The Sayyid said: Yasub Deen is the great chief and administrator of the affairs of people on that day and Qaza is a piece of a cloud, in which there is no water.

Jazari has said in *Nihaya* and Zamakhshari and others have narrated this statement to imply the

reappearance of His Eminence al-Mahdi (‘aj) and explained it. Yasub, in fact is the chief of a swarm of honeybees; and workers is an allusion to the companions of the al-Mahdi and this translation is according to the commentary of Zamakhshari.

We should know that most of these names, titles and agnomens, which are mentioned are from the Almighty Allah, the prophets and successors (‘a) and the naming of the Almighty Allah and his Caliphs someone is not like the naming of people, as in that there is no certainty whether that person is having those qualities or not. And sometimes they name a person of low rank and negative qualities with noble names. However, the Almighty Allah and his Awliya do not give such names till those qualities are not present in him. But it is possible that there might be more than one implication in a name.

Thus, in the case of the Messenger of Allah (S) having the Kuniyyat of Abu al-Qasim is that he had a son named Qasim.431 He Also, said: Since the Prophet is the father of the Ummah and Amir Al-Mu’minin (‘a) is the ruler of the Ummah and he is the distributor of Paradise and Hell. Thus, the Holy Prophet (S) is Abu Qasim; that is the father of Amir Al-Mu’minin (‘a).432

They have Also, said: Since the Holy Prophet (S) would distribute mercy among the people on Judgment Day.433

Same is the case of all the names and titles and here it is known that a large numbers of divine titles and names expose the numerous qualities and lofty ranks that each of them proves character, quality and excellence. On the contrary, some discovered those level so much that the word is open for interpretation. Also, it became obvious that some of the ranks of Imam Az-Zaman (‘aj) are beyond the reach of human beings.

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1. The praised one.
2. Kamal ad-Din wa Tamam an-Na’mah, p. 653.
3. Al-Ghaibah, p. 454.
4. Tarikh Mawalid al-A’immah wa Wafayatihim, p. 45.
5. Root.
6. Rijal Kashi, pp. 534-535.
7. Al-Kafi, vol. 1, p. 517.
8. Tazkirat al-A’immah, p. 184.
9. Knower of God.
10. A sign of God.
11. Tazkirat al-A’immah, p. 184.
12. Actually: Shamkoi.
13. Al-Imamah wa at-Tabsirah min al-Hirah, p. 120; Kamal ad-Din wa Tamam an-Na’mah, pp. 286-287; Kifayat al-’Asr fi ‘l-Nass ‘ala al-A’immah Ithna-’Ashar, p. 67; Bihar Al-Anwar, vol. 51, p. 72.
14. Kamal ad-Din wa Tamam an-Na’mah, p. 474.
15. Tarikh Mawalid al-A’immah wa Wafayatihim, p. 45.
16. Tarikh Mawalid al-A’immah wa Wafayatihim, p. 46.
17. Al-Bayan fi Ahwal Sahib az-Zaman, Chapter 13, p. 129.

18. Hidayat al-Kubra, p. 328.
19. Hidayat al-Kubra, p. 328.
20. In the printed edition and Also, in Arabic translation, the name of Abu al-Hasan is mentioned; however, in the manuscript as well as the lithographed edition, Abu al-Husayn is mentioned.
21. Maqatil at-Talibiyyin, p. 453.
22. King of kings.
23. Kifayat al-Muhtadi (Selected), p. 286, under the tradition 39 (the tradition mentioned in this source differs from the above in the later portion.
24. Righteousness.
25. Hearing ear.
26. Hands.
27. الْإِحْسَان and أُذُن سَامِعَه are not found in Hidaya.
28. It is not found in Hidaya.
29. Kamal ad-Din wa Tamam an-Na'mah, p. 268.
30. Manaqib Al al-Abu Talib, vol. 3, p. 314.
31. Remnant of Allah.
32. Tazkirat al-A'immah, p. 184.
33. Kifayat al-Muhtadi (Selected), p. 286, under the tradition 39 (the tradition mentioned in this source differs from the above in the later portion.
34. Tafsir Furat al-Koofi, p. 193.
35. In the copy of Imran Ibn Bahir, it is mentioned that as if it is a doubt.
36. Abandoned Well.
37. Tafsir al-Qummi, vol. 2, p. 85.
38. Under the topic of 'clear water; will be mentioned a statement which is appropriate for this place. From him. [The late author].
39. Secured city.
40. The author of Jannat al-Khulood is among the famous scholars. He was an influential and a knowledgeable personality. Shaykh Hurr al-Ameli has mentioned in 'Amal al-'Amal that the great chief. Sayyid Muhammad Reza Husayni, accomplished scholar, contemporary tradition scholar. Among his writings is Kashf al-Ayat, which is extraordinary and his Tafsir Quran is very lengthy running into more than thirty volumes in Arabic and Persian. In this book, he compiled all the traditions along with their translations. He is a resident of Isfahan. End. This humble servant has seen some of these volumes. The fact is that in all the sayings of Ahle Bayt ('a) 'he is incomparable his portion was at its maximum'. [Author]
41. Mars.
42. Servant of God.
43. Tazkirat al-A'immah, p. 184.
44. Fortunate and victorious.
45. Originally: Rafras
46. Tazkirat al-A'immah, p. 184.
47. Tazkirat al-A'immah, p. 184.
48. Encompassing.
49. Hidayat al-Kubra, p. 328.
50. Bihar Al-Anwar, vol. 51, p. 61; Durre Mansoor, vol. 3, p. 31; Tawil al-Ayat Fi Fadha'il al-Itrat at-Tahira, p. 689.
51. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 12-14.
52. Remnant of the Prophets.
53. Mashariq al-Anwar al-Yaqin, p. 157.
54. Reciter/follower.
55. Obedience.
56. Hidayat al-Kubra, p. 328.

57. Kamal ad-Din wa Tamam an-Na'mah, p. 653.
58. Perfect.
59. Hidayat al-Kubra, p. 328.
60. Revenger.
61. Kamal ad-Din wa Tamam an-Na'mah, p. 432.
62. Al-Ghaibah, pp. 178-179.
63. Bihar Al-Anwar, vol. 51, p. 37.
64. Hidayat al-Kubra, p. 328.
65. Duty of Allah.
66. Hidayat al-Kubra, p. 328.
67. Shooting star.
68. Kamal ad-Din wa Tamam an-Na'mah, p. 325; Al-Ghaibah, p. 159; Al-Ghaibah, p. 150.
69. 'Uyun Akhbar ar-Ridha', vol. 2, p. 48.
70. Ghaibah Shaykh, p. 202.
71. Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 289.
72. Hidayat al-Kubra, p. 328.
73. Al-Kafi, vol. 8, p. 287.
74. Veil.
75. Hidayat al-Kubra, p. 328.
76. Praised one.
77. Praise.
78. Hidayat al-Kubra, p. 328.
79. Gatherer.
80. Among the blatant mistakes of some contemporaries is attribution of Tazkirat al-A'immah to Allamah al-Majlisi, as we explained in the treatise Faize Qudsi as some students of that late scholar, especially Mir Muhammad Husayn, Friday congregation leader and grandson of Allamah, who completed many of his works has Also, not mentioned it.
How is it possible for them to overlook this when they collected and published most of his works. A better piece of evidence is that his student, Mirza Abdullah Isfahani compiled the works of authors and did not mention it to be a work of his teacher? Moreover, contemporary scholar, Khwansari in his book entitled Raudhat al-Jannah, has stated that it was the work of Mulla Al-Baqir Ibn Mulla Muhammad Taqi Lahiji, a contemporary of Allamah al-Majlisi. [Author]
81. Hidayat al-Kubra, p. 358.
82. Kamal ad-Din wa Tamam an-Na'mah, p. 22; Raudhat ul-Wa'idhin, p. 97.
83. Auspicious.
84. Tazkirat al-A'immah, p. 184.
85. Monarch.
86. In Tazkirat al-A'immah it is mentioned on p. 184 that his name as mentioned in the ancient book of Khurana and in the Christian book it is Khusro.
87. One who has recognized God.
88. Tazkirat al-A'immah, p. 184 it is mentioned as Shamkun.
89. Actually, it is Suadan.
90. Treasurer.
91. This title was not found in that book.
92. Successor and the Righteous Successor.
93. Hidayat al-Kubra, p. 377; the title of Al-Khalaf as-Salih was not found in the book of Hidayat al-Kubra.
94. Tarikh Mawalid al-A'immah wa Wafayatihim, p. 45.
95. Tarikh Mawalid al-A'immah wa Wafayatihim, p. 44.
96. Tarikh Mawalid al-A'immah wa Wafayatihim, p. 45.
97. Hidayat al-Kubra, p. 366.

98. Bihar Al-Anwar, vol. 53, p. 9; Hidayat al-Kubra, p. 398.
99. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 226; 'Baqiyat Allah' is mentioned in the text of this tradition and it seems that this is a mistake.
100. Meteor.
101. Hidayat al-Kubra, p. 362.
102. Kamal ad-Din wa Tamam an-Na'mah, p. 324.
103. Al-Ghaibah, p. 159.
104. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 150.
105. Caliph of Allah.
106. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, p. 270.
107. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, p. 288.
108. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, p. 288.
109. Successor of the pious.
110. Walking creature of the earth.
111. Hidayat al-Kubra, p. 328.
112. Bihar Al-Anwar, vol. 39, p. 243.
113. Bihar Al-Anwar, vol. 6, p. 300; also, vol. 53, p. 48; quoting from Tafsir Kashaf, Jarullah Zamakhshari, vol. 2, p. 370; Manaqib Aali Abi Talib, Ibn Shahr Ashob, (born 588 A.H.), vol. 2, p. 297; Madinat ul-Majiz, vol. 3, pp. 92-93; Al-Jami al-Ahkam al-Quran (Tafsir Qurtubi), vol. 13, pp. 235-236; Al-Nihaya fi Gharib al-Hadith, vol. 2, p. 96.
114. Tafsir Safi, vol. 4, p. 75.
115. Caller.
116. Hidayat al-Kubra, p. 366.
117. Man.
118. Guide.
119. Tazkirat al-A'immah, p. 184.
120. Lord of the Earth.
121. Tazkirat al-A'immah, p. 184.
122. Glad-tiding of the Almighty.
123. Tazkirat al-A'immah, p. 184.
124. Expected ruler.
125. Furthest Lote Tri.
126. Hidayat al-Kubra, p. 328.
127. Praise.
128. Path.
129. Hidayat al-Kubra, p. 328.
130. Hour.
131. Bihar Al-Anwar, vol. 53, p. 1.
132. Al-Khisal, Shaykh as-Saduq, p. 108; Tafsir Nur ath-Thaqalain, p. 526; Bihar Al-Anwar, vol. 51, p. 45.
133. Isbat al-Wasiyyah li 'l-Imam Ali Ibn Abi Talib ('a), p. 61.
134. Kifayat al-Muhtadi (Selected), Tradition. 2, p. 28.
135. Al-Kafi, vol. 1, p. 431.
136. The chief.
137. Kamal ad-Din wa Tamam an-Na'mah, p. 431.
138. Warner.
139. Tazkirat al-A'immah, p. 184.
140. Fugitive.
141. Kamal ad-Din wa Tamam an-Na'mah, p. 447.
142. Kamal ad-Din wa Tamam an-Na'mah, p. 447.

143. Master.
144. Tazkirat al-A'immah, p. 184.
145. Hidden one.
146. Master of the Age.
147. Hidayat al-Kubra, p. 364.
148. Hopeful.
149. Hidayat al-Kubra, p. 328.
150. Master of the house.
151. Native of the remote region.
152. Majma al-Bahrayn, vol. 2, p. 585.
153. Iqbal, p. 573.
154. Mazar, p. 486.
155. Al-Awalim al-Imam al-Husayn, p. 335.
156. Bihar Al-Anwar, vol. 98, p. 274.
157. Master of the Age.
158. Owner of the white spear.
159. Hidayat al-Kubra, p. 328.
160. Owner of the apparent kingdom.
161. Hidayat al-Kubra, p. 328.
162. Righteous.
163. In Hadiqat ash-Shi'a, p. 10, it is mentioned as Al-Khalaf as-Salih.
164. Master of the Affair.
165. Tazkirat al-A'immah, p. 184.
166. The great sesame.
167. Tazkirat al-A'immah, p. 184.
168. Clear morning.
169. Hidayat al-Kubra, p. 328.
170. Sincerity.
171. Hidayat al-Kubra, p. 328.
172. Path.
173. Hidayat al-Kubra, p. 328.
174. Beam.
175. Hidayat al-Kubra, p. 328.
176. Brilliance.
177. It is mentioned in the report of Ali Ibn Muhammad from Imam Ja'far as-Sadiq (‘a) that Sun is Amir al-Mu'minin (‘a) and its brilliance is interpreted to be the advent of the Qa'im. And in the report of Muhammad Ibn Abbas the Sun and its brilliance is interpreted by the Messenger of Allah (S) to be Qa'im (‘a). "And the day when it shows it" (Surah Shams 91:3) is interpreted to be the Qa'im. Refer: Tawil al-Ayat az-Zahra', p. 778.
178. Avenger.
179. Hidayat al-Kubra, p. 328.
180. Exiled.
181. Scholar.
182. Tazkirat al-A'immah, p. 184.
183. Justice.
184. Hidayat al-Kubra, p. 328.
185. Inheritor of the house.
186. Hidayat al-Kubra, p. 328.
187. Strength.

188. Hidayat al-Kubra, p. 328.
189. Eye.
190. Hidayat al-Kubra, p. 328.
191. Time.
192. Tazkirat al-A'immah, p. 184.
193. Unseen, hidden.
194. Hidayat al-Kubra, p. 328.
195. Young man.
196. Unseen.
197. Tazkirat al-A'immah, p. 184.
198. Kamal ad-Din wa Tamam an-Na'mah, p. 18.
199. Creditor.
200. Rijal Ibn Dawood, p. 296.
201. Al-Irshad, vol. 1, p. 362.
202. Refuge.
203. Aim of those who seek him.
204. Extremely remote.
205. Hidayat al-Kubra, p. 328.
206. Revenge.
207. Refuge of the poor.
208. Morning.
209. Tawil al-Ayat az-Zahra', p. 766.
210. Tawil al-Ayat az-Zahra', p. 791.
211. The great Paradise.
212. In Tazkirat al-A'immah, it is mentioned on p. 184 that his name as mentioned in the ancient book of Khurana and in the Christian books it is Khusro.
213. Cyprus.
214. Tazkirat al-A'immah, p. 184.
215. Victor.
216. Tazkirat al-A'immah, p. 184.
217. Auspicious.
218. Tazkirat al-A'immah, p. 184.
219. Relief of the believers.
220. The great success.
221. Victory.
222. Hidayat al-Kubra, p. 328.
223. Tafsir al-Qummi, vol. 2, p. 366.
224. Jurist.
225. Tahzib al-Ahkam, vol. 6, pp. 75-76.
226. Concealed one by the command of Allah.
227. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 26.
228. This part was deleted from the text.
229. Taqoobayt.
230. Yasmoo.
231. In this text 'Fayazmoo' is mentioned, but in places other than this book, Qidamoo is mentioned. In Muqtadhab al-'Asr Also, it appears in the form of Qizamoo and other books it is found written in form of Qidamu. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 27; Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, pp. 108-109; Bihar Al-Anwar, vol. 36, p. 223.

232. It seems that it is the explanation of Damua, but the author has omitted it, but it is present in the text of the tradition.
233. Simooa.
234. Al-Ghaibah, pp. 108-109.
235. The standing one.
236. Tazkirat al-A'immah, p. 184.
237. Al-Irshad, vol. 2, p. 283.
238. Al-Ghaibah, p. 422.
239. Mani al-Akhbar, p. 65.
240. Al-Ghaibah, p. 154.
241. Al-Ghaibah, p. 154.
242. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 155.
243. Kamal ad-Din wa Tamam an-Na'mah, p. 378.
244. Ilal ash-Shara'i, vol. 1, p. 160.
245. Possessor.
246. Hidayat al-Kubra, p. 328.
247. Judgment Day.
248. Hidayat al-Kubra, p. 328.
249. Equity.
250. Hidayat al-Kubra, p. 328.
251. Strength.
252. Hidayat al-Kubra, p. 328.
253. Slayer of the infidels.
254. Pivot.
255. Jannat al-Aman al-Waqiyah wa Jannat al-Iman al-Waqiyah (Misbah), p. 705.
256. The standing one of the time.
257. Kamal ad-Din wa Tamam an-Na'mah, p. 444.
258. Guardian of the times.
259. One who cuts off.
260. Tazkirat al-A'immah, p. 184.
261. Remover of the covering.
262. Hidayat al-Kubra, p. 328.
263. Perfection.
264. Hidayat al-Kubra, p. 328.
265. Word of truth.
266. Tazkirat al-A'immah, p. 184.
267. Tazkirat al-A'immah, p. 184.
268. Lisan al-'Arab, vol. 4, pp. 216-217.
269. Al-Irshad, vol. 2, p. 386.
270. Bihar Al-Anwar, vol. 53, pp. 90-91; Tafsir Nur ath-Thaqalain, vol. 3, p. 252.
271. The great standard.
272. Hidayat al-Kubra, p. 328.
273. Archaic term.
274. Tazkirat al-A'immah, p. 184.
275. Truthf al-tongue.
276. Tazkirat al-A'immah, p. 184.
277. One who scatters.
278. The Last Praised one.
279. Savior of the time.

280. Tazkirat al-A'immah, p. 184.
281. Criterion of truth.
282. Tazkirat al-A'immah, p. 184.
283. The helped one.
284. Tazkirat al-A'immah, p. 184.
285. Tafsir Furat, p. 240.
286. His actual name is Muhammad.
287. Kamal ad-Din wa Tamam an-Na'mah, p. 307.
288. 'Uyun Akhbar ar-Ridha', vol. 2, p. 247.
289. Amali, p. 292.
290. Kamal ad-Din wa Tamam an-Na'mah, p. 311.
291. Fariq ash-Shi'a, p. 110.
292. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, p. 326.
293. Kifayat al-Muhtadi (Selected), p. 44, under the explanation of Tradition. No. 4.
294. Kifayat al-Muhtadi (Selected), p. 69, Tradition. No. 11.
295. Kamal ad-Din wa Tamam an-Na'mah, p. 379.
296. Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 287; Raudhat ul-Wa'idhin, p. 31; Wasa'il ash-Shi'a (Dar al-Kutub), vol. 1, p. 13; Bihar Al-Anwar, vol. 36, p. 212 &, vol. 66, p. 1.
297. Kifayat al-Muhtadi (Selected), pp. 160-161.
298. Al-Kafi, vol. 1, p. 525.
299. 'Uyun Akhbar ar-Ridha', vol. 2, p. 67.
300. Kamal a d-Din wa Tamam an-Na'mah.
301. Bihar Al-Anwar, vol. 51, p. 32.
302. Al-Kafi, vol. 1, p. 333.
303. Kamal ad-Din wa Tamam an-Na'mah, p. 648.
304. Sharh Usool Kafi, vol. 6, p. 237.
305. Sharh Usool Kafi, vol. 6, p. 237.
306. Al-Kafi, vol. 1, p. 328.
307. Kamal ad-Din wa Tamam an-Na'mah, p. 381.
308. Al-Ghaibah, p. 202.
309. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 2, p. 202, Ilal ash-Shara'i, vol. 1, p. 245; Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 288-289.
310. Al-Kafi, vol. 1, p. 333.
311. Kamal ad-Din wa Tamam an-Na'mah, p. 370.
312. Kamal ad-Din wa Tamam an-Na'mah, p. 333.
313. Kamal ad-Din wa Tamam an-Na'mah, p. 333.
314. Kamal ad-Din wa Tamam an-Na'mah, p. 378.
315. Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 281.
316. Kamal ad-Din wa Tamam an-Na'mah, p. 482.
317. Kamal ad-Din wa Tamam an-Na'mah, p. 483.
318. Kamal ad-Din wa Tamam an-Na'mah, p. 307.
319. Bihar Al-Anwar, vol. 26, p. 309.
320. Kamal ad-Din wa Tamam an-Na'mah, p. 474.
321. Kamal ad-Din wa Tamam an-Na'mah, p. 307.
322. Hope of the patient.
323. Hidayat al-Kubra, p. 328.
324. Revenger.
325. Hidayat al-Kubra, p. 328.

326. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 38.
327. Ilal ash-Shara'i, vol. 2, p. 580.
328. Al-Kafi, vol. 8, p. 233.
329. Kamal ad-Din wa Tamam an-Na'mah, p. 384.
330. Kamal ad-Din wa Tamam an-Na'mah, p. 35.
331. Al-Ghaibah, p. 471.
332. Al-Irshad, vol. 2, p. 383.
333. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, p. 40.
334. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, p. 40.
335. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, pp. 40-41.
336. Al-Ghaibah, Shaykh At-Tusi, p. 454.
337. Al-Ghaibah, Shaykh At-Tusi, p. 223 has quoted from the late Kulaini but this tradition is not found in Al-Kafi.
338. Kamal ad-Din wa Tamam an-Na'mah, p. 378.
339. Kamal ad-Din wa Tamam an-Na'mah, p. 326.
340. Al-Ghaibah, Shaykh At-Tusi, p. 158.
341. Ghaibah an-Nu'mani, p. 176.
342. Kamal ad-Din wa Tamam an-Na'mah, p. 668.
343. Ghaibah an-Nu'mani, p. 175.
344. Knower of the non-evident.
345. Hidayat al-Kubra, p. 328 (In Hidayat al-Kubra it is mentioned as 'Al-Muhit bema lam Yalan' and in Dala'il al-Imamah, p. 502 it is mentioned as 'Al-Mujhbir bemalal Yalam'.)
346. Hidayat al-Kubra, p. 328.
347. The promised one.
348. Hidayat al-Kubra, p. 328.
349. Al-Ghaibah, Shaykh At-Tusi, p. 176.
350. Al-Ghaibah, Shaykh At-Tusi, p. 176.
351. Ghaibah an-Nu'mani, p. 239.
352. Exposer of scandals.
353. Knower of secrets.
354. Hidayat al-Kubra, p. 328.
355. Hidayat al-Kubra, p. 328.
356. Ghaibah an-Nu'mani, p. 239.
357. Apparently, the word of 'him' is extra. Refer to footnote 4.
358. Full of signs.
359. Hidayat al-Kubra, p. 328.
360. One who does good.
361. Bounty giver.
362. Pre-eminent.
363. Hidayat al-Kubra, p. 328.
364. Iqbal al-'Amal, vol. 2, pp. 334-336.
365. Apparently Sahifah.
366. Iqbal al-'Amal, vol. 2, p. 338.
367. Iqbal al-'Amal, vol. 2, pp. 338-339.
368. Iqbal al-'Amal, vol. 2, p. 339.
369. Munificent.
370. This title was not found in the book of Hidayat al-Kubra.
371. Wronged one.
372. Bihar Al-Anwar, vol. 51, p. 37.

373. Ghaibah an-Nu'mani, p. 307.
374. Controller.
375. One who is commanded.
376. This title was not found in the book of Hidayat al-Kubra.
377. Ghaibah an-Nu'mani, p. 275.
378. Misbah al-Motahajjid, p. 328.
379. Bihar Al-Anwar, vol. 87, p. 32.
380. Great savior.
381. Hidayat al-Kubra, p. 328 (In Hidayat al-Kubra, 'Al-Faraj al-Azam' is mentioned).
382. Isbat al-Wasiyyah, p. 267.
383. Hidayat al-Kubra, p. 364.
384. Tafsir al-Qummi, vol. 2, p. 129.
385. Tawil al-Ayat, p. 399.
386. Tawil al-Ayat, p. 399.
387. Hidayat al-Kubra, p. 328.
388. Tafsir Al-Ayyashi, vol. 2, p. 281.
389. Tafsir al-Qummi, p. 77.
390. Tafsir al-Qummi, vol. 2, p. 277.
391. Ghaibah an-Nu'mani, p. 187.
392. Al-Mahajjah fima Nazala min Al-Hujjah, p. 238.
393. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 269.
394. Hidayat al-Kubra, p. 376.
395. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 7.
396. Misbah al-Motahajjid, p. 775.
397. Du'a Iftitah.
398. Tafsir Furat al-Koofi, p. 563.
399. Tafsir al-Qummi, vol. 2, p. 425.
400. Or ordered His Eminence that we should be patient; there are both possibilities. [Author].
401. Self.
402. Hidayat al-Kubra, p. 328.
403. Effulgence of the Progeny of Muhammad (S).
404. Ghayat al-Maram, vol. 3, p. 264.
405. Effulgence of the pious.
406. Star.
407. Sacred Periphery.
408. This title was not found in Hidayat al-Kubra.
409. Hidayat al-Kubra, p. 328.
410. Al-Amali, Shaykh as-Saduq, p. 641.
411. Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 266.
412. Kamal ad-Din wa Tamam an-Na'mah, p. 268; 'Uyun Akhbar ar-Ridha', vol. 2, p. 65; Khara'ij wa al-Jaraih, vol. 2, p. 551; Qasas al-Ambiya, p. 36.
413. In Hidaya 'Barqu' is mentioned; Hidayat al-Kubra, p. 404.
414. Hidayat al-Kubra, p. 328.
415. Rauz al-Jenan wa Rooh al-Jenan fi Tafsiril Quran, vol. 3, p. 368.
416. Ghaibah an-Nu'mani, p. 238.
417. Bihar Al-Anwar, vol. 52, p. 390.
418. Ghaibah an-Nu'mani, p. 243.
419. Ghaibah an-Nu'mani, p. 270.

420. Al-Kafi, vol. 8, p. 224.
421. Mani al-Akhbar, p. 63.
422. Ilal ash-Shara'i, vol. 1, p. 161.
423. Bihar Al-Anwar, vol. 37, p. 293.
424. Hidayat al-Kubra, p. 328.
425. Al-Amali, p. 300.
426. It is a mistake; it should be written after Yade Basetah. [Late author].
427. Hidayat al-Kubra, p. 328.
428. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 39-40.
429. Ghaibah Shaykh At-Tusi, p. 477.
430. Nahj Al-Balagha, Sermon 166. Online at:
https://www.al-islam.org/nahjul-balagha-part-1-sermons/sermon-166-young-... [12]
431. "Uyun Akhbar ar-Ridha', vol. 2, p. 48.
432. 'Uyun Akhbar ar-Ridha', vol. 1, p. 91 and also, refer to Mani al-Akhbar, p. 52.
433. 'Uyun Akhbar ar-Ridha', vol. 2, p. 48.

[1] [1]
SHARES

Chapter 3: Some Distinctive Qualities Of Imam Az-Zaman

Some distinctive qualities and traits of Imam al-Mahdi ('aj) are explained in brief in two sections.

Section One: Physical Description

We should know that the physical qualities of Imam al-Mahdi ('aj) are mentioned in different traditions recorded in Shi'a as well as Sunni tradition books. To mention each of these reports along with their references would be too lengthy. Hence, we shall only mention the text of each of them along with their translation and prefer some of them over others, in case of contradictory reports and in absence of consensus, more than that is beyond the scope of the book.

In *Kamal ad-Din*,1 Shaykh as-Saduq has narrated from the Messenger of Allah (S) that he said: al-Mahdi is most resembling to me in form and manners.

In another tradition, he said: His physical appearance is like mine.2

Khazzar has narrated in *Kifayat al-'Asr*3 that His Eminence said: May my parents be sacrificed on him, he is my namesake and he is most resembling to me and he resembles Musa Ibn Imran. In *Ghaibah Fazl Ibn Shazan*, it is narrated through reliable chains of narrators that he said: The ninth of the Imams

from the progeny of Husayn is the Qa'im of my Ahl Al-Bayt and he is the al-Mahdi of my Ummah. And he is most resembling to me from the people in physical appearance, words and manners.[4] And in *Ghaibah an-Nu'mani*,[5] it is narrated from Ka'ab al-Ahbar that he said: The Qa'im al-Mahdi (‘aj) is from the progeny of Ali (‘a); he is very much similar to ‘Isa Ibn Maryam (‘a) in form and manners.

Ahl al-Sunna have Also, narrated that he is the most resembling of people to ‘Isa (‘a).[6] Among his traits are that his complexion will be white with a red tint.[7]

According to Imam Ja'far as-Sadiq (‘a): He is wheat complexioned, inclined to paleness due to nightly vigils[8] and in the Ahl al-Sunna reports it says: His complexion is like that of Arabs and his body shall be like that of the Bani Israeli; that is in height and stature[9].[10]

According to Imam Ali (‘a): He is a young man of medium height[11] and according to the Holy Prophet (S): His forehead is broad.[12]

According to Imam Ja'far as-Sadiq (‘a): Both his eyebrows should be joined together;[13] his nose will be thin and long.[14]

According to Imam Ali (‘a): He is a youth with broad shoulders, beautiful face, elegant hair, with his hair flowing over his shoulders. The light of his visage surpasses the blackness of his beard and hair.[15]

According to the Messenger of Allah (S): His face is completely unblemished like a Dinar coin.[16] On his right cheek, is a mole, which seems to be like a brilliant star.[17]

According to Imam Ali (‘a): His teeth are spaced[18] and he has nice hair, which flow on his shoulders.[19]

It is mentioned in the report of Saad Ibn ‘Abd Allah that: His hair is parted like ‘Alif' between two ‘Waw' (واو).[20]

According to Imam Muhammad Al-Baqir (‘a): The centre of his forehead is raised. His eyes are sunken.[21]

According to Imam Ja'far as-Sadiq (‘a): He has a sign on his blessed head.[22]

According to Imam Ali (‘a): He has a wide belly.[23] And it is Also, narrated from Imam Ali (‘a) that he said: He has a broad stomach.[24]

According to Imam Ja'far as-Sadiq (‘a), also: He will have a wide belly.[25]

According to Imam Muhammad Al-Baqir (‘a): He has a broad chest and wide shoulders.[26]

In another report: He has broad shoulders.[27]

According to Imam Ja'far as-Sadiq (‘a): There is wide gap between his shoulders.[28]

According to Imam Ali (‘a): He is broad shouldered.[29]

Again, according to Imam Ali (‘a): There are two symbols on his back: one like the color of his body and the other is shaded like the mole of the Holy Prophet (S).[30]

Again, according to Imam Ali (‘a): His hairs are thick; his eyes are black; as if antimony is applied to them. His teeth are shiny. There is a mole on his cheek and on his shoulders is the mark of prophethood of the Holy Prophet (S), which is well-known as the seal of prophethood, it is quite different in design. Also, his thighs will be wide[31].[32]

According to another report from Imam Ali (‘a): His thigh is having more flesh. And Azeel is Also, an allusion to breadth, and it is a sign in his right thigh[33].[34]

It is mentioned in the tradition of Imam Ja’far as-Sadiq (‘a) that his calves are narrow and in stomach and calf he is like his great grandfather, Amir Al-Mu’minin (‘a).[35]

It is mentioned in the tradition of Imam Ja’far as-Sadiq (‘a) or Imam Muhammad Al-Baqir (‘a) that: He is having a sign between the shoulders from the right, below his two blessed shoulders, there is a leaf like the leaf of the Myrtle tree.

It is mentioned in the tradition of the Holy Prophet (S) that: His teeth are like a saw in sharpness and acuteness or separated from each other and his sword is like scorching fire.[36]

It is mentioned in the tradition of the Holy Prophet (S) that: His cheeks are like luminous stars and on his right side is a black mole;[37] his teeth are having gaps.[38]

It is mentioned in another tradition of the Holy Prophet (S) that: al-Mahdi (‘aj) is the peacock for the people of Paradise. His cheek is like the luminous moon. On his body is a garment of effulgence.[39]

It is mentioned in the tradition of Imam Ali ar-Ridha’ (‘a) that the Imam will be wearing a heavenly garment and a divine luminous robe, which is illuminated by the rays of the light of divine mercy.[40]

It is mentioned in the report of Ali Ibn Ibrahim Mahziyar according to the report of Shaykh At-Tusi: “He was wheaten complexion, medium height, round head, wide forehead, eyebrows joined, prominent nose, full cheeks and a mole on his right cheek; it seemed as if a grain of musk was placed on Amber.”

In subtlety and complexion, he will be like matricaria flower and purple having dew on it. And intensity of its redness perhaps denotes wheat complexion; that whiteness and redness is mixed[41].[42]

His physical features resembled a branch of myrobalan or a branch of basil.

Medium height,

Round head,

Wide forehead,

Eyebrows joined,

Prominent nose,

Full cheeks

And a mole on his right cheek; it seemed as if a grain of musk was placed on Amber.[43]

In the report mentioned by Shaykh as-Saduq: I saw that his face was luminous as the moon and there was no sort of wrinkle in it.[44] He had black and large eyes.[45]

It is mentioned in the report of Yaqub Ibn Manqush that: When I lifted the curtain, I saw a boy aged ten or eight years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead...[46]

In the term 'broad shoulders' is the statement, which will come in the seventh chapter under incident number seven.

In the report of Ali Ibn Ibrahim Mahziyar, his complexion was clear and unblemished.[47]

He had a broad forehead

And his eyebrows were joined with each other.

His cheeks were soft and eyes large.

His nose was raised.

On his right cheek was a mole. When I saw him for the first time, I was completely amazed at his personality.

As is there in the description of the Messenger of Allah (S): No one was able to stare at his face, he thought that His Eminence was very haughty and this was due to the lack of crookedness, which cannot be perceived without thinking.[48]

He would be extremely elegant and handsome and with luminosity and effulgence such that one who glances at him would be astounded.

The expanse of his forehead would be akin to luminous stars.[49]

...and a mole on his right cheek; it seemed as if a grain of musk was placed on Amber.[50]

He would be having thick soft hair, which would reach the ears, but not cover them.[51]

He will have such a pleasing physique and medium stature that no one would have seen such elegance.[52]

This much is sufficient at this juncture.

Section Two: Some Of His Distinctive Qualities

In relation to all the past prophets and successors (‘a) – or in relation to that lofty series, except for some of his forefathers (‘a) although its explanation is beyond the power of comparison; who was it that the Almighty Allah informed all the prophets (‘a) from Adam from the Last Prophet.

The conclusion of those glad tidings was that such a great personality, whom the Almighty Allah had stored in His treasure of Power for the last period of time that all prophets and successors from the services of propagation and in fulfilment of their duties. And from the aspect of domination of disbelief and evil and the armies of Satans in every age, except a little in some of the lands there were no one else. He will make apparent for him the means of kingdom and give him domination on the whole world. So that he may guide all the people of the world. There will not remain any place, except that the call of ‘There is no god, except Allah’ rises from it and the result of the services of all the divine proofs becomes apparent.

Although such a great rulership requires preparations and causes and capability and competence, so that his greatness should in accordance to this great task and important contribution, which has been bestowed to him and it is restricted to the Imam. Thus, all its prefaces would be from the special qualities, from which not even a little quantity is given to anyone by Allah and no one can achieve such rank.

It is mentioned in Du’a an-Nudbah that: May (I) myself be sacrificed for you, who is bound to lofty honour, which can never be reached (by anyone).

In *Ghaibah an-Nu’mani*,[53] it is narrated from *Ka’ab al-Ahbaar* that “Allah will give him all what He has given to the prophets and more than that and He will prefer him to all…”

Here we shall present only a few of them as mementoes for our readers:

First: Superiority Of The Effulgence Of His Shadow And Form Of The Imam In The Ethereal World

Among the lights of the Holy Imams (‘a), which are more prominent than the lights of the prophets, messengers and proximate angels; as was mentioned in the one hundred and fiftieth and one hundred and sixty-first title.

It is narrated through two chains of narrators in the *Ghaibah* of the honourable Shaykh, Fazl Ibn Shazan

from ‘Abd Allah Ibn Abbas from the Messenger of Allah (S):

When I was taken to the heavens in Mi’raj, I reached the Sidrat al-Muntaha, the Almighty Allah addressed me: O Muhammad!

I replied, Here I am O my Lord.

The Lord of the worlds said: I did not send any prophet to the world that his tenure of prophethood and life expired, except that at the end of his tenure, he appointed his successor to guard his religious law and we have appointed Ali Ibn Abi Talib (‘a) as your Caliph and the Imam of your Ummah. After that Hasan and then Husayn, then Ali Ibn Husayn, then Muhammad Ibn Ali, then Ja’far Ibn Muhammad, then Musa Ibn Ja’far, then Ali Ibn Musa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then Hasan Ibn Ali and then Hujjat Ibn al-Hasan (peace be on them all). O Muhammad, raise your head.

When I raised my head, I saw the luminosities of Ali, Hasan and Husayn and nine descendants of Husayn and I saw the Hujjat. He glowed more brilliantly among them as if he was a glittering star.

Then the Almighty Allah said: These are the Caliphs and My Proofs on the earth and your Caliphs and successors after you. Then fortunate would be one, who loves them and woe be on one, who is inimical to them.[54]

The venerable Shaykh, Abu al-Hasan Ibn Muhammad Ibn Ahmad Ibn Shazan says in *Eizaahi Dafainan Nawasib*[55] and Ahmad Ibn Muhammad Ibn Ayyash has written in *Muqtadhab al-’Asr*[56] that Abu Sulaiman, the shepherd of the Messenger of Allah (S) said: His Eminence said: On the night when I was taken up to the heavens, Allah, the Mighty and Sublime said:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ...

The apostle believes in what has been revealed to him from his Lord... (***2:285***).

I said:

...وَالْمُؤْمِنُونَ...

And (***so do***) ***the believers...*** (***2:285***).

He said: You are right O Muhammad, whom have you appointed as your Caliph in the Ummah?

I replied: The best of the Ummah.

He asked: Ali Ibn Abi Talib (‘a)?

I replied: Yes, my Lord.

Till the Almighty Allah said: Indeed, I created you and created Ali, Fatimah, Hasan, Husayn and Imams from his progeny from My own effulgence.

Till he said: O Muhammad, would you like to see them?

I said: Yes, my Lord.

He said: Glance to the right of the Arsh.

When I glanced, I saw Ali, Fatimah, and he enumerated till Hasan Ibn Ali and al-Mahdi, who stood praying and among them. al-Mahdi shone like a glittering star.

We should know that difference in the versions of Mi’raj is not because of difference in reports, because of a number of reporters; where some remembered, some forgot, some omitted some parts; it is in fact, because there were many ascensions and in each of them the matter of Wilayat was emphasized.

As is mentioned in *Al-Khisal as-Saduq*:57 that it is narrated that the Prophet went on Mi’raj more than 120 times; and on each of them the Almighty Allah reminded him regarding love and Wilayat of Ali Ibn Abi Talib (‘a) and other Imams (‘a) more than He advised regarding other duties.

It is mentioned in *Muqtazab*,58 in another report from Imam Muhammad Al-Baqir (‘a) that he said regarding the night of ascension that the Messenger of Allah (S) saw their lights, till he said: I saw Ali and he enumerated them till Hasan Ibn Ali (‘a) and Hujjat al-Qa’im, that he seemed to be a glittering star among them.

I asked: Who are these?

He replied: They are all the Imams and he is the Qa’im; he will enforce My commands and forbid My prohibitions and he will take revenge from My enemies.

O Muhammad, love him and love those who love him.

Second: Noble Lineage

It is because that Imam is having the nobility of all his forefathers (‘a). His lineage is the most superior of the lineages and it is having the specialty of being related from the Caesar of Rome reaching up to Shamoun Safa, successor of Prophet ‘Isa (‘a). Thus, in that series are present a large number of prophets and successors.

Third: Taken To Pavilions Of The Throne On The Day Of His Birth

And the address of Allah, the Mighty and the High to him: Blessed be you My servant for the support of My religion and manifestation of My command and guidance of My servants. I have taken an oath that through you will I seize, through you will I grant, through you will I forgive, through you will I punish. And so on as was mentioned in Chapter One.[59].

Fourth: Bait al-Hamd

As an-Nu'mani,[60] Mas'oodi[61] and others[62] have narrated from Imam Muhammad Al-Baqir (‘a) that he said: "The man of this matter will have a house called the house of praise (بَيتُ الحَمد). It will have a lamp shining and since day of his birth until the day when he will rise with the sword."

Fifth: Reconciling The Agnomen Of Messenger Of Allah (S) With Name Of Imam (‘A)

In *Manaqib*, it is narrated that he said: You may name children after my name; but do not name them after my agnomen.

Sixth: Prohibition Of Mentioning His Name

As was mentioned previously.

Seventh: End Of Successorship

And Hujjat on the earth through the Imam.

Eighth: Occultation From Birth

And his being entrusted to Ruh al-Quds and his upbringing in the world of effulgence and sacred atmosphere that none of his physical parts was blemished with the filth of disobedience of human beings and Satans and he has the proximity of the heavenly and sacred elements.

Ninth: No Interaction With Infidels, Hypocrites And Transgressors For Fear And Dissimulation

No putting up with them and not living among them as all Divine Proofs before him had to do before Be'that and after it; on the contrary during the times of decline and his occultation and had to behave nicely with the hypocrites; and even had to marry among them and for years they had to live with characters the like of Marwan, who kissed his hands, that he himself said: If I had the power, I would have cut him off. And they ended the fast of Ramadhan with them and bore such circumstances but the Almighty Allah protected His proofs from all of them.

From the day he was born till date, hands of oppressors have not reached him, and the Imam had no interaction with any infidel or hypocrite; he has been aloof from their houses and has not refrained from rights due to fear or nicety; his companion and friend is Khizr and his special helpers. In other words, so that the dust of character and behavior of others does not settle on the mirror of truth of that personality and from the thorny abode, he may come into the lap of his majesty.

ذٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ...

This is Allah's grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing. (5:54).

Tenth: Not Having Allegiance To Anyone

As it is narrated in *Ilam al-Wara' a*[63] from Imam Hasan ('a) that he said: There is none among us, but that he was having the allegiance of the tyrant of his time; except for the Qa'im, behind whom 'Isa Ruhullah will pray.

In *Kamal ad-Din*,[64] it is narrated from Imam Ja'far as-Sadiq ('a) that he said: The master of this affair will be one, whose birth shall be concealed from the people so that when he rises up he would not be having anyone's allegiance on his neck. And Allah, the Mighty and Sublime will improve his circumstances overnight.

It is Also, narrated from Hasan Ibn Fadhdhal from Imam Ali ar-Ridha' ('a) that he said: As if I can see the Shias after the passing away of my third descendant, that they are roving about like cattle in search of pasture, but unable to find it.

I asked: Why would it be so, O son of Allah's Messenger?

He replied: Because that Imam will be hidden from them.

I asked: Why?

He replied: So that when he rises up with the sword, he would not be having anyone's allegiance on his neck.[65]

Eleventh: Sign On His Back

Like the sign on the back of the Messenger of Allah (S), which is known as the seal of prophethood as was mentioned and perhaps it implies that successorship will end with His Eminence.

Twelfth: Almighty Mentioned Him In The Heavenly Scriptures

And the reports of Mi'raj from all other Imams where they have mentioned him with his title; on the contrary with numerous titles and the prohibition of uttering his name as was mentioned in a number of instances.

Thirteenth: Strange Signs

Heavenly and earthly portents for pleasing appearance of the Imam and it was not there for any other Imam.

It is mentioned in *Al-Kafi*, narrating from Imam Ja'far as-Sadiq ('a) that the signs mentioned in the holy verse:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?" (***41:53***).

"Our signs" are interpreted to be the sign before the appearance of the al-Mahdi and "until it will become quite clear" is the reappearance of the Qa'im. And he said: It is the truth with Allah, the Mighty and Sublime that the creatures will see him and the advent of His Eminence is imminent.[66]

These signs and portents are numerous; on the contrary some have stated that they are around four hundred in number; and they are compiled in some books of Ghaibah. Since the aim of this book is not the deep investigation of all that which is regarding the Imam; we have not mentioned them here.

Among those signs is deep redness in the sky, which has come in many reports and according to the report of an-Nu'mani from Amir Al-Mu'minin ('a): "And this redness is the tears of the bearers of the Throne weeping for the people of the earth"[67]

Fourteenth: Call From The Sky

Announcers of reappearance; as Ali Ibn Ibrahim has mentioned in the exegesis of the verse:

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ

"And listen on the day when the crier shall cry from a near place" (***50:41***).

It is narrated from Imam Ja'far as-Sadiq ('a) that he said: The caller will call out by the name of the

Qa'im and the name of his father.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذٰلِكَ يَوْمُ الْخُرُوجِ

***"The day when they shall hear the cry in truth; that is the day of coming forth"* (*50:42*).** 68

He said: The call of the Qa'im.69

In *Kamal ad-Din*70 it is narrated from Imam Muhammad Al-Baqir (‘a) that he said: The caller will call out from the heavens that so and so is the Imam and he will mention his name.

It is Also, mentioned there71 from Zurarah from Imam Ja'far as-Sadiq (‘a) that he said: A caller will call out with the name of Imam Qa'im (‘aj).

He said: I asked: Would it be general or special?

He replied: Yes, by Allah, until every nation will hear it with its own language.

It is narrated from Amir Al-Mu'minin (‘a) in *Ghaibah an-Nu'mani* that he said: Your chief ( ) is so-and-so [that is Imam al-Mahdi (‘aj)], who would fill up the earth with justice and equity, as it would be fraught with injustice and oppression.72

In *Tafsir Al-Ayyashi*73 there is a lengthy report from Imam Ja'far as-Sadiq (‘a) in which he said to Jabir after the mention of some signs: If these are unclear for you, the call from the sky in his name and command will not be unclear.

In *Ghaibah an-Nu'mani*,74 there is s report of the same Imam that he said: A caller will call out from the sky in the name of the Qa'im, all in the east and the west will hear it. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright.

He said: Allah will have mercy upon whoever submits to the cry and obeys the caller, because the first cry will be the cry of Jibra'il (‘a). The cry will be in the month of Ramadhan, on Friday night, which will be the twenty-third of the month.

There are numerous traditional reports of this subject matter; on the contrary they even exceed the limits of Tawaator; and in one of their statements, it is regarded as the inevitable matters and it will come under the incident number thirty-seven that in the story of the strange city situated in Andalusia, which was founded before Alexander and during the reign of Abd al-Malik they discovered it and on its walls couplets are inscribed, some of which are as follows:

Till the Qa'im by the order of Allah stands up.

His effulgence is like rain from the heavens.

Abd al-Malik asked Zuhri regarding the matter of the caller. He replied: Ali Ibn Husayn (‘a) informed me that it is al-Mahdi from the descendants of Fatimah, daughter of the Messenger of Allah (S).

He said: Both of them have lied…[75]

Shaykh At-Tusi has written in *Ghaibah*[76] from Saif Ibn Umaira that he said: Once I was in the company of Abu Ja’far Mansoor Dawaniqi. I heard him say: O Saif Ibn Umaira, it is inevitable that the name of a man from the descendants of Abu Talib will be announced from the sky.

I asked: Has someone reported a tradition about it?

He replied: By the one in whose control my life is, I have directly heard that an announcement will be made from the sky in the name of a person.

I said: O chief of believers, but I have not never heard any such report.

He replied: O Saif, when there is such an announcement, I will be the first to harken to it, except that it would be in favour of one of my cousins.

I asked: Which cousins.

Mansoor said: From the descendants of Lady Fatimah (S).

Then he said: O Saif, if I had not heard this from Abu Ja’far Muhammad Ibn Ali (‘a) I would not have believed it even if the whole world had stated thus.

Fifteenth: Slowing Down Of The Rotation Of The Planets

Shaykh Al-Mufid has narrated from Abu Baseer from Imam Muhammad Al-Baqir (‘a) in a lengthy tradition regarding the manners of His Eminence Qa’im (‘aj) till he said:

“He will remain doing that for seven years. Each year being ten of your years. Then Allah will do what He wishes.”

“May I be your ransom, how will He lengthen the years?” I asked.

“Allah, the exalted, will order the universe to slow down and lessen its movement and the days and the years will be longer because of that,” he answered.

“It is said that if the universe changes, it will be destroyed,” I said.

“Those are the words of the atheists,” he replied. “There is no way for a Muslim to hold that view. Allah, the Exalted, has split the moon for His Prophet (S) and He has sent the sun back to its earlier position for Yusha. He has informed us of the length of the day of Resurrection. It will be like a thousand years in your reckoning.”[77]

It is Also, narrated that: The period of his rule is ninety years, and its days and months will be prolonged.78

Also, Abd al-Khathami has narrated from Imam Ja'far as-Sadiq ('a) a report similar to the above.79

Fazl Ibn Shazan has narrated in Ghaibah from Imam Ja'far as-Sadiq ('a) that he said: The Qa'im will rule for seven years, which would be equal to seventy years of your reckoning.80

In *Al-Ghaibah* of Shaykh At-Tusi,81 it is narrated in a lengthy report that the Almighty Allah will command the heavens during his time: Thus, it will reduce its speed of rotation till a day would be like ten days and a month will be equal to ten months and a year would be like ten years according to your reckoning.

However, in some reports it is mentioned that the duration of the rule of Imam al-Mahdi ('aj) is more than that.

It is mentioned in Ghaibah Fazl Ibn Shazan narrating from Imam Muhammad Al-Baqir ('a) that he said: Imam Qa'im ('aj) will rule for 309 years equal to the number of years that the folk of the cave tarried in the cave. He would fill up the earth with justice and equity as it would be fraught with injustice and oppression.

The Almighty Allah would conquer the west and east of the world for him and all the people would be killed, except those, who follow the religion of Muhammad (S) and he will act according to the practice of Sulaiman Ibn Dawood ('a).82

This report is reliable and another genuine tradition of the same matter is Also, recorded; and Allah knows best.

Sixteenth: Appearance Of The Scroll Of Amir Al-Mu'minin('A)

Which Imam Ali ('a) compiled after the passing away of the Messenger of Allah (S). It contained along with changes all that which reached to him through the Prophet, which he presented to the companions; but they refused to accept it. Thus, he concealed it and it remains in that condition till it would be revealed by Imam Az-Zaman ('aj) and people would be ordered to read it and to memorize it and it is not in the sequence that is present in the Qur'an today, which they are used to; as a result of this they will find it difficult to memorize.

It is mentioned in *Ghaibah an-Nu'mani*83 that Imam ('a) said:

It is narrated from Amir Al-Mu'minin ('a) that he said: As if I can see my Shi'a in Masjid Kufa that they have pitched tents and they are teaching people Qur'an in the way it is revealed.84

It is Also, narrated from Asbagh Ibn Nubatah that Amir Al-Mu'minin ('a) said: As if I can see the Persians

that they have pitched tents in Masjid Kufa and they are teaching Qur'an to the people in the sequence of its revelation.

Asbagh asked: O Amir Al-Mu'minin ('a), was this Qur'an not revealed in this sequence?

He replied: No, the names of seventy persons from Quraish with names of their fathers have been deleted from it; and they left the name of Abu Lahab, except to blemish the Prophet as he was his uncle.[85]

It is narrated from Imam Ja'far as-Sadiq ('a) that he said: By Allah, as if I can see his face (Qa'im's); that he is between Rukn and Maqam and he is taking the allegiance from people on a new book.[86]

It is mentioned in *Al-Kafi*[87] from Imam Muhammad Al-Baqir ('a) that he said in the interpretation of the verse:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

***"And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it"* (*11:110*).**

Like the Bani Israel differed, this Ummah will Also, differ on the book and very soon they will differ on the book, which is in the possession of the Qa'im, which he will bring till many people would deny it. Thus, they would be presented to him and he will order them to be executed.

Shaykh Tabarsi has narrated in *Ihtijaj*[88] from Abu Dharr Al-Ghifari that when the Messenger of Allah (S) passed away, Ali ('a) compiled his copy of Qur'an and brought it to the Muhajireen and Ansar.

He presented that Qur'an to them as the Holy Prophet (S) had ordered him to. When Abu Bakr opened the first page, he found the condemnation of a section of people.

So Umar arose and said: O Ali, take it back as we have no need of it. Imam Ali ('a) took it away. Till he says: When Umar became the Caliph, he asked Imam Ali ('a) to give that Qur'an to him so that they may distort it. He said: O Abu al-Hasan, bring the Qur'an, which you had brought to Abu Bakr, so that we may unite upon it.

Ali ('a) said: Never, it is not possible. I did not bring it to Abu Bakr, except to exhaust the proof on you all. So that you may not say on Judgment Day that we were unaware of it; or you might say that I did not bring it to you. Indeed, the Qur'an which I have with me, none can touch it except the purified ones and successors from my descendants. Umar said: Is there a designated time for it?

He said: Yes, when the Qa'im from my descendants appears, he will bring it out and order people to

follow it. Thus, it will be acted upon. Also, it was mentioned in the report of Mufazzal that Hasani will ask Hazrat Hujjat (‘a): If you are the al-Mahdi of Aali Muhammad (‘a), then where is the copy of Qur’an, which Amir Al-Mu’minin (‘a), your grandfather had compiled without any changes?89

It is mentioned in *Irshad*90 of Shaykh Al-Mufid that Imam Muhammad Al-Baqir (‘a) said: When the Qa’im of Aali Muhammad (‘a) appears, tents will be pitched for them so that he may teach the Qur’an in the way it was revealed. Thus, it will be the most difficult task for them to memorize it at that time, because that Qur’an will be different from this present Qur’an in sequence.

It is mentioned in the *Ghaibah Fazl Ibn Shazan*91 that Imam Ja’far as-Sadiq (‘a) has Also, mentioned a tradition of the same connotation.92

Seventeenth: A White Cloud To Shade Him

A white cloud would shade him continuously and a caller will call out from it in such a way that all the men and jinns would hear it.

It is mentioned in the tradition of the Tablet according to the version of Shaykh At-Tusi that he is the al-Mahdi of Aali Muhammad (‘a); he would fill up the earth with justice and equity as it would be fraught with injustice and oppression.93

In *Kifayat al-’Asr*, Khazzaaz94 and according to the statements of Ganji Shafei and Manaqib al-Mahdi of Abu Noaim Hafiz and Iqdud Durar of Yusuf Ibn Yahya Salmi and also, Ahmad Ibn Manadi in the book of Malahim and Ibn Shiruya in Firdos and Abu al-Alaa Hafiz in the book of Fitan as is mentioned in Tara’if and other books. The report of cloud and the caller is narrated in the following words: This is al-Mahdi, the Caliph of the earth. And according to another report: So, you should follow him. And this call is other than the previous call and it is slightly different.

Eighteenth: Angels And Jinns Will Be Part Of His Army And Reappearance To Assist Him

It is mentioned in the lengthy report of Mufazzal that he asked Imam Ja’far as-Sadiq (‘a): O my chief, would angels and jinn be visible to people?

He replied: Yes, by Allah, O Mufazzal, they would speak to them as people speak to each other.

I asked: O my chief, would they travel with him?

He replied: Yes, by Allah, O Mufazzal, and indeed they will arrive at the land of emigration between Kufa and Najaf and the number of companions of the Imam at that time would be 46000 angels and 6000 from jinns.95

In another report: And a similar number of jinns will come from the Almighty Allah to assist the Imam,

and he will be victorious.[96]

It is mentioned in *Kamil az-Ziyarah*[97] and *Ghaibah an-Nu'mani*[98] it is narrated from Imam Ja'far as-Sadiq (‘a) that he said under the circumstances of Imam al-Mahdi (‘aj) that: 30333 angels will arrive to render assistance to the al-Mahdi.

Abu Baseer said: So many angels?

He replied: Yes, the angels, who were present with Prophet Nuh (‘a) in the Arak and those, who were present with Ibrahim (‘a) when he was cast into the inferno and those, who were present with Musa (‘a) when he split the sea for Bani Israel and those, who were with Prophet ‘Isa (‘a) when the Almighty Allah took him up to the sky. And 4000 branded angels with yellow turbans, who had been present with the Messenger of Allah (S) and a thousand angels, who come one after another; and 313 angels, who were present in Badr; and 4000 angels, who came down and intended to assist Imam Husayn (‘a), but he did not allow them to fight; and they remain at his tomb, dust smeared, weeping for him till Judgment Day and their commander is an angel named Mansoor.

Thus, no visitor performs the Ziyarah of the Imam, except that he welcomes him and none bids farewell to him, except that he is accompanied; and none of them fall ill, but that he is visited by them. And none dies from them, except that they recite prayers on his bier; and seeks forgiveness on his behalf after his death. And all of them are on the earth and they await the rising of the Qa'im.

Nineteenth: The Passage Of Time Will Not Affect Him

The rotation of days and nights and the circling of the heavens will have no effect on the physical appearance of the Holy Imam (‘a). So much so that today 1048 years have passed from the blessed age of the Imam and the Almighty Allah knows what his age would be at the time of his reappearance. When he appears, he would appear as a young man of thirty or forty years. He will not be aged like the long-lived former prophets, that his longevity should impel him to moan:

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

“Surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee” (***19:4***).

…and that he should complain about his old age.

Shaykh as-Saduq has narrated from Abu Sult Harawi that he said: I asked Imam Ali ar-Ridha' (‘a): What is the sign of your Qa'im, when he will reappear?

He replied: His sign is that he will be aged in years, but will appear in the form of a young man; when

one sees him, he would seem to be aged forty or less. And another sign of his is that the passage of days and night will have no effect on his age till his last moments.[99]

It is mentioned in Ghaibah Shaykh At-Tusi[100] that Imam Ja'far as-Sadiq ('a) said: His Eminence will appear like a man of thirty years.

It is mentioned that His Eminence said: When Imam Qa'im ('aj) reappears, people will refuse to believe in him and he will approach them as a young man.[101]

It is Also, narrated from the same Imam that he said: It is a great affliction, that when their man (al-Qa'im) appears to them young while they think that he is an old man.[102]

Youth implies as Allamah al-Majlisi has conjectured that all his physical organs would be normal and his built would be medium or it is an allusion to his moderate age or it is that he would be fully matured and at the pinnacle of perfection in every aspect.[103]

Shahristani, who is devoid of humanity, says in *Al-Milal wan Nihal*,[104] after the mention of the Imamite sect after Imam Hasan al-'Askari ('a), which he has taken from Risaala Firq of Naubakhti, and has pilfered some of his statements; he says: Of the strange things is that they said the occultation has lasted for 250 odd years and our Imam has said that when he reappears, he will seem to be a forty years old man. Thus, he is not your Imam and we do not know that how 250 years pass away in forty years? And so on.

The conclusion of that report that the Imam will be forty years old or less; and if he is more than that he is not Imam al-Mahdi ('aj).

The conclusion of report of this fool is: You say that it is two hundred and fifty years approximately since he has disappeared. If now he reappears how he would be forty years old?

The reply is that it implies that he will be like a man of forty years in form and make up even though he might be a thousand years of age and the Almighty Allah is capable to keep anyone at any age in this way as we have mentioned.

The two sects have narrated that it is among the miracles of the Holy Prophet (S) that every Animal he mounted that Animal remained at the same age forever.

Ibn Athir has narrated in *Usd al-Ghabah*[105] that Amr Ibn Hamaq Khuzai gave drinking water to the Prophet, who prayed for him and said: O Allah, bless him with youth; thus, he was aged eighty years at that time, and his beard and hair had turned grey; yet he regained his youth; on the contrary all the old persons destined for Paradise would be returned to youth by the Almighty Allah and taken to Paradise. Would the Almighty Allah get power of recreating youth in the hereafter?

Or Shahristani believes in another god in the hereafter who will be having this power? It is strange from

him that they consider Khizr (‘a) alive, although he is a few thousand years elder to Imam (‘a) and it is said that he tours through the deserts and lands. And if the life of the Holy Imam (‘a) is introduced in this way, it is necessary that he should be nothing, but a bundle of skin and bones and he should continue to lie in a corner and we suppose His Eminence to be like an aged person and this is objectionable. May the Almighty Allah either give justice to this community or He should give them understanding as they are lacking in both.

Mibadi has said in the *Sharh Diwan*:[106] The Almighty Allah renewed the teeth and organs of Khizr (‘a) every 500 years before the advent of the seal of the prophets (S) and he will renew them every 120 years after his advent.

In *Ihtijaj*[107] of Tabarsi, it is narrated from Imam Husayn (‘a) that he said regarding the circumstances of Imam al-Mahdi (‘aj): The Almighty Allah will prolong his age till he reappears in the form of a young man of forty and it is to show that the Almighty Allah is capable of everything.

Twentieth: Animal Will Lose Their Ferocity

Enmity will be removed from between the beast and man completely as was the case before the killing of Habeel.

Shaykh as-Saduq has said in *Al-Khisal*[108] narrating from Amir Al-Mu’minin (‘a) that he said: When our Qa’im appears, there will be peace between wild animals and cattle; so much so that a woman will travel between Iraq and Syria without placing her foot on anything, but grass; carrying jewels without being attacked by any beast.

It was previously quoted from *Tawil al-Ayat* [109] of Shaykh Sharafuddin that the sheep and the wolf, and the wolf and the cow and the lion and snakes and human beings will be secure from each other. In *Iqdud Durar*[110] it is narrated from Amir Al-Mu’minin (‘a) that he said in the account of al-Mahdi (‘aj): The sheep and the wolf will graze at the same place. And children will play with snakes and scorpions and they will cause no harm to them and their harm will go away and their good will remain.

In *Ihtijaj*,[111] it is narrated from Amir Al-Mu’minin (‘a) that at that time the mischievous ones from the animals; on the contrary all the animals and beasts would become obedient to the companions of Imam al-Mahdi (‘aj).

As Shaykh as-Saduq has narrated from Imam Muhammad Al-Baqir (‘a) that he said: As if I can see the companions of the Qa’im (‘aj) that have filled up the earth from the east to the west. Everything, even the wild beasts and the birds of wild will obey them, and everything will seek his satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me.[112]

It is mentioned in the *Makhzun* sermon quoted in *Muntakhab al-Basa’ir*[113] of Hasan Ibn Sulaiman Hilli,

regarding the trials and circumstances of Imam al-Mahdi (‘aj) that at that time wild animals would become safe in such way that they will graze on the earth like cattle.

Twenty-First: Some Resurrected Persons Will Accompany The Imam

As mentioned by Shaykh Mufid in *Irshad*,[114] 27 persons from the people of Musa, seven from the companions of the Cave, Yusha Ibn Nun, Salman, Abu Dujana Ansari, Miqdad and Malik Ashtar will be the companions of Imam al-Mahdi (‘aj) and they will become rulers.

Also, in *Irshad*,[115] it is narrated from Imam Ja’far as-Sadiq (‘a) that he said: When the time of the advent of Imam al-Mahdi

Jamadi II and ten days of Rajab; such that people have never seen such rain. Thus, through it the Almighty Allah will make flesh to grow on the dead bodies of believers in the grave; as if I can see them approaching him from Jahina shaking dust from their hair.

It is mentioned in *Ghaibah Shaykh Fazl Ibn Shazan* that Imam Ali ar-Ridha’ (‘a) said: On the night of the twenty-third Ramadhan a call will made in the name of Imam Qa’im (‘aj) and he will rise up on Ashura Day. There will not remain any sleeping one, but that he will wake up and stand; and there will not remain any standing one, but that he will sit down; and no seated one will remain, but that he will stand up at that voice and it would be the voice of Jibra’il and the believers in the grave would be told: Indeed, your Imam has reappeared; if you like you can join him and if not, you may continue to remain where you are.[116]

It is narrated from the same Imam that he said: When the Qa’im reappears and enters Kufa, the Almighty Allah will send from the rear of Kufa; that is al-Wadi as-Salam, seventy thousand Siddiq, who will be his companions and helpers…[117]

In *Bihar*[118] it is narrated from chief of the people of faith, Bahauddin Sayyid Ali Ibn Abd al-Hamid that Amir Al-Mu’minin (‘a) said at the end of a lengthy report: The Almighty Allah will raise the people of the cave along with their dog.

It is narrated that he is called as Tamlikha and other is named Maksakmina and they are the two witnesses of the Qa’im.

Sayyid Ali Ibn Tawus and others[119] have narrated from Imam Ja’far as-Sadiq (‘a) that he said: One, who supplicates the Almighty Allah the following oath for forty mornings, will be from the helpers of the Qa’im; if he dies before the reappearance of the Imam, the Almighty Allah will bring him out of his grave and the well-known Du’a is: *Allahumma Rabb an-Noor il-'Azeem wa Rabb al-Kursi ar-rafee’*…and so on.[120]

Twenty-Second: The Earth Would Throw Up The Treasures Concealed In It

It is mentioned in *Kamal ad-Din*[121] that the Almighty Allah told the Messenger of Allah (S) on the night of Mi'raj: For him (the Qa'im) will the earth automatically expose the treasures hidden in it.

In *Irshad*,[122] it is narrated from Imam Ja'far as-Sadiq ('a) that he said: When the Qa'im appears, the earth will expose its treasures till people see them on the face of the earth.

In *Ghaibah an-Nu'mani*[123] it is narrated from Imam Muhammad Al-Baqir ('a) that he said: When the Qa'im of Ahl Al-Bayt ('a) rises up, he will distribute with equity...till he said: With him will gather the riches of the world from the inside of the earth and its outside.

In *Iqdud Durar*,[124] it is narrated from 'Abd Allah Ibn Abbas that he said: As for the al-Mahdi, he is one, who would fill up the earth with justice and equity as it would be fraught with injustice and oppression. And the wild beasts and cattle will be secure and the earth will throw up the pieces of its liver.

The narrators asked what is 'pieces of its liver'?

He replied: Like pillars of gold and silver.

Also, it is narrated from the Messenger of Allah (S) in the account of Imam al-Mahdi ('aj) that: The earth will throw up its treasures.[125]

In *Amali* of Shaykh At-Tusi,[126] it is narrated from the Messenger of Allah (S) that he said regarding the al-Mahdi ('aj): The earth will expose the parts of its liver for him.

Similarly, it is narrated in *Ihtijaj*[127] from Amir Al-Mu'minin ('a) and in *Kamal ad-Din*,[128] from the Messenger of Allah (S) that he said: The Almighty Allah will expose for him the treasures of the earth and its minerals.

In *Ghaibah Fazl*, this matter is narrated through some reliable chains of narrators.

Twenty-Third: Increase In Rain, Crops And Fruits

There will be increase in rainfall, crops and fruits; and other earthly blessings in such a way that the condition of the earth at that time will be completely changed and the statement of the Almighty Allah will be realized:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the day when the earth shall be changed into a different earth, and the heavens (as well). (14:48).

an-Nu'mani has narrated from Ka'ab that he said: al-Mahdi ('aj) will do this.[129] It implies that the condition of the earth during the period of Imam al-Mahdi ('aj) will be changed into another condition due to the excess of justice, rain, trees, crops and other blessings.

In *Kashf al-Ghummah* [130] it is narrated from the Messenger of Allah (S) that he said: My Ummah will be blessed during the time of the al-Mahdi with blessings that the righteous as well as the transgressors have never been blessed before. The heavens will send on them continuous rains and the earth will not keep in itself any vegetation.

According to the report of Ganji in *Bayan*[131]: The earth will put forth its fruits and will not conceal anything from him.

According to the report of Baghawi: The sky will not retain anything in itself, but it will send it one after another and the earth will not keep back any of the vegetation, except that it will reveal it till the living would wish that the dead were alive to enjoy it.[132]

Shaykh Tabarsi has narrated in *Ihtijaj*[133] from Amir Al-Mu'minin ('a) that he said regarding Imam al-Mahdi ('aj): During his time, the earth will put forth its vegetation and the sky will send down its blessing.

Similarly, it is narrated in *Al-Khisal* as was mentioned above: So much so that a woman will travel between Iraq and Syria without placing her foot on anything, but grass; carrying jewels without being attacked by any beast.[134]

In *Ikhtisas*[135] of Shaykh Al-Mufid, it is narrated from the Messenger of Allah (S) that he said: When it is the time of the advent of the Qa'im, a caller will call out from the sky: O people, the reign of the tyrants is over; and the best of the Ummah of Muhammad (S) has become your ruler.

Till he said: After his reappearance, birds will reproduce in abundance, fishes in the seas will breed in abundance, the water will surge and springs will burst forth everywhere, the earth will vegetate more than is required.[136]

In *Iqdud Durar*,[137] it is narrated from the Messenger of Allah (S) that he said regarding the account of al-Mahdi ('aj): The folks of the heavens as well as the earth will be elated with his reappearance; and the birds, animals and fishes; rain will increase during his rulership; canals will be expanded and the earth will increase its output and throw out its treasures.

Sayyid Ali Ibn Tawus has narrated from *Sahifah Idris* ('*a*) in his book of *Sad as-Sa'ud*[138] under the question of Iblis that:

O Lord, give me respite till the day the creatures are raised.

The reply of the Almighty Allah was:

No, but you are given respite till the appointed day. So, indeed, it is the day when I will command that the earth should be purified from infidelity, polytheism and disobedience and I will choose for that time My servants for Me, whose hearts I have tested for faith and will fill them up with abstemiousness, sincerity, certainty, piety, humility, truthfulness, forbearance, patience, dignity, piety in the world and inclination to that which is with Me. And I will send them back as caretakers of the sun and the moon; that is who will worship day and night.

I will appoint him as the Caliph on the earth and bestow power to him on the religion, which I have chosen for him. They will worship Me and will not choose anything over Me. They will pray at its time, when it is due and command the good and forbid evil; at that time and I will place trust on the earth. Thus, he will neither harm anything nor fear anything. At that time the wild beasts and cattle will live among the people; none of them causing any hurt to the others.

I will take away the sting of every stinger from the reptiles etc.; and will take away the poison of the animals and send down heavenly blessings from the sky and the earth; and the earth will shine with the best of its vegetation and put forth different kinds of fruits; and I will place kindness between them, thus, they will be equitable with one another and will deal with justice.

Thus, the poor will become needless and no one will have any precedence over others; the elders will have mercy on the young and the young shall respect the elders, and they will follow religion and judge on the basis of it.

They are my friends; I chose for them the prophethood of Mustafa and trusteeship of Murtaza. Thus, I returned for them the prophet and messenger and sent them back for him friends and helpers.

These are the best of the followers, whom I chose for My Prophet Muhammad (S) and My trustee, Murtaza. This is the time that I have concealed in My unseen knowledge and it will definitely come to pass and on that day I will destroy you along with your infantry and cavalry and all the army. So, go away as you are given respite till the appointed day.

All the points mentioned in these statements have not been realized so far; and according to Shi'a and Sunni reports they are the distinctive qualities of the period of Imam al-Mahdi ('aj).

In *Anwar al-Maziya*,[139] it is narrated from Sayyid Ali Ibn Abd al-Hamid, who has quoted from Imam Ja'far as-Sadiq ('a) that he said regarding the verse:

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

"He said: So surely you are of the respited ones" (***15:37***).

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ

"Till the period of the time made known" **(*15:38*).**

What is that hour Allah is talking about? He said: "The known hour is the time of the advent of the Qa'im of Aali Muhammad. When the Almighty Allah makes him reappear in the Masjid of Kufa, Iblis will come on his knees saying: 'O woe upon these days.' At that time the Imam will catch him by his forelocks and put him to death. That time is the day of the known hour, when his time would be up."

In *Tafsir Ali Ibn Ibrahim*,[140] it is narrated from Imam Ja'far as-Sadiq (ʿa) that he said regarding the interpretation of:

مُدْهَامَّتَانِ

"Both inclining to blackness" **(*55:64*).**

"Mecca and Medina will be joined with date trees."

It is mentioned in the sermon of Amir Al-Mu'minin (ʿa) in Muntakhab by Hasan Ibn Sulaiman Hilli that the earth will be illuminated with justice and the sky will send down its rain and the trees will put forth their fruits and the earth will present its vegetation and will embellish itself with its inhabitants.

Twenty-Fourth: Perfection Of Intellects Through Auspiciousness Of The Imam

Perfection of intellects through auspiciousness of the Imam and passing of his hand over their heads as a result of which malice and greed will go away from their hearts, which has become the second nature of human beings since the day Haabil was killed till date and the excess of sciences and his wisdom as is mentioned in *Asal Zarrad* that he said: I asked Imam Ja'far as-Sadiq (ʿa): I fear that I may not be from the believers.

He asked: Why?

He replied: Because I do not find anyone among ourselves for whom his brother is more precious than his gold and silver and we find that gold and silver are most precious for him than the brotherhood, which has gathered us on the love for Amir Al-Mu'minin (ʿa).

He said: No, it is as you say. Indeed, you all are believers, but you will not perfect your faith till the time our Qa'im will appear; thus, at that time Allah, the Mighty and the High will gather your intellects.[141]

In *Khara'ij*[142] of Rawandi and *Kamal ad-Din*[143] of as-Saduq, it is narrated from Imam Muhammad Al-Baqir (ʿa) that he said; When our Qa'im appears, he will pass his hands over the heads of people; thus, as a result of that their intellects will unite and he will perfect their understandings.

Shaykh Kulaini has narrated from Saeed Ibn Hasan that Imam Muhammad Al-Baqir (ʿa) said to me:

“Does one of you come to his brother in faith, puts his hand into his pocket and fulfills his need and that brother in faith does not stop him?”

I replied: “I don’t know of such a one among us.”

Imam (‘a) said: “Then you are not true friends of each other.”

I said: Then, there is destruction in this condition.

He said: No, indeed these people are such that they have not yet been given their intellects.[144]

In *Ikhtisas*[145] of Shaykh Al-Mufid, it is narrated that someone asked the Imam that our associates in Kufa are in large numbers. Thus, if you wish, they would definitely obey you.

He asked: “Does one of you come to his brother in faith, puts his hand into his pocket and fulfills his need and that brother in faith does not stop him?”

I replied: “No.”

Imam (‘a) said: “Then they are more miserly to their bloods.”

Then he said: Indeed, the people are well off. You may marry among them and inherit from each other and apply legal penalties to them and return your trusts till Qa’im (‘aj) rises up; at that time, separation will appear and a man will come to his brother. Put his hand in his pocket and fulfil his need and he will not restrain him.

In *Kamal ad-Din*,[146] Shaykh as-Saduq has narrated from Amir Al-Mu’minin (‘a) that he said: Among the qualities of al-Mahdi (‘aj) is that he will place his hand on the heads of people; thus, will not remain a believer, but that his heart will become as strong as an iron ingot. In *Al-Khisal*,[147] it is narrated from Amir Al-Mu’minin (‘a) that he said under the account of Imam al-Mahdi (‘aj): Indeed, all malice and enmity will be removed from the hearts of people.

In *Kashf al-Ghummah,*[148] it is narrated from the Messenger of Allah (S) that he said: It is this instance that the Almighty Allah will place needlessness in the hearts of the people. It is clear that when two filthy qualities leave a person and these pleasing qualities enter him that the people will become self-sufficient.

In *Kamal ad-Din*,[149] it is narrated from Imam Ja’far as-Sadiq (‘a) that he said to Aban Ibn Taghlib: Very soon, 313 persons will come to your Masjid – that is the Masjid of Mecca – the people of Mecca will know that they are not natives. All of them will be carrying swords and each of the swords will be inscribed with the Kalimah; from each of which, a hundred Kalimas will be coming out.

According to the report of an-Nu’mani,[150] each of the swords will be inscribed with the *Kalimah*, from each of which, a hundred *Kalimas* will be coming out. In a sermon of Amir Al-Mu’minin (‘a) it is

mentioned: At that time, knowledge will be inserted in the hearts of believers; thus, a believer will not be needful of knowledge, which is with his brother. At that time the interpretation of the following verse will be realized:

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

"And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise" **(*4: 130*).** 151

Twenty-Fifth: Extraordinary Strength Of The Companions Of The Imam

As is narrated in *Al-Kafi* 152 and *Khara'ij*: 153 from Imam Ja'far as-Sadiq ('a) that he said: Indeed, when our Qa'im arises, the Almighty Allah will empower the hearing and sight our Shi'a to such an extent that if there is a distance of four Farsakhs between them and the Qa'im, when he speaks, they will be able to hear and see the Imam.

Venerable Shaykh, Fazl Ibn Shazan has narrated in his book of *Ghaibah* from the same Imam that he said: Without any doubt, the believer during the period of Qa'im in east will be able to see his brother in the west. And in the same way one in the west will see his brother in the east. 154

Twenty-Sixth: Longevity Of The Companions And Helpers Of The Imam

As Shaykh Al-Mufid has stated in *Irshad* 155 and Fazl Ibn Shazan has narrated from Imam Ja'far as-Sadiq ('a) that he said: During that time a man will live for as long as he produces a thousand sons, without there being a daughter. 156

In *Tafsir Al-Ayyashi* 157 it is narrated from Amir Al-Mu'minin ('a) that he said regarding the circumstances of Imam al-Mahdi ('aj): By the one, who split the seed and created life, indeed there will live at that time citizens, in prosperity and comfort and they will not leave the world till they produce a thousand sons, who will be safe from every heresy and calamity and separation from religion; acting on the Book of Allah and Sunnah of His Prophet, Indeed, calamities will be destroyed for them; that is they will never fall into calamities and doubts.

Twenty-Seventh: Physical Infirmities Will Be Removed For The Companions Of The Imam

As mentioned in the previous report and in *Khara'ij* 158 of Rawandi, it is narrated from Imam Muhammad Al-Baqir ('a) that he said: Whoever lives up to the time of our Qa'im, would be immune from all calamities or the weak will become strong.

In *Ghaibah an-Nu'mani*, 159 it is narrated from Imam Sajjad ('a) that he said: When the Qa'im rises up,

the Almighty Allah will take away from every believer calamity and restore his power.

This great honour will not be like the curing of Prophet ‘Isa (‘a) and other prophets, sometimes by way of miracle and exhausting of argument, blind, dumb or deaf or the sick for the apostate or the hypocrite in some instances; on the contrary it is taking away of these calamities and travails from all believing men and women; it is a sign of reappearance of the Holy Imams (‘a) and receiving of honour by Imam al-Mahdi (‘aj) that when the folks of Paradise will firstly wash in the purified spring and the spring of life and get rid of all physical infirmities so that they can step in the gathering of the proximate servants of God and they will hear:

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

“Peace be on you, you shall be happy; therefore enter it to abide” **(*39:73*).**

The difference between these two cures is more than the distance between the earth and the heavens.

Twenty-Eighth: Strength Of Forty Men For Each Of The Imam’s Companions

As mentioned in *Al-Kafi*,[160] quoting from Abd al-Malik Ibn Ayyin that he said: I wept and said to Imam Muhammad Al-Baqir (‘a): I wish to live up to the time of the rule of the Imam, and at the time have strength left in me.

He said: Are you not pleased that some of your enemies will destroy others and you remain comfortable in your houses? Indeed, if this comes to pass; that is the great deliverance; each man from you will be given the strength of forty men and your hearts will become as strong as ingots of iron. If you want, you will be able to move mountain by that power. And you will be the pillars of the earth and its treasure.

In *Kamal ad-Din*,[161] it is narrated from Imam Ja’far as-Sadiq (‘a) that he said: “When Prophet Lut (‘a) told his people:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

“He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support” **(*11:80*).**

He did not mean to say anything, except that he was wishing for the power of Qa’im (‘aj) and ‘a strong support’ are his companions, each of whom would have the strength of forty men and their hearts would be more solid than a mountain of iron, such that if they wanted, they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied.”

The same point is mentioned in *Al-Khisal*,[162] quoting from Imam Sajjad (‘a) and Ayyashi has stated in

his Tafsir:[163] and Shaykh Al-Mufid has said in *Ikhtisas*[164] and Ibn Qulwayh has said in *Kamil az-Ziyarah*[165] and Fazl Ibn Shazan in *Ghaibah*[166] narrating from Imam Ja'far as-Sadiq ('a) that he said thus.

It was previously mentioned in *Kamal ad-Din* that Amir Al-Mu'minin ('a) said: Imam al-Mahdi ('aj) will place his hands on the heads of people; thus, there will not remain any believer, but that his heart will become stronger than a hunk of iron and the Almighty Allah will give each of them the strength of forty persons.[167] And in *Basa'ir ad-Darajat*,[168] Saffaar has narrated from Imam Muhammad Al-Baqir ('a) that he said: When our kingdom is established and our al-Mahdi appears, a man from our Shi'a would be daring than a lion and sharper than a spear. He will trample our enemies under his feet and hit him with his hands; and this will occur at the time of the descent of the mercy of the Almighty Allah and His deliverance on the people.

Twenty-Ninth: Needlessness Of The People From The Sun And Moon

As Ali Ibn Ibrahim has narrated in his Tafsir from Imam Ja'far as-Sadiq ('a) that he said under the interpretation of the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ...

"And the earth shall beam with the light of its Lord..." **(*39:69*).**

"The Lord of the earth is the Imam of the earth."

The narrator asked: "What will happen when he appears?"

He replied: "People will become needless of the light of the Sun and the Moon and they will be content with the effulgence of Imam ('a)."[169]

In *Irshad*[170] of Shaykh Al-Mufid and *Ghaibah*[171] of Shaykh At-Tusi, it is narrated from the same Imam that he said: When our Qa'im rises up, the earth will be illuminated by the light of the lord of the earth and the people will become needless of the light of the sun and darkness will disappear.

as-Saduq has mentioned this point in *Kamal ad-Din*[172] that Imam Ali ar-Ridha' ('a) said the same and also, said: Imam al-Mahdi ('aj) will not cast a shadow.

Shaykh Khazzaaz has mentioned in *Kifayat al-'Asr*[173] narrating from the same Imam that he said regarding Imam al-Mahdi ('aj): He is the one, who will go into occultation before his reappearance; when he reappears, the earth will be illuminated by his effulgence.

It is known by the context of the first report that it implies apparent light and it is Also, possible that it can be spiritual light, which is in fact the light of knowledge, wisdom and justice.

In *Ghaibah* of Fazl Ibn Shazan, it is narrated through correct chain of narrators from the Imam that he said: When our Qa'im rises, the earth will be lighted up with his light and will make the people needless of the light of the Sun and darkness will be dispelled and a man will live in his kingdom till he produces a thousand male issues without there being a female issue for him. And the earth will expose its treasures till people see it on its surface. A person from you would look out for someone to give Zakat to, but he will not find any such man as all would be needless due to the blessings of Allah.[174]

Thirtieth: He Would Be Having The Standard Of The Messenger Of Allah (S)

Which except for the Battle of Badr and Jamal has not been unfurled.

Shaykh an-Nu'mani has narrated from Imam Ja'far as-Sadiq ('a) that he said in a report: It is the banner of the Prophet (S) that Jibra'il has brought (from the Heaven) on the day (battle) of Badr. It is not of cotton, flax or silk.

I said: "Then what is it made of?"

He said: "It is made of the leaves of Paradise. The Prophet (S) spread it on the day of Badr and then folded it and given it to Ali Ibn Abi Talib ('a). It was with Imam Ali ('a) until he spread it out on the day of the battle of Jamal against the people of Basra and gained victory. Then he folded and kept it safe. It is with us and no one is to spread it until Qa'im ('aj) appears. When he appears, he will spread it and then everyone in the east and the west will curse it. Terror will move a month before it, a month behind it, a month on its right side and a month on its left side."[175]

It is Also, narrated from Imam Muhammad Al-Baqir ('a) that he said to Abu Hamza: "O Saabit, as if I see Qa'im of my family coming near to your Najaf."

He pointed towards Kufa and then added: "When he comes to your Najaf, he will spread the banner of the Prophet (S) and then the angels of Badr will descend to him."

I asked him: "What is the banner of the Prophet (S)?" He said: "Its pole is from the pole of the Throne of Allah and from His mercy. The rest of it is from the assistance of Allah. Allah will cause to perish everything that he swoops on with this banner."[176]

According to the report of as-Saduq in *Kamal ad-Din*[177], when he waves the flag of the Messenger of Allah (S) 13000 angels will come down to him. Of them, 13 will be waiting for the Qa'im. Then he has mentioned the details of those angels as we stated above.

In *Ghaibah an-Nu'mani*[178],it is narrated from Imam Ja'far as-Sadiq ('a) that he said: When Imam Ali ('a) met with the people of Basra (in the battle of Jamal), he raised the banner of the Prophet (S) and their (people of Basra's) legs began to shake. They were so until before the sunset when they said: "O Ibn Abu Talib, give us security!" Then Imam Ali ('a) said to his army: "Don't kill the captives. Don't finish off

the wounded. Don't pursue the fleers. Whoever lays down his arms is to be safe and whoever closes his door (stays at home) is to be safe." When the battle of Siffin broke out, Imam Ali's companions insisted on him to raise the banner of the Prophet (S), but he refused. They sent to him his two sons, Hasan and Husayn ('a) and his close companion Ammar Ibn Yasir as mediators. He said to Hasan:

"My son, the people have a term that they must reach. No one is to raise this banner after me, except Qa'im ('aj)."

Thirty-First: The Armor Of The Holy Prophet (S) Will Not Fit Anyone, Except Imam Az-Zaman ('A)

As narrated in *Basa'ir ad-Darajat*[179] from Imam Ja'far as-Sadiq ('a) that after the description of the heirloom of the Messenger of Allah (S), which is in their possession, he said: Our Qa'im is one that when he puts on the armor of the Messenger of Allah (S) it will fit him perfectly. Indeed, Imam Muhammad Al-Baqir ('a) had tried it on, but it was too loose for him.

The narrator asked: Are you stouter or Imam Muhammad Al-Baqir ('a).

He replied: Imam Muhammad Al-Baqir ('a) was stouter than him. Indeed, I Also, tried it on, but it was a little oversize in length.

In another report, the same points are mentioned in different wordings.

There it is Also, mentioned[180] and Rawandi has narrated in *Khara'ij*[181] from Abu Baseer that he said: I asked Imam Ja'far as-Sadiq ('a): May I be sacrificed on you; I wish to touch your chest.

He said: You can do so. So I touched his chest and arms.

He asked: Why did you do this, O Abu Muhammad?

I replied: May I be sacrificed on you, I heard from your father that indeed the chest of the Qa'im is broad and his shoulders are wide and there is distance between them.

He said: O Abu Muhammad, my respected father put on the armor of the Holy Prophet (S) and it dangled till the ground. After that when I put it on, it proved the same for me as well. Now, it is reserved for Imam Qa'im and it would fit him like it fitted the Messenger of Allah (S).

According to the report of Rawandi: And that armor fits the master of this affair. That is, it will be exactly the same length for him as it was for the Messenger of Allah (S). And there are numerous traditional reports of this type. Allamah al-Majlisi has stated in the seventh volume of *Bihar* that it has come in traditions that the Imams ('a) were having two armors. One of them being the sign of Imamate, which fitted every Imam and the second was the sign of the Qa'im ('aj), which did not fit anyone, except him.[182]

Thirty-Second: A Special Cloud To Accompany Him

A cloud, which Allah has kept in store for him. It contains lightning and thunder.

As Saffaar has narrated in *Basa'ir*[183] and Shaykh Al-Mufid in *Ikhtisas*[184], through a number of chains of narrators from Imam Muhammad Al-Baqir (‘a) that he said: Know that indeed, Dhul Qarnain was given the choice of two clouds; thus, he chose Dhalool; that is comfort and the Saab was kept in store for the Qa'im.

The narrator asked: What is Saab?

He replied: It is a cloud in which there is lightning and thunder; thus, your companion will mount it. Know that the Imam would be mounted on that cloud. Thus, it will take him up to the paths of the seven heavens and the seven earths; five of them being inhabited and two of them are abandoned.

It is Also, narrated from Imam Ja'far as-Sadiq (‘a) that he said: The Almighty Allah gave Dhul Qarnain the choice of two: hard and tame clouds and he chose the tame one and it is one in which there is no lightning and thunder. And if he had chosen the hard one, it would not have become available for him, because the Almighty Allah has stored it for Qa'im (‘aj).[185]

Thirty-Third: End Of Fear And Dissimulation

End of fear and dissimulation from the infidels, polytheists and hypocrites and the servitude of the Almighty Allah will continue and affairs of the world will be conducted according to divine commands and heavenly laws, without their being any need of leaving any of them among the opponents and committing of evil acts according to the character of the oppressors as the Almighty Allah said in the Holy Qur'an:

> وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

***“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me…”* (*24:55*).**

It is clear to all the just-minded that this promise of Caliphate, which the Almighty Allah has given that He will give to some of them, who are having the rank of faith and perform the best deeds in the world, after their Prophet (S); will be established during the period of their Caliphate by the complete religion,

which the Almighty Allah has liked from him and he becomes secure after fear, which is caused from the people and he will worship with all the creatures of the Almighty Allah without dissimulation, as that is a kind of polytheism; even though by the coming together of the conditions, it becomes obligatory.

So that the heart may be at rest with the reality of faith over polytheism and disbelief of the organs and the tongue is not the compensation of the security of life of such Caliph and Caliphate is suspended by it. And such prosperity, peace and stability in religion and society has not been so far among the Muslims and no one has told of such a period and cannot give, except one, which all Muslims are informed that the Holy Prophet (S) promised that a period of degradation for hypocrites and apostates will be there and the day of respect, honour and worship for believers is the day of the appearance of Imam al-Mahdi (‘aj).

As is proved from the reports of the two sects and some opponents have said that the verse denotes the period of the three Caliphs, and the statement of Wasti is restricted to the period of the three Caliphs, this is nothing but sophistry and denial of the obvious. Thus, it is explained in the books of Imamate and the ancient circumstances are not concealed from anyone that not a single day has ever passed on the Muslims, which fulfilled the three conditions, what to say of months and years? Therefore, it has come in Imamite reports that the revelation of the verse pertains to Imam Qa’im (‘aj).

In *Majma Al-Bayan*[186], Shaykh Tabarsi has said that it is narrated from Ahl Al-Bayt (‘a) that this verse pertains to Imam al-Mahdi (‘aj) and Ayyashi has narrated that Imam Sajjad (‘a) recited this verse and then said: They are, by Allah, the Shi’a of us, Ahl Al-Bayt. These functions, that is these three great favours shall be performed at their hands and at the hands of a man from us; who is the al-Mahdi of this Ummah.

In *Kamal ad-Din*[187], as-Saduq has narrated from Imam Ja’far as-Sadiq (‘a) that he said after the mention of Nuh (‘a) and the awaiting of the believers for deliverance: Likewise, is the Qa’im (‘aj). The days of his occultation will be lengthy, so that truth may become clear, and belief may become pure from impurity for the Shi’a; free from the wicked disposition of the hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qa’im (‘aj).”

Mufazzal says, I asked, “O son of Allah’s Messenger, the Ahl Al-Bayt-haters (نَوَاصِب) believe this verse is revealed about Abu Bakr, Umar, ‘Uthman and Ali.”

He said, “May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger empowered through spread of security in the Ummah and the departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (‘a) especially with the apostasy of Muslims and mischiefs, which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves.”

He has narrated from Imam Ali ar-Ridha’ (‘a) that he said: One, who does not have piety does not have religion and whosoever does not have dissimulation does not have faith and indeed the most honoured

among you near Allah is the one most pious of you. His Eminence was asked: Till when does he have to observe *Taqayyah*? He replied: Till the day of the appointed hour and on that day is the reappearance of our (Ahl Al-Bayt's) Qa'im. Thus, whosoever abandons *Taqayyah* before his reappearance is not from us.[188]

Thirty-Fourth: The Kingdom Of The Imam Will Extend To The Whole Earth

From east to the west, in the lands as well as the seas, on habited places and wilderness and on mountains and plains and there will not remain any place where his command is not applicable and reports stating this fact are widely narrated.

Shaykh as-Saduq has said in *Ilal*[189], *'Uyun*[190] and *Kamal ad-Din*[191] has narrated from the Messenger of Allah (S) that he said in a lengthy report: So, I looked and I was before my Lord. I saw twelve lights on the empyrean of the throne. In each light I saw a green line. The names of each of my successors was written in it. The first name was that of Ali Ibn Abi Talib and the last was al-Mahdi.

I asked, 'O my Lord, are they my successors after me?'

The reply was, 'Yes, O Muhammad, after you, they are My friends, legatees, the chosen ones and My proof on My servants. They are your successors and Caliphs and the best of creations after you. By My majesty and glory, I shall reveal My religion through them and exalt My words through them and through the last of them, I shall purify the earth from My enemies.

And I shall make him the absolute master of the whole world. I shall make the wind subservient to his command and make the hard cloud proof for him so that he may ride upon it to go wherever he likes in the sky and the earth and I shall assist him with My armies and strengthen him with My angels. So that My call is raised and all the creatures gather upon My Oneness. Thus, his rulership would endure and continue and from My friends, I shall make one after the other the leaders of My faith till Qiyamat.

In *Kamal ad-Din*[192], it is narrated from the Messenger of Allah (S) that he said after the description of the kingdom of Dhul Qarnain: The Almighty Allah would repeat his Sunnah in the Qa'im of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhul Qarnain had crossed.

Also, it was already mentioned from Imam Muhammad Al-Baqir ('a) that he said: As if I can see the companions of the Qa'im ('aj) that have filled up the earth from the east to the west.[193]

In *Tafsir Al-Ayyashi*[194] it is narrated from Imam Ja'far as-Sadiq ('a) that he said regarding the interpretation of the verse:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

And to Him submits whoever is in the heavens and the earth, willingly or unwillingly… **(*3:83*).**

When our Qa'im arises, there will not remain any land, but that it will call out the testimony of 'There is no god, except Allah, and that Muhammad is the messenger of Allah'.

He has Also, narrated from Imam Musa al-Kadhim ('a) under the interpretation of the same verse that it was revealed for Imam Qa'im ('aj) when he will expel the Jews, Christians, Sabaen, heretics and infidels from the east and west of the earth; then he will present Islam to them. Thus, one, who accepts Islam, willingly would be ordered to pray and pay Zakat and act on the laws for Muslim, and what Allah has made obligatory. And he will slay all those who do not embrace Islam till there will not remain anyone in the east or the west, but the monotheists. The narrator asked: May I be sacrificed on you, the people are more than these. He replied: Indeed, when the Almighty Allah makes an intention to do something, He makes the more less and makes the less as more.[195]

Yusuf Ibn Yahya Salmi in the ninth chapter of the book of *Iqdud Durar* has mentioned a large number of reports regarding the description of the victories of the Imam and conquest of Constantinople, Rome, Asia Minor, China, Kabul, Algeria and other countries, all of which cannot be mentioned here.

Thirty-Fifth: Filling Up Of The Whole Earth With Justice And Equity

There are very few reports, whether divine or prophetic, whether general or special, which talk of the glad tidings of Imam al-Mahdi ('aj) in which it is not mentioned that he would fill up the earth with justice and equity as it would be fraught with injustice and oppression.

In *'Uyun*[196], it is narrated from Imam Ali ar-Ridha' ('a) that he said: When Imam al-Mahdi ('aj) reappears, the earth will be lit up with the light of its Lord and the balance of equity will be

In *Kamal ad-Din*[197], it is narrated from Imam Ja'far as-Sadiq ('a) under the interpretation of the verse:

سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ...

"Travel through them nights and days, secure" **(*34:18*).**

That it implies Qa'im of us, Ahl Al-Bayt ('a); that is during his reign, anyone, who travels anywhere will be safe and secure.

In *Tafsir Al-Ayyashi*[198] it is narrated from Imam Muhammad Al-Baqir ('a) that he said: His Eminence and his companions will fight till the creatures acknowledge God with His oneness and do not associate anything will Him; so much so that an aged lady will travel from the east to the west and no one will trouble her.

In *Irshad*[199], of Shaykh Al-Mufid, it is narrated from Imam Ja'far as-Sadiq ('a) that he said: When the

Qa'im rises up, he will rule with justice. In his time, injustice will be removed and the roads will be safe. The earth will produce its benefits and every due will be restored to its proper person. No people of any other religion will remain without being shown Islam and confessing faith in it.

In *Kamal ad-Din*200, it is narrated that Rayyan Ibn Sult asked Imam Ali ar-Ridha' ('a): Are you the Sahib Al-'Amr (Master of Affair)?

He replied: I am Also, Sahib al-Amr, but not the Sahib al-Amr, who would fill the earth with justice as it would have been fraught with tyranny and oppression.

Thirty-Sixth: He Will Dispense Justice Among The People According To The Knowledge Of Imamate

He will dispense justice among the people according to the knowledge of Imamate and will not demand proof and witness from anyone. Thus, in *Basa'ir ad-Darajat*201, Saffaar has narrated from Imam Ja'far as-Sadiq ('a) that he said: The world will not end till a man from us, Ahl Al-Bayt ('a) is not born and he does not arise, who will judge like Prophet Dawood ('a) and the progeny of Dawood ('a). He will not ask for evidence in any of the cases. He will judge each case on the basis of his knowledge.

According to another report, he said: He will bestow to each person his judgment.202

Also, it is narrated from the same Imam that he said: When the Qa'im of Aali Muhammad ('a) arises, he will Also, judge according to the judgment of Prophet Dawood and Prophet Sulaiman ('a) and he will not ask for evidence.203

In *Dawat*204, Sayyid Fazlullah Rawandi has narrated from Imam Hasan al-'Askari ('a) that he wrote and asked: When the Qa'im arises, by which law would he rule? He replied: When he appears, he will rule the people according to his knowledge like the judgment of Dawood and he will not ask for proof from the people.

In *Khara'ij Rawandi*205, it is narrated from Imam Ja'far as-Sadiq ('a) that he said: As if I can see the white fowl above the Hajar Aswad and below it a man dispensing justice in the style of Dawood and Sulaiman and he will not ask for proof.

In *Irshad*206 of Shaykh Al-Mufid narrated from the same Imam that he and *Ghaibah Fazl*207 it is said: When the Qa'im of Aali Muhammad ('a) rises up; he will judge among the people according to the style of Dawood and he will not ask for proof. The Almighty Allah will inspire him; thus, he will judge according to his knowledge and will inform every people what they have concealed in their hearts.

In *Ghaibah an-Nu'mani*208, it is narrated from Imam Ja'far as-Sadiq ('a) that he said: The caller of Imam al-Mahdi ('aj) will call out that this is al-Mahdi, he judges according to the style of Dawood and Sulaiman and he does not ask people to provide proof or testimony.

In *Kamal ad-Din*209, of as-Saduq it is narrated from the same Imam that he said: Then the Almighty Allah shall send a breeze that shall call out in every valley, 'This is al-Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for evidence.'

In *Ghaibah Fazl Ibn Shazan*, it is narrated from Imam Muhammad Al-Baqir ('a) that he said: The Qa'im will rule for three hundred years and add nine years to it as the folks of the cave tarried in their cave; he would fill up the earth with justice and equity as it would be fraught with injustice and oppression. The Almighty Allah would conquer the west and east of the world for him and all the people would be killed, except those who follow the religion of Muhammad (S) and he will act according to the practice of Sulaiman Ibn Dawood ('a). He will call out the sun and the moon and they will answer him and the earth will fold up for him and revelation will be sent to him; thus, he will act according to the revelation by the command of the Almighty Allah.210

Thirty-Seventh: He Would Bring Special Laws

He would bring special laws, which till the time of the Imam have not been declared and enforced as is mentioned in *Al-Kafi*211, and *Kamal ad-Din*212 from Imam Ja'far as-Sadiq ('a) that he said: Two bloods are made lawful by Allah, the Mighty and Sublime and no one can issue a judgment regarding them; till the time Allah, the Mighty and Sublime will send the Qa'im from Ahl Al-Bayt ('a) and he will judge according to the command of Allah. Thus, at that time testimony will not be needed. The married fornicator will be stoned to death and the one, who refuses to pay the Zakat will be beheaded.

In *Al-Khisal*213 it is narrated from Imam Ja'far as-Sadiq ('a) and Imam Musa al-Kadhim ('a) that they said: When our Qa'im rises up, he will issue three orders, which none has ordered before him: he will execute the aged fornicator, execute the one, who refuses to pay Zakat and allow inheritance between brothers who are related to each other through spiritual brotherhood.

In *Ghaibah an-Nu'mani*214, it is narrated from Imam Ja'far as-Sadiq ('a) that he said: I could have killed those who fled and finished off the wounded (warriors), but 1 did not do so fearing for the end of my companions that if they might be wounded, they would not be killed. But Qa'im ('aj) is permitted to kill those who flee and finish off the wounded.

The venerable Shaykh, Fazl Ibn Shazan has narrated from Imam Muhammad Al-Baqir ('a) that he said: Qa'im will issue some orders, which even his companions will deny from those who wield the sword before the Imam and that is the law of Adam ('a). Thus, he will call them before him and order them to be executed. Then he will issue another order; some of those who have fought on his side will deny that also. That will be the judgment of Dawood ('a).

Thus, he would summon them and have them executed. Then he will issue the third order. Some of those, who have fought on his side will deny that also. Thus, he would summon them and have them executed. Then he will issue the fourth order and it will be the order of Prophet Muhammad (S); thus, no

one will deny that.[215]

It has come in some reports that Imam al-Mahdi (‘aj) will not accept Jizya and he will break the crucifix and kill the swine.

Shaykh Tabarsi has said in *Ilam al-Wara’* [216] that the same Imam said: He will eliminate a twenty-years-old man, who has not learnt the laws of religion.

In *Mazar*[217] of Muhammad Ibn Mash-Hadi, it is narrated that Abu Baseer asked Imam Ja’far as-Sadiq (‘a): “And what will be the fate of the enemies of Ahl Al-Bayt (‘a)?”

He replied: “O Abu Muhammad, there would be no scope for our enemies during our rule. The Almighty Allah has made their blood lawful for us after the reappearance of Imam Qa’im (‘aj), which is at present unlawful for us. None of us should be deceived. When Imam Qa’im (‘aj) reappears, he would take full revenge for all of us.”

Thirty-Eighth: Exposure Of All The Stages Of The Sciences

In *Khara’ij*[218], Qutub Rawandi has narrated from Imam Ja’far as-Sadiq (‘a) that he said: Knowledge consists of twenty-seven letters – all that the prophets brought is two letters and people have not received till date more than two letters. And when our Qa’im arises, he would bring another twenty-five letters and spread them among the people and add them to the two letters and spread the knowledge of twenty-seven letters.

In *Basa’ir*[219], Shaykh Saffaar has narrated from the same Imam that he said: There was a small scroll in the handle of the sword of the Messenger of Allah (S). Imam Ali (‘a) called his son, Hasan (‘a) and gave that scroll to him and gave a knife to him and said: Open it. He was unable to open it. Then he opened it for him. Then he said: Read it. Hasan (‘a) read: Alif, Yaseen, Lam and a letter after a letter.

He rolled it up and gave it to his son, Husayn (‘a). He was unable to open it. Then he unrolled it for him and said: Read it.

He read what Imam Hasan (‘a) had read.

He rolled it up and gave it to his son, Muhammad Ibn Hanfiyyah; he could not open it. So he opened it for him and said: Read. He could not read anything in it. Ali (‘a) took it, rolled it up and tied it to the sword of the Messenger of Allah (S).

The narrator asked: What was there in that scroll?

He replied: They are letters, each of which would open a thousand chapters. And he said: Nothing has come out of it except two letters so far.

According to another chain of narrators, it is narrated from Abu Baseer that he asked the Imam: What was there in the handle of the sword of the Messenger of Allah (S)?

He replied in the same way as the previous report and it is clear that these two reports of the Shaykh are reports of Rawandi and the exposition of the remaining letters will be the special feature of the rule of Imam al-Mahdi ('aj), and Allah knows best.

Thirty-Ninth: Bringing Out Of The Heavenly Sword For The Companions Of Imam al-Mahdi ('aj)

As an-Nu'mani has written in *Ghaibah*220, narrating from Imam Ja'far as-Sadiq ('a) that he said: When the Qa'im appears, swords will come out for the battle and on each sword will be inscribed the name and father's name of the person for whom it is sent.

In *Ikhtisas*221 of Shaykh Al-Mufid it is narrated from the same Imam that he said: When Imam Qa'im ('aj) reappears, he would come to Rahba, Kufa on foot (so saying, he pointed in a direction).

Then he said: He would say: Dig this place. They would dig at that spot and take out 12000 coats of mail, 12000 swords and 12000 two-sided helmets. At that time he would summon 12000 (followers or servants) retainers and non-Arabs and arm them with these items. Then he would say: Eliminate whoever does not have faith in what you believe.

Fortieth: Obedience Of Animals To The Companions Of The Imam

As was mentioned in the saying of His Eminence.

Forty-First: Gushing Out Of A Stream Of Water And A Stream Of Milk

The stone of Musa ('a) will be present at the seat of kingdom of Imam al-Mahdi ('aj) outside Kufa.

In *Khara'ij*222, it is narrated that when Qa'im ('aj) camps in Mecca and intends to move to Kufa, an announcer would say: None of you may carry any food or water on the journey. And His Eminence would carry with himself the stone of Musa Ibn Imran, from which twelve streams had gushed out.

Then he will not halt at any stage, but that he will fix it and streams would burst forth from it and anyone that felt hunger, will eat from it and any that felt thirsty, will drink from it. Thus, it would be their only source of food and water till they reach Najaf, which is before Kufa. When they arrive there, water and milk would continuously flow out of it. Anyone that feels hunger, satiates himself from it and any that feels thirsty, drinks from it.

Forty-Second: Almighty Allah Gave Distinction To Imam al-Mahdi ('aj) On The

Night Of Mi'raj For The Messenger Of Allah (S)

Almighty Allah gave distinction to Imam al-Mahdi ('aj) on the night of Mi'raj for the Messenger of Allah (S) after displaying the luminosities of the Holy Imams ('a) to the Prophet from Amir Al-Mu'minin ('a) to Hujjat ('a). It is mentioned in the traditional report of Ibn Ayyash that this Qa'im will make as lawful My lawful and will deem as unlawful My unlawful and take revenge from My enemies, O Muhammad.

"O Muhammad, love him and love one, who loves him and one, who loves him..."[223]

Forty-Third: Descent Of Ruhullah 'Isa Ibn Maryam ('A)

Descent of Ruhullah 'Isa Ibn Maryam ('a) from the heaven to assist Imam al-Mahdi ('aj) and his praying behind His Eminence.

We should know that though it is not likely that claim of establishing of religion in these ages is on the superiority of Purified Imams ('a) over all the prophets and messengers; even Ul al-Azm prophets, like, 'Isa ('a); but:

Firstly: During the past ages this matter was a speculative issue and all were opposed to our scholars, what to say of Ahl al-Sunna that some of them issued verdicts of apostasy against those who accorded superiority to anyone else over the prophets.

Shaykh Al-Mufid says in the book of *Maqalaat*:[224]

They have cut off a group of Imamate, that is Imamiyah over the superiority of Imams from the progeny of Muhammad (S) on all those who preceded them from the messengers and prophets, except our Prophet, Muhammad (S) and they regard it obligatory that a group of them has excellence over all prophets, except the Ul al-Azm prophets and another sub-sect from them has denied both views and cut themselves off regarding the excellence of all the prophets on all the Imams ('a) and these are Babis, as intellects cannot Dar to accept or reject this and there is no consensus on any of these views. Indeed, traditions are recorded from the Holy Prophet (S) regarding Amir Al-Mu'minin ('a) and his progeny from the holy Imams and reports from the Holy Imams ('a) and also, in the Holy Qur'an which strengthens the argument of the first group.

Secondly: Proof of superiority from the aspect of reasoning is restricted to the people of justice and intelligence and the ordinary people of truth do not have any share in it, except baseless beliefs from the aspect of emulation and other than that group or do not have knowledge or justice or information; thus, superiority of Imams ('a) over the messengers for all the Ummah, what to say of the others, have not reached to the proof of the first stage; what to say about that which is necessary and intuitive, except for a sect of them in some period of time, which has reached the necessary limits and with the descent of Prophet 'Isa ('a) and his praying behind His Eminence, al-Mahdi ('aj) and his obedience to His Eminence in the presence of the whole world, which would recognize him according to divine description

and that issue will become perceptive for the whole world; so what is the difference between Ul al-Azm and others and reports of the descent and prayer of Prophet ‘Isa (‘a) behind him were repeatedly mentioned as a special trait of His Eminence in all gatherings as a mark of his excellence and the Almighty Allah has considered it to be among his excellent qualities.

As it is mentioned in the book of *Al-Muhtadhar* by Hasan Ibn Sulaiman Hilli[225] in a lengthy report that the Almighty Allah said to the Messenger of Allah (S) on the night of Mi’raj: We bestowed on you that eleven persons would be born through his, that is Ali’s loins and all of them would be from your progeny from Fatimah Az-Zahra’, the last of them is one behind whom ‘Isa (‘a) will pray; he would fill the earth with justice and fairness as it would be fraught with injustice and tyranny. I will save through him from perils and will guide from deviation and I will save from blindness and will cure the sick through him.

In *Kamal ad-Din*[226], it is narrated from the Messenger of Allah (S) that he said: By the One, who sent me as the giver of glad tidings, even if a day remains from the tenure of the world, the Almighty Allah would definitely prolong that day to such an extent that he reappears in it. At that time ‘Isa Ibn Maryam, the spirit of Allah, will descend and pray behind him.

Also, it is narrated from Amir Al-Mu’minin (‘a) that he said in the traditional report of Dajjal: The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet ‘Isa (‘a) would pray.[227]

In *Ilam al-Wara’* [228] of Shaykh Tabarsi, it is narrated from Imam Hasan Mujtaba (‘a) that he said: Don’t you know there is no one of us, but that a pledge of allegiance to the tyrant of his time falls on his neck, except the Qa’im behind whom Ruhullah ‘Isa Ibn Maryam will pray?

In *Ghaibah*[229] of Shaykh At-Tusi, it is narrated from the Messenger of Allah (S) that he said to Lady Fatimah az-Zahra’ (‘a): O my dear daughter, we Ahl Al-Bayt are given seven things that none has been given before us:

Our apostle is the best of the apostles, and he is your father.

Our successor is the best of the successors, and he is your husband.

Our martyr is the best of the martyrs, and he is Hamzah, the uncle of your father.

From us is the one with two wings, by which he glides in Paradise, and he is your cousin, Ja’far.

From us are the two grandsons of this Ummah, and they are your two sons: Hasan and Husayn.

And from us is, by Allah, a deity other than Him is not, the al-Mahdi of this Ummah, behind whom ‘Isa Ibn Maryam will pray.

Then the Messenger of Allah (S) touched Husayn’s shoulder and said thrice, “From him.”

In *Al-Kafi*[230], it is narrated that one day the Messenger of Allah (S) came out happy, elated and smiling. He was asked about the reason of his gaiety.

He said: "There is not any day or night, but Allah gives me a gift. Behold, today my Lord bestowed me with a gift that He had not bestowed by the like of it in the past.

Jibra'il ('a) came to me and conveyed greetings from my Lord. He said: 'O Muhammad, till he said:...and from you is the Qa'im, behind whom 'Isa Ibn Maryam will pray when Allah brings him down to the earth. He (the Qa'im) will be from the progeny of Ali and Fatimah, and from the offspring of Husayn ('a).

In *Kamal ad-Din*[231], it is mentioned: Abu Ja'far Muhammad Ibn Ali ('a) mentioned the biographies of the twelve guided caliphs, bliss of Allah be on them all, and when he came to the last of them, he said: The twelfth of them will the one behind whom Prophet 'Isa Ibn Maryam ('a) will pray.

Ganji Shafei has narrated from the Messenger of Allah (S) that he said regarding the circumstances of Imam al-Mahdi ('aj) that he would be about to lead his companions in Morning Prayer in Bait al-Maqdas, when 'Isa Ibn Maryam descends. That Imam will move back to have 'Isa move in the front to lead the prayers of the people. 'Isa will touch his shoulders and say, 'Lead us.'[232]

He has Also, narrated that the Messenger of Allah (S) said to Abu Huraira: What will your condition be when the Son of Maryam descends and your Imam will be from you?[233]

Numerous traditional reports are recorded on this point and Ganji Shafei has explained them to be the proof of the Imamate of Imam al-Mahdi ('aj) over 'Isa ('a), regarding his superiority on Prophet 'Isa ('a) that the Imam should be the most superior in all aspects through a explanation, which we don't need to mention here.

In *Iqdud Durar*[234], it is narrated that the Messenger of Allah (S) said: Thus, al-Mahdi ('aj) will notice the descent of 'Isa ('a) and his hair will seem to be dripping with water.

Imam al-Mahdi ('aj) will say: Come forward and lead the people in prayer.

'Isa will say: Only you are eligible to lead the prayer.

Thus, 'Isa ('a) will pray behind a man from my progeny and when he prays and sits, 'Isa ('a) will pay allegiance to him.

Also, it is narrated from Suddi that Imam ('a) said: al-Mahdi and 'Isa ('a) will meet at the time of prayer. Thus, the Imam will ask 'Isa ('a) to lead. He will reply: You are more worthy to lead the prayer!

So, 'Isa ('a) will pray behind the Imam.[235]

This matter is not found in Shi'a traditional reports and supposing the correctness of the matter, Imam al-Mahdi ('aj) will offer Prophet 'Isa ('a), like the Messenger of Allah (S) commanded Jibra'il ('a) on the

night of Ascension to lead the prayer and his declining it saying: We do not precede the human beings since the day we were ordered to prostate to Adam (‘a).[236]

Perhaps the aim is to show his superiority to ‘Isa (‘a) for the people through his own tongue and not only the matter of preceding in prayers, which according to the laws of Ahl al-Sunna, there is no excellence in it and they have ruled that it is allowed for every sinner and evil doer to become a prayer leader; and have forgotten the statement of their Messenger (S) that: A community can never succeed if it is led by a person, while someone superior to him is present in it.

Forty-Fourth: Seven Takbeers On The Bier Of Imam al-Mahdi (‘aj)

It is not lawful to recite seven Takbeers on the bier of anyone after Amir Al-Mu’minin (‘a), except on the bier of Imam al-Mahdi (‘aj), as is mentioned in Bihar Al-Anwar in the traditional report of the passing away of Amir Al-Mu’minin (‘a) in the will he made to Imam Hasan (‘a) after the mention of shroud and anointing and taking him up to the place of his grave, he said: Then step forward, O Abu Muhammad and pray on me O my son:

Recite seven Takbeers for me and this is not lawful for anyone other than me. Except for the man, who will appear in the last period of time, whose name is Qa’im al-Mahdi (‘aj) from the descendants of your brother, Husayn (‘a). He will straighten the deviations of truth.[237]

Forty-Fifth: Killing Of The Accursed Dajjal

Which is a divine chastisement for Muslims.

Thus, In *Tafsir Ali Ibn Ibrahim*[238], it is narrated from Imam Muhammad Al-Baqir (‘a) that he explained the chastisement mentioned in the verse:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

***“Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand”* (*6:64*).**

…to be Dajjal and the scream and he said: No prophet came, but that he warned about the mischief of Dajjal.[239] Thus, in *Kamal ad-Din*, it is narrated from the Messenger of Allah (S): And why should there not be mischief when he appears in that form in the year of a severe famine and has that capacity; and he tours all the areas, except Mecca and Medina.

Hasan Ibn Sulaiman Hilli has said in *Mukhtasar Basa'ir*[240], quoting from Amir Al-Mu'minin (‘a) that he said: One, who desires to fight against the followers of Dajjal should fight those who mourn the killing of ‘Uthman and those who mourn the people of Nahrawan. One, who meets Allah with belief that ‘Uthman was killed unjustly, Allah, the Mighty and Sublime will meet Him while He is angry with him and he will live till the time of Dajjal.

A man asked: “O Amir Al-Mu'minin (‘a), what if he dies before that?”

He replied: “Allah will raise him from the grave till he brings faith in him.” It was previously mentioned from *Kamal ad-Din*[241] that this accursed one will be eliminated at the hands of Imam al-Mahdi (‘aj).

It is Also, narrated from Imam Ja'far as-Sadiq (‘a) that he said: Allah, Blessed and the High, created fourteen lights 14000 years, before the creation of the universe, thus, they were our souls. It was asked: O, son of Allah's Messenger, who are these fourteen lights?

He replied: Muhammad, Ali, Fatimah, Hasan, Husayn, and Imams from the descendants of Husayn and the last of them is Qa'im, who will rise up after occultation. Then he would kill the Dajjal and purify the earth from every type of injustice and oppression.[242]

Some Ahl al-Sunna have attributed his killing at the hands of Prophet ‘Isa (‘a), but we have refrained from the discussion of Dajjal; our aim being something else.

Forty-Sixth: End Of Oppressive Rule And Kingdom Of The Tyrants

In the presence of that Imam, no one else will rule over the earth; as his rule is immediately before Judgment Day, or according to some scholars, by the return (رَجعَت) of other Imams (‘a) on the basis of the view of some people and the apparent connotation of traditional reports, on the contrary many books are compiled on this or by the rule of the sons of Imam al-Mahdi (‘aj).

Thus, in *Irshad*[243], Shaykh Al-Mufid says: There will be no kingdom after the rule of Imam Qa'im (‘aj), except that there is a narration of one under the control of his sons, if Allah wishes. However, there is no positive assertion and proof for that.

The majority of reports maintain that the al-Mahdi of the community will not depart, except forty days before Qiyamat… and so on. And Imam Ja'far as-Sadiq (‘a) often recited the following lines:

There is a rulership for all communities, which they expect.

And our rulership will occur at the end of time.

In *Ghaibah an-Nu'mani*, it is narrated from Imam Muhammad Al-Baqir (‘a) that he said: Our state is the last of the states, no House will remain, except that it would rule before us, so that no one gets an opportunity to say when they observe our acts: If we had ruled, we would have Also, acted in the same

way. It is the word of Allah, the Exalted:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

"...and the end is for those who guard (against evil)" (7:128)[244]

In *Ghaibah Fazl Ibn Shazan*[245] the same report is narrated through correct chains of narrators from Imam Ja'far as-Sadiq ('a).

We should know that what we mentioned is an example of the divine qualities bestowed on Imam al-Mahdi ('aj), through which we can have some idea of his rank and stature and the greatness of his rule, which no one has seen or heard or will ever see and it will remove astonishment about what is recorded about him.

Thus, Shaykh an-Nu'mani has narrated in his *Ghaibah*[246] "Once Abu 'Abd Allah Imam as-Sadiq ('a) was asked: Has the Qa'im taken birth?"

He said: "No, if I live until he is born, I shall serve him as long as I live."

It will be mentioned that the Imam prayed for His Eminence, Qa'im ('aj) after the Noon Prayer. The narrator asked: Did you pray for yourself.

He replied: Indeed, I prayed for the effulgence of Aali Muhammad ('a) and the foremost of them and the revenger from their enemies.[247]

It is Also, mentioned that Imam Ja'far as-Sadiq ('a) repeatedly mentioned the description and circumstances of Imam al-Mahdi ('aj) and said: May my father be sacrificed on one, who is as such.

In *Kamil az-Ziyarah*[248], it is narrated from Imam Ja'far as-Sadiq ('a) under the account of the rise of the al-Mahdi, he said: Every believer, who has died will feel the joy (of the Qa'im's rising) in his grave. They (dead believers) will begin visiting one another in their graves and give glad tidings to one another about the Qa'im's uprising.

In *Kamal ad-Din*[249], as-Saduq has narrated from Amir Al-Mu'minin ('a) and there it is mentioned: Joy will enter the heart of that believer.

Shaykh an-Nu'mani has narrated that Imam Muhammad Al-Baqir ('a) said: Musa Ibn Imran looked up in the first Pentateuch what abilities and virtues would be given to the Qa'im of Muhammad's family and then he said: "O my Lord, make me the Qa'im of Muhammad's family!"

It was said to him: "He is from Muhammad's progeny." He looked up in the second Pentateuch and found the same thing. He prayed Allah for it again and he was given the same reply. Then he opened

the third Pentateuch and found the same thing. He asked his Lord for it again and was given the same reply.[250]

In *Muhajj al-Ahzaan*[251], it is narrated from the book of Nur al-Ain that Imam Husayn (‘a) said on the eve of Ashura to his companions: My grandfather informed me that my son, Husayn will be slain in the wilderness of Karbala’, while he is alien, helpless and thirsty. Thus, one, who assists him has indeed assisted me and has assisted his son, the awaited Qa’im (‘aj).

In *Basharat al-Mustafa*[252], it is narrated from Imaduddin Tabari and *Tuhaf al-Uqool*[253] and in some copies of *Nahj al-Balagha* it is narrated from Amir Al-Mu’minin (‘a) that he said to Kumail: O Kumail, there is no knowledge, except that I have expounded it and there is no secret, but that the Qa’im (‘aj) will end it.

It is mentioned in a copy that there is no secret and according to another report, nothing, but that the Qa’im will seal (end) it. As you know that all the prophets and successors had arrived for the rulership of hearts and to clean them with effulgence of faith and to purify them from filths and deviations of faith and morals; but due to many obstacles they were unable to establish it due to some causes and denial and explanation of secrets and confidentialities and always promised the people and gave them good news and gave hope to them about Imam al-Mahdi (‘aj) and the period of his rulership and kingdom as there is no kingdom after that.

Thus, nothing should remain, which the Imam will not declare and convey to the people and will not leave anyone, except that he will lead him to the Almighty Allah.

As the Almighty Allah has mentioned in this way in the verse of the promise of inheriting: There will not remain any fear for the successor and his companions, which might lead to the concealment of facts.

The venerable Shaykh, Ali Ibn Muhammad Ibn Ali Khazzaaz has written in *Kifayat al-’Asr*[254] quoting from the Messenger of Allah (S) that he said to Imam Ali (‘a): O Ali, you are from me and I am from you. You are my brother and vizier. When I pass away, malice will appear in the heart of some people and soon after me a severe mischief will affect every stranger and proximate one and this is the time when the fifth of your seventh descendant will disappear from the Shi’a. And the folks of the heavens and the earth will be aggrieved at his absence. Then how many believers would be sorrowful and confused during his absence!

Then he lowered his head a little, then he raised it up and said: May my parents be sacrificed on my like and my namesake and the simile of Musa Ibn Imran (‘a) upon him is the garment of effulgence or garments which triggers flashes of lights, which are lit up with the brilliance of his holiness. As if I can see them in a condition of extreme despair and their call will be heard from far as it will be heard from the near…till the end of the report.

A Part Of The Sermon Of The Holy Prophet (S) On The Day Of Ghadir Khumm After The Farewell Hajj

In *Ihtijaj*[255], Shaykh Tabarsi and Ibn Tawus has narrated in *Al-Yaqeen*[256], an eloquent lengthy sermon, which the Messenger of Allah (S) delivered after the Farewell Hajj in Ghadir Khumm before a huge crowd and some of the sentences of that sermon are as follows:

O people, now I am the warner and Ali is the guide!

O people, I am the prophet and Ali is the vicegerent.

Now, indeed the seal of the Imams is from us the Qa'im al-Mahdi ('aj).

Now, he is the proclaimer of faith.

Now, he is the conqueror of the forts and their demolisher.

Now, he is the slayer of all the tribes of polytheists.

Now, he is the revenger of the blood of all the saints of Allah, the Mighty and Sublime.

Now, he is the helper of the religion of Allah.

Now, he is a part of the deep ocean

And according to the report of the Sayyid, one, who crosses the deep ocean.

Now, he is named as 'all'.

According to Sayyid's version: The recompensor through his favour to all, who do a good turn to him and who recompenses the ignorant through his ignorance.

Now, he is chosen one of Allah and His empowered one.

Now, he is inheritor of all the knowledge; he encompasses all of it.

Now, he is the informed one from his Lord, the Mighty and Sublime and cognizant of his command of His faith.

Now, he is the rightly guided and the just.

Now, he is the successful one.

Now, he is the one about whom the former people gave glad tidings.

Now, he is the remaining proof and there is no proof after him and there is no truth, except with him and there is no light, except with him.

Now, he is such that there is no victor over him and no will be helped against him.

Now, and he is the Wali of Allah on His earth and His command on His creatures and His trusted one secretly and openly.

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1. Kamal ad-Din wa Tamam an-Na'mah, p. 286.
2. Kamal ad-Din wa Tamam an-Na'mah, p. 257.
3. Kifayat al-'Asr, pp. 158-159.
4. Kifayat al-Muhtadi (Selected), p. 77, Tradition 12.
5. Ghaibah an-Nu'mani, Kifayat al-Muhtadi (Selected).
6. Mikyal al-Makarim, vol. 1, p. 221; Chapter of Similarity to 'Isa ('a).
7. Bihar Al-Anwar, vol. 16, p. 186; Tazkirat al-Fuqaha', vol. 1, p. 153.
8. Bihar Al-Anwar, vol. 83, p. 81; Falah as-Sa'il, p. 200.
9. Al-Umdah, p. 439.
10. There is same controversy surrounding the complexion of the Messenger of Allah (S) and in that instance they have reconciled it by stating that the portion exposed to the sun was wheat complexioned and the portion covered by garments was white. [Author].
11. Al-Irshad, vol. 2, p. 382; Ghaibah At-Tusi, p. 470; Khara'ij wa al-Jaraih, vol. 3, p. 1151.
12. Bihar Al-Anwar, vol. 51, p. 80.
13. Al-Kafi, vol. 1, p. 443.
14. Al-Kafi, vol. 1, p. 443.
15. Ghaibah At-Tusi, p. 470; Khara'ij wa al-Jaraih, vol. 3, p. 1152.
16. Ghaibah an-Nu'mani, p. 447; Bihar Al-Anwar, vol. 51, p. 77.
17. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, p. 269; Bihar Al-Anwar, vol. 51, p. 80.
18. Ghaibah an-Nu'mani, p. 215.
19. Al-Irshad, vol. 2, p. 382.
20. Kamal ad-Din wa Tamam an-Na'mah, p. 457; Dala'il al-Imamah, p. 509; Ath-Thaqib fi 'l-Manaqib, p. 585.
21. Tarikh Umam wa al-Mulook, vol. 4, p. 531; Da'im al-Islam, vol. 1, p. 389.
22. Ghaibah an-Nu'mani, p. 216; Bihar Al-Anwar, vol. 51, p. 41.
23. Kamal ad-Din wa Tamam an-Na'mah, p. 636; Bihar Al-Anwar, vol. 51, p. 35.
24. Ghaibah an-Nu'mani, p. 215; Bihar Al-Anwar, vol. 51, p. 39 [In both these sources 'Zakham al-Batan' (wide belly) is mentioned].
25. Kamal ad-Din wa Tamam an-Na'mah, p. 136; Bihar Al-Anwar, vol. 51, p. 35.
26. Basa'ir ad-Darajat, p. 209; Bihar Al-Anwar, vol. 52, p. 319 [Narrated from Imam Ja'far as-Sadiq ('a)].
27. Maqatil at-Talibiyyin, p. 15; Tarikh al-Zorarah, vol. 1, p. 22.
28. Bihar Al-Anwar, vol. 16, p. 149 &, vol. 44, p. 137; Kanz al-Ummal, vol. 7, p. 32.
29. Kamal ad-Din wa Tamam an-Na'mah, p. 653; Bihar Al-Anwar, vol. 51, p. 35.
30. Kamal ad-Din wa Tamam an-Na'mah, p. 653; Khara'ij wa al-Jaraih, vol. 3, p. 1150; Bihar Al-Anwar, vol. 51, p. 35.
31. Kanz al-Ummal, vol. 14, p. 590.
32. Kamal ad-Din wa Tamam an-Na'mah, p. 653; Khara'ij wa al-Jaraih, vol. 3, p. 1150.
33. Ghaibah an-Nu'mani, p. 215; Bihar Al-Anwar, vol. 51, p. 40.
34. Actually, it is 'Warbal'.
35. Jawaher al-Matalib fi Manaqib Amir al-Mu'minin ('a), vol. 1, p. 276; Bihar Al Anwar, vol. 83, p. 81.

36. Ghaibah an-Nu'mani, p. 247; Bihar Al-Anwar, vol. 51, p. 77.
37. Bihar Al-Anwar, vol. 51, p. 80; Majmauz Zawaid, vol. 7, p. 319.
38. Kashf al-Ghummah fi Ma'rifat al-A'immah (‘a), vol. 3, pp. 270-289; Bihar Al-Anwar, vol. 51, p. 80-96.
39. Kashf al-Ghummah fi Ma'rifat al-A'immah (‘a), vol. 3, p. 282; Al-Tara'if, p. 178; As-Sirat al-Mustaqim, vol. 2, p. 241.
40. ‘Uyun Akhbar ar-Ridha', vol. 1, p. 10; Bihar Al-Anwar, vol. 51, p. 152.
41. al-Majlisi is of the view that in the original version, it was wheaten and red or wheaten and fair. [Author].
42. Al-Ghaibah, Shaykh At-Tusi, p. 266; Bihar Al-Anwar, vol. 2, p. 11.
43. Al-Ghaibah, Shaykh At-Tusi, p. 266; Bihar Al-Anwar, vol. 2, p. 11.
44. Kamal ad-Din wa Tamam an-Na'mah, p. 268.
45. Kamal ad-Din wa Tamam an-Na'mah, p. 268.
46. Kamal ad-Din wa Tamam an-Na'mah, p. 407; Bihar Al-Anwar, vol. 52, p. 25; Ilam al-Wara' bi ‘Alam al-Huda, vol. 2, p. 250.
47. Kamal ad-Din wa Tamam an-Na'mah, p. 446; Bihar Al-Anwar, vol. 52, p. 34.
48. ‘Uyun Akhbar ar-Ridha', vol. 2, p. 283; Mani al-Akhbar, p. 80.
49. Kamal ad-Din wa Tamam an-Na'mah, p. 446.
50. Kamal ad-Din wa Tamam an-Na'mah, p. 446; Bihar Al-Anwar, vol. 52, p. 34.
51. Kamal ad-Din wa Tamam an-Na'mah, p. 446; Bihar Al-Anwar, vol. 52, p. 34.
52. Kamal ad-Din wa Tamam an-Na'mah, p. 446.
53. Ghaibah an-Nu'mani, p. 147; Bihar Al-Anwar, vol. 52, p. 226.
54. Kifayat al-Muhtadi (Selected), Tr. 8, p. 57.
55. Sirat al-Mustaqim Ila Mustahqi az-Taqdim, vol. 2, p. 143.
56. Muqtadhab al-'Asr fi 'l-Nass ‘ala al-A'immah Ithna-'Ashar, p. 10.
57. Al-Khisal, p. 601.
58. Muqtadhab al-'Asr fi 'l-Nass ‘ala al-A'immah Ithna-'Ashar, p. 24.
59. Bihar Al-Anwar, vol. 51, p. 27.
60. Ghaibah an-Nu'mani, p. 239.
61. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib (‘a), p. 267.
62. Al-Ghaibah, Shaykh At-Tusi, p. 467; Ilam al-Wara' bi ‘Alam al-Huda, vol. 2, p. 289.
63. Ilam al-Wara' bi ‘Alam al-Huda, vol. 2, p. 230.
64. Kamal ad-Din wa Tamam an-Na'mah, p. 480.
65. Kamal ad-Din wa Tamam an-Na'mah, p. 480.
66. Al-Kafi, vol. 8, p. 381.
67. Ghaibah an-Nu'mani, p. 147.
68. Ghaibah an-Nu'mani, p. 147.
69. Tafsir al-Qummi, vol. 2, p. 327.
70. Kamal ad-Din wa Tamam an-Na'mah, p. 650.
71. Kamal ad-Din wa Tamam an-Na'mah, p. 650.
72. Al-Ghaibah, Shaykh At-Tusi, p. 464.
73. Tafsir Al-Ayyashi, vol. 1, p. 65.
74. Ghaibah an-Nu'mani, p. 254.
75. Muqtadhab al-'Asr fi 'l-Nass ‘ala al-A'immah Ithna-'Ashar, p. 45; Manaqib Aali Abi Talib (‘a), vol. 1, p. 248.
76. Al-Ghaibah, Shaykh At-Tusi, p. 433.
77. Al-Irshad, vol. 2, p. 385.
78. Al-Irshad, vol. 2, pp. 386-387.
79. Al-Irshad, vol. 2, p. 381.
80. Al-Ghaibah, Shaykh At-Tusi, p. 474; Bihar Al-Anwar, vol. 52, pp. 291-386.
81. Al-Ghaibah, Shaykh At-Tusi, p. 474.
82. Kifayat al-Muhtadi (Selected), pp. 305-306, Tradition 40.

83. Ghaibah an-Nu'mani, p. 233.
84. Ghaibah an-Nu'mani, p. 318.
85. Ghaibah an-Nu'mani, p. 318.
86. Ghaibah an-Nu'mani, p. 194.
87. Al-Kafi, vol. 8, p. 287.
88. Ihtijaj, vol. 1, p. 225.
89. Mukhtasar Basa'ir ad-Darajat, p. 189; Hidayat al-Kubra, p. 404; Bihar Al-Anwar, vol. 53, p. 15.
90. Al-Irshad, vol. 2, p. 386.
91. Kifayat al-Muhtadi (Selected), p. 302, under the tradition 39.
92. For more details about this discussion refer to: Ashnai Ba Tafasir, Ayatullah Reza Ustadi; Nazahat Quran ba Tahrif, Ayatullah Jawadi Amili; Masuniyat Quran Az Tahrif, Ayatullah Marefat, translated by Muhammad Shahrabi, Nashr Daftar Tablighat Islami.
93. Al-Amali, p. 292.
94. Kifayat al-'Asr, p. 151.
95. Hidayat al-Kubra, p. 399.
96. Mukhtasar Basa'ir ad-Darajat, p. 185.
97. Kamil az-Ziyarah, p. 233.
98. Ghaibah an-Nu'mani, p. 311.
99. Kamal ad-Din wa Tamam an-Na'mah, p. 652.
100. Ghaibah Shaykh At-Tusi, p. 420.
101. Ghaibah Shaykh At-Tusi, p. 420.
102. Ghaibah an-Nu'mani, p. 189; Bihar Al-Anwar, vol. 52, p. 287.
103. Bihar Al-Anwar, vol. 52, p. 287.
104. Al-Melal wan Nehal, p. 172.
105. Usd al-Ghabah fi Ma'rifah as-Sahaba, vol. 4, p. 217.
106. Sharh Diwan, Attributed to Amir al-Mu'minin Ali ('a) p. 166.
107. Ihtijaj Tabarsi, vol. 2, p. 10.
108. Al-Khisal, p. 626.
109. Tawil al-Ayat, p. 663.
110. Iqdud Durar fi Akhbar al-Muntadhar, p. 159.
111. Al-Ihtijaj, vol. 2, p. 11.
112. Kamal ad-Din wa Tamam an-Na'mah, p. 673.
113. Muntakhab al-Basaer, p. 201.
114. Al-Irshad, vol. 2, p. 386.
115. Al-Irshad, vol. 2, p. 381.
116. Kifayat al-Muhtadi (Selected), p. 288, under the tradition 39.
117. Bihar Al-Anwar, vol. 52, p. 390.
118. Bihar Al-Anwar, vol. 52, p. 275.
119. Al-Mazar al-Kabir, Shaykh Muhammad Ibn Mashhadi, p. 663; Bihar Al-Anwar, vol. 53, p. 95 &, vol. 83, p. 284.
120. Du'a Ahad.
121. This tradition was not found in Kamal ad-Din wa Tamam an-Na'mah, Amali Shaykh as-Saduq, p. 731; Al-Jawaher al-Saniyyah, p. 236.
122. Al-Irshad, vol. 2, p. 381.
123. Ghaibah an-Nu'mani, p. 237.
124. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, p. 137.
125. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, p. 149.
126. Al-Amali, p. 513.
127. Al-Ihtijaj, vol. 2, p. 11.

128. Kamal ad-Din wa Tamam an-Na'mah, p. 394.
129. Ghaibah an-Nu'mani, p. 146.
130. Kashf al-Ghummah, vol. 3, p. 267.
131. Al-Bayan fi Akhbar Sahib az-Zaman, p. 145.
132. Al-Umdah, p. 436; Al-Musannaf, Abdur Razzaq, p. 372; Tazkirat al-Huffaz, vol. 3, p. 738.
133. Ihtijaj, vol. 2, p. 11.
134. Al-Khisal, Shaykh as-Saduq, p. 626.
135. Al-Ikhtisas, p. 208.
136. Al-Ikhtisas, p. 208.
137. Iqdud Durar fi Akhbar al-Muntadhar, p. 149.
138. Sad as-Sa'ud, p. 34.
139. Bihar Al-Anwar, vol. 52, pp. 376-377.
140. Tafsir al-Qummi, vol. 2, p. 346.
141. Bihar Al-Anwar, vol. 64, pp. 350-351.
142. Khara'ij wa al-Jaraih, vol. 2, p. 840.
143. Kamal ad-Din wa Tamam an-Na'mah, p. 675.
144. Al-Kafi, vol. 2, p. 173.
145. Al-Ikhtisas, p. 24.
146. Kamal ad-Din wa Tamam an-Na'mah, p. 653.
147. Al-Khisal, p. 262.
148. Kashf al-Ghummah, vol. 3, p. 273.
149. Kamal ad-Din wa Tamam an-Na'mah, p. 671.
150. Ghaibah an-Nu'mani, p. 315.
151. Mukhtasar Basa'ir ad-Darajat, p. 201; Bihar Al-Anwar, vol. 53, p. 85.
152. Al-Kafi, vol. 8, p. 241.
153. Khara'ij wa al-Jaraih, vol. 2, p. 840.
154. Bihar Al-Anwar, vol. 53, p. 391.
155. Al-Irshad, vol. 2, p. 381.
156. Kifayat al-Muhtadi (Selected), p. 303, under the tradition 39.
157. Tafsir Al-Ayyashi, vol. 2, p. 282.
158. Khara'ij wa al-Jaraih, vol. 2, p. 839.
159. Ghaibah an-Nu'mani, p. 317.
160. Al-Kafi, vol. 8, p. 294.
161. Kamal ad-Din wa Tamam an-Na'mah, p. 673.
162. Al-Khisal, pp. 540-541.
163. This point was not found in Tafsir Al-Ayyashi.
164. Al-Khisal, pp. 540-541.
165. This point was not found in Kamil az-Ziyarah.
166. Kifayat al-Muhtadi (Selected), p. 300, under the tradition 39.
167. Kamal ad-Din wa Tamam an-Na'mah, p. 653.
168. Basa'ir ad-Darajat, p. 44.
169. Tafsir al-Qummi, vol. 2, p. 253.
170. Al-Irshad, vol. 2, p. 381.
171. Al-Ghaibah, Shaykh At-Tusi, p. 467.
172. Kamal ad-Din wa Tamam an-Na'mah, p. 372.
173. Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 275.
174. Kifayat al-Muhtadi (Selected), p. 303, under the tradition 39.
175. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 307.

176. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 309.
177. Kamal ad-Din wa Tamam an-Na'mah, p. 671.
178. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 307.
179. Basa'ir ad-Darajat, p. 196.
180. Basa'ir ad-Darajat, p. 209.
181. Khara'ij wa al-Jaraih, vol. 2, p. 691.
182. Bihar Al-Anwar, vol. 26, p. 203.
183. Basa'ir ad-Darajat, p. 429.
184. Al-Ikhtisas, p. 199.
185. Basa'ir ad-Darajat, p. 429; Al-Ikhtisas, p. 326.
186. Tafsir Majma al-Bayan, vol. 7, p. 267.
187. Kamal ad-Din wa Tamam an-Na'mah, p. 356.
188. Kamal ad-Din wa Tamam an-Na'mah, p. 371.
189. Ilal ash-Shara'i, vol. 1, p. 6.
190. 'Uyun Akhbar ar-Ridha' ('a), vol. 2, p. 238.
191. Kamal ad-Din wa Tamam an-Na'mah, p. 255.
192. Kamal ad-Din wa Tamam an-Na'mah, p. 394.
193. Kamal ad-Din wa Tamam an-Na'mah, p. 673.
194. Tafsir Al-Ayyashi, vol. 1, p. 183.
195. Tafsir Al-Ayyashi, vol. 1, p. 184.
196. This tradition was not found in 'Uyun Akhbar ar-Ridha'; Kamal ad-Din wa Tamam an-Na'mah, p. 372; Bihar Al-Anwar, vol. 52, p. 322; Tafsir Nur ath-Thaqalain, vol. 4, p. 47.
197. This tradition was not found in Kamaluddin; Ilal ash-Shara'i, vol. 1, p. 91; Tafsir Nur ath-Thaqalain, vol. 1, p. 368 &, vol. 4, p. 333; Tafsir Safi, vol. 4, p. 128; Bihar Al-Anwar, vol. 2, p. 294 &, vol. 52, p. 314.
198. Tafsir Al-Ayyashi, vol. 2, p. 61.
199. Al-Irshad, vol. 2, p. 384.
200. Kamal ad-Din wa Tamam an-Na'mah, p. 376.
201. Basa'ir ad-Darajat, p. 279.
202. Basa'ir ad-Darajat, p. 278.
203. Basa'ir ad-Darajat, p. 279.
204. Ad-Dawat, p. 209.
205. Khara'ij wa al-Jaraih, vol. 2, p. 860.
206. Al-Irshad, vol. 2, p. 386.
207. Kifayat al-Muhtadi (Selected), p. 302, under the tradition 39.
208. Ghaibah an-Nu'mani, p. 313.
209. Kamal ad-Din wa Tamam an-Na'mah, p. 671.
210. Kifayat al-Muhtadi (Selected), pp. 305-306, under the tradition 40.
211. Al-Kafi, vol. 3, p. 503.
212. Kamal ad-Din wa Tamam an-Na'mah, p. 671.
213. Al-Khisal, p. 170.
214. Ghaibah an-Nu'mani, p. 231.
215. Bihar Al-Anwar, vol. 52, p. 389.
216. Ilam al-Wara' bi 'Alam al-Huda, vol. 2, p. 310.
217. Al-Mazar, p. 135.
218. Khara'ij wa al-Jaraih, vol. 2, p. 841.
219. Basa'ir ad-Darajat, p. 327.
220. Ghaibah an-Nu'mani, p. 244.
221. Al-Ikhtisas, p. 334.

222. Khara'ij wa al-Jaraih, vol. 2, p. 690.
223. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 24.
224. Awael al-Maqalat, p. 70.
225. Al-Muhtadhar, p. 141.
226. Kamal ad-Din wa Tamam an-Na'mah, p. 280.
227. Kamal ad-Din wa Tamam an-Na'mah, p. 527.
228. Ilam al-Wara' bi 'Alam al-Huda, vol. 2, p. 230.
229. Al-Ghaibah, p. 191.
230. Al-Kafi, vol. 8, p. 49.
231. Kamal ad-Din wa Tamam an-Na'mah, p. 232.
232. Al-Bayan fi Akhbar Sahib az-Zaman, p. 144.
233. Kifayat at-Talib Fi Manaqib Aali Abi Talib ('a), p. 496.
234. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, pp. 229-230.
235. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, p. 234.
236. Tafsir Al-Ayyashi, vol. 2, p. 277; Tafsir Nur ath-Thaqalain, vol. 3, p. 126.
237. Bihar Al-Anwar, vol. 2, p. 292.
238. Tafsir al-Qummi, vol. 1, p. 204; In the edition used as reference for this book, instead of Dajjal the word of Dukhan (smoke) is mentioned; however, in Bihar Al-Anwar in the above tradition from Tafsir al-Qummi the word of Dajjal is mentioned. Bihar Al-Anwar, vol. 9, p. 205; Also, the part after the traditional report is from the Messenger of Allah (S).
239. Kamal ad-Din wa Tamam an-Na'mah, p. 529; Khara'ij wa al-Jaraih, vol. 3, p. 1142.
240. Mukhtasar Basa'ir ad-Darajat, p. 20.
241. Kamal ad-Din wa Tamam an-Na'mah, p. 280.
242. Kamal ad-Din wa Tamam an-Na'mah, p. 335.
243. Al-Irshad, vol. 2, p. 387.
244. Ghaibah At-Tusi, p. 472.
245. Kifayat al-Muhtadi (Selected), pp. 300-301, under the tradition 39.
246. Ghaibah an-Nu'mani, p. 244.
247. Falah as-Sa'il, p. 171.
248. Kamil az-Ziyarah, p. 233.
249. Kamal ad-Din wa Tamam an-Na'mah, p. 653.
250. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 240.
251. Muhajj al-Ahzan, p. 98, Majlis 4.
252. Basharat al-Mustafa, p. 51.
253. Tuhaf al-Uqool, p. 171; Bihar Al-Anwar, vol. 74, pp. 267-412.
254. Kifayat al-'Asr, pp. 158-159.
255. Al-Ihtijaj, vol. 1, p. 80.
256. Al-Yaqin fi Amrat Amir al-Mu'minin ('a), p. 357; it is mentioned in the text of Kashf al-Yaqin of Allamah Hilli, as if its attribution to Sayyid Ibn Ta'wus is an error.

[1] [1]
SHARES

Chapter 4: Difference Among Muslims Regarding Him

A study of different points of view among Muslims regarding Imam al-Mahdi (‘aj) is having a number of aspects. We present below a summary of different sects and their stances on this matter:

We should know that there is no difference of opinion among Muslim sects that the Messenger of Allah (S) informed about the advent of a person known as al-Mahdi (‘aj) in the last period of time and that he would be the namesake of the Prophet. He will reform the religion of the Prophet and fill up the earth with justice and equity as it would be fraught with injustice and oppression.

Rejection of the tradition: There is no al-Mahdi, except ‘Isa Ibn Maryam

No one has disputed so much, except a weak statement, which some Ahl al-Sunna have narrated: There is no al-Mahdi, except ‘Isa (‘a), who will descend from the heavens.[1] And they have narrated a report regarding it, which that group itself has ruled to be weak and rare, what to say of the Imamiyah. And its example in weakness and foolishness is what Mibdi in *Sharh Diwan* has narrated from some people that the soul of ‘Isa (‘a) will transmigrate into al-Mahdi (‘aj) and the descent of ‘Isa (‘a) is an allusion of this transmigration and according to this is the tradition: There is no al-Mahdi except ‘Isa Ibn Maryam…and so on.

Among the numerous books written about the proof of

Imam al-Mahdi (‘aj) and his circumstances, like:

Manaqib al-Mahdi, Hafiz Abu Noaim Isfahani; *Sifat al-Mahdi* Also, by the same author and it is Also, called as *Naoot al-Mahdi* or it is another book of his.

Al-Bayan fi Akhbar Sahib az-Zaman, by Abu ‘Abd Allah Muhammad Ibn Yusuf Ibn Muhammad Shafei Ganji.

Iqdud Durar fi Akhbar Imam al-Muntadhar, by Abu Badr Yusuf Ibn Yahya Salmi.

Akhbar al-Mahdi, by Sayyid Ali Hamadani.

Khasf al-Makhfi fi Manaqib al-Mahdi (*‘aj*), although the author of this book is a Shi’a, but all its 110 reports are taken from books of Ahl al-Sunna.

Malaahim, by Abu al-Hasan Ahmad Ibn Ja’far Ibn Muhammad Ibn ‘Abd Allah al-Manadi, alias Ibn Manadi.

Book of Saaduddin Hamweeni, successor of Najmuddin.

Al-Burhan fi Akhbar Sahib az-Zaman, by Mulla Ali Muttaqi, author of Kanz al-Ummal.

Akhbar al-Mahdi (*'aj*), by Ibad Ibn Yaqub Rawajini.

Arf al-Wardi fi Akhbar al-Mahdi (*'aj*), by Abdur Rahman Suyyuti and other books.

In many common heavenly books, statements are mentioned, which testify to what the Holy Prophet (S) has said about him; on the contrary they were famous among soothsayers. And the words of Satih Kahin and his report about his qualities and circumstances are well-known and he was promised to Persian kings. Thus, Ahmad Ibn Muhammad Ibn Ayyash has in *Muqtadhab al-'Asr*[2] narrated that the last Persian king, Yazdgird wanted to flee from Madayan and he stood in the Hall of Kisra and said: Peace be on you, O hall! At this I am going away from you, but I will return to you. I or one of my descendants, whose time has not yet arrived.

Sulaiman Dailami came to Imam Ja'far as-Sadiq ('a) and asked him about his statement: Or a man from my descendants. He replied: This companion of yours is Qa'im ('aj) according to the command of Allah, the Mighty and Sublime he is the sixth of my descendant, who would be born from Yazdgird. Thus, he is from his progeny.

Thus, mention of so many reports in books of occultation as is usual, except memorization and seeking blessings and some partial benefits present in them, there is no benefit. As it would not be a proof for non-Muslims and there is no difference among them needful of mention, on the contrary the difference is from some aspects:

First Difference: From The Aspect Of Lineage

There are a few statements on this point.

First: al-Mahdi ('aj) Is A Descendant Of Abbas Ibn Abd al-Muttalib

In *Zakhaaer al-Uqbah*[3], Muhibbuddin Tabari has narrated from Ibn Abbas that the Messenger of Allah (S) told him: From you is the al-Mahdi of the last period of time. Through him guidance would be disseminated and through him the fires of misguidance would be distinguished. Indeed, Allah, the Mighty and Sublime initiated this matter with me and He will end it with your progeny.

Also, a report of almost same meaning is narrated by Abu Huraira.

Also, 'Uthman has reported that he would be from the descendants of Abbas[4]. And as the falsity of this statement and contradiction of these reports with widely related traditional report of both the sect, which are clear to all rational beings and that he is from the descendants of the Messenger of Allah (S) as is very much clear. Therefore, Ibn Hajar etc. have justified these reports saying that Abbas is having

paternity for him, because the grandfather of al-Mahdi (‘aj) had nursed from Umm al-Fazl, wife of Abbas; therefore, it can be said that al-Mahdi (‘aj) is from his descendants.

If they interpret these reports to be fabricated for flattering the Bani Abbas Caliphs as was the custom of that age; it was better than this weak justification, which due to excess cold silenced the lightning of Ibn Hajar.

Second: He Is A Descendant Of Amir Al-Mu’minin Through His Son, Muhammad Ibn Hanafiyyah

This is the religion of Kaisaniya. Thus, the venerable Shaykh Abu Muhammad Ibn Musa Naubakhti, nephew of Abu Sahl Naubakhti, a scholar during the period of Minor Occultation, has said in his book of *Firq wa Maqalaat*[5]: After the martyrdom of Imam Husayn (‘a), a sect believed that Muhammad Ibn Hanafiyyah is the guide and the Imam and he is the successor of Ali Ibn Abi Talib (‘a).

No member of his Ahl Al-Bayt can oppose him without going out of the pale of Imamate; no one can wield the sword, except through his permission. And Imam Husayn (‘a) did not go out to fight Yazeed, except after taking his permission. And if he had gone out without his permission, he would have been destroyed and deviated.

That anyone, who opposed Muhammad was a disbeliever and a polytheist. It was Muhammad, who appointed Mukhtar as the governor of Basra and Kufa after the martyrdom of Imam Husayn (‘a) and ordered him to revenge the killing of Imam Husayn (‘a) and to eliminate his killer and in their struggle everywhere they were present and he named him as Kaisan due to his expertise and since it was recognized from his uprising and religion it was named as Mukhtariya and was called as Kaisaniya.

When Muhammad Ibn Hanafiya passed away in Medina during the year 81 A.H. his companions split into three sects.

One group claimed that Muhammad Ibn Hanafiya is the al-Mahdi and Imam Ali (‘a) had named him as al-Mahdi. And he is not dead. It is not right to say this. He has gone into occultation and it is not known where he is. He will soon return and fill up the earth will justice and there is no Imam after him, till he returns.

After the mention of sects, which believe in the divinity of Muhammad, their corrupted beliefs say that Muhammad Ibn Hanafiya is alive and he is not dead; and he is living in the Razwa Mountain between Mecca and Medina. The beasts of the wild have accorded permission to him and he goes to them morning and evening and drinks their milk and consumes their flesh. To his right is a lion and to his left is another lion, they will guard him till the time of his advent. Some have said that to his right there is a lion and to his left is a leopard; because for them Muhammad is the awaited Imam about whom the Holy Prophet (S) gave glad tidings that he would fill up the earth with justice and equity. They remained on this religion till they became extinct, except a few from his descendants and they are one of the

Kaisaniya sects.

Then he has mentioned all the sects, some of whom believe in his death and regard his son, Abu Hashim ‘Abd Allah Ibn Muhammad as the promised al-Mahdi and others; who all have become extinct and this is sufficient to prove their falsehood and contradiction of their statements to consensus and widely narrated traditions and the occurrence of the death of their al-Mahdi, who did not for a single day, fill up a single village with justice in view of all scholars of community from Imamiyah and Ahl al-Sunna.

Third: al-Mahdi Is A Descendant Of Imam Hasan Mujtaba (‘A)

Ibn Hajar and others have supported this statement through the saying of Tirmizi that the Messenger of Allah (S) said: al-Mahdi is from the sons of Hasan[6].

In *As-Sawa’iq*[7], Ibn Hajar says: Its secret is that his abandoning of Caliphate was due to his affection on the Ummah. Thus, the Almighty Allah placed Qa’im for the rightful Caliphate in his descendants and the tradition of his being a descendant of Imam Husayn (‘a) is absurd; and in that case there is no proof in it, for what the Rafidha (Shi’a) think that al-Mahdi (‘aj) is Hujjat Ibn al-Hasan al-’Askari (‘a).

Till he says: Among their misunderstandings and foolishness is that some Rafidha think that al-Mahdi is from the descendants of Hasan (‘a). It is only a conjecture. And they Also, think that Ummah reached consensus that he is from the descendants of Imam Husayn (‘a) and how can they attribute conjecture and mistake to narrators of traditions; and change consensus into conjecture[8]?

Reply

Firstly

Since the report is narrated by Uyyana in *Jama’ Bayn as-Sihah as-Sitta* with the word of Husayn and not Hasan; thus, in that case the report would be disturbed according to its text and will come down from the rank of certainty and cannot be used as proof.

Or we can say: The copy with the word of Husayn is supported by traditions of Shi’a and Ahl al-Sunna, thus, it is correct and preferable and the report that al-Mahdi is from the descendants of Husayn (‘a) is having consensus, which can be used in debates and that what enmity is unique by it; will be expressed and this implication is from a consensus, which is claimed in this instance and Ibn Hajar did not understand it and he attributed it to an accident. After that the report of Tirmizi should be interpreted in another way to give concession to Ibn Hajar:

First: Wrong abrogator or narrator: as these two words are very close in meaning and are always confused with each other, and there are many names mentioned in Rijal books of the two sects, where it is discussed whether it is Hasan or Husayn. And among the intricacies of this position is what Ibn Hajar Asqalani, who preceded Ibn Hajar Makki, author of As-Sawa’iq and was a unique scholar of his time

regarding science of traditions and narrators of traditions; and also, a contemporary of Allamah Hilli (r.a.); he says regarding Hasan in his book of *Ad-Durar al-Kaminah fi Ahwal al-Ma'it as-Samanah*[9]: Hasan Ibn Yusuf Ibn Mutahhar Hilli Jamaaluddin, famous as Ibn Mutahhar Asadi mentions about Husayn; then he says regarding Husayn: Husayn Ibn Yusuf Ibn Mutahhar Hilli Motazali Jamaaluddin Shii[10]; then he mentions his brief biography of His Eminence and indicts such scholar in a book, whose appearance is for recording this matter, the name of such a person, who was famous as well as his contemporary, whom he has himself quoted has been confused, confusion of abrogator or narrator is not unlikely from the reporter as there was no need of it and centuries passed on it.

Second: Interpreting it to be a fabrication in emulation of Muhammad Ibn 'Abd Allah Ibn Hasan Ibn Hasan ('a) who regarded himself to be the al-Mahdi and who staged an uprising and was slain in Medina, as is mentioned in books of history and biography.

Third: The attribution of al-Mahdi to Hasan is like his attribution to Husayn ('a); it is from the Messenger of Allah (S) that he is related to Imam Hasan ('a) from his mother's side. It is mentioned in numerous traditions that the Holy Prophet (S) considered Imam Hasan ('a) as his son and progeny. And he named him as such. Thus, al-Mahdi ('aj) who is related to Imam Hasan ('a) through his mother as the mother of Imam Muhammad Al-Baqir ('a) was Umm al-Hasan daughter of Imam Hasan ('a). Therefore, it can be said that al-Mahdi ('aj) is a descendant of Imam Hasan ('a). It does not contradict the report that he is a descendant of Imam Husayn ('a), and it is supported by what Hafiz Abu Noaim Ahmad Ibn 'Abd Allah has narrated in *Manaqib al-Mahdi ('aj)* from Ali Ibn Hilal from his father that he said: I came to the Messenger of Allah (S) and he was in his terminal illness. I saw Fatimah ('a) seated near the bed of the Prophet weeping, till the sound of her weeping became loud. The Holy Prophet (S) raised his head to her and asked: Why are you weeping?

Till he said: And from us are the grandsons of this Ummah and they are your two sons: Hasan and Husayn ('a), chiefs of the folks of Paradise and their father is better than them. O Fatimah, by the one, who sent me as a rightful Prophet, from these two is the al-Mahdi of this Ummah, when the world would be in turmoil[11]....till the end of the report, which is quite lengthy.

It is the limit of prejudice that previously Ibn Hajar has reconciled the tradition that al-Mahdi is from the descendants of Abbas and justified it saying that his grandfather has nursed from Umm al-Fazl, even though neither the chain of narrators of that report is valid nor is it having currency; but in this instance, he refuses to accept the same explanation, even though many other contexts are present here as well:

Firstly: Reports, which prove that al-Mahdi ('aj) is from the descendants of Imam Husayn ('a) are extremely reliable.

Secondly: Numerous Ahl al-Sunna scholars have admitted to it.

Thirdly: They are supported by the widely narrated traditions of Imamiyah and statements of all their scholars.

Fourthly: Aspects, which we mentioned for reconciliation are more valid in this instance, because Imam Husayn (‘a) nursed from Umm al-Fazl as mentioned in *Manaqib*[12] quoting from *Fadha’il as-Sahaba* etc. from Umm al-Fazl, wife of Abbas, that she said to the Messenger of Allah (S): O Messenger of Allah (S), I dreamt that a piece of your body was with me.

His Eminence said: Fatimah will give birth to a son, if Allah wills; and you will take care of him and nurse him.

Fatimah gave birth to Husayn (‘a) and gave him to Umm al-Fazl and she nursed him when Qatham Ibn Abbas was born to her.

Fifthly: To rely on fabrication of the author of Tirmizi, who in his enmity of Imamiyah has fabricated a report and written. Thus, in that book many fabrications are present; some of which are blatant. Thus, in the report of the journey of the Messenger of Allah (S) to Shaam and his meeting Bahira the monk; after its mention and his being seen by Bahira, Bahira adjured Abu Talib to take him back. And Abu Bakr sent Bilal with the Prophet.[13]

Zahabi and some scholars, quoting whom exactly would be too lengthy, have clarified that at that time Abu Bakr was a child, as the journey of the Prophet took place during his ninth year and Abu Bakr was two years younger to the Prophet; and apparently at that time Bilal was not yet born; and apart from that thirty years after that journey did Abu Bakr come to own Bilal, who was a slave of Bani Khalaf from the Jahmieen clan; and since he had embraced Islam they used to punish him; thus, Abu Bakr purchased and emancipated him[14].

Ibn Hajar Asqalani has explained that the narrators from the chain of tradition are all reliable, but nothing can be denied in its text, except the point that Abu Bakr sent Bilal with the Prophet.[15]

Also, Ayesha has narrated that the Messenger of Allah (S) said: It is not lawful for people among whom Abu Bakr is present that anyone other than him should be the leader.[16]

Ibn Jauzi has in the book of *Al-Ma’uzuat*[17], clarified that this report is fabricated from the Messenger of Allah (S).

Also, it is narrated that the Messenger of Allah (S) said: O Allah, bestow honour to Islam through the most beloved from these two persons, Abu Jahl or Umar Ibn Khattab and the dear-most from these two was Umar[18]. In this report, a strange distortion is made even if we suppose that it is genuine, according to the explanation of their scholars.

In the treatise entitled *Durar al-Muntashera fi ‘l- Ahaadeesil Mushtahera*, Suyyuti has narrated that they asked Ikrima, son of Abu Jahl about this tradition. He said: Allah forbid, the religion of Islam is more honourable than that the Prophet should say: Give honour to Islam through Umar or Abu Jahl.

In *Seerah Halabiyya*, Burhanuddin Shafei has narrated from Ayesha that she said: The Messenger of

Allah (S) in fact said: O Allah, honour Umar through Islam, because Islam bestows glory and others do not honour it.[19]

Also, it is narrated that a bier was brought to the Messenger of Allah (S), but he did not pray on it and said: He was inimical to 'Uthman.[20]

Ibn Jauzi has in the book of *Al-Ma'uzuat*[21], considered this tradition to be fabricated and it is narrated from Ahmad Ibn Hanbal that Muhammad Ibn Ziyad, one of its narrators, was a liar and a wicked man and he used to fabricate traditions.

Yahya Ibn Moin says: He was a wicked liar.[22]

Saadi and Daarqutni have said and Bukhari[23] and Nasai[24], Falas, Abu Hatim Raazi[25] have said that his traditions are rejected.

Ibn Hibban[26] said that he has attributed falsehood to trusted persons and fabricated traditions; thus, it is not allowed to mention him in books, except in his condemnation.[27]

Most surprising is what is narrated from Amir Al-Mu'minin ('a) that he said: Abdur Rahman Ibn Auf prepared dinner and invited us; he served us wine; thus, we were intoxicated and the time of prayer arrived. They made me lead the prayers, in which I recited:

Say O disbelievers, I do not worship what you worship and we worship what you don't worship.

Thus, the Almighty Allah revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

***"O you who believe! do not go near prayer when you are intoxicated until you know* (*well*) *what you say"* (*4:43*).**[28]

The revelation of the verse in prohibition of wine was before this verse. Thus, may Allah forbid, His Eminence consumed wine in that condition and the invalidation of this report cannot fill up reams.

However, the prominent academic scholar, sword of Shi'a and a lamp of Shari'ah and incomparable critic, the contemporary

Mir Hamid Husayn Hindi, may Allah help him, in the first volume of Al-Istiqsa al-Afhaam has fulfilled the rights of Islamic faith and compiled half of their scandals. May the Almighty Allah reward him with the best of rewards.

Secondly

Thus, his saying that "the report that al-Mahdi (‘aj) is from the descendants of Imam Husayn (‘a) is invalid" it is not issued after proper understanding; as most Shi'a sects and all Imamite scholars and reporters of traditions have narrated it.

In *Iqdud Durar*[29], Yusuf Ibn Yahya Salmi has narrated from Imam Abu ‘Abd Allah Naeem Ibn Hammad in the book of Fitan from Amash, from Abu Wael that he said: Ali glanced at Hasan (‘a) and said: Indeed, this son of mine is the Sayyid. Thus, the Holy Prophet (S) named him and very soon will appear from his loins a man, who will be the namesake of your Prophet, he would fill up the earth with justice and equity as it would be fraught with injustice and oppression.

Almost similar in meaning is what Abu Ishaq has narrated[30] and Shaykh Hadith of Ahl al-Sunna Abu al-Hasan Daarqutni Shafei has narrated and a large number of people, whose names we shall mention, have relied on him and we will quote it as Ganji Shafei has quoted in the book of Bayan. There he says:

Topic Four: Clarification Of The Holy Prophet (S) That al-Mahdi (‘aj) Is From The Descendants Of Imam Husayn (‘A)

Informed us Hafiz Abu al-Hajjaj, Yusuf Ibn Khalil Ibn ‘Abd Allah Damishqi read out to me and I heard it in Aleppo: He said: Informed me Abu al-Fath Nasir Ibn Muhammad Ibn Ismail Ibn Fazl Sarraj: Informed me Abu Tahir Muhammad Ibn Ahmad Ibn Abd al-Rahim: Informed me Hafiz, Shaykh and leader of Ahl al-Hadith, quotes Abu al-Hasan Ali Ibn Umar Ibn Ahmad Ibn al-Mahdi Ibn Masud Shafei, alias Daarqutni has narrated: Informed us Ahmad Ibn Muhammad Ibn Saeed has narrated: Ibrahim Ibn Muhammad Ibn Ishaq Ibn Yazeed has narrated to us Sahal Ibn Sulaiman from Abu Harun Abdi that he said: I went to Abu Saeed Khudri.

I asked him: Were you present in Badr?

He replied: Yes.

I asked: Would you not inform us of what you heard from the Messenger of Allah (S) in favour of Ali (‘a) and his excellence?

He said: Yes, I will inform you about it.

Indeed, the Messenger of Allah (S) was indisposed with a sickness from which he recovered. So Fatimah came to visit him and I was seated to the right of the Messenger of Allah (S). When Fatimah (‘a) noticed his weakness, she began to weep till her tears flowed. The Holy Prophet (S) asked: Why are you weeping O Fatimah?

She replied: I fear destruction, O Messenger of Allah (S).

He said: O Fatimah, do you not know that the Almighty Allah through the glance of His power and knowledge glanced at the earth and chose from it your father. Then He sent him as a prophet. Then He looked at the earth the second time and chose your husband. Then He revealed to me and I married you to him and appointed him as my successor. Do you not know that by way of honour the Almighty Allah married you to the most intelligent, knowledgeable, forbearing and foremost one in Islam?

So she smiled and became happy. Then the Holy Prophet (S) decided to further mention the goodness, which the Almighty Allah bestowed on Muhammad and Aali Muhammad (‘a).

He said: Fatimah, Ali is having eight teeth; that is eight excellences: since through them their owner defeats the opponent: Faith in the Almighty Allah and His Messenger and wisdom and his wife and his two grandsons: Hasan and Husayn (‘a) and his enjoining of the good and forbidding of the evil.

O Fatimah, indeed we Ahl Al-Bayt (‘a) are bestowed with six qualities, which are not given to anyone from anyone of the formers and neither will anyone from the latters be given that except us, Ahl Al-Bayt (‘a).

Our prophet is the best of the prophets and he is your father.

Our successor is the best of the successors and he is your husband.

Our martyr is the best of the martyrs and he is Hamza, the uncle of your father.

From us are the two *Sibts* (tribes) of this Ummah. And they are your two sons.

From us is the al-Mahdi of this Ummah, behind whom ‘Isa (‘a) will pray.

Then he tapped on the shoulders of Husayn (‘a) and said:

From this one is the al-Mahdi of this Ummah.[31]

Ganji said: This report is mentioned in whole by Daarqutni, who is the author of *Jeerah wa Tadeel*[32]. That is among Ahl al-Sunna scholars, his *Jeerah wa Tadeel* in the science of Rijal and traditions is well-known and authoritative. And the prominence of Abu al-Hasan Daarqutni in view of Ahl al-Sunna is more than what Zahabi has hinted in Al-'Ibar[33] in the events of 385 A.H.: Daarqutni, Abu al-Hasan, Ali Ibn Umar Ibn Ahmad Baghdadi, famous Hafiz, author of books, has narrated from Baghawi and Hakim has mentioned his rank and said: He was the unique person of his time in memory, understanding, piety and leadership in recitation (قرأت); I happened to meet him and he was much above my description.

Khatib said: He was the matchless one of his age and the Imam of his time; knowledge and divine recognition of that time ended with him, from the causes and names of reporters with truth and the correct belief; in terminology and in sciences, except the science of traditions and one of them is Qiraat.

It is narrated from Qazi Abu Tayyab Tabari: Daarqutni was the chief of the believers in traditions.

End of quotation.[34]

We will soon praise of Ganji and testimony of other scholars regarding the genuineness of this report. If Allah, the High wills.

Thirdly

After what he has narrated about secret of al-Mahdi (‘aj) being from the descendants of Imam Hasan (‘a) is opposed to the obvious and stronger secret, which has come from numerous chains from Ahl Al-Bayt (‘a) and it is that the Almighty Allah in lieu the martyrdom of the chief of the martyrs (‘a) bestowed some excellences to Imam Husayn (‘a), one of them being that the Imams shall be from his progeny[35]. And this matter is clear for all Muslims that the series connected to Imam Husayn (‘a) from Imam Sajjad (‘a) to Imam Hasan al-’Askari (‘a), each of them were perfect in knowledge, pious in religion and owners of high ranks and honour, who were worthy of rulership of the people; even though apparently, they were unable to get power.

It was previously mentioned regarding the titles in interpretation of the verse:

> وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

***“And whoever is slain unjustly, We have indeed given to his heir authority…”* (*17:33*).**

So the oppressed is Imam Husayn (‘a) and his Wali is al-Mahdi (‘aj), who is assisted and who would seek his revenge.

In *Mustadrak*[36], Hakim has narrated through some channels, which Ibn Hajar has admitted that the Messenger of Allah (S) has narrated from Jibra’il that the Almighty Allah said: I eliminated seven thousand persons to revenge the killing of Yahya Ibn Zakariya; indeed, I will eliminate seventy thousand for the killing of Husayn Ibn Ali (‘a).

Fourthly

Thus, what they say that his being from the descendants of Imam Husayn (‘a) is not proof that he should be the son of Imam Hasan al-’Askari (‘a), it is correct, but till date no one from the common Shi’a people, what to say of their scholars, have reasoned through this for that claim; it is to reject their claim that the Imam is from the descendants of Abbas or Imam Hasan (‘a), as the specification of that person, whose father is al-’Askari (‘a) is needless from this aspect and there is hardly any Imamiyah scholar who relies on this argument or a need should arise for them. If this attribution had been correct, why it is not mentioned in their books? It is their own style that they rely on every baseless thing and present it to be a proof of a great claim; and were it not to lead us beyond the scope of our discussion, we would have

presented some examples of this.

Fourth: That Imam al-Mahdi (‘aj) Is From The Descendants Of Imam Husayn (‘A)

As mentioned previously, this statement is the religion of all Imamiyah and most Shi’a sects and some Ahl al-Sunna are Also, in agreement with the Shi’a as regards the identity of Imam al-Mahdi (‘aj) as will be mentioned and their basis regarding this and the next chapter will be clarified.

Second Dispute: Regarding The Name Of Father Of His Eminence al-Mahdi (‘aj)

As for the Imamiyah: Their belief as learnt from the special statements of the Messenger of Allah (S) and other Holy Imams (‘a), whose Imamate is proved and whose statements are proofs for their veracity that they consider it to be Imam Hasan Ibn Ali Ibn Muhammad (‘a) and Ahl al-Sunna traditional reports say that the Messenger of Allah (S) said: al-Mahdi will be my namesake and in some he has added and he will have the same Kuniyyat as mine.[37]

Some Ahl al-Sunna believe that the name of the father of Imam al-Mahdi (‘aj) is same as that of the father of the Messenger of Allah (S); that is ‘Abd Allah.

Objection Of Ibn Hajar

In *As-Sawa’iq*[38], after the statement quoted above, Ibn Hajar says: There is no proof for the Rafida, who think that…and so on, he says: Because, among the points, which refute them is a report that the name of al-Mahdi is same as the name of Messenger of Allah (S) and the name of his father is not same as the name of the father of the Prophet and also, considered it ignorance of the Rafidha that they think that the narration of the name of his father, name of the father of the Holy Prophet (S) is just conjecture.

Reply

Firstly: Imamiyah traditions of the prophet regarding the advent of al-Mahdi are not having this addition. On the contrary, in some of them it is mentioned: His Kuniyyat is same as my Kuniyyat.

Also, this addition is not present in majority of Ahl al-Sunna traditional reports; and this addition was made by Zaida, whose habit, according to the statement of Ganji Shafei was that he made spurious additions to traditions. This matter is explained in more detail in his book of *Bayan* after the mention of report through his chains of narrators from Sunan Abu Dawood of Sulaiman Ibn Ashas Sajistani, the author of one of the Sihah Sitta. It is narrated from Musaddad from Yahya Ibn Saeed from Sufyan from Asim from Dharr Ibn Jaish from ‘Abd Allah; that is ‘Abd Allah Ibn Masud from the Messenger of Allah (S) that he said: If only one day of this world remained. Allah would lengthen that day (according to the version of Zaidah), till He raised up in it a man, who belongs to me or to my family, whose father’s name

is the same as my father's, who would fill up the earth with equity and justice as it has been filled with oppression and tyranny.39

Then he said: Hafiz Abu al-Hasan Muhammad Ibn Husayn Ibn Ibrahim Asim Abri has mentioned this report in the book of *Manaqib Shafei* and said: Zaidah has added the following words to his report: Till He raised up in it a man, who belongs to me or to my family, whose father's name is the same as my father's, who would fill the earth with equity and justice as it has been filled with oppression and tyranny.40

Ganji then says: Tirmizi has mentioned this report, but has not mentioned that the name of his father will be same as the name of my father; and Abu Dawood has mentioned traditional reports of Huffaz and reliable scholars, in *Moazzam* that his name is same as my name… and that's all.

One, who has narrated that the name of his father is same as the name of my father; it is Zaidah, who has made additions to tradition41. Then he has mentioned the second reply as follows:

After that he said that the most preferable view in this instance is that Imam Ahmad, with all his discipline has narrated this tradition in his *Musnad* from Yahya Ibn Saeed from Sufyan from Asim from Dharr from 'Abd Allah from the Messenger of Allah (S) that he said: This world will not end…till: His name is same as my name.42

Hafiz Abu Noaim has reconciled the channels of this tradition through numerous people in *Manaqib al-Mahdi* (*'aj*) all of whom have narrated from Asim Ibn Abu al-Najud from Dharr from 'Abd Allah from the Messenger of Allah (S), one of them being Sufyan Ibn Ibn Uyyana as we have mentioned and for him, he has mentioned some channels:

From them – that is from those from whom Asim has narrated – Fatar Ibn Khalifa, and from him also, he has quoted some channels.

From him is Amash and from him Also, some channels have narrated.

From them is Abd al-Ishaq Sulaiman Ibn Firoz and from him Also, some channels have narrated.

From them is Hafas Ibn Umar.

From them is Sufyan Thawri, and from him Also, some channels have narrated.

From them is Shoba, through some channels.

From them is Wasit al-Hars.

From them is Yazeed Ibn Muawiyah, Abu Shaibah and for him two channels are there.

From them is Sulaiman Ibn Qaram, and from him Also, some channels have narrated.

From them is Ja'far Ahmad, Qays Ibn Rabi, Sulaiman Ibn Qaram and tribes, who through one chain have gathered them.

From them is Sulaiman Ibn Mundhir.

From them is Abu Shahab, Muhammad Ibn Ibrahim Kanani; and through them some channels have narrated.

From them is Umar Ibn Ubaid Tanafas and from him some channels have narrated.

From them is Abu Bakr Ibn Ayyash and from him some channels have narrated.

From them is Abu al-Hajjaf, Dawood Ibn Abu al-Awf and from them and some channels have narrated.

From them is 'Uthman Ibn Shab (Night)arma and from him some channels have narrated.

From them is Abd al-Malik Ibn Uyyana.

From them is Muhammad Ibn Ayyash from Amr Amir and from him some channels have narrated and mentioned the chains of narrators and said: Informed us Abu Anaan: informed us Qays and he did not attribute it to anyone.

From them is Amr Ibn Qays Malai.

From them is Ammar Ibn Zareeq.

From them is 'Abd Allah Ibn Hakim Ibn Jubair Asadi.

From them is Amr Ibn 'Abd Allah Ibn Bashar.

From them is 'Abd Allah Ibn Ahus.

From them is Saad Ibn Hasan, nephew of Thalaba.

From them is Maaz Ibn Hisham that: My father has informed from Asim.

From them is Hakam Ibn Hisham, who has narrated that report from others than Asim from Dharr and he is Amr Ibn Murrah; and all of them have narrated that report in the following manner: His name is same as my name; but the manner in which it is quoted from Ubaidullah Ibn Musa from Zaida from Asim that he said in that group that the name of his father is the name of my father.

No doubt that it is not more nominal than that according to the consensus of all these imams as opposed to that. End of Ganji's statement.[43]

Its summary is that this report originates from 'Abd Allah Ibn Masud who was a prominent companion of

the Prophet and from him Dharr Ibn Jaish has narrated, who was a distinguished associate of Amir Al-Mu'minin (‘a) and from him Asim Ibn Abu al-Najwad has narrated, who was one of the famous reciters of Qur'an and more than thirty persons have narrated from Asim, who are well-known among the scholars of traditions to be reliable in narration; on the contrary some are even reliable according to Shi'a standards, like Amash, the two Sufyans and Abu Bakr Ibn Ayyash and their like; thus, how can we accept that they made this addition or intentionally made deletions or that Asim reported that addition to Zaidah and not these people.

The fact is that Ibn Hajar should bow down his head in shame or he should conceal himself in his cage of animals as he is in favour of condemning all these Imams, these traditions and the surplus, which by the declaration of Ganji Shafei, is increasing in traditions as was his custom, he prefers it on all of them, only that objection should be raised on the Imamiyah.

Khwaja Muhammad Parsa has narrated that on the margins of his book of *Fasl al-Khitab* after the mention of the report of Zaidah, he has written in the text: Ahl Al-Bayt (‘a) have not approved these traditions due to what is proved in their view from his names and the name of his father and the majority of Ahl al-Sunna have narrated that Zaidah used to make additions in traditions and narrate them. Imam Hafiz Abu al-Hatim Busti has written in the book of *Majrooheen az Mohaddeseen* that: Zaidah; the freed slave of ‘Uthman; Abu Ziyad has narrated from him; his reports are false and he was a Medinite. His reports cannot be used in debates, unless approved by trustworthy scholars. Then how if it is solitary and Zaida Ibn Abi Raqqad Bahili from the people of Basra narrates his famous evil deeds, one must not argue through his reports and they should not be written, but only as examples.

After it has become clear to everyone with insight that this addition is only related to Zaidah, it will not be a proof for anyone. Especially for the Imamites and the order of rejection of the addition is to the extent on quoting which, there was consensus, as is customary among them.

As Fakhr ar-Razi has, in *Nihayat al-'Uqul* after the judgment regarding the weakness of the tradition of Ghadir only by way of pretense, he admits to its correctness, but objected that the main subject of that tradition, which is the statement of the Holy Prophet (S): Am I not having more authority over the believer than they have on themselves; and reasoning from this tradition is not complete according to his belief, except being the infinitive of that statement is an addition of the Shi'a and is not from the text of Ahl al-Sunna chains; thus, it is not having the rank of reliability and proof.

The aim of quoting this statement is only that this method is customary, and his statement is deceptive from some aspects. The poor man, in his rational ideas in which he has spent his life, what did he did to commit excess in traditional sciences and from his books of traditional reports it is learnt that more than thirty persons from experts of tradition, before him have narrated the main part and it is present in their books, praise be to Allah.[44]

It was mentioned that this addition[45] might have been for popularizing Muhammad Ibn ‘Abd Allah Ibn

Hasan that Mansoor before his Caliphate, used to walk along with him when he rode and used to say: This is our al-Mahdi from Ahl Al-Bayt; or it was from the aspect of flattering of Abu Hanifah as he is Also, mentioned to be a proponent of this Muhammad.

Secondly: If we suppose that the tradition is authentic, there is no option, except to justify the apparent meaning of the tradition by reconciling with other traditions that the word of 'father' is used to imply 'grandfather'. Thus, the word of 'father' is used to mean grandfather a number of times in the Holy Qur'an. In the instance that it is said:

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

"The faith of your father Ibrahim" **(*22:78*).**

And Prophet Yusuf ('a) said:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

"And I follow the religion of my fathers, Ibrahim and Ishaq" **(*12:38*).**

And the sons of Yaqub ('a) said to their father:

نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

"We will serve your God and the God of your fathers, Ibrahim and Ismail and Ishaq" **(*2:133*).**

It is mentioned in the reports about the night of Mi'raj that Jibra'il said to the Messenger of Allah (S): This is your father, Ibrahim and here the implication was as Muhammad Ibn Talha Shafei Ganji has said that it should imply Imam Husayn ('a) and 'name' might imply 'Kuniyyat' since the Kuniyyat of the Imam was Abu 'Abd Allah and from the aspect of it being a name, they have called it as name and it is clear that Kuniyyat is called as 'name' as Bukhari and Muslim46, both have narrated in their respective Sahih books from Sahl Ibn Saad47 that he has narrated from Imam Ali ('a) that the Messenger of Allah (S) named him as Abu Turab, and no name was more liked by him than this name and it is found in ''Arab poetry as well48.

On the basis of this possibility the second reply can Also, be given so that its avoidance is reduced from the fact that father implies Imam Hasan al-'Askari ('a) whose Kuniyyat was Abu Muhammad and the Kuniyyat of 'Abd Allah, of the Messenger of Allah (S) was Also, Abu Muhammad. Thus, it is mentioned in *Ziya al-Alameen* and Ganji has mentioned the third possibility that perhaps the original was 'the name of my father is the name of my son'; that is Imam Hasan ('a); thus, later the phrase of 'my son' was

changed by mistake and the report was corrected and it is obligatory to say in reconciliation of traditions that the decisive statement is that which was mentioned before[49].

Third Dispute: Ascertaining Who The al-Mahdi (‘aj) Is

Here will be discussed another dispute – that whether he is born or not?

As for the Shi’a, who are not Imamites there are many extraordinary beliefs, views and different sects among them, most of which by the grace of the Almighty Allah, have become extinct and the explanation of their words is waste of time and from the aspect of discipline we will only hint to their statements:

First: Kaisaniya

A sect from them considers Muhammad Ibn Hanafiyyah to be the al-Mahdi and a sect from them regards his son, Abu Hashim ‘Abd Allah as al-Mahdi; as was mentioned previously and another sect regards ‘Abd Allah Ibn Muawiyah Ibn ‘Abd Allah Ibn Ja’far Ibn Abu Talib as al-Mahdi.

Second: Mughiriyya

The companions of Mughira Ibn Saeed, who after the passing away of Imam Muhammad Al-Baqir (‘a) invented a sect and they regard Muhammad Ibn ‘Abd Allah Ibn Hasan Ibn Hasan Ibn Ali Ibn Abi Talib (‘a) to be the al-Mahdi due to the same report of Zaida, which was mentioned; and they say that he is alive and has not died; and he resides in a mountain known as Ilmiya on the route of Mecca in the limits of Hajiz from the left, which leads to Mecca and that is a huge mountain. He will remain there till he reappears and Muhammad staged an uprising in Medina and he was killed there.[50]

Third: Nawusiya

Who became deniers in the death of Imam Ja’far as-Sadiq (‘a) and regarded him as the promised al-Mahdi[51].

Fourth: Real Ismailiya

They are deniers of Ismail’s death and after Imam Ja’far as-Sadiq (‘a) they regard him to be the living Imam and the al-Mahdi[52].

Fifth: Mubarakiya

It is a sub-sect of Ismailiya, which believes in seven Imams after the Messenger of Allah (S) and not more: Amir Al-Mu’minin (‘a), who was the Imam and a prophet, Hasan and Husayn, Ali Ibn Husayn, Muhammad Ibn Ali and Ja’far Ibn Muhammad and Muhammad Ibn Ismail Ibn Ja’far (‘a); the last being the supreme Imam, prophet and al-Mahdi and they say that the meaning of the Qa’im is that he will be

raised with prophethood and a new religious law, through which, he will abrogate the law of Muhammad (S).[53]

Sixth: Waqifiyya

In whose view, His Eminence, Musa Ibn Ja'far ('a) is the Qa'im and al-Mahdi; but some have admitted to his death and they say that he would become alive and the world will be controlled by him. Some say that he came out of the prison of Sandi and no one saw him. The associates of Harun have made mistake about persons, who died and did not die and disappeared![54]

Seventh: Muhammadiya

After the passing away of Imam Ali an-Naqi ('a), they regard his son, Muhammad, who died during his lifetime to be the Imam and they say that he is not dead; he is alive. He is the Qa'im and the al-Mahdi. While the fact is that the tomb of this Sayyid Muhammad is said eight farsang from Samarrah, near the village of Balad. He was a prominent member of Sadaat and his miraculous acts are widely narrated even among Ahl al-Sunna and nomadic Arabs, who accord great respect to him because of this, and they fear His Eminence and do not take a false oath in his name and they make offerings to him.

On the contrary, a large part of his mission was in Samarrah and the surrounding areas. I have repeatedly seen that on the basis of swearing in his name even the denier delivers the monies to its owner and if he took a false oath in his name he was invariably visited by ill fortune. During these days, some obvious miracle acts were seen from this saint of Samarrah and some scholars have initiated their compilation and writing a treatise on his excellence. May Almighty Allah give success to them.

Eighth: Al-'Askariyya

They regard Imam Hasan al-'Askari ('a) to be the Qa'im and the hidden Imam. They say that he is not dead. Some have said that he has passed away; and after that he will become alive. The base of this sect is a weak report, which only they have related or a reliable report, which does not unequivocally prove their claim, or it is misinterpretation of reliable reports without witness and proof or incidental, which does not exceed conjecture.

How can any rational person accept that such a great matter should be proved for a person in whose control is the religion, life, inheritance and wealth of all the people and who is responsible for their well-being and protection through a weak report, even though it might not negate him, except Ahl al-Sunna who have before them done this and proved this complete rulership and Caliphate of the people for their Shaykhs through consensus and when they wanted to prove the validity of consensus they relied on a solitary report: My Ummah will not have consensus on error. Which it neither has a proper chain of narrators; nor is it sufficient to fulfil their aim; as is clear in the science of the principles of jurisprudence and scholasticism.

Ninth: The True School, The Delivered Sect And The Guided Group Of Twelver Imamites, May Allah Assist Them

According to widely narrated statements of the Messenger of Allah (S) and Amir Al-Mu'minin ('a) as will be briefly hinted at in the following pages. They regard His Eminence, the righteous successor, Hujjat Ibn al-Hasan al-'Askari ('a) as the promised al-Mahdi and the awaited Qa'im, who is unseen by people and who tours the provinces and all the past Imams have clarified his name, qualities and description and also, reported about his imminent occultation. And it was recorded before the birth of the Holy Imam ('a) in reliable books of their trusted scholars that some of them even exist today and a large number of people saw him and described him as he was mentioned in those books.

Thus, for the fair-minded persons, there remains no reason to doubt in the being of this promised al-Mahdi, who is prophesied by the Messenger of Allah (S) and the description of the Imam is mentioned in the heavenly scriptures and writings of the people of the book, namely Jews and Christians also, which were accessible to them and led to some of them embracing Islam. In spite of the fact that the qualities mentioned in their sources belong to the lower ranks than what occurred in this instance; and in spite of long periods of the prophets most of what they said remained safe. So much so that even some of the opponents have narrated them as will be explained in the coming pages.

Some Ahl al-Sunna people have agreed with us in following this belief and we are compelled to mention their names and hint at their respectable position in that sect so that in the instance of their criticism they will be compelled to be ashamed of their own scholars and traditionists in spite of the fact that in this instance they do not have anything to say, except expression of ignorance and some improbabilities and doubts; which they bring with their replies, they do not have any way to refute the Imamiyah and would be explained further, if Allah wills.

Ahl Ul-Sunna Having Similar Views

First: Abu Saalim Kamal ad-Din Muhammad Ibn Talha Ibn Muhammad Quraishi Nasibi

He has, in the twelfth chapter of his book of *Matalibus So-ool* proved this point with decisive belief and eloquent insistence and mentioned some of the objections of the deniers and has refuted them. Then he has Also, extolled the Holy Imam ('a) through eloquent verses and lucid texts. A version of this book was published in Tehran and also, in Lucknow, India.[55]

Asad Ibn 'Abd Allah Yafai Maruf says in *Tarikh Mirat al-Jinan*[56] in the events of 652 A.H.: In that year died Kamal ad-Din Muhammad Ibn Talha Nasibi Mufti Shafei and he was a leader of great awe, a very religious person and an expert of various fields. He held an important office of the ministry; then turned to religion. Then he narrates his miracle acts, but this is not the place to mention them.

Shaykh Jamaaluddin Abdur Rahim Ibn Ali Usnuwi Faqih Shafei, author of many well-known books has

said in Tabaqat Fiqhhai Shafiya after his mention in the above manner that he was an expert on principles of jurisprudence and scholasticism.

He was a great respected leader and rulers used to correspond with him and he resided in the Madressa Aminiya Damisqh. Malik Nasir wrote the proclamation of ministership for him.

He became aloof from it and excused himself. He interacted with people for two days and then left all his property and went away to an undisclosed location. He listened to traditions, and he narrated them...and so on.

Taqiuddin Abu Bakr Ibn Ahmad Ibn Qazi Shab (Night)a has said in *At-Taqabat al-Fuqaha' ash-Shafiyah*[57]: Muhammad Ibn Talha Ibn Muhammad Ibn Hasan Shaykh Kamal ad-Din Abu Saalim At-Tusi Qarshi Adwi Nasibi has written a book called Iqd al-Fareed. He was a prominent and important leader. He was an expert in jurisprudence and an important scholar of principles of jurisprudence. After the mention of his ministry and important posts in his community, he says: He became interested in esoteric sciences and produced objects from nowhere.

Sayyid Izzuddin said: He was a famous scholar and a well-known leader. He was close to the rulers of his time and frequently received letters from them. At the end of his life, he took to abstinence in religion and giving up material activities focused his attention on what was meant for the hereafter. He passed away from the world with rightfulness and in a beautiful manner.[58]

Abd al-Ghaffar Ibn Ibrahim Alawi Akki AdSaani Shafei has written in the book of *Ejaalatur Raakib wa Balaghatut Taaleb* that he was a famous scholar. And Katib Chalbi Qustantuni says in *Al-Kashf az-Zunoon fi 'l-Asamiyy al-Kutub wa al-Funoon*[59] that: Shaykh Kamal ad-Din Abu Saalim Muhammad Ibn Talha Adawi Ja'far Shafei died in 652; in brief: Praise be to Allah, one, who informed His righteous servants of the hidden secrets.

He mentioned that during his seclusion, a tablet was exposed to a righteous brother having a circle of letters whose meaning he did not know. In the morning, he went to sleep. He saw Ali Ibn Abi Talib ('a) in dream that he mentioned some things in explanation of this tablet which he did not understand, and he hinted to him to go and meet Kamal ad-Din, as he would explain to him. So, he came to him and explained everything to him.

Kamal ad-Din wrote a treatise for him, which became famous as *Jafr Ibn Talha*.

Buni has said in *Shams Al-Ma'arif Kubra* that this righteous man was in Etekaf in the Bait al-Khitaba in the Aleppo Mosque and most of the time his supplication to the Almighty Allah was to teach the Isme Aazam to him. So, one night he saw a tablet of light on which some sketches were drawn. He examined the tablet carefully and saw that it had four lines: and in the middle of it there was a circle inside within another circle.

Basahi has said that this righteous man was Shaykh Abu ‘Abd Allah Muhammad Ibn Hasan Akhimi and his student, Ibn Talha made derivations from his secret hints on the discoveries of the world in a secret way.60 End.

So clear it is that this book is authored by him that even Ibn Taymiyyah in spite of his malice and bigotry and in spite of denying some widely narrated facts, in his book of Minhaj, has attributed this book to him. Praise be to Allah and has mentioned some of his books in *Al-Kashf az-Zunoon*.

Second: Abu ‘Abd Allah Muhammad Ibn Yusuf Ganji Shafei

Who has written a separate book about this belief of Mahdawiyyah, consisting of twenty-four chapters, and has quoted genuine traditions from reliable books. He has in this way proved the belief of Imamites and has refuted the objections of his co-religionists. In *Al-Kashf az-Zunoon*61 it is said that the book of *Al-Bayan fi Akhbar Sahib az-Zaman* is the work of Shaykh Abi ‘Abd Allah Muhammad Ibn Yusuf Ganji, who died in the year 658 A.H. and he has Also, said: *Kifayat ut Taalib dar Manaqib Ali Ibn Abi Talib* (*‘a*) is written by Shaykh Hafiz Abu ‘Abd Allah Muhammad Ibn Yusuf Ganji.62 And in *Al-Fusool al-Muhimmah* also, he is described to be the Hafiz Imam and in the traditional terminology of Ahl al-Hadith of Ahl al-Sunna, Hafiz is one, who knows a hundred thousand traditions by heart including the text and chain of narrators.

This humble author is having an ancient copy of *Kifayat ut Taalib* written during the lifetime of the author and at the back of it is inscribed in the handwritings of some scholars that:

The book of *Kifayat ut Taalib fi Manaqib Amir Al-Mu’minin* (*‘a*) was dictated by our chief, Shaykh Abu ‘Abd Allah Muhammad Ibn Yusuf Ibn Muhammad Shafei.

Third: Shamsuddin Abu al-Muzaffar, Yusuf Ibn Qazali Ibn ‘Abd Allah Baghdadi

Hanafi Abu al-Faraj Abdur Rahman Jauzi, whose biography is mentioned in the books of *Tarikh Ibn Khallikan, Mirat al-Jinaan* of Yafai, *Ra’udha al-Manaazir, Kifayat al-Muttatela, Al-Kashf az-Zunoon, Alamal Akhbar of Kafwi.*63

Fourth: Shaykh Nuruddin Ali Ibn Muhammad Ibn Sabbagh Maliki Makki

Who, in the book of *Al-Fusool al-Muhimmah fi Ma’arifah al-A’immah*64, has presented an exhaustive account of His Eminence and proved the Imamate and Mahdawiyyah of Hujjat Ibn al-Hasan al-’Askari (‘a) according to the belief of Imamiyah and he has refuted the baseless objections of Ahl al-Sunna against it although he is Also, a well-known Ahl al-Sunna scholars. He says in the account of Imam Hasan al-’Askari (‘a): Abu Muhammad Hasan (r.a.) left a son as his successor, who is the Hujjat Al-Qa’im, Al-Muntadhar (‘a) for the kingdom of God and he concealed his birth and kept his matter hidden due to the difficulty of the matter and the fear of the tyrant ruler and his summoning the Shi’a to apprehend and imprison them.

Ahmad Ibn Abd al-Qadir Ajili Shafei has in *Zakheerat al-Maal* said in problem of matter of *Khunsa*; that this matter occurred during our time in the land of Hira. On the basis of what my chief informed me Allamah Noor Ibn Khalaf Khairati and he mentioned that Khunnasi died in such a way that a child was in her womb and another child was in her back. And he left a huge heirloom. The scholars were confused how to divide the inheritance. At last, they went out to inquire about this from scholars of west, especially the scholars of Mecca and Medina and after reaching consensus after two years they found the judgment of Amir Al-Mu'minin (‘a) in the book of *Al-Fusool al-Muhimmah dar Fazl A'immah* (*‘a*) written by Shaykh Imam Ali Ibn Muhammad alias Ibn Sabbagh, a Maliki scholar.

Shaykh, in the terminology of tradition scholars is one, who is the perfect teacher and ‘Abd Allah Ibn Muhammad Masturi Madani Shafei Mazhab Ashari Itiqad Naqshbandi Tariqat in the sermon of the book of *Riyazuz Zaahera fi Fazle Aali Baitun Nabi wa Itratut Taahera* (*‘a*) said: I compiled in this book what I was informed of in this regard and paid attention to quote those well-known scholars and most of it is mentioned in *Al-Fusool al-Muhimmah* of Ibn Sabbagh Maliki, which is an excellent book…and so on.

Their scholars have quoted from this book and have trusted it, like Nuruddin Ali Ibn ‘Abd Allah Samhudi has in the book of *Jawaaher al-Iqdain* and Burhanuddin Ali Ibn Ibrahim Halabi Shafei in *Insaan al-Uyoon fi Seeratil Ameen al-Mamun* and the author of *Tafsir Shahi*, Fadhil Rashid and some scholars of India. Mir Hamid Husayn Maasir (may Allah assist him) in the sixth volume of his book of *Abaqat al-Anwar*, has quoted his exact lines, which we have not quoted here for the sake of brevity.

In the first volume of *Istiqsa al-Afhaam*, it is quoted from *Zoo Laame fi Ahwaalil Qur'anut Taase*, by Shamsuddin Muhammad Ibn Abdur Rahman Saqawi Misri, student of Rashid Ibn Hajar Asqalani, author of *Fath al-Baari dar Sharh Bukhari*, who has said in the biography of the author of Al-Fusool al-Muhimmah that Ali Ibn Muhammad Ibn Ahmad Ibn ‘Abd Allah Nooruddin Asfaqsi Ghizzi al-Asal Makki Maliki, who goes by the name of Ibn Sabbagh was born in the first ten days of Zilhajj 784 A.H. in Mecca and he grew up there only. He memorized the Qur'an and a treatise on jurisprudence, *Fayya Ibn Malik*, till a group of scholars have quoted it on his authority and they say that he has written a number of books.

One of them being *Al-Fusool al-Muhimmah* for recognition of the Imams and they are twelve persons, and he Also, wrote *Al-'Ibar fi Khabar man Ghabar fi man Sifun Nazar* and he has permitted me to narrate traditions and he died on 7th Zilqad 885 A.H.

Fifth: Shaykh Abu Muhammad ‘Abd Allah Ibn Ahmad Ibn Ahmad Ibn Al-Khashshaab

Who has, in the book of *Tarikh Mawalid wa Wafat Ahl Al-Bayt* (*‘a*) explained the Imamite religion and thereafter mentioned that Imam Hasan al-'Askari (‘a) said in the account of the Khalaf Salih (‘a) that Sadaqah Ibn Musa informed me that his father reported that Imam Ali ar-Ridha' (‘a) said: Khalaf Salih is the son of Abu Muhammad Hasan Ibn Ali and he is the Master of the Age and he is the al-Mahdi (‘aj)65.

Informed me Jarrah Ibn Sufyan that informed me Abu al-Qasim, Tahir Ibn Harun Ibn Musa Alawi from

his father, Harun from his father Musa said: My chief, Ja'far Ibn Muhammad (‘a) informed me: Khalaf Salih is my descendant and he is the al-Mahdi; his name is Muhammad and his Kuniyyat is Abu al-Qasim; he will reappear in the last period of time; the name of his mother is Saqil[66].

Abu Bakr Zare[67] has narrated to me that in another report, his mother is Hakima and in the third traditional report, she is called as Narjis and some have said that: on the contrary she is called as Susan; and Allah is the most knowledgeable about it and his Kuniyyat is Abu al-Qasim; and he is having two names: Khalaf and Muhammad. He will appear in the last period of time. A cloud would shade him from the Sun. It will follow him everywhere he goes and call out in a clear voice: This is the al-Mahdi[68].

Informed me Muhammad Ibn Musa At-Tusi that he said: Informed me Abu Sikkeen Bazi, a historian has said that the mother of Muntadhar (‘a) was Hakima[69].

Informed me Muhammad Ibn Musa At-Tusi: Informed me ‘Abd Allah Ibn Muhammad from Haitham Ibn Adi that he said: They say that the Kuniyyat of Khalaf Salih is Abu al-Qasim. He is having two names.[70] End.

In his *Tarikh*, Ibn Khallikan said: Abu Muhammad ‘Abd Allah Ibn Ahmad Ibn Ahmad, famous as Ibn Khashshaab Baghdadi, a well-known scholar of literature, grammar, Tafsir, traditions, genealogy, Islamic laws, mathematics, memorization of Qur'an, recitation of Qur'an: he was an expert of many sciences. His writings are excellent[71]; and after the mention of some of his books, said: He was born in 492 A.H. and he died in 567 A.H.[72] In *Tabaqat al-Naha*[73], Suyyuti has praised him greatly.

Sixth: Muhyuddin Ibn Muhammad Ibn Ali Ibn Muhammad Arabi

Hatim Tai Andulasi Hanbali, in chapter 366 of his book of *Futuhat*[74], said what Sherani has narrated in *Yuwaqit*[75]:

We should know that the advent of al-Mahdi (‘aj) is imminent; but he will not reappear till the earth is not filled with injustice and oppression; then he would fill it up with justice and equity; and even if a single day remains from the tenure of the earth, the Almighty Allah would prolong it to an extent that this Caliph becomes the ruler. He is from the progeny of the Messenger of Allah (S) through the descendants of Fatimah (r.a.).

His great grandfather is Husayn Ibn Ali Ibn Abi Talib (‘a) and his father is Imam Hasan al-'Askari (‘a) son of Imam Ali an-Naqi (‘a) with ‘nun’, son of Imam Muhammad at-Taqi (‘a) with ‘taa’, son of Imam Ali ar-Ridha' (‘a) son of Imam Musa al-Kadhim (‘a) son of Imam Ja'far as-Sadiq (‘a) son of Imam Muhammad Al-Baqir (‘a) son of Imam Zayn al-'Abidin Ali (‘a) son Imam Husayn (‘a) son of Imam Ali Ibn Abi Talib (‘a). His name is same as that of the Messenger of Allah (S). Muslims would pledge allegiance to him between Rukn and Maqam. He is similar to the Messenger of Allah (S) in Khalq (make up) with the vowel ‘a’ on ‘Kha’ and he would be lower than him in ‘Khluq’ with the vowel ‘u’ on ‘Kha’ because no one is more resembling to the Messenger of Allah (S) in manners and the Almighty Allah says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

***"And most surely you conform* (*yourself*) *to sublime morality"* (*68:4*).**

He has a wide forehead and a long nose.

The most fortunate are the people of Kufa. He will distribute wealth equally and will act with justice among the subjects. A man will approach him and say: O al-Mahdi, give me and there will be a heap of wealth before him. Thus, he will give him as much as he can lift. He will appear at a time when the religion will be weak. The Almighty Allah will restrain through him people from prohibited and disobedience, before they glance at the Qur'an.

A person would be ignorant, coward and miserly at night and in the morning he would be knowledgeable, valiant and generous. Help will move ahead of him. He will live for five, seven or nine: that is years. He will follow the tradition of the Messenger of Allah (S) and will not commit errors. There is an angel for him, who would be testifying for him in such a way that he will be seen. He will bear hardships and render help to the weak; he will be equitable to the rightful. He will do what he says and he will say what he does. He will know what he testifies. The Almighty Allah will reform his affair overnight. He will conquer the city of Rome with Takbeer along with seven thousand Muslims from the descendants of Ishaq.

He will be present in the great war, which is the table of the Almighty Allah in the pasture of Akka, that is large numbers will be killed, whom vultures will devour. He will destroy oppression and the oppressors and will establish the religion. He will blow the spirit into Islam and the Almighty Allah will exalt Islam through him after its degradation and will enliven it after its death. He will abolish Jizya and call to Allah with the sword. Thus, whoever refuses would be killed by him and whoever confronts him would be humiliated.

He will reveal from religion the real truth; so much so that if the Messenger of Allah (S) had been alive, he would have commanded in the same way. Thus, there will not remain during his time, except faith pure of personal opinion. He will oppose most of the religious judgments of scholars. Thus, they would because of this shy away from him; because they will think that the Almighty Allah will not create any Mujtahid after their Imams.

After some words regarding his dealings with the scholars, he says: when the al-Mahdi appears all the Muslims, Shi'a and Sunni would be pleased. There is a divine man for him, who will establish his call and assist him and they are his ministers who will be in charge of administrative duties and they will help him in what the Almighty Allah has made him responsible for.

'Isa Ibn Maryam will come down to him at the white minaret in the east of Damascus while he would be leaning on two angels: an angel at his right and an angel at his left. People would be engrossed in the

al–'Asr Prayer; thus, the Imam will move away. He will stand in the front and lead them in prayers on the day of the battle according to the Sunnah of the Messenger of Allah (S).

Then he will break the cross and kill the swine. He will leave the world in a pure state. During his time, Sufyani will be killed near a tree at the fall of Damishq; his army will sink at Baidha. Thus, whoever cannot join that army depending on his intention and indeed his time has reached you.

Indeed, he will appear in the fourth century after the passage of three centuries: Century of the Messenger of Allah (S), which was the century of companions. Then the next century and the next, and then there was a period of Fatara in between; and the issues that shall appear and vices will spread and blood will be spilt. Thus, he will go into hiding till he appears at the known hour. His martyrs are the best of the martyrs and his protection is the best.

He Also, said: For him the Almighty Allah will appoint some persons as his ministers, whom He has kept concealed and has bestowed them knowledge of reality through the medium of direct realization. He has made them aware of realities and that in which lies the command of the Almighty Allah between His servants and they are equal to the number of companions who fulfilled the covenant that they had given to the Almighty Allah. And they will be from the Persians. There is no "Arab among them, but they will speak Arabic. There will be for them a protector, who will not be from their species, who will never have disobeyed the Almighty Allah. He is the most special and the most knowledgeable of the ministers.[76]

After that he has explained in detail the circumstances of the Kingdom of al–Mahdi ('aj), his infallibility, and unlawfulness of analogy on him, as it will prolong the discussion.

High ranking and honourable Ibn Arabi is such that there is no need to describe his status among Ahl al–Sunna; and they refer to him as the great Shaykh.[77]

In *Lawaqi al–Akhbar fi Tabaqat al–Akhyaar*, Shaykh Abd al–Wahab Sherani said: Divine scholars have reached consensus on his expertise in all the sciences.

Safiuddin Ibn Mansoor and others have compared him to the Great Wilayat, reform, knowledge and gnosticism and said: "He is the Shaykh and Imam of scholars and an important gnostic; he had expertise in esoteric sciences and spiritual arts. He possessed a strange insight in matters related to esoteric matters, a penetrating insight and the apparent realities. He had a lofty status among people and a sweet rose from the signpost and long and high station from stages of proximity and strong step in gaining the absolute conditions and having discretion in laws of Wilayat and is a member of his sect."

In *Wafi al–Wafiyat*[78], Safadi has said: He had equal expertise in the natural as well as in the derivative sciences in a restricted form that in any period he wanted, he could see it and he has Also, mentioned that I saw his belief, he followed the beliefs of Shaykh Abu al–Hasan Ashari and there was in it, which might have opposed his view.

In *Sharh Diwan*[79], Mibdi has quoted some statements from *Sharh Fosus Jundi* that he took to seclusion in Muharram in Ashbiliya in Andulasia. He did not take food for nine months and emerged in the beginning of Eid and was given the glad tidings that he is the seal of the Awliya of Muhammad and he says that the proof of his finality is that between his shoulders was a mark similar to the mark on the back of the Holy Prophet (S); but in depression of the limb; it is a hint that the sign of the finality of prophethood is apparent and active and the seal of Wilayat is esoteric and passive.

In addition to these words and texts that since his prejudice against our sect was more his praise among his sect is more than others and in *Kitab Samarrah*, he has explained that the Rafidis (Shi'a) are in the form of swine and he considers Umar infallible. On the contrary, he says in *Futuhat*: Most of what has become apparent from deviation with regard to the principles of Shi'a and particularly in their Imamiyah sect is that satans imbued them with love and devotion for Ahl Al-Bayt ('a) and they believed that they are the most proximate ones to the Almighty Allah and their messenger is as such that – that is love for Ahl Al-Bayt ('a) – if they raise it on him, they will not increase in abusing some companions.

Also, he has written under the circumstances of the (*Aqtaab*): And among them are those who reveal the command and the apparent Caliphate is lawful as is lawful the esoteric Caliphate from the aspect of position of Abu Bakr, Umar, 'Uthman, Ali and Hasan and Muawiyah Ibn Yazeed, Umar Ibn Abd al-Aziz and Mutawakkil.

This Mutawakkil, whom he considers to be the apparent Caliph and the pivot of the universe; he is the same regarding whom Suyyuti has written in *Tarikh al-Khulafa'*[80]: In the year, 306 A.H. Mutawakkil ordered razing the tomb of Imam Husayn ('a) and demolished the houses surrounding it so that it may be converted into agricultural fields. He prohibited people from going to the Ziyarah of the Imam and ploughed that area and Mutawakkil was well-known from his malice to Ali ('a) and his descendants and how beautifully someone has said:

By Allah, if Bani Umayyah has accomplished

The elimination of the son of the daughter of their Prophet

Then came the sons of their father like them

This is for Amari; that his grave is demolished

Regretted those who did not participate in

His killing so they emulated them with shooting arrows.

Also, he has quoted a story the summary of which is that there were two Shafei persons, who were apparently righteous. One of the Awliya said: I saw these two in form of pigs and I was astonished till I came to know that both of them were in fact Rafidi.

There is no scope to quote more than this here.

Seventh: Shaykh Abd al-Wahab Ibn Ahmad Ibn Ali Sherani

The well-known gnostic saint and the author of popular books has written in the discussion number sixty-six of Al-*Yawaaqit wa al- Jawaaher fi Bayan al-Aqaaed al-AKa'aber*[81]:

This discussion is about all the signs of Qiyamat, about which the Holy Prophet (S) has informed that they are imminent and true and they will definitely come to pass before the Qiyamat; and they are the advent of al-Mahdi ('aj), at that time Dajjal, 'Isa, the advent of Dabba and the rising of the Sun [from the west] and the lifting up of the Qur'an and the opening of the dam of Yajuj and Majuj; so much so that even if a single day remains from the tenure of the world, all this is bound to occur.

In his *Aqidah*, Shaykh Taqiuddin Ibn Abu Mansoor said: All this would come to pass during the last hundred years as the Messenger of Allah (S) has promised his Ummah through his statement that if my Ummah becomes righteous there is a day for it and if it is transgressive, there is half a day for it: that is the days of the Lord, which are hinted at in the verse:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

***And surely a day with your Lord is as a thousand years of what you number.* (*22:47*).**

Some gnostics have said: The initial one thousand should be calculated from the passing away of Ali Ibn Abi Talib ('a), the last of the Caliphs; because this is the total period of the prophethood of Messenger of Allah (S). Thus, the Almighty Allah made the lands favourable and peaceful due to the caliphs and his implication of a thousand, if Allah wills, is the power of the authority of Shariat till one thousand was complete. Then the turmoil began till religion became strange as it was in the beginning and the first turmoil occurred after thirty years in the eleventh century and in that time the advent of Imam al-Mahdi ('aj) is expected. He is the son of Imam Hasan al-'Askari ('a) and he was born on the night of 15th Sha'ban, year 255 A.H. and he is alive till he would be joined by 'Isa Ibn Maryam; thus, his age till date (958 A.H.) is 706 years.

Among them is Shaykh Hasan Iraqi; who is buried at on a mound in Egypt; He lived to the age of around one hundred and thirty years.

I have narrated the story of Shaykh Hasan Iraqi from the book of *Lawaqi al-Anwar* of Sherani, which is quoted at the end of the seventh chapter under the discussion of long-lived personalities according to some worthy Ahl al-Sunna scholars. So much so that Shahabuddin Ramli Shafei says: No one has disputed that none has written like it. Another scholar says: No one has condemned the matter of this book, except the bigoted enemy or a blatant liar.

Eighth: Shaykh Hasan Iraqi

That this Sherani has in the book of *Lawaqih*, described him to be righteous and a pious Shaykh, one has the realization of truth and his incident about meeting the Imam will be mentioned later in this book.

Ninth: Sayyid Ali Khawas

He was the respected teacher of Abd al-Wahab Sherani, as the latter has explained in *Lawaqih* and *Yuwaqit* that he has testified in favour of Shaykh Hasan Iraqi about his claim of meeting His Eminence, al-Mahdi (‘aj) and the age of the Imam till that date.

In *Lawaiq al-Anwar al-Qudsiyya fi Madah al-Ulama wa Sufiya*, he has written that he is one of my Shaykh and teachers; he was a perfect, the unlettered Muhammadi, Ali Khawas Darlasi, owner of divine realization in which he never made any mistake, even though he was unlettered. He neither could read nor write, yet he spoke from the tablet of the heart and he explained the meaning of the Qur’an and Sunnah in a fine discourse and his sight was like a tablet protected from being erased.

As Shaykh Muhammad Ibn Dawood informed me about him: I lived with him for twenty years and learnt about the occurrences of people and I sent numerous brothers to him to seek his counsel in various matters. Thus, he said to one of them in his first meeting: undertake a journey or don’t, get married or not; till he mentioned about all his excellences and miracle acts and, in the end, said: He died in Jamadi al-Aakhir, 939 A.H. and is buried at Zawiya Shaykh al-Barakat outside Baab Nasr, opposite Hauz Tayyar in Egypt.[82]

Tenth: Nuruddin Abdur Rahman Ibn Ahmad Ibn Qawamuddin Muhammad Dashti Jami Hanafi

Well known as Mulla Jami, whose lineage goes up to Muhammad Ibn Hasan Shaibani. He was a student of Abu Hanifah and a leader of his time in bigotry and enmity to the Imamiyah. So much so that he injured Amir Al-Mu’minin (‘a) with the tongue like Abdur Rahman Ibn Muljim committed this act with a wielded sword. In this way in the book of *Shawahid an-Nubuwwah*, which the famous scholar Qadi Husayn Ibn Muhammad Ibn Hasan Dayar Bakri Maliki at the beginning of the *Tarikh Khamis Dar Ahwal Anfus Nafees* has regarded it to be a reliable book. He regarded him to be the twelfth Imam and has presented the account of the birth of His Eminence according to the Imamite reports along with some reports, which declare his Caliphate and Mahdawiyyah and some of them will be mentioned below.

In *Alam al-Akhyaar min Fuqaha Mazhab al-Noman Al-Mukhtar*, Mahmud Ibn Sulaiman Kafawi said in his biography: He was a Shaykh, who had divine realization of the Godhead and he was totally attentive to Almighty Allah according to the path of gnosis and the interpreter of reality, Maula Jami Nuruddin and so on as there is no need to quote here after his status among Ahl al-Sunna has become clear.[83]

Eleventh: Muhammad Ibn Muhammad Ibn Mahmud Hafiz Bukhari

Popular as Khwaja Muhammad Parsa, who has explained in his book of *Fasl al-Khitab* as his statement

will be mentioned at the end of Chapter Seven and in the marginal notes of this book, Maulavi Mir Hamid Husayn, has quoted from a reliable copy, after the report of Motazid Abbaside in a way, which will come in the following chapter quoting from the book of *Shawahid an-Nubuwwah*: He says: Regarding this matter, there are so many reports that they cannot be computed about the excellence of al-Mahdi (r.a.), the master of the age, who is concealed from common people. He is present in every age. Reports about his advent are in excess and well-known and the spread of his effulgence is such that he will revive the Shariat of Muhammad; he will fight on the way of the Almighty Allah, as it deserves to be fought and he will purify His lands from evil.

His time has been specified and his companions are purified of doubt and they have become perfect from defects. They have adopted his style and guidance. They tread the path of truth leading to certainty; and Imamate and Caliphate ends with him. He is the Imam from the time of the passing away of his father till Judgment Day and 'Isa ('a) will pray behind him and will support his claim. He will call people to the path he is on; that is the religion of the Holy Prophet (S).

In *Alam al-Akhyaar min Fuqaha Mazhab al-Noman Al-Mukhtar*, Kafawi says: Muhammad Ibn Muhammad Ibn Mahmud Hafiz Bukhari, known as Khwaja Muhammad Parsa was the honourable Caliph of Khwaja Bahauddin Naqshband from the descendants of the great Hafizuddin, student of Shams al-A'immah Karodi. He was born in 756 A.H. and learnt the Islamic sciences from the scholars of his time and became an accomplished personality of his time. He studied the principles and secondary matters of religion and also, learnt the rational and textual sciences.84 A book of Mulla Abdur Rahman Jami is commentary on the statements of Khwaja Parsa.

Twelfth: Shaykh Abd al-Haq Dehlavi

He is a author of authoritative books, which are popular among Ahl al-Sunna. He is well-known for his expertise in the science of traditions and narrators of traditions etc. He is the author of *Jazb al-Qulub Ilaa Dayar al-Mahbub*85, which is a history of holy Medina and so far, it continues to be published repeatedly. In a treatise of excellence and circumstances of the Holy Imams ('a), he says: Abu Muhammad Hasan al-'Askari and his son was Muhammad (r.a.) – it is known to the special companions and the trustworthy men of his family have narrated that Hakima Bint Abu Ja'far Muhammad al-Jawad ('a), aunt of Abu Muhammad Hasan al-'Askari ('a) wished and prayed to the Almighty Allah that may he be blessed with a son and she had chosen for Abu Muhammad Hasan al-'Askari ('a) a slave girl called Narjis.

On the eve of 15th Sha'ban, 255 A.H. Hakima came to Abu Muhammad Hasan al-'Askari and prayed for him. Hasan al-'Askari requested: Stay with us for the night as an important matter is to take place.

Hakima stayed there for the night at the request of Hasan al-'Askari ('a). When it was dawn, Narjis developed labor pains. Hakima came to Narjis and saw a circumcised newborn, who was born absolutely clean and washed. She brought him to Hasan al-'Askari ('a), who took him up and passed his

hand over his back and eyes; he gave his tongue into his mouth and recited the Adhan in his right ear and the Iqamah in his left. He said: O Aunt, take him back to his mother. So Hakima handed him to his mother.

Hakima further says: After that I visited Abu Muhammad Hasan al-'Askari ('a) again one day and saw that the child before him, who was wrapped in a yellow cloth. I found him to be illuminated and handsome and I automatically became attached to him. I said: My chief, do you know anything about this blessed child, which you can tell me about?

He replied: Yes, aunt, this child is our Awaited One, about whom we had received glad tidings.

Hakima said: I fell down in a prostration of thanks.

I continued to visit Abu Muhammad Hasan al-'Askari now and then; I came to him one day and did not see the child.

I asked: My master, where is our Awaited Sayyid?

He replied: I have entrusted him to one to whom the mother of Prophet Musa ('a) had entrusted him.

This Abd al-Haq is a reliable Ahl al-Sunna scholar and people of India have always trusted his writings on traditions and science of narrators of traditions. His biography is mentioned in the book of *Sabhat al-Marjaan fi Aa thaar Hindustan* and it is mentioned there: He has written almost a hundred books and he died in 958 A.H.

Thirteenth: Sayyid Jamaaluddin Husayni Muhaddith

Author of the book *Ra'udha al-Ahbaab*, which is a popular and well-known book among Ahl al-Sunna and Qazi Husayn Dayar Bakri at the beginning of *Tarikh al-Khamis* has considered it to be a reliable book. It is mentioned in *Istiqsa* that Mulla Ali Qari in *Mirqat and Sharh Mishkat* and Abd al-Haq Dehlavi in *Madarijun Nubuwwa* and *Sharh Rijal Mishkat* and Shah Waliullah Dehlavi, father of Shah Sahab Abd al-Aziz, famous for his book of *Izalat al-Khifa* has repeatedly quoted from this book and has reasoned and argued from it.

In that book, it is mentioned: Statement regarding the trusted Twelfth Imam, Muhammad Ibn Hasan, whose auspicious birth, as is generally believed, was in 255 A.H. on 15th Sha'ban in Samarrah. It is Also, said that he was born on 23rd Ramadhan in

258. His mother was an honourable slave mother, named Saqil, Susan and Narjis. Some have said that she was Hakima. This noble Imam was named after the blessed name of the Messenger of Allah (S) and his titles are al-Mahdi Muntadhar, Khalaf as-Salih and Sahib az-Zaman.

At the time of the passing away of his venerable father, according to the first report which is most likely

reliable, he was five years old and according to the second statement, he was two years old. The Almighty Allah bestowed that lofty Imam with wisdom like He had bestowed wisdom and nobility to Yahya and Zakariya during childhood. At his youth he was accorded the status of Imamate and Sahib az-Zaman, that is the present al-Mahdi (‘aj) during the time Caliph Mu’tamid in the year 265 or 266 A.H. according to different versions disappeared in the cellar at Sar-man-raa.

Then he mentions some more statement regarding dispute about him and some clear reports in which it is mentioned that the promised al-Mahdi is same as Hujjat Ibn al-Hasan al-’Askari (‘a).

The author says: Since the discussion has reached this point, we would like to mention that all followers of Ahl Al-Bayt (‘a) hope and pray for the reappearance of Imam Az-Zaman (‘aj) so that he may come and guide them all and that his advent removes all hardships of this world like the hall of green sphere; so that Muslims remain safe from the hardships of the world and accidents of time

بیا ای امام هدایت شعار

که بگذشت غم از حد انتظار

زروی همایون بیفکن نقاب

عیان ساز رخسار چون آفتاب

برون آی از منزل اختفاء

نمایان کن آثار مهر و وفا

Come, O Imam of guidance and the divine sign

As the grief of anticipation has crossed all limits

Remove the veil from the magnificent face

The clear one, whose countenance is like the sun

Come out from the home of concealment

Make evident the signs of kindness and loyalty.

These words clearly state that as the Imamiyah believe in the existence of al-Mahdi and his occultation and await his reappearance and in the marginal notes of *Istiqsa*, the statements of Ahl al-Sunna scholars, which are mentioned there considering them to be reliable, but we have not quoted them here for the sake of brevity and it is known from the treatise of principles of Abd al-Aziz Dehlavi, author of *Tohfa Isna Asharia* that this Jamaaluddin is a teacher certified by him and he is Sayyid Jamaaluddin Ataulla Ibn Sayyid Ghayasuddin Fazlullah Ibn Sayyid Abdur Rahman.

Fourteenth: Abdur Rahman Sufi

It is mentioned in *Mirat al-Asraar* that: That Sun of religion and kingdom, is the guide of whole community and nation; he is the Pure Qa'im of Ahmad, the rightful Imam Abu al-Qasim Muhammad Ibn Hasan al-Mahdi (r.a.). He is the twelfth Imam from the Imams of Ahl Al-Bayt (‘a).

His mother was a slave mother named Narjis. He was born on Friday eve, 15th Sha'ban 255 A.H. and according to the report of *Shawahid an-Nubuwwah*, he was born on 23rd Ramadhan, 258 A.H. in Sar-man-ra, which is Also, known as Samarrah. He is the twelfth Imam has the name and Kuniyyat of the Messenger of Allah (S). His titles are al-Mahdi, Hujjat, Qa'im, Muntadhar, Sahib az-Zaman, Khatim Ithna Ashar.

At the time of the passing away of his father, Imam Hasan al-'Askari (‘a), Sahib az-Zaman was five years old and he occupied the seat of Imamate as the Almighty Allah had bestowed wisdom to Prophet Yahya (‘a) in childhood and given a lofty status to Prophet ‘Isa (‘a) during his infancy. In the same way, He appointed Imam al-Mahdi (‘aj) as the Imam at a young age. His perfections and extraordinary acts are not few that they could be mentioned here. Mulla Abdur Rahman Jami, in *Shawahid an-Nubuwwah*[86]: has narrated from Hakima, sister of Imam Ali an-Naqi (‘a), who was the aunt of Imam Hasan al-'Askari (‘a) … and so on.

Shah Waliullah Dehlavi, in his book of *Intiba fi Salasil Awliya* Allah has relied on the book of *Mirat al-Asraar* and has quoted from it. Also, this Abdur Rahman, in his *Risala Madariya* has mentioned a strange incident at the end of chapter seven that:

Hazrat Shaykh Muhyuddin Arabi has said in chapter 366 of *Futuhat Makkiyyah* that: Know O Muslims, the advent of al-Mahdi is imminent, who is the son of Imam Hasan al-'Askari (‘a), son of Imam Ali an-Naqi (‘a) son of Imam Muhammad at-Taqi (‘a) till the end. Thus, they would be the most steadfast people of Kufa. He will call the people to the Almighty Allah through the sword. Thus, he would kill one, who refuses him and one, who confronts him would be humiliated. On this juncture, he has explained all the circumstances of Imam al-Mahdi (‘aj) in the mentioned book in detail; whoever desires may refer to it.

Hazrat Maulana Abdur Rahman Jami was an accomplished Sufi gentleman and a follower of Shafei

faith. He has recorded all circumstances, perfections and facts of his birth and occultation of Imam Muhammad Ibn Hasan al-'Askari (‘a) in his book of Shawahid an-Nubuwwah narrating them in the best way from the Holy Imams (‘a) and the scholars of biography.

Author of *Maqsad Aqsa*87 has written that Hazrat Shaykh Saaduddin Hamuyi, Caliph of Hazrat Najmuddin has compiled a book regarding His Eminence al-Mahdi and many other points are mentioned in it, such that no other person can accomplish such a venture.

When he appears, he will expose the absolute Wilayat and the differences of religion, oppression and ill-talk will disappear as mentioned among his praiseworthy qualities in the sayings of the Prophet that al-Mahdi will appear in the last period of time and clear the whole world from injustice and there will appear one religion. In short, when Dajjal appears and he is alive and concealed and Prophet ‘Isa (‘a), in spite of the fact that he has already arrived, and is concealed from people, thus, if the son of the Messenger of Allah (S), Imam Muhammad al-Mahdi (‘aj) son of Imam Hasan al-'Askari (‘a) is Also, concealed from the sight of people and will at his time be exposed, like ‘Isa (‘a) and Dajjal according to the will of Allah, it is not a matter of surprise.

It is not necessary to deny the statements of prominent scholars and sayings of the Messenger of Allah (S) on the basis of prejudice.

Fifteenth: Ali Akbar Ibn Asadullah Maududi

He is among the modern Ahl al-Sunna scholars. He has written in his book of *Mukashifat*, which are marginal notes on the book of *Nafhat al-Ins* of Mulla Abdur Rahman Jami in the biography of Ali Ibn Sahl Ibn Azhar Isfahani explaining about the promised al-Mahdi (‘aj) and his centrality after his father, Imam Hasan al-'Askari (‘a), who was Also, a pivot and we will mention to the extent required at the end of chapter seven and all the points are quoted in *Istiqsa* and there the testimony of Sherani and the incident of Shaykh Hasan Iraqi and his meeting the Imam and the age of the Imam is mentioned.88

Sixteenth: Ahmad Ibn Muhammad Ibn Hashim Balazari

He is one the most prominent scholars and traditionists of Ahl al-Sunna. He has narrated a continuous tradition from Imam al-'Asr (‘aj), which is having clarification about Imamate and occultation of the Imam.

In a report, Shah Waliullah Dehlavi has described him to be the seal of the enlightened ones, slayer of the opponents, chief of traditionists, support of the scholastics and proof of God on the worlds. In the book of *Musalsalat* famous as *Fazl al-Mubeen*, he said: Mushafiha Ibn Aqla has accorded permission to me to narrate all that was lawful for him to narrate; and I found in his *Musalsalat* a continuous tradition, which is unique and each of its narrators is having the quality of greatness with which he is unique.

He said: Informed us, the outstanding one of the time, Shaykh Hasan Ibn Ali Ajimi: Informed us the Hafiz of the time, Jamaaluddin Babuli: Informed us the Musnad of his time, Muhammad Hijazi Waiz: Informed

us the Sufi of his time, Shaykh Abd al-Wahab Sherawi: Informed us the Mujtahid of his time, Jalal Suyyuti: Informed us the Hafiz of his time, Abu Noaim Rizwan Aqabi: Informed us the reciter of his time, Shams Muhammad Ibn Jazari: Informed us Imam Jamaaluddin Muhammad Ibn Muhammad Jamal, the pious one of his time: Informed us the Imam Muhammad Ibn Masud, traditionist of Faras during his time: Informed us our Shaykh, Ismail Ibn Muzaffar Shirazi, scholar of his time: Informed us Abdus Salam Ibn Abu Rabi Hanafi, traditionist of his time: Informed us Abu Bakr 'Abd Allah Ibn Muhammad Ibn Shahpoor Qalansi, the Shaykh of his time: Informed us the Abd al-Aziz: Narrated to us Muhammad Adami, the Imam of his time: Informed us Sulaiman Ibn Ibrahim Ibn Muhammad Ibn Sulaiman, the incomparable personage of his time: Informed us Ahmad Ibn Hashim Balazari, the Hafiz of his time: Narrated to us Muhammad Ibn Hasan Ibn Ali Mahjub, the Imam of his time: Narrated to us Hasan Ibn Ali ('a) from his father from his grandfather from father of his grandfather, narrated to us my father Ali Ibn Musa ar-Ridha' ('a): Narrated to us Musa al-Kadhim ('a) that he said: Narrated to us his father Ja'far as-Sadiq ('a): Narrated to us my father Muhammad Ibn Al-Baqir Ibn Ali ('a): Narrated Ali Ibn Husayn Zayn al-'Abidin Sajjad ('a): Narrated my father, Husayn, the chief of the martyrs ('a): Narrated to me my father, Ali Ibn Abi Talib ('a) Sayyid al-Awliya said: Narrated to us the chief of the prophets, Muhammad Ibn 'Abd Allah (S) that he said: Informed me Jibra'il, the chief of the angels that he said: the Almighty Allah said:

"Indeed, I am Allah; there is no god, except Me. One, who admits to My oneness will enter My fort and one, who enters My fort will be safe from My chastisement."

Shams Ibn Jazari said: In this way this tradition is quoted through the best of the chains and its responsibility is on Balazari.

Also, this Shah Waliullah says in *Risala Nawadir Az Hadith Sayyid al-Awail wa al- Awakhir*: Tradition of Muhammad Ibn Hasan, whom the Shi'a believe to be the al-Mahdi, I found narrated from his respected forefathers in Musalsilat of Shaykh Muhammad Ibn Aqla Makki from Hasan Ajimi: Informed us Abu Tahir, the trustworthy one of his time through the permission to narrate all that is authentic to narrate that informed me the outstanding personage of his time…till the end.[89]

In *Ansab*[90] of Samani, it is mentioned that Abu Muhammad Ahmad Ibn Ibrahim Ibn Hashim Muzakkar At-Tusi Balazari, Hafiz of Tus, intelligent Hafiz and aware of traditions; after the statement quoting one of his teachers, he says: Hakim has taken traditions from him Abu 'Abd Allah Hafiz and Abu Muhammad Balazari Waiz At-Tusi who was outstanding in Hifz and oratory during his time and he was the most kind man in social interaction and was mostly beneficial to them. He mostly resided in Nishapuri and he had two meetings with two teachers of the country: Abu al-Husayn Muhimmi and Abu Nasr Abdawi. And Abu Ali Hafiz and our Mashaykah used to attend his gatherings and benefit from what was mentioned there publicly from the chains of narrators and I did not see him that they should take a defect at all in the chains or names or reports and he wrote in Mecca, that is a tradition from Imam of Ahl Al-Bayt ('a), Abu Muhammad Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Musa ar-Ridha' ('a) till the end what he said and others in praise of Balazari.

Seventeenth: Shahabuddin Ibn Shamsuddin Ibn Umar Daulatabadi

King of the scholars, Shahabuddin Ibn Shamsuddin Ibn Umar Daulatabadi is the author of Bahre Mawwaj and a senior Ahl al-Sunna scholar. He is famous by the title of the king of the scholars. He says in the book of *Hidayahus Saada*[91]: Ahl al-Sunna say that the Caliphate of the four Caliphs is proved by Qur'an and traditions as is the belief of Hafiziya sect that the Messenger of Allah (S) said: My Caliphate is from thirty years and it will end with Ali Ibn Abi Talib ('a) and in the same way the Caliphate of the twelve Imams is proved by traditions.

The first Imam is Ali – may Allah honour his countenance – regarding his Caliphate the tradition of the Caliphate of thirty years is recorded.

The second Imam is Shah Hasan ('a): The Holy Prophet (S) said: This son of mine is a Sayyid; in future, he will make peace among Muslims.

The third Imam is Shah Husayn ('a): His Eminence said:

This son of mine is a Sayyid; he will be killed by a group of rebels.

And nine Imam from the son of Shah Husayn ('a): The Messenger of Allah (S) said: After Husayn Ibn Ali are nine Imams from his descendants and the last of them is Qa'im.

Jabir Ibn 'Abd Allah al-Ansari said: I came to Fatimah, daughter of the Messenger of Allah (S) and found a tablet in front of her and upon it were the names of the Imams from her progeny. I counted eleven names and the last of them being the Qa'im.

Question: What was the reason that Shah Zayn al-'Abidin did not claim Caliphate?

Answer: When at the time of the companions, Ayesha, Muawiyah, Zubair and Talha made a mistaken judgment and rebelled against Shah Ali and during the time of companions of companions slain Shah Husayn even though Mustafa (S) had informed that the degraded and rebels would be successful for a thousand months. Thus, it is mentioned in *Khazana Jalaliya* that Mustafa (S) saw in dream that puppies are playing on his pulpit and he interpreted it to mean Bani Umayyah and cursed that family from the pulpit. It is mentioned in Ra'udha al-Ulama that the following verse was revealed:

خَيْرٌ مِنْ أَلْفِ شَهْرٍ

***"...better than a thousand months"* (*97:3*).**

Jibra'il said: O Muhammad, during those one thousand months, the Yazidis will be rulers and they will imprecate the family. That will be the day of the defeat of the family; riders of religion and fighters of religion, sword of greatness and divine help and assistance adopted less; destiny and free will cast

fingers of helplessness in the mouth of needs, which are necessary for purify of one's soul; from Shah Zayn al–'Abidin to Imam al–Mahdi (‘aj) all of them refrained from every claim of Imamate and when it is the time of the reappearance of Imam al–Mahdi Sayyid Muhammad Ibn ‘Abd Allah Abu al–Qasim, warriors of the family, would throw down the banner of disgrace and eradicate the enemies completely.

Then he would fill the earth through him with equity and justice as it will be full of corruption and oppression. And these nine descendants, first of them being Imam Zayn al–'Abidin (‘a), second Imam Muhammad Al–Baqir (‘a), third Imam Ja'far as–Sadiq (‘a), fourth, Imam Musa al–Kadhim (‘a), the fifth is Imam Ali ar–Ridha' (‘a), his son; the sixth is Imam Muhammad at–Taqi (‘a), his son; and the seventh is Imam Ali an–Naqi (‘a), his son; and the eighth Imam Hasan al–'Askari (‘a), his son; ninth Imam Hujjatullah Qa'im Imam al–Mahdi, his son; and he has an occultation and a long life. Thus, among the believers are Prophet ‘Isa, Ilyas and Khizr and among the infidels are Dajjal, Samari, Balam, Shimr, the killer of Shah Husayn, etc, and Allah knows what is right.

It is mentioned in *Mahamad Aliyya*92 and *Manaqib Sunniya*93 of the afore–mentioned Daulatabadi; *Akhbar al–Akhyar* of Abd al–Haqq Dehlavi and *Sabhat al–Marjan fi Aathaar Hindustan* of Ghulam Ali Azad Bilgrami that he was close to the Safavi rulers and Fadhil Almai Mir Muhammad Ashraf in *Fadha'il as–Sadat* has repeatedly quoted from *Hidayat as–Sadat*, famous as *Manaqib as–Sadat*94.

Eighteenth: Nasr Ibn Ali Jahzami

He is among the trustworthy Ahl al–Sunna tradition scholars and Khatib Baghdadi in his *Tarikh*95, has praised him; and Ganji has in the eighth chapter of his *Manaqib* said: He is the teacher of the two Imams: Bukhari and Muslim96.

In *Tarikh Mawalid A'immah* (*‘a*) he says in account of the sons of Hasan Ibn Ali (‘a): Muhammad, Musa, Fatimah and Ayesha were born to him. He said: It has come from Imam Hasan Ibn Ali (‘a) that he said: At the time of the birth of Muhammad Ibn Hasan (‘a) he remarked: They thought that they would eliminate me and by it cut off this progeny. How did they see the power of the most powerful one and he named him as Mu'ammal.

Regarding the mothers of the Holy Imams (‘a), he says: The mother of the Qa'im (‘aj) was Saqeel and some have said that it is Hakima and some say that it was Narjis and some say that she was Susan.

Ibn Hamam said: Hakima is the aunt of Abu Muhammad and a tradition is narrated from her about the birth of Sahib az–Zaman, mother of the Khalaf is Narjis.

He says, regarding the titles of the Holy Imams (‘a): Qa'im (‘aj) is known by the titles of Hadi, al–Mahdi, and regarding the gateways to the Holy Imams (‘a) he said: Qa'im (‘aj), the gate after him is ‘Uthman Ibn Saeed. When his death approached, he willed to his son, Abu Ja'far Muhammad Ibn ‘Uthman to take on the covenant which Muhammad Ibn Hasan Ibn Ali (‘a) made with him. Trustworthy Shi'a scholars have narrated from His Eminence that he said: He is my representative and his son is the representative of

my son, that is Abu Ja'far Muhammad Ibn 'Uthman Amari and when he passed away, he made a will to Abu al-Qasim Husayn Ibn Rauh Numairi and ordered Abu al-Qasim Ibn Rauh transfer the deputyship to Abu al-Hasan Samari.

Then he delayed it; that is the door was closed and it is possible that the mention of doors is from the statement of Ahmad Ibn Muhammad Faryabi or his father or the statement of Abu Bakr Muhammad Ibn Ahmad Ibn Muhammad Ibn 'Abd Allah Ibn Ismail, alias Ibn Abi Thalaj; as the Nasr, who has narrated from Imam Ali ar-Ridha' ('a) does not mention all the doors according to other contexts as is known from his history.

Shahid Awwal has narrated that this Nasr narrated before Mutawakkil Abbasi that the Messenger of Allah (S) took the hand of Hasan and Husayn ('a) and said: One, who loves me and loves these two and their mother, would be with me in my grade during Judgment Day. Mutawakkil ordered him to be lashed a thousand times. Abu Ja'far Ibn Abd al-Wahid said: He is Sunni. So he left him alone.

Nineteenth: Muhaddith Fadhil Mulla Ali Qari

He is considered to be an expert tradition scholar. In *Mirqat Sharh Mishkat* it is mentioned after the report of the Holy Prophet (S) that he would be succeeded by twelve Caliphs: Shi'a have applied this tradition to mean that they are Ahl Al-Bayt of the Prophet one after another, and that they are eligible for Caliphate; both: apparent and by eligibility: the first of them being Ali and he enumerated till al-Mahdi ('aj) according to what is mentioned by Khwaja Muhammad Parsa in the book of *Fasl al-Khitab*[97] in detail and Maulana Nuruddin Abdur Rahman Jami has followed him at the end of *Shawahid an-Nubuwwah* and both have narrated their excellence, miracle acts and ranks. And in those books there is refutation of the *Rawafidh*, who think that Ahl al-Sunna are enemies of Ahl Al-Bayt ('a) according to their corrupted beliefs.

Twentieth: Qazi al-Jawad Sabati

He was previously an adherent of the Christian faith and embraced the Sunni faith. In *Barahin Sabatiya*, which is a refutation of Christians he has quoted his statement from the book of *Ashiya*[98] that:

Soon a branch will come out from *Qanas al-Asi* and will grow from it and soon the spirit of the Lord shall settle in it. That is the spirit of wisdom and divine cognition and the spirit of comprehension and justice and the spirit of knowledge and humility to the Almighty Allah and the owner of insight and the leader to the straight path will return it in humility for the Lord. Then he will not rule according to the apparent.

After refuting the belief of Jews and Christians about this statement, he says that it is clear declaration about al-Mahdi ('aj), because Muslims have reached consensus that he will judge according to the usual evidences; he will rule according to his insight and such a thing never occurred for any of the prophets or Imams before him.

Till he says: And Muslims have disputed regarding al-Mahdi (‘aj). Thus, our associates from Ahl al-Sunna say that he is man from the progeny of Lady Fatimah az-Zahra’ (‘a). His name is Muhammad and the name of his father is ‘Abd Allah. The name of his mother is Amina. And the Imamiyah say that he is Muhammad Ibn Hasan al-’Askari who was born in 255 A.H. through the slave wife of Hasan al-’Askari, named Narjis in Sar-man-raa during the reign of Mu’tamid. Then he disappeared for a year and then appeared; then he disappeared and that is the Major Occultation; after that he will not return, except when the Almighty Allah wants him to.

Since his statement is nearer for adopting this appointment and my aim is to defend the Ummah of Muhammad (S), without any bigotry in religion, I mentioned for you according to what the Imamiyah have claimed about this *Nass* (appointment). End of statement.

And this book was published a long time ago and its author was a contemporary of the authors the *Qawaneen* and *Riyadh* - may the Almighty Allah have mercy on them.

We should know that this group of scholars and traditionists and Ahl al-Sunna gnostics are their well-known personages and reliable persons as you know; and at the time of compiling this book I did not have in my possession more resources; yet it is established that they agree with the Imamiyah in this view.

Another group of Ahl al-Sunna believe in the birth of the Twelfth Imam; on the contrary they Also, believe that he possessed lofty ranks; but they say that he is dead. Like Ahmad Ibn Muhammad Samnani, famous as Alauddaula Samnani. Thus, in *Tarikh Khamis* etc it is narrated from him that he said in his description of *Abdal* and *Aqtab* (esoteric positions), he had reached the level of centrality of Muhammad Ibn Hasan al-’Askari and when he went into occultation, he entered the circle of Abdal and he progressed gradually stepwise till he reached Sayyid Afzas and the Qutb at that time was Ali Ibn Husayn Baghdadi.

Thus, when he passed away, he was buried in Shunizia. Muhammad Ibn al-’Askari prayed on him and occupied his seat and remained at the point of Qutubiyyat from nineteen years. At that time the Almighty Allah took him from this world with ease and pleasure. And ‘Uthman Ibn Yaqub Juwaini Khorasani succeeded him and a group of companions prayed on him. They buried him in the Medina of the Holy Prophet (S) with full honours.

Mulla Husayn Mibdi commentator of Diwan has Also, mentioned almost the same points in his *Sharh Diwan* and it seems that he has Also, taken from Aluddaula, most of them are shameful statements, which are rejected by both sects and regards the whole Ummah to be destined for Paradise, but with intercession; and the delivered sect, which is restricted to only one group will enter Paradise without intercession. In fact, it is a muddled religion as is quoted from him in *Riyadh* that he said: In some matters, I follow the view of Shi’a and in some I follow Ahl al-Sunna; I extol Ayesha and all the wives of the Prophet, hence the Shi’a condemn me; and I curse Yazeed and others like him, thus, Ahl al-Sunna

criticize me.

Qazi Nurullah has rendered an apology for Ibn Samnani that Muhammad Ibn Hasan al–'Askari, who was born in Samarrah Baghdad, was in fact another Muhammad Ibn Hasan in Askar Ahwaz or Askar Misr and the Shaykh, has not especially mentioned this, in spite of the fact that what is attributed to him in this treatise is opposed to the excellence of prophethood and what is added from the treatise entitled: *Bayan al–Ahsaan Li Ahlil Irfaan*. That: If al–Mahdi – peace be on him and his grandfather the seal of the prophets – is alive and in occultation; the cause of his occultation is the perfection of these qualities so that it so happens that he should stand to a moderate limit and should be free from excess and steadfast on truth and if he has not yet come into existence; without any doubt, he would definitely come into existence and with perfection, which befits the status of the Messenger of Allah (S), he will reach and his call will encompass the whole world and he would be the pivot of his days in the position of rulership after Amir Al–Mu'minin ('a). End of statement99.

This statement is of no use to the Imamiyah, except to refute Abu Muhammad Ibn Ali Ibn Ahmad Ibn Saeed Ibn Hazm Amawi, from whom Zahabi has quoted in *Tarikh al–Islam*100 that His Eminence, al–'Askari ('a) passed away without leaving an heir. Ibn Khallikan in the account of Ibn Hazm says: He has heaped many condemnations on ancient scholars and there is no one, who remained safe from his tongue. So people became aloof from him and the scholars of that time reached consensus to humiliate him and they warned the rulers from his mischief till he was exiled from the country and he died in 456 in Badiya101.

In these circumstances we say: If he implies the apparent issue among the people, then no one has claimed that and if negation of the successor is absolute as the Imamiyah and some groups say, that on the day of birth he was not seen by anyone, except the most trusted associates and no one else was able to see him and the usual causes of this secrecy were present; what to say about divine secrecy. Thus, in refutation of Ibn Hazm it is sufficient to say that he denied this position and its example to which the paths of knowledge are closed with such excess of awe and majesty of His Eminence, Imam Hasan al–'Askari ('a) and the excess of special confidants and trusted men that if he had a son from one of his wives or slavegirls and orders him to be concealed, they would carry out his command.

According to the report of Mas'oodi in the years of his death, he sent him to Mecca with his grandfather and no one from the companions was able to utter his name in gatherings; what to say about the divulging of all the matters, from where Ibn Hazm is able to deny it, except that it was a conjecture as the verse of the Holy Qur'an says:

...إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا...

"...surely conjecture will not avail aught against the truth..." (***10:36***).

In *Tarikh al-Islam*[102], Zahabi says in the account of Imam Hasan al-'Askari ('a): As for his son, he was Muhammad Ibn Hasan about whom the Rafida (Shi'a) claim that he is Qa'im. Khalaf and Hujjat. Thus, he was born in 258 A.H. and some say in 256 A.H. and he was alive for two years after his father and then he disappeared and it is not known how he died...and so on.

Statements Of Ahl Ul-Sunna Regarding The Promised al-Mahdi

Ahl al-Sunna community has not agreed on any one person to be the al-Mahdi and so much so that they even say that he is not yet born and they deny one, who the Imamiyah regard as the al-Mahdi and they ridicule and refute them and consider this claim to be a result of their ignorance; on the contrary they criticize and satirize them even in their prose and poetry.

Their great scholars have not been content on this, who regard themselves as well informed, understanding and equitable; they have made allegations against the Imamiyah and when quoting their statements and their refutation and insult, they have mentioned with criticism and condemnation, but we are not in need of them. For example Ibn Khaldun and Zahabi have in *Tarikh al-Islam*[103] and Ibn Hajar in *As-Sawa'iq*[104] and others have alleged that His Eminence has disappeared in that same cellar and he remains there during this long period of time and he will appear from that same place and Ibn Hajar has alleged that they (Shi'a) bring horses at the entrance of that cellar and beseech the Imam to come out of there and some have even explained that this cellar is in Hilla and Shi'a perform this ritual on Friday.

In *Mahbub al-Qulub*, Qutubuddin Ashkuri has quoted from the book of *Ajaib al-Buldan* that on the door from which the Imam disappeared there was a yellow horse, whose reins and saddle was made of gold till the time of Sultan Sanjar Ibn Malikshah and on Friday he used to come for prayers; thus, he said: What is this horse here for?

They said: Very soon the best of men will come out from here and mount this horse.

He said: No one better than me will come out of here and he mounted the horse and Shi'a believed that it was not auspicious for him to mount that horse, because the Ghaz tribe became victorious over him and destroyed his kingdom.

The text of *As-Sawa'iq* is as follows[105]: Till date they stand at the entrance of the cellar with a horse and call out to him to come out; which is really funny for people of understanding. How nicely it is said:

What is this matter of the Sardab (Cellar) that a person should be born there about whom you say because of ignorance.

That he is the Imam of your time so that Allah may forgive you for your imagination.

That you have found the third one after Phoenix and Ghouls. It is truly a matter of shame for

these people!

Those, who on Friday nights drip streams into the mangers, which they have made on the roof of Masjids and their houses for the foolish god, who when he comes down from the Arsh, animals will not remain hungry, should not make such accusations against others.

The reply is that so far, no book of Shi'a, from the ancient as well as the modern scholars, jurisprudents, tradition scholars and believers from the Imamiyah have this belief that the Imam, from the time of his occultation till the time of his reappearance will remain in the cellar and in chapter seven, we will further reply to this allegation. And it will be known who is ignorant and calumny maker? And who should laugh?

Hilla, which was founded in 498 A.H. as Ibn Khallikan has clarified under the account of Sadaqah Ibn Mansoor alias Saifuddaula. And others from the historians and from this aspect it is famous as Hilla Saifiya is a concealed cellar, which their great scholars have attributed to it that is located there and at the time of birth it did not have a name.

In *Milal wan Nihal*, Shahristani has glossed over this claim and explained: The tomb of Imam Ali an-Naqi ('a) is in Qom.

I don't know if in dictionary, lexicon and syntax, their statements should be so baseless; thus, woe be on those sciences and since the style of this book is not to curse them, therefore we have closed its door and we only say:

This group by their own admission; on the contrary they have consensus on the reports of the Messenger of Allah (S) on the advent of one of his descendants in the last period of time, who is known as the al-Mahdi, and after this admission, did he not identify? Thus, it is lawful that every Husayni Sayyid having the qualities he had mentioned should be the same promised al-Mahdi if there had been no restriction on them. This group, in spite of this possibility and proposal cannot in any way deny one, who the Imamiyah regard as the al-Mahdi by *Nass* and miracle.

The limit is that they demand proof from the Imamiyah about the Imamate and Mahdawiyyah of His Eminence?

Imamiyah say: In the same way, that you prove to the Jews and Christians the prophethood of the Seal of the Prophets (S), we in the same way and through the same arguments and reasonings support our claim and give the same reply which you give to their objections; as has been explained in the books of Imamate, especially in *Abana* of Allamah Karajaki, which is arranged in the same style and if they had been even slightly aware of the reports and traditions of the Imamiyah, they would not have fallen down in this valley. In the coming chapter some of those declarations and miracles will be hinted at.

Objections Of This Group

Thus, some of them were replied and some remain and all of them in the form of questions and answer will come in a brief manner so that it is easy to record them and their explanation is present in the famous books, which may be referred.

Question 1

The al-Mahdi you believe in is from the descendants of Imam Husayn (‘a) and the promised al-Mahdi is Hasani.

Reply: The refutation of this objection is explained in this chapter only.

Question 2

The father’s name of the promised al-Mahdi is ‘Abd Allah, whereas the name of the father of your al-Mahdi is Hasan (‘a).

Reply: The reply to this was Also, given that the source of this objection is Zaida, who in your own view was a fabricator and forged a large number of traditions attributing them to reliable personages.

Question 3

You claim that years have passed since the Imam has disappeared; an occultation which has not occurred for anyone so far. Why the Messenger of Allah (S) did not hint at this when he mentioned the circumstances of the al-Mahdi? On the contrary, it was more important to mention this rather than other qualities as such a long occultation is an exceptional phenomenon and this objection of Ibn Hajar is mentioned in *As-Sawa’iq*[106].

Reply: Firstly: Silence from a situation although it is most preferable by mention of all the qualities it is not harmful to the correctness of other qualities and the existence of that which proves that aim. Because it is nothing except improbability and perhaps was the exigency in leaving the mention of that quality, even though we may not know it.

Secondly: Thus, not finding this quality in most reports does not prove that the Holy Prophet (S) did not mention it whether it is proved that everything that the Messenger of Allah (S) said was recorded by the companions and it was narrated from one to another without any reduction or change or mistake and all this is speculative, on the contrary it is definitely opposed to it.

How often it is seen that in one report in some copies there is something and in another copy it is not present and there are so many intentional and unintentional mistakes; so much so that books are written regarding the fabricated reports and books in refutation and in books of sources many fabricated reports are collected. Thus, one, who has no qualms in fabricating reports or changing them for helping his faith

or to insult the religion of his opponent, what impediment he has in removing that which does not agree with religion?

And in the comprehensive books of Imamiyah are compiled many of those reports from Ahl al-Sunna and which are related to them.

Thirdly: Thus, the claim of absence of entry is due to ignorance or pretense of ignorance:

As for the Imamiyah narrators: It is narrated with *Tawaator* from the Holy Prophet (S) and Amir Al-Mu'minin ('a) and among them there is a group of persons whom the Ahl al-Sunna have praised and certified their veracity.

As for the narrators of Ibn Hajar: They have clearly narrated the traditions of the Messenger of Allah (S) regarding the occultation of al-Mahdi ('aj) and they have Also, narrated that this ninth descendant of Imam Husayn ('a) is the al-Mahdi and also, narrated that his advent shall take place in the last period of time and these two different kinds of traditional reports cannot be reconciled, except if you accept the occultation of the Imam; as we shall hint at those reports in the coming chapter, if Allah wills.

Question 4

In Shari'ah, it is not allowed to appoint a child as a caretaker on property, life and family matters, whereas you Imamiyah surrendered Imamate and greater leadership to your al-Mahdi when he was a four or five-years old; thus, your claim is not approved by the Shari'ah and also, the Holy Prophet (S) has not mentioned this getting of wisdom and Imamate in childhood to be traits of al-Mahdi ('aj) although they are from the preferable traits.

We present here the statement of Ibn Hajar by way of a lesson for the readers: "It is established in the Shari'ah that a child is not capable of Wilayat, so how they could pay attention to these fools who believe that he was the Imam at the age of five and that he was bestowed with Imamate at a young age while he (S) did not inform about it, except that it is a blatant smear on the pristine Islamic law."[107]

He says on another occasion: "Thus, it was necessary to describe his quality that he would be the Imam in infancy and the Holy Prophet (S) did not inform about this."

In *Tara'if* is mentioned an incident about this topic, which Ibn Arabi has mentioned in *Futuhat*[108] under the account of al-Mahdi ('aj) and he says: He will distribute wealth equally and will act with justice among the subjects. A man will approach him and say: O al-Mahdi, give me and there will be a heap of wealth before him. Thus, he will give him as much as he can lift. He will appear at a time when the religion will be weak. The Almighty Allah will restrain through him people from prohibited and disobedience, before they glance at the Qur'an. A person would be ignorant, coward and miserly at night and in the morning, he would be knowledgeable, valiant and generous…and so on as we previously mentioned.

Maulavi Abd al-Ali Hindi, who according to the scholars of India is given the title of Bahr al-Ulum has written in the treatise of *Fath al-Rahman*, after the mention of al-Mahdi (‘aj): And the Shaykh (r.a.) said: At night he would be described as ignorant, miserly, cowardly and he will, in the morning, become the most learned, most valiant and the most generous of the people; that is he would become incomparable in knowledge, valor and generosity.

The aim of this statement is that through this Caliph the Almighty Allah through His blessings would bestow all these qualities to him overnight, he would previously be attributed the opposite traits, and not as the Shi’a claim that Imam al-Mahdi (‘aj) is infallible since childhood is like the infallibility of prophets. (End of statement).

Justice is that such understanding should have a preferable title and this belief is from the critic of the religion of Imamiyah that His Eminence in the condition of manliness is imbued with three negative qualities; which are the basis of most wicked traits: like greed, jealousy, materialism, wantonness etc. which rarely come together in one person and they gathered in this divine Caliph for years and such an ignorant person does not become involved in sins and despite this it is mentioned in some reports that al-Mahdi is better than Abu Bakr and Umar, thus, it is necessary to ponder on the qualities of those two: which negative qualities they possessed more?

Reply: Only Allah is the giver of Tawfiq: Defending the life and property and defending the protected soul is limited to the quantum of knowledge one has, how he will protect them from accidents and calamities and the strength which can show what he knows and honesty and piety, which they have to prepare him to bring it and not to oppose it.

Therefore, in the Islamic Shari’ah he has mentioned conditions for that group and the path is delineated for recognition of the safeguards of those conditions in him and do not regard aggression as more necessary from him mostly and did not regard them lawful from the side of loss. As in both cases, there is contradiction of sustenance and hereafter and it would contradict the aim of the sending of the prophets.

As for Imamate, which is the greater leadership and special deputyship of the messenger prophet on all the people on the contrary on all things from the duty bound and others and control of religion, life and property; all is in his hands of sufficiency. Its master should have other conditions and traits so that he is able get that post of rulership and Wilayat and according to the method of Imamiyah some of those conditions are divinely bestowed, which cannot be achieved through hardships, hard work, practice or education all in one’s worldly life.

He was separated from the condition of essence (*Teenat*) so that the actual seed and its placement and the birth, growth, training and in reason and spirit and soul and body with different views and way to the cognition of those conditions and its protection is not in a person, except the divine appointment (*Nass*) and occurrence of miracles to support the claim was proved in its place and their Wilayat is not like the

Wilayat of a successor or trustee etc that when they come together in someone it is possible to appoint him as Wali, except according to the theory of Ibn Hajar and his companions who believe that the most important function of the Imam is to apply legal penalties and to defend the boundaries that if someone is having that rank, even though he might be a transgressor, but he can become the Imam.

As Ghazzali Shafei has clarified in the discussion of Imamate in *Ahya* under the nine basics, which he has mentioned and, on this basis, the Wilayat of the Imam would comprise of the trusteeship of endowments and caring of orphans and from lower aspects.

Thus, every community, which can have political rule of the Imam even though like a ferocious person bereft of all human qualities, what to say about the perfection of holy men, will not be having any benefit and he would be like the rebellious Muawiyah or the drunkard Yazeed or the tyrant Walid or Marwan the donkey that according to the principles of that community they would be from the people of rightfulness and the successors of the Prophet (S) and Ulil Amr – obedience to whom was obligatory.

As for Imamiyah; they say that: Appointment of the Imam is from Allah, the Mighty and Sublime; whoever He likes, He trains and teaches wisdom to them and makes them eligible for Imamate and leadership and in view of the Almighty Allah young, old, white and black are all the same that He gives to whoever He likes whatever quality He may want.

All Ashaira, and Ibn Hajar is Also, from them; say that it is possible for man to through his hand or feet. For example, see, hear, understand, defend in every way that through the means of his ears and eyes and inner feelings. Thus, there is no problem in Almighty Allah teaching wisdom to a child and according to their principles of logic and this is not the occasion for objection.

As for its occurrence; thus, it is sufficient for Ibn Hajar to remember the story of ‘Isa (‘a) when Jews objected to Lady Maryam:

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

“How should we speak to one, who was a child in the cradle?” (***19:29***).

‘Isa (‘a) said:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

“Surely I am a servant of Allah. He has given me the Book; and made me a prophet” (***19:30***).

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

"And He has made me blessed wherever I may be and He has enjoined on me prayer and poor-rate so long as I live" (***19:31***).

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

"And dutiful to my mother, and He has not made me insolent, unblessed" (***19:32***).

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

"And peace on me on the day I was born, and on the day I die, and on the day I am raised to life" (***19:33***).

Pondering on the statement it will be realized that all the principles of the Shari'ah and the special qualities of prophethood this messenger prophet aged forty days through perfect actions of limbs, explained to the Ummah.

Ibn Hajar is ignorant and unaware of these verses; or that he has regarded as defective the perfect power of God; or the place this capability happened for the people and those who do not have any capability.

In the book of *Fitan*[109], Noaim Ibn Hammad has narrated that

Indeed, I was sent for ministry and not for rulership.

There is no doubt that the ruler is superior to the minister and how is it possible that the minister should do this in infancy and the ruler should be in ignorance and mistake; as in that case he would be superior to him and similar to 'Isa ('a) was Prophet Yahya ('a); about whom the Almighty Allah informed that He made him as such during his childhood.

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

"O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child" (***19:12***).

The Almighty Allah caused the pen of Ibn Hajar to select this same verse, which contains reply for him and as ridicule to the Imamiyah said that they say regarding al-Mahdi ('aj):

وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

"...and We granted him wisdom while yet a child" **(*19:12*).**

And this is an audacity on the holy Shariat of Islam and praise be to Allah it will be known who is the culprit.

On the other hand, Ahl al-Sunna scholars bestow lofty positions for their own children but deny them for the son of the Messenger of Allah (S).

In *Futuhat*110, Ibn Arabi says: Know that, indeed people do not regard it unlikely for a child to have wisdom, except from the aspect of what is not usual in their view except for apparent wisdom that is from thought and behavior and children do not usually have them. Thus, they say that so and so child spoke up with wisdom and the divine blessing becomes apparent at this apparent instance. So, He increased it for Yahya and 'Isa ('a) that they spoke up with knowledge and wisdom. That is they spoke knowingly and not that the words were made to be issued through their tongues only.

Till he says: And a group has spoken in infancy and I have seen the greatest of them. I have seen one, who spoke in the womb of her mother and who performed the obligatory acts and who was such that when the mother sneezed, this infant said Praise be to Allah and added: May Allah have mercy on you in a voice which was audible to all that were present there.

But as for that which befits speech, indeed my daughter, Zainab, I asked her a question in a playful manner and her age at that time was one year. So I told her in the presence of her mother and grandmother:

My daughter, what do you say about the man who has intercourse with his wife, but does not ejaculate?

She replied: The ritual bath will be obligatory for him.

All those present there were astounded and that year I separated from her and left her with her mother and went away from there and issued permission to her mother to perform the Hajj and that year and I went to Mecca via Iraq.

When I reached Arafat, I came out with some people to search for my family in the caravan from Syria. My daughter decried me while she was nursing at her mother's. She said: Mother, this is my father, who is coming. Her mother saw me from far away. She said: This is my father. She called out for her aunt and she came. When she saw me, she smiled and threw herself on me and said: My father, my father. And this and such things are mentioned in this matter.

The writer says: The question which Ibn Arabi asked his daughter and the reply which she gave is the same question which arose during the time of the second Caliph and neither the Caliph nor other companions could solve it and it was Amir Al-Mu'minin ('a) who provided the solution.

Bravo for a suckling baby girl who cleaned the faces of her leaders!

Also, in *'Ulum Ahadith*[111], Ibn Salah and Khatib has narrated in *Kifaya*[112]: from Ibrahim Ibn Saeed Jauhari that he said: I saw a four-year-old child who came to Mamun. He was learned in Qur'an and had reached the level of Ijtihad, except that when he was hungry, he used to cry.

In biographies of some of the gnostics many such examples are found, but to narrate them here would prolong our discussion. So much so that they have narrated about Shaykh Abd al-Qadir that: In the month of Ramadhan, he did not nurse at the breast of his mother and on the year it was doubted whether the new month has started or not they used to check whether that child was nursing or not and used to act accordingly.

As for his saying that why this excellence was not mentioned by the Prophet (S) among his distinctive qualities; its reply is known from the reply to the previous question and except for that we say that this quality is famous in this family and it was present in the minds as he possessed knowledge, wisdom, perfection during his childhood, without having been taught by anyone.

In its place, it was proved that Hasan and Husayn ('a) are included in the verse of purification and no filth of ignorance and unawareness can touch them. And it is narrated through both sects that the Messenger of Allah (S) pointed to these two personages and said: These two sons of mine are Imams, whether they sit or arise[113]. That is whether they rise up for Jihad or sit quiet: they may either mobilize people to support them or not; or it is an allusion that the proof of this post is true for them in every condition.

What is apparent from the text, on the contrary clearer than that is that this position was there for him for all times. As it is extremely improper for someone to say that this present person is a scholar or noble or brave. That is such and such thing will occur after another thirty or forty years and the age of those two Imams at the time of the passing away of the Messenger of Allah (S) was not more than seven and eight years and the Almighty Allah knew for what time He had mentioned this statement for them.

In *Iqdud Durar*[114], Yusuf Salmi has narrated from Hafiz Abu 'Abd Allah Noaim Ibn Hammad that he has quoted a tradition from Imam Muhammad Al-Baqir ('a) that the Imam said: This matter (Mahdawiyyah) will occur in the youngest among us in age and the most righteous among us in the statement of the Almighty Allah; He will give knowledge to him in inheritance and will not leave him to his devices.

Question 5

Such a long lifespan is beyond the ordinary and has not occurred in this Ummah.

Reply: We will discuss this matter at the end of Chapter Seven, hence there is no need to mention it here.

Question 6

You Imamiyah say that al-Mahdi entered the cellar of the house of his father and his mother looked after him and he is still living there and waiting to come out from there and no one has seen him there. And

this is unlikely from two aspects:

One is that there was no food, water and provisions necessary for life.

Second is from the aspect that he was seen in that place, in spite of all the conditions of seeing being present there.

It is clear from Ganji and other scholars that this attribution is confirmed in view of their scholars and the statement of Zahabi in *Tarikh al-Islam* is as follows: Muhammad Ibn Hasan al-'Askari son of Ali Hadi son of al-Jawad son of Ali ar-Ridha' Abu al-Qasim Alawi Husayni is the seal of the twelve Shi'a Imams and he is awaited. The Rafida believe that he is the al-Mahdi and that he is the master of the time and that he is the Khalaf and Hujjat and he is the one, who is in the cellar in Samarrah.

Till he says: He is 450 years old and they are waiting for his reappearance and they claim that he entered the cellar in the house of his father where his mother is looking after him. Till date he has not come out from the cellar where he disappeared at the age of 9 years.

In the account of His Eminence, al-'Askari ('a), after saying that he is the father of Hujjat, he says: And he is one about whom the Shi'a claim that he survives in the cellar since 450 years and that he is the master of the age and he is living; he is learned in the knowledge of the formers and latters. They admit that no one has seen him ever and among the ignorant stances of Rafida is that they pray to the Almighty Allah to keep their intellect and faith intact.

Reply: We will refute this objection in the last part of Chapter seven and prove that no Imamiyah scholar has in any book raised such a prayer, which he has attributed to them that may Allah keep his intellect and faith intact.

For supposition's sake the reply of the first improbability is given at that place as Ganji has Also, given and the second objection will be refuted fully under the second incident of the cities and children of His Eminence and in incident thirty-seven, which is the story of the Green Island.

Here, we shall be content only to quote the statement of Mibdi, who has narrated in *Sharh Diwan* from 'Abd Allah Ibn Masud from the Messenger of Allah (S) that he said: The Almighty Allah is having 300 persons, whose heart is on the heart of Adam. And for him there are forty bodies, whose heart is in the heart of Musa. And there are seven bodies for him and their heart is in the heart of Ibrahim ('a) and there are five bodies for him and their heart is in the heart of Jibra'il. And for him there are three bodies and their heart is on the heart of Mikaeel. And for him there is one person, whose heart is on the heart of Israfeel.

When one of those persons dies, the Almighty Allah will appoint at his place from those three and when one of those three dies, the Almighty Allah appoints at his place from those five, and when one of those five dies, the Almighty Allah appoints from those seven and if one of the seven dies, the Almighty Allah

appoints from those forty and when one of those forty dies, the Almighty Allah appoints at his place one from those 300 and when one of the 300 dies the Almighty Allah appoints from the general population. Through them the Almighty Allah wards off the calamities from this Ummah.

Shaykh Alauddin says in *Urwah*: The earth will fold up for him and he will walk on water and he will be concealed from people and they will come together in a narrow place full of the folks of martyrdom. Thus, his body will not touch that of others and his shadow is invisible. He will recite the Qur'an and couplets aloud, cry, rapture and dance, but no one will hear his voice. They can make the stingy one nice and generous to the needy and they shall settle in the lands of spring. Every year they will gather twice: once in Arafat on the day of Arafah and once in Rajab where they are commanded.

Mulla Husayn Mibdi is a prominent scholar and some of his writings, like *Sharh Hidayat al-Hikma*, *Sharh Kafiya*, *Jami' Geetinuma*, *Sharh Diwan* are quoted by Katib Chalbi in *Al-Kashf az-Zunoon*115 and he testifies through his statements and that which is said that the knowledge of the formers and latters is proved for the Hazrat, it is true, but it is not known that which the majority of Imamiyah say about the Imam, is more than what Ahl al-Sunna say about their Aqtab and Mashayakh.

Shaykh Abd al-Wahab Sherani, in the forty-fifth discussion of *Yuwaqeet*116 has quoted from Abu al-Hasan Shazli that there are fifteen signs for the Qutub: It is that they will help him through the help of infallibility, mercy, Caliphate, deputyship and the help of the carriers of the Arsh and will be exposed for him the reality of being that is the Being of the Almighty and encompassing the qualities…and so on.

And according to their principle and laws it is not possible that the reality of Being should be exposed. And a possible thing remains behind the veil of concealment.

Mibdi has narrated from Jundi in *Sharh Fusus* that Shaykh Sadruddin has narrated from Ibn Arabi that: When I reached the sea of Rome in Andulasia, I deemed for myself that at that time I should sit in the boat so that my outward and inward details till the end of the age should be exposed for me after complete attention and perfect vigil. Till the company of your father, Ishaq Ibn Muhammad and all your circumstances, your following from birth to death and your circumstances in Barzakh and the aim of this information on proved eyes, which is the mine of divine knowledge. End.

By the settling of this mine and there will be no difference between the past or future; less or more and the apparent and esoteric sciences.

As for what he says that they admit that no one saw him, that is Also, an allegation and a lie that they are not ashamed to commit it, with that glory which they have fixed for themselves.

But during the Minor Occultation which was around seventy years of duration numerous people met him, whose names are recorded in most Imamiyah books of occultation. Some of which were written during the days of his birth and some during the Minor Occultation and which are still extant. Apparently, Zahabi has not seen anyone of them; on the contrary it was mentioned that Balazari, one of their reliable Hafiz

has narrated from him in a continuous tradition, whose complete chain consists of well-known persons and some of them were outstanding persons of their time, like Suyyuti, Jazari and their like and it will be mentioned that during the Major Occultation Also, some people have seen/met him, some of whom were mentioned above.

Question 7

What is the wisdom in the occultation of this Imam that he should during such a long lifespan, be always aloof in fear of people and no one from the common and special persons should have seen anything from him?

Ibn Taymiyyah Hanbali, founder of the Wahhabiya principles and sect in Najd and Shaykh Abd al-Wahab has taken that corrupted religion from his books, in the book of Minhajus Sunniyah, which is the refutation of *Minhaj al-Karama* of Ayatullah Allamah Hilli, he says: The al-Mahdi of the Rafida is such that there is no benefit from him in the religion of the world from his occultation.

Reply: After the confession in Imamate of Hujjat Ibn al-Hasan (‘a) and his being alive on the basis of texts, miracles and the rule of grace, has the Almighty Allah abandoned the people to their devices in ignorance, jealousy, animosities and contradictions and to follow the selfish desires without any leader, who should point out the good and bad for them and the harms as well as benefits of various religious and worldly matters in religion and intellect and body and soul and their property; and he should himself be secure from mistakes and forgetfulness. It contradicts the aim of the advent of the Prophet and will be the duty; as they come in the position of obedience or the ears do not pay attention to his statements and he does not submit to his commands.

That proof on him is complete and no excuse remains as is explained in theological books or from the aspect of pretense of agreeing and accompanied with enmity, have confessed and accepted this claim as the questioner does not have further dignity for this question even from the Imamiyah society.

As for Ahl al-Sunna:

Firstly: Since the longevity of His Eminence, al-Mahdi (‘aj) and his being concealed from the people are divine acts, whose cause and exigency is not known to them that presently so and so was good. On the contrary, whatever He does is good; and it is not obligatory on Allah to do that which we may regard as good and beneficial. If He wants He can send all the prophets to Hell and send the infidels and Satans to Paradise; it will not cast any aspersion on Him and there is good in this only. Thus, Ahl al-Sunna do not have any right to inquire about the wisdom behind this divine act and all the statements.

Secondly: Not knowing the wisdom behind divine acts causes no harm in the obligation of faith in their occurrence. Since the wisdom behind most laws of religion, secrets of worship acts, evils of various prohibited acts and the behavior of the Messenger of Allah (S) were not except on the basis of divine revelation and divine commands are concealed from the Ummah and this ignorance does not cause any

weakness of belief and does not necessarily justify giving up of the obligations.

Thirdly: Contradictions about Dajjal, which are mentioned in reports, on the contrary in the authentic traditions of their Sihah books and it will be mentioned at the end of Chapter Seven that he was present during the lifetime of the Prophet and that he is interned on one of the islands of the west, he is knowing about the mischiefs of the last days and his acts and he will be alive till he is killed at the hands of the al-Mahdi or 'Isa ('a). He is Also, having a long life and occultation like Imam al-Mahdi ('aj). If they, due to not knowing the wisdom behind his existence and his occultation give up belief in him and will also – may Allah give us refuge – will Also, give up our belief in our al-Mahdi. And Ganji Shafei has issued a statement about this, which we mentioned in the chapter before.

Fourthly: It is mentioned in authentic traditional reports of both sects, more than fifty of which we have quoted from various authorities in our book of Fasl al-Khitab and all their Sihah books have Also, mentioned the gist of which is that all that has occurred in Bani Israel will Also, happen in this nation; so much so that if they had entered the lair of an Animal they will Also, enter and there were brief and prolonged occultations for most of the prophets, during which they had become aloof from their followers and no one had any information about them.

The prominent historian, Ali Ibn Hasan Mas'oodi, whom Ahl al-Sunna quote from his books of *Murujuz Zahab* and Akhbar az-Zaman and whom they trust; and Muhammad Ibn Shakir Katabi in the book of *Fawat al-Wafiyaat* has praised him and has mentioned his books. He has written about the occultation of prophets and successors in his book of *Isbat al-Wasiyyah*. And if the Hujjat, who according to their admission, is superior to 'Isa ('a) then he is Also, superior to all the prophets and messengers. If the Imam has occultation, it would become necessary to deny those clear and widely related reports and there is no difference in briefness or prolongation of occultation in this aspect.

As for the Imamiyah, they believe that there is wisdom; on the contrary there are many exigencies behind the occultation of the Imam. It is Also, prohibited by the Imams to be curious about knowing this secret and some scholars have declared this unlawful.

The prominent Shaykh, Abu Muhammad Hasan Ibn Musa Naubakhti in his book of *Fiqh wa Maqaalaat*[117], after the mention of the Imamite faith regarding Imam al-Mahdi ('aj) and his occultation, said: The people are not supposed to be curious to find out divine exigencies and they should follow something without knowledge and to search out the effects of something, which the Almighty Allah has concealed from them. And it is not allowed to mention the name of the Imam. And they are Also, not supposed to inquire his whereabouts till the Imam is permitted to disclose it to them. Because the Imam is anonymous and in divine concealment and also, it is not allowed for us to discuss his circumstances; on the contrary discussion about this and seeking him out is prohibited and not lawful…and so on.

In *Ilal ash-Shara'i*[118] and *Kamal ad-Din*[119], it is narrated that Imam Ja'far as-Sadiq ('a) said:

"Certainly, there is a long occultation for the master of this affair, which cannot be avoided, as during the

period of occultation every falsehood seeking person shall fall into doubt.

I asked: Why, may I be sacrificed on you? He replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation? He replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed, the wisdom behind the occultation of His Eminence will not be known, except after his reappearance just as the wisdom behind the actions of Khizr (‘a) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Musa till the time of the parting of their ways.

O son of Fadhl, this matter (of occultation) is a matter of Allah the Almighty and is one of the divine secrets from the unseen of God. And since we know that the Almighty Allah is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us.

Also, the Holy Imams (‘a) mentioned something to some of the narrators when they asked about the wisdom behind occultation, and the questioner was silenced and from the above report, it becomes apparent that what he said is not the real secret and the complete reason of occultation. As has come in numerous traditions that the main reason of his occultation is his fear of being killed.

Shaykh At-Tusi, in his book of *Ghaibah*, has Also, believed in this reason, and except fear and restraint from Allah, he has not considered anything to be an obstacle in reappearance. And the Almighty Allah preventing the oppressors from the killing of His Eminence without prohibiting; on the contrary by divine reasons it is necessity of place and negation of duty and contradiction of aim of earning rewards; and the difference between His Eminence and his holy forefathers was that they were present among the people in spite of the fact that tyrant rulers in every period of time and most people were opposed to him and were his enemies, as opposed to Imam al-Mahdi (‘aj) who is concealed. This was in a way that the tyrants were assured from their side they will never rise up in revolt and that they do not believe in armed uprising against them.

However, regarding Imam al-Mahdi (‘aj); they all know that al-Mahdi (‘aj) will stage an uprising and defeat all the tyrants and destroy the rule of all the oppressors and will spread justice and equity on the earth. Thus, they are terrified of one, who is supposed to wipe them off from the earth; that is why they would never have allowed the Imam to live in any case. And since he is the last Hujjat, in his killing is the invalidation of divine promise; as there is no one else who make take his place; thus, he will keep himself concealed till the time when as per the divine command, he would be safe from being killed. Thus, with attention to this fear, occultation is obligatory for His Eminence.

In *Ilal ash-Shara’i*[120] and *Kamal ad-Din*[121], it is narrated that Imam Ja’far as-Sadiq (‘a) mentioned another reason when the narrator asked: why Amir Al-Mu’minin (‘a) did not take up arms against his opponents during the initial period of his tenure. The Imam replied:

“Due to the following verse of Qur’an:

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

***“Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment”* (*48:25*).**

The narrator says that he asked what was the meaning of the word (تَزَيَّلو). The Imam replied that it implies those believing trusts present in the loins of the infidels.”

In the same way, the reappearance of Qa’im (‘aj) will not take place till the trusts of Allah, the Mighty and Sublime are not born. When those trusts take birth, the Imam will appear to the enemies of Allah and eliminate them all.

The conclusion of this report is that reason of occultation is the separation of the seeds; so that the believers are distinguished from the hypocrites; because exigency of rising up, necessarily leads to the killing of the opponents and due to killing Also, die the righteous seeds that are present in their loins and in a matured wisdom this is the reason and wisdom behind the silence of Amir Al–Mu’minin (‘a) and his leaving Jihad against those who took precedence to him, as His Eminence was aware that in the loins of those rejecters were seeds of believers. As many feelings and perceptions and the condition of patience and refraining from taking demands of His Eminence is like the silence of Imam al–’Asr (‘aj).

Well informed scholar, Qutubuddin Ashkuri, student of Muhaqqiq Daamaad, has in Mahbub al–Qulub narrated that when Imam Husayn (‘a) attacked the army of Ibn Ziyad on Ashura, he killed some and left some persons, in spite of the fact that he was supposed to eliminate them. Thus, he was asked why he did that.

He said: The curtain was removed from before me and I saw the seeds in their loins. So I recognized that the seeds of people of faith will emerge from their loins, so I left them so that this progeny is separated from them and when I saw that they were not going to father any believers, I killed them.

Such acts are activities of the people of Wilayat in the plan of the affairs of the creatures in such a way that they do not notice it. Thus, their act cannot be objected to; on the contrary it is obligatory to interpret them as brief wisdom and general welfare without proof with their detailed knowledge.

In *Kamal ad–Din*[122], it is narrated from Sudair from his father from Abi ‘Abd Allah (‘a) that he said:

“There is an occultation for our Qa’im, which shall be prolonged.” I asked: “Why, O son of Allah’s Messenger?” He replied: “Because the Almighty Allah wants that the practices of His prophets in their occultation should Also, occur on him. And O Sudair, his occultation must come to an end. The Almighty Allah says:

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

"That you shall most certainly enter one state after another" **(*84: 19*).**

It means: The Sunnas of those who have gone before you."

And this is the hint to that same reason, which we mentioned previously.

Question 8

In spite of all those disputes, which arose among the Imamiyah in the basics and the branches of laws, why he does not reveal himself to few persons from the sincere Shi'a as his statements are followed and removes those differences, which are the causes of labeling each other as transgressors, deviants and disbelievers; and does say on his behalf as he is safe and has no fear?

Reply: The majority of the people on the earth disbelieve in the existence of the Almighty Allah and those who believe in Him are having so many disputes regarding degrees of monotheism and His qualities and acts that except for one way, all of them are false and their beliefs are deviated and for the majority of them it is the reason for abiding in Hell forever and the Almighty Allah at no time is fearful of anything and His power to remove conflicts from between them and to adjudge the enmity between opponents and creating necessary divine recognition and conscientious knowledge in the souls and hearts in such a way that except for truth none of them take anything in the heart except truth. It is more by unlimited increase for his Wali, deputy and successor on the earth and has fixed every excuse for leaving it for the Allah, the Mighty and Sublime, His Wali is having priority to that excuse for leaving the removal of dispute.

Question 9

You Imamiyah believe in an Imam that all the requirements of Imamate and essence of general leadership and divine representation and you divest him from the vicegerency of prophethood. Since explanation of the laws and to adjudge the disputes and to impose the penalties and to defend the boundaries and to restore the rights and to support the oppressed and to command the doing of good and to prohibit the doing of evil and to remove oppression and to mobilize the armies etc which is the aim of appointing the Imam, whether by divine appointment or through consensus, for establishing these matters and to correct the religious and worldly corruptions of the Muslims for fulfilling these duties from the aspect of absence of location from its establishment of Imamate and nothing else remains that due to it he becomes the Imam and is capable for this position and worthy of this title and your al-Mahdi is the same about whom Ibn Taymiyyah has said in *Minhajus Sunnah* that there is no spiritual and worldly benefit in his occultation.

Reply: According To Ahl Ul-Sunna Faith

Firstly: Refuting the occultation of majority of prophets (‘a) as the aim of sending them was to enforce these laws and Imam is Also, duty-bound to them by their representation and his occultation is mentioned in books of biography, history and prophetic traditions of both the sects and it cannot be denied; it is sufficient to prove this claim, occultation of Prophet Yunus (‘a) from his people; on the contrary from all the creatures of the world and even below the world, except for that fish in whose belly he tarried according to the declaration of the Holy Qur’an and no Muslim can divest him of prophethood due to this occultation as during this long separation from his Ummah and that when he was sailing in the ship in the belly of the fish and till the time of his return to his people he was not a prophet and that his prophethood or that of someone else depends on his being present and being in power that sometimes he goes away and sometimes he comes back and sometimes the prophet becomes a subject and a follower. As the creatures would inevitably not be beyond these two qualities and so far, no one has seen such foolish possibility and invalid statement and also, his period of individuality would be destroyed.

As Thalabi etc. have narrated: Every prophet whose Ummat was destroyed by divine chastisement was ordered to come and reside in holy Mecca and to worship the Almighty Allah as long as he was alive and the most clear and the most astonishing was the concealment of the Holy Prophet (S) from his Ummah. As is mentioned in *Sirah Halabiyya* of Burhanuddin Shafei and other like Ibn Ishaq have written that the Holy Prophet (S) was concealed for three years after the revelation of Surah Muddassir in the house of Arqam and he called the people secretly to Islam. When they wanted to pray, they used to go with some persons who had embraced Islam, to some defiles in the mountains of Mecca and pray in a concealed manner.

The period of his concealment in the house of Arqam, till he made his call open, there was a period of four years like the period in the Shebe Abu Talib, when he was restricted; on the contrary he was imprisoned and also, the cave for a period of time after that; on the contrary during the whole period of Be’that, he did not possess power that he should apply those laws, except inviting to monotheism and prophethood and some practical acts.

According to the context of the question it would be, God forbid, necessary to divest him of prophethood during this period and whoever does that is beyond the pale of Islam.

Secondly

Ahl al-Sunna scholars have clarified that power and rulership are not conditions of prophethood and Imamate that if it is not there one is not a prophet or Imam.

Rashid Ibn Shuaib Kashi, known as Mujaddid Alf Saani, in his book of *Al-Tamhid fi Bayan al-Tawhid* has said and quoting the text so foremost, perhaps scholars might need the original Arabic text of the same. He said:

قال: قال بعض الناس بانّ الامام إذا لم يكن مطاعاً فانّه لا يكون اماماً؛ لأنه إذا لم يكن القهر والغلبة له فلا يكون اماماً.

قلنا: ليس كذلك؛ لان طاعة الامام فرض على الناس، فان لم يكن القهر فذلك يكون من تمرد الناس؛ وهو لا يعزله عن الامامة.

فلو لم يُطَع الامام فالعصيان حصل منهم، وعصيانهم لا يضرّ بالامامة، ألا ترى انّ النبي ما كان مطاعاً في اول الاسلام، وما كان له القهر على اعدائه من طريق العادة والكفرة، وقد تمردوا عن أمره ودينه، وقد كان هذا لا يضرّه ولا يعزله عن النبوة.

وكذا الامام خليفة النبي لا محالة.

وكذلك علي (عليه السلام) ما كان مطاعاً من جميع المسلمين، ومع ذلك ما كان معزولا، فصحّ ما قلنا؛ ولو ان الناس كلهم ارتدوا عن الاسلام ـ والعياذ بالله تعالى ـ فانّ الامام لا ينعزل عن الامامة، فكذلك بالعصيان.

The conclusion of these statements is that prophethood and Imamate are divine appointments and they are not like the rulership and kingship in common parlance; that if there is no power and possibility of practically applying the divine commands and prohibitions it will not exist; that is a ruler without a kingdom cannot be called as a ruler.

Also, it is mentioned in traditional reports of Ahl al-Sunna that the Imams are from Quraish. In some reports, it is mentioned that the matter of Caliphate will remain with Quraish forever. Thus, it is mentioned in *Sahih Bukhari* that[123]: the Messenger of Allah (S) said: This matter – that is Caliphate as the commentators have explained – will be in Quraish as long as even two persons survive from them. In another report: As long as people survive.

Shaykh Shamsuddin Muhammad Ibn Alqami Shafei, student of Suyyuti has in the book of *Kaukab al-Muneer*, commentary of *Jamius Saghir* of his teacher, after the mention of this report, has said: When the people were under the rule of Quraish during the period of Jahiliyya and they were the leaders of Arabs, they were under their control in Islam and they are the owners of Caliphate and this Caliphate is reserved from them till the end of the world; till even two persons are alive; and indeed it has become clear what the Prophet said; after the time of the Prophet till the present age the Caliphate is in Quraish without any exception. Even though the Mutaghallibeen came to power in the country; but they admit that Caliphate is from Quraish[124]. Thus, the name of Caliphate is still there even though it may be abstract.

Ibn Hajar Asqalani in *Fath al-Bari Sharh Sahih Bukhari*[125], has declared this meaning to be one of the interpretations of this report; that is: You must always appoint a Caliph from the Quraish according to their method that the people should make someone as their Caliph and then follow him.

Kermani, the commentator of *Sahih Bukhari*, after the objection that in our time the rule is with other than Quraish, has replied that in the countries of Maghrib and Egypt, there is a Caliph from Quraish[126].

In *Fath al-Bari*[127], he says that it is right, but in his hands there is no tying up and opening and there is not from Caliphate, except only the abstract name and this text is clear regarding the fact that power and rule are not the conditions of Imamate; on the contrary Caliph and Imam is only one, whom Allah and the Prophet has declared to be the Caliph and the Imam even though usurpers and the powerful ones may not regard him as such and in this meaning there is no difference between presence and absence and in being seen and unseen.

And also, the king of scholars, Shahabuddin Ibn Umar Daulatabadi, in the book of *Manaqib as-Sadat* also, entitled, *Hidayat as-Sadat* has said: Yazeed was a rebel, who had seized power and he was a Khariji. Staging an uprising against the Imam is unlawful in all religions and the accursed Yazeed staged an uprising against Husayn (‘a) without justification and slain him in the attack.

Also, he says in the same place: When Ali Ibn Abi Talib (‘a) was slain, the Caliphate was with Hasan Ibn Ali (‘a). At that time Yazeed Ibn Muawiyah usurped it from Husayn (‘a) and seized control of it.

This much is sufficient to prove the claim and to reply to the baseless question, if Allah wills. And it is of no use to reconcile all his words, contradictions and blunders; as this much is sufficient for the equitable; as for those who are obstinate, no matter how much we add to the discussion, they will never be satisfied.

According To The Imamites

According To The Imamites (May Allah Support Them), However, they say:

Firstly: When the Almighty Allah wanted to create an Imam, He sends down a drop of Paradise for *Muzun*[128] on a fruit from the fruits of the earth and that is eaten by the Proof of that time and the seed of the Imam settles in him. After forty days, he hears a voice and after four months it written on his right arm:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

***“And the word of your Lord has been accomplished truly and justly; there is none, who can change His words, and He is the Hearing, the Knowing”* (*6:115*).**

When he is born, a pillar of light is placed in his heart in which he may view the creatures and their acts

and the divine command is revealed to him from that pillar. That pillar is there with him and everywhere he goes he can see it[129]. And He would fill his heart with His love, which no one else can have; and with His fear such that he does not fear anything else. And with piety in such a way that he is not inclined to anything else in the world, except what He commands. And with generosity, in such way that he does not mind laying down his life in His way. And with valor that no other person is bestowed with it. And with reliance that he does not regard anything or anyone to be of any benefit or harm.

Such realities give place to all good qualities in his heart and takes care that dust of bad morals does not smear the mirror of his heart and the realities of the things is made known to him and he knows and sees the evils of divine disobedience, naturally he will abstain from them. He appoints Ruh al-Quds over him to help and strengthen him and not to separate from him and that he does not become heedless and commits mistakes or forgetfulness and makes his heart as the place of return and circling of the angels like the Bait al-Mamoor and the Arsh, so that he is always in ascension and bestows him with lessons in chapters of sciences.

He is the reason behind the revolution of the heavens and creation of creatures from the fish to the fishermen. All move because of him and for his sake and exist due to his sake and they all eat and drink through his auspiciousness.

Worship and servitude that Allah desires and the way He desires is the one in which he does it. Praising and glorification, reciting the oneness of God and extolling His name; prayers, fasting and Hajj is that which he does and performs.

After unlimited graces, favours and bounties, which he is bestowed with and with all perfection that it may be possible for them to reach him, he is being imbued and He commands His creatures to follow his guidance in such a way that he should not act on his choice and inclination and that they should become eligible for divine rewards and honour.

His Eminence Also, by not being corrupt in expression, will invite; if they hear that they have done a favour and if not, then no blemish will come on his greatness by remaining silent or going into the occultation.

All the stages of guidance of humanity, which is one of his functions, in relation to other positions of His Eminence is like a drop in comparison to the ocean that if it is not accessible, no decrease will appear in it and from his position nothing is decreased, except what the Almighty Allah takes away.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

And if We please, We should certainly take away that which We have revealed to you. (***17:86***).

Thus, if scholar and a pious person due to being jailed is demoted from his status and he is divested of

his knowledge, acts and piety and he can no more be called as a scholar and a pious man, the Imam is Also, dismissed from the post Imamate by remaining in hiding from the people in spite of the fact that there is a vast difference between the two of them.

Secondly: It is said that all types of goodness and blessings reach to all the creatures through auspiciousness of the Imam and different kinds of calamites and chastisements, are due to their evil deeds and mistakes; even a percent of which had caused the previous nations to be destroyed in different chastisements; are repelled from this nation due to him and he is the representative of his holy grandfather in repelling the punishment due to being present among the people according to the verse:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

!But Allah was not going to chastise them while you were among them"(8:33).

Moreover, it is said that if the Imam is not present on the earth for a day, parts of the being of the creatures will decompose. The rain falls for his sake and the earth puts forth vegetation and trees fructify and animals give milk. The intelligence understands, the eyes see, the ears hear, the tongue speaks and He has given special favour to His friends. He bestows different kinds of favours on the creatures in such a way that sometimes they realize it and sometimes they don't.

On the contrary, his being is the cause of the survival of the Shari'ah and the guarding of the rules from distortion and decline and it is the root, which they have proved for him as the true reason of the appointing of the Imam and need for his existence. Thus, in special laws, it is not at all necessary to protect the general principles and rule, thus, refusal to apply the secondary matters from the aspect of external phenomenon will not prevent from proving the origin of Wilayat and neither will it be its actualization as general principles; because it is not possible to refute and suspended them.

It is mentioned in the traditional reports of Shi'a and Sunni that the Messenger of Allah (S) said: My Ahl Al-Bayt are security for the folks of the earth just as stars are security for the folks of the heavens[130].

And in the seventh and tenth chapter, we will provide more details, if Allah wills; regarding the proof of the benefits of the Imam during the major occultation.

Thirdly: It is said that the Imam whom we believe in and in whose Imamate we have faith in, is the proof from Allah, the Mighty and the High on the angels, human beings, different animals, jinn and the creatures of all of the worlds, lands and towns, which are out of the territory of the tyrants; like: Jablisa and Jabliqa, whose mention will be made under the incident of the Green Island; all of them are the under the domination and practical rule of His Eminence and they do not oppose his commands. They do what he commands; except for this genre of human beings present on both the faces of the earth that with regard to them, they do not have even the least feeling and even if we suppose that temporal power is a condition for correctness of Imamate, we do not have assurance that he will dominate all that for

which he is sent; otherwise it will become necessary to divest all the prophets and caliphs of their posts of prophethood and Caliphate; as none of them was able to get complete power.

Question 10

If the tyrant rulers were to repent and surrender the rights of the Imam to him, they will not be able to do this as they have no access to him to hand over to him his rights and become free from it. Thus, the repentance of these people will not be accepted.

Reply: It would be sufficient for their repentance if they just leave doing that in which they are engrossed and to be regretful of occupying the place they were not deserving of. And this should be accompanied with a firm determination not to repeat such acts. And the Imam, as per the commands of God is aware of his responsibility, whether he appears or not.

And other such doubts are like strands of cobwebs that its owner is like a drowning man clutching at every straw as some people have mentioned: How he became assured that if he appears, they will not slay him and their mention and their objection to the reply is waste of paper, pen and time of readers.

We should know that all the above objections have already been presented by our theological scholars in their books of theology and Imamate. They have replied and refuted to all of them and like this author, have refuted all controversial matters concerned with His Eminence. On the contrary, collection of miscellaneous points of which a few are mentioned in books, and other than that they lack every aspect of logical reasoning that is why we have contented ourselves to mention only a few statements of their scholars and moreover they will never turn back from their paths.

Yes! For the special people of knowledge that they do not fall into doubts from those doubts and their lay persons Also, do not have any delight in it and their like, which we have mentioned, it is better to take advantage of it and since the purpose of this book is general welfare for Persian people, I have specifically mentioned their accounts and I have refrained from quoting those words for them and praise to Allah, in a large number of present Persian books in all countries and I hope for divine grace so that the benefit of this book for them is not less than the benefits of other books written on this subject. And praise be to Allah.

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1. Bihar Al-Anwar, vol. 51, p. 93; Al-Jami'al-Ahkam al-Quran (Tafsir Qurtubi), vol. 8, p. 121; Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, p. 285; Tahzibut Tahzib, vol. 9, p. 126; Sira A'lamin Nobala, vol. 12, p. 351; Tarikh Ibn Khaldun, vol. 1, p. 322.
2. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 40.
3. Zakhaer al-Uqbah, p. 206.
4. Zakhaer al-Uqbah, p. 206.
5. Firaq ash-Shi'a, pp. 26-29.
6. This tradition is not found in Sunan Tirmizi. Gharib al-Hadith (Ibn Qutaibah), vol. 1, p. 359. Another tradition of the same meaning and in other words is present in Sunan Abu Dawood. Sunan Abu Dawood, vol. 2, p. 311. In both sources, it is

narrated from Imam Ali (‘a) and not from the Messenger of Allah (S).

7. As-Sawa’iq al-Muhriqah fi Radd ‘ala Ahl al-Bida’ wa az-Zandaqah, Ibn Hajar Al-Haytami, p. 167.

8. As-Sawa’iq al-Muhriqah fi Radd ‘ala Ahl al-Bida’ wa az-Zandaqah, p. 167.

9. Ad-Durar al-Kaminah fi Ahwal al-Ma’it as-Samanah, vol. 2, p. 49.

10. Ad-Durar al-Kaminah fi Ahwal al-Ma’it as-Samanah, vol. 2, p. 71.

11. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, pp. 151-153

12. Tahzib al-Kamal, vol. 6, pp. 397-398; Al-Adad al-Qawiyya, p. 35.

13. Sunan Tirmizi, vol. 5, pp. 250-251.

14. Al-Khasaes al-Kubra, vol. 1, pp. 84-85.

15. Al-Isabah fi Tamiz as-Sahaba, vol. 1, pp. 252-253.

16. Al-Kamil fi Zoafa Rijal, vol. 1, p. 166.

17. Al-Ma’uzuat, vol. 1, p. 318.

18. Sunan Tirmizi, vol. 5, p. 279; Musnad Ahmad, vol. 2, p. 95.

19. Tarikh al-Khamis fi Ahwal Nafse Nafis, vol. 1, p. 296.

20. Sunan Tirmizi, vol. 5, p. 294.

21. Al-Ma’uzuat, vol. 1, p. 332.

22. Tarikh Ibn Moin al-Dauri, vol. 2, p. 302.

23. Bukhari, Tarikh al-Kabir, vol. 1, p. 83.

24. Al-Zoafa wa al- Matrukin, p. 235.

25. Al-Jirah wa al- Tadil, vol. 7, p. 258.

26. In the text of Abu Hayyan, it is mentioned that it is a mistake; it should be Al-Majruhin, vol. 2, p. 250 &, vol. 1, p. 65.

27. For more information on Muhammad Ibn Ziyad refer to Al-Elal wa al- Marefat al-Rijal, vol. 3, p. 298; Marefatus Seqat, vol. 2, p. 238; Al-Kamil fi Zoafa Rijal, vol. 6, p. 129; Al Zoafa al-Kabir, vol. 3, p. 458 &, vol. 4, p. 66; Al-Zoafa Abu Noaim Isfahani, p. 138; Tarikh Baghdad, vol. 2, pp. 350-353.

28. Sunan Tirmizi, vol. 4, p. 305; Al-Aizah, p. 278; Kanz al-Ummal, vol. 2, p. 385; Zad al-Masir, vol. 2, p. 128.

29. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, pp. 23-24.

30. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, p. 24; in Iqdud Durar a reliable report almost similar in meaning is narrated from Huzaifah.

31. Kifayat at-Talib Fi Manaqib Aali Abi Talib (‘a), pp. 501-502.

32. Kifayat at-Talib Fi Manaqib Aali Abi Talib (‘a); and Also, Al-Arbayn fi ‘l-Imamat al-A’immah at-Tahirin, Muhammad Tahir al-Qummi Shirazi, p. 50-51; Bihar Al-Anwar, vol. 51, p. 91.

33. Al-’Ibar fi Khabar man Ghabar, vol. 2, p. 167.

34. Al-’Ibar fi Khabar man Ghabar, vol. 2, p. 167.

35. Ilal ash-Shara’i, vol. 1, p. 208; Amali, Shaykh as-Saduq, p. 485; Kamal ad-Din wa Tamam an-Na’mah, p. 207.

36. Al-Mustadrak, vol. 2, p. 290.

37. Ar-Rasa’il al-Ashrah, p. 199; Al-Awale al-Lali, vol. 4, p. 91.

38. As-Sawa’iq al-Muhriqah fi Radd ‘ala Ahl al-Bida’ wa az-Zandaqah, p. 167.

39. Al-Bayan fi Akhbar Sahib az-Zaman, p. 91.

40. Al-Bayan fi Akhbar Sahib az-Zaman, p. 93.

41. Al-Bayan fi Akhbar Sahib az-Zaman, pp. 93-94.

42. Al-Bayan fi Akhbar Sahib az-Zaman, p. 94.

43. Al-Bayan fi Akhbar Sahib az-Zaman, pp. 93-94.

44. Usd al-Ghabah, vol. 4, p. 28; Sunan Ibn Majah, vol. 1, p. 43; Musnad Ahmad, vol. 1, p. 119, vol. 4, p. 372; Al-Bidaya wan Nihaya, vol. 5, p. 227 onwards. And Also, from this aspect of further correction; Al-Ghadir, vol. 1, p. 18 onwards.

45. That is: “The name of his father as same as the name of my father”.

46. Sahih Bukhari, vol. 4, p. 8, vol. 7, pp. 119 & 140; Sahih Muslim, vol. 7, p. 124.

47. Sahl Saidi to be precise.

48. Manaqib Aali Abi Talib (‘a), vol. 2, p. 300; Bihar Al-Anwar, vol. 33, p. 178.

49. Al-Bayan fi Akhbar Sahib az-Zaman, p. 94.
50. Firaq ash-Shi'a, p. 62.
51. Firaq ash-Shi'a, p. 67.
52. Firaq ash-Shi'a, pp. 67-68.
53. Firaq ash-Shi'a, pp. 68-69.
54. Firaq ash-Shi'a, pp. 80-81.
55. We should know that most of what I have quoted here is from the books of Ahle Sunnat and from the translations quoted from the first volume of the book of Istiqsa al-Afham and some volumes of Abaqat al-Anwar of Mir Hamid Husayn Hindi and I have quoted them without any alterations directly, may the Almighty Allah reward him with the best rewards.
56. Mirat al-Jinan wa Ibrat al-Yaqzan, vol. 4, p. 128.
57. At-Taqabat al-Fuqaha' ash-Shafiyah, vol. 1, pp. 440-441.
58. At-Taqabat al-Fuqaha' ash-Shafiyah, vol. 1, p. 441.
59. Al-Kashf az-Zunoon fi 'l-Asamiyy al-Kutub wa al-Funoon, vol. 1, p. 734.
60. Al-Kashf az-Zunoon fi 'l-Asamiyy al-Kutub wa al-Funoon, vol. 1, p. 734.
61. Al-Kashf az-Zunoon fi 'l-Asamiyy al-Kutub wa al-Funoon, vol. 1, p. 263.
62. Al-Kashf az-Zunoon fi 'l-Asamiyy al-Kutub wa al-Funoon, vol. 1, p. 734, vol. 2, p. 1497.
63. It is mentioned in Alam al-Akhbar that Yusuf Ibn Qaz Ali Ibn Abdullah Baghdadi was the grandson of Hafiz Abu al-Faraj Jauzi Hanbali, author of Miratuz Zaman in his Tarikh has mentioned Hafiz Shamsuddin in Mu'jam of his teachers that his father was friend of the minister, Aunuddin Ibn Hubairah and he says regarding his father, Qaz Ali, Also, pronounced as Az Ali, was born in 581 A.H. in Baghdad. He was an accomplished gentleman and he heard from his grandmother, who was trained as an Hanbalite since childhood. After that he entered Mos al-and then resided in Damascus. He was around twenty years old when he studied jurisprudence from Jamaluddin Hasiri and became an Hanafi when he learnt that Qaz Ali Ibn Abdullah was a Hanafite and he was an Imam, scholar, jurist and a pious man...and he extols him to a great extent and then says that he was so accomplished and popular among the rulers that he commanded great influence with the rulers. He is the author of Miratuuz Zaman. He passed away on Tuesday, 21st Zilhajj, 654.
64. Al-Fusool al-Muhimmah fi Marifat al-Ahwal al-A'immah, p. 274.
65. Tarikh Mawalid al-A'immah wa Wafayatihim, p. 44.
66. Tarikh Mawalid al-A'immah wa Wafayatihim, pp. 44-45.
67. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, p. 275: Zara.
68. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), vol. 3, pp. 45-46.
69. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), p. 46.
70. Kashf al-Ghummah fi Ma'rifat al-A'immah ('a), p. 46.
71. Wafayat al-Ayan wa Anba al-Abnaiz Zaman, vol. 3, p. 102.
72. Wafayat al-Ayan wa Anba al-Abnaiz Zaman, vol. 3, p. 103.
73. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, pp. 54-55.
74. Al-Futuhat al-Makkiyyah, vol. 6, pp. 51-52.
75. Al-Yawaqit wa al- Jawaher fi Bayan al-Aqaed al-Akaber, pp. 562-563.
76. Al-Yawaqit wa al- Jawaher fi Bayan al-Aqaed al-Akaber, p. 536.
77. We should know that the text of Futuhat, which is quotes here is different and it is from this aspect of difference that it is an abrogation of Futuhat. Thus, in Lawaqi al-Anwar al-Qudsiyya al-Muntaqa min al-Futuhatil Makkiyyah, Sherani has clarified and in Kashfuz Zonoon (Vol. 2, p. 1239), in chapter Fa has quoted from him that he said at this point: after summarizing the realizations and omitting some of them. After that arrived the great scholar, Shamsuddin Sayyid Muhammad Ibn Sayyid Abu Tayyab Madani (died 955 A.H.); he brought a copy, which was compared with a copy of Futuhat, which was in the handwriting of Shaykh Muhyuddin, which Qauniya had written. Thus, I did not find in it that which he had avoided and omitted. So I am aware that there is a copy presently in Egypt, which was not available to the Shaykh till what he has mentioned. [Author].
78. Wafi al-Wafiyat, vol. 4, p. 174.
79. Sharh Diwan Mansub ba Imam Ali Ibn Abi Talib ('a), p. 142.

80. Tarikh al-Khulafa', pp. 264-265.
81. Al-Yawaqit wa al- Jawaher fi Bayan al-Aqaed al-Akaber, p. 536.
82. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, p. 35.
83. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, p. 36.
84. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, pp. 40-41.
85. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, pp. 47-49.
86. Shawahid an-Nubuwwah, pp. 404- 405.
87. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, pp. 70-73.
88. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, pp. 68-70.
89. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, pp. 51-54.
90. Al-Ansab, vol. 1, p. 423.
91. Sahih Ibn Hibban, vol. 15, p. 37; Tafsir Qurtubi, vol. 12, p. 298.
92. The chosen and the best one.
93. Valuable and worthy praises.
94. He says in Sabhat al-Marjan: Maulana Qazi Shahabuddin Ibn Shamsuddin Ibn Umar Zawli Daulatabadi, may Allah illuminate his sarcophagus, son of Qazi of Daulatabad, Delhi and student of Qazi Abd al-Muqtadar Dehlavi and Maulana Khajki Dehlavi and he was a student of Maulana Moinuddin Imrani and he preceded his contemporaries and his brothers and he was a determined jurist who decided cases with utmost integrity. Knowledge was his flesh and blood and the sole purpose of his life. Till he said: And he wrote a book and became a notable personality among the Arabs and non-Arabs. He dispensed good advice and warned against divine chastisement. He composed a Tafsir of Quran in Persian. He Also, wrote a gloss on Kafiyat Nahvi. It is his most famous book. He Also, wrote Al-Irshad, a text on Arabic grammar. He is Also, co-author of Sharaf al-Bazdawi fi Us al-Fiqh. He Also, has written a treatise in Persian on the excellence of Sadat. He died on 5th of Rajab Murajjab, 849 A.H. and was buried at Jaunpur towards west of Sultan Ibrahim Sharqi. May Allah illuminate his grave. (Author).
95. Tarikh Baghdad, vol. 13, p. 287.
96. Kifayat at-Talib Fi Manaqib Aali Abi Talib (‘a), p. 26.
97. Fasl al-Khitab, p. 620.
98. Kashf al-Astar An Wajh al-Gha'ib an al-Absar, pp. 74-75.
99. Majalis al-Mu'minin, vol. 1, pp. 136-137.
100. Tarikh al-Islam wa Mashair wa al-Alam, vol. 20, p. 161 [Events of 1261-1271 A.H.].
101. Wafayat al-Ayan wa Anba al-Abnaiz Zaman, vol. 3, pp. 327-328.ì
102. Tarikh al-Islam wa Mashair wa al-Alam, vol. 19, p. 113 [Events of 1251-1260 A.H.].
103. Tarikh al-Islam wa Mashair wa al-Alam, vol. 20, p. 161.
104. As-Sawa'iq al-Muhriqah fi Radd ‘ala Ahl al-Bida' wa az-Zandaqah, p. 168.
105. As-Sawa'iq al-Muhriqah fi Radd ‘ala Ahl al-Bida' wa az-Zandaqah, p. 168.
106. As-Sawa'iq al-Muhriqah fi Radd ‘ala Ahl al-Bida' wa az-Zandaqah, p. 168.
107. As-Sawa'iq al-Muhriqah fi Radd ‘ala Ahl al-Bida' wa az-Zandaqah, p. 168.
108. Al-Futuhat al-Makkiyyah, vol. 6, p. 51.
109. Kitab al-Fitan, p. 347.
110. Al-Futuhat al-Makkiyyah, vol. 7, pp. 172-173.
111. ‘Ulum Ahadith, p. 131.
112. Kitab al-Kifaya fi Ilm al-Riwaya, p. 64.
113. At-Tara'if, p. 196; Tazkirat al-Fuqaha', vol. 1, p. 254.
114. Iqdud Durar fi Akhbar al-Imam al-Muntadhar, p. 42.
115. Kashfuz Zunoon, vol. 1, p. 802.
116. Al-Yawaqit wa al- Jawaher fi Bayan Aqaid al-Akabir, p. 446.
117. Firaq ash-Shi'a, pp. 109-110.
118. Ilal ash-Shara'i, vol. 1, p. 246.

119. Kamal ad-Din wa Tamam an-Na'mah, p. 482.
120. Ilal ash-Shara'i, vol. 1, p. 147.
121. Kamal ad-Din wa Tamam an-Na'mah, p. 641.
122. Kamal ad-Din wa Tamam an-Na'mah, p. 480.
123. Sahih Bukhari, vol. 8, p. 105.
124. Fath al-Bari fi Sharh Sahih Bukhari, vol. 13, p. 105.
125. Fath al-Bari fi Sharh Sahih Bukhari, vol. 13, p. 105.
126. Fath al-Bari fi Sharh Sahih Bukhari, vol. 13, pp. 104-105.
127. This matter was not found in Fath al-Bari fi Sharh Sahih Bukhari.
128. Muzun: A white rain laden cloud. Lughat Nama Dahekhuda.
129. Bihar Al-Anwar, vol. 51, p. 25; remaining report was not found in Bihar.
130. Kamil az-Ziyarah, p. 86; Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp.15-16; Al-Umdah, p. 308; Tara'if, p. 131.

[1] [1]
SHARES

Chapter 5: Proof That Hujjat Ibn Hasan al-'Askari Is The Promised al-Mahdi

In the explanation of proof that the Promised al-Mahdi ('aj), on whom all Muslims have consensus is the same Hujjat Ibn al-Hasan al-'Askari ('a) according to the declaration of the Messenger of Allah (S), Amir Al-Mu'minin ('a) and some of the Holy Imams ('a) about whom Ahl al-Sunna and Shi'a have no dispute as regards their excellence, knowledge, honesty, piety and truthfulness and presenting the complete text of their reports will prolong the discussion. On the contrary, the aim is this much that this particular person, is the same promised awaited one (*Muntadhar*) according to the declaration of the Messenger of Allah (S) and the Holy Imams ('a) reaching to the limits of *Tawaator* (widely narrated) in words or meaning as it will cut off the fair one devoid of malice and doubt and in all reliable Ahl al-Sunna traditions and narrations there is no objection against them.

As you know that the majority of them do not claim Mahdawiyyah for a particular person and every Husayni is eligible to claim Mahdawiyyah; that he is al-Mahdi ('aj), thus, the matter of the interpretation of those reports is Also, closed, whether without logical presentations as was learnt from the previous chapter and textual presentations as they themselves admit, after knowing the weakness and invalidation of some reports Also, mentioned before, it will not be lawful to exercise or interpret the authentic statements and a clear statement, which supports this: One, who dies without recognizing the Imam of his age, dies the death of paganism as he leaves the world without the nature of Islam1.

Since the Ahl al-Sunna scholars were cornered with this report, whose clutches they wanted to escape

in any way, but by the grace of Allah they could not; on the contrary, the justifications they have offered have defamed them, sometimes they have mentioned the shameful acts of Bani Umayyah and Bani Abbas and one, who does not regard them as his leader, is considered infidel and in this way all the rulers and sometimes they take Qur'an to be the Imam of every age and this report according to the Imamiyah is complete and clear and also, supports some kinds of other reports recorded regarding the proof of the Imamate of the Twelve Imams through reliable chains of narrators; but this is the not occasion to mention them.

However, through Ahl al-Sunna sources, after some reports it is mentioned:

First: Quotation Of Suyyuti From Bukhari Based On The Point That The Twelve Imams Are From Quraish

In *Tarikh al-Khulafa*2, Suyyuti, has narrated through a number of channels from Bukhari, Muslim, Ahmad, Abu Dawood, Bazzaz and other in different wordings that the Messenger of Allah (S) said: The twelve Caliphs will be from Quraish.

And according to the report of Ahmad and Bazzaz, the twelve persons are in accordance to the number of the chiefs of Bani Israel.

And according to the report of Musaddad in *Musnad Kabir*, there will be twelve Caliphs, all of whom will act according to guidance and the rightful religion.

At that place, he has narrated from Qazi Ayaz Maliki that he said: Perhaps twelve in this tradition implies that during the rule of these Caliphs, Caliphate will be powerful and Islam will be strong and the affairs will run in the right manner. And the people will have consensus on those Caliphs and rulers. This was situation till the downfall of Bani Umayyah during the time of Walid Ibn Yazeed till the Bani Abbas kingdom was established. Thus, they completed them.

Ibn Hajar Asqalani the Shaykh al-Islam in *Sharh Bukhari*3 says: The statement of the Qazi is the best statement that is issued regarding this tradition…till he says: that which has happened is that people reached consensus on Abu Bakr and then on Umar then 'Uthman and then on Ali ('a). Till the arbitration of Siffin. Thus, Muawiyah was named as the Caliph that day. They reached consensus on Muawiyah at the time of the treaty of Hasan ('a). Then they reached consensus on his son, Yazeed and the Caliphate did not reach Husayn ('a), on the contrary he was killed. He was martyred before him and when Yazeed died, there was dispute till they reached consensus on Abd al-Malik Ibn Marwan after the killing of Ibn Zubair.

At that time, they reached consensus on his four sons, Walid, Sulaiman, Yazeed and Hisham and between Sulaiman and Yazeed, there was Umar Ibn Abd al-Aziz. Thus, they are seven Caliphs after the righteous Caliphs and the twelfth is Walid Ibn Yazeed Ibn Abd al-Malik, that when his uncle, Hisham

died, people reached consensus on him. Thus, he ruled for four years. Then they killed him and mischief spread and since that day no consensus was reached on any Caliph after him. End.

It is known from these statements that Yazeed Ibn Muawiyah is one of the twelve Caliphs, about whom the Holy Prophet (S) informed that they would be guides, knowledgeable and rightful!!!

Thus, one, who stages an uprising against him would be a rebel and traitor against the Imam of the time and it is among the clear evidences on what the Imamiyah scholars claim that according to the rules of Ahl al-Sunna, His Eminence, Imam Husayn (‘a) was a traitor against the Imam of his time and there are numerous evidences and proofs of this claim! Here there is no scope to mention more than this. And it is from this that Ibn Hajar, in the book of *Taqrib*, has clarified that Umar Ibn Saad is trustworthy and his committing that serious act is not against his integrity according to Ibn Hajar.

Second: Traditional Reports Of The Messenger Of Allah On The Incumbency Of Devotion To The Holy Imams

In the book of *Arba’yn*, learned, Hafiz, Muntakhabuddin Muhammad Ibn Muslim Ibn Abu al-Fawaras Raazi has narrated through his own chains of narrators from Ahmad Ibn Abu Rafe Basri that he said:

Informed me my father and he was the servant of Imam Abu al-Hasan Ali Ibn Musa ar-Ridha’ (‘a), he has quoted that the Imam said: Informed me my father, Abd as-Salih Musa Ibn Ja’far (‘a), informed me my father, Ja’far as-as-Sadiq (‘a) that he said: informed me my father, Al-Baqir of the knowledge of the prophets, Muhammad Ibn Ali (‘a) that he said: informed me my father, the chief of the worshippers, Ali Ibn Husayn (‘a) that he said: informed me my father, the chief of the martyrs, Husayn Ibn Ali (‘a) that he said: informed me my father, the chief of the successors, Ali Ibn Abi Talib (‘a) that he said: the Messenger of Allah (S) said: One, who wishes to meet Allah, the Mighty and Sublime and that He looks at him with mercy and not turns away from him, should be devoted to Ali (‘a).

One, who desires to meet the Almighty Allah in a condition that He should be pleased with him, should be devoted to your son, Hasan (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that there is no fear from him, should be devoted to your son, Husayn (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that his sins are forgiven and he is purified, should be devoted to Ali Ibn Husayn (‘a). Thus, indeed, he is the one, about whom the Almighty Allah has said:

سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

"Their marks are in their faces because of the effect of prostration" **(*48:29*).**

One, who desires to meet Allah, the Mighty and Sublime in a condition that his eyes may be cool, that is He should be pleased, he should be devoted to Muhammad Ibn Ali (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that his scroll of deeds are given in his right hand, he should be devoted to Ja’far Ibn Muhammad (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that he is purified, he should be devoted to Musa Ibn Ja’far Noor al-Kadhim (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that he is smiling, he should be devoted to Ali Ibn Musa ar-Ridha’ (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that his ranks are raised and his sins are changed into good deeds, he should be devoted to his son, Muhammad Ibn Ali (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that his accounting is easy and there is no difficulty for him and He admits him to Paradise, whose wideness is the wideness of the heavens and the earth is prepared for the pious, he should be devoted to his son, Ali (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that he is included among the group of the successful ones, he should be devoted to his son, Hasan al-’Askari (‘a).

One, who desires to meet Allah, the Mighty and Sublime in a condition that his faith is complete and his Islam is good, he should be devoted to his son, MHMD, Master of the Age, al-Mahdi (‘aj).

Thus, these are the illuminated lamps, that is they illuminate the darkness of ignorance; the Imams of guidance and the learned pious ones; thus, one, who is devoted to them and loves them, I stand guarantee of Paradise for them from the Almighty Allah.

Third: The Almighty Allah Mentioned The Holy Imams On The Night Of Mi’raj

In *Manaqib*[4], the greatest orator of Khwarizm, Abu al-Moyyad, Maufiq Ibn Ahmad Makki has narrated through his chains of narrators from Abu Sulaiman, shepherd of the Messenger of Allah (S) that he said: I heard the Messenger of Allah (S) say:

On the night I was taken up to the heavens, Allah, the

Mighty and Sublime said to me:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ

"The apostle believes in what has been revealed to him from his Lord" **(*2:285*).**

I said:

وَالْمُؤْمِنُونَ

***"And* (*so do*) *the believers"* (*2:285*).**

He said: Muhammad, you are right.

He asked: Who have you appointed as your Caliph on the Ummah?

I replied: The best of them.

He asked: Ali Ibn Abi Talib (‘a)?

I replied: Yes.

He said: O Muhammad, I have chosen you from all the earth and selected you and derived your name from My name. Wherever I will be mentioned, you Also, will be mentioned. I am Mahmud and you are Muhammad

Then I looked at the earth for the second time and chose Ali from all the people, and derived his name Also, from My names. I am the Ali– al–Aala and he is Ali.

O Muhammad, I have created you and Ali, Fatimah, Hasan and Husayn through My effulgence and presented your Wilayat to the heavens and earth and all they contain. So whoever accepted it, was successful near me and those who denied are infidels.

O Muhammad, if a slave of Mine worships so much to be reduced to shreds of musk, and comes to Me as a denier in your Wilayat, I will never give him salvation.

O Muhammad, would you like to see him?

I said: Yes O my Lord!

He said: Look at the right side of the Arsh.

I glanced and saw Ali, Fatimah, Hasan, Husayn, Ali Ibn Husayn, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Musa Ibn Ja’far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al–Mahdi – peace be on them all – in shallow waters of effulgence. They were standing and reciting the

prayer and he, that is al-Mahdi, stood in their centre glittering like a luminous star.

He said: O Muhammad, These are My proofs and he, that is al-Mahdi is the defender of your progeny.

By My honour and majesty, he is the necessary proof for My saints and one, who will take revenge from My enemies.

The author says: Ibn Shazan has mentioned this report in *Manaqib M'iata*[5] with the same chain of narrators and

Khwarizmi and Ibn Ayyashi have in *Muqtadhab al-'Asr*[6] narrated through the same chain of narrators all of whose narrators have narrated it; and in the copy of *Manaqib Khwarizmi* and *Manaqib M'iata*, which this author has in possession and also, Mir Lauhi has mentioned in *Kifayat al-Muhtadi*[7] through the chains of Abu Sulaiman, the shepherd of the Messenger of Allah (S) in *Muqtazab* and in *Ghaibah Shaykh At-Tusi*, Abu Salma and it is apparent that it is correct. As Ibn Athir Jazari has said in *Usd al-Ghabah*[8] in the chapter of agnomens: Abu Salma, shepherd of the Messenger of Allah (S).

Some have said: His name was Hareeth Kufi and some say that it is Shami. It is narrated from him by Abu Salam Aslam and Abu Moammar Ibad Ibn Abd al-Samad till the end of what he says.

And from *Istiab* and Abu Noaim and Abu Musa have narrated and clarified that his 's' is having the vowel 'u' and the narrator of this report is Abu Salam, whom he has considered to be the reporter of Abu Salma.

Fourth: Traditional Reports Of The Messenger Of Allah (S) About The Arrival Of The Holy Imams ('A) At Hauz Kawthar

Also, there he has narrated from Ali Ibn Abi Talib ('a) that he said: The Messenger of Allah (S) said: I will reach the Hauz before you and you O Ali, is the one, who will dispense drinks from the Hauz and Hasan will drive away, that is those who are not supposed to drink from it. Husayn will order. Ali Ibn Husayn is the preceder, that is one, who will go ahead to procure the needful; and Muhammad Ibn Ali is the gatherer, who will raise people from the graves; and Ja'far Ibn Muhammad is the one, who would bring them; and Musa Ibn Ja'far will be the enumerator of the believers and the enemies and he will bridle the hypocrites; and Ali Ibn Musa Ridha' ('a) is one, who would embellish the believers; and Muhammad Ibn Ali will allot places to the folks of Paradise. And Ali Ibn Muhammad will be the speaker of the Shi'a and one, who would perform their marriages with the Hour al-Ein. And Hasan Ibn Ali ('a) is the lamp of the folks of Paradise and they would be illuminated by his light. al-Mahdi is their intercessor on Judgment Day. At the time when the Almighty Allah will not permit anyone, except one He likes[9].

In *Manaqib M'iata*[10], Ibn Shazan has narrated through the same chain of narrators of Khwarizmi and also, it is narrated by Ibrahim Ibn Muhammad Hamweeni, Shaykh al-Islam in *Fara'id as-Simtain*[11],

through proper chains of narrators.

Fifth: Tradition Of Ibn Ayyash

Abu ‘Abd Allah Ahmad Ibn Muhammad Ibn Ayyash has, in *Muqtadhab al-’Asr*, narrated from Abu al-Hasan Tawaba Ibn Ahmad Musali Warraq Hafiz from Ahl al-Sunna scholars through his chains of narrators from Abu Ja’far Muhammad Ibn Ali (‘a) from Saalim Ibn ‘Abd Allah Ibn Umar that he said: The Messenger of Allah (S) said: Indeed, the Almighty Allah revealed to me on the night He took me up for Mi’raj…till the end as was mentioned above in brief in the Chapter of Khasais.

Abu ‘Abd Allah Ibn Ayyash after narrating the report, says: Before mentioning this tradition from Thawaba Musuli, I saw it in the copy of Waki Ibn Jarrah, which was in the possession of Abu Bakr Muhammad Ibn ‘Abd Allah Ibn Itab who informed me that it was the copy of Ibrahim Ibn ‘Isa Qasar Kufi from Waki Ibn Jarrah and I saw it in the original book[12].

I asked him to narrate it to me. That is to read it for me. Or that I should read it in that book and that he should hear it or permit me to be able copy that report from him.

He refused and said: I will not narrate this tradition to you, due to your enmity and Nasb. And he narrated to me all the traditions other than this from the traditions of Waki Ibn Jarrah. Then he narrated to me that report after the tradition of Thawaba and Ibn Itab. It was better if he had narrated it to me[13].

The author says: Please note how much care they exercised in narration of traditions. Especially when they are from the Ahl al-Sunna authorities; that by seeing report of Waki, when he did not permit, he did not narrate it and this kind of narrating of traditions in that time was cause of weakness and unreliability they regarded him as uncertain and he Also, regretted that he lost the chains of narrators of Waki, which was superior; that is: it was having fewer levels of narrators and the reliability of the report from this aspect is more.

This Waki, in whose book this report is mentioned, along with the chain of authorities, is among the well-known scholars. His full name was Waki Ibn Jarrah Ibn Malih Ibn Adi till his lineage reaches to Amir Ibn Sa’asa Rawasimi as mentioned in *Abaqat al-Anwar* quoting from *Kitab ath-Thiqat* of Muhammad Ibn Hayyan Basti, who was a Hafiz and a reliable person. Fayyaz Ibn Zuhair said: I definitely did not see a book with Waki. He recited his book through memory and he died in the year 197 A.H.[14]

It is mentioned from Nawawi in *Tahdhib al-Asma* that after the mention of his teachers like Amash, two Sufyans, Awzai and their like and the narrators who have narrated from him like Ibn Hanbal, Ibn Rahuya, Hamidi, Ibn Mubarak, Ibn Moin, Ibn Madayani and their like have narrated from the famous tradition scholars: And they have reached agreement on his nobility, academic accomplishments, accuracy and reliability; and also, his piety, goodness, worship and trustworthiness.

Ahmad Hanbal said: I have not seen anyone more endowed with knowledge and memory than Waki. Ibn

Ammar said: In Kufa, during the time of Waki there was no one, who more learned about traditions than him. And others from the scholars of biographies of reporters and traditions have Also, testified to this.

Sixth: Report Of Imam Husayn (‘A) About The Description Of The Last Imam

In *Muqtazab*[15], Abu ‘Abd Allah Ahmad Ibn Ayyash has narrated through his chains of narrators from this Waki Ibn Jarrah from Rabi Ibn Saad from Abdur Rahman Ibn Saleet[16] that Husayn Ibn Ali (‘a) said: There are twelve al-Mahdis from us, the first of them Amir Al-Mu’minin Ali Ibn Abi Talib (‘a) and the last of them is my ninth descendant; and he is the Qa’im. Indeed, the Almighty Allah will revive the earth after its death. And the Almighty Allah will make the religion victorious over all religions, even though the polytheists may detest it. There is an occultation for him, during which some people will apostatize. Those, who would be patient in hardships during his occultation will have the rank of those, who fought with the sword in the presence of the Messenger of Allah (S).

Seventh: Report Of Ibn Ayyash From Salman al-Farsi (R.A.)

He has narrated from Abdur Rahman Ibn Salih Ibn Raida from Husayn Ibn Hamid Ibn Rabi from Amash from Muhammad Ibn Khalaf Tatari from Zazan from Salman that he said: Once I came to the Messenger of Allah (S) and when he saw me, he said: O Salman, indeed Allah, the Mighty and Sublime did not send any prophet or messenger, except that He appointed twelve chiefs for him.

I asked: O Messenger of Allah (S), I have identified them from the People of the Book.

He said: O Salman, have you recognized my twelve chiefs whom the Almighty Allah has chosen from Imamate after me?

I replied: Allah and the Messenger know better.

Then His Eminence mentioned his initial creation, and that of Ali, Fatimah, Hasan, Husayn and nine Imams (‘a) and the excellence of recognizing them.

Till Salman said: O Messenger of Allah (S), is it possible to have faith in them without having the knowledge of their names and lineages?

He replied: No, O Salman.

So I said: O Messenger of Allah (S), from where would it be possible for me to gain their recognition?

He replied: You already know them till Husayn; after him there will be the chief of the worshippers, Ali Ibn Husayn. After him, will be his son, Muhammad Ibn Ali Al-Baqir, that is one, who would split the knowledge of the formers and latters from the prophets and the messengers. After him will be Ja’far Ibn

Muhammad, the truthful tongue of the Almighty Allah. Then will come Musa Ibn Ja'far, al-Kadhim, who swallows his anger patiently in the path of Allah. After him is Ali Ibn Musa, who is content (Ridha') with the judgment of Allah. Then is Muhammad Ibn Ali al-Jawad, the chosen one of Allah from the people. Then is Ali Ibn Muhammad, the guide (*Hadi*) to the Almighty Allah. Then is Hasan Ibn Ali, the silent and the trustworthy. Then is so and so and he mentioned his name and added 'son of Hasan'; al-Mahdi and the speaking one; who will rise with truth from the Almighty Allah[17].

And in some versions 'Samit Amin al-'Askari' and then Hujjatullah Ibn al-Hasan al-Mahdi till the end of the tradition, which is lengthy.

Ibn Ayyash after quoting the whole report, says: I asked Abu Bakr Muhammad Ibn Umar Joadi Hafiz about the circumstances of Muhammad Ibn Khalaf Tatari. He replied: He is Muhammad Ibn Khalaf Ibn Mohib Tatari; he is trustworthy and reliable and a Tartar. He was the inhabitant of that place at the seaside, which is famous for its weavers[18].

It is known from this statement that the rest of the reporters of this tradition are well-known to be trustworthy among Ahl al-Sunna.

Eighth: Address Of The Messenger Of Allah (S) To Imam Husayn ('A)

He has narrated from Abu Muhammad 'Abd Allah Ibn Ishaq Ibn Abd al-Aziz Khorasani Madil from the reporters of Ahl al-Sunna from Shahar Ibn KhauShab (Night) from Salman al-Farsi that he said: I was in the company of the Messenger of Allah (S) and Husayn Ibn Ali ('a) was in his lap, when His Eminence looked at his face carefully and said: O Abu 'Abd Allah, you are the chief from the chiefs and you are the Imam from the Imams; you are the father of nine Imams, ninth of whom is their Qa'im; and he is the Imam and most knowledgeable, most wise and most superior of them[19].

Ninth: Report Of Jabir From The Messenger Of Allah (S)

It is narrated from Muhammad Ibn 'Uthman Ibn Muhammad Saidani and others than him through reliable chains of narrators from Jabir Ibn 'Abd Allah al-Ansari that he said: The Messenger of Allah (S) said: Indeed, the Almighty Allah chose Friday from all the days and Shab (Night) al-Qadr from the nights and the month of Ramadhan from the months; and He chose me and Ali and chose from Ali, Hasan and Husayn ('a) and from Husayn ('a) He chose the 'Proofs for the worlds'[20], as the ninth of them is the Qa'im; he is the most knowledgeable and wise of them.

Tenth: Inscription Having Names And Qualities Of The Holy

Imams (‘A) Found In The Foundation Of Ka’aba

It is narrated from Abu al-Hasan Muhammad Ibn Ahmad Ibn Ubaidullah Ibn Ahmad Ibn ‘Isa Mansuri Hashimi through his chains of narrators in a long report that an ancient inscription was found during the period of ‘Abd Allah Ibn Zubair in the foundation of the Ka’aba containing the circumstances and qualities of the Messenger of Allah (S) and each of the Imams, along with the names and distinctive features21, as mentioned regarding the al-Mahdi (‘aj) in the chapter of titles under the sixteenth title.

Eleventh: Report Of Umm Salim, The Owner Of The Pebble

A strange report is narrated there, which is sufficient for this; that he said: Among what the Ahl al-Sunna have narrated is a report narrated by Umm Salim, owner of the pebble. And she is not Hababa Walbiya and neither is she Umm Ghanim, as both of them were having a stone. This Umm Salim is other than them and was prior to them.

It is narrated through Ahl al-Sunna channels that informed me Abu Salih, Sahl Ibn Muhammad Dharr At-Tusi Qazi that he came to meet us in Shaam in the year 340 and said: Informed me Abu Farwa Zaid Ibn Muhammad al-Rahawi that he said: Informed me Ammar Ibn Matar that he said: Informed me Abu Arana from Khalid Ibn Alqama from Ubaidah Ibn Amr Salmani that he said: I heard ‘Abd Allah Ibn Khabbab Ibn Al-Arat, who was killed by Khwarij that he said: Informed me Salman al-Farsi and Baraa Ibn Azib and both have narrated from Umm Salim. Then he mentioned a Shi’a chain of reporters till Salman and Baraa and said: There is difference of words between these two traditions, but there is no dispute regarding the word of twelve. But I have mentioned in the way Ahl al-Sunna have mentioned and narrate with a condition, which I have laid in this book.

Umm Salim said: I was a lady who has studied the Taurat and Injeel. Therefore, I was having the recognition of the successors of the prophets and I wanted to know the successors of Muhammad (S). So I placed my camel among the camels of my tribe.

Then I said to His Eminence: O Messenger of Allah (S), there was no prophet, but that there were two successors for him; a successor, who died during his lifetime and a successor who survived him. The successor of Musa (‘a) during his lifetime was Harun; and he died before Musa (‘a) and his successor after his passing away was Josha Ibn Nun and the successor of ‘Isa (‘a) during his lifetime was Kalib Ibn Yuqana, but Kalib passed away during the lifetime of ‘Isa (‘a) and his successor after his leaving the earth was Shamoun Ibn Hamun Safa, cousin of Lady Maryam and indeed I saw in books; but I did not find for you, except one successor in your lifetime as well as after your passing away. So please inform me O Messenger of Allah (S) about your details; that who your successor is?

The Messenger of Allah (S) said: Indeed, there is a successor for me during my lifetime and after my passing away.

I asked: Who is it?

He replied: Bring me a pebble.

I picked up a pebble from the ground for him. He placed it between his hands. Then he rubbed it with his hands so that it became soft. Then he kneaded it. Then he turned it into a red ruby; then he placed his seal on it so that it displayed a visible inscription. Then he gave it to me and said: O Umm Salim, anyone, who can do this is my successor.

Then he said: O Umm Salim, my successor is one, who will be needless in all circumstances, just as I am.

I looked at the Messenger of Allah (S) that he had stretched his right hand to the ceiling and his left hand to the ground in such a way that he did not raise himself in the process.

She said: I came out and saw Salman that he was clinging to Ali (‘a) and was taking refuge with him and not from any other relatives or companions in spite of the young age of Ali (‘a). So I said to myself: This Salman is well versed in the previous divine scriptures; before me is the master of the successors and with him is some knowledge, which has not reached to me; perhaps he would be my master.

Then I came to Ali (‘a) and said: Are you the successor of Muhammad?

He replied: Yes, what do you want?

I said: What is its sign?

He replied: Bring me a pebble.

I picked up a pebble for him from the ground and he placed it between his hands and then softened it like flour and kneaded it. After that he made it a red ruby. Then he placed a seal on it so that an inscription became visible on it. Then he went to his house. I followed him in order to ask him that which I had asked the Prophet. He turned and did what His Eminence had done.

I asked: Who is your successor, O Abu Hasan?

He replied: One, who can do like this.

Umm Salim said: I met Hasan Ibn Ali (‘a).

I asked: Are you the successor of you father? And I was astonished at his young age and asked him that I recognize the qualities of twelve Imams and his father and the chief of them and the most superior of them and I found it mentioned in the books of ancients.

He replied: Yes, I am the successor of my father.

I asked: What is the sign of this?

He replied: Bring me a pebble.

I said: I picked up a pebble for him from the ground and he placed it between his hands and then softened it like flour and kneaded it. After that he made it a red ruby. Then he placed a seal on it so that an inscription became visible on it. Then he gave it to me.

I asked: Who is your successor?

He replied: One, who can do what I have done.

Then he stretched his right hand till it reached the roof of Medina and he was standing at that time. Then he placed his left hand below and hit the earth with it without bending or rising up.

I said to myself: Whom do you want to see that he should be his successor?

Then I went out from there and met Husayn (‘a) and I had recognized his excellence in the former scriptures and those of his nine descendants, except that I should deny his good qualities during his young age; then I went to him and he was in the area surrounding the Masjid.

I asked him: Who are you?

He replied: I am the one you are intending, O Umm Salim. I am the successor of the successors and I am the forefather of nine guiding Imams and I am the legatee of my brother, Hasan. And Hasan is the successor of my father, Ali and Ali is the successor of my grandfather the Messenger of Allah (S).

I was amazed at his statement and I said: What is the sign of this?

He replied: Bring me a pebble.

I picked up a pebble for him from the ground

Umm Salim said: I looked at him that he placed it between his palms and softened it like flour and then kneaded it. After that he made it a red ruby. Then he placed his seal on it so that an inscription became visible on it. Then he gave it to me and said:

Look at it, O Umm Salim, can you see anything?

Umm Salim said: I looked at it. I saw the names of the Messenger of Allah (S), Ali, Hasan and Husayn and nine Imams from the successors of Husayn (‘a); their names matched each other, except two. One was Ja’far and the other, Musa (‘a). And as I had read in Injeel; so I was amazed. I said to myself: The Almighty Allah bestowed on me proofs that He bestowed on one before me.

I said: My chief, please repeat the signs of others for me.

He smiled. He was seated at that time. He arose and stretched his right hand to the heavens. I swear by Allah, it seemed to be a pillar of fire and it pierced the atmosphere till it became invisible to my eyes; and he was standing and he was not exhausted by it.

Umm Salim said: I fell down unconscious and did not regain consciousness except by His Eminence, in whose hand was a shoot of myrtle and he was beating my nostrils.

I said to myself: What shall I say to him after this? By Allah, till this moment I can smell the fragrance of that shoot of myrtle and by Allah, it is with me and it has neither withered nor become defective or diminished in fragrance and I made a bequest to my people to place it in my shroud.

I said: O my chief, who is your successor?

He replied: One, who can do what I have done.

So I remained alive till the time of Ali Ibn Husayn (‘a).

Dharr Ibn Jaish said: Especially, other than him, informed me a group of companions of companions that we heard this statement from his traditions and of them is Mina, the freed slave of Abdur Rahman Ibn Auf and Saeed Ibn Jubair, the freed slave of Bani Asad and informed me Saeed Ibn Musayyab Makhzumi some of that tradition from Umm Salim that she said: Then I came to Ali Ibn Husayn (‘a) and he was standing in his house. He performed a thousand units of prayers every day. I sat down for some time and then wanted to return. As I was getting up from there my attention fell on a finger ring that he was wearing, which had an Abyssinian gemstone. Thus, I saw that it was inscribed on to:

Stay put, O Umm Salim. I will inform you that for which you have come.

She said: Then he hastened in his prayers.

After the Salaam, he said: O Umm Salim, bring me a pebble, before I could ask him any question.

I picked up a pebble for him. He took and placed it between his palms and softened it like flour and then kneaded it. After that he made it into a red ruby. Then he placed his seal on it so that an inscription became visible on it.

Then I glanced, by Allah, at the leaders of that community, that is the same noble names; as I had seen on the day of Imam Husayn (‘a). I asked the Imam: Who is your successor, may I be sacrificed on you.

He replied: One, who can do what I have done. But you will not be able to meet anyone like me, after me.

Umm Salim said: Thus, I forgot to ask him to do that which the previous ones had done like the Messenger of Allah (S), Ali, Hasan and Husayn. When I was leaving, he called out to me: O Umm Salim.

I said: Here I am. He said: Come back.

So I came back to see the Imam standing in the centre of the courtyard. Then he went inside smiling and I followed. He said: Sit down O Umm Salim.

So I sat down. Then he stretched out his right hand and it pierced through the houses, walls and streets of Medina till it disappeared from my eyes. He said: Take this O Umm Salim.

Then by Allah, he gave a purse to me containing some gold coins, two gold earrings and a few gemstones from my case at my residence.

I said: My chief, but I am familiar with this box and what is there in it. Do I not know what is there in it? He said: Take it and leave for your errands.

She said: I came out from His Eminence and went to my place. I did not find the box in its place. Then I saw the box was mine.

She said: I recognized him with the right of recognition and insight and guidance regarding his matter from that day. And praise be to Allah the Lord of the worlds.

Abu ‘Abd Allah, that is Ibn Ayyash, author of the book said: I asked Abu Bakr, Muhammad Ibn Umar Joabi about this Umm Salim and recited to him Ahl al-Sunna chains of narrators and the Sunni sources. He regarded them good. That is he praised and approved his and the channel of our companions and recognized Abu Salih Qazi Dharr At-Tusi and said: He was trustworthy, just and a Hafiz.

As for Umm Salim, she was the wife of Namar Ibn Qasit. She is a famous female narrator of traditions from the Messenger of Allah (S). He said: She is not Umm Salim Ansaria, mother of Anas Ibn Malik and neither is she Umm Salim Doosia about whom it was mentioned that she saw the Prophet and narrated from him and nor is she Umm Salim, the circumcision surgeon of Mecca, who circumcised females during the period of the Holy Prophet (S). She was Also, not Umm Salim Thaqafiya, the daughter of Masud Thaqafi, sister of Urwah Ibn Masud Thaqafi, who had embraced Islam and continued to be a Muslim. She narrated traditions. End.[22]

Although the whole tradition was not appropriate, but from the aspect of the nobility and lack of consensus on the chain of narrators we were blessed by quoting it in entirety.

Twelfth: Report Of Dawood Raqqi From Imam Ja’far as-Sadiq (‘A) Regarding Zaid Ibn Ali (‘A)

It is narrated through Ahl al-Sunna sources from Dawood Raqqi that he said: I came to Ja’far Ibn Muhammad (‘a) and he said: What has delayed your meeting us, O Dawood?

I said: I had some work in Kufa that delayed me from coming to meet, may I be sacrificed on you.

He asked: What did you see there?

I replied: I saw your uncle, Zaid, astride a horse with a long tail; he was wearing a Qur'an around his neck and was surrounded by jurisprudents of Kufa. He was saying: O people, of Kufa, I am the knowledge (standard) between you and the Almighty Allah. Indeed, I am cognizant of that which is present in the Book of Allah from its abrogating and the abrogated.

His Eminence, Abu 'Abd Allah ('a) said: O Sama-a Ibn Mehran, bring that scroll.

So he brought a white scroll and gave it to me and said: Read. This is among the things, which we Ahl Al-Bayt ('a) are having; which we have inherited from our ancestors from the time of the Messenger of Allah (S).

So I read it and saw the following two lines in it:

Line one: There is no god, except Allah and Muhammad is the Messenger of Allah.

Line two:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ

***"Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning..."* (*9:36*).**

Ali Ibn Abi Talib ('a), Hasan Ibn Ali, Husayn Ibn Ali, Ali Ibn al-Husayn, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Musa Ibn Ja'far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Khalaf from them, the Proof of Allah ('a).

Then he said: O Dawood, do you know where and when was it written?

I said: O son of Allah's Messenger (S), Allah knows best, and His Messenger and you.

He said: It was written two thousand years before Adam was created; thus, where will they destroy Zaid and take him?[23]

Thirteenth: Report Of Amir Al-Mu'minin('A) In The Honour Of

Hasan And Husayn (‘A)

It is narrated from the trustworthy Shaykh, Abu al-Husayn Abd al-Samad Ibn Ali and he has presented the whole report from his original book and its date was 258 A.H., which he heard from Ubaid Ibn Kathir Abu Saad

He said: Informed me Nuh Ibn Jarrah from Yahya Ibn Amash from Zaid Ibn Wahab from Ibn Jahifa Sawai, who is from Sawad Ibn Aamir and Haaris Ibn ‘Abd Allah Harani Hamadani and Haaris Ibn Sharb; each of them report that he was with Ali Ibn Abi Talib (‘a). When Hasan came there, Imam Ali (‘a) said: Welcome, O son of Allah’s Messenger (S).

When Husayn will come forward, he will say: May my father be sacrificed on you, O father of the son of the best of the maids!

Someone asked: O Amir Al-Mu’minin (‘a), why did you call him Hasan and called him Husayn; and who is the best of the maids?

He said: This hidden, banished and homeless one; MHMD Ibn Hasan Ibn Ali, is from the descendants of Husayn and he placed his hand on the head of Husayn (‘a).[24]

Fourteenth: Report Of Jarud Ibn Mundhir Regarding The Circumstances Of Qas Ibn Saidah Mentioned In The Presence Of The Messenger Of Allah

He has Also, mentioned there that the most important and reliable report about the number of Imams and their names from Ahl al-Sunna authorities, is that of Jarud Ibn Mundhir and his reports from Qas Ibn Saidah that: Informed us about it Abu Ja’far Muhammad Ibn Lahaq Ibn Sabiq Ibn Qarin Anbari that he said: Informed me my grandfather, Abu Nasr Sabiq Ibn Qarin, during the year 278 A.H. in Anbar in our house that: Informed me Abu al-Mundhir Hisham Ibn Muhammad Ibn Saib Kalbi that he said: Informed me my father, from Sharqi Ibn Quttami from Tamim Ibn Wahla Mari that he said: Informed me Jarud Ibn Mundhir Abdi and he was a Christian; and he had embraced Islam during the year of the treaty of Hudaibiyah and his Islam was good.

He was learned about the heavenly scriptures, philosophy and medicine. He informed us with genuine opinion and a nice cause during the reign of Umar Ibn Khattab and he described the details of his meeting the Messenger of Allah (S) with his tribe of Abd al-Qais and the account of that meeting and the Prophet asking them about the well-being of Qass Ibn Saada Ayaadi and the explanation of Jarud about him that he has lived for 500 years and that he met companions of ‘Isa (‘a), like Luke and John and narrated some sayings and couplets from them till he glanced at the companions of His Eminence and said: From the aspect of faith, you embraced it before the Be’that of the Holy Prophet (S) like me.

He pointed out to someone and said: Among us, there is no one better and excellent than him.

I saw a noble man with an illuminated countenance and wisdom had surrounded him and he was Salman al-Farsi.

Salman asked: How did you recognize him before meeting him?

He said: I glanced at the Messenger of Allah (S) and he was beaming and effulgence and joy was gleaming from his face.

I said: O Messenger of Allah (S), indeed Qas was waiting for your time and was in anticipating your tenure. He had called out your name and your respected parents and the names, which I did not know and did not see them in your followers.

Salman said: Inform me about it!

So I began to narrate his report and the Messenger of Allah (S) heard it and the people Also, heard it.

I said: O Messenger of Allah (S), indeed, I was present when Qas went out from the gathering from the gatherings of Iyaad in the direction of a desert, which was having thorny trees. And the trees of Samra and Sidr and he was carrying a sword. Thus, there stood an illuminated shape like moon and he looked at the sky and raised up his finger. I went near him and heard him say the gist of which is as follows:

O Allah, O Lord of the seven high heavens and the wide earth and for the sake of Muhammad and three Muhammads who are from him and four Alis and two great grandsons.[25] And the bright stream; that is Ja'far ('a).[26] And the namesake of Kaleem; these are the chief intercessors, the illuminated path and the heirs of Injeel and the protectors of revelation same as the number of the chiefs of Bani Israel. Who are the destroyers of misguidance and the eliminators of falsehood; the speaker of truth for whom the Judgment Day would be established and through whom intercession will be dispensed and for whom the Almighty Allah has made obedience obligatory.

Then he said: O Lord, alas, if I can live till I meet them, even though I may have to endure many hardships of life.

At that moment, he recited some couplets and wept bitterly and wailed.

Now, Jarud asked His Eminence about those names. The Prophet narrated to him about the night of Mi'raj, when he had seen the illuminated forms of the Holy Imams ('a) and the Almighty Allah had mentioned the names of each of them till His Eminence al-Mahdi ('aj) as was mentioned in the chapter of the titles under the title of 'Muntaqim'.

Jarud asked: They are mentioned in Taurat, Injeel and Zabur.[27]

This lengthy report is recorded in eloquent words and attractive verses, which I have condensed for the

sake of brevity.

Fifteenth: Quotation Of Daulatabadi From The Messenger Of Allah (S)

In *Hidayat as-Sadat,* King of scholars, Shahabuddin Ibn Umar Daulatabadi has narrated that the Messenger of Allah (S) said: After Husayn Ibn Ali ('a) there are nine Imams from his descendants, the last of them being the Qa'im ('aj).

Sixteenth: Quotation Of Daulatabadi From Jabir

He has narrated from Jabir Ibn 'Abd Allah al-Ansari that he said: I came to Fatimah, the daughter of the Messenger of Allah (S) and before her was a tablet and on it were inscribed the names of the Imams from her progeny. I counted eleven names, the last of them being the Qa'im ('aj).

Seventeenth: Quotation Of Abdur Rahman Jami From Imam Hasan al-'Askari ('A)

The well-known prominent Ahl al-Sunna scholar, Mulla Abdur Rahman Jami has in the book of *Shawahid an-Nubuwwah*[28], narrated from some person that he said: I came to Abu Muhammad Zaki (r.a.) and said: O son of Allah's Messenger (S), who will be the Caliph and Imam after you?

He went inside the house and then returned with a child on his shoulders; who seemed to be as handsome as the full moon. He was aged around three years. Then he said: O so and so, if you had not been respectable before the Almighty Allah I would not have shown this son of mine to you. His name is same as the name of the Messenger of Allah (S) and his Kuniyyat is same as his Kuniyyat. He is the one, who would fill up the earth with justice and equity as it would be fraught with injustice and oppression.

Eighteenth: Another Quotation Of Abdur Rahman Jami

Then he had narrated another report that he said: One day I came to Abu Muhammad and looked at the right side on his house that a curtain hung across a door.

I asked: My chief, who is the master of this affair after you?

He ordered me to raise the curtain and a child came out from there, who was perfectly clean and pure. There was a mole on his right cheek, on which tresses hung. He came and sat down besides Abu Muhammad.

Abu Muhammad said: This is your master. After that he placed him on his knees.

Abu Muhammad (r.a.) told him: O my son, enter it till the known hour.

He went inside that room, while I watched him. Then Abu Muhammad (r.a.) said: Get up and look inside the room.[29]

When I went in, I could not find anyone there.

Nineteenth: Report Of Imam Ridha' ('A) Regarding The Righteous Successor (Khalaf Salih)

Abu Muhammad, 'Abd Allah Ibn Ahmad, famous as Ibn Khashshaab Baghdadi, in the book of Mawaleed al-A'immah, has narrated through his chains of narrators from Imam Ali Ridha' ('a) that he said: Khalaf Salih, al-Mahdi and Sahib az-Zaman is the son of Abu Muhammad, Hasan Ibn Ali ('a).[30]

Twentieth: Report Of Imam Ja'far as-Sadiq ('A) About The Righteous Successor (Khalaf Salih)

Almost a similar statement is recorded from Imam Ja'far as-Sadiq ('a) and both the reports were quoted in the previous chapter in the account of his circumstances.

Twenty-First: Report Of Ibn Sabbagh From Imam Hasan al-'Askari ('A)

Nuruddin Ali Ibn Muhammad Makki Maliki, famous as Ibn Sabbagh, in *Al-Fusool al-Muhimmah* [31], has narrated from Muhammad Ibn Ali Ibn Bilal that he said: Abu Muhammad Hasan Ibn Ali al-'Askari ('a) came out two years before his passing away and informed us about the successor after him. Then a command was issued to us three days before his passing away; and he informed me about the successor that it is his son after him.

Twenty-Second: Report Of Abu Hisham From Imam Hasan al-'Askari ('A)

It is narrated from Abu Hisham Ja'fari that he said: I said to Abu Muhammad Hasan Ibn Ali ('a): Your awe prevents me from asking you. Do you allow me to question you?

He replied: Ask.

I said: O my chief, do you have a son?

He replied: Yes.

I said: If something happens to you, where should I inquire about him?

He replied: In Medina.[32]

Twenty-Third: Report Of Jabir Ibn ‘Abd Allah al-Ansari Regarding Imam al-Mahdi (‘aj)

Jamaaluddin Ataullah Ibn Sayyid Ghayasuddin, Fadhlullah Ibn Sayyid Abdur Rahman Muhaddith, famous in the book of *Ra’udha al-Ahbab*[33], as his and his book’s reliability is known in the previous chapter after the dispute regarding Imam al-Mahdi (‘aj) and reconciling the traditions of Sihah and Musnad books of Ahl al-Sunna regarding Imam al-Mahdi (‘aj) on what the Imamiyah say, it is narrated from Jabir Ibn Yazeed Ju’fi that he said: I heard from Jabir Ibn ‘Abd Allah al-Ansari that he said: When the Almighty Allah revealed the following verse on His Prophet:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***“O you who believe! obey Allah and obey the Apostle and those in authority from among you”* (*4:59*).**

I asked: O Messenger of Allah (S), we know our God and Messenger; thus, who are those in authority whose obedience the Almighty Allah has joined with your obedience?

The Messenger of Allah (S) said: They are my Caliphs after me. The first of them being Ali Ibn Abi Talib (‘a), then Hasan, then Husayn, then Ali Ibn al-Husayn, then Muhammad Ibn Ali, alias Al-Baqir; you will meet him in the near future, O Jabir. When you meet him, convey my greetings to him.

Then as-Sadiq, Ja’far Ibn Muhammad, then Musa Ibn Ja’far, then Ali Ibn Musa Ridha’, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then Hasan Ibn Ali and then the Proof of Allah on His earth and the Remnant of Allah (*Baqiyat Allah*) among the people, Muhammad Ibn Hasan Ibn Ali (‘a).

He is at whose hands Allah, the Mighty and Sublime will conquer the easts of the earth and its wests; and he is one, who will go into occultation from his Shi’a and followers, an occultation, during which not remain steadfast on the belief in his Imamate, except those, whose hearts the Almighty Allah has tested for faith.

Jabir said: I said: O Messenger of Allah (S), would the Shi’a gain benefits from him during his occultation?

He replied: Yes, by the one, who sent me as a prophet, they will benefit from his light like people gain from the sun even though it is covered by clouds.

O Jabir, these are the hidden divine secrets; thus, keep them concealed, except for those, who are deserving of them.

Twenty-Fourth: Quotation Of Muhammad Parsa From Hakima Khatoon

Hafiz Bukhari Hanafi, Muhammad Ibn Muhammad, alias Khwaja Parsa, in the book of *Fasl al-Khitab*[34], after the mention of the birth of His Eminence, al-Mahdi (‘aj), has briefly quoted that Hakima Khatoon said: I came to Abu Muhammad Hasan al-’Askari (r.a.) and saw the handsome, bright child before him wrapped in a yellow cloth. So attractive he was that I was mesmerized. I said: O my chief, do you have any knowledge about this child? Please inform me about it.

He said: O aunt, this is the awaited one. He is the one about whom I am given glad tiding.

Hakima said: I fell down in prostration to thank the Almighty Allah for this blessing. She said: At that moment, I had some doubt near Abu Muhammad Hasan al-’Askari (r.a.) – and did not see that child. One day I asked the Imam: O my chief, what have you done to our chief and awaited one?

He replied: I have entrusted him to one to whom the mother of Musa (‘a) had entrusted her son.

Twenty-Fifth: Inquiry Of Jabir Regarding The Imams After Amir Al-Mu’minin(‘A)

Abu Hasan Muhammad Ibn Ahmad Ibn Shazan, in *Izah Dafainun Nawasib*, has through Ahl al-Sunna channels narrated from as-Sadiq Ja’far Ibn Muhammad (‘a) from his forefathers (‘a) from the Messenger of Allah (S) that he said: Jibra’il informed me from the Almighty Allah that He said:

One, who knows that there is no god, except My single Being and that Muhammad (S) is My servant and Messenger; and that Ali Ibn Abi Talib (‘a) is My Caliph and that the Holy Imams (‘a) from his descendants are My Proofs; I will admit them to My Paradise and My mercy and save them from fire through My forgiveness and make lawful for them proximity to My neighborhood and make obligatory for them My benevolence and complete My favour on them and make him from My special and chosen ones.

If they call Me, I respond to them. And if they ask Me for something, I give it to them. And if they are silent, I initiate My bestowal on them. If they commit evil, I have mercy on them and if they flee from Me, I call them and if they return, I accept them. If they knock the door of My generosity, I open it for them.

Till he said: At this juncture, Jabir Ibn ‘Abd Allah al-Ansari stood up and asked, ‘O Messenger of Allah (S)! Who are the Imams from the progeny of Ali Ibn Abi Talib (‘a)?’

He informed, “Hasan and Husayn, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, Ali Ibn Husayn, then Al-Baqir, Muhammad Ibn Ali; soon you will meet him O Jabir, so when you do so, convey my salutations to him. He will be followed by as-Sadiq, Ja’far Ibn Muhammad, then al-Kadhim, Musa Ibn Ja’far, then Ridha’, Ali Ibn Musa, then Taqi, Muhammad Ibn Ali, then an-Naqi, Ali Ibn Muhammad, then Zaki, Hasan Ibn Ali, then his son, the one, who will rise with the truth, the al-Mahdi of this Ummah. He would fill the earth with justice and equity, as it would be fraught with injustice and oppression.

These, O Jabir, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them, has obeyed me and whoever disobeys them, has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, the Mighty and Glorified, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants.”35

Twenty-Sixth: Report Of Imam Ali Ridha’ (‘A) Regarding al-Mahdi (‘aj)

Shaykh al-Islam, Ibrahim Ibn Muhammad Hamweeni in *Fara’id as-Simtain*36, has narrated that someone asked Imam Ali Ridha’ (‘a): Who is the Qa’im of you, Ahl Al-Bayt (‘a)? He replied: My fourth descendant. Son of the chief of the ladies; through him the Almighty Allah will purify the earth of every oppression and clear it of every injustice. He is the one in whose birth people would doubt; he will have an occultation before his advent.

Twenty-Seventh: Address Of Imam Ridha’ (‘A) To Debil

It is narrated from the Holy Imam (‘a) that he said to Debil: The Imam after me is my son, Muhammad and after Muhammad, his son, Ali and after Ali, his son, Hasan and after Hasan, his son, Hujjat Qa’im, the awaited one (*Muntadhar*) in his occultation and the obeyed one during his reappearance.37

Twenty-Eighth: Quotation Of Khwarizmi From Salman al-Farsi (R.A.)

In his *Manaqib*, Maufaq Ibn Ahmad Khwarizmi has narrated from Salman al-Muhammadi that he said: I came to the Messenger of Allah (S) and saw that Husayn (‘a) was in his lap. And the Prophet was kissing his eyes and touching his mouth and saying: You are a Sayyid, son of a Sayyid, father of the Sayyids; you are an Imam, son of an Imam, brother of an Imam and the father of Imams; you are a

Hujjat, son of a Hujjat, brother of a Hujjat and father of nine Hujjats from your loins, the ninth of whom is their Qa'im.

Twenty-Ninth: Report Of 'Abd Allah Ibn Masud From The Messenger Of Allah (S)

In *Manaqib*38, Ibn Shahr Ashob has narrated through Ahl al-Sunna channels from 'Abd Allah Ibn Masud that he said: I heard the Messenger of Allah (S) say: The Imams after me are twelve; nine of them are from the progeny of Husayn and the ninth of them is the al-Mahdi.

Thirtieth: Address Of The Holy Prophet (S) To Amir Al-Mu'minin('A)

It is narrated from 'Abd Allah Ibn Muhammad Baghawi from Ali Ibn Joad from Ahmad Ibn Wahab Ibn Mansoor from Abu Qubaisa Shuraih Ibn Muhammad Anbari from Nafe from 'Abd Allah Ibn Umar that the Holy Prophet (S) said: O Ali, I am the warner of my nation and you are its guide. And Hasan is their leader; and Husayn is their chief and Ali Ibn al-Husayn is their gatherer; and Muhammad Ibn Ali is their cognizant one; and Ja'far Ibn Muhammad is their scribe; and Musa Ibn Ja'far is their account taker; and Ali Ibn Musa is their deliverer, and one, who drives away their enemies and he brings the believers close; and Muhammad Ibn Ali is their leader and chief; and Ali Ibn Muhammad is their scholar; and Hasan Ibn Ali is their bestower and Qa'im, the Khalaf, the chief and one, who recognizes them:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ

***"Surely in this are signs for those who examine"*(*15:75*).** 39

Thirty-First: Address Of The Messenger Of Allah (S) To Amir Al-Mu'minin('A) Regarding Necessity Of Devotion To His Progeny

In his *Arba'yn*, Shaykh Asad Ibn Ibrahim Ibn Hasan Ibn Ali Irbili Hanbali has narrated through his chains of narrators from Muhammad Naufali that he said: Informed me my father, and he was the servant of Imam Ali Ibn Musa Ridha' ('a), he has narrated from the Imam that he said: My father, al-Kadhim informed me: My father, as-Sadiq informed me: My father, Al-Baqir informed me: My father, Zayn al-'Abidin informed me: My father, the Chief of the martyrs informed me: My father, the chief of the successors informed me: My brother and my beloved, the Messenger of Allah and chief of the prophets (S) said to me: O Ali, one, whoever wants to meet the Almighty Allah in a condition that He may be satisfied with him, he should be devoted to you and your progeny till the one, whose name is my name and whose Kuniyyat is my Kuniyyat and through whom the series of the Holy Imams ('a) will end.

The author says: It is clear from this report that the name of each Imam was mentioned therein, but the

writer has condensed it due to brevity and enmity to Shi'a; and if we ponder over this point, we will realize that the report, which we have quoted from the *Arba'yn* of Muhammad Ibn Abu al-Fawaris; and this report; in both is the fourth report of Arba'yn. And in this sequence, it conforms with most of it and the remaining Also, is mostly similar, but in most of those reports, he has resorted to summarization and in some he has omitted most of the text and with shortage of facilities and narrowness of leisure he has been content only with this much and we shall warn about some matters.

First

It is that some of these reports, even though there may be no clarification about the claim, but their matter cannot be reconciled, except with Ithna Ashari faith. Thus, there is no harm in including them in the course of declared traditional reports and it would inevitably support the others, although it is sufficient for us in this place; that there is no solution for bigotry and there is no option, but to accept the reliable in their own view, as there no hindrance in it; on the contrary it supports the widely narrated traditional reports in the Imamiyah school. On the contrary, in case of dispute also, it will have precedence. As its matter would be accepted by all in case of dispute; by the praise of Allah.

Second

Sometimes it is suspected that these people by narrating these clear-cut traditional reports in the religion of Imamiyah, how they adopted another faith: Ashari or Mutazali in principles of faith, and Maliki, Hanafi Shafei or Hanbali in branches and they adopted their faith and practical laws from them and from this group although it considers him as the Imam, they do not derive anything in religion from him and do not follow him in any matter.

The reply is that their prominent scholars in this place and in some other instances have adopted some pre-conceived notions so that the religion of Imamiyah is barred to others.

First: Showing those reports to be weak and attributing some reports to be fabricated, false and weak and Shii; so much so that they even attribute them to their scholar with whose traditions their books are full.

For example, Abd al-Muti Hakam Ibn 'Abd Allah Balkhi, Faqih and companion of Abu Hanifah, whom Zahabi in *Mizan*[40] has called him as the great Allamah and Abu Hatim regards him a Murjia and a liar.[41] Jauzaqani says: He used to fabricate traditions.[42] And Ibn Jauzi Also, considered him to be a fabricator.[43] And Ahmad Hanbal said: It is not allowed to narrate anything from him.[44]

Zanun Misri, who is one of their prominent Sufis, regarding him Ibn Jauzi says that he used to fabricate traditions.

Jauzaqani regards him to be a fabricator of traditions; thus, in *Mukhtasar Tanzia wa Shari'ah* says: Ahmad Ibn Salih, Zahabi in *Mizan*[45], says: He was a trusted Hafiz and a great scholar and others have

Also, praised him. Abu Dawood says: He was neither trustworthy not reliable.[46]

Yahya Ibn Moin said: He was a liar.[47]

Muhammad Ibn Umar Waqidi, who is regarded as the scholar of the time and the most learned of the people and some have considered him to be the Amir Al-Mu'minin of traditions.[48] At the same time Khwarizmi in *Musnad Abu Hanifah* has narrated from Yahya Ibn Moin that he said: Waqidi fabricated twenty thousand traditions from the Holy Prophet (S) and has narrated from Ahmad Hanbal that he said: Waqidi used to devise chains of narrators and Ibn Madini said: His traditions should not be written. Shafei said: His books are packs of lies.

Muhammad Ibn Ishaq, author of prophetic biography and *Maghazi* about whom Shafei has said that every scholar is needful of him in history and biography; and Saeed Ibn Hajjaj regards him as Amir Al-Mu'mininin traditions; on the other hand, Malik regards him as the leader of the liars. And same is the case of Zahabi in *Mizan al-I'tidal*[49].

Naeem Ibn Hammad, author of *Kitab al-Fitan* etc, has in Mizan, narrated from Azdi that he fabricated tradition for strengthening the Sunnah and stories of scholar in condemning Abu Hanifah and all of them are lies.[50]

Hafiz Muhammad Ibn 'Uthman Ibn Abi Shayba, who is a prominent Sunni scholar; Samani in *Ansab*[51] has praised him eloquently and Zahabi Also, in *Mizan*[52], has called him as Hafiz, a scholar with insight in tradition and narrators of traditions (*Rijal*). At the same time, 'Abd Allah Ibn Ahmad Ibn Hanbal has called him a liar and Ibn Kharash regards him as a fabricator of traditions.[53]

Zahabi has narrated from 'Abd Allah Ibn Usamah Kalabi, Ibrahim Ibn Ishaq Sarraf and Dawood Ibn Yahya that they considered him a liar and Dawood says: He has fabricated many statements about things absolutely unknown.[54]

Zubair Ibn Bakkar, a well-known scholar and teacher of history and genealogy; also, a judge of Mecca; who was said to be bestowed with many excellences, Shaykh Hafiz Abu al-Fazl Ahmad Ibn Ali Ibn Anbar Sulaimani; thus, it is mentioned in Mizan that he is regarded as a fabricator of traditions. And he says: His traditions are bad.[55]

'Abd Allah Ibn Muslim Ibn Qutaibah Dainawari, scholar of language and grammar, author of the book, *Marif*; whom Ibn Khallikan etc. have praised eloquently, and in *Mizan*, it is narrated from Hakim that the nation has reached consensus that he was a liar.[56]

Asad Ibn Amr[57], who is among the great scholars and an outstanding student of Abu Hanifah; he was a judge in Baghdad and Wasit. In *Mizan*[58], after quoting the testimony of Khatib etc in his favour; it is mentioned that Yahya Ibn Moin has narrated that he was a liar and a worthless man. And Ibn Hibban[59] has said: He used to prepare traditions on the school of Abu Hanifah and one should be content with the

examples of these ten.

Second: Attributing Shi'ism and Rafidism to the authors of books as some have said regarding Ibn Talha.

Third: Denying that the book from which the report is taken is from that author and alleging that the Shi'a write the books themselves and attribute them to our scholars, but there is no scope in this book to prove who is culpable for this act.

Fourth: Applying Imamate for internal matters and leadership of inner conscience and not apparent Caliphate and leadership in politics and external laws; thus, the Imamate of each of them in every age does not have any incompatibility with apparent Caliphate as in case of Yazeed and Marwan.

For example, in that time Shah Waliullah Hindi who is a great Ahl al-Sunna scholar, has said in his *Maqala Wazia* – fabricated treatise: This humble servant has come to know that the twelve Imams (r.a.) were pivots by family relationship and the custom of gnosticism became popular during their period; however, belief and practical laws should not be derived, except from the traditions of the Messenger of Allah (S). Their *Qutubiyyat* (being pivot) is an esoteric matter and it has nothing to do with religious duties and the Nass and direction of each of them is from the aspect of this *Qutubiyyat* and the affairs of Imamate, which they say is regarding this only that they conveyed to some of their sincere friends; after a time, a community made wild interpretations and applied his statement to another context. End.

Thus, after these doubts and possibilities it is not improbable that after seeing more of these clear and authentic traditions in their books, they have not accepted the correctness of Imamiyah faith!

So, you have seen that Muhiyuddin has in *Futuhat*, in spite of the fact that he calls each of them Imam, and testifies to all twelve of them, they regard Imamiyah to be in real error in such a way that the deviation of all the sects of Muslims is from their side and it is not, but that they regard Imamate to be a form of *Qutubiyyat* (being a pivot) and therefore all their *Qutubs* will refer to one of their four Imams from Malik, Abu Hanifah, Shafei and Ibn Hanbal till they have their foundation.

Third

It is that some of the previous traditional reports, which we have narrated from famous scholars, there is no doubt that they are narrated from him; that except for exalting their position, piety, truthfulness and honesty, which they had, mostly in the former times, they were punished by those people with attention to the contemporary rulers, it is not possible practically.

That a report should be taken from their famous books or quoted from a reliable scholar and to debate with it and to publicize one's own book, while it is not present in that book and that scholar has not said it and they have attributed knowledge, truthfulness and piety to some of our scholars like Shaykh Al-Mufid, Sayyid Murtada, Karajiki, Ibn Shahr Ashob and their like and is mentioned in its place.

Textual Declaration Of Imamiyah From The Messenger Of Allah (S) And The Holy Imams (‘A) On The Imamate Of Hujjat Ibn Ul-Hasan (‘A)

As for the textual declaration of Imamiyah from the Messenger of Allah (S) and the Holy Imams (‘a) that the promised al-Mahdi, the twelfth Imam is Hujjat Ibn al-Hasan al-’Askari (‘a). They are more numerous than that they can be calculated. And to mention all of them here will unduly prolong the discussion and they can be referred to in a number of Arabic and Persian books of traditions; especially the ninth volume of *Bihar Al-Anwar*, and its translation by Fadhil Aga Razi Ibn Mulla Ibn Mulla ‘Abd Allah Ibn Alim al-Jalil Mulla Muhammad at-Taqi al-Majlisi and the thirteenth volume of *Bihar Al-Anwar* and its translation; but here we will be content only to mention a few complete reports from books that Allamah al-Majlisi has not referred.

Report Of Sulaym Ibn Qays Regarding The Imam Of The Time (‘A)

First

Sulaym Ibn Qays Hilali, a companion of Amir Al-Mu’minin (‘a) in his book – about which Shaykh an-Nu’mani in his *Ghaibah*[60], has said: No one among the Shi’a denies that the book of Sulaym Ibn Qays al-Hilali is considered as one of the important books of the doctrine of the Shi’a. All that is mentioned in the book has been narrated from the Prophet (S), Imam Ali (‘a), al-Miqdad, Salman al-Farisi Abu Dharr and their likes, who have accompanied the Prophet (S) and Amir Al-Mu’minin (‘a). It is one of the sources that the Shi’a have depended on and referred to. In this book, he himself heard the Imam say that the Messenger of Allah (S) said regarding Ulil Amr: You, O Ali is the first of them…

Then he mentioned all the Imams till Imam Hasan al-’Askari (‘a). Then he said: After him is his son, Hujjat Qa’im and the seal of my successors and Caliphs. He is the taker of revenge from my enemies, who would fill the earth with equity and justice as it will be full of corruption and oppression.[61]

Second

In the same book, he has narrated from Amir Al-Mu’minin (‘a) that he narrated from the Messenger of Allah (S) that he said: I am having more authority on the believers than their own selves. There is no authority on them in my presence and after me, Ali (‘a) is the one having precedence over the believers more than their own selves. There is no other authority on them as long as Ali is there.

Then he mentioned all the Imams till Imam Muhammad Al-Baqir (‘a) in the same way and then said: After Muhammad, there are men one after another; none of them would be, but that they would have more authority on believers more than they shall have on themselves. There is no other authority on them in their presence. All of them are guides, the guided ones.[62]

Till he mentioned the Adn Paradise and said: There will with me twelve persons from my Ahl Al-Bayt (‘a); the first of them being Ali Ibn Abi Talib (‘a), then Hasan and Husayn and nine descendants of Husayn (‘a). Then he mentioned their qualities including infallibility, propagation and guidance etc.

Third

He has Also, narrated there from Imam Ali (‘a) that he said:

O Sulaym, I and my successors, who are eleven persons from my descendants are the guiding Imams, the guided ones, the *Muhadditheen*; that is those with whom the angels speak.

I asked: O Amir Al-Mu’minin (‘a), who are they?

He replied: My two sons, Hasan and Husayn (‘a). After him, this one – he held the hand of Ali Ibn Husayn (‘a), when he was a suckling child – and after him, eight of his descendants, one after another. Till these twelve persons are the successors.63

Fourth

He has Also, narrated: We were returning from Siffin with Amir Al-Mu’minin (‘a) when the army reached a Christian monastery. Then he has described how a monk emerged from the monastery, whose name was Shamun Ibn Hamun from the descendants of Shamoun, successor of ‘Isa (‘a). With him was a book in the script of Shamoun and which was dictated by ‘Isa (‘a) and in that it was mentioned after the description of the Messenger of Allah (S), the vizierate and Caliphate of Amir Al-Mu’minin (‘a) and that he is the Wali of every believer; after him there will be eleven persons from his descendants; the first of them being Shab (Night)bar and the second is Shab (Night)bir and nine descendants of Shab (Night)bir, one after another.

The last of them is one behind whom ‘Isa (‘a) will pray and he named after him one, who will rule and one, who will conceal his religion and one, who will reveal it; and first of them who will appear and fill up the lands of the Almighty Allah with justice and equity and he will become the master of the whole earth. Till Almighty Allah makes him dominant on all religions.

Then he provides the full account of the leaders of deviation and at the end of the report, Sulaym says: The Imam told one of his companions: Arise and translate his book from Hebrew to Arabic.

When the copy was brought, His Eminence said to Imam Hasan (‘a): Bring me that book, which I gave you and read it out, my son. And you, O so and so, look in your copy, which is in my script and it was dictated by the Messenger of Allah (S).

When read it, there was not a single difference in it; as if it was dictated by one person only.64

Reports Of Fazl Ibn Shazan Regarding Hujjat Ibn Ul-Hasan

Fifth

The great and accomplished Shaykh, Abu Muhammad Fazl Ibn Shazan Nishapuri, who wrote 180 books, has narrated from Imam Ali Ridha' (‘a) and Imam Muhammad at-Taqi (‘a) and he passed away during the last period of Imam Hasan al-'Askari (‘a) and the Imam invoked mercy for him. In his book of *Ghaibah*, entitled *Astabat al-Rajaa*, he has narrated from Hasan Ibn Mahbub from Ali Ibn Riyab that he said: Narrated to me Abu ‘Abd Allah (‘a) a lengthy tradition from Amir Al-Mu'minin (‘a) and at the end of it, His Eminence mentioned the mischiefs of the last period of time till the appearance of Dajjal; then he said: Then will appear the ruler of rulers and the eliminator of the infidels, the expected ruler, in whose occultation the intellects are baffled. And he is your ninth descendant, O Husayn! He will appear between the Rukn and Maqam and will be victorious over the entire world; and he will not leave any low grade one on the earth.

Fortunate would be the believers, who survive till his time and are present in his days and who meet his people.

Sixth

It is Also, narrated from Ibn Abi Umair from Hammad Ibn ‘Isa from Abi Shoba Halabai from Abu ‘Abd Allah (‘a) from his father, Muhammad Ibn Ali, from his father, Ali Ibn Husayn from his uncle, Hasan Ibn Ali Ibn Abi Talib (‘a) that he said: I asked my grandfather, the Messenger of Allah (S) regarding the Imams who will come after His Eminence.

He replied: The Imams after me would be same as the number of Bani Israel chiefs, that is twelve; the Almighty Allah has bestowed to them my intelligence and insight and you, O Hasan, are from them!

I asked: O Messenger of Allah (S), when will the Qa'im of us, Ahl Al-Bayt (‘a) appear?

He replied: it is not but, O Hasan, that his simile is like that of Judgment Day, which Allah has kept confidential from the folks of the heavens and the earth. Judgment Day will not come, but all of a sudden.[65]

Seventh

He has Also, narrated from Abdur Rahman Ibn Abi Najran from Asim Ibn Hamid from Abu Hamza from Abu Ja'far (‘a) that he said: The Messenger of Allah (S) said to Amir Al-Mu'minin (‘a): O Ali, very soon the Quraish will express what they have concealed. They will unite to oppress and dominate you. Thus, if you get helpers, you must do Jihad with them and if you don't get supporters, restrain your hands and preserve your life. Thus, indeed being martyred is destined for you and know that my son will take revenge from them in the world on you and your children and devotees; they will oppress and the

Almighty Allah will involve them in a severe circumstance in that world.

Salman al-Farsi said: O Messenger of Allah (S), who will do this?

He replied: The ninth from the descendants of my son, Husayn. He would appear after a prolonged occultation. Then he will announce the command of God and make apparent the religion of God and take revenge from the enemies of God and fill up the earth with justice and equity as it would be fraught with injustice and oppression.

Salman asked: When will he appear, O Messenger of Allah (S)?

He replied: No one is aware of this, except the Almighty Allah; but is having some signs; some of which are the call from the sky and the sinking of a group in the east, the west and in Baidha.66

Eighth

He has Also, narrated from Safwan Ibn Yahya from Abu Ayyub Ibrahim from Abu Ziyad Khazzaaz from Abu Hamza Ath-Thumali from Abu Khalid Kabuli that he said: I came to the house of my master, His Eminence, Ali Ibn Husayn Ibn Ali Ibn Abi Talib ('a) and saw before the Imam a scroll, which he was examining and weeping bitterly.

I asked: May my parents be sacrificed on you, O son of Allah's Messenger (S), what is mentioned in this scroll? His Eminence replied: This is a copy of the tablet, which the Almighty Allah sent to His Messenger as a gift. The tablet, which contained the name of God, His Messenger, name of Amir Al-Mu'minin ('a), the name of my uncle, Hasan Ibn Ali ('a), the name of my father, my name and name of my son, Muhammad Al-Baqir, and name of his son, Ja'far as-Sadiq, name of his son, Musa al-Kadhim, name of his son, Ali Ridha', name of his son, Muhammad at-Taqi, name of his son, Ali an-Naqi, name of his son, Hasan Zaki and his son, Hujjatullah and the Qa'im bi Amrillah and the revenger of the enemies of Allah; who will have a long occultation; he will appear after that and fill up the earth with justice and equity as it would be fraught with injustice and oppression.67

Ninth

He has Also, narrated from Muhammad Ibn Sinan from Mufazzal Ibn Umar from Jabir Ibn Yazeed Ju'fi from Saeed Ibn Musayyab from Abdur Rahman Ibn Samra that he said: the Messenger of Allah (S) said: When the Almighty Allah created Prophet Ibrahim ('a), he lifted the veil from his eyes. He saw a light at the side of the Arsh.

He asked: O Lord, what are these lights?

The Almighty Allah said: They are My chosen ones from My creatures.

Then he saw a light on their side. He asked: O Lord, what is this light?

The Almighty Allah replied: He is Ali, the helper of My religion.

At the side of those two lights, were three more lights. He asked: What are these lights?

Reply came: They are the lights of Fatimah, daughter of Muhammad, and Hasan and Husayn, sons of Fatimah and Ali Ibn Abi Talib (‘a).

He asked: O my Lord, I can see nine lights, which are surrounding the five lights.

Voice came: They are Ali Ibn al-Husayn, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Musa Ibn Ja’far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Hujjat Ibn al-Hasan, who will reappear after his occultation from his Shi’a and supporters.

Ibrahim (‘a) asked: O my Lord; I can see numerous lights that are surrounding them, which none can enumerate, except You; what are those lights?

The Almighty Allah replied: They are the lights of their Shi’a and the Shi’a of Ali Ibn Abi Talib (‘a), who is the Amir al-Mu’minin.

Ibrahim asked: Through what can the Shi’a of Amir Al-Mu’minin (‘a) be recognized?

The Almighty Allah replied: Fifty-one units of prayers; that is they should pray 51 Rakats of prayer in twenty-four hours; and recite the Bismi-Llah aloud; that is to recite it in ritual prayer and supplicating in ritual prayer before genuflection (Ruku) and to place the forehead on the dust after ritual prayer and wearing a ring in the right hand.

Ibrahim asked: O the Almighty Allah, please make me a Shi’a of Amir Al-Mu’minin (‘a).

Reply came: O Ibrahim, We have included you among the Shi’a of Ali Ibn Abi Talib (‘a).

That is why the Almighty Allah revealed in the Holy Qur’an regarding Prophet Ibrahim:

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ

“And most surely Ibrahim followed his way” (***37:83***).

Mufazzal said: It is narrated to us that when Prophet Ibrahim perceived that his end was near, he narrated this tradition to his companions and went into prostration. His soul was taken while he was prostrating.[68]

Tenth

He has Also, narrated from Abdur Rahman Ibn Abu Najran from Asim Ibn Hamid from Abu Hamza Ath-

Thumali and has Also, narrated from Hasan Ibn Mahbub from Abu Hamza Ath-Thumali from Saeed Ibn Jubair from ‘Abd Allah Ibn Abbas that he said: The Messenger of Allah (S) said: When I was taken up to the heavens, I reached the Farthest Lote Tree (*Sidrat al-Muntaha*) I was addressed by the Almighty Allah: O Muhammad.

I replied: Here I am (*Labbaik*), O my Lord.

The Almighty Allah said: I did not send any Prophet to the earth, without fixing the period of his prophethood, except that he left in his place a proof as his successor for the guidance of his Ummah after him and in order to guard the law of religion – thus, I have appointed Ali Ibn Abi Talib (‘a) as your Caliph and the Imam of your nation, then Hasan, that is I have fixed that after Ali your Caliph and the Imam on your nation will be Hasan; and after him, Husayn; then Ali Ibn al-Husayn, after him, Muhammad Ibn Ali, then Ja’far Ibn Muhammad, Musa Ibn Ja’far, then Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and then Hujjat Ibn al-Hasan al-’Askari (‘a).

O Muhammad, raise your head.

When I raised my head, I saw the luminosities of Ali, Hasan, Husayn and nine descendants of Husayn; and Hujjat, that is the master of the time glowed among them the brightest as if a brilliant star.

Then the Almighty Allah said: These are the Caliphs and My proofs on the earth; and the Caliphs and your successors after you. Thus, fortunate would be one, who is devoted to them and woe be on one, who is inimical to them.[69]

Eleventh

He has Also, narrated from Muhammad Ibn Abu Umair and Ahmad Ibn Muhammad Ibn Abu Nasr from Aban Ibn ‘Uthman Ahmar from Aban Ibn Taghlib from Akrama from ‘Abd Allah Ibn Abbas that he said: A Jew named Nathal came to the Messenger of Allah (S) and asked: O Muhammad, I want to ask you about some things, which are troubling me since a long time. If you reply correctly, I will accept Islam at your hands. His Eminence said: O Abu Ammara, ask.

He asked: O Muhammad, describe your God to me.

His Eminence said: It is not possible to describe the Almighty Allah, except through what He has described Himself. How can the One and only Creator be described whom perceptions fail to understand and the conjecture fail to reach, and imaginations fail to limit Him and the vision fails to encompass His power?

He is greater than that He may described in words. He is far in nearness and near in remoteness – that is near and far is one and the same in His knowledge – He is bestowed the how-ness to how-ness. Thus, it cannot be said that how He is and where He is and from where does He bestow; thus, it cannot be said where He is.

The intellects fail to comprehend Him, that is it must be known that condition and security is created from Him and they have come into being through His power, thus, He is One; that multiplicity cannot be imagined in His being and He is not a compound of parts and He is self-sufficient; that is, He does not have a body, that it can be said that He is between layers. And the Almighty Allah is such that all the creatures bow down in His court and beseech to Him for the fulfilments of their needs and wishes.

In brief, His Eminence said: The Almighty Allah is One and He is self-sufficient; like He has described Himself and others cannot describe Him as He has said:

لَمْ يَلِدْ وَلَمْ يُولَدْ

"He begets not, nor is He begotten" **(*112:3*).**

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And none is like Him" **(*112:4*).**

Nathal said: You are right, O Muhammad. Now, tell me what you said God is one and there is no one like Him. Is it not that God is one and man is Also, one and oneness of God is like the oneness of man?

His Eminence replied: The Almighty Allah is one, singular in meaning; He was one and alone since eternity. There was nothing with Him and He is limitless and without dimensions. He was like this since eternity and He would be like this forever.

And the human being is dual unity that he is not the true oneness; he has body, dimension and soul and it is not that similarity is in the meaning and not in other than the meaning. That is no one is His partner in the meaning of oneness.

Nathal said: You are right, O Muhammad. Now, tell me who is your successor? Because there was no prophet, except that he had a successor and our Prophet, Musa made a bequest in favour of Yusha Ibn Nun.

His Eminence replied: Yes, I will inform you of it; indeed, my successor after me is Ali Ibn Abi Talib (‘a) and after him, my two grandsons, Hasan and Husayn (‘a) and after him nine from the descendants of Husayn; who are the Imams of the righteous.

Nathal said: Name them, O Muhammad!

His Eminence replied: Yes, after Husayn, his son Ali is his successor and Caliph; and when the Caliphate and successorship of Ali ends, his son Muhammad will be the Imam; and when the Caliphate and successorship of Muhammad ends, his son Ja’far will be the Imam; and when the Caliphate and

successorship of Ja'far ends, his son Musa will be the Imam; and then will be Ali, and then Muhammad son of Ali and then Ali son of Muhammad and then Hasan son of Ali and then Hujjat Ibn al-Hasan; these are the twelve Imams same as the number of the chiefs of Bani Israel.

Nathal said: Where would they be located in Paradise?

He replied: With me in my grade.

He said: I testify that there is no god, except the Almighty Allah; and I testify that you are the Messenger and Prophet of God; and I testify that they are the successors after you and indeed, I have seen this in the previous heavenly scriptures. Thus, tell me O Messenger of Allah (S), about your twelfth successor.

His Eminence replied: He will go into occultation till they will not see him till a time will come when nothing will remain, except the name of Islam; and no Qur'an, except Qur'an in name; and at that time the Almighty Allah will permit him to appear.

After that Nathal trembled and then rose up saying to the Holy Prophet (S): Benedictions on you, O best of the prophets and blessings of Allah be on your successors after you, who are pure of all defects and sins; and praise be on Allah, who is the Lord of the worlds.[70]

In some traditional reports there are additions after this tradition in such a way that Nathal recited a poetic composition in praise of the Holy Prophet (S) and the twelve Holy Imams ('a).

Twelfth

He has Also, narrated from Fadhdhala Ibn Ayyab from Aban Ibn 'Uthman from Muhammad Ibn Muslim from Abu Ja'far ('a) that he said: the Messenger of Allah (S) said to Amir Al-Mu'minin ('a): I am having more discretion on believers than they have on themselves. After that you, O Ali, is having discretion on believers more than they have on themselves. After you, Hasan is having discretion on believers more than they have on themselves. After him Imam Husayn ('a) is having discretion on believers more than they have on themselves. After him Ali Ibn Husayn is having discretion on believers more than they have on themselves. And after him, Muhammad Ibn Ali is having discretion on believers more than they have on themselves.

And after him Ja'far Ibn Muhammad is having discretion on believers more than they have on themselves. And after him Musa Ibn Ja'far is having discretion on believers more than they have on themselves. After him Ali Ibn Musa is having discretion on believers more than they have on themselves. After him Muhammad Ibn Ali is having discretion on believers more than they have on themselves. After him Ali Ibn Muhammad is having discretion on believers more than they have on themselves. After him Hasan Ibn Ali is having discretion on believers more than they have on themselves. And after him Hujjat Ibn al-Hasan is having discretion on believers more than they have on themselves. With whom will end successorship and he will go into occultation for a lengthy period of time; after which he will appear and

fill up the earth with justice and equity as it would be fraught with injustice and oppression; and praise be to Allah.71

Thirteenth

He has Also, narrated from Muhammad Ibn Hasan Wasti from Zafar Ibn Hudhail from Sulaiman Ibn Mehran Amash from Mauriq from Jabir Ibn ‘Abd Allah al-Ansari that he said: A Jew named Jundal Ibn Junada came to the gathering of the Holy Prophet (S); he was a Jew of Khyber.

He asked: O Muhammad, inform me about what is not for Allah and what is not with Allah and what Allah does not know.

His Eminence replied: That which is not for Allah is a partner and that which is not with Allah is injustice and that which Allah does not know is the statement of you Jews: that Uzair is the son of God; by Allah, Allah does not know of any of His sons.

Jundal said: I bear witness that there is no god, except Allah, and that you are truly the Messenger of Allah.

After that he said: O Messenger of Allah (S), I saw Musa Ibn Imran in dream and he said: O Jundal, embrace Islam at the hands of Muhammad and become inclined to the successors after him and remain attached to them and become aloof from those, who are inimical to them. Since the Lord of the worlds gave me good sense and I came to you and became honoured with Islam. Please inform me about the circumstances of your successors, so that I may become attached to them.

His Eminence said: O Jundal, my successors after me are equal to the chiefs of Bani Israel.

Jundal said: I have seen that there were twelve chiefs of Bani Israel.

His Eminence said: Yes, my successors after me, who are the Imams, are twelve in number.

Jundal said: Will they be present at one and the same time?

He replied: They will not live at one and the same time. On the contrary, they will become Imams one after another. You will not be able to live, till three of them.

Jundal said: Please inform me about their names.

His Eminence said: You will meet the chief of the successor and the inheritor of the knowledge of the prophets and the progenitor of the pious Imams, Ali Ibn Abi Talib (‘a) after me. And after him, his two sons, Hasan and Husayn (‘a). So become attached to them and the ignorance of the ignorant should not lure you. When the next Imam, Ali Ibn Husayn will be born, your death will approach you and your last food on the earth will be a draught of milk.

Jundal said: O Messenger of Allah (S), what is the name of your successors after Ali Ibn Husayn (‘a), the Imams of Muslims?

The Holy Prophet (S) said: After the Imamate and successorship of Ali Ibn Husayn, his son, Muhammad Ibn Ali, entitled Al-Baqir will take over Imamate; and after him is Ja’far, entitled as-Sadiq; after him, his son, Musa entitled al-Kadhim; and after him, his son, Ali entitled Ridha’; and after him, his son Muhammad, entitled Taqi; and after him, his son, Ali, entitled an-Naqi; and after him, his son, Hasan entitled Zaki; and after him will be the Imam, who would go into occultation.

Jundal said: O Messenger of Allah (S), would Hasan go into occultation.

He replied: No, it is Hujjat, his son. He will go into a prolonged occultation.

Jundal asked: What would be his name?

The Messenger of Allah (S) replied: His name will not be mentioned till the Almighty Allah makes him reappear.

Jundal asked: Indeed, Musa gave me glad tidings about you and your successors, who will be from your progeny. After that the Messenger of Allah (S) recited the following verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange” (***24:55***).

Jundal said: O Messenger of Allah (S), who would he fear?

His Eminence replied: During the time of each of them, there will be a Shaitan, who will harass him and give him trouble. When the Almighty Allah accords permission to the Hujjat, he will appear and purify the earth from oppressors and fill the earth with justice and equity as it would be fraught with injustice and oppression. Fortunate would be those, who are patient during his occultation and fortunate will be those, who remain steadfast on his practice and on his love and devotion. They are the ones, whom the Almighty Allah has described in His Book:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

“Those who believe in the unseen” (***2:3***)

On another occasion, He has described them as follows:

أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"These are Allah's party: now surely the party of Allah are the successful ones" **(*58:22*).**

Jabir said: After that Jundal Ibn Jundah lived till the time of Imam Husayn (‘a). Then he went to Taif and fell ill there. In that illness he asked for milk and took a drought of it and said: This is the promise, which the Messenger of Allah (S) made to me; that my last food in the world will be a gulp of milk. After that he passed away and was buried in Taif, at a place famous as Kura. 72

Fourteenth

He has Also, narrated from Hasan Ibn Ali Ibn Saalim from his father, from Abu Hamza Ath-Thumali from Saeed Ibn Jubair from ‘Abd Allah Ibn Abbas that he said: The Messenger of Allah (S) said: When the Almighty Allah created the universe, He glanced at the folks of the earth; that is glanced with the glance of knowledge; so He chose me from all the people and bestowed prophethood to me and sent me as messenger to the worlds. Then he glanced the second time at the folks of the earth and selected Ali and bestowed Imamate to him, and appointed him for my brotherhood, successorship, Caliphate and vicegerency.

Thus, Ali is from me and I am from Ali. And he is the husband of my daughter and the father of my two sons: Hasan and Husayn.

Then he said; Know that the Almighty Allah has made him and me as the proofs on His creatures and placed in the loins of Husayn, who would protect my commands and fulfil my will.

And he said: The ninth of the Imams from the progeny of Husayn, is the Qa'im of my Ahl Al-Bayt and the al-Mahdi of this Ummah. In looks and speech, he resembles me most among all the people. Indeed, he shall reappear after a prolonged occultation and deviating bewilderment.

Apparently, deviating bewilderment implies that during his time people would be in confusion because of the prolongation of his occultation in such a way that they will not remain steadfast on belief in him and will deviate from the right path.

Then he said: And he shall be helped with the support of Allah and he will be backed with divine angels. Then he would fill the earth with equity and justice as it would have been fraught with injustice and tyranny.73

Fifteenth

He has Also, narrated from Ali Ibn Hakam from Ja'far Ibn Sulaiman Zabai from Saeed Ibn Tareef from

Asbagh Ibn Nubatah from Salman al-Farsi that the Messenger of Allah (S) delivered a sermon to us and said: People, I am about to leave you soon to the unseen. I advise you regarding my progeny, that be nice to them and refrain from innovation in religion. As every innovation in religion is a deviation and the folks of deviation will certainly be in Hell.

O people, one, who cannot see the sun should become attached to the moon. One, who is lost and cannot see the moon should become attached to the Faraqdain[74] and when he cannot see Faraqdain, he should become attached to the bright stars after me. Know that my words are the words of Allah. Thus, do not disobey God in what He has ordered you. God knows I have conveyed to you whatever He commanded me to. And I take Allah as witness over myself and on you.

Salman said: When the Holy Prophet (S) descended from the pulpit, he went to the house of Ayesha. I came to him and said: May my parents be sacrificed on you, O Messenger of Allah (S), I heard you say: One, who cannot see the sun should become attached to the moon. One, who is lost and cannot see the moon should become attached to the Faraqdain[75] and when he cannot see Faraqdain, he should become attached to the bright stars after me. I guess that there is some secret in this statement.

The Holy Prophet (S) replied: You are right, Salman!

I said: Please explain to me who are the sun, moon, Faraqdan and the bright stars?

He replied: I am the sun and Ali is the moon; and when you don't find me, become attached to Ali after me. As for Faraqdan: they are Hasan and Husayn. When you don't have the moon, you must become attached to them. And as for the bright stars: they are the nine Imams from the progeny of Husayn, the ninth of them being their al-Mahdi.

Then the Holy Prophet (S) said: They are my successors and Caliphs after me. The righteous Imams as many as the number of the tribes of Yaqub ('a) and the companions of 'Isa ('a).

I said: Please mention their names, O Messenger of Allah (S).

He said: The first of them and their chief is Ali Ibn Abi Talib ('a) and after him, my grandsons, Hasan and Husayn and after him, Ali Ibn Husayn Zayn al-'Abidin, and after him Muhammad Ibn Ali, splitter (Al-Baqir) of the knowledge of the prophets; and after him as-Sadiq, Ja'far Ibn Muhammad; and after him al-Kadhim, Musa Ibn Ja'far; and after him Ridha', Ali Ibn Musa; who will be martyred in a far-off land. After him, his son, Muhammad and after him, his son, Ali; and after him, his son, Hasan and after him, his son, Hujjat Qa'im, who is the awaited one during his occultation and who will be obeyed during his reappearance.

These are my descendants (*Itrah*); they are my flesh and blood. Their knowledge is my knowledge and their command is my command. One, who troubles me about them will not be given my intercession by the Almighty Allah.[76]

Sixteenth

He has Also, narrated from ‘Uthman Ibn ‘Isa from Abu Hamza Ath-Thumali from Aslam from Abu Tufayl from Ammar Ibn Yasir that he said: When it the time of the passing away of The Messenger of Allah (S), he summoned Amir Al-Mu’minin (‘a) and spoke in private with him for a long time. After that his blessed voice rose up and he said: O Ali, you are my successor and inheritor and the Almighty Allah has bestowed my knowledge and perception to you. So, when I pass away, enmities would become apparent against you, which are concealed in the breasts of my people, and they will usurp your rights.

Thus, Lady Fatimah az-Zahra’ (‘a) wept and Imam Hasan (‘a) and Imam Husayn (‘a) Also, began to cry.

The Messenger of Allah (S) said to Fatimah: O the best of the ladies, why are you weeping?

She replied: Father, I fear the time after your passing away.

He said: I give you glad tidings that the first of my Ahl Al-Bayt to meet me after my passing away will be you. Do not cry and do not aggrieve, as you are the best of the ladies of Paradise your father is the best of the prophets and your cousin is the best of the successors; and your two sons are the best of the youths of Paradise and from the progeny of Husayn will the Almighty Allah bring out nine purified Imams and from us is the al-Mahdi of this Ummah.[77]

Seventeenth

He has Also, narrated from Hasan Ibn Ali Ibn Fadhdhal from ‘Abd Allah Ibn Bukair from Abd al-Malik Ibn Ismail Asadi from his father from Saeed Ibn Jubair that he said: They said to Ammar Ibn Yasir: What impelled you to adopt devotion for Ali Ibn Abi Talib (‘a)?

He replied: The Almighty Allah and the Messenger impelled me and indeed the Almighty Allah revealed clear verses about him and the Messenger of Allah (S) issued numerous traditions in his favour.

They asked: Will you not tell something about what the Holy Prophet (S) said in his favour?

Ammar said: Why should I not inform you, while I am aloof from those, who have concealed the truth and expressed falsehood?

After that he said: I was with the Messenger of Allah (S) when I saw Ali (‘a) in some battles, in which he had eliminated some standard bearers of Quraish. So, I said to the Messenger of Allah (S): Indeed, Ali has fulfilled the right of Jihad in the path of the Almighty Allah.

His Eminence said: What can prevent him from this? Indeed, he is from me and I am from him and he is my heir and he is the judge and ruler of my religion; and the fulfiller of my promise. He is my Caliph after me. And if he had not been there, the pure believer would not have been recognized during my lifetime and after me.

Fighting him is fighting me and fighting me is fighting the Allah. Peace with him is peace with me and peace with me is peace with Allah.

The Almighty Allah will bring out from his progeny the guided Imams.

Know that, O Ammar, that the Almighty Allah had made vow to me that He has granted me twelve Caliphs and Ali is one of them and he is the first of them and he is the best of them.

I said: Who is the second, O Messenger of Allah (S)?

He replied: The second of them Hasan Ibn Ali Ibn Abi Talib (‘a). The third is Husayn Ibn Ali Ibn Abi Talib (‘a). The fourth is Ali Ibn Husayn (‘a), who is the embellishment of the worshippers. The fifth is Muhammad Ibn Ali and after him, his son, Ja’far and after him, his son, Musa, and after him, his son, Ali; and after him, his son, Muhammad; and after him, his son, Ali; and after him, his son, Hasan and after him, his son, who will be concealed from the people in a prolonged occultation and this is the meaning of the statement of the Almighty Allah that He said:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

***“Say: Have you considered if your water should go down, who is it then that will bring you flowing water?”* (*67:30*).**

After that he will reappear and fill the earth with justice and equity as it would be fraught with injustice and oppression.

O Ammar, soon after me will mischief appear. And when this happens, you must follow Ali and the party of Ali as Ali is with truth and the truth is with Ali. Soon you will fight on his side against the oath-breaker and the rebels and you will be killed by a rebellious group and your last food on the earth will be a draught of milk.

Saeed Ibn Jubair said: It happened exactly as the Holy Prophet (S) had informed.78

Eighteenth

He has Also, narrated from Muhammad Ibn Abu Umair (r.a.) from Ghiyath Ibn Ibrahim from Abu ‘Abd Allah (‘a) from his father, Muhammad Ibn Ali (‘a), from his father, Ali Ibn Husayn (‘a) from his father, Husayn Ibn Ali (‘a) that he said: They asked Amir Al-Mu’minin (‘a) regarding the statement of the Messenger of Allah (S): I leave among two weighty things, the Book of Allah and my progeny (Itrati); that who comprise the progeny of Messenger of Allah (S)?

He replied: I and Hasan and Husayn and nine Imams from the progeny of Husayn and the ninth of them is their al-Mahdi. They will not separate from the Book of Allah, the Mighty and Sublime and the Book of

Allah will not separate from them till they meet the Messenger of Allah (S) at his cistern; that is Hawza Kawthar.[79]

Nineteenth

He has Also, narrated from ‘Abd Allah Ibn Jabla from ‘Abd Allah Ibn Mustanir from Mufazzal Ibn Umar from Jabir Ibn Yazeed Ju’fi from ‘Abd Allah Ibn Abbas that he said: I entered the Masjid of the Messenger of Allah (S) while Imam Hasan (‘a) was atop the shoulders of the Prophet and Imam Husayn (‘a) was on his knees. He kissed them repeatedly and said: O Lord, love those, who love them and be hateful to those, who are inimical to them.

He asked: O Ibn Abbas, as if I can see white and black mixed together, that is the hair of his beard; that it is smeared in blood and he is calling for help, but no one will help him.

I asked: Who will commit this act?

He replied: The most evil man of my Ummah, whom the Almighty Allah will not grant my intercession.

After that he said: O Ibn Abbas, one, who performs the Ziyarah of Husayn, while being cognizant of his rights; that is who regards him as the Imam to whom obedience is necessary, the Almighty Allah will write for him the reward of a thousand Hajjs and a thousand Umrahs.

Know that: one, who performs the Ziyarah of Husayn, it is as if he has performed my Ziyarah, and one, who performs my Ziyarah, it is as if he has visited Allah. And it is the right of Allah that He will not punish him with Hellfire.

Know that: Prayers are accepted under his dome and the cure of illnesses is through the dust of his grave. The Imams will be from his progeny.

Ibn Abbas said: I said: O Messenger of Allah (S), how many Imams are there after you?

His Eminence replied: Same as the number of the tribes of Yaqub and the chiefs of Bani Israel and the companions of Prophet ‘Isa (‘a).

He said: I asked: How many were the tribes, the chiefs and the companions?

He replied: They were twelve and the Imams after me are (also) twelve; the first of them being Ali Ibn Abi Talib (‘a); and after him, my two grandsons: Hasan and Husayn; and when the Imamate of Husayn concludes; his son, Ali will be the Imam. After him, his son, Muhammad will be the Imam; and after him will be his son, Ja’far, and after him his son, Musa will be the Imam; and after him, his son, Ali will be the Imam; and after him, his son, Muhammad will be the Imam; and after him, his son, Ali will be the Imam, and after him, his son, Hasan will be the Imam and after him, his son, Hujjat (‘a) will be the Imam.

He said: O Messenger of Allah (S), I have heard names, which I never heard before.

The Holy Prophet (S) said: They are the Imams after me even though they might be suppressed; and they are the trustees of divine knowledge and they are the Infallibles and the chiefs and the chosen ones.

O Ibn Abbas, one, who comes on Judgment Day having cognition of their rights, I will hold his hand and take him to Paradise.

O Ibn Abbas, one, who denies them or rejects one of them; it is as if he has denied me and has rejected me; and one, who denies me, it is as if he has denied.

O Ibn Abbas, soon people will be inclined to the right and the left and when this happens, you keep following Ali and his party. Indeed, Ali is with truth and the truth is with Ali and the two of them will not separate till they reach me at Hawza Kawthar.

O Ibn Abbas, devotion to him is devotion to me and devotion to me is devotion to the Almighty Allah. Fighting him is fighting me and fighting me is fighting Allah. Being hateful to him is being hateful to me and being hateful to me is being hateful to Allah.

After that the Holy Prophet (S) recited the following verse:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

"They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. **(*9:32*).** 80

Twentieth

He has Also, narrated from Hasan Ibn Mahbub from Malik Ibn Atiyyah from Saabit Ibn Dinar from Abu Ja'far ('a) that he said: Husayn Ibn Ali ('a), a night prior to his martyrdom said to his companions: One day the Messenger of Allah (S) said to me: O my son, soon they will send you to Iraq and will make you halt at a land called Amura and Karbala' and you will be martyred there and some people shall be martyred with you.

Indeed, time is near for the promise of the Messenger of Allah (S) to me to come true and tomorrow I will go to His Eminence. Thus, if anyone wishes, he may leave tonight without any restraint.

And the Imam emphasized and exaggerated regarding this, but they were not prepared to return and they said: By God, we will not leave you till we Also, reach where you would be.

When the Imam witnessed such respect from him, he said: Glad tidings to you for Paradise! By Allah, after what was revealed on me, I will hesitate as much as Allah, the Mighty and the High wanted. Then the Almighty Allah will bring out you and me when our Qa'im reappears; then he will take revenge from

your and my enemies. You will see them in chains and fetters, involved in different chastisements.

They asked His Eminence: Who is your Qa'im, O son of Allah's Messenger (S)?

He replied: He is the seventh of my descendants, Muhammad Ibn Ali Al-Baqir and he is Hujjat Ibn al-Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Musa Ibn Ja'far Ibn Muhammad Ibn Ali, my son and he is the one, who will have a long occultation, after which he will reappear and fill the earth with justice and equity as it would be fraught with injustice and oppression.[81]

Twenty-First

He has Also, narrated from Safwan Ibn Yahya (r.a.) from Ibrahim Ibn Abi Ziyad from Abu Hamza Ath-Thumali from Abu Khalid Kabuli that he said: I came to my chief, Ali Ibn Husayn Ibn Ali Ibn Abi Talib ('a) and said: O son of Allah's Messenger (S), please inform about one, whose obedience the Almighty Allah has made obligatory and necessitated for people to follow after the Messenger of Allah (S).

His Eminence said: O Kabuli, indeed those in authority whom the Almighty Allah has made as Imams and made it necessary for people to follow are: Amir Al-Mu'minin ('a); after that my uncle Hasan; then my father, Husayn ('a); then the matter of Imamate came to him. Then the Imam fell silent.

Then I said: My chief, they have narrated to us from Amir Al-Mu'minin ('a) that the earth is never devoid of the Proof of Allah on the people. Thus, who is the Divine Proof and Imam after you?

He replied: My son, Muhammad whose name in the past scriptures is Al-Baqir; he will split knowledge. He is the Divine Proof and Imam after me; and after Muhammad, his son, Ja'far, whose name for the folks of the heavens is as-Sadiq.

I asked: My chief, why his name is as-Sadiq, while all of you are truthful?

He replied: My father narrated to me from his father that the Holy Prophet (S) said: when my son, Ja'far Ibn Muhammad Ibn Ali Ibn Husayn Ibn Ali Ibn Abi Talib ('a) will be born, name him as as-Sadiq; as his fifth descendant, named Ja'far will falsely claim Imamate in audacity against the Almighty Allah and attribute lies to him. Thus, he is Ja'far Al-Kadhdhab in the view of the Almighty Allah, who has attributed falsehood on Allah and claimed something he is not deserving of and he will oppose his brother and be jealous to his brother and he is one, who will intend to expose the secret of Allah, the Mighty and Sublime near the occultation of the Wali of the Almighty Allah.

At that moment, the Imam wept much and said: "As if I can see Ja'far Al-Kadhdhab helping the tyrant of the time to search for the Wali of Allah. He will spy on him and not knowing about the birth of Imam Qa'im, will become the executor of his father's estate and desire to gain an upper hand on the Qa'im and to eliminate him; and will be greedy for his inheritance, till he usurps it wrongfully."

Abu Khalid said: I said: O son of Allah's Messenger (S), would this really happen?

He replied: Yes, by Allah, indeed it is written with us in a book in which are mentioned the hardships, which will occur on us after the Messenger of Allah (S).

Abu Khalid said: I said: O son of Allah's Messenger (S), what will happen after that?

He replied: After that there will be a long occultation of the Wali of Allah and the twelfth successor of the Messenger of Allah (S).

O Abu Khalid, indeed the people during the period of his occultation, who believe in his Imamate and who await his reappearance, are superior to the people of every time, because Allah has bestowed them intellects, understanding and recognition for that which is unseen by them as if it is before them during that time the Almighty Allah will accord them the rank of those who fight armed Jihad in the company of the Messenger of Allah (S). They are the sincere from the aspect of truth and the Shi'a from the aspect of truthfulness and the callers to the religion of Allah, the Mighty and Sublime secretly and openly.

And he said: Awaiting for the deliverance is the best of felicities.[82]

Twenty-Second

He has Also, narrated from Ali Ibn Hakam (r.a.) from Saif Ibn Umaira from Alqama Ibn Muhammad Hadhrami from Imam Ja'far as-Sadiq ('a) that he said: The Imams are twelve.

I asked: O son of Allah's Messenger (S), please mention their names to me, may my parents be sacrificed on you.

He replied: From the past Imams are Ali Ibn Abi Talib ('a), Hasan, Husayn, Ali Ibn Husayn, Muhammad Ibn Ali ('a) and after them I am.

I asked: Who will come after you, O son of Allah's Messenger (S)?

He replied: I have made bequest in favour of my son, Musa; and he is the Imam after me.

I asked: Who is the Imam after Musa?

He replied: His son, Ali, called as Ridha' and he will be buried in a land far away from home in Khorasan. After him, his son, Muhammad. After him, his son, Ali and after him, his son Hasan and after him, his son, al-Mahdi ('aj). And when he reappears, three hundred and thirteen persons will gather around him equal to the fighters of Badr and when the time of his reappearance approaches, the sword in the scabbard will come out automatically and call out: O Wali of God, arise and eliminate the enemies of God.[83]

Twenty-Third

He has Also, narrated from Sahal Ibn Ziyad Adimi from Abd al-Azim Ibn 'Abd Allah Hasani that he said: I

came to my chief, Ali Ibn Muhammad, that is Imam Ali an-Naqi (‘a). When the Imam saw me, he said: Welcome to you, O Abu al-Qasim; you are truly our devotee.

I said: O son of Allah’s Messenger (S), I wish to present my religious beliefs to you. If you find them correct, please certify them, so that I can meet my Lord with them.

His Eminence said: You may mention your beliefs, O Abu al-Qasim.

I said: I say that Allah, the Mighty and the High is one and He has no equal and He is beyond the two limits of invalidation and comparison. And He is not a body and He is not a form and He is not having dimensions and He is not matter. He, exalted be His majesty is the one, who gives the bodies, the giver of forms, the bestower of dimensions and material. He is the Lord of everything and the master and creator of it all.

I say that Muhammad is His servant and Messenger and he is the seal of the prophets and there is no prophethood after him till Judgment Day.

I say that his religious law is the seal of all the religious laws and there is no new Shariat after his Shariat till Judgment Day.

I say that the Imam, Caliph and Wali Amr after him is Amir Al-Mu’minin Ali Ibn Abi Talib (‘a) and after him, his son, Hasan; and after him, Husayn; then Ali Ibn al-Husayn, then Muhammad Ibn Ali, then Ja’far Ibn Muhammad; then Musa Ibn Ja’far, then Ali Ibn Musa; then Muhammad Ibn Ali; then you, O my master.

Imam (‘a) said: After me the Imam, Caliph and Wali Amr is my son, Hasan; then what will be the condition of people regarding the successor after him?

I said: Why is that, master?

He replied: Because they will not see his person and it will not be lawful for them to utter his name, till he reappears and fills the earth with justice and equity as it would be fraught with injustice and oppression.

Abd al-Azim (‘a) said: So, I said: I confess to the Imamate of Imam Hasan and also, admit to his successor and say that those who love these Imams are in fact devotees of Almighty Allah.

And their enemies are the enemies of God. Their obedience is obedience of God. Their disobedience is disobedience of God.

I say that Mi’raj is a fact, and the questioning of the grave is truth; and the Paradise is a fact and the Hell is a fact. And the Sirat is a fact and the Mizan is a fact and Judgment Day, which is to come, is a fact and there is no doubt in it; and the Almighty Allah will raise all those who are in the graves.

I say that the obligatory duties after the Wilayat of Allah, Messenger and the Imams, is prayer, Zakat,

Fasting, Hajj and Jihad, Amr Ibn Maroof and Nahy Anil Munkar.

Imam (‘a) said: O Abu al-Qasim, by Allah, the belief which you have and which you have presented is the religion of Allah. It is the religion which He has liked for His servants. Thus, remain firm on that on which the Almighty Allah has made you steadfast in the life of the world and in the hereafter.84

Twenty-Fourth

He has Also, narrated from Muhammad Ibn Abd al-Jabbar that he said: I asked my master, Hasan Ibn Ali (‘a): O son of Allah’s Messenger (S), may I be sacrificed on you; I wish to know who is the Imam and Divine Proof after you?

His Eminence said: The Imam and Divine Proof after me is my son, who is the namesake of the Messenger of Allah (S) and is having the same Kuniyyat. He is the seal of the Divine Proofs and His last Caliph.

I asked: Through whom would he be born?

He replied: From the daughter of the son of Caesar, the ruler of Rome. Know that he will be born in the near future. Then he will go into a long occultation and then he will reappear and eliminate the Dajjal. Then he would fill up the earth with justice and equity as it would be fraught with injustice and oppression. And it is not lawful for anyone to mention him by his name and Kuniyyat before his reappearance.

He said: Divine benedictions be on him.85

Twenty-Fifth

He has Also, narrated from Ahmad Ibn Ishaq Ibn ‘Abd Allah Ashari that he said: I heard Imam Hasan al-’Askari (‘a) say: Praise be to that God, who did not take me up before He showed my successor to me, who is the most resembling to the Messenger of Allah (S) in form and behavior.

The Almighty Allah will protect him during the period of his occultation and after that He will make him reappear. Then he would fill up the earth with justice and equity as it would be fraught with injustice and oppression.86

Twenty-Sixth

He has Also, narrated from Muhammad Ibn Ali Ibn Hamza Ibn al-Husayn Ibn Ubaidullah Ibn Abbas Ibn Ali Ibn Abi Talib (‘a) that he said: I heard Imam Hasan al-’Askari (‘a) say: The Wali of God and the Proof of God on the servants of God and my Caliph after me was born circumcised on the eve of the 15th Sha’ban 255 at dawn. The first of those who washed him was Rizwan, the caretaker of Paradise along with some proximate angels who washed him with the water of Kawthar and Salsabeel. After that my

aunt, Hakima Khatoon, daughter of Muhammad Ibn Ali Ridha' (‘a) washed him.

They asked Muhammad Ibn Ali, the narrator of this tradition regarding the mother of the Master of the Time.

He said: His mother was Malika, who was sometimes called as Susan and sometimes as Raihana; and Saqeel and Narjis were Also, her names.87

Twenty-Seventh

He has Also, narrated from Ibrahim Ibn Muhammad Ibn Faras Nishapuri that he said: When Amr Ibn Auf, the governor dared to eliminate me and he was most keen to eliminate the Shi'a, I received information of it. I was extremely frightened and I said farewell to my family and friends and came to the house of Imam Hasan al-'Askari (‘a). I bid farewell to him as well and was intending to flee from there. When I came to his house, a saw a child seated beside the Imam, whose face was like a full moon. I was mesmerized at his luminosity and almost forgot the peril I was in.

He said: O Ibrahim, there is no need for you to flee; very soon the Almighty Allah will secure you from his mischief.

My astonishment increased. I asked Imam Hasan (‘a): May I be sacrificed on you, who is this child who has informed me of my inner thoughts?

His Eminence said: He is my son and my Caliph after me. And he is the one, who will go into a long occultation. And he will reappear after the earth is filled with injustice and inequity and he would fill the earth with justice and equity.

I asked the Imam the name of that chief. He said: He is having the name and Kuniyyat of the Prophet and it is not lawful for anyone to mention his name and Kuniyyat till the Almighty Allah makes his rule apparent. Thus, keep confidential, O Ibrahim what you saw and heard today, except from those who deserve it.

So, I recited benedictions on him and his forefathers and came out extremely elated at the grace of the Almighty Allah and I was having complete trust in what I had heard from His Eminence, the Master of the Age (‘a).

Thus, my uncle, Ali Ibn Faras, gave the good news that Mu'tamid, the Abbaside Caliph sent his brother, Abu Ahmad and commanded him to eliminate Amr Ibn Auf. So, Abu Ahmad apprehended him and hacked him to pieces.88

Twenty-Eighth

He has Also, narrated from Abu Muhammad ‘Abd Allah Ibn Husayn Ibn Saad Katib that he said: Imam

Hasan al-'Askari (‘a) said: Bani Umayyah and Bani Abbas eliminated us for two reasons:

One is that they knew that they are not rightful for Caliphate and they feared that we would claim Caliphate and it will assume its proper place.

The second reason is that they were aware of the widely narrated traditional reports that the decline of the power of the tyrants and oppressions shall occur at the hands of our Qa'im and they had no doubt that they were tyrants and oppressors.

Thus, they tried to eliminate the Ahl Al-Bayt of the Messenger of Allah (S) and to destroy the progeny of His Eminence due to greed; they tried to prevent his birth and to eliminate him after he was born. That is they adopted extremism in eliminating the Ahl Al-Bayt of the Messenger of Allah (S) with the hope that perhaps that the Imam does not come into existence or if he comes into existence, he may be killed so that rulership may not go out of their hands.

So, the Almighty Allah refused to expose the matter of His Eminence to one of the tyrants, except that He should complete His effulgence even though the polytheists may hate it.89

Twenty-Ninth

He has Also, narrated from Fadhdhala Ibn Ayyub from ‘Abd Allah Ibn Sinan that he said: My father asked His Eminence Abu ‘Abd Allah, Ja'far as-as-Sadiq (‘a) regarding the just ruler.

His Eminence said: He is the one, whose obedience the Almighty Allah has made obligatory after the prophets and messengers on all the men and jinns and he is the ruler after rulers till it will end at the twelfth ruler.

A man from the companions said: Please describe for us who he is, O son of Allah's Messenger (S).

Imam (‘a) replied: He is the one regarding whom the

Almighty Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe! obey Allah and obey the Apostle and those in authority from among you" (***4:59***).

And he is the last of them. He is the one that ‘Isa (‘a) will descend during his time and pray behind him. And he is the one, who will eliminate Dajjal and the Almighty Allah will conquer the easts and wests of the earth at his hands and his rule will be prolonged till Judgment Day.90

It is appropriate to mention here the tradition which this Shaykh has narrated from Muhammad Ibn Abu Umair and Safwan Ibn Yahya, both have narrated from Jamil Ibn Darraj from Imam Ja'far as-Sadiq ('a) from his forefathers from Amir Al-Mu'minin ('a) that he said: Islam and the just ruler are twins; it is not proper for one to be without the other. Islam is the base and the just ruler is the protector of that base. That which has no base is destroyed. And one, who has not protector is destroyed.

From this aspect when our Qa'im will pass away, no trace of Islam will remain. And when no trace of Islam remains, there will remain no trace of the world.91

Thirtieth

He has Also, narrated from Muhammad Ibn Abu Umair (r.a.) from Umar Ibn Uzniya from Zurarah from Abu Ja'far ('a) that he said: Indeed, the Almighty Allah created fourteen lights fourteen thousand years before He created anything else. And those fourteen lights are from our souls.

A person asked the Imam: O son of Allah's Messenger (S), who are those fourteen lights?

He replied: They are Muhammad, Ali, Fatimah, Hasan, Husayn and the Imams from the progeny of Husayn ('a), the last of them being the Qa'im; who will rise up after his long occultation. Then he will eliminate Dajjal and purify the earth from every injustice and oppression.92

Thirty-First

He has Also, narrated from Hasan Ibn Ali Ibn Fadhdhal and Ibn Abu Najran from Hammad Ibn 'Isa from 'Abd Allah Ibn Muskan from Aban Ibn Taghlib from Sulaym Ibn Qays Hilali from Salman al-Farsi that he said: The Messenger of Allah (S) said: O people, shall I not give you the glad tidings of the al-Mahdi?

They said: Please give.

His Eminence said: Thus, know that the Almighty Allah will raise in my Ummah a just ruler and a fair Imam, who would fill the earth with justice and equity as it would be fraught with injustice and oppression. And he is the ninth descendants of my son, Husayn. His name is same as mine and his Kuniyyat is same as mine.

Know that there is no pleasure in life after him. And his kingdom will not end, except forty days prior to Judgment Day.93

Report Of Ibn Zayyat From Imam Husayn ('A)

Thirty-Second

In *Kifayat al-Muhtadi*94, it is mentioned in the account of al-Mahdi as it is narrated from the book of *Ghaibah* of Hasan Ibn Hamza Alawi Tabari that said Shaykh Abu Ali Muhammad Ibn Himam (r.a.) in the

book of *Nawadir al-Anwar* that: Informed us Muhammad Ibn 'Uthman Ibn Saeed Zayyat (r.a.) that: I heard my father say that he asked Abu Muhammad, Imam Hasan al-'Askari ('a) regarding the meaning of a tradition, which his forefathers have narrated; that the earth will never be devoid of a Divine Proof on the creatures till Judgment Day. Certainly one, who dies without recognizing the Imam of his time, dies the death of Ignorance.

His Eminence said: This is a fact and it is as clear as the day.

This tradition is Also, clear and evident.

They asked: O son of Allah's Messenger (S), who is the Divine Proof and Imam after you.

He replied: My son is the Imam and Divine Proof after me. One, who dies without recognizing him, dies the death of Ignorance. That is he is like one, who died prior to the period of Islam and who died an infidel.

Know that he will have an occultation, during which the ignorant will be confused and the deniers will be destroyed and those who predict the date of his reappearance will be liars. After that he will reappear. As if I can see the standards, which shine above him near Kufa.[95]

This Shaykh Abu Ali is one of our well-known scholars and this book is well-known as Kitab al-Anwar. Majority of tradition scholars have quoted from it and Shaykh Shahid Awwal has repeatedly narrated from it in his collections. Muhammad Ibn 'Uthman and his father are from the well-known deputies of the Imam.

Report Of Mas'oodi Regarding Imam Az-Zaman ('A)

Thirty-Third

In *Isbat al-Wasiyyah*,[96] Ali Ibn Husayn Mas'oodi has narrated from Saad Ibn 'Abd Allah from Harun Ibn Muslim from Masada through his chains of narrators from Imam Musa al-Kadhim ('a) that the Messenger of Allah (S) said: Indeed, Allah, the Mighty and Sublime chose Friday from all the days; and the Shab (Night) al-Qadr from all the nights; the month of Ramadhan from all the months; and He chose me from the messengers and chose from me Ali and chose from Ali, Hasan and Husayn and chose from him nine persons, the ninth of them being their Qa'im. He is their apparent and their hidden.

Thirty-Fourth

He has Also, narrated from Himyari from his chains of narrators from Ibn Abu Umair from Saeed Ibn Ghazwan from Abu Baseer from Abu Ja'far Al-Baqir ('a) that he said: From us after Husayn there are nine persons, the ninth of whom is their Qa'im and he is the most excellent of them.[97]

Thirty-Fifth

He has Also, narrated from Himyari from Umayyah Ibn Qaisi from Haitham Tamimi that he said: Abu ‘Abd Allah said: When the following three names come in sequence: Muhammad, Ali and Hasan; the fourth of them is their Qa’im.[98]

Thirty-Sixth

He has Also, narrated from the same chain of narrators from Abu Safayah from Jabir Ju’fi from Abu Ja’far Al-Baqir (‘a) from Jabir Ibn ‘Abd Allah al-Ansari that he said: “One day I came to Lady Fatimah (‘a) and before her was a tablet from which an amazing light emanated. There were twelve names in this tablet. Three on the outer side and three on the inner, three in the end and three in one direction. Thus, there were twelve names in all. I asked: Whose names are these? She replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from my progeny. The last of them will be Qa’im, bliss of Allah be on them all. Jabir says: I saw the name of Muhammad at three places and Ali at four places.”[99]

Thirty-Seventh

He has Also, narrated from Himyari from Ahmad Ibn Hilal from Muhammad Ibn Abu Umair from Saeed Ibn Ghazwan from Abu Baseer from Abu ‘Abd Allah (‘a) that he said: The Messenger of Allah (S) said: The Almighty Allah chose Friday from all the days; and the Shab (Night) al-Qadr from all the nights; the month of Ramadhan from all the months; and He chose the prophets from the people and He chose the messengers from the prophets; and He chose me from the messengers and chose from me Ali (‘a) and chose from Ali, Hasan and Husayn (‘a) and chose from him the successors who destroy the distortion of the extremists and the doubts of the doubt creators and the statements of the ignorant; the ninth of them being their inner one, he is their apparent and their Qa’im.[100]

Thirty-Eighth

He Also, said: Informed me Himyari from Muhammad Ibn ‘Isa from Nazar Ibn Suwaid from Yahya Halabi from Ali Ibn Abu Hamza that he said: I was with Abu Baseer and with us was a freed slave of Abu Ja’far. He narrated to us that the Holy Imam (‘a) said: From us are twelve Mohaddath and the Qa’im. He the seventh after me.

Abu Baseer arose and came to the Imam and asked: I testify that I heard from Abu Ja’far (‘a) that he mentioned this statement to me forty years ago.[101]

Thirty-Ninth

He has Also, narrated from Himyari from Muhammad Ibn Khalid Kufi from Mundhar Ibn Muhammad Ibn Qabus from Nasar[102] Ibn Sindi from Abu Dawood from Thalaba from Abu Malik Jehni from Haaris Ibn Mughira from Asbagh Ibn Nubatah that he said: I went to Amir Al-Mu’minin (‘a) and found him drawing

lines on the ground. That is when a person is in deep thought he draws lines on the earth with a stick or fingers.

I said: O Amir Al-Mu'minin (‘a), why do I see you in such a deep thought that you are drawing lines on the ground. Are you inclined to the world?

He replied: No, by Allah, I am definitely not inclined to it, but I was thinking regarding a child, who would be my eleventh descendant. He is the al-Mahdi, who would fill the earth with justice and equity as it would be fraught with injustice and oppression. There is an occultation for him and there will be bewilderment regarding him; in such a way that some will deviate in it and some will be guided.[103]

Fortieth

He has Also, narrated from Saeed Ibn ‘Abd Allah from Hasan Ibn ‘Isa from Muhammad Ibn Ali from Ali Ibn Ja'far from Imam Musa al-Kadhim (‘a) that he said:

“When the fifth from the sons of the seventh disappears, then by Allah, by Allah, watch your religiosity. Do not allow anyone to remove it from you. It is necessary for the Patron of this Enterprise to disappear until many who believe in this matter turn away from it. It will be a trial from Allah, by which He will try His creation.

I asked: O my chief, who is the fifth of the seventh descendant?

He replied: Your intellects are deficient to understand this; that is to recognize, but if you remain alive, very soon you will reach him.

Maimoon has ended his discourse with these many traditions.[104]

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1. Badaias Sanai, vol. 4, p. 67; Al-Umdah, p. 471.
2. Tarikh al-Khulafa', pp. 14-15.
3. Fath al-Bari fi Sharh Sahih Bukhari, vol. 13, p. 184.
4. Maqtal al-Husayn, vol. 1, pp. 144-145.
5. M'iata Manqabah min Manaqib Ali Ibn Abi Talib (‘a) wa al-A'immah min Wuldehi, pp. 64-66.
6. Muqtadhab al-'Asr fi 'l-Nass ‘ala al-A'immah Ithna-'Ashar, p. 10.
7. Kifayat al-Muhtadi (Selected), pp. 53-54, Tr. 7.
8. Usd al-Ghabah, vol. 6, pp. 153-154.
9. Al-Istibsar, p. 23; Al-Tara'if, p. 174; Al-Adad al-Qawiyya, p. 88, Bihar Al-Anwar, vol. 36, p. 270.
10. M'iata Manqabah min Manaqib Ali Ibn Abi Talib (‘a) wa al-A'immah min Wuldehi, pp. 47-48.
11. M'iata Manqabah min Manaqib Ali Ibn Abi Talib (‘a) wa al-A'immah min Wuldehi, pp. 47-48.
12. M'iata Manqabah min Manaqib Ali Ibn Abi Talib (‘a) wa al-A'immah min Wuldehi, p. 24.
13. Muqtadhab al-'Asr fi 'l-Nass ‘ala al-A'immah Ithna-'Ashar, pp. 24-25.
14. Khulasa Abaqat al-Anwar, vol. 7, p. 36.
15. Muqtadhab al-'Asr fi 'l-Nass ‘ala al-A'immah Ithna-'Ashar, p. 23.
16. Actually, it is Sawit.

17. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 6-7.
18. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 8.
19. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 8-9.
20. Actually, it is 'for the misguided'.
21. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 12-14.
22. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 18-22.
23. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 30-31; Bihar Al-Anwar, vol. 46, pp. 173-174.
24. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 31.
25. And according to the report of Karajaki, after 'two grandsons' it is mentioned Hasan owner of highness from him. (Author).
26. Since one of the meanings of Ja'far is 'stream' (Author).
27. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 38; Kanz al-Fawa'id, after p. 256.
28. Shawahid an-Nubuwwah, p. 406.
29. Shawahid an-Nubuwwah, p. 406.
30. Al-Fusool al-Muhimmah fi Marifat al-Ahwal al-A'immah, p. 274.
31. Al-Fusool al-Muhimmah fi Marifat al-Ahwal al-A'immah, p. 274.
32. Al-Fusool al-Muhimmah fi Marifat al-Ahwal al-A'immah, p. 274.
33. Kamal ad-Din wa Tamam an-Na'mah, p. 253; Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 53-55; Ilam al-Wara' bi 'Alam al-Huda, vol. 2, pp. 181-183; Tafsir Nur ath-Thaqalain, vol. 1, p. 499; Tafsir Kanz al-Daqaiq, vol. 1, p. 506.
34. Fasl al-Khitab, pp. 598-599.
35. Kamal ad-Din wa Tamam an-Na'mah, pp. 258-259; Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 144-145; M'iata Manqabah min Manaqib Ali Ibn Abi Talib ('a) wa al-A'immah min Wuldehi, pp. 167-168; Ihtijaj, vol. 1, pp. 87-88; Bihar Al-Anwar, vol. 27, pp. 119-120.
36. Fara'id as-Simtain fi Fadha'il al-Murtaza wa Batool wa Sibtain, vol. 2, pp. 336-337.
37. Fara'id as-Simtain fi Fadha'il al-Murtaza wa Batool wa Sibtain, vol. 2, pp. 337-338.
38. Manaqib Aali Abi Talib ('a), vol. 1, p. 254.
39. Manaqib Aali Abi Talib ('a), vol. 1, p. 251.
40. Mizan al-I'tidal, vol. 1, p. 574.
41. Al-Ma'uzuat Ibn Jauzi, vol. 1, p. 131; Lisan al-Mizan, Ibn Hajar, vol. 2, p. 335.
42. Lisan al-Mizan, Ibn Hajar, vol. 2, p. 335.
43. Al-Kashf al-Hathith Amman Ramy ba Waza al-Hadith, p. 39.
44. Al-Jirah wat Tadil, vol. 3, p. 121 &, vol. 9, p. 201; Al-Ma'uzuat Ibn Jauzi, vol. 3, p. 43.
45. Mizan al-I'tidal, vol. 1, p. 103.
46. Mizan al-I'tidal, vol. 1, p. 104. In the text, it is mentioned: Abu Dawood said: Curse is applicable in Hadis and Nasai said: He is not trustworthy and honest. This sentence is related to Nasai and not Abu Dawood; as if it was a mistake of the author.
47. Mizan al-I'tidal, vol. 1, p. 104.
48. Mizan al-I'tidal, vol. 3, p. 665.
49. Mizan al-I'tidal, vol. 3, pp. 468-474.
50. Mizan al-I'tidal, vol. 4, p. 269.
51. Ansab, vol. 4, p. 141.
52. Mizan al-I'tidal, vol. 3, p. 642.
53. Mizan al-I'tidal, vol. 3, p. 642.
54. Mizan al-I'tidal, vol. 3, p. 643.
55. Mizan al-I'tidal, vol. 2, p. 66.
56. Mizan al-I'tidal, vol. 2, p. 502.
57. Actually, in Mizan, in footnotes, Amr is mentioned as Amir.

58. Mizan al-I'tidal, vol. 1, p. 206.
59. Actually, it is Ibn Hayyan.
60. Al-Ghaibah, pp. 101-102.
61. Kitab Sulaym Ibn Qays Hilali; Kifayat al-Muhtadi (Selected), p. 17, under the tradition 1.
62. Kitab Sulaym Ibn Qays Hilali, pp. 363-364.
63. Kitab Sulaym Ibn Qays Hilali, p. 352.
64. Kitab Sulaym Ibn Qays Hilali, p. 255.
65. Kifayat al-Muhtadi (Selected), p. 28, under the tradition 2.
66. Kifayat al-Muhtadi (Selected), pp. 32-33, under the tradition 2.
67. Kifayat al-Muhtadi (Selected), p. 43, under the tradition 4.
68. Kifayat al-Muhtadi (Selected), pp. 49-50, under the tradition 6.
69. Kifayat al-Muhtadi (Selected), pp. 57-58, under the tradition 8.
70. Kifayat al-Muhtadi (Selected), pp. 61-63, under the tradition 9.
71. Kifayat al-Muhtadi (Selected), pp. 61-63, under the tradition 9. Kifayat al-Muhtadi (Selected), p. 67, under the tradition 10.
72. Kifayat al-Muhtadi (Selected), p. 69-71, under the tradition 10.
73. Kifayat al-Muhtadi (Selected), p. 77, under the tradition 12.
74. Two bright stars in the Ursa Minor.
75. Two bright stars in the Ursa Minor.
76. Kifayat al-Muhtadi (Selected), pp. 81-82, under the tradition 13.
77. Kifayat al-Muhtadi (Selected), p. 85, under the tradition 14.
78. Kifayat al-Muhtadi (Selected), pp. 87-88, under the tradition 15.
79. Kifayat al-Muhtadi (Selected), p. 91, under the tradition 16.
80. Kifayat al-Muhtadi (Selected), pp. 100-101, under the tradition 18.
81. Kifayat al-Muhtadi (Selected), pp. 105-106, under the tradition 19.
82. Kifayat al-Muhtadi (Selected), pp. 109-110, under the tradition 20.
83. Kifayat al-Muhtadi (Selected), p. 119, under the tradition 23.
84. Kifayat al-Muhtadi (Selected), p. 129-130, under the tradition 27.
85. Kifayat al-Muhtadi (Selected), p. 133, under the tradition 28.
86. Kifayat al-Muhtadi (Selected), p. 143, under the tradition 29.
87. Kifayat al-Muhtadi (Selected), p. 147, under the tradition 30.
88. Kifayat al-Muhtadi (Selected), pp. 160-161, under tradition 32.
89. Kifayat al-Muhtadi (Selected), p. 179, under tradition 34.
90. Kifayat al-Muhtadi (Selected), p. 292, under tradition 39.
91. Kifayat al-Muhtadi (Selected), p. 293, under tradition 39.
92. Kifayat al-Muhtadi (Selected), p. 297, under tradition 39.
93. Kifayat al-Muhtadi (Selected), p. 307, under tradition 40.
94. Kifayat al-Muhtadi (Selected), p. 46, under tradition 2.
95. Kifayat al-Muhtadi (Selected), p. 46, under tradition 2.
96. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 268.
97. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 268.
98. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 268.
99. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 268.
100. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 268.
101. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), pp. 269-270.
102. Actually, it is Nazar.
103. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 270.
104. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), p. 270.

[1] [1]
SHARES

Chapter 6: Proofs Of Imamate Of The Twelfth Imam From Miracles

In proving the Imamate of His Eminence from the aspect of clear miracles and extraordinary acts, which occurred at the hands of His Eminence during the period of minor occultation and during the period of doubts regarding his deputies; which prove his life and Mahdawiyyah; whether they regard him as the Imam and also, the promised al-Mahdi as everyone regarded him as such, whose obedience is obligatory from the Almighty Allah; and textual declarations and miracles as well and that he is the seal of Imamate and is the promised al-Mahdi.

The miracles of His Eminence are numerous. Great scholars and well-known people have narrated from Ahl al-Sunna and Shi'a and since we intend to be brief, we shall only quote from forty books, which Allamah al-Majlisi was not having or if he had, he has not quoted from them; therefore, we will quote from them to support what he has written.

The respected Fazl Ibn Shazan has narrated in his Ghaibah, from Ahmad Ibn Muhammad Ibn Abu Nasr from Hammad Ibn 'Isa from 'Abd Allah Ibn Abu Yafur that he said: His Eminence Abu 'Abd Allah Ja'far Ibn Muhammad ('a) said:

"There is no miracle of the prophets and Imams, but that the Almighty Allah will display it at the hands of the Qa'im in order to exhaust the proof on the enemies."[1]

Tradition One

In *Kifayat al-Muhtadi*[2], it is narrated from Shaykh Abd al-'Abd Allah, Muhammad Ibn Hibtullah Tarabulisi in his book of *Faraj Kabir*, which he has narrated through his own chains of narrators from Abu al-Adyan, a servant of Imam Hasan al-'Askari ('a) that he said: I hastened to serve the Holy Imam ('a) and found him weak and indisposed.

His Eminence gave some letters to me and said: 'Go to Madayan. Your journey will last for fifteen days. On the fifteenth day, you will return to Samarrah. Here, wails and cries from my house will greet you. You will see me in the room where corpses are given the ritual bath."

I asked, 'Master! In such a case, who will be the Imam after you?'

Imam Hasan al-'Askari ('a) responded, 'One, who will ask you for the replies to my letters will be my

successor.'

I requested, 'Please provide me more details.'

Imam ('a) replied, 'He would lead my funeral prayers.'

I pleaded again, 'Please furnish more information.'

He retorted, 'He would inform you about what is there in the bag.'

The awe-inspiring personality of Imam Hasan al-'Askari ('a) prevented me from further inquiry.

I took the letters to Madayan and procured the ripostes. On the 15th day, just as Imam Hasan al-'Askari ('a) had predicted, I entered Samarrah.

Loud wails and cries emanated from the house of Imam Hasan al-'Askari ('a). I saw Ja'far, the brother of Imam Hasan al-'Askari ('a), standing on the door and receiving condolences and consolation from the local Shi'a.

I said to myself, 'If this man is the Imam, then it will be clear that the position of Imamate has undergone a change. For, I have seen him drink wine, gamble and play musical instruments.' I to him and offered my condolences. He did not ask me anything.

Afterwards, Aqeed emerged from the house and said: 'Master! Your brother has been shrouded. Come and lead his funeral prayers.'

Ja'far went ahead to lead the prayers. Around him were some Shi'a including Samman and Hasan Ibn Ali alias Salma, whom Mu'tamid killed.

When I entered the Imam's house, I saw that his corpse had been shrouded and Ja'far Ibn Ali stepped forward to pray the funeral prayer.

As he was about to announce the Takbeer, a young boy with a wheatish complexion, curly hair, broad teeth, shining like a brilliant moon, came out of the house. He caught hold of Ja'far's robe and pushed him aside, saying, 'Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.'

Ja'far withdrew in a corner and his face went colorless. The child went ahead to recite the prayers on his father's bier and buried him next to his father's (10th Imam's) grave.

Thereafter, he turned to me and said: 'O Basri! Give me the replies of the letters that are with you.' I handed the letters to him and said to myself, 'Two prophecies are already fulfilled. Now, only the third one about the contents of the bag, remains.'

I went to Ja'far Ibn Ali and saw him sighing. Hajiz Washsha said to him: O master, who is that lad? So

that I can establish the proof on him. He said: By Allah, I never saw him before and I don't know who he is.

We were sitting when some residents of Qom arrived and asked about the condition of Imam Hasan al-'Askari (‘a). When they were informed about his demise, they inquired about the Imam after him.

People guided them towards Ja'far Ibn Ali. They saluted him and offered their condolences. They wanted to know from him about the money they had brought, to whom it belonged and how much?

Ja'far stood up and gathering his clothes, said: 'They expect me to know the unseen!'

Afterwards, a servant emerged from the house of Imam Hasan al-'Askari (‘a) and announced, 'The letters of so and so are in your possession. You Also, have a bag containing a thousand dinars. Of which, only ten dinars are pure.

They gave the letters and money to this servant saying, 'The one, who has sent you must be an Imam.'

Ja'far Ibn Ali came to Mu'tamid and narrated everything. Mu'tamid sent his soldiers to the Imam's house, but they did not find any child there and at that time Narjis Banu was not alive. They arrested and brought Mariya, a slave girl. Mu'tamid told her to surrender the child, but she denied having given birth to any child and she claimed that she was pregnant so that Mu'tamid would give up the pursuit of the child. So he placed her in custody of Ibn Abi Shawarib, the Qadi, till Ubaidullah Ibn Yahya Ibn Khaqan died all of a sudden. The owner of Zanj revolted in Basra. All these circumstances made him unconcerned with Mariya and she was released.

Tradition Two: A Rare Report Regarding The Circumstances Of Ja'far Al-Kadhdhab

In *Hidayah*3, and in other books of his, Husayn Ibn Hamadan has narrated from Muhammad Ibn Abd al-Hamid Bazzaz, Abu al-Hasan Muhammad Ibn Yahya, Muhammad Ibn Mahmud Khorasani and Hasan Ibn Masud Fuzari all of whom have narrated and I had asked them regarding the martyrdom of our chief, Abu 'Abd Allah al-Husayn at Karbala' regarding the matter of Ja'far Al-Kadhdhab and what passed regarding him before the occultation of our Imams, Abu al-Hasan and Abu Muhammad, the residents of Askar (‘a) and after the occultation of our master, master Imam Hasan al-'Askari (‘a) and what they claimed regarding him.

All of them informed that Imam Ali an-Naqi (‘a) told them:

Keep away from my son, Ja'far; because he is in relation to me like Namrud was to Nuh (‘a), regarding whom the Almighty Allah said:

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

"And Nuh cried out to his Lord and said: My Lord! surely my son is of my family" **(*11:45*).**

The Almighty Allah said:

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

"He said: O Nuh! surely he is not of your family; surely he is* (*the doer of*) *other than good deeds" **(*11:46*).**

Indeed, Abu Muhammad ('a) said after Abu al-Hasan ('a): Fear Allah that you should know the secret of my brother, Ja'far. Thus, by Allah, there is no example of me and him, except the simile of Haabil and Qaabil, the sons of Adam that Qaabil was jealous Haabil for what the Almighty Allah had bestowed to him from His grace. Thus, he killed him and if Ja'far could eliminate me, he will definitely kill me; but the Almighty Allah is powerful on what He intends.

The information, which we got from the people of the town and surrounding areas, who frequently visited the Imam's house regarding the circumstances of Ja'far was that they complained to us about Ja'far and said: He wears colorful ladies garments, he is entertained by music, he drinks wine and bribes those people not to divulge these acts. Thus, they took the bribes and did not maintain confidentiality.

After the martyrdom of Imam Hasan al-'Askari ('a), the majority of Shi'a became aloof from him and stopped greeting them and said: There is no Taqayyah between us and him that we should adopt it; if we meet him and greet him and enter his house and mention it to him, people will be misguided about him by what we have done and we will become destined to hellfire.

Ja'far, on the event of the martyrdom of Imam Ali an-Naqi ('a) sealed his wealth and left his house. The next morning, he came to take away what he had sealed. When he opened the seals and entered and saw, there was nothing in the treasury or at home, except few things. So he beat up the male and female servants. They said: Do not beat us, we swear by Allah that we saw all the items loaded on camel backs on the roads and we had no power to move or speak up till the camels went away and the door was closed as before.

Ja'far became enraged and thrashed his head in regret of what was taken out of the house, and he started consuming what he had that he sells and eats it till there did not remain with him the strength of a single day and he had twenty-four sons and daughters, mother wives and some servants and slaves. His poverty reached to such an extent that his grandmother, that is grandmother of Abu Muhammad ('a) ordered: There is share for him from the property of that lady: flour, meat, barley and chaff for his animals and clothes for his children and their mothers, his retinue, servants, slaves, slave girls and their

expenses.

Tradition Three

Ali Ibn Husayn Mas'oodi, in the book of *Isbat al-Wasiyyah*[4] and *Hazini in Hidayah*[5] have narrated from Ja'far Ibn Muhammad Ibn Malik Bazzaz Kufi from Muhammad Ibn Ja'far Ibn 'Abd Allah from Abu Noaim, Muhammad Ibn Ahmad Ansari that he said: A group of Mufawweza and Muqassira sent Kamil Ibn Ibrahim Ibn Madani, famous as Sana-a to Abu Muhammad ('a) in Samarrah to debate with him regarding his Imamate.

"A group of Mufawweza sent Kamil Ibn Ibrahim Madani to His Eminence, Imam Hasan al-'Askari ('a). Kamil Ibn Ibrahim says: I said to myself: I will ask the Imam if only those who have the same beliefs as us will enter Paradise?

He says: When I met the Imam, I saw that he was wearing a rich garment. I said to myself: The Wali of Allah and the proof of Allah is himself wearing such garments and prohibits us from them. And he Also, tells us to be equitable with our brothers in faith.

As I was engrossed in these thoughts, the Imam said smiling and turned up his sleeve: O Kamil, look here. I found that below the rich garment was a coarse shirt that was in contact with his body. "See this coarse garment is for the Almighty Allah and the rich dress is for you people."

Thus, I greeted him and sat down near a door across which was a curtain. Just then a gust of wind moved the curtain away. I saw a four-year-old handsome boy, who called out: O Kamil Ibn Ibrahim, (I began to tremble and automatically said: Labbaik Yaa Sayyidi) Here I am, O my master.

The boy said: You have come to the Wali of Allah and the proof of Allah with the query if those who don't have the same belief as us will enter Paradise.

I said: By Allah, I wanted to ask this only.

He said: If it is so, very few people will enter Paradise. No, by Allah, even the Haqqiya will enter Paradise.

I asked: Who are Haqqiya?

He replied: Who love Imam Ali ('a) and who swear by his right, but they don't know what his rights and merits are.

Then that boy remained quiet for some time and then said: And you Also, came here to ask about the belief of Mufawweza. Thus, you should know that they are liars. And our hearts are abodes of divine intention and when Allah intends something, we are Also, ready for it.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

"And you do not please except that Allah please..." **(*76:30*).**

Then the curtain, which had moved away by the breeze, returned to its position and I did not Dar move it away again.

After that Imam Hasan al–'Askari (‘a) smiled at me and said: O Kamil, why are you sitting here. Your questions were answered by the one, who will be the divine proof and the Imam after me.

Kamil says: After that I came out and never saw him again.

Abu Naeem says: I met Kamil and asked him about this tradition and he narrated the same to me.

Tradition Four

Hazini, in another book of his other than Hidayah, has narrated from Muhammad Ibn Jamhur from Muhammad Ibn Ibrahim Ibn Mahziyar that he said:

Doubts overwhelmed me at the demise of Imam Hasan al–'Askari (‘a).

This was while great amounts of Khums articles had been deposited with my father; so he carried them and boarded a ship and I accompanied him. He got a very severe fever and said to me, "My son, take me back, take me back. This is death. And fear Allah in this Khums." He confided his final will to me and died.

I said to myself that my father had not asked me to do anything wrong. I will carry these assets to Iraq and will rent a house there and will not inform anyone. If things became clear to me like their clarity during the days of Imam Hasan al–'Askari (‘a), I will hand the assets over, or else, I will distribute them as alms.

I went to Iraq and rented a house by the river. I was there but a few days that a messenger brought a letter to me that said: O Muhammad, you have brought this and this in such and such parcels; recounting all of the assets that were with me of which I did not know myself.

I gave the assets to the messenger. I remained there for a few more days and was not given any attention, which made me rather sad. Then a letter came, "We have appointed you in the position of your father, so thank Allah."[6]

Tradition Five

He has Also, narrated from Saad Ibn Abu Khalaf that Hasan Ibn Nasr, Abu Saddam and a group of

people have narrated after the passing of Imam Hasan al–'Askari (‘a) till what was mentioned in the report of Kulaini in the second chapter under the title number two with some differences, but there is no need to repeat it here.[7]

Tradition Six

He has Also, narrated from Ja'far Ibn Muhammad Kufi from Rajaa Misri, whose name was Abd Rabb that he said:

I went to investigate the situation two years after the demise of Imam Hasan al–'Askari (‘a). I did not find anything in those two years. In the third year, I was in Medina in search of the offspring of Imam Hasan al–'Askari (‘a). I was riding a couched a camel. Abu Ghanim had asked me to have dinner with him. I was sitting thinking with myself and saying, "If there had been something, it would have manifested after three years."

Suddenly, I heard a caller, whose voice I heard, but his person I did not see, say:

"O Abd Rabb, son of Naseer, say to the people of Egypt, do you believe in the Messenger of Allah after seeing him'?"

He said: I did not know my father's name, because I was born in Madayan and Naufali had taken me to Egypt. My father had died and I was raised in Egypt. I said: Are you the master of the age after Abu Muhammad (‘a)?

I knew that His Eminence is the rightful one and that is occultation is a fact and that he was the one, who called out to me and my doubt was removed and I got certainty.[8]

Qutub Rawandi has mentioned this miracle in brief in his *Khara'ij*[9]. However, there the name of Abu Raja Misri is mentioned and in his call the Imam said to him: O Nasr Ibn Abd Raab and he said: I was born in Madayan. After that I was taken under the care of Abu ‘Abd Allah Naufili who took me to Egypt and I was brought up there.

Tradition Seven

He has Also, narrated from Abu Ahmad Hamid Maraghi from Qasim Ibn Alai Hamadani that he wrote to His Eminence and complained for lack of children. From the time he wrote till he got a male child, nine months passed. Then he wrote and asked for his long age. Reply came praying for himself, but nothing was mentioned about that son. Thus, that son died and the Almighty Allah blessed him with two sons.[10]

Tradition Eight

He has Also, narrated from Muhammad Ibn Yahya Farsi from Fazl Hiran Madani, the freed slave of Khadija, daughter of Abu Ja'far (‘a) that he said: Some students of Medina believed in truth (were Shi'a). Communication was sent to them from Abu Muhammad (‘a) on the stipulated time. When the Imam passed away, some of them returned to belief in the successor (*Khalaf*) (‘a). Thus, guidance was received by those from them who were steadfast on belief in him after his father (‘a) and it was discontinued from others and they did not turn to him.[11]

Tradition Nine

He has Also, narrated from Abu al-Hasan Ahmad Ibn ‘Uthman Amari from his brother, Abu Ja'far Muhammad Ibn ‘Uthman that he said: I was once with a man from the people of the suburb of Kufa, who had some religious dues belonging to the Gharim[12] (‘a). He sent the assets, but were returned to him and it was stated, “Take out the rights of your cousin from them, which is four hundred dirhams.” The man was transfixed with wonder and perplexity.

He viewed the accounts and there was in his hands the lost assets for the son of his uncle, some of which he had returned, but not all of it.

When he transferred his cousin's assets to currency, it was worth four hundred dirhams, as the Imam (‘a) had said. He took that sum out and sent the rest. His dispatch was accepted.”[13]

Tradition Ten

He has Also, narrated from Abu al-Hasan Ahmad Ibn ‘Uthman Amari from his brother that he said: A man from the Shi'a brought monies for the master of the age with details of the letters from believers, between whose names he had left some space. Among them was an amount of ten gold coins from a non-Shi'a. This amount was returned and under that name, he wrote:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

***“Allah only accepts from those who guard* (*against evil*)*”* (*5:27*).[14]

Tradition Eleven

He has Also, narrated from ‘Abd Allah Sufyani that he said: I received some commodities as religious dues from Marzbani. Amongst them was a gold bracelet. All were accepted, but the bracelet was returned. I was ordered to break it. I came to Marzbani and conveyed the instructions I had received.

Then I broke it and there it was: Bits of iron, copper and brass were in its middle. I took them out and sent the gold and then it was accepted.[15]

Tradition Twelve

He has Also, narrated from Abu al-Hasan Hasani that he said: Muhammad owed me money, a part of which he returned and then he died. I was desirous of getting back the whole amount after his death. And this was in the year 271 A.H. I wrote a letter and sought permission to meet his heirs at Wasit. I said that I would go to them in the beginning of his days of demise, so perchance I will get my right. However, I was not given permission.

After two years, a letter came to me with my inquiry and ordered me to go to them. I went to them and they paid me my money. And he said: I went to Askar, where I fell seriously ill till I lost the hope of surviving.

Imam Az-Zaman (‘aj) sent to me a bottle containing violet paste, even though I had not requested for it. I took the medicine without measure and soon finished it and I was cured of my malady.

Tradition Thirteen

He has Also, narrated from Abu ‘Abd Allah Marzbani from Ahmad Ibn Khazib from Muhammad Ibn Ibrahim Ibn Mahziyar that he said: I sent some goods to Imam Az-Zaman (‘aj). Imam (‘a) said: You have made a mistake in your accounts; in the purse of gold coins and in twenty-six gold coins. I checked the accounts again and found it exactly as mentioned in the epistle.[16]

Tradition Fourteen

He has Also, narrated from Muhammad Ibn Hasan Ibn Abd al-Hamid that he doubted in Hajiz, a representative of the Imam. Thus, he gathered some goods and arrived in Samarrah. An order came in 265 A.H. as follows: There is no doubt regarding us and those who are appointed as our representatives. Hand over to Hajiz Ibn Yazeed what you are having.[17]

Tradition Fifteen

He has Also, narrated from Muhammad Ibn Muhammad Ibn Abbas Qasri that he said: I wrote in the year 273 to Imam Az-Zaman (‘aj) asking for a supplication for Hajj, while I was not having any money to cover the expenses and also, beseeched him to improve my economic conditions and that my daughters may be married off.

He issued an epistle in reply to what I had requested – blessing me with Hajj and well-being. Four of my daughters died and one remained.[18]

Tradition Sixteen

He has narrated from Abu al-Abbas Khalidi that he said: Two of our brothers from Egypt wrote to Imam Az-Zaman (‘aj) regarding the pregnancies of their wives.

Reply came to both of them. For one it was written that the child will survive. For the other one reply came: As for you O Humran, may the Almighty Allah reward you. So that fetus perished.[19]

Tradition Seventeen

He has Also, narrated from Abu al-Hasan Ali Ibn Hasan Yamani that he said: I was in Baghdad. Thus, a caravan readied to depart to Yemen and I decided to join it. So I wrote seeking the permission of Imam Az-Zaman (‘aj).

Epistle arrived not to go in that caravan as there was no good in it for me.

He said: I followed the advice and the caravan departed.

Hanzala plundered that caravan.

He said: I wrote seeking permission to travel in a ship to Basra, but again I was not permitted.

When I asked about their fate, I was informed that they were attacked by an Indian tribe called Bawarij and not a single person on that ship survived.

After that I went to Samarrah and reached it at the time of Maghrib. I did not speak to or introduce myself to anyone till I reached the Masjid opposite the house of the Imam.

I said: I will first pray and then perform the Ziyarah. Suddenly I saw a servant standing at the head of Lady Narjis (‘a) approach and said: Arise.

I said: Where to and who am I?

He replied: To the house.

I asked: Perhaps you were sent for someone else.

He replied: No, I was not sent, except to you.

I asked: Who am I?

He replied: You are Ali Ibn Husayn Yamani, messenger of Ja’far Ibn Ibrahim Ibn Haata to me.

He took me along till we reached the house of Husayn Ibn Ahmad Ibn Saara. I did not know what to say.

Till all what I was in need of was brought to me. I remained there for three days. After that I was given the permission to meet the two al–'Askaris (‘a) in the house since I had performed the Ziyarah from the window. Then permission was granted to me.

At night, I performed the Ziyarah and a letter came from Ahmad Ibn Ishaq in the year he passed away in Halwan regarding the two requests: one of them was fulfilled and regarding the second request, he said: When you reach Qom, I will write for you what you had asked for. His request was that he should be released from his duties as he was old in age and he could not fulfil his duties.

Thus, he passed away in Halwan[20] and Shaykh Abu Ja'far Muhammad Ibn Jarir Tabari in *Dalial*[21] has said that Ahmad Ibn Ishaq Ashari was the representative of Imam Hasan al–'Askari (‘a). When Imam Hasan al–'Askari (‘a) passed away, he was appointed as the representative of Imam Az–Zaman (‘aj). He received an epistle of the Imam and carried some goods to him from some areas, which were having payments for our Imam. He handed them over to the Imam and sought permission to go to Qom. Permission was accorded, but he mentioned that he will not be able to reach Qom. That he would fall ill and pass away on the journey. So, he fell ill at Halwan and passed away and was buried there. After the death of Ahmad Ibn Ishaq Ashari, the Imam stayed in Samarrah for some time. Then he disappeared.

The author says: Ahmad Ibn Ishaq was an important companion of the Holy Imams (‘a) and he possessed a lofty rank near them. He was among the famous representatives of the Imam and the account of his death is mentioned in another way as well that during the lifetime of Imam Hasan al–'Askari (‘a), the Imam sent through Kafur, his servant a shroud for him at Halwan. And his last rites were performed by Kafur or someone else without informing those who were accompanying him.

It is mentioned in a lengthy report of Saad Ibn ‘Abd Allah al–Qummi that he was accompanying him during the journey when he passed away; but Najjashi has narrated from some people that the report is unreliable. And Halwan is the same well–known place on route from Kermanshah to Baghdad and the grave of that gentlemen is near the river of that village at a distance of around a thousand steps to the south.

There is a small dilapidated building on that grave and it is unknown to the affluent people of that area. On the contrary, the people of Kermanshah and visitors have remained so nameless and sign–less and not one from a thousand pilgrims performs the Ziyarah of that exalted gentleman. In spite of the fact that Imam (‘a) sent his servant through folding of land in order to perform his final rites and constructed the famous Masjid of Qom by the order of His Eminence, whose representatives were present there for years. More than this was to deem his grave to be a reliable place of visitation, that by the blessings of the inmate of the grave divine favours may reach them.

Tradition Eighteen

He has Also, narrated from Abu Muhammad ‘Isa Ibn al–Mahdi Jauhari that he said: I went to Holy Mecca

in 268 A.H. for Hajj and also, intended to visit Medina, because we had received the correct report that the Master of the Time has reappeared. I had traveled some distance from the Fayd Fort when I fell ill[22] and wished I could obtain fish and dates from somewhere. I reached Medina in the same condition and met my brothers-in-faith. They Also, gave me the good news of the reappearance of the Master of the Time that he has reappeared in Sariya.

Thus, I set out towards Sariya. When I reached the valley, I saw some emaciated goats. Then I entered the boundaries of the fort, halted there; waiting to see what happens; till it was time for prayers. I performed the *Maghrib* and *Isha* prayers and began to supplicate. Suddenly I saw the servant, Badr, calling me: 'O 'Isa Ibn al-Mahdi Jauhari, come in.' I said: 'God is the Greatest' and 'There is no God except Allah', and I praised and glorified the Almighty.

When I reached the courtyard of the fort, I saw that dinner was laid out. The servant took me to the banquet and seated me there. He told me: 'Your master orders you to eat about which you had doubts when you fell ill after leaving Fayd.' I said: Only this proof is enough for me. Thus, how can I eat while I do not see my master? His Eminence called out: ''Isa, eat your food, you will see me also.'

So, I sat down on the dinner spread (*Sufra*). I saw that there was hot fried fish, some dates and milk was Also, served. I thought to myself that since I was ill, I should abstain from fish, dates and milk. A voice called out: ''Isa, you have doubts about us. Do you think you know more than me what is beneficial for you and what is harmful?' I began to weep and prayed to Allah for forgiveness.

Then I ate from all the dishes, which were extremely delicious. I had never eaten anything more delicious. Thus, I ate more than my normal appetite and restrained my hand as I felt ashamed to eat more. A voice came: ''Isa, do not feel shy. These are victuals of Paradise, no mortal has a hand in their preparation.' Then I ate more and more, but felt that I was not getting satiated. So I said: 'Maula, I have had enough.'

Now, His Eminence called out: 'Come near me.' I thought to myself: 'Shall I meet my master without even washing up after dinner?' The voice asked: ''Isa, look at your hands, is there anything sticking to them?' I glanced at my hands and smelt them, but found them clean and smelling of musk and camphor. So, I went into the presence of His Eminence and glanced at him. Such effulgence emanated from his face that I was absolutely stunned.

His Eminence said: 'O 'Isa, if the deniers had not asked:

'Where is he? When would he reappear? When was he born? Who has seen him? What did you receive from him? What message did he convey? What miracle he showed? You would never have seen me.

By Allah, people had seen same kinds of miracles performed by Amir Al-Mu'minin ('a), but in spite of that they preferred themselves over His Eminence. They deceived and plotted against him and at last martyred him; in the same way, they misbehaved with my other purified forefathers. They did not

consider them truthful; they did not testify about them; and they labeled their miracles as magic tricks; they alleged that they had Jinns under their control.

'O 'Isa, tell my friends whatever you have seen and conceal it from my enemies.'

I said: 'Please pray that the Almighty Allah keeps me steadfast.'

He said: 'If you hadn't been steadfast, you wouldn't have even seen me. You may return now.'

'Isa says: 'I left the place thanking God profusely.'"[23]

Tradition Nineteen

Shaykh Muhaddith Faqih Imaduddin Abu Ja'far Ibn Muhammad Ibn Ali Ibn Muhammad At-Tusi Mash-hadi, a contemporary of Ibn Shahr Ashob, in his book of *Thaqib al-Manaqib*[24] has narrated from Ja'far Ibn Ahmad that he said: Abu Ja'far Muhammad Ibn 'Uthman Samman, known as Amari, called me and gave me small embroidered garments and a sack of dirhams and said: "You need to go by yourself to Wasit at this time and give what I gave you to the first man who meets you after you climb over your courser to the waterway in Wasit."

A tremendous shock overwhelmed me and I said to myself, "A man of my stature is sent for something like this and is assigned to carry these insignificant items."

I went to Wasit, dismounted from the courser, and asked the first man I met, about Hasan Ibn Muhammad Ibn Qatat, the pharmacist and the representative of the endowment in Wasit.

He said: "I am the one; and who are you?"

I said: "I am Ja'far Ibn Muhammad Ibn Matil."

He recognized me through my name and greeted me. I greeted him in return and we hugged each other.

I said, "Abu Ja'far Amari sends you his greetings and he gave me these little garments and this sac for you."

He said: "Praise belongs to Allah. Muhammad Ibn 'Abd Allah Haeri has just died and I came out to procure a burial shroud for him."

He opened the garments and there was all he needed, a Yemeni cloak, shrouds, and camphor. There was Also, money in the sac for porters and diggers.

We attended his burial and then I returned.

Tradition Twenty

He has Also, narrated from Muhammad Ibn Shazan Ibn Naeem that he said: I sent some goods without stating from whom it was.

Reply came: I received this and that from so and so in such and such quantity.[25]

Tradition Twenty-One

He has Also, narrated from Abu al-Abbas Kufi that he said: A certain man took some money to deliver to the Imam. He desired to see a proof. The Master of the Age (‘a) wrote, “If you should desire guidance, you will be guided, and if you seek, you will find. Your master is saying to you: Bring, what is with you.”

The man says, I kept dinars out from the money that was with me. I did not weigh those six coins and passed on the rest. A letter came, “Return the six, which you took out without weighing. Their weight is six dinars and five dawaniq and one and a half grain.”

He said: I weighed the dinars and they were as the Imam (‘a) had said.[26]

Tradition Twenty-Two

He has Also, narrated from Ishaq Ibn Hamid Katib that he said: There was a Shi’a cloth merchant in Qom and he had a partner who was Murjia by faith (Ahl al-Sunna sect). A very delicate garment once came to them. The faithful man said: ‘This garment is appropriate for my master.’ His partner said: ‘I do not know your master, but do with the garment as you like.’ When the garment reached him, the Imam (‘a) stripped it into two halves by length. He kept one half and returned the other and said: ‘I do not have any need for the Murjia’s wealth.’[27]

Tradition Twenty-Three

He has Also, narrated from Muhammad Ibn Hasan Sairafi that he said: I desired to go to Hajj and had some religious dues, some of which were gold and some were silver. I melted the gold and the silver and rendered them into pieces. These assets were entrusted to me so that I may deliver them to Shaykh Abu al-Qasim Husayn Ibn Ruh. When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver.

One of these pieces fell from me and went into the sand and I did not notice. When I reached Hamadan, I went over the gold and silver once again as a precaution to guard them, and found that one piece weighing one hundred and three metical, or he said: ninety-three metical, was missing. I replaced that with another precious piece of the same weight from my own assets and put it with the other pieces of gold and silver.

When I reached Baghdad, I went to Shaykh Abu al-Qasim Husayn Ibn Ruh and gave him all the gold and silver I was carrying. He stretched his hand and pulled out the piece I had included from my own assets, from amongst all the pieces, and threw it to me saying: “This piece is not ours. Our piece is the one you lost at Sarakhs, where you erected your tent over the sands. Return and disembark where you had disembarked and search for the piece there beneath the sands. You will find it there and when you return, you will not see me.”

I went back to Sarakhs and disembarked where I had stayed and found the piece of gold.

I went back to my lands and when the next time I went for Hajj, I took the piece and went to Baghdad, and found that Shaykh Abu al-Qasim Ibn Ruh had passed away. I met Abu al-Hasan Saymoori and gave the piece to him.”[28]

Tradition Twenty-Four

He has Also, narrated from Husayn Ibn Ali Ibn Muhammad al-Qummi, famous as Ibn Ali Baghdadi that he said: “When I was in Bukhara, the man known as Ibn Kharshir handed me ten pieces of gold and asked me to give them to Shaykh Abu al-Qasim Husayn Ibn Ruh (q.s.) in Baghdad.

I carried them with me and when I reached Amwia[29], I lost one of the pieces. I did not realize this until I reached Baghdad. I took out all of the gold for delivery, but I noticed one piece missing. So, I bought another piece of the equal weight and put it with the other nine pieces. Then I went to Shaykh Abu al-Qasim Ibn Ruh and put the pieces in front of him. He said: ‘Take it. That piece which you bought is yours,’ pointing to the piece. ‘The piece which you lost has already reached us, and here it is.’ Then he pulled out the piece, which I had lost at Amwia. I looked at it and recognized it.”[30]

Tradition Twenty-Five

He has Also, narrated from the same Husayn Ibn Ali that he said: A woman asked me about the representative of our Master (‘a) who he was.

One of the al-Qummis told her that he is Abu al-Qasim Husayn Ibn Ruh and he led her to me. She came to him when I was there and said: “O Shaykh, what do I have with me?”

He said: “Whatever you have with you, throw it in the Tigris and then come back to me, so I may inform you.”

The woman went and carried what was with her and threw it into the Tigris and then returned.

Abu al-Qasim said to a bondmaid of his, “Bring me the case.” Then he said to the woman, “This is the case you threw into the Tigris. Should I tell you what is in it or you are going to tell me?”

“You tell me”, said the woman.

He said: “There is a pair of gold bracelet in this case and a big ring studded with jewels, and two small rings studded with jewels and two rings, one of them turquoise and the other agate.”

It was as he had said and he had not left out anything. Then he opened the case and showed me its contents. The woman Also, looked at it. She exclaimed, “This is the very case I had brought and threw into the Tigris.”

I and the woman fainted out of happiness on seeing this miraculous proof of the truth of guidance.

After Ibn Baghdadi narrated this Hadith, he said: “I bear witness by Allah, the High, that this Hadith is as I told you, neither I added anything to it, nor did I omit anything from it.” He took solemn oaths by the Twelve Imams, peace be with them all, that he spoke the truth and did not add or omit.31

Tradition Twenty-Six

He has Also, narrated from Abu Muhammad Ahmad Ibn

Hasan Ibn Ahmad Katib that he said:

I was in Baghdad in the year in which Shaykh Abu al-Hasan Ali Ibn Muhammad Saymoori passed away. I went to him a few days before his demise. He brought a holy letter to the people that read as follows:

“In the name of Allah, the Merciful, the Compassionate. “O Ali Ibn Muhammad Saymoori, may Allah enhance the reward of your brothers for you, as you shall die within six days. Tie up your affairs together and do not appoint any successor to carry out your duties after your final transfer. The full occultation has begun and there shall be no appearance, but after Divine permission, high His name is, and that shall be after lengthy times, hardening of hearts and the earth’s repletion with inequity. Individuals who will claim they have seen me will come to my Shi’a. Behold, whoever claims seeing me before the rise of Sufyani and the call, is a liar and a slanderer. And there is no power, except through Allah, the High, the Great.”

We transcribed copies of the holy letter and exited from his presence. When it was the sixth day, we returned to him as he was breathing his last. He was asked, “Who is your successor after you?” He said: “To Allah belongs the Order and He is its Sustainer.” He died. These were the last words heard from him. May Allah be pleased with him and may He please him.32

Tradition Twenty-Seven

He has Also, narrated from Ahmad Ibn Faras Adeeb that he said: “I heard the following incident in Hamadan and after that I narrated it to one of our brothers in faith, who insisted that I write it down for

him in my own hand. I could not reject his request and in the view of the one, who had narrated it to me the first time there was no difference in that story:

There is a tribe in Hamadan, called Banu Rashid. All of its members are Shi'a Imamiyah, when I asked them the reason for their Shi'ism an elder of their community whom I found righteous and honest, told me: It is narrated from our forefather, Rashid Hamadani that he said: When I was returning from Hajj and covering the distances through the desert, I was experiencing delight in halting and moving on. I covered a long distance on foot till and I was tired and needed some rest.

So, I decided to sleep for some time to regain strength. I said to myself: When the last part of the caravan passes by, I will get up and join them. I was finally awakened by the intense sun and I could not see anyone there. I was terrified, because I didn't know the way. So I relied on Allah, the Mighty and Sublime and decided to move in the direction I was facing. After sometime I reached greenery that had recently received rainfall. The earth was fragrant. In the middle of that I saw a palace glittering like a sword. I said to myself: If only I could know about this palace, which I have never seen before and neither have I heard anything about it. When I came to the gate, I saw fair-complexioned servants. I greeted them and they replied to me in a cheerful manner. They said: Sit down, Allah has wished you well. A servant went into the palace and then returned to say: Come inside.

I entered the palace and saw that its foundations were the best type of foundations and its construction was Also, the best. The servant stood at the curtain of an entrance. Then he lifted the curtain and told me to go in. I entered the room and saw a young man sitting there in such a way that a long sword was hanging above his head and he seemed to be a full moon shining in the dark. I saluted him and he responded in a kind manner. Then he asked: Who am I? I said: By Allah, I don't know. He said: "I am that Qa'im of Aali Muhammad, who would appear in the last period of time and through this sword fill the earth with justice and equity as it would be fraught with injustice and tyranny."

I fell down on my face. He said: Don't. Get up. You are a resident of Hamadan and your name is Rashid. I said: My lord and master, you are right. He asked: Would you like to return to your family? I said: Yes, my lord and master, and I would tell them of that with which I have been blessed. He gave me a pouch and gestured to the servant who walked a few steps with me. I decried mounds, trees and minarets of the mosque. The servant asked me: Do you recognize this town? I said: It seems to be like my town, Asadabad. The servant said: O Rashid, this is Asadabad, you may proceed now. When I turned back, I could see him no more.

I entered Asadabad. There were forty or fifty dinars in the pouch. I went to Hamadan. I gathered my family members and conveyed the good news to them. Till the time these dinars lasted, we remained in peace and security."[33]

Tradition Twenty-Eight

He has Also, narrated from Ali Ibn Sinan Musil from his father that he said: “After Imam Hasan al-’Askari (‘a) was martyred, a delegation from Qom departed for Samarrah carrying some monies as trusts and religious payments of Shi’a to visit His Eminence, Imam Hasan al-’Askari and to deliver him the monies. But when they reached, Samarrah they learnt that Imam Hasan al-’Askari (‘a) has passed away. Some servants of Ja’far told them that after him, the Imam was Ja’far. At that same time Ja’far has gone out with his singers and musicians to entertain himself on the banks of Tigris River.

That is why the delegation of Qom did not believe that Ja’far could be the Imam, because they knew that an Imam and a Divine Proof is aloof from sinful acts and disobedience. Thus, they decided to see him and learn the truth about him. So, they arrived when Ja’far returned home and met him saying: We are a group of Shi’a from Qom and we bring some monies for our master, Imam Hasan al-’Askari (‘a). Ja’far did not let them complete the sentence and asked in haste: Where are the monies? “With us”, they replied but they requested Ja’far to tell them about the amount of money they had brought and who had given it to them. Because previously whenever they came to Imam Hasan al-’Askari (‘a) he used to inform them all these things. Ja’far was dumbfounded and did not know what to do. Ja’far protested that they were lying and the knowledge of the unseen was only for Allah; and his brother was not having such knowledge.

The members of Qom delegation were further perplexed and they looked at each other. But Ja’far told them in an angry and harsh tone to hand him the money. The group said that they were representatives of the people of Qom and they would hand him the monies only if he could furnish some signs like Imam Hasan al-’Askari (‘a) used to do. Therefore, if he were their Imam, he should prove it, otherwise they would return the monies to their respective owners. On hearing this reply, Ja’far hurried to the Abbaside Caliph and informed him about the matter concerning the group from Qom. Ja’far sought his help in taking hold of the monies from the al-Qummi group. The Caliph Also, pressured the al-Qummis and said, “Give this money to Ja’far.” The Qom delegation said that they were representatives and agents of the people of Qom. “They have requested us not to give these monies to anyone without getting a proof of Imamate. And this same procedure was prevalent during the time of Imam Hasan al-’Askari (‘a).”

“What was that sign that Imam Hasan al-’Askari (‘a) presented?” The group said: “Without us saying anything, His Eminence used to inform us the details of whatever we had brought. And when we were reassured that the Imam is perfectly knowing those things, we used to hand them over to him. Now, if this man is the owner of Guardianship (Wilayat) like his brother, he should inform us about these things and explain their quantity and condition so that we can hand it over to him. Otherwise, we would take it back to the owners.”

Ja’far was infuriated and he turned to the Caliph and said: “O Master of believers! These people attribute falsehood to my brother, because this is knowledge of the unseen and my brother had no such

knowledge."

The Caliph paid no attention to the statement of Ja'far, but said: "They are agents and they are not the owners, so they could not be held responsible for their decision."

The delegation implored the Caliph to help them to leave the city in safety and security. The Caliph ordered they be taken out of the city under police protection and none should obstruct their passage.

The Qom delegation left the boundaries of the city and all of a sudden, they decried a handsome young man who mentioned each of their names and said: "Accept your Master!" The group said: "Are you the master of Guardianship?" The youth replied, "Refuge of Allah (No)! Rather I am the slave and the obedient one of your Master, so come with me to our Master."

The Qom group happily followed the young man. When they reached the house of Imam ('a), they saw the Imam seated on a platform, wearing a green dress. His face shone like a full moon. They saluted the Holy Imam ('a) and after they had made themselves comfortable, the Imam informed them about the amount of money with them and the details of other items as well.

The Qom group fell into prostration of thanks for Almighty Allah for having given them the recognition of their Imam and the Divine Proof. After that they posed some religious queries to His Eminence and His Eminence provided the replies. Then they handed over the monies and goods to the Imam. His Eminence instructed them that in future they must not bring anything to Samarrah, but that it should be handed over to the Imam's representative in Baghdad. The Imam's written communications must Also, be taken from this representative. In that same gathering Imam ('a) gave a shroud and camphor to Abu Abbas Muhammad Ibn Ja'far al-Qummi Himyari and said: "May Allah magnify your rewards..."

After having received these favours, the group bid farewell to His Eminence and departed for Iran and Qom and during the journey, when they reached between Uqbah and the area of Hamadan, the above-mentioned gentleman, Abu Abbas died. After that we used to send our religious payments to Baghdad to the representative of the Imam and from there the Imam's epistles were issued."[34]

Tradition Twenty-Nine

He has Also, narrated from Muhammad Ibn Salih that he said: I wrote a letter asking for a Du'a for Badashala, who had been imprisoned by Ibn Abd al-Aziz. I Also, asked for permission to have a son from a concubine of mine. The answer came, "Sire from her and Allah will do what He desires and He will emancipate the prisoner." I fathered an offspring from the concubine. She gave birth and then she died. The prisoner was released the same day the letter came.

Abu Ja'far Maruzi said: A child was born for me. I wrote a letter and sought permission to circumcise him on the seventh or eighth day. He did not write anything back to me. The child died on the eighth day. Then I wrote a letter and informed him of his death. A letter came that said: "He will be replaced for you

by another child and then another child. Name him Ahmad and the one after, Ja'far." It happened as he had said.35

Tradition Thirty

He has Also, narrated from Muhammad Ibn Salih, and he was one of the representatives, he says: "A son was born for me. I wrote a letter to the Master of the Age, seeking permission to perform his circumcision on the seventh day. The answer came saying not to do it. My son died on the seventh or eighth day. Then I wrote to our Master about his death.

The answer came, You will sire another and another son. Name the first Ahmad, and the other, Ja'far. They were born as the Imam predicted.36

Tradition Thirty-One

He has Also, narrated from Muhammad Ibn Salih from Abu Ja'far that he said: I married a woman in secret and when I copulated with her, she became pregnant, and gave birth to a daughter. That made me sorrowful and uneasy. I wrote a letter to him and complained.

A letter came back that I should not grieve. My daughter lived for four years and then she died. Then a letter came that stated, "Allah has patience, while you are hasty."37

Tradition Thirty-Two

He has Also, narrated from Abu Muhammad Hasan Ibn Wajna that he said: "I was in my fifty-fourth Hajj and supplicating in prostration under the spout of the Ka'aba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: "O Hasan Ibn Wajna, get up." He said: I got up and saw a slave girl of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me; and without asking any questions, I followed her till she reached the house of Her Eminence, Lady Khadija (‘a).

There was a room in that house with an open door in the centre of the wall. The slave girl went above. I heard a voice calling out: O Hasan, come up. So, I went up and stood at the door of the room and His Eminence, the Master of the Time (‘a) said: "O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj." Then he described my circumstances.

I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: "Stay in Medina at the house of Ja'far Ibn Muhammad (‘a) and do not worry about food, water and clothes."

Then he gave me a paper on which were written Du'a al-Faraj and recitations of benedictions on His Eminence. And he said: "Recite this supplication and send benedictions upon me in this manner. And do

not show this paper to anyone, except deserving ones among our Shi'a. As Allah, the Mighty and Sublime will give you *Tawfiq*."

I said: "O my master, would I never see you after this?" He replied: "O Hasan, whenever Allah wills, (you will see me)." Hasan says: After concluding my Hajj, I went to Medina and stayed at the house of Ja'far Ibn Muhammad ('a). I always went to the Masjid and except for three things I did not return to the house. For making ablution, rest and sleep, and for meals.

When I entered my room at the time of breaking the fast (Iftar), I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day, I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances."[38]

Tradition Thirty-Three

Alam al-Huda, Sayyid Murtaza, whom some call as the great teacher, Husayn Ibn Abd al-Wahab, contemporary of Sayyid as the accomplished learned gentleman, Mirza 'Abd Allah Isfahani has explained in Riyadh and mentioned testimonies in his favour in the book of *Uyun al-Mu'jizat*[39], he has narrated from Hasan Ibn Ja'far Qazwini that he said: One of the brothers of Ahl al-Fanim passed away without leaving a will. He had owned some property, which he had buried somewhere, but his heirs had no knowledge of its location. So, he wrote to Imam Az-Zaman ('aj) inquiring about that buried treasure.

Epistle was received: The things are in a niche in the wall in such and such room, in such a place in such a quantity. So, they dug up that place and took out the treasure.

Tradition Thirty-Four

He has Also, narrated from Muhammad Ibn Ja'far that he said: One of our brothers went for some work to Samarrah. He says: In Samarrah, I was standing in prayers when I saw a man arrive and place a sealed pouch before me while I was praying. When I concluded the prayer and broke the seal, I saw a letter, which contained the information for which I had come to Samarrah. After that I returned from there.[40]

Tradition Thirty-Five

He has Also, narrated from Muhammad Ibn Ahmad that he said: I complained about a neighbor of mine that I was harassed by him and I was not safe from his mischief. An epistle arrived: Very soon you will become free of his mischief. So, the Almighty Allah blessed me through his death the following day.[41]

Tradition Thirty-Six

He has Also, narrated from Abu Muhammad Ath-Thumali that he said: "I wrote a letter inquiring about two points and wanted to ask about the third point as well, but I refrained from it fearing he will not like it. The answer came, explaining the two points and also, the third, which I had kept to myself."[42]

Tradition Thirty-Seven

He has Also, narrated from Hasan Ibn Hanif[43] from his father: that he said: We shifted the family from Medina to the Holy Imam (‘a) and there were two servants with them. When we reached Kufa, one of those servants consumed wine without our knowledge.

An epistle arrived expelling that servant from the job. So, we sent him back to Kufa and never employed him again.[44]

Tradition Thirty-Eight

He has Also, narrated that an epistle arrived regarding Ahmad Ibn Abd al-Aziz that he has apostatized. His apostasy became clear eleven days after the arrival of this epistle.[45]

Tradition Thirty-Nine

He has Also, narrated from Ali Ibn Muhammad Saymoori that he sent a written request for a shroud. Imam Az-Zaman (‘aj) wrote: "You will need it in the year [two hundred and] eighty."[46] He died at the predicted time and the Imam sent him a burial shroud two months before his death.

Tradition Forty

He has Also, narrated from Husayn Ibn Hamadan Khazini in his book from Abu Ali and Abu ‘Abd Allah Ibn Ali al-Mahdi from Muhammad Ibn Abdus Salam from Muhammad Ibn Nishapuri from Abu al-Hasan Ahmad Ibn Hasan from ‘Abd Allah from Yazeed, Ghulam Ahmad Ibn Hasan that he said: I arrived at Jebel and I was not worthy for Imamate and I was on the whole fond of him till Yazeed Ibn ‘Abd Allah died. And he was the freed slave of Abu Muhammad (‘a) from the Jebel Kutakin.

He willed to me that I should give the Tartar horse he had along with the sword and strap to the master of the age. I feared that if I did this, harm will reach me from the followers of Kutakin. So, I paid for that horse, sword and accessories in seven hundred gold coins from my personal funds and surrendered those things to the Kutakin.

An epistle was issued to me from Iraq to send the 700 gold coins as the cost of the horse, sword and belt.

By the Almighty Allah I had not divulged this to anyone. So, I paid it from my funds.[47]

The author says: Kulaini[48] has mentioned this incident in Al-Kafi; Shaykh Al-Mufid has quoted it in his *Irshad*[49]; Shaykh At-Tusi has mentioned in *Ghaibah*[50] in the same way and mentioned the name of the servant as Badr. However, in the *Dala'il* of Tabari[51] and *Faraj al-Homoom*[52] of Sayyid Ali Ibn Tawus in a lengthy report and also, in other places it is mentioned in brief that the protagonist of this story was Ahmad Ibn Hasan Ibn Abu al-Hasan Madirani, the master of that slave and he was the secretary to Kutakin, the Turkish rulers in Rayy under the Abbasides; and Yazeed Ibn 'Abd Allah was from the freed slaves from the town of Zoor, an area of Jebel and he was independent.

After Kutakin, he marched to his capital and fought with him and plundered and seized the territories and Ibn Madarani was the caretaker of those things and he could not conceal them. So, he took them for a thousand gold coins and in Rayy the epistle arrived through Abu Hasan Asadi.

There is another interesting story about Ibn Madarani, which proves his lofty position in the world and the hereafter. The Allamah has quoted in the book of *Minhaj as-Salah* from Ahmad Ibn Muhammad Ibn Khalid Barqi and we have mentioned both of them at the end of the book of *Kalimah at-Tayyibah*. Referring to them is not devoid of gain.

We should know that most of these miracles are mentioned in other books as well through other chains of narrators and in the first and second chapters, on the contrary in the fourth and fifth some of the miracles of Imam al-Mahdi ('aj) were mentioned and in the coming chapters many other of them will be narrated. On the contrary, after proving his existence and the survival of that holy being, there is no need to mention his miracles.

Since the survival and long-life span are themselves the greatest divine signs and definite proofs and one for whom clear miracle is not sufficient and who did not take any pleasure from other miracles and absence of information and following the texts are proofs of it, which is needful of slightest movement and hardship, so that comfort seekers may flee from it.

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1. Kifayat al-Muhtadi (Selected), p. 187, under tradition 37.
2. Kifayat al-Muhtadi (Selected), pp. 163-166, under tradition 32.
3. Hidayat al-Kubra, pp. 381-382.
4. Isbat al-Wasiyyah al-Imam Ali Ibn Abi Talib ('a), pp. 261-262.
5. Hidayat al-Kubra, pp. 381-382.
6. Hidayat al-Kubra, pp. 367-368.
7. Hidayat al-Kubra, p. 368.
8. Hidayat al-Kubra, p. 369.
9. Khara'ij wa al-Jaraih, vol. 2, p. 699.
10. Hidayat al-Kubra, pp. 369-370.
11. Hidayat al-Kubra, p. 370.
12. Imam Az-Zaman ('a).

13. Hidayat al-Kubra, p. 370.
14. Hidayat al-Kubra, p. 370.
15. Hidayat al-Kubra, pp. 370-371.
16. Hidayat al-Kubra, p. 371.
17. Hidayat al-Kubra, p. 369.
18. Hidayat al-Kubra, p. 371.
19. Hidayat al-Kubra, p. 371.
20. Hidayat al-Kubra, p. 372.
21. Dala'il al-Imamah, p. 503.
22. Fayd: It is said to be a halt on the route to Syria and it is Also, said that it was a city of Najd. Both these statements are mentioned by the author of Majma al-Bahrayn (The Author).
23. Hidayat al-Kubra, pp. 373-374.
24. Thaqib al-Manaqib, p. 598.
25. Ath-Thaqib fi 'l-Manaqib, p. 599.
26. Ath-Thaqib fi 'l-Manaqib, p. 600.
27. Ath-Thaqib fi 'l-Manaqib, p. 600.
28. Ath-Thaqib fi 'l-Manaqib, pp. 600-601.
29. A famous town in the west of Jihun on the route from Merv to Bukhara and it is Also, called as Amal ash-Shat and Amal al-Mafaza.
30. Ath-Thaqib fi 'l-Manaqib, pp. 601-602.
31. Ath-Thaqib fi 'l-Manaqib, pp. 602-603.
32. Ath-Thaqib fi 'l-Manaqib, pp. 603-604.
33. Ath-Thaqib fi 'l-Manaqib, pp. 605-606.
34. Ath-Thaqib fi 'l-Manaqib, pp. 608-611.
35. Ath-Thaqib fi 'l-Manaqib, p. 611.
36. Ath-Thaqib fi 'l-Manaqib, pp. 611-612.
37. Ath-Thaqib fi 'l-Manaqib, p. 612.
38. Ath-Thaqib fi 'l-Manaqib, pp. 612-613.
39. 'Uyun al-Mu'jizat, p. 133.
40. 'Uyun al-Mu'jizat, p. 134.
41. 'Uyun al-Mu'jizat, pp. 134-135.
42. 'Uyun al-Mu'jizat, p. 135.
43. In Al-Kafi, vol. 1, p. 523 Hasan Ibn Khafif and in the manuscript, Hasan Ibn Afif is mentioned.
44. 'Uyun al-Mu'jizat, p. 135.
45. 'Uyun al-Mu'jizat, p. 135.
46. 'Uyun al-Mu'jizat, p. 135.
47. Hidayat al-Kubra, p. 369.
48. Al-Kafi, vol. 1, p. 522.
49. Al-Irshad, vol. 2, p. 363.
50. Al-Ghaibah, p. 221.
51. Dala'il al-Imamah, pp. 519-524.
52. Faraj al-Mahmoom fi Tarikh Ulama Nojoom, pp. 239-244.

[1] [1]
SHARES

Chapter 7: Incidents Of Those Who Met The Imam During Major Occultation

These are anecdotes of some people, who had the honour of meeting the Holy Imam (‘a) during the period of the Major Occultation; whether they recognized the Imam during that time or they realized only after the Imam departed from them. The conclusion they reached through definite contexts was that it was the Imam himself and they became aware of the miracle of the Imam in wakefulness or sleep or through some other proof. All these incidents prove the general aim of this chapter; even those incidents in which Imam (‘a) was seen in dream.

In later glance it seems that seeing the Imam in dream does not prove the present survival and life, like other miracles after the passing away of the other Imams (‘a), but in this instance seeing of miracles from His Eminence does not separate from the survival of that holy being, as there will not be anyone among the Muslims who can admit that Imam Hasan al–’Askari (‘a) had a son, who obtained the position of Imamate and excellence and then he passed away.

As we know that the deniers and enemies of the Imamiyah are deniers of the actual existence of the son of Imam Hasan al–’Askari (‘a); or they say that he died at a young age, except for Samnani, who says that His Eminence was the Qutb for ninety years and then he passed away.

We, praise be to Allah, proved his falsehood, on the contrary possibility of mistake in the actual name, which he said and he himself confessed it is rejected by both the sects and on the whole this rare and weak statement is not worth quoting among the statements of Muslims and anyone from the Muslims, who admits to the existence of His Eminence, having a respectable position, he accepts the survival of His Eminence.

If in this book, we do not have the basis for exploring the circumstances of His Eminence and from this aspect we shall not mention all the miracles and all those who were honoured by meeting the Imam during minor occultation, but we shall only mention their names and move on the actual topic.

Report Of Shaykh as–Saduq Regarding Those Who Met Imam al–Mahdi (‘aj)

We begin with the report, which Shaykh as–Saduq has mentioned in *Kamal ad–Din*[1] having the names of all those who met the Imam and after that we will add the other names, which we have found.

Shaykh as–Saduq has quoted in *Kamal ad–Din* from Muhammad Abu ‘Abd Allah Kufi that he mentioned the names of those who were familiar with the miracles of the Master of the Age (‘a) and who have met

the Imam. They were as follows:

“Among the representatives were:

Al-Amari and his son, Hajiz, Bilali and Attar from Baghdad.

From Kufa, Al-Asimi.

From Ahwaz, Muslim Ibn Ibrahim Ibn Mahziyar.

From Qom, Ahmad Ibn Ishaq. From Hamadan, Muhammad Ibn Salih.

From Rayy, Bassami, that is he himself – From Azerbaijan, Qasim Ibn Alaa.

From Nishapur, Muhammad Ibn Shazan.

Among the non-representatives were:

From Baghdad, Abu al-Qasim Ibn Abi Hulais, Abu ‘Abd Allah Kindi, Abi ‘Abd Allah Juniadi, Harun Qazzaz, Neeli, Abu al-Qasim Ibn Dubais, Abi ‘Abd Allah Ibn Furookh, Masroor Tabbakh, slave of Abu al-Hasan (‘a), Ahmad and Muhammad, sons of al-Hasan, Ishaq al-Katib from Bani Naubakht, Sahib al-Nawa and Sahib al-Surratil Makhtooma.

From Hamadan was Muhammad Ibn Kashmard, Ja’far Ibn Hamadan and Muhammad Ibn Harun Ibn Imran.

From Dainawar was Hasan Ibn Harun, Ahmad Ibn Ukhiyya and Abu al-Hasan.

From Isfahan, Ibn Bazshala.

From Saimara, Zaidan.

From Qom, Hasan Ibn Nasr, Muhammad Ibn Muhammad, Ali Ibn Muhammad Ibn Ishaq and his father and Hasan Ibn Yaqoob.

From the people of Rayy were: Qasim Ibn Musa and his son, Abu Muhammad Ibn Harun, Sahib al-Hisaar, Ali Ibn Muhammad, Muhammad Ibn Muhammad Kulaini and Abu Ja’far Rafa.

From Qazwin, Murdas and Ali Ibn Ahmad.

From Faqtar, two persons. From the city of Roza, Ibn Khal.

From Faris, al-Mahrooj.

From Merv, owner of a thousand dinars, owner of money and the white letter, and Abu Saabit.

From Nishapur, Muhammad Ibn Shuaib Ibn Salih.

From Yemen, Fadl Ibn Yazeed, al-Hasan and his son, Ja'fari, Ibn Ajami and Shamshati.

From Misr, father of two newborns, owner of wealth in Mecca and Abu Rajaa.

From Nasibeen, Abu Muhammad Ibn al-Wajna And from Ahwaz, al-Khaseebi."

The author says: It implies Amari, who was in fact famous as Abu Amr 'Uthman Ibn Saeed Amari Asadi al-'Askari Samman (oil trader). He was the representative of Imam Hasan al-'Askari ('a) and the first special deputy of Imam Az-Zaman ('aj) and his son, Abu Ja'far Muhammad Ibn 'Uthman Amari.

It is apparent from *Rijal Kashi* and *Rijal Shaykh At-Tusi* that Amari implies, the representative Hafas Ibn Amr, who was famous as Jamaal and his son was Muhammad.

It is possible that these two persons are other than those two. It is unlikely to be a wrong possibility, which has come in the copies of those two books and research in science of Rijal. That which is apparent is that he did not mention them because he did not live till their time; as this Asadi is one from whom Ahmad Ibn Muhammad Ibn 'Isa has narrated.

In brief, the other points mentioned in that report are as follows:

Shaykh Abu al-Qasim, Husayn Ibn Rauh Naubakhti Tamimi; Abu al-Hasan, Ali Ibn Muhammad Saymoori; Hakima, daughter of Abu Ja'far Imam Muhammad at-Taqi ('a); Nasim, servant of Abu Muhammad ('a); Abu Nasr Tarif, servant of the Imam; Kamil Ibn Ibrahim Madani; Badr, the aged wet nurse, Ahmad Ibn Bilal Ibn Dawood Katib Aami (general scribe); Mariya, maidservant of the Imam; slave girl of Abu Ali Khizrani; Abu Ghanim, servant of the Imam; some of the companions; Abu Harun; Muawiyah Ibn Hakim; Muhammad Ibn Ayyub Ibn Nuh; Umar Ahwazi; a man from Faras; Muhammad Ibn Ismail Ibn Musa Ibn Ja'far ('a); Abu Ali Mutahhar; Ibrahim Ibn Abda Nishapuri; his maid; Rashiq Madarani and two men with him; Abu 'Abd Allah Ibn Salih; Abu Ali Ahmad Ibn Ibrahim Ibn Idris; Ja'far Ibn Ali Hadi ('a); a man from Jalawara; Abu al-Husayn Muhammad Ibn Muhammad Ibn Khalaf; Yaqub Ibn Manfus; Abu Saeed Ghanim Hindi; Muhammad Ibn Shazan Kabuli; 'Abd Allah Suri; Hajj Hamadani; Saad Ibn 'Abd Allah al-Qummi Ashari; Ibrahim Ibn Muhammad Ibn Faras Nishapuri; Ali Ibn Ibrahim Ibn Mahziyar as Shaykh as-Saduq has narrated; but in the view of this humble author, there is mistake in the name and the incident of Ali is sometimes attributed to him and sometimes to Ibrahim and they narrate two incidents and apparently it was only a single incident, Allah knows best. And Sulaiman Ibn Abu Naeem; Abu Noaim Ansari Zaidi Harandi; Abu Ali Muhammad Ibn Ahmad Mahmudi; Allan Kulaini; Abu al-Haitham Dinari2; Abu Ja'far Ahwal Hamadani; Muhammad Ibn Abu al-Qasim Alawi Aqiqi; with thirty people in Masjid al-Haraam; grandfather of Abu al-Wajna; Abu al-Adyan, servant of Imam Hasan al-'Askari ('a); Abu al-Hasan Muhammad Ibn Ja'far Himyari and some people from Qom; Ibrahim Ibn Muhammad Ibn Ahmad Ansari; Muhammad Ibn 'Abd Allah al-Qummi; Yusuf Ibn Ahmad Ja'fari' Ahmad Ibn 'Abd Allah Hashimi Abbasi; Ibrahim Ibn Muhammad Tabrizi Baasi; and nine persons; has Ibn 'Abd

Allah Tamimi Rindi Zuhri; Abu Sahal Ismail Ibn Ali Naubakhti; Aqeed, the Nubian slave, servant of Imam Muhammad at–Taqi (‘a), who brought up Imam Hasan al–’Askari (‘a); Yaqub Ibn Yusuf Zarrab Ghassani or Isfahani, narrator of the great and ancient Salawat, servant of Imam Hasan al–’Askari (‘a) and he lived in Mecca. Muhammad Ibn Hasan Ibn Abd al–Hamid; Badr or Yazeed; slave of Ahmad Ibn Hasan Madarani; Abu al–Hasan Amari, brother of Muhammad Ibn ‘Uthman, the second deputy; ‘Abd Allah Sufyani; Abu al–Hasan Hasani; Muhammad Ibn Abbas Qasri; Abu al–Hasan Ali Ibn Hasan Yamani; two Egyptian men, each of whom prayed for a child; Ahwazi worshipper and keeper of nightly vigils, Umm Kulthum, daughter of Abu Ja’far Muhammad Ibn ‘Uthman Amari; messenger of al–Qummi; Sinan Musali; Ahmad Ibn Hasan Ibn Ahmad Katib; Husayn Ibn Ali Ibn Muhammad, alias Ibn Baghdadi; Muhammad Ibn Hasan Sairafi; cloth merchant from Qom; Ja’far Ibn Ahmad; Hasan Ibn Wataa Saidalani; representative of that time in Wasit; Ahmad Ibn Abi Rauh; Abu al–Hasan Khizr Ibn Muhammad; Abu Ja’far Muhammad Ibn Ahmad; old woman from Dainawar; Hasan Ibn Husayn Asbaababadi; man from Astarabadi; Muhammad Ibn Husayn Katib Mervi; a person from Madayan and his friend; Ali Ibn Husayn Ibn Musa Ibn Babawayh al–Qummi, father of Shaykh as–Saduq and Abu Muhammad Dalaji; Abu Ghalib Ahmad Ibn Muhammad Ibn Sulaiman Zurari; Husayn Ibn Hamadan Nasiruddaula; Ahmad Ibn Surah; Muhammad Ibn Hasan Ibn Ubaidullah Tamimi; Abu Tahir Ali Ibn Yahya Zurari3; Ahmad Ibn Ibrahim Ibn Muqallad; Muhammad Ibn Ali Aswad Dawoodi; Afif, who carried the Haram of the Imam from Medina to Samarrah; Abu Muhammad Ath–Thumali; Muhammad Ibn Ahmad; a man for whom an epistle arrived in Akbara; Alian; Hasan Ibn Ja’far Qazwini; man from Fanimi; Abu al–Qasim Jalisi; Nasr Ibn Sabah; Ahmad Ibn Muhammad Sarraj Dainawari; Abu al–Abbas, alias Ustad – perhaps Ahmad, nephew of Hasan Ibn Harun, who was mentioned in the report of Asadi; Muhammad Ibn Ahmad Ibn Ja’far Qattan Wakil; Husayn Ibn Muhammad Ashari; Muhammad Ibn Ja’far Wakil; a man from Aabi2; Abu Talib, servant of the Egyptian; Mirdas Ibn Ali; native of Rabadh; Hamid; Abu al–Hasan Ibn Kathir Naubakhti; Muhammad Ibn Ali Shalmaghani; friend of Abu Ghalib Zurari; Ibn Raees; Harun Ibn Musa Furat; Muhammad Ibn Yazdad; Abu Ali Needi; Ja’far Ibn Amr; Ibrahim Ibn Muhammad Ibn Faraj Zohaji; Abu Muhammad Sarvi; Ghizal or Zalal maid of Musa Ibn ‘Isa Hashimi; old lady who possessed the pebbles; Abu al–Hasan Ahmad Ibn Muhammad Ibn Jabir Balazari from Ahl al–Sunna scholars, author of Tarikh al–Ashraaf; Abu Tayyib, Ahmad Ibn Muhammad Ibn Batta; Ahmad Ibn Hasan Ibn Abu Salih Khujandi; son of the sister of Abu Bakr Ibn Naqqali Attar Sufi, who met the Imam in Iskandaria.

In *Tarikh Qom*, it is narrated from Muhammad Ibn Ali Majilaway through correct chains of narrators from Muhammad Ibn ‘Uthman Amari that he said: Abu Muhammad Hasan Ibn Ali (‘a) acquainted us, forty persons, with his newborn son, His Eminence, al–Mahdi, while we were present at his house.

He said: ‘This son of mine is my Imam and Caliph for you after me. Obey him and after me do not become disunited in your religion, that you be destroyed. But you should know that, after this day, you will not see him.’

Muhammad Ibn ‘Uthman said: We left his place and after only a few days, he [Imam al–’Askari (‘a)] passed away.”

These people were those, who met Imam (‘a) or were aware of the miracle of the Imam and some of them were blessed in both ways. Perhaps most of them were in the latter category. Their incidents are, by the praise to Allah, mentioned in books of scholar through different chains of narrators as every fair individual is aware of their existence and the rank of piety, excellence, trustworthiness and their precaution should be considered. On the contrary, some of them are well-known for truthfulness, honesty and knowledge among Ahl al-Sunna people.

No doubt should be entertained about realizing the wide narration (تواتر) of meaning and the performance of miracle from His Eminence and absence of possibility of the falsehood of all the incidents; even though in each of them there is a possibility. In the same way, it is proved in every way that miracles were performed by the holy ancestors of His Eminence, on the contrary, what will be mentioned in this chapter from the miracles of His Eminence is sufficient and many of them are absolutely reliable in their authorities and by thinking upon them with truth there will be no need to refer to the previous miracles and ancient books.

But conveying these incidents and miracles in this place to the extent of certainty and there not remaining any doubt in the heart; in such a way that the existence of His Eminence is realized among the people, is on the whole needful of minute research about the account of the authors of books from whom we have taken some of the incidents and circumstances of those who have narrated from them directly or through an intermediary, who are mostly scholars and religious persons and the least concession, which we can allow for them, is to accept their truthfulness and honesty, which we will not narrate even though we have heard it from everyone.

On the contrary, Allah forbid, from the aspect of truthfulness and honesty in narrating all are partners and many of them are having lofty stations and evident miraculous feats and since the persons themselves or those, who met them during their lifetimes, knowing their conditions; if Allah forbid someone is having any doubt in his heart or those who are ignorant of religion, according to the duty obligatory on him that in case of suspicion, which by help of Allah, with a little movement, the existence of that holy being will become clear for him like the sun under the clouds and he knows and sees and all the intelligent and aware people harkens to the call of the distressed when there is exigency and saves them from dangers.

Whatever he wants is under the power of his divinely gifted power and is available in the treasure of his command and that which does not reach is due to our unworthiness as we have kept away from the bounties spread by the Almighty Allah for His servants and like hungry dogs the beggar of Canaan ran into the house of the enemies for a piece of bread.[4]

Hence, those who were satisfied for the transfer of that heavenly table with every stingy and lowly person entered the implication of the verse:

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ

***"Therefore, leave them in their overwhelming ignorance till a time"*(*23:54*).**

Types Of Incidents Of Meeting The Imam

We should know that there are two kinds of incidents of meeting the Imam:

First: Incident in which is present former context or similarity or that the character of that incident is Imam al-'Asr (‘aj), which is the actual aim of quoting that incident.

Second: The incident is not the actual context of this; on the contrary it includes those who are lost in deserts. For example, a person was in distress and he pleaded or did not plead, that someone should save him in an extraordinary manner. For example, incident numbers eight, thirty-six, forty-seven, fifty-eight, sixty-six, sixty-seven, seventy, seventy-six, ninety-four and two or three other incidents, which are almost same as these incidents. Sometimes it is doubted that the concerned person is *Abdal* or *Awliya* and not Imam Az-Zaman (‘aj) and the occurrence of miraculous acts and extraordinary deeds at the hands of other than Imams, are lawful and at all times all sects have narrated such things for their prominent personalities; but to mention them in this chapter would not be appropriate.

Firstly: We have followed our senior scholars, who have narrated incidents of those who had the honour of meeting the Imam during the period of the Major Occultation.

Secondly: In chapter two, if Allah wills, we proved that helping those, who are in distress and answering to the calls of help of the helpless is one of the functions of the Holy Imam (‘a).

Thirdly: Supposing that refuge giver is not that person, we will have to accept that it is one of his special agents and representatives. Thus, even if that distressed one had not seen the Imam he has seen one, whom the Holy Imam (‘a) had sent and this much is sufficient for our purpose.

Fourthly: Supposing we accept that he was not him also, it proves the rightfulness of Imamiyah faith, whether that person is definitely a Muslim; if he were not an Imamite, he considers the Imamiyah as disbelievers and regards their killing obligatory and he does not take Jizya from them Also, like People of the Book. Then how he can save such a person from dangers in an extraordinary way? And the whole discussion is regarding that promised one of Allah the Almighty. Now, we begin our discussion with the name of Allah.

Incident One: Foundation Of Masjid Jamkaran

The accomplished Shaykh Hasan Ibn Muhammad Ibn Hasan al-Qummi, a contemporary of Shaykh as-Saduq (r.a.) has reported in

Tarikh Qom[5] quoting from the book of *Monees al-Hazeen fi Ma'arifah al-Haqq wa Yaqeen*[6]; by Shaykh Abu Ja'far Muhammad Ibn Babawayh al-Qummi as follows:

Chapter of the construction of Masjid Jamkaran at the instruction of Imam Muhammad al-Mahdi (‘aj):

The reason of construction of Masjid Jamkaran was that that Shaykh Afif Salih Hasan Ibn Muthla Jamkarani says:

It was the night of Tuesday, the seventeenth of the month of Ramadhan 293 A.H.7 – and I was asleep in my house. A part of the night had passed. Some people came to my door and woke me up saying: Get up, Sahib az-Zaman has summoned you. So, I arose at once and said: All right, I’ll be there immediately.

I picked up a shirt to put it on, but a voice came from inside the house: This is not your shirt. I put on another shirt; then reached for the Pajama; again, a voice came that it was not mine. So, I put it down and wore another. After that I started to search for the key, but a voice came: The door is already open. At last, I reached the door to find many elders standing there. I greeted them; they replied and then conveyed me to the location where the Masjid stands today.

At that place I decried a wooden platform covered by a very fine carpet. A mattress and pillows were Also, arranged on it and a young man of around thirty years was seated there. Before him was an elderly gentleman, reading from a book.

Around sixty persons, some dressed in white and some in green, were busy praying. I learnt that the young man was Hazrat Hujjat and the elderly gentleman was His Eminence, Khizr (‘a). When I reached them, His Eminence, Khizr (‘a) offered me a seat and Hazrat Hujjat addressed me by my name and said:

“Go to Hasan Muslim and tell him: You have put this land for your personal use since some years, and you try to cultivate crops on it, but we destroy them, in spite of that you do not desist. This year Also, you wanted to do the same. Now, you are not permitted to do so; and return whatever you have gained from this land, so that it can be utilized for building a Masjid on it. Tell him that this is an honoured place and the Almighty Allah has bestowed it a special rank over other lands, which you are trying to include in your property. Your two adolescent sons passed away, but you did not heed the warnings. If you still don’t toe the line, you will be punished in such a way that you won’t know what hit you.”

Hasan Maslah says: I said: My master, I would need a sign, as without it, no one would believe me. He said: We are leaving a sign here in order to verify your statements, you just convey the message. Go to Abu al-Hasan and ask him to recover from Hasan Muslim the profits he had made in last few years and hand the money over to others so that construction may commence; and the remaining expenses can be taken from the agricultural income of our lands at Rahaq. We have endowed half of this rural property in favour of this Masjid. Announce it to the people that they should become inclined to it and be devoted to it.

They should recite four units (rakats) of prayer in it: Two units (rakats) of prayer for honouring of Masjid: in each unit (rakat) of which they should recite Surah al-Hamd once and Surah Tauheed seven times; in

Ruku and Sujood, they should recite the praises seven times. After that recite two units (rakats) of Prayer of Imam az-Zaman (‘a), in the following manner: Begin with Surah al-Hamd and when you come to *Iyyaka Na’bodo wa iyyaka Naste’e’n*, you should repeat this a hundred times and then proceed and complete Surah al-Hamd. The same method is to be followed in the second unit (rakat) as well. Repeat the Zikr seven times in Ruku and Sujood. After concluding the prayer, recite the Tahleel, e.g. *La ilaha illa Allahu wahdahu wahdahu*. And recite Tasbih Fatimah az-Zahra’ (‘a). After that prostrate and recite Salawat on Muhammad and Aali Muhammad (‘a) in prostration a hundred times. After that the Imam’s words were as follows:

If one recites the two prayers, it is as if he has prayed in the Bait al-Ateeq[8].[9]

After that Imam (‘a) asked me to proceed. As soon as I started, he called me back and said: A goat is to be purchased from the flock of Ja’far Kashani, the shepherd; if the villagers pay for it, well and good, if not, you pay for it yourself and slaughter it here tomorrow night. The following day would be the 18th of month of Ramadhan; on that day the mutton should be distributed among those who are ailing; Allah will cure those who eat from it. That goat is spotted, very hairy and having seven black and white marks the size of a dirham coin: three on one side and four on the other.

Hasan Ibn Maslah says: After that I returned home and remained in deep thought all night. At last, it was dawn. After prayers, I went to Ali Ibn Mundhir and narrated the whole incident to him. Then the two of us came to that same place and found in accordance to the statement of the Imam, chains and pegs, which were supposed to be the signs.[10]

After that we came to the place of Sayyid Abu al-Hasan. The moment we reached his door, his servants said: The master is expecting you since dawn, are you a resident of Jamkaran? Then he was informed and I entered his place and greeted him with respect. He replied in a cordial way and offered me a seat near him. Before I could say anything, he started:

O Hasan Ibn Maslah, last night I saw a gentleman in dream, who told me: Hasan Ibn Maslah, a resident of Jamkaran, will approach you in the morning. You must testify to whatever he says and rely on his words; his statement is our statement; you must not reject his words. I am waiting for you since I saw that dream.

After that I narrated the incident in detail. Abu al-Hasan asked his men to saddle the horses. All of us mounted and set out from there. On reaching Jamkaran, we saw Ja’far with his herd at the side of the road. As I approached, a goat, which was at the rear, came bouncing to me. When I wanted to pay the cost to Ja’far, he swore that the goat did not belong to his herd. He said: I have never seen it before today and after that I was not able to catch it, no matter how much I tried. Thus, we brought that goat to the place that Imam (‘a) had mentioned and slaughtered it there.

Sayyid Abu al-Hasan summoned Hasan Muslim and the amount was recovered from him. Monies were Also, taken from the income of Rahaq village and the roof of the Masjid was completed. Sayyid Abu al-

Hasan carried those chains and pegs with him to Qom; they were kept at his home. Ailing persons came and by Allah's permission sought cure from them by rubbing them on their bodies.

It is said that after the passing away of Sayyid Abu al-Hasan, when his son fell ill, the case containing the chains and pegs was opened, but nothing was found in it.[11] This, in brief, is the account of that place, which is mentioned there.

The author says: In the Persian version of *Tarikh Qom*, and in its Arabic version, which the prominent scholar Agha Muhammad Ali Kermanshahi has mentioned this incident briefly in the marginal notes of *Rijal Mir Mustafa* in the chapter of Hasas, the date of the incident is mentioned as 293 A.H. And apparently it was abrogated and the actual date was 273 A.H., which is the meaning of seventy, because the death of Shaykh as-Saduq was before 290 A.H.

Method Of The Prayer Of Hazrat Hujjat ('A)

As for the two-unit prayer, which is attributed to the Imam, it is a well-known prayer and a number of scholars have narrated it.

First: Shaykh Tabarsi, author of *Tafsir*, in the book of *Kunuz al-Najah*[12] has narrated from Ahmad Ibn Andarabi from Khuzama from Abu 'Abd Allah Husayn Ibn Muhammad Bazufari and he says that it was issued from Imam Az-Zaman ('aj) that one, who has a need from the Almighty Allah, he should after midnight of Thursday perform Ghusl and pray two units of prayer; in the first unit recite Surah al-Hamd and when he comes to *Iyyaka Nabodo wa Iyyaka Naste'e'n*, he should repeat it a hundred times. And after that continue the Surah al-Hamd. After Surah al-Hamd recite Surah Ahad once. Then perform the Ruku and two Sajdahs; in Ruku he should recite *Subhana Rabbeyal A'zeeme wa behamdeh* seven times and in each of the two Sajdahs recite Subhana Rabbeyal aalaa wa behamdeh seven times. After that perform the second Rakat like the first. After the prayer recite the following supplication. The Almighty Allah will definitely fulfil his supplication whatever it may be, except that it is for cutting off relations. The supplication is as follows:

بِسمِ اللّهِ الرَّحمنِ الرَّحيمِ اللّٰهُمَّ اِن اَطَعتُكَ فَالمَحمَدَةُ لَكَ وَ اِن عَصَيتُكَ فَالحُجَّةُ لَكَ مِنكَ الرَّوحُ وَمِنكَ الفَرَجُ سُبحَانَ مَن اَنعَمَ وَشَكَرَ سُبحَانَ مَن قَدَرَ وَغَفَرَ اللّٰهُمَّ اِن كُنتُ قَد عَصَيتُكَ فَاِنّي قَد اَطَعتُكَ في احَبّ الاشياءِ اليكَ وَهُوَ الايمانُ بِكَ لَم اَتَّخِذ لَكَ وَلَدًا وَلَم اَدعُ لَكَ شَرِيكًا منًّا مِنكَ بِه عَلَيَّ لا مَنًّا مِنّي بِه عَلَيكَ وَقَد عَصَيتُكَ يا الهي على غَيرِ وَجهِ المُكابَرَةِ وَ لا الخُرُوجِ عَن عُبُودِيَّتِكَ وَلا الجُحُودِ لِرُبُوبِيَّتِكَ وَ لكِن اَطَعتُ هوايَ وَاَزَلَّنِى الشَّيطانُ فَلَكَ الحُجَّةُ عَلَيَّ وّ البَيانُ فَاِن تُعَذِّبنِى فَبِذُنُوبِى غَيرَ ظَالِمٍ وَاِن تَغفِر لِى وَتَرحَمنِى فَاِنَّكَ جَوَادٌ كَرِيمٌ يا كَرِيمُ يَا كَرِيمُ

In the name of Allah, the Beneficent, the Merciful. O Allah, if I obey You, You are worthy of commendation, and if I offend You, You have proof against me. All ease and relief is from You. Glory be to He Who possesses the power, but forgives. O Allah, even though I have offended You, but I have obeyed You in the thing You love most which is believing in You, I have not ascribed an offspring to You

and I have not ascribed a partner to You. You have bestowed on me and I have not bestowed anything on You. O my God, verily I have offended You, but not as a result of obstinacy, nor to depart from Your service and nor denial of Your Divinity; but I have obeyed my desire and Satan has deviated me. You possess the proof against me. You will not be oppressing me if You punish me due to my sin, but if You forgive and have mercy on me, verily You are the open-handed and Generous. O the Generous.

O the Generous... (recite till you are out of breath)

Then say:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ يَا آمِنًا مِنْ كُلِّ شَيْءٍ وَكُلُّ شَيْءٍ مِنْكَ خَائِفٌ حَلِدٌ أَسْأَلُكَ بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ وَ خَوْفِ كُلِّ شَيْءٍ مِنْكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْطِيَنِي أَمَانًا لِنَفْسِي وَأَهْلِي وَ وُلْدِي وَ سَائِرِ مَا انْعَمْتَ بِهِ عَلَى حَتَّى لَا أَخَافَ أَحَدًا وَلَا أَحْذَرَ مِنْ شَيْءٍ أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ يَا كَافِيَ إِبْرَاهِيمَ تُمْرُوْدَ وَ يَا كَافِيَ مُوسَى فِرْعَوْنَ وَ يَا كَافِيَ مُحَمَّدٍ الْأَحْزَابَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ أَنْ تَكْفِيَنِي فُلَانِ بْنِ فُلَانٍ.

In the name of Allah, the Beneficent, the Merciful. O He that is secure from everything. O He from Whom everything is afraid and cautious of. I request You of Your security from everything and the fear of everything, (I beseech You) to send blessings on Muhammad and on the family of Muhammad, and to grant security for me, my family, offspring and other privileges You have bestowed on me till I was not frightened by anyone and will not be cautious of anything forever. Verily You have the power over everything. Allah is sufficient for us as an excellent trustee. O He that sufficed Ibrahim against Nimrod. O He that sufficed Musa against Fir'awun (Pharaoh), I request You to bless Muhammad and the family of Muhammad and to suffice me from the evils of so and so, son of so and so.

In place of so and so mention the name of person and his father's name, whose harm one fears and pray to the Almighty Allah to remove his harm and suffice him from that person.

So indeed, the Almighty Allah sufficed against him if Allah wills. After that he prostrated and prayed for his needs and expressed humility to the Almighty Allah.

Without any doubt no believer man or woman dies having recited this prayer and this supplication with sincerity, but that doors of heavens will be opened for him or her to fulfil the needs and his or her supplication will be fulfilled at the earliest; no matter what kind of request it is; which is due to the favour of the Almighty Allah on us and the people.

Secondly: In the book of *Ad-Dawat*[13], The prominent Sayyid, Fadhlulhah Rawandi has mentioned under the method of Prayers of the infallibles (‘a) that Prayer of al-Mahdi (‘aj) consists of two units; in each unit recite Surah al-Hamd once and a hundred-time *Iyyaka nabudu wa Iyyaka Nastaeen* and a hundred times Salawat and his progeny (‘a) after the prayer.

Thirdly: The respected Sayyid Ali Ibn Tawus, in the book of *Jamaal al-Usboo'*[14], has described this

prayer in the same way, but has not mentioned hundred times Salawat after the prayer. And he has added that the following supplication must be recited after the prayer:

بسم الله الرحمن الرحيم اللهم عظم البلاء، وبرح الخفاء، وانقطع الرجاء، وانكشف الغطاء، وضاقت الأرض ومنعت السماء، واليك يا رب المشتكى، وعليك المعول في الشدة والرخاء.

اللهم فصل على محمد وال محمد، أولى الامر الذين فرضت علينا طاعتهم، وعرفتنا بذلك منزلتهم، ففرج عنا بحقهم فرجا عاجلا كلمح البصر أو هو أقرب.

يا محمد يا على، اكفياني فإنكما كافياي، وانصراني فإنكما ناصراي، يا مولاي يا صاحب الزمان، الغوث الغوث الغوث، أدركني أدركني أدركني

In the name of Allah, the Beneficent, the Merciful. O my nourisher the calamities have increased and that which was concealed has surfaced and the curtains have been raised and the hopes are shattered and the earth has become narrow and the skies has withheld (*the bounties*) *and you are the only supporter and I complain to You, and trust is put only in you at times of troubles and ease. O Allah send blessings on Muhammad* (*S*) *and the Progeny of Muhammad* (*S*) *who are the masters of the orders and whose obedience You have made us recognize, then expand for one by their right and expand it soon like that of a winking of an eye; nay more closer than it, O Muhammad O Ali, O Ali, O Muhammad for answering my purpose You two are sufficient and you two help me out as both of you are helpers. O our master, O the master of the time I complain, I complain, I complain, help me, help me, help me, just now, just now, just now; hasten, hasten, hasten, O the most merciful of all mercifuls; by the right of Muhammad and his progeny, the pure.*

The holy Masjid of Jamkaran is present to this day. It is situated one Farsakh from Qom approximately in the direction of Kashan. It is narrated from Barqi etc. in *Tarikh Qom*[15] that the name of Qom was originally Baane Ummahan; that is great buildings and the nobles of Jamkaran, as the narrators of Persia have mentioned, that the first village to be established here was Jamkaran and Jami' Malik has established it; and the first village which was established with Jamkaran was Chashha, that is a small thing and it is said that when the residents of Jamkaran passed by the officers and builders, they used to remark: What have you done? They replied: Chashha in their language; that is a small thing. Thus, this village was named as such.

And that is why it is named as Waidistan and Jaleen Ibn Azar Nuh Azadmand[16] established Jamkaran and there is an incident concerned with it, which I shall mention in the chapter of Persians, if Allah wills.

There is a mountain in Jamkaran, known as Waishwiya and there is a lofty fort on this mountain, which is very ancient, but its owner is unknown. It is said that Alexander constructed it along with a supply of water.

It is narrated from Barqi that Jamkaran was constructed by Sulaiman Ibn Dawood and this report is not without dispute, because in this area, no building is attributed to Sulaiman Ibn Dawood. And Allah knows best.

Jamkaran has been from those places and Allah bestowed a son to him, whose name was Jaleen. He constructed a mansion in Jamkaran and it is still in existence and in the same way, he constructed ten quarters and gates; after that he added two quarters and gates to it; thus, they totaled up to twelve in all and there was a fire temple in every quarter and at every gate and he constructed gardens and settled his maids and servants. Their descendants are still settled there and they boast over each other. End of quotation.

Rahaq is a famous village even to this day and is nearer to Kashan than to Qom, but is a suburb of Qom at a distance of ten Farsakh.

Incident Two: Cities Of The Sons Of Hazrat

Noble, righteous, Abu ‘Abd Allah Muhammad Ibn Ali Ibn Hasan Ibn Abdur Rahman Alawi Husayni, at the end of the book of *Taazi*[17] has narrated from great scholar, Hujjat al-Islam, Saeed Ibn Ahmad Ibn Razi from Shaykh Muqri Khatiruddin Hamza Ibn Musayyab Ibn Jarith, who narrated in my house in Zafariya in Baghdad on the 18th of Ramadhan 544 A.H. that: Narrated to me my teacher, Alim Ibn Abu al-Qamar ‘Uthman Ibn Abd al-Baqi Ibn Ahmad Damishqi 17th Jamadi II in 542 A.H. that he said: Informed me the great scholar, Kamal ad-Din Ahmad Ibn Muhammad Ibn Yahya Anbari in his house in holy city of Baghdad on Thursday the 10th of the month of Ramadhan during the year 542 A.H. that:

I was in the company of the minister Aunuddin Yahya Ibn Hubaira in the month of Ramadhan, during the past year and we were at the head of the table and some people were Also, present with him. After the breaking of fast, most of the people present there sought permission to leave and went away and some close friends remained. That night a powerful man sat beside the minister, whom I did not recognize and till the end I had not spoken with him.

The minister accorded him great respect and paid attention to what he was saying; after some time, the close circle Also, dispersed and returned to their respective homes. The companions informed the minister that there were heavy rains and the roads were closed. The minister retained the people and they continued talking on various topics till the conversation turned to religion.

The minister began to exaggerate in condemnation of the Shi’a religion; he mentioned the deficiencies of this faith and said: Thank God, they are in minority and they are degraded.

At that moment, the person whom the minister had accorded exceeding respect, said: May God give you a long life, if you permit me, I will narrate an incident regarding the Shi'a, which I have personally witnessed; but if you don't allow, I will remain silent.

The minister considered this for some time and then gave him the permission.

First of all, he decided to prove that majority is not the proof of the rightfulness of Sunni faith and minority is not the evidence of the falsity of Shi'a religion.

Then he said: I grew up in Bahiya, which is a very big city and it is made up of 1200 localities in that area and the intellect is amazed at the population of that place and no one knows their actual number, except the Almighty Allah. And all those people are Christians and there are numerous large islands near Bahiya and all people there are Christians and on this island are the deserts, which end at Abyssinia and Nubia a large number of people are settled over there and all of them are Christians and they are absolutely heedless of Islam.

In the same way, the residents of Abyssinia, Nauba and Berber are in excess and all of them are Christians and the Muslims in comparison to them are as the folks of Paradise in comparison to the inmates of Hell.

After making this statement he decided to prove to the minister that majority is the greatest proof of rightfulness of religion as Shi'a are more in number than the people of other communities.

So, he said that twenty-one years ago I left Bahiya to accompany my father on a business trip and in greed undertook a dangerous sea journey so that the Almighty Allah will take our ship to a land which is full of trees and streams. There we saw a huge city with numerous large edifices. We were absolutely astounded and asked the pilot about the name of those islands.

He replied: Like you, I Also, have no knowledge of it as I have never visited this area before.

When we reached the first town, we disembarked from the boat and entered the place.

We saw that the people there were extremely handsome and the atmosphere was very nice and the natives were absolutely pure and clean.

Couplets:

Such a thing is not found in the whole world.

Houses, which are beautiful and attractive

Stretching wide and inhabited and verdant

Having every kind of goodness logically possible.

When we inquired from them the name of the city and about the ruler of that place, they said: This place is known as Mubaraka and the ruler is names as Tahir.

We Also, made inquiries regarding the seat of government and the location of the royal palace.

They said: It is in the town named Zahira and the distance from there by sea was only ten days; but twenty–five days by land.

I asked: Where are the officials of the ruler, who may inspect our goods, collect the taxes and complete the formalities?

They replied: The ruler of this place is not having any officials and agents and the traders themselves deliver the taxes to him and they took us to his place.

When we reached there, we saw a handsome man with a gentle demeanor possessing awe and determination; he was having an aura of honour and was dressed in woolen garments. He had a pen and ink pot before him. There was an open register, in which he was writing. Astonished at all this we greeted him. He responded saying welcome and accorded respect to us.

He inquired from where we were coming.

We explained our circumstances to him.

He asked: Have all the people embraced Islam and are they all bestowed with the Tawfiq of the religion of Muhammad?

We said: Some of our friends are steadfast on the religion of Prophet Musa and ‘Isa (‘a) and have not accepted Islam.

He said: Some of the friends were ardent followers of the religion of Musa and ‘Isa and they had not condemned the laws of Islam.

He said: The Zimmis have accepted their Jizya and gone and the Muslims are waiting so that we may investigate their religion and learn about their faith.

Thus, my father accepted his and mine Jizya and that of three other persons who were Christians and the Jews who were nine persons, gave the Jizya. After that in order to discover the conditions of Muslims, said to them: Explain your faith. When they explained their faith they revealed their faith and said Your faith has not passed the test of authenticity.

They said: Indeed, you are Khwarij, you were not in the pale of Islam, you acted like the Khawarij.

On the basis of exaggeration, he said: Your property is lawful on the believers.

Then he said: One, who does not believe in the chosen Messenger, his successor Ali Murtada and all the Imams till our Chief, the Master of the Age is not a Muslim. He is from the Khawarij and is an opponent.

When the Muslims heard this statement with regard to the corrupt belief, they expected their belongings to be lost and they were extremely worried about it and for years they spent years wandering the desert and hunger and homelessness. At last, the governor of the principality came to their help and decided to write about their condition to the king. He sent that group to Zahira so that perhaps they may get relief over there.

Their leader accepts the request and ordered them to move to Zahira and he recited the following verse:

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ

"That he who would perish might perish by clear proof" (***8:42***).

When I saw the Muslims in that condition, I did not like to see them in such hardships of going and returning. I came to the sailor and said: I have had the company of this group since such a long time, so it is not correct to desert them in such a peril. I request for a boat on rent for the sake of this group to go to Zahira and I will help and assist them.

The sailor swore that he has never seen the Zahira sea and has never traveled there. We despaired from him and requested the people of that place give us a boat on hire. By chance the Muslims were aware of the location of Zahira and for twelve days and nights we traveled in those seas. When it was the morning of the thirteenth the sailor called out: God is the greatest. That the night of hardship was over and the morning of ease was visible. We were able to make out the minarettes and walls of Zahira.

So we joyfully set out with speed. At midday we reached such a city that no eye had ever seen it and no ear had heard the like of it.

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ

"Enter them in peace, secure" (***15:46***).

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

"And a Garden, the extensiveness of which is (***as***) ***the heavens and the earth"*** (***3:133***).

Its spaciousness was metaphorical, its breeze, sorrowful and soul exhilarating and its atmosphere was

pleasing, its delicious water was pristine and life giving like the water of life.

A Single Verse

The eye of the sky has not seen and neither has the ear of the angel heard it.

A city more beautiful and a more pleasant settlement.

This city was floating on the sea and its foundations stood on white mountains like white silver, which enclosed it from the lands and the seas. In the centre of the city flowed streams, which were extremely pure; and between the buildings were markets on the shore and other edifices.

The beginning of most of the streams up to their end was one and a half farsakh and in food and taste it was like Kawthar and Tasnim and under that mountain there were many orchards and gardens; there was greenery and countless trees and nice fruits. And amidst the orchards and gardens roamed wolves and sheep in absolute amity. If a person takes an Animal by the side of a farm, it does not even nibble at a single leaf from the plants. And wild animals live in the city without causing any harm to anyone.

So, when I passed from that place, I reached the blessed city of Zahira. I saw a great city in expanse like the gardens of Paradise. They consisted of a large number of markets unlimited pleasures and every kind of luxury was available there and the creatures of the land and the sea were frequenting it.

The native people of that place were the best creatures on the earth from the aspect of honesty, integrity and truthfulness. When someone purchased sold commodities in market the seller said: O man, weigh it yourself. That man will take whatever he has paid for and all their transactions were like this only.

There was no vain discourse among them and they completely avoided vices like backbiting, bloodshed, lying and theft. At the time of prayer, when the Muezzin recited the Azaan, all the males and females attended the prayers and after the prayers and post-prayer litanies they returned to their homes.

When I saw this incomparable place, I was astounded at its design and set up. I had been ordered to meet the Sultan. They brought me to a decorated garden constructed in the middle of a dome of gold and around it flowed a large stream and the sultan was seated at that place on the seat of judgment and all the people stood in his service with utmost respect.

At that moment, the Muezzin recited the Azaan and Iqamat and during that period the expansive orchard filled with the people of that city.

The Sultan led the prayer and the people followed him in the congregational prayer and in acts and words they were at the pinnacle of humility. After the prayer, the majestic king glanced at us and said: Are you not the ones who have just arrived and entered our city?

I said: Yes, O son of the Master of the Age!

We had heard that the people of that town addressed him by this title. The king welcomed us and asked about the purpose of our visit. He said: Are you traders or guests?

We said: We are traders; and guests of the generosity of the ruler.

He inquired about our faith and said: Who all from you are such that they have girded themselves to serve Islam, who have followed the commands and prohibitions of faith and who are lost in the desert of deviation and have not reached the wide expanse of faith and divine recognition?

We were presented with the reality of each and informed about the secrets of each of them.

Then he said: There are numerous sects of Muslims; which sect do you belong to?

There was a person among us famous as Miqri and his name was Ruzbahan Ibn Ahmad Ahwazi and he was of the Shafei dispensation. He initiated the dialogue and introduced his faith.

He said: In that community, who all are such that they have the same faith as you?

He replied: All of us have consensus in believing Shafei to be the Imam and the leader, except Hassan Ibn Ghayt, who is a Maliki.

Sultan asked: O Shafei, do you not believe in consensus; would you act on conjecture?

He replied: Yes, O son of Sahib al–Amr.

The Sultan wanted to convey him from the storm of the wretchedness of opposition and save him with the bank of guidance saying: O Shafei, have you read the verse of Mubahila and do you remember it?

He said: Yes, O son of the Master of Affair.

He asked: What is it?

He replied:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"Then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars" (***3:61***).

He said: I adjure you by Allah, tell me who are implied as the sons, women and selves?

Ruzbahan fell silent.

The king said: I adjure you by Allah, was there anyone else under the Kisa other than the Holy Prophet (S), Ali Murtada, Fatimah, chief of the ladies, Hasan Mujtaba and Husayn, the martyr of Karbala'?

Ruzbahan replied: No, O son of Sahib al-Amr.

He said: This verse was revealed only in their honour and this excellence is only from them and not for others.

Then he said: O Shafei, I adjure you that one, whom the Almighty Allah has purified from the impurity of sin and obedience, his purity is proved according to the declaration of the Book of the Almighty Allah. Can the people of deviation point out defect in its perfection?

He replied: Yes, O son of Sahib al-Amr.

He said: By Allah, Allah implies the folks of the blanket, from whom He has kept away all impurities so that their infallibility is not smeared by the dirt of divine disobedience and that they are infallible from smaller and greater sins.

Thus, by eloquence the tradition implied such points that made the eyes weep and filled the hearts with faith. Shafei stood up and said: May forgive us, O son of Sahib al-Amr. Please mention your exalted lineage and guide this man wandering in the veil of misguidance.

The king said in the language of facts: I am Tahir Ibn al-Mahdi Ibn Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Musa Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Husayn Ibn Ali regarding whom Allah revealed:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

"And We have recorded everything in a clear writing" (***36:12***).

By Allah, the implication of the Lord of the worlds from the complete word of 'Imam al-Mubeen' is His Eminence Amir Al-Mu'minin ('a), the Imam of the pious and the chief of the successors; leader of those, who possess an illuminated countenance, Ali Ibn Abi Talib ('a); who is the immediate Caliph of the Prophet and no one else other than him deserved this position.

The verse of:

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ

"Offspring, one of the other" (***3:34***).

...was revealed for us and we were specially endowed with these lofty ranks.

Then he said: O Shafei, we are the progeny of the Messenger and we are those invested with authority.

When Ruzbahan heard these guiding statements of the prince of the worlds, due to the effulgence of divine recognition and faith, he fainted. And when he regained consciousness, he brought faith due to the good sense bestowed by God and he said: Praise be to Allah, who blessed us with Islam and faith and transferred us from the darkness of blind emulation to the pleasing and illuminated atmosphere of faith.

After that the leader of religion and the circle of faith asked us to be taken to the guest house and to entertain us there. We were given the best facilities and we stayed in this way for eight days. All the people of that place during those days visited us and brought us gifts and presents.

Couplet:

All the people of that city were like angels.

Pleasing and well-mannered like the folks of Paradise.

After eight days, His Eminence invited us to dinner. He served us excellent food and gifted a lot of expensive garments.

The length and breadth of that city was a journey of two months and a fast rider could not cover it in lesser period of time. The residents mentioned that beyond this city was another city named as Raiqa and it was ruled by Qasim Ibn Sahib Al-'Amr and its length and breadth was equal to this city and the people in ways and manners were Also, like the people of this town. They Also, possessed all the positive traits like kindness and generosity. Beyond that city was another town like this place; it is called as Safiya and its ruler is Ibrahim Ibn Sahib Al-'Amr (‘aj).

Beyond that is a city having all the good religious and worldly qualities, known as Talum and its ruler is Abdur Rahman Ibn Sahib Al-'Amr (‘aj) and around that city there are large estates, whose length is two months of travel and it ends at the city of Anatis and its ruler is Hashim Ibn Sahib Al-'Amr (‘aj) and the distance of length and breadth is four months of travel and around that are numerous estates and innumerable farms along with numerous streams, green trees and fine fruits as mentioned in the verse:

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

"Gardens in which rivers flow" **(*2:25*).**

Verse:

The trustworthy spirit calls out from the sky all the time.

This is the Garden of Adn; so, enter it forever.

Anyone, who is made to enter this pleasing area never likes to leave it ever.

Thus, he said to the minister: The length and breadth of this kingdom is one year of travel and its population is unlimited, all of them being believers and Shi'a; believing in Allah, the Prophet and the twelve Imams and being aloof from their enemies.[18] And all of them establish the prayer with sincerity and pay the Zakat and convey it to be spend in the venues advised by the Shari'ah. They Also, fulfil the duties of enjoining good and or forbidding evil.

Their rulers are the sons of Sahib az-Zaman; whose main aim was promotion of faith and in numbers they exceed the majority population and they said this metropolis and cities and majority of the population are related to Imam Az-Zaman ('aj) and those who exceed the limits in service to Imam regard themselves as slaves of the Imam.

Since the people thought that, that year the chosen effulgence of the Almighty Allah would pay a visit to Zahira they waited to render their services to His Eminence. At last, we left that divine kingdom and set out for our hometown. As for Ruzbahan and Hissan – they stayed behind to see Imam Az-Zaman ('aj) and did not accompany us on the return journey.

When this strange story ended, the vizier, Aunuddin arose and went inside his special chamber and called us inside one by one and made us swear never to talk about this to anyone, saying: Do not divulge this secret and keep this confidential as the enemies will eliminate you. So, we came out of there and did not say a word about it to anyone as long as he was alive. Whenever we met each other, we inquired: Have you observed Ramadhan? He replied: Yes, you must keep it a secret and not to divulge the secret of the Master of the Age, peace be on him and his purified fathers and his children.

The author says: Scholars have narrated this incident; some in the way it is mentioned above and some in concise form and some refer only to some parts of it. Thus, the prominent Sayyid, Ali Ibn Tawus at the end of *Jamaal al-Usboo'*[19] says that I have the report with continuous chain that al-Mahdi ('aj) is having some sons, who are governors of the cities situated in the sea and they are having utmost greatness and the qualities of the righteous.

The honourable, Shaykh Zainuddin Ali Ibn Yunus Amili Bayazi a scholar of the ninth century, in part fifteen in Chapter Eleven of the book of *Sirate Mustaqeem*[20], which is a very fine Imamiyah book by Kamal ad-Din Anbari. In that book he has narrated this story in brief.

The great Sayyid Ali Ibn Abd al-Hamid Neeli, author of the 8th century and writer of *Sultaan al-Mufarraj An Ahal al-Iman* has narrated it from Hafiz Hujjat al-Islam Razi Baghdadi from Qatrutdeen Hamza Ibn Haaris in Baghdad till the end as mentioned previously.

Muhaqqiq Ardbeli, in his book of *Hadiqat ash-Shi'a*[21] has said that there is a very strange story and in

the book of *Arba'yn*, which is written by a great author: Muhammad Ibn Ali Alawi Husayni, through the chains which reach up to Ahmad Ibn Muhammad Ibn Yahya Anbari that he said: In 543 A.H. during the month of Ramadhan…till the end.

Sayyid Na'mat Allah Jazairi has narrated it in *Anwarun an-Nu'maniya*[22] from the book of the scholar, Raza Ali Ibn Fathullah Kashani that he said: Narrated the noble righteous gentleman…and so on.

This humble servant is having a copy of *Arba'yn* from some scholar, whose initial pages are missing and there the Arabic text is given along with the Persian translation, which we have presented here. Despite so many narrators it is strange that it was missed by Allamah al-Majlisi that he has not mentioned it in *Bihar Al-Anwar*.[23]

Two Objections And Their Refutation

There are two objections in this incident; one of them being lack of information and the second is weakness of faith.

First Objection

Family and children of His Eminence Hujjat (‘a) are unknown

As is mentioned in this incident and there being unseen in the reports and not being mentioned by the scholars; therefore, some have denied the actual existence of the Imam.

Its reply is not concealed on the critic with insight and in numerous reports, it is hinted that not reaching abstract and lack of information about it does not become the proof that how will the Imam leave this great Sunnah of his forefathers in spite of so much prohibition for not leaving it and the most eligible person in the world regarding this is the Imam of every age and so far no one has regarded leaving them to be among the qualities of His Eminence and we shall content ourselves with the mention of only twelve reports.

One: Shaykh an-Nu'mani, student of Thiqat al-Islam Kulaini in the book of *Ghaibah*[24] and Shaykh At-Tusi in the book of *Ghaibah*[25]; have both narrated through authentic chains of narrators from Mufazzal Ibn Umar that he said: I heard Abu ‘Abd Allah (‘a) say: Indeed, there are two occultations for the master of this affair; one of them being longer than the other till some people will say that he is dead and some will say that he is killed. Some others will say that he has gone away till such an extent that his Imamate was not proved even to some of his companions, except a few; and no one is aware of his location from his issues or anyone else, except whom he has allowed.

Two: Shaykh At-Tusi and some other scholars have narrated through numerous chains of narrators from Yaqub Ibn Yusuf Zarrab Isfahani that during the year 281 A.H. he went for Hajj and in Mecca he stayed at the Sooq al-Lail, in a house, which was famous as the house of Khadija. There was an old

lady in that house who was a medium between the prominent Shi'a and Imam Az-Zaman (‘aj). It is a long story at the end of which it is mentioned that the Imam sent a scroll for him in which was written Salawat on the Prophet and all the Imams and on Imam Az-Zaman (‘aj). And he advised him to read that supplication whenever he wanted to recite salutation on the Imam. It is a lengthy supplication and in it is mentioned in it: O Allah, bestow him in his self, his progeny, his followers, his subjects, his confidants, his common ones, his enemies and all the people of the world whatever is near to his view…and so on.[26]

And its end is as follows:

O Allah, bless Muhammad, the Chosen, Ali, who pleased (Allah) better than others, Fatimah, the bright and beautiful, Hasan, the agreeing, Husayn, the refined, and all the rest of the closely connected appointed guardians, the favourite confidants, the signs leading unto guidance, lighthouse of piety and wisdom, the trustworthy and safe handles, the strong rope, the right path. Bless Your dearest intimate friend, the authority You promised to protect, and (bless) the Imams, their children, spread their creed, build up their cause, let their thoughts and deeds reach far and wide, to the four corners of the world, in the matter of religion, in the worldly affairs and at the time of Final Judgment, verily You are able to do all things."[27]

Three: In the special Ziyarah, which is to be recited on Friday, which Sayyid Raziuddin Ali Ibn Tawus has narrated in *Jamaal al-Usboo'*[28], it is mentioned:

"May Allah bless you and your purified progeny."

And in another place, it is mentioned: May Allah bless you and your purified progeny on this Friday…"

And at the end of it, he says: May Allah bless you and your purified progeny…"

Four: At the end of the book of Mazar in *Bihar Al-Anwar*, from the book of *Majmu-ud Ad-Dawat*, Harun Ibn Musa Talakabari has narrated a lengthy Salawat for the Messenger of Allah (S) and each of the Imams (‘a) and after reciting salutation of Hazrat Hujjat (‘a), he said: Peace and salutations on the authorities during the period of Hujjat (‘a) and the leaders from his sons and supplication on them.[29]

Five: Sayyid Ibn Tawus etc. have narrated a Ziyarah for the Imam and one of the sentences of the supplication after the prayer; the Ziyarah is as follows:

O Allah, bestow him in his self, his progeny, his followers, his subjects, his confidants, his common ones, his enemies and all the people of the world whatever is near to his view…and so on.[30]

Six: The story of the Green Island, which will come after this.

Seven: Shaykh Ibrahim Kafami has narrated in his Misbah that the wife of the Imam is a descendant of Abu Lahab.

Eight: The prominent Sayyid Ali Ibn Tawus, in the book of rituals of the month of Ramadhan, has narrated from Ibn Abi Qara, a supplication, which can be recited at all times for the sake of protection of Imam Az-Zaman (‘aj) and it will be mentioned in the ninth chapter, if Allah wills…and it is mentioned in that Du’a: And appoint for him and his progeny from the inheriting Imams.

Nine: Shaykh At-Tusi has narrated a report from Imam Ja’far as-Sadiq (‘a) through authentic chains of narrators, in which it is mentioned that among the bequests of the Messenger of Allah (S) to Amir Al-Mu’minin (‘a) was that he said: And when the last moments of the Qa’im will approach, he will make a will to his son as follows… and so on.[31]

Ten: Shaykh Kafami has written in his Misbah[32], that Yunus Ibn Abdur Rahman narrated from Imam Ali Ridha’ (‘a) that the Imam advised supplicating for the Sahib Al-’Amr (‘aj) through this supplication: *Allahumma Adfa’ an Waliyyika*…till the end. And at the end of it, it is mentioned: O Allah bless the rulers of his age and the Imams after him…till the end as was mentioned or something like that and in the margins, he said: First invoke blessings on him and then invoke blessings on them as they are scholars and noble persons and the scholar is the Imam of one, who follows him as mentioned in the statement: And the Imams from his progeny, in the supplication narrated from Imam al-Mahdi (‘aj).

Eleven: In *Mazar*[33], Muhammad Ibn Mashhadi has narrated that Imam Ja’far as-Sadiq (‘a) said to Abu Baseer: As I can see the arrival of Imam Qa’im at Masjid as-Sahla long with his family members…till the end.

Twelve: Allamah al-Majlisi has mentioned in Bihar Al-Anwar about prayers under the rituals of the morning of Friday, from one of the ancient books, a lengthy prayer, which is to be recited after Morning Prayer and its statements invoking blessings for Imam Az-Zaman (‘aj) are as follows:

> بِسمِ اللّٰهِ الرَّحمنِ الرَّحيمِ اللَّهُمَّ كُن لِوَليّكَ في خَلقِكَ وَلِيًّا وَحَافِظًا وَ قَائِدًا وَنَاصِرًا حَتّى تُسكِنَه اَرضَكَ طَوعًا وَتُمَتِّعَهُ مِنها (فِيهَا) طَولًا وَتَجعَلَه وَذُرِّيَّتَه فيها الأئِمَّةَ الوَارِثين…

In the name of Allah, the Beneficent, the Merciful. O Allah, be for Your Wali among Your creatures, a protector, a guard, a leader and helper, till he lives in Your earth in peace and enjoys it for a long time. And appoint him and his progeny the inheritor Imams… till the end.[34]

No tradition opposed to these reports is seen, except a tradition which Fazl Ibn Shazan Nishapuri has mentioned in his *Ghaibah* through correct chains of narrators from Hasan Ibn Ali Khazzaaz that he said: Ibn Abu Hamza came to the gathering of Imam Ali Ridha’ (‘a) and asked: Are you an Imam?

His Eminence said: Yes, I am an Imam.

He asked: I heard your grandfather, Imam Ja’far as-Sadiq (‘a)

say: There is no Imam except that he has a son.

Imam (‘a) said: Have you forgotten it, O Shaykh, my grandfather did not say that there will no Imam except that he will have a son. But the Imam on whom will come out Imam Husayn Ibn Ali Ibn Abi Talib (‘a) and do Rajat in his time, thus, indeed he will not have sons.

When Ibn Abi Hamza heard this from the Imam, he said: You are right, may I be sacrificed on you from your grandfather I heard as you have stated.35

Sayyid Muhammad Husayni, alias Mir Lauhim, a student of Muhaqqiq Mir Daamaad, in the book of *Kifayat al-Muhtadi*, after the mention of this report, has said: This is the least reliable report about the city of Shi’a and about the green island and the white sea, in which it is mentioned that Imam al-Mahdi (‘aj) is having a number of sons, by this authentic tradition in the book of *Riyaz al-Mu’minin*, and whoever likes may refer it in that book.36

Shaykh At-Tusi has mentioned this report in detail in the book of *Ghaibah*37 and it is clear from that the implication of the Imam was not son; and son who will be the Imam. That is Imam Az-Zaman (‘aj) is the seal of the Imam and he does not have a son, who will be an Imam. Or at that time when Imam Husayn (‘a) will do Rajat, he will not have a son. Thus, it is not opposed to the above reports. And Allah knows best.

Second Objection

In fact explorers, sailors, Christians and others have from years despite having all the facilities, are busy in exploring the earth and gone to the length and breadth of it; they have many a times traveled to the North Pole and the east and west they have explored every nook and corner of the world, yet they have never come across such islands and cities.

If this objection is from the deniers of the existence of a wise and powerful Creator; its reply will not be possible before proving the existence of the holy being of Almighty Allah; and if this improbability is from those who have accepted Islamic beliefs and who have admitted to the existence of an intelligent and powerful being, Who does what He wants and repeatedly did through the hands of the prophets, saints and what was outside the habit, He accomplished it without any mediation of anyone and human beings are incapable of producing the like of it; thus, we say that the Almighty Allah said:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

“And when you recite the Qur’an, We place between you and those who do not believe in the hereafter a hidden barrier” (***17:45***).

Shi’a and Sunni commentators have narrated that this verse was revealed for Abu Sufyan, Nazar Ibn

Haaris, Abu Jahl, Umm Jamil, wife of Abu Lahab, from whom the Almighty Allah concealed His Messenger when he was reciting the Qur'an. They came near him and passed by him without seeing him.

In *Khara'ij*38, Qutub Rawandi has narrated that His Eminence was praying in front of the Black Stone facing the Ka'aba and Bait al-Muqaddas. He remained invisible till he finished praying. It is Also, narrated that one day Abu Bakr was seated with the Prophet, when Umm Jamil the sister of Abu Sufyan came to torment him. Abu Bakr said to the Prophet: Go away from here.

His Eminence said: She will not see me.

Thus, she came and stood there and asked Abu Bakr: Have you seen Muhammad?

He replied: No. So, she went away.39

Ibn Shahr Ashob and others have mentioned many incidents regarding this in the chapters of the miracles of the Holy Prophet (S) and the Holy Imams ('a) such that they are from the widely narrated reports. According to such reports, when it is possible for a person to be seated among other reciting or praying and he remains invisible to others; then how it is improbable that such a city should exist in the sea or on land and the Almighty Allah has concealed from everyone and if to cross it is not possible, except through the desert of bitumen and sea of excellence they do not notice anything and maybe He changes the location of that place from time to time.

On the night of the cave, when Abu Bakr was at its utmost, and he was not satisfied in spite of the advices and glad tidings given to him by the Prophet, His Eminence kicked at the back of the cave and an opening became visible there through which the sea could be seen and there was a ship in that sea. He said: If the infidels enter the cave, I will go out from here and broad the ship. Thus, he was finally relieved. Such miracles are so numerous that in some of them he displayed the sea and ships in the house or the city; on the contrary they Also, board the ship taking along some of his friends to tour those cities in this world.

Shaykh as-Saduq and some commentators of Shi'a and Sunni and historians have narrated the story of the Garden of Iram and the Palace of Shaddad, and that he was concealed from sight and will remain invisible, except for a person during the reign of Muawiyah no one has seen them, in spite of the fact that it is situated in the desert of Yemen. It is one of the special distinctions of the Imam that whenever he arrives at any place, which is arid and barren, immediately it will get flowing water and grass will appear. And when he moves from there, it would return to its former condition.

Therefore, we can conclude that the existence of the Imam himself as well as his long life and occultation are themselves extraordinary divine signs and they cannot be differentiated from other divine signs, which have hidden wisdom behind them. We can only say that they are necessary components of the concealed divine kingdom of the Imam and our intellects are too deficient to understand the aim

behind it all. We should not therefore deny any of them.

Thus, regarding it to be improbable is nothing, but weakness of faith and one, who denies such things is not, but a foolish opponent as the Holy Qur'an says:

ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

"That is a manifest loss" **(*22:11*).**

And the remaining points will be mentioned under incident thirty-seven, which is the incident of the Green Island.

Incident Three: An Imamite Saw The Imam During Hajj

Sayyid Muhammad Husayni, who was mentioned above, has in the book of *Kifayat al-Muhtadi*[40], narrated from the book of *Ghaibah* of Hasan Ibn Hamza Alawi Tabari Marashi and it is the thirty-sixth tradition of that book; He said: Narrated to me a righteous person of Shi'a Imamiyah that he traveled for Hajj one year.

'The year was one when sickness was rampant and it was very hot too. Soon I lagged behind due to exhaustion while the caravan proceeded on its way, I was extremely thirsty and fell on the hot sand. I felt sure that death would soon overtake me. At this time, the sound of horse's hooves came to my ears. As I opened my eyes, I set sight upon an extremely handsome youth holding a tumbler of water. He alighted from his horse and gave me water to drink. I thankfully drank the water. It was the coolest and the sweetest water I had ever tasted in my life. I asked him, Who are you, my savior? And why are you so beneficent and merciful towards me?

He said, "I am the proof of Allah upon His creatures and I am the Baqiyat Allah upon this earth. I am the one, who would fill the earth with justice and equality just as it would be filled with injustice and inequity. I am the son of Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Musa Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Husayn Ibn Ali Ibn Abi Talib ('a)."

Then he asked me to close my eyes and I obeyed. After a few moments, he asked me to open my eyes. I found that I was now very close to the same caravan, which had left me behind. By this time, Imam Az-Zaman ('aj) had disappeared from my eyes.'

We should know that Hasan Ibn Hamza Ibn Ali Ibn 'Abd Allah Ibn Muhammad Ibn Hasan Ibn Ali Ibn Husayn Ibn Ali Ibn Abi Talib ('a) is from the most important jurisprudents of Shi'a sect and is a scholar of the fourth century.

In *Ma'alim al-Ulama*[41], Ibn Shahr Ashob has mentioned all his writings and Shaykh At-Tusi has said

that he was an accomplished scholar and a righteous practicing jurisprudent and he possessed many excellent qualities...till the end.[42]

Incident Four: Painful Treatment

The above scholar has said that the author of *Arabeen* has said that between me and the Almighty Allah I know an afflicted person, who saw the Imam many times. And at times he was involved in deadly illnesses, from which His Eminence cured him. The name of this *Arba'yn* is *Kifayat al-Muhtadi fi Marifat al-Mahdi* (*'aj*) and the year of the edition, which this humble servant is having, is 185.

Incident Five: Ismail Ibn Hasan Harqali Is Cured By Imam ('A)

The accomplished scholar, Ali Ibn 'Isa Irbili says in *Kashf al-Ghummah* [43] that: Some people informed me from my trusted friends that there was a person in Hilla known as Ismail Ibn Hasan Harqali from a village known as Harqal, who died during my time, but whom I did not have the chance to meet.

His son, Shamsuddin narrated to me that his father said that an abscess came up on his left thigh and became as big as a fist. This abscess was there for a long time and it particularly gave him severe pain during the spring season. He used to lose a lot of blood through it. He said that he wasn't able to properly offer his mandatory prayers because of the abscess. He worried so much about this that he went from his village to the town of Hilla. There he met Sayyid Raziuddin Ibn Tawus, who was the most eminent scholar of the Shi'a during those days although he wasn't recognized as their Pontiff, only, perhaps because he abstained from issuing edicts to the believers. Ismail Harqali met him and explained his problem to him.

Sayyid Raziuddin called all the physicians of Hilla and sought their advice. They suggested that the only possible cure was the amputation of the abscessed limb. But they Also, said that there was great risk even in amputation, because there was the risk of severance of some vital veins in the process of amputation. The physicians were believer, and they didn't want to give him careless advice.

Sayyid Raziuddin told Ismail Harqali: "The Shari'ah gives permission to offer your prayers despite the impurity of the pus oozing from the abscess." He said, in fact, prayers in such excruciating conditions will be doubly felicitous. Now, there was only one city, Baghdad, where there could perhaps be a possibility of his finding a cure. Baghdad was the capital of the realm of Islam and scholars of all disciplines were assembled there. Ismail Harqali thought that he must head for Baghdad. He met the personal physician of the Caliph and went to heavy expenses to take his treatment. He spent all his money, but the cure was not in sight. He had spent all his funds and was then subject to abject penury.

He now thought that he would go and seek the help of the Imam Az-Zaman ('aj) in Samarrah. Therefore, he proceeded from Baghdad to Samarrah. For many days he continued to visit the Mausoleum of the Imams ('a) and also, visited the cellar from where the Last Imam ('a) went into hiding.

Although the cellar at Samarrah isn't the abode of the Imam (‘a), it is certainly associated with his memory. Many days went by when he thought that there was no hope of his recovery from the abscess and he was thinking of returning home disappointed. He thought that he had left his wife and children at home long enough and that he must go back to them.

Therefore, the next morning, early with the sunrise, he went out of the ramparts of the city. Near the ramparts was flowing the river Tigris. He took a bath there and wanted to visit the mausoleums to bid adieu to the Imams (‘a). He changed into a clean dress and carried water in a pitcher for cleaning the abscess if it suppurated. This was as a caution for his entering the mausoleum in a clean state. As he entered the ramparts of the town, he found four persons cantering on horses towards him. Their personalities and garments were different from those of the Samarrans. He thought that they must be some travelers passing through the town. They came near him and suddenly stopped. Two of them were youths. They came and stood on his left. There was one elderly person who stood on the other side.

The fourth person, who was neither a youth nor an old person, stood in front of him and inquired about the condition of the abscess and said that he would like to inspect it. He replied that the abscess was increasing by the day. Ismail thought that he had just cleaned himself and was going for the Ziyarah. He was wondering if he would lose his cleanliness if the person touched his abscess. He therefore refused to oblige. Now, the person strongly protested why he wasn't willing to show them his abscess? Then the person bent low, pushed aside the garment from his thigh, held the abscess in his hands. Suddenly the pus gushed out from the abscess. He felt pain for a while, but was relieved soon thereafter. Then the person put his hand over the area of the abscess and it looked completely cured. The person put back his garment in its place and said, "O Ismail! You are now fully healed!" He wondered who this person was? How could he know his name? He asked, puzzled and amazed, "How is it that you know me by name?!" The elderly person standing on his right said, "Ismail! Greet him! He is your Imam Az-Zaman (‘aj)!" Ismail greeted the Imam (‘a). But replying to his greeting he swiftly mounted the steed and the four persons sped away from sight in no time! Ismail tried to sprint behind the horse of the Imam (‘a). For once the Imam (‘a) stopped his horse and asked him to turn back.

He continued to run behind the Imam's steed. He stopped a second time, and a third time when he said angrily, "O Ismail! I am your Imam Az-Zaman and I have asked you twice not to follow me! Even then in sheer disobedience you continued to follow us!" Ismail was taken aback. He turned back towards Samarrah. It was early morning and people were stirring out of their homes. He asked them if they had seen the four persons speeding through the town on their steeds. They replied in the affirmative. Ismail asked them if they knew the four riders?

They said that they didn't know them, but their faces and attire indicated that they were not from that area. Then Ismail said that they had deprived themselves the opportunity of meeting Imam Az-Zaman (‘aj). People gathered around him and asked if he had been able to meet the Imam (‘a). He told them that he was visiting Samarrah seeking a cure for the abscess on his thigh. He informed them that the

Imam (‘a) himself touched the abscess and it was instantly cured. The persons removed the cloth from his thigh to see if that was the case. They Also, inspected the other thigh. There wasn’t any sign if ever there was an abscess on any of his thighs. The persons snatched away small pieces of his garment to keep with themselves as a memento. They said that Ismail was the fortunate person, whose body was touched by the Imam (‘a). He went with difficulty to the inn, changed into a fresh garment and started for Baghdad.

When he reached the Baghdad Bridge, he saw a wondrous scene. The story of his miraculous cure had preceded him and there was a huge crowd waiting for him on the bridge. Whenever any traveller reached the bridge, they would ask his name and then let him pass. Ismail didn’t know why they were asking the name of the new arrivals. When he told them that he was Ismail Harqali, they caught hold of him as was done by the men in Samarrah. It was almost a stampede and he was about to swoon and fall down. Then he noticed Sayyid Raziuddin Ibn Tawus coming towards him with a big crowd following him. He asked the men to allow him some fresh air.

Hearing his admonition, the men moved away from Ismail. Sayyid Raziuddin caught hold of his shoulder and took him to his house in Baghdad. He told Ismail that the entire populace in Baghdad knew about his miraculous cure. Ismail related to him the entire episode. He told him that not only the story was correct, but the Imam (‘a) had sent a personal message for Sayyid Raziuddin. Sayyid Raziuddin immediately offered a prayer of thanksgiving and took him along to the caliph.

The caliph was a follower of the Aali Muhammad. Sayyid Raziuddin recounted the entire event to the vizier. The vizier informed about it to the caliph. The caliph called them immediately to his court and ordered all the eminent physicians of Baghdad to immediately report at the court. They all came there. The caliph asked them if they remembered Ismail who approached them some days ago for the treatment of the abscess on his thigh. They confirmed that they did inspect the abscess and also, that they thought that it wasn’t possible to treat it. The only alternative was the amputation of the limb. The caliph asked, if the abscess had healed, what would have been the result? They replied that if the abscess really healed, it would leave an ugly mark on the spot for at least two months or more, which would then turn into a white mark that the person would carry for his entire life. Now, the caliph asked Ismail to move his garment from the spot where the abscess was. The physicians inspected it minutely and were surprised that there wasn’t any mark of the abscess there and the skin was as healthy as that of a normal person.

One of the physicians was a Christian. He said that what happened could only be a miracle of Hazrat ‘Isa (‘a). Now, the team of the physicians was sent away. The caliph wanted to give to Ismail a thousand Dinars as a gift, which he politely refused. The caliph was surprised why he was not accepting the gratuity. He said that the one, who cured him has ordered him not to accept any gift. Ismail now went back to the place of Sayyid Raziuddin Ibn Tawus. He wrote a letter to Ali Ibn Owais, who sent to Ismail a purse containing 1,000 Dinars. When Ismail Harqali returned to his village, his son saw the thigh and

was surprised that the abscess had totally disappeared and there was no mark left! Even hair had grown at that spot as it normally does.

Ali Ibn ‘Isa says: I asked Safiuddin Muhammad Ibn Muhammad Ibn Bashir Alawi Musawi and Najmuddin Haider Ibn Aisar about this incident. These two were my friends among the important personalities of that time and they had seen Ismail Ibn Hasan in that illness and healthy after that and they testified it.

Also, his son, Shamsuddin narrated: After this incident, my father used to remain very sorrowful due to the separation. Thus, he used to go and stay in Baghdad during the whole of winter and travel to Samarrah and perform the Ziyarah. This year he performed Ziyarah for the fortieth time only in the hope that perhaps he gets the same chance again to see Imam Az-Zaman (‘aj). But may Allah have mercy on him; he passed away this year with the hope that he will see the Imam again.

The author says: Shaykh Hurre Amili, in the book of *‘Amal al-’Amal* 44 says: Shaykh Muhammad Ibn Ismail and Hasan Ibn Abu al-Hasan Ibn Ali Harqali, accomplished scholar, was a student of the Allamah and I have seen different books in his hand writing from whom it is clear that they were written during the time of the author and were read before him or his son, Fakhr al-Muhaqqaqin…end

This humble author is aware of two copies of the *Sharai*, which are mentioned to be in the handwriting of Shaykh Muhammad; one of them is having a single volume and in the view of Muhaqqiq Awal and Muhaqqiq Saani and permission of both the gentlemen is mentioned in it and presently in the city of Kadhmayn it is present with the noble scholar Sayyid Muhammad Aali Sayyid Haider (d.a.) and it is mentioned on the back: Completed inscribing the book, the humble servant needful of divine mercy, Muhammad Ibn Ismail Ibn Hasan Ibn Abu al-Hasan Ibn Ali Harqali, may Allah forgive him, his parents and the all men and women. On the last morning of Thursday, 15th Ramadhan, 670 A.H. by the praise of the Almighty Allah and praise be to Allah, the Lord of the worlds and Allah is sufficient a helper.

The humble slave, Muhammad Ibn Ismail Ibn Hasan Ibn Abu al-Hasan Ibn Ali Harqali concluded writing this letter (may Allah have mercy on him, his parents and on the believers) at the last part of Thursday 15th Ramadhan, year 670 A.H. And praise be to Allah, the Lord of the worlds. Allah is sufficient for us and the best of the executors.

The letter of Muhaqqiq regarding him is as follows: Indeed, he may Allah help him by way of teaching, discussion and research in the gatherings of its last four assemblies on 18th Zilhajj of the year 671 A.H. by our master and chief Amir Al-Mu’minin Ali Ibn Abi Talib (‘a) – Ja’far Ibn Saeed.

And the permission of Muhaqqiq Saani at the back of the first volume for Shaykh Sharafuddin Qasim Ibn Hajj, famous as Ibn Hazafa in the year 933 and his writing is present at the end of the first and second volume; and this author is having another version by divine grace in two volumes and it was read out before Muhaqqiq Saani, Ibn Fahd and Shaykh Yahya Mufti Karki etc. And all the letters are present in it and most of the marginal notes in it are in the writing of Ibn Fahd.

Incident Six: Cure Of Mirza Muhammad Saeed Naini Isfahani

This incident is very much similar to the previous one and it is that informed us the prominent and pious scholar, Mirza Muhammad Husayn Naini Isfahani, the illustrious son of the practical scholar and cultured gentleman, Mirza Abdur Rahim Naini, entitled Shaykh al-Islam, who is my full brother, whose name is Mirza Muhammad Saeed and who is presently studying in religious universities.

Around the year 1285 he developed pain in his leg and swelling appeared at the back of the foot, where a blood clot rendered him unable to walk.

They brought Mirza Ahmad the physician, son of Mirza Hajj Abd al-Wahhab Naini for his treatment and he treated him and his leg and foot were restored to health. Within a few days another abscess appeared between his knees and calf and after another few days another abscess appeared in his thigh and a third abscess between the shoulders; each of which became infected and were very painful. They festered and became full of puss.

More than a year passed in that condition and all kinds of treatments were taken, but none proved effective. On the contrary, the wounds continued to increase by the day and during this long time, he was unable to put his foot on the ground and they used to carry him from one place to another on shoulders.

Because of the prolonged illness, his mood became weak and due to excess bleeding and puss he was reduced to a bundle of skin and bones and it became very difficult for the father as any treatment they adopted only worsened his wounds and weakened his condition further. The condition of his wounds worsened to such an extent that from the two abscesses one of them between thigh and the calf and the other one between the shoulders were such that if hand was passed over one of them, blood and puss seeped out from the other.

During those days a severe epidemic appeared in Nain, and we took refuge from it in one of the villages. Thus, we were informed that an expert surgeon called Agha Yusuf was staying at a nearby village.

So, the father sent someone to him and called him for the cure and when my indisposed brother was brought before him for treatment, he was shocked for a moment till the father went out and I remained with him along with one of my uncles, Mirza Abd al-Wahhab. He spoke to him in private for some time and we concluded from what we overheard that he was conveying the message of despair to him and he was concealing it from me lest I should inform the mother. Then he became distressed and very much worried.

Then the father returned. That surgeon said: I will take this much as advance and then I will begin the treatment and his aim was that the denial of the father would become an excuse for him to leave before starting the treatment.

So, the father refused to pay any advance before the treatment and he got an opportunity and returned to his village. The father and mother knew that this was because the doctor was not having hope to treat the patient; and despite having such expertise, he has despaired.

I had another uncle, Mirza Abu Talib who was very religious and was well-known in the area, because he wrote letters addressed to Imam Az-Zaman (‘aj) on behalf of people, which were very effective and people often contacted him during hardships and calamities.

My mother requested him to write a letter seeking the help of the Imam to cure her son. He wrote it on Friday. The mother took it and taking my brother, went to a well near our village. My brother dropped that letter into the well and it remained suspended at the top of the well in the hands of the mother and this moved both of them and they wept intensely; and it was the last hour of Friday.

After a few days, when I dreamt that three mounted men have arrived in the form they had arrived in the incident of Ismail Harqali, from the desert and reached our place. In that condition I recalled the incident of Ismail and at that time I was aware of it and its details were in my knowledge.

So, I noticed that the rider preceding them was Hazrat Hujjat (‘a) and that the Imam had come to cure my brother. My brother was lying on his back or leaning on his bed as was his practice most of the time.

Hazrat Hujjat (‘aj) approached with a spear which he passed over his body and said: Get up, as your uncle has returned from the journey.

In this way, I realized that Imam (‘a) implied another uncle of ours, Hajj Mirza Ali Akbar, who had gone on a business trip since a long time and we were worried about him because of the delay due to the changing times and severe famine.

When the Imam passed the spear on his shoulder and uttered that statement, my brother woke up and hastened to the door to welcome that uncle.

After I awoke, I saw that it was morning and the atmosphere was lit up and no one had risen up for the Morning Prayers. I rose up in haste and went to my brother before putting on my clothes. I woke him up and said: Hazrat Hujjat (‘a) has cured you; you may get up.

I took his hand and made him stand up. My mother woke up and cried: Why are you waking him? He was awake most of the night due to pain and a little more sleep will be good for him. I said: Hazrat Hujjat (‘a) has cured him.

When I made him stand up, he started walking around the room and though he was unable to stand up since a year or more and was carried from one place to another by others.

This incident was publicized in that village and all relatives and acquaintances came to see him as they could not believe it. I narrated the dream to them and I was pleased that I made haste to narrate about

the cure while he was asleep and the blood and puss stopped that day and his wounds were cured within a week.

After some days our uncle arrived safe and sound and, on this date, which is year 1303 and all the persons mentioned in this story are alive, except my mother and the surgeon, who passed away. And praise be to Allah.

Letter Of Entreaty To The Imam Of The Time (‘A)

The author says: Letter of entreaty to the Imam of the Time (‘a) is narrated in a number of ways and is present in many books of general supplications; but I came across a version, which is not mentioned there. On the contrary, it is not even quoted in *Mazar Bihar Al-Anwar* and the book of supplications of *Bihar Al-Anwar*. Since its copy is rare we found it necessary to mention it here.

Prominent scholar, Muhammad Ibn Muhammad Tayyib, a scholar of Safavid rule, in his book of *Anees Al-’Abidin*[45], which Allamah al-Majlisi in *Bihar Al-Anwar* and the learned scholar, Mirza ‘Abd Allah Isfahani has narrated in *As-Sahifah ath-Thalitha*, from the book of *Saadaat* the text of Du’a Tawassul for every important matter and need.

In the name of Allah, the Beneficent, the Merciful

I make as a medium, O Abal Qasim Muhammad Ibn Hasan Ibn Ali Ibn Muhammad Ibn Ali Ibn Musa Ibn Ja’far Ibn Muhammad Ibn Ali Ibn al-Husayn Ibn Ali Ibn Abi Talib (‘a) for the great news and the straight path and the infallibility of refuge-giver, by your mother, chief of the ladies of the world and through your purified forefathers and by your purified mothers; by Yasin and the wise Qur’an and the great power and the reality of faith and the light of the lights and the hidden book that you be the envoys to the Almighty Allah in the need of so and so or destroy so and so.

And this letter is placed in pure clay and dropped in flowing water or a well saying: O Saeed Ibn ‘Uthman or O ‘Uthman Ibn Saeed convey my request to the master of the age (‘a).

The version was like this, but in view of some traditional reports and method mentioned in some letters, it should be as follows:

O ‘Uthman Ibn Saeed and O Muhammad Ibn ‘Uthman…and so on and Allah knows best.

Incident Seven: Fulfilment Of Sayyid Muhammad Jalil Amili’s Supplication

In that is mentioned the effect of the letter of plea of the most pious scholar, the late Sayyid Muhammad, son of Janab Sayyid Abbas, who is a resident of Jubbe Shees, a village of Jebel Amil. He suffered some oppressions at the hands of the tyrant ruler due to which he had to leave the place secretly when he had

nothing to subsist on for even a single day. He was not accustomed to asking from others. After migrating from his native place, he continued to tour around the area and during that period of roaming he saw strange things in dream and wakefulness till he became the caretaker of Najaf al-Ashraf shrine and got the opportunity to stay in a part of the holy courtyard. Five years passed after leaving home. His death occurred at this place only. He used to visit me at times. Sometimes he borrowed books of supplications from me. He was having tight financial conditions and he often recited supplications for increase in sustenance and he did not omit any of the effective supplications. So much so that once he supplicated for forty days in the service of the master of the age in such a way that every day, he wrote an application and leave the town before sunrise and at a distance of three miles where no could see him, he used to conceal that letter of plea in mud and entrusting it to one of the deputies of Imam (‘a) used to put it in the river.

Thirty-eight or thirty-nine days passed in this manner, when returning from there he narrated that I was going on my in a very sorrowful mood, when a gentlemen in Arabic attire came from behind and greeted me. I replied in very ordinary way, but I did not become attentive to him. He walked with me for a distance and addressed me in the dialect of my native village: What is the matter, Sayyid Muhammad? Why do you leave before sunrise and present a letter of request? Do you think that your Imam is not aware of your need? I was very amazed at this statement as till date no one was aware of this act and neither there is anyone from Jebel Amil in Najaf, whom I am not acquainted with. All of a sudden, I realized that it seems to be the Imam of the time. Because I had always heard that no one could be compared to the Imam with regard to the delicateness and softness of his hand. So I wanted to shake his hand in order to be sure and that I should adopt a conduct suitable for the presence of the Imam. So I stretched out my hand, shook hands and found them to be same as I had heard. Then I became sure that it was the Imam. At that time, I was bestowed a great favour and I had succeeded in my aim. But when I wanted to kiss the hands, I did not find anyone there and the Imam disappeared from sight.

The author says: The softness of the blessed hands, as mentioned in this incident reminds us of the similarity of His Eminence with his holy grandfather in physique as well as in habits. This is further supported by the report, which Abu Muhammad Ja’far Ibn Ahmad Ibn Ali al-Qummi Naziri has narrated in the book of *Musalsilaat*; from Husayn Ibn Ja’far that he said: Said Muhammad Ibn ‘Isa Ibn Abd al-Karim Dharr At-Tusi in Damascus that Umar Ibn Saeed Ibn Yasaar Munji said: Ahmad Ibn Dahqan said: Khalaf Ibn Tameen said: I came to Abu Hurmuz to visit him during his illness. He said: I met Anas Ibn Malik to pay condolence to him.

He said: I shook hands with the Messenger of Allah (S) with these hands; after that I did not touch any brocade or silk, which was softer than the blessed hands of His Eminence.

Abu Hurmuz said: Then we said to Anas Ibn Malik: Shake hands with us with the same hands that you shook with the Messenger of Allah (S).

So, he shook hands with us and said: Peace be on you.

Khalaf Ibn Tamim said: I asked Abu Hurmuz: Shake hands with us with the hands that you shook with Anas Ibn Malik; so, he shook hands with us and said: Peace be on you.

Ahmad Ibn Dahqan said: We said to Khalaf Ibn Tamim: Shake hands with us with the hands that were shook with Abu Hurmuz. So, he shook hands with us and said: Peace be on you.

Umar Ibn Saeed said: We said to Ahmad Ibn Dahhaan: Shake hands with us with the hands that were shook with Khalaf Ibn Tamim. So, he shook hands with us and said: Peace be on you.

Muhammad Ibn 'Isa Ibn Abd al-Karim said: We said to Umar Ibn Saeed: Shake hands with us with the hands that were shook with Ahmad Ibn Dahqan. So, he shook hands with us and said: Peace be on you.

Husayn Ibn Ja'far said: We said to Muhammad Ibn 'Isa: Shake hands with us with the hands that were shook with Umar Ibn Saeed. So, he shook hands with us and said: Peace be on you.

Abu Muhammad Ja'far Ibn Ahmad Ibn Ali Raazi, the author of this book said: We said to Husayn Ibn Ja'far: Shake hands with us with the hands that were shook with Muhammad Ibn 'Isa. So, he shook hands with us and said: Peace be on you.

Supporting this is the statement of Sahib Ibn Abbad in the book of *Muheet al-Lughat* that the term of 'Shushan al-Kaffain' mentioned in the tradition describing the Messenger of Allah (S) is quite well-known among Ahl al-Sunna and Shi'a and they have narrated it through reliable chains of narrators; it has come with the two dots over the Arabic letter of *Taa*, which is in the meaning of softness as he has mentioned there: Shutun is softer than clothes and its singular is Shatan and it is mentioned in traditions that the hands of the Messenger of Allah (S) were Shatan and one, who has narrated as 'Tha; has misquoted the tradition; but all the tradition scholars, commentators of traditional report and experts of language have recorded it as Tha. On the contrary, they regard the statement of the author of *Muheet* as odd.

After narrating the whole report in *Mani al-Akhbar*[46], Shaykh as-Saduq says: I asked Abu Ahmad Hasan Ibn 'Abd Allah Ibn Saeed al-'Askari about the exegesis of this report.

He replied: So that it may be said in the explanation of the washing of hands: that is the blessed hands of His Eminence were rough and coarse and Arabs praise men with hard hands and the ladies with soft hands.

Ibn Athir Jazari says in *Nihaya*[47]: That is his two blessed hands were inclined to coarseness and shortcoming.

And some have said that there was hardness in his fingers without any shortcoming and this is preferred in males. Because this is more severe to them than to captivate them; that is to take something, which is the activity of males; hence this is a preferable quality in males and unprefferred in females.

His statement is supported by the fact that the hands of Amir Al-Mu'minin (‘a) were Also, hard and rough. Shaykh Al-Mufid has narrated in *Al-Irshad*[48], that when the Commander of the faithful, peace be on him, headed for Basra, he stopped at al-Rabadha. The last (of the returning) pilgrims met him there. They gathered together to listen to some words from him, while he was still in his tent.

Ibn Abbas, may God be pleased with him, reported:

I went to him and found him stitching a sandal. I said to

him: “We have a great need (to know) what you will do in order

to put right our affairs.”

He did not speak to me until he had finished his sandal. He put it next to the other one and then he asked me: “(How much do you) value them?”

“They have no value,” I answered.

“More than that,” he retorted.

“A fraction of a dirham,” I suggested.

He said: “By God, they are more lovable to me than these affairs of yours, but for the fact that I must establish (what is) true and ward off (what is) false.”

“The pilgrims have gathered together to listen to some of your words,” I said. “Would you permit me to address them? If (my words) are good, they will be yours. If they are not, then they will be mine.”

“No, I will speak,” he answered, and he put his hands on my breast. The palms were rough and hard and it hurt me. It could only be that ‘ba’ was Actually, ‘tha’ otherwise there is no other reason as the softness of the hand does not cause pain.

It is narrated from Yaqub Ibn Manqush in *Kamal ad-Din*[49] that he said: “I went to Abu Muhammad Hasan Ibn Ali (‘a) to find him sitting on his usual place in his house. There was a room to his right with a curtain at its entrance.

I asked the Imam: Who is the master of this affair?

He replied: Lift that curtain.

When I lifted the curtain A five-year-old boy came towards us…then he describes His Eminence including the statement that his hands were “Soft and clear”; and in the copy ‘ba’ is Actually, ‘Tha’ and al-Majlisi has interpreted wrongly in *Bihar Al-Anwar*.

Incident Eight: Sayyid Muhammad Jabal Amili

The righteous and pious scholar, Sayyid Muhammad Amili narrated that once I went for the Ziyarah of the holy Mash-had of Imam Ali Ridha' ('a) and I stayed there for a long time. Since I was in extremely poor financial conditions, whenever I decided to go with a caravan, I did not have the provisions for the journey and I was compelled to stay behind. Once, when some pilgrims set out, after they left, I decided not to leave this caravan in any way. Winter was approaching and I had no clothes and I would perish in that climate. If I was unable to get a caravan and if I died of hunger or thirst, it would be better.

So, I set out from the holy sanctuary in the afternoon. I came out of the town and took the road on which those pilgrims had departed; but I did not meet anyone till sunset. So much so that night fell and I had nothing to eat. I was terribly hungry and, in that forest, nothing was seen, except trees of bitter colocynth. In restlessness of hunger, I picked quite a few of them that perhaps I will be able to consume them, but I did not succeed. After walking some time, I saw a mound and I climbed it. There I saw a spring, which amazed me a great deal and I thanked the Almighty Allah and drank from it thinking that as I was facing a certain death, I should perform ablution and pray so that I may not die leaving prayers unperformed. So, I made the ablution and prayed the Maghrib and Isha prayer. After that the forest filled up with the sounds of wild animals. At that time, I had completely lost hope of survival. It was a dark night and the wilderness was terrifying and I was involved in the difficulties of the journey. In that condition I was only reminded of God and the believers in God. I fell down on the earth and decried a rider approach. I thought that death was near. However, when the rider came near, he greeted me and I responded. Then he asked what the matter was. I gestured to my weakness and he said:

You are having three musk melons, why don't you eat them? Look behind. I glanced at my back and saw a tree of musk melons bearing three fruits. He said: You are hungry. Eat one of them now and take two with you and depart from this straight path. Then eat half a fruit in the morning and half in the afternoon. But keep the third one safe as you will be in need of it. You will reach a black tent by nightfall and the owners of that tent will convey you to the caravan. Saying this that person disappeared.

I arose and plucked those musk melons. Ate one of them immediately which was so sweet and tasty that I had never eaten anything so delicious before. I took two musk melons with me and set out on the road suggested by that gentleman till the sun arose. I cut this second musk melon and ate half of it. When it was afternoon, I ate the other half. My journey continued. Night began to fall and it was the time of sunset, when I decried that tent. Some people emerged from the tent and they came running to me and held me tight and took me as if I was a spy. When they brought me before their leader, he asked me in a threatening manner:

Where do you come from? Tell the truth or I will kill you. I explained my circumstances and offered various justifications, but it was of no use. He said: The route from where you claim to come is such way that no one can take it without being dead or being killed by wild animals. Secondly the distance from

here to Mash-had Muqaddas is a journey of three days. Now, tell me the truth or I will eliminate you. He pulled out the sword, but he noticed the musk melon with me. I narrated the whole story to him hearing which all them unitedly said: Firstly, there is no musk melon tree in this wilderness; secondly how is its presence possible when we have not seen the like of it. Then they thought for some time and discussed among themselves from which I understood that they now believed in my truthfulness and they understood that it was a miracle of Imam (‘a).

Then they changed their attitude. All of them kissed my hands and accorded great honour to me. They took away my garments as blessings and provided me with new raiment. They kept me as a guest for two days and on the third day gave me ten Tumans and sent three persons with me till I joined that caravan.

Incident Nine: Cure Of Atwa Zaidi

The most accomplished scholar, Ali Ibn ‘Isa Irbili, author of *Kashf al-Ghummah* 50 says: Sayyid Baaqi Ibn Atwa Alawi Husayni narrated to me: My father, Atwa was a Zaidiyyah by faith. He was unwell and the physicians had exhausted all their efforts to cure him. He was disappointed from us, his children and denied our inclination to the Imamite faith. He often said: I will not testify in your favour of your faith and I will not join your religion till your master, al-Mahdi (‘aj) does not come and save me from this malady.

One day, it so happened that we were sitting together at the time of Isha when we heard father shouting: Come fast!

When we went to him, he said: Your Imam Az-Zaman (‘aj) has just left me. Hurry up so that you might be able to meet him.

We went out and looked here and there, but could not see anyone. We came back to him and asked him to tell us the whole story.

He said: A few moments ago, a person came to me and said:

O Atwa!

I asked: Who are you?

He replied: I am the Imam of your sons (Atwa was from the Zaidiyyah sect and his sons were Imamite). He said: I have come to cure you from this malady.

He then touched my navel and pressed it a little and then went away.

Now, when I touched and felt it, I saw that I was completely cured. Then this incident became very famous. I asked about it from other than the sons of Atwa Also, and they Also, verified it.

After the mention of this incident and the story of Ismail Harqali, the author of *Kashf al-Ghummah* says: Thus, there are many incidents of Imam Az-Zaman (‘aj) granting miracle cure, but they are all not mentioned here for the sake of brevity.

Incident Ten: Mahmud Farsi Embraced Shi’ism By The Blessing Of The Imam

The prominent Sayyid and the great scholar, Bahauddin Ali Ibn Abd al-Hamid Husayni An-Najafi Neeli, contemporary of the Shaykh Shaheed Awwal (r.a.), says in the book of *Ghaibah*: Informed me Muhammad Ibn Qarun:

They invited me to a woman and I went to her. I knew that she was a believer lady and was chaste and pious.

Thus, her family members married her to Mahmud Farsi, well-known as the brother of Bakar; and his relatives were called as Bani Bakar. The people of Fars were known for their stern Sunni faith and for their enmity to the people of faith and Mahmud was most severe regarding this. And Allah, the Mighty and the High gave him Tawfiq and he converted to Shi’a faith in opposition to his family members who continued to follow their Sunni faith.

So I said to that lady: How strange! How did your father Dar to do this that he agreed that you should live with these people? How did your husband oppose his family members and gave up their faith?

That lady said: O Muqri, indeed there is an incident about it and when the people having a taste for literature hear it, they will declare that it is a very strange story.

I asked: What is the incident?

She said: Ask him and he will inform you about it.

Shaykh said: When I met Mahmud, I asked: O Mahmud, what impelled you to leave your community and to enter the Shi’a?

He replied: O Shaykh, when the truth became I evident, I followed it. Know that it is the habit of the people of Fars that when they hear that a caravan has come to meet them, they go out to meet it before it reaches them. Thus, once it so happened that a large caravan arrived.

Thus, I went out and there were many children with me. At that time, I was a child about to reach maturity. So due to innocence I came out to search for the caravan without worrying for the consequences.

Thus, I lost my way and wandered into a valley, which I did not recognize. The trees and thorny plants in

that region were so thick that I had never seen anything like that. I continued walking till I was absolutely exhausted and due to extreme thirst, my tongue hung upon my chest. I became sure that I was facing a certain death.

I was in that condition, when I suddenly decried a rider mounted on a white horse and he alighted near me. He spread out a soft carpet, the like of which I had never seen and whose fragrance entered my nostrils. I turned to him and suddenly I saw another rider mounted on a red horse, who was dressed in white garments and was wearing a turban, whose tails hung on both his sides. He alighted on that carpet, stood up and started praying. The previous man Also, prayed along with him. Then he sat down to recite the post prayer devotions.

Then he turned to me and called out: O Mahmud! Here I am, my master, I responded weakly. He said: Come here.

I said: Due to the severity of thirst and weakness, I do not have the strength to do so.

He said: No fear for you.

When he said this, I perceived freshness in my body. So, I crawled to him on my chest. He passed his hand over my face and chest and raised it so that my tongue may enter my mouth and whatever grief and sorrow that I had was dispelled and I returned to my previous condition.

Then he said: Get up and bring a piece of Colocynth to me.

There was a large quantity of Colocynths there. I brought a large one for him. He cut into two halves and said: Eat it!

So took it from His Eminence and did not Dar to oppose him.

When I tasted it, I realized that it was sweeter than honey and cooler than ice and more fragrant than musk. Thus, I ate to satiation.

Then he said: Call your friend.

So I called him. He said in a weak voice: I am unable to move.

He said: Get up, there is no fear for you.

So he Also, turned his face and chest to him and came crawling. He did what he had done with me. Then he arose from his place and mounted his horse.

I said: I adjure you by the Almighty Allah, O my master, please be kind enough to convey us to our people.

He said: Don't make haste. Then he drew a circle around us with his spear and then joined his companion.

I said to my friend: Get up, so that we may find a path to the mountain.

We got up and started walking. Suddenly we saw a wall before us. We then walked in the opposite direction and saw another wall before us. In the same way, there was a wall in all directions. So we sat down to cry on our condition.

I said to my friend: Give me that colocynth, so that we may eat it.

He brought the colocynth. We saw that it was most bitter and nasty. We threw it away and waited for some time. When suddenly a large number of beasts surrounded us whom only the Almighty Allah can count. Whenever they tried to come near us that wall prevented them. And when they went away the wall disappeared and when they returned again the wall Also, appeared.

We slept there in complete peace and confidence. In the morning the sun rose up and the climate became hot and thirst overcame us. We fell down in exhaustion. Suddenly the two riders reappeared and repeated what they had done the day before.

When they wanted to leave us, we said: We adjure you to take us to our people.

They said: Glad tidings to you that soon will come to you one, who will take you to your people.

Then they disappeared from our sight. When it was almost sunset, we saw a native of Farasa, and he was having three asses with him. He had come to the woods to collect firewood. When he saw us, he was terrified and he fled from us in fear leaving behind his donkey. We called out to him by his name and also, mentioned our names.

He returned and said: Woe be on you; indeed, your family had been mourning for you. Get up, I don't need this firewood.

So we arose and mounted those asses. When we reached our village, he entered the town before us and informed our people. They were highly pleased with him and rewarded him much.

When we joined our people, they asked us about what had befallen us. We narrated to them all which we had witnessed.

They falsified us and said: They are hallucinations caused by thirst.

After that I forgot that incident as nothing remained in my memory about it till I was twenty years of age and I got married and I took the profession of hiring out beasts of burden among my people, and there was no one harsher than me in enmity to faith, to the pilgrims who traveled to Samarrah. Thus, I used to hire out animals to them in order to harass them, by what came into my hands from robbery etc. and we

believed that this act would make us proximate to Allah, the Mighty and the High.

So, by chance I rented out my animals to a group from Hilla and they were returning from the Ziyarah and among them were Ibn Sahili, Ibn Arafah, Ibn Harib, Ibn Zuhdari and other respectable persons. And we were going to Baghdad and they were familiar with my prejudice and enmity. So, when they saw me alone on the way and they were full of anger and enmity they did not leave any cruelty from me, but I remained quiet and did not have the power over them due the excess of their numbers.

When we entered Baghdad, that group headed towards the west side of the city and alighted there and my heart was brimming with anger on them. When my friends arrived, I arose and went to them and slapped my face and cried. They asked: What is the matter with you? I narrated the incident to him regarding what had befallen me.

They began to curse those people and said: Be happy that we shall gather on the way, when they go out and we will do with them something more sinister than what they did.

When it was dark, success fell into our share. So I said to my friends: This group of Rafidhis will never give up their faith, on the contrary, other than them, when they become pious, they return to their religion and this is not so, except that the truth is with them and I remained apprehensive and supplicated the Almighty Allah for His Messenger, Muhammad (S) to show me a sign on this night so that I discover that which He has made obligatory for His servants.

I fell asleep, when suddenly I saw Paradise that they have decorated it and there were huge trees differently colored and fruits and they were from the species found on this earth; because their branches were upside down and their roots were on the top and I saw four streams: each being of wine, milk, honey and water and these streams were flowing and the level of the water was same on the earth in such a way that if an ant wanted to drink from it, he can definitely drink from it. And I saw good looking ladies and saw a group of people eating those fruits and drinking from those streams and I had no power on them. Whenever I wanted to take fruits from them, they went upwards and when I tried to drink from those streams, they went down.

I said to those people: What happened, you are eating and drinking and I cannot? They replied: You have not yet come to us.

I was in that condition when I suddenly decried a large army. They said: Our lady, Lady Fatimah az-Zahra' ('a) is coming.

I looked and saw an army of angels in the best of the forms and they came from the space and landed on the earth and then encircled the holy lady.

When Her Eminence came near, I saw that mounted rider who had saved me from thirst by feeding Colocynth to me. He was standing face to face with Lady Fatimah ('a). When I saw him I recognized him

due to that incident and I heard those people say: This is Muhammad Ibn Hasan Al-Qa'im, Al-Muntadhar ('a).

People rose up and saluted Lady Fatimah ('a). Then I arose and said: Peace be on you, O daughter of the Messenger of Allah (S).

She responded: And peace be on you, O Mahmud! Are you not the same whom this son of mine saved from thirst?

I replied: Yes, my lady!

She said: You will get salvation, if you embrace the Shi'a faith.

I replied: I have joined your faith of Shi'ism and I confess belief in the previous Imams of your progeny and those who remain.

She said: Glad tidings to you that you shall be successful.

Mahmud said: Then I woke up in a condition that I was weeping and restless due to what I had seen in dream.

My friends were alarmed and thought that I was crying because of what I had reported to them. They asked: Be assured, by God, we would definitely take revenge from the Rafidhis.

Then I fell quiet so that they may Also, cool down and I heard the call of prayer. I arose and moved to the west of Baghdad and joined that group of pilgrims. I greeted them and they responded: No welcome for you! No welcome for you! Get out from here, may Allah not bless you.

I said: I returned to you so that I may learn the principles of your faith.

They were shocked and some of them said: You are lying.

Others said: It seems he is stating the truth. Then they asked the reason for my decision and I narrated to them all I had seen.

They remarked: If you are true, we are presently heading for the tomb of Imam Musa al-Kadhim ('a). So come with us and we would convert you to Shi'ism there.

I responded: I heard and I obeyed. And I began to kiss their hands and feet and I picked up their luggage and continued to pray for them till we reached Kadhmayn.

The Khuddam welcomed us and among them was an Alawite gentleman, who commanded a greater respect among them. They greeted the pilgrims and the pilgrims said: Please open the gate of the mausoleum for us, so that we may pay homage to our Sayyid and Master.

They said: By all means, but there is someone among you who intends to embrace the Shi'a faith and I saw him in dream standing before my lady, Lady Fatimah az-Zahra' ('a) and that honourable lady told me: A person will come to you tomorrow intending to embrace the Shi'a faith. So open the door for him before anyone else and if I see him I will recognize him.

Those people glanced at each other in amazement and said:

Consider us. So he began to look at each of us.

He said: Allah is the greatest! This is the one, whom I saw.

He took my hand and those people said: You are right, O Sayyid; and this man is Also, right in what he narrated and all were pleased and they thanked Allah, the Mighty and the High.

Then he took my hand and made me enter the shrine and converted me to Shi'a faith. I adopted devotion to those to whom it is supposed to be and became aloof from those who are supposed to be shunned.

When my job was complete, that Alawite said: Your Lady Sayyida says to you: Very soon you will get some worldly wealth; do not worry, the Almighty Allah will soon take it away from you and you will fall into hard times. So, seek refuge from us that you may get relief.

I said: I heard and I obeyed.

I owned a horse costing 200 gold coins, but it died and the Almighty Allah in its stead gave me a like of it and I fell into hard times. So I sought their refuge and was given relief and the Almighty Allah gave me relief through their blessings and today I love all whom they love and I am inimical to all to whom they are inimical and I am hopeful of their blessings and generosity and well-being in the end.

After that I contacted some Shi'a persons, then they got me married to this lady and I left my people and did not agree to marry a girl from among them.

The author says: This incident was narrated to me in the year 788 A.H., and praise be to Allah.[51]

The author says: Sayyid Ali Ibn Abd al-Hamid was one of our great scholars and a student of Fakhr al-Muhaqqiqeen, son of Allamah and a teacher of Ustad Fahd Hilli. Scholars of the science of narrators have extolled him a great deal. And Abd al-Hamid, his grandfather, has authored many important books and the Ibn Zuhri mentioned in this incident is Shaykh Jamaaluddin, the protagonist of incident number forty-four, which will be mentioned in due course. And he is the son of Shaykh Najmuddin Ja'far Ibn Zuhdari and Shaykh Najmuddin Zuhdari was famous scholar and a contemporary of Fakhr al-Muhaqqaqeen. He has important jurisprudential books to his credit.

The author of Riyaz al-Ulama writes: Some people have recorded this Zuhdari as Zihadari and this is

more popular and some others have pronounced it with a ‘z’ in the beginning and a ‘r’ in the end.

It is learnt from this book that he was the most important scholar and we should know that with reference to some of these incidents it becomes clear that Mahmud was an Iraqi “Arab and his incident occurred there and not in Persia. Thus, possibly his origin was in Persia or it implies that place in Iraq known as Farasa as it is mentioned as Fars in some places.

Incident Eleven: Shaykh Abd al-Mohsin

The venerable Sayyid, who had attained lofty ranks and obvious miracles, Raziuddin Ali Ibn Tawus says in his treatise entitled: *Mawasa wa Muzaiqa*[52] that: I went with my religious brother, Muhammad Ibn Muhammad Ibn Muhammad Qadi Aawi – may Allah increase his happiness and ennoble his end – from Hilla towards the holy tomb of his master, Amir Al-Mu’minin (‘a) on Tuesday, 17th Jamadi al-Aakhir in 641. Thus, the Almighty Allah chose for us to spend the night in the village known as Daurah Ibn Sanjar and our companions and mounts were Also, present there that night.

We set out from there in the morning of Wednesday of that same month and reached the holy tomb of our master, Ali (‘a) at noon of this Wednesday. We performed the Ziyarah, and after that night fell it was the eve of Thursday, the 19th of Jamadi al-Aakhir. Later I saw acceptance of the Almighty Allah and excessive of well-being.

Thus, we witnessed the signs of the acceptance, bestowals and exaltations and my virtuous brother, Muhammad Ibn Muhammad Aawi – may Allah increase his success – saw in dream that night: As if I was holding a morsel and saying to him that this is from the mouth of my master, al-Mahdi (‘aj); and I gave some of it to him.

In the morning, according to the honour that the Almighty Allah had bestowed on us, we recited the Nafila of Shab (Night) Prayer. In the morning of Thursday, we entered the holy tomb of our master, Ali (‘a) as usual.

Thus, the blessing of Almighty and the divine acceptance descended on me to such an extent that I was on the verge of swooning and my whole body was trembling and I was gripped by a severe awe due to the return of divine grace on me and what is clear for me from His favours on me and I was able to win over killing, separation from the family, grief and hardships.

Till in that condition Muhammad Ibn Kanilah arrived and greeted me, but I had no strength to even look at him as others; I did not recognize him at that time; on the contrary I asked him who he was and he mentioned it to me and in this Ziyarah, divine realizations and glad tidings descended on me anew.

My virtuous brother, Muhammad Ibn Muhammad Aawi – may Allah increase his success – informed me of some glad tidings, which he had seen; among which was that in his dream someone was narrating a dream, I was present – a rider and you – that is brother Salih Aawi – and two other mounted men rose

up to the sky.

He said: I asked him if he knew who was one of the two mounted men?

The person who was dreaming relied on his dream: I don't know.

Then you – that is I – said: That is my master, al–Mahdi (‘aj).

From Najaf al–Ashraf we turned to the Ziyarah of first Rajab at Hilla. We reached there on the eve of Friday, the 17th Jamadi al–Aakhir according to the Istikhara and a virtuous gentleman, Abd al–Mohsin, a native of Sawad, a village of Iraq, came to Hilla and mentioned that he met our master, al–Mahdi (‘aj) openly and in wakefulness and that he had sent him to me with a message.

So, I sent a messenger, Mahfuz Ibn Qara to him; thus, the evening of Saturday. 21st Jamadi al–Aakhir arrived. I met Shaykh Abd al–Mohsin in private.

I was acquainted with him that he was a virtuous person and no one doubted his veracity in narrating traditions and he was needless of us. I asked him about his well–being. He mentioned that he was originally from Hafas Bashar and from there he had moved to the water hole, which is opposite the well–known locality of Mujahidiyya and it called as the Daulab of Ibn Abu al–Hasan and at present he was residing there. He did not have anything to do with the water hole or farming; on the contrary he was a trader who dealt in food grains and other commodities.

He mentioned that he purchased food grains from the concerned department and had come there to take delivery of the same and spent the night with the Maidiya tribe at a place called Mujar.

At dawn, he fell ill because of using the water of Maidiya. So he went out to the stream and it was on the west. He did not become aware of himself till he found himself at the Tille Salaam, which is on the route to the tomb of Imam Husayn (‘a), that is Karbala' on the western side. This happened on the evening of Thursday, 19th Jamadi al–Aakhir, 641. The same night and day, on which I was granted some divine realizations as I mentioned before; at the holy tomb of Amir Al–Mu'minin (‘a).

Abd al–Mohsin said: I sat down to answer nature's call, when suddenly I noticed a rider near me, although I neither heard him arrive nor I heard the sound of his horse. The moon was already up, but the air was misty.

I inquired from him the description of that rider and his mount. He replied: His mount was deep red, very close to black. He was wearing a white garment and had a turban on his head with its end falling loose. He was Also, carrying a sword.

So the rider asked: O Shaykh, Abd al–Mohsin, what is the time for people?

Abd al–Mohsin said: I thought that he was inquiring about

this time. So I said: Cloud and dust has surrounded the world.

He said: I did not ask you that. I asked you about the condition of people.

I said: People are living in prosperity and peace in their hometown.

Then he said: Go to Ibn Tawus and say this and that to him. And he mentioned to me what the Imam had said.

Then he said that the Imam Also, said: Thus, the time is near!

Thus, the time is near!

Abd al-Mohsin said: At that moment, it dawned on me that he was the Master of our time. So I fell down in swoon on my face and remained thus, till the morning rose.

I asked: How do you know that by Ibn Tawus, Imam intended me?

He said: I don't know of anyone from Bani Tawus, except you and in my heart I did not know, except what he intended from this message to you.

I said: What did you understand from the statement of the Imam that 'Thus, the time is near!'? Did he imply that my end was near or the reappearance of the Imam?

He replied: He implied his reappearance.

Then he said: After that I set out for Karbala', to the tomb of Imam Husayn ('a) and I intended to serve the holy sanctuary; to worship the Almighty Allah and he regretted that he had not asked Imam ('a) many things, which he wanted to ask him.

I asked: Have you told anyone about this incident?

He replied: Yes, some of those who reported my leaving towards the Maidiya station and who thought that I had lost my way and was dead due to the delay in return and the period when I was lying unconscious during which I saw the effect of that swoon, which befell me in the fear of meeting His Eminence.

So, I made a bequest to him not to tell about this incident to anyone and presented some things to him.

He said: I am needless of others and I have sufficient wealth.

Thus, he and I arose and I sent to him a sleeping suit and he spent the night with us in the house, which is our residence to this day in Hilla, where I had nine private sessions with him. As I was retiring to bed, I prayed to the Almighty Allah to explain to me the meaning of that statement in my dream.

I saw in dream that my master, Imam Ja'far as-Sadiq ('a) has sent a great present to me. That present was with me, but I was unaware of its value.

On waking up, I recited thanks to the Almighty Allah and through that opening went up for the Shab (Night) Prayer and it was the eve of Saturday 18th Jamadi al-Aakhir. Then Fath brought a vessel of water upstairs. I stretched out my hand and took the handle of the vessel to pour water on my hands; but the mouth of the jug was closed by a grip and it prevented me from using water from it to perform the ablution for prayers. I said: Perhaps it is ritually impure water that is why the Almighty Allah wanted to protect me from it, because I was bestowed numerous blessings from Him and one of them was as such and I had seen it.

So, I called out to Fath saying: Where did you fill the vessel from?

He replied: From the side of flowing water.

I said: Perhaps it is ritually impure; take it back, wash it again and fill it up at the main river.

So, he went and threw away that water and I heard the sound of the water being poured out from the jug. Then he washed it again and filled it up from the main water source and brought it to me. I held its handle and wanted to pour water on my hands. Again, the mouth of the jug was closed by a grip and returned it and prevented me from it. So, I returned and observed patience and became engrossed in reciting some supplications.

Then I again returned to the vessel and the same thing happened. I realized that this was to prevent me from praying the Shab (Night) Prayer that night and I thought that perhaps the Almighty Allah intends to issue some order to me or some calamity is to befall me the following day and He does not want me to pray for safety from it. So, I sat down and nothing other than this occurred to me.

I continued sitting there and fell asleep. Suddenly I saw a man saying to me: Abd al-Mohsin had come to you with a message; so, it is befitting for you to go out and receive him. After that I woke up and it occurred to me that I had been deficient in according respect to him. So, I sought divine forgiveness and did what the seekers of forgiveness are supposed to do for having committed such disobedience. And I began to perform the ablution. Nothing prevented the vessel from me leaving me to my own devices.

I performed the ablution and had prayed only two units of prayer when it was dawn. So, I performed two units Qaza of Nafila Fajr and realized that I had not fulfilled the right of this message. So, I came down to Shaykh Abd al-Mohsin, met him and accorded respect to him and from my personal funds picked up six gold coins for him and I brought out fifteen gold coins from other than my special funds, which was at my discretion like my private funds.

I met him in private, presented the gold coins to him and besought his pardon. He refused to accept any money and said: I own around a hundred gold coins. He did not take anything and said: Give it to some

needy person, and he was very insistent in his refusal.

I said: Gift are presented to messengers of the like of Imam (‘a) to acknowledge their greatness and not because they are needy and poor. But he again refused to accept.

I said: All right I don’t force you to accept the fifteen gold coins, which are not from my personal property; but you will have to accept these six gold coins from my personal money.

He was on the verge of refusing it when I insisted him to accept it. So he took it. Then he came back and returned it. I adjured him to take it, so he took it and I had breakfast with him and went to welcome him as I had been ordered to in my dream. I made a bequest to him to keep it confidential. And praise be to Allah and may Allah bless the chief of the messengers, Muhammad and his purified progeny.

The strange aspect of this incident is that I set out towards the holy tomb of Imam Husayn (‘a) with my virtuous brother, Muhammad Ibn Muhammad – may Allah increase his ranks on Monday, 30th Jamadi al–Aakhir, 641 A.H.

I reached there near dawn of the eve of Tuesday, the 1st of Rajab, 641. One Muhammad Ibn Suwaid, a resident of Baghdad himself he says that he saw him in dream on the evening of Saturday and 1st Jamadi al–Aakhir, which was mentioned above that as if he was at home and a messenger came to him saying that he has come from the Master (‘a).

Muhammad Ibn Suwaid said: Thus, some people are of the view that he was a messenger from the owner of the house who has brought a message for him.

Muhammad Ibn Suwaid said: I know that he was from the Master of the Age (‘a).

He said: After that Muhammad Ibn Suwaid washed his hands and purified them ritually; then he arose and went to the messenger of our master, Imam al–Mahdi (‘aj).

Then he took a letter which was from our master, Imam al–Mahdi (‘aj) for me and there were three seals on that letter.

Muhammad Ibn Suwaid Muqri said: I accepted that letter from the messenger of my master, Imam al–Mahdi (‘aj) with two hands and I have handed it to you and he implied me and my virtuous brother Muhammad Aawi was present there. He asked: What is the incident?

I said: I will narrate it to you.

Sayyid Ali Ibn Tawus (r.a.) says: I was astonished at the fact that Muhammad Ibn Suwaid dreamt that same night that the messenger of the Imam was with me and he had no information about this matter. Praise be to Allah.[53]

The author says: This Sayyid Raziuddin Muhammad Ibn Muhammad Aawi, whom Sayyid Ali Ibn Tawus

had chosen as a brother, is Also, from those who have met Imam Az-Zaman (‘aj) and he has narrated a special Istikhara from the Holy Imam (‘a) as Allamah and others have reported and it will be mentioned that Aawi is an attribution to the area of Aawa, Also, called Aaba and there is a distance of five miles between it and Sawa.

In the incident, the prevention of the vessel from Sayyid to stop him from Shab (Night) Prayer is a hint to that which has come in reliable traditional reports that the punishment of some sins is that a person is deprived of some worship acts.

Especially the Shab (Night) Prayer, Kulaini and as-Saduq have narrated from Imam Ja’far as-Sadiq (‘a) that he said: When a person lies, as a result of it he is deprived of Shab (Night) Prayer. Thus, when he is deprived of Shab (Night) Prayer, as a result of it, he is deprived of livelihood.[54]

Livelihood implies lawful livelihood; if livelihood had implied means of physical life, it would have denoted food and drinks etc. but no, it implies sciences, cognitions and special guidance as the life of the soul depends on them.

Also, both gentlemen reported that a man came to Amir Al-Mu’minin (‘a) and said: Indeed, I am deprived from praying the Shab (Night) Prayer.

Amir Al-Mu’minin (‘a) said: You are one, whom his sins have restricted.

In *‘Uddat ad-Da’i*,[55] it is narrated from the Messenger of Allah (S) that he said: Indeed, when a person commits a sin, as a result of it he forgets a knowledge, which he had learnt. It is narrated in the book of Ja’fariyat that Amir Al-Mu’minin (‘a) said: I don’t think that one of you forgets something from a matter of his religion, except due to a sin that you commit.[56]

Also, in *‘Uddat ad-Da’i*, it is mentioned that the Almighty Allah revealed to Prophet Dawood (‘a): The least that I will punish a servant of Mine for not performing what he knows from seventy inner punishments is that I will take away from his heart the sweetness My remembrance.[57]

It is narrated in *Mani al-Akhbar*[58] from Imam Sajjad (‘a) in a lengthy report regarding the classification of sins that he said: Sins, which turn back the distributed sustenance are expression of poverty, to sleep at the times of Isha and Morning Prayer, thus, omitting them, to regarding divine favours as worthless and to complain to one’s deity…and so on.

What the Sayyid understood from his act, which deprived him from performing the Midnight Prayer, which is among the most exalted livelihoods, is included among such kinds of sins. As it is mentioned in reliable reports that: A petitioner at the door is a messenger of the Lord of the worlds; he should be accorded utmost respect and honour.[59] Manners are specified how to deal with him, from which I have recorded forty points in my book of *Kalimah at-Tayyibah* along with all the condemnation, prohibitions and warnings for the petitioner and his petition.

Thus, we must have respect for the Messenger of Allah (S) who is the true Prophet of God, and one, who is deficient in that will be deprived from the bounty of prayer, which is in fact ascension for the believer; especially the Shab (Night) Prayer, as it is impossible to calculate its reward.

In the book of *Iddat al-Safar wa Umdat al-Khizar*, Shaykh At-Tusi has mentioned a two rakat prayer of thanksgiving, to be performed after every obligatory act.[60]

We should know that being deprived from these bounties or every bounty is due to every shortcoming and sin, sometimes it is from the aspect of punishment and it is known from this that that deprivation should not be a cause of reminder and regret of its doer, like most people are deprived of these bounties due to their evil character and do not at all become aware of what they have done and what they are deprived of till that day when they will realize and regret it, but will be unable to make up for it.

And sometimes from the aspect of divine grace, it is a warning to the sinner so that he becomes aware of his deficiency and that he should not cross the divine limits and in every act and word, he should see that he is not opposing the Almighty Allah in any way.

Thus, if sometimes, due to some exigencies, which cannot be explained here, they commit some crime, they are punished for it very soon, they are warned and they give it up; after which their condition improves and the humility, shame and regret created in him increases his ranks as is clear from the debate between Jibra'il and Mikaeel, but here there is no scope to discuss this further.

Bani Tawus Among The Scholars

We should know that among the scholars, Bani Tawus were a group of scholars from Aali Tawus.

The first and the most famous of them being: The prominent Sayyid Raziuddin Ali Ibn Musa Ibn Ja'far Ibn Muhammad, who had scaled well-known ranks and is the author books, which are famous among Shi'a and that which is mentioned in the excellence of Ibn Tawus in books of supplications, Ziyarahs and excellence denotes him only.

Second: His brother, the venerable scholar, Ahmad who was the most outstanding scholar of jurisprudence and science of narrators of his times and the Ibn Tawus mentioned in books of jurisprudence imply him only.

Third: His son, Ghayasuddin Abd al-Karim Ibn Ahmad Tawus, author of *Farhat al-Ghurra*, was an outstanding scholar of his time, in memorization and depth of understanding.

Fourth: Son of Sayyid Abd al-Karim Raziuddin Abu al-Qasim, Ali Ibn Abd al-Karim.

Fifth: Sayyid Raziuddin Abu al-Qasim, Ali Ibn Sayyid Raziuddin Ali Ibn Tawus, author of *Zawa'id al-Fawa'id*, who shares the name and agnomen of his respected father.

Sometimes Ibn Tawus refers to his brother, Sayyid Jalaluddin Muhammad Also, and his respected father, who compiled the book of *Kashaf al-Muhajja* for him.

In the account of the entry of Hulagu Khan in Baghdad, it is mentioned that Sayyid Majdiddin Ibn Tawus went along with Sadidudeen, father of the Allamah and some other scholars to seek amnesty for Hilla from him.

In *Riyaz al-Ulama*, it is narrated from the history of Maula Fakhruddin Tabakati that Sayyid Majduddin, Muhammad Ibn Hasan Ibn Tawus Hilli and Sadeeduddin Yusuf Ibn Mutahhar sent a letter to Hulagu Khan expressing obedience and said: We have found in the sayings of Ali (‘a) that you will conquer this land. And they mentioned that report from Ali (‘a) regarding the advent of Hulagu and his conquest of Baghdad.[61]

After that they accorded respect to him and obtained security for Hilla and the respected contemporary historian writes in *Nasikh at-Tawarikh*, in the account of Bani Tawus that: One of the Bani Tawus in Iraq, is Sayyid Majduddeen, author of *Al-Bashara*, in which he has compiled most of the reports and biographies; he Also, describes the downfall of the Abbaside rule in that book

However, Shaykh Hasan Ibn Sulaiman Hilli, student of Shaheed Awwal in the book of *Mukhtasar*[62]*Basa’ir*[63] has attributed Kitab Basharat to Sayyid Ali Ibn Tawus and Allah knows best.

Incident Twelve: Related By Sayyid Ibn Tawus

Moreover, the prominent Sayyid, Ibn Tawus has mentioned in the same book: I heard from someone, whose name I won’t reveal, between whom and our master, al-Mahdi (‘aj) there is contact, which proves the holy existence of His Eminence, his life and his miracles.

Incident Thirteen: Meeting The Imam In Kadhmayn Shrine

The revered Sayyid, author of *Farajal Mahmoom Fi Ma’arifahe Nahj al-Halaal wa al- Haraam Menan Nojoom* says that he has met a number of people, who claim to have seen Imam al-Mahdi (‘aj) and some of them have Also, received letters from him:

“Thus, one of them who did not allow his name to be mentioned, says: I prayed to the Almighty Allah to give me the honour of seeing Imam al-Mahdi (‘aj). He dreamt that someone was saying: When it is time to see him, you will be signaled.

So, when the time approached, he was in the shrine of Imam Musa al-Kadhim (‘a). He heard the same voice he had heard reciting the Ziyarah at the grave of Imam Muhammad at-Taqi (‘a). He went inside immediately and stood at the foot of the grave and with regard to the one about whom it was certain that only he is Imam al-Mahdi (‘aj) and is busy reciting the Ziyarah, when he came out, there was another person with him. But this man (narrator) could not speak to him, because of extreme humility.

Incident Fourteen: Shaykh Warraam

Another person is Rashid Abu al-Abbas Ibn Maimoon Wasiti, who told us on way to Samarrah that his grandfather, Shaykh Warraam Ibn Abu Faras (q.s.) being tired of hostilities, left Hilla and stayed in Kadhmayn shrine for seven weeks. So I set out from Wasit towards Surre man raa. It was winter season and I met him in Kadhmayn shrine. When I told him of my intentions, he said: I want to write a plea for you, which you should tie in the corner of your garment, and when you reach Samarrah, you should enter the shrine in the evening and stay there. When all leave after performing the Ziyarah, you should come out last and cast this slip near the dome; and if it is missing the following day, you should not say anything to anyone.

The narrator says: I did as instructed, and the next morning that slip was missing. Now, I began to visit my family and that Shaykh, whose slip I had carried, had returned home before me. When I met him at his residence, he told me that the purpose for which he had written it was fulfilled.

Abu al-Abbas says: Thirty years have passed after the death of that Shaykh, but I have never narrated this story to anyone before. This is the first time I am narrating it.

The author says: This Shaykh Warraam was a very religious scholar and a well-known jurist of his time. He was a descendant of Malik Ashtar and is the author of *Tanbiyat al-Khatir*, more popular as Majmua Warraam. He was the maternal grandfather of Ibn Tawus and his mother was the daughter of Shaykh At-Tusi and the mother of this daughter and another daughter of the Shaykh, who is Also, the mother of Ibn Idris, is the daughter of Masud Warraam and all three of them were noted scholars having permission to narrate traditions and that Masud Warraam is mistaken to be this Warraam and many books on this topic a strange error has occurred in the translation of Ibn Tawus and Ibn Idrees, to mention which is not appropriate here. So much so that some have considered these two to be sons of maternal aunts, which is a blatant error and is not concealed from those who are cognizant of the categories of scholars.

Incident Fifteen: Allamah Hilli

Regarding the Allamah, Qadi Nurullah Shustari has in the book of *Majalis al-Mu'minin* and other scholars have narrated this incident that a learned person, whose student the Allamah was in some arts, had prepared a book in refutation of the Shi'a and he often read out from it in gatherings; but fearing its refutation he did not give it to anyone. The Allamah tried much to obtain it, but he did not succeed. So much so that he made his discipleship as a means of borrowing that book from the teacher, which the latter was too ashamed to refuse and was compelled to give the book, but with the condition that he will not keep it for more than one night. The Allamah thought that even that much was enough and he brought the book home, to copy it as much as possible. He continued writing till half the night passed. He felt drowsy and went to sleep.

He saw Hazrat Hujjat (‘a) in dream that he was saying: Give me the book and you can continue to sleep. When he awoke, he saw that by the miracle of the Imam the whole book was copied. And some people have mentioned that it was such a bulky volume that leave alone one night, a person could not inscribe it even in a year. When the Allamah started writing a person in the form of a native of Hijaz entered the door, greeted and after taking his seat, said: Shaykh, you prepare the pages and I will write. Thus, he began writing and the Allamah continued to prepare the pages; but the operation was performed in such a way that he was writing faster than the Allamah can turn the pages. The book was complete by dawn. It is mentioned in *Safinat al-Bihar* that after this incident in some gatherings the Allamah clearly mentioned that the person who came was Hazrat Hujjat (‘a).

Incident Sixteen: Imam’s Advice To A Person

Moreover, the venerable Sayyid, Ali Ibn Tawus (r.a.) says in his book of *Faraj al-Mahmoom*: There is a report, which was mentioned to me by one, whose veracity is proved to me in what he stated: He says:

I used to pray to the Master of the Time, Imam al-Mahdi (‘aj) that he should include me among his servants and supports during the time of his occultation, but I had not divulged this desire to anyone else.

On 29th Rajab 635 A.H. on Thursday, Rashid Abu al-Abbas Wasiti came to me and without me saying anything, remarked: He has told you with love and affection that if you remain patient, your wish would be fulfilled.

I asked: On whose behalf do you say this?

He replied: I say this on behalf of my master, Imam al-Mahdi (‘aj).64

Incident Seventeen: Taking The Letter From An Applicant

The respected scholar has Also, said in the same book:

Among them is an incident related by a person of proved veracity in my view. He narrated that he sent a written plea to Imam al-Mahdi (‘aj), in which he mentioned many of his problems and requested him to reply to this letter himself. And he took the letter to the cellar in Sar man raa. But since he feared that if he left it there, someone else may get hold of it and destroy it, he brought it out again and placed it under a stone in the mausoleum. It was Friday eve. When it was midnight, a servant came running and said: Give your Ariza to me.

But I was engrossed in prayer at that time and when I concluded the prayer and came out, I could neither see any servant nor any master. (this report implies that Imam al-Mahdi (‘aj) knew about his Ariza, about which no one knew and he had sent his servant to collect it.65

Incident Eighteen: Sayyid Ibn Tawus Heard The Imam Supplicate

The honourable Sayyid has Also, mentioned at the conclusion of his book of *Mohijj ad-Dawat*:

"I was in Sarmanra, when I heard Imam Qa'im (‘aj) reciting a supplication at the time of dawn and I memorized it; in that he invoked in favour of the living and the departed believers that may the Almighty Allah enliven them during the time of his rule."

This happened on Wednesday, 16th Zilqad 638 A.H.

Incident Nineteen: Sayyid Ibn Tawus Heard The Munajaat Of Imam (‘A)

It is mentioned in the addenda of the book of *Anees Al-'Abidin*: It is narrated from Sayyid Ibn Tawus that he heard at the time of dawn in the holy Sardab that Imam Az-Zaman (‘aj) was reciting as follows:

> اللهم إن شيعتنا خلقت من شعاع أنوارنا وبقية طينتنا، وقد فعلوا ذنوبا كثيرة اتكالا على حبنا وولايتنا، فان كانت ذنوبهم بينك وبينهم فاصفح عنهم فقد رضينا، وما كان منها فيما بينهم فأصلح بينهم وقاص بها عن خمسنا، وأدخلهم الجنة، وزحزحهم عن النار، ولا تجمع بينهم وبين أعدائنا في سخطك

"O Allah, our Shi'a are created from the rays of our effulgence and from the leftovers of our essence. And they have sinned excessively relying on our love and Wilayat. Thus, if their sins are between You and them; erase them as they have pleased us. And what is between them effect reconciliation among them and make amends through our Khums! And admit them to Paradise! And deliver them from Hell fire and do not join them with our enemies in Your fury."[66]

Doubt Regarding The Report Of "Indeed, Our Shi'a Are From Us"

The author says: The text of this supplication is narrated differently in books of some later scholars; among them being Allamah al-Majlisi. In my treatise of *Jannah al-Mawa*, I have expressed doubt as it is not present in the writings of the original reporter of this incident and books of later scholars quoting directly from him and books of Allamah al-Majlisi and traditions scholars contemporary to him. On the contrary, there, I have suggested the possibility that it could have been derived from the statements of Hafiz Shaykh Rajab Bursi in *Mashariq al-Anwar* as after narrating the above-mentioned incident from *Muhajj*, he says: Our subjects; although his Shi'a are from him only and they are blessed by him; as His Eminence says:

O Allah, indeed our Shi'a are from us and supplementary to us. And they have made mistakes and had shortcomings and relying on their love (for us) committed sins. But they referred only to us and relied only on us because the slave refers to his master and servants seek refuge from the master. O Allah,

forgive the sins, which they committed relying on our love and being emboldened by our Wilayat and relying on our intercession and do not expose their sins to our enemies and make us guardians of their affairs in the hereafter like You made us guardians of their affairs in the world and if their sins lower their acts, raise up their balance of deeds through our Wilayat and raise up their degrees.

These words by the author of *Mashariq al-Anwar*, are explanation of his thoughts for that discourse of the Imam similar in meaning of the above words and his age was near to the age of the Sayyid and since these lines are famous from the Sayyid, he was the first to quote them due to more desire on this meaning and his awareness for testimony on them, although this attribution is not unlikely for the status of the Sayyid; as is known from the previous incident and will be mentioned in some of his words in chapter eight; whoever likes may refer to them.

Incident Twenty: Ziyarah Of The Hujjat For Amir Al-Mu'minin('A) On Monday

Also, the venerable Sayyid, in the book of *Jamaal al-Usboo'* has narrated from a person, who had the honour of seeing Imam Az-Zaman ('aj) that the Imam recited the following as Ziyarah of Amir Al-Mu'minin ('a) and this was seen by him during wakefulness and not in dream. It occurred on Sunday, as it is the day of Amir Al-Mu'minin ('a).

Peace be on you, O tree of prophethood and branch of the Hashemite clan dazzling and fruit-laden with prophethood and strengthened with Imamate. Peace be on you and on the companions of Adam and Nuh ('a). Peace be on you, and your pure and chaste Ahl Al-Bayt. Peace be on you, and on the surrounding angels and barefoot walker by your grave, O my master, O Amir al-Mu'minin. This is Sunday and it is your day and by your name and I am your guest in it and your neighbor; so please host me, O my master and reward me as you are noble; you like being a host and I am hopeful of rewards. So do what you are inclined to and I have hope for it from you by your status. And by your progeny near Allah and His position near you and by the right of your cousin, the Messenger of Allah (S) and upon you all.

Explanation Of Attribution Of Each Day Of The Week With One Of The Imams

The author says: The attribution of each day of the week to one of the Divine Proofs is from the aspect of devotional acts and recitations, through which one may seek proximity that day in order to obtain external and internal, and worldly and spiritual benefits; and to ward off heavenly and terrestrial calamities and the mischief of different human and genie satans. However, in Ziyarahs, there is seeking mediation with salutation and praise. Thus, it is in the way as Sayyid Ibn Tawus has mentioned in his *Jamaal al-Usboo'*[67] as follows:

Saturday is attributed to the Messenger of Allah (S).

Sunday is attributed to Amir Al-Mu'minin (‘a).

Monday is attributed to Imam Hasan (‘a) and Imam Husayn (‘a).

Tuesday is attributed to Imam Zayn al-'Abidin (‘a), Imam Muhammad Al-Baqir (‘a) and Imam Ja'far as-Sadiq (‘a).

Wednesday is attributed to Imam Musa al-Kadhim (‘a), Imam Ali Ridha' (‘a), Imam Muhammad at-Taqi (‘a), Imam Ali an-Naqi (‘a).

Thursday is attributed to Imam Hasan al-'Askari (‘a).

Friday is attributed to Imam al-'Asr (‘aj), the master of the age and it is one of his names. It is Also, the day of his reappearance.

Ziyarahs are mentioned for each day and in each of them this point is hinted at: that today is your day and, on this day, I am your guest and I have come into your refuge. Please host me and give me refuge.

This sequence is according to two traditional reports, both of which are narrated from Imam Ali an-Naqi (‘a). as-Saduq has narrated one of them from Saqar Ibn Abi Dalf and the other is narrated by Qutub Rawandi from Abi Salman Ibn Urumiya.

It is mentioned in the report of the first of Safar: Then I said to the Imam: There is a tradition of the Messenger of Allah (S) which I cannot understand. He asked: Which tradition? I said: The Holy Prophet (S) said: 'Do not make enemies of the days as they will be inimical to you (in retaliation).'

The Imam said: "It implies 'our' days. Due to us, as we have raised up the skies and the earth; thus, *Sabt* (Saturday) is the name of the Messenger of Allah (S) *Ahada* (Sunday) is the name of Amir al-Mu'minin, *Ithnain* (Monday) are Imams Hasan and Husayn, *Thalath* (Tuesday) is Ali Ibn Husayn, Muhammad Ibn Ali, al-Baqir and Ja'far Ibn Muhammad as-as-Sadiq Arba-a (Wednesday) is Musa Ibn Ja'far, Ali Ibn Musa and Muhammad Ibn Ali, *Khamees* (Thursday) is my son, Hasan and Friday, is the son of my son. And it is through him that the party of truth will gather and it is him that would fill the earth with justice and truth just as it would have been fraught with injustice and oppression. Thus, this is the meaning of 'days' and that you must not be inimical to the days in this world or they would be inimical to you in the Hereafter.[68]

In the second report, after the demand of this tradition he replies: Yes, indeed the interpretation for the tradition of the Messenger of Allah (S): As for Saturday, thus, it is the Messenger of Allah (S)...till the end.[69]

It can be concluded from this report that the days being the allegory of the names of the Imams is not contradictory even if their outer aspect is implied as to take a good omen from them and to abuse them would lead to bad consequences as Allamah al-Majlisi has surmised. But it is very unlikely, as he has

himself condemned some of these days or that being inimical to the day is in fact to commit evil deeds in it; thus, it will be inimical by testifying for that act on Judgment Day.

It is mentioned in Du'a Sabah of *As-Sahifah al-Kamilah*: "This is a day, new and fresh, and it is a present witness of what we do. If we have done good, it will praise us on the departure. If we have done evil, it will leave us with contempt." Although the interpreters of *Sahifah* have offered very unlikely explanations of this statement, but whose mention is not necessary here.

We should know that in these two reports, Lady Fatimah az-Zahra' ('a) is not mentioned, however, Ibn Tawus after the Ziyarah of Amir Al-Mu'minin ('a) on Sunday, has mentioned a Ziyarah of that holy lady70, it comprises of the fact that he has probably derived from another report and we will, if Allah wills, mention in Chapter Eleven the Ziyarah of Hazrat Hujjat ('a) on Friday.

Method Of Hadiya To The Messenger Of Allah (S) And The Holy Imams ('A)

As for Tawassul by the Messenger of Allah (S) and the Holy Imams ('a) through Prayers and gifting the Prayer to them; they are divided according to the days of the week according to the reports of Shaykh At-Tusi in Misbah.71 It is mentioned as follows:

Starting from Friday, recite eight units of Prayer; four units should be dedicated to the Messenger of Allah (S) and four units to Lady Fatimah az-Zahra' ('a).

On Saturday, recite four units of prayer for Amir Al-Mu'minin ('a).

On Sunday, recite four units of prayer for Imam Hasan Mujtaba ('a).

On Monday, recite four units of prayer for the Chief of the martyrs, Imam Husayn ('a).

On Tuesday, recite four units of prayer for Imam Sajjad ('a).

On Wednesday, recite four units of prayer for Imam Muhammad Al-Baqir ('a).

On Thursday, recite four units of prayer for Imam Ja'far as-Sadiq ('a).

On Friday, again recite eight units of Prayer; four units should be dedicated to the Messenger of Allah (S) and four units to Lady Fatimah az-Zahra' ('a).

On Saturday recite four units of prayer for Imam Musa al-Kadhim ('a).

And in this manner recite till Wednesday; then on Thursday, recite four units of prayer for Hazrat Hujjat ('a) and it is the best devotional act.

In another report, in which this Prayer of Hadiya is mentioned, he says: One who dedicates the reward of his prayer, whether obligatory prayer or recommended, to the Messenger of Allah (S), Amir Al-

Mu'minin (‘a) and the Imams after him, the Almighty Allah increases the rewards of that prayer till he is out of breath and they say to him after his soul is separated from his body: O so and so, May your heart be satisfied and may your eyes be illuminated by what the Almighty Allah has prepared for you and may you enjoy what you are rewarded.

It is better that in these prayers, you should recite the recitations of Sajdah and Ruku three times each and after that recite:

وصلى الله على محمد وآله الطيبين الطاهرين

And may Allah bless Muhammad and his pure and chaste progeny.

And after every two units, recite:

بسم الله الرحمن الرحيم اللهم انت السلام ومنك السلام واليك يعود السلام حينا ربنا منك بالسلام اللهم ان هذه الركعات هدية منى إلى فلان بن فلان فصل على محمد وآل محمد وبلغه إياها واعطنى افضل املى ورجائي فيك وفي رسولك صلواتك عليه وآله

In the name of Allah, the Beneficent, the Merciful. O Allah, You are peace, the peace is from You; all peace returns to You, O Lord, cause us to live with Your peace, O Allah, these units of prayer from me are dedicated to so and so son of so and so. So O Allah, bless Muhammad and the progeny of Muhammad and extend it to him, O Allah, bestow on me the best of my hope and expectation in You and Your Prophet, may Your blessings be on him and his holy progeny.

In place of ‘so and so son of so and so’ recite the name of the particular Masoom for whose hadiya we are reciting the prayer.

We should know that for the days of the month Also, there is division attributed to these holy personalities, which prayer to be recited on each day and the Tasbih, which is associated to that particular Divine Proof. Sayyid Fazlullah Rawandi has mentioned that Tasbih in his book of *Daawaat*.[72]

Tasbih Of Hazrat Hujjat (‘A) To Be Recited From The 18th Of Every Month Till The Last Day Of The Month

Tasbih of Hazrat Hujjat (‘a) from the eighteenth of the month till the end of the month is as follows:

بسم الله الرحمن الرحيم سبحان الله عدد خلقه سبحان الله رضى نفسه سبحان الله مداد كلماته سبحان[الله] زنة عرشه والحمدلله مثل ذلك

In the name of Allah, the Beneficent, the Merciful. Glory be to Allah as many times as the number of His creation. Glory be to Allah, for the pleasure of His self. Glory be to Allah, ink of His words. Glory be to Allah, the weight of His throne and praise be to Allah like this.

Incident Twenty-One: Istikhara With Tasbih Taught By Imam Of The Age (‘Aj)

Allamah Hilli (r.a.) says in the book of *Minhaj as-Salah* that: There is another method of Istikhara, which I have narrated from my respected father, Sadeeduddin Yusuf Ibn Ali Ibn Mutahhar (r.a.) from Sayyid Raziuddin Muhammad Aawi Husayni (r.a.) from the Master of the Affair (‘a); and it is as follows:

Recite Surah Fatiha ten times, three times or at least once. Then recite Surah Qadr ten times. Then recite the following supplication thrice:

اللهم انى أستخيرك لعلمك بعواقب الأمور، وأستشيرك بحسن ظني بك في المأمول والمحذور.

اللهم ان كان الامر الفلاني قد نيطت بالبركة اعجازه وبواديه، وحفت بالكرامة أيامه ولياليه، فخر لي فيه، خيرة ترد شموسه ذلولا، وتقعص أيامه سرورا.

اللهم اما امر فا أتمر واما نهى فانتهى، اللهم اني أستخيرك برحمتك خيرة في عافية

In the name of Allah, the Beneficent, the Merciful. O Allah, indeed I seek Istikhara through Your knowledge about the result of the matter. And I want advice from you about my good expectation about doing it or not doing it. O Allah, if so and so matter is blessed and full of good. And choose for me that which is good in it and dispel its evil and change them into days of happiness. O Allah, if you ordered it then order it and if you prohibit it then prohibit it. O Allah, indeed I seek Istikhara through Your mercy in which there is good through Your mercy.

Now, hold with one hand one end of the rosary with your purpose in mind and move your other hand for some part and hold it and then count the number of beads separated by you; if the number is odd, it is *Afal*, that ‘do it’. And if it is even, it is ‘don’t’.[73]

Shaykh Shaheed Awwal says in *Dhikri*:[74] A kind of Istikhara is the Istikhara of number and this type was not popular in the past, before the time of the great Sayyid, Abid Raziuddin Muhammad Aawi Husayni, caretaker of Mashad Muqaddas Gharavi, and I narrate or I have permission to narrate this Istikhara from him and all his narrators, including his teachers from the great Shaykh, Jamaaluddin Mutahhar from his father from Sayyid Razi from Sahib Al-’Amr (‘aj).[75]

Incident Twenty-Two: Sayyid Raziuddin Muhammad Aawi Husayni

The Allamah, in his book of *Mihajus Salah*, has said in the exegesis of Du'a Abarat that it is narrated from Imam as-Sadiq, Ja'far Ibn Muhammad (‘a) and for this Du'a there is a story from Sayyid Saeed Raziuddin Muhammad Ibn Muhammad Aawi (q.s.) in the writing of some scholars in the margins of *Minhaj*. It is narrated as follows from Fakhruddin Muhammad, son of the prominent Shaykh, Jamaaluddin, that is Allamah; he has narrated from his father from his grandfather, Sadeeduddin Yusuf from Sayyid Razi, who was in custody for a long time under the orders of Sultan Jurmaghun, in extremely pitiable conditions. Then he saw Imam Az-Zaman (‘aj) in his dream and said to him weeping: O my Master, please intercede and save me from these cruel people.

Imam Az-Zaman (‘aj) said: Recite Du'a Abaraat.

The Sayyid asked: Where is Du'a Abaraat?

He replied: It is in your Misbah.

Sayyid asked: My master, that Du'a is not there in my *Misbah*.

He said: Look in the *Misbah*, you will find it there.

He woke up, performed the Morning Prayer and then opened the *Misbah*. He found a page between the pages and the Du'a was written on it. Then he recited that supplication forty times. That chief had two wives. One of them being extremely intelligent and very systematic and the chief relied on her.

Thus, the Amir came to her on her turn. She said to the Amir: Have you apprehended a descendant of Amir Al-Mu'minin (‘a)?

Amir asked: Why are you asking this?

She replied: I saw in dream a person as if the light of the sun was shining from his cheeks. He held my neck and said: I see your husband arresting one of my sons and depriving him from food and water.

I asked: O my Sayyid, who are you?

He replied: I am Ali Ibn Abi Talib (‘a); tell him that if he does not release him, I will destroy his house.

This dream became known to all and it came to the Sultan. He said: I have no knowledge of this and he summoned his officers and said: Who is under our arrest?

They replied: Shaykh Alawi, who did something requiring his arrest.

He said: Release him immediately; provide him with a mount and show him the way out of here; after that return home.[76]

The venerable, Sayyid Ibn Tawus says at the end of his *Mohijjud Ad–Dawat*: It is a supplication which my friend and brother, Muhammad Ibn Muhammad Qazi Aawi – may Allah enhance his honour – informed me of and there is a strange event connected with him: and he has narrated a strange tradition and an extraordinary reason; it was that an event occurred with regard to him. Thus, he found this Du'a on pages on which he had written it in his books. He made a copy of that version and lost the original. At that time the Sayyid narrated the supplication and after that he mentioned another chain of reporters for the Du'a, along with the original supplication and there is a great difference between the two versions as the copy of the Sayyid and the Allamah is Also, at great variance and we have fully depended on the first version of the Sayyid:

Du'a Abarat, Which Imam al–'Asr ('A) Gave To Sayyid Raziuddin Aawi

أَللَّهُمَّ إِنّي أَسْأَلُكَ يا راحِمَ الْعَبَراتِ ، وَيا كاشِفَ الزَّفَراتِ ، أَنْتَ الَّذي تَقْشَعُ سَحابَ الْمِحَنِ ، وَقَدْ أَمْسَتْ ثِقالاً ، وَتَجْلُو ضَبابَ الْفِتَنِ ، وَقَدْ سَحَبَتْ أَذْيالاً ، وَتَجْعَلُ زَرْعَها هَشيماً ، وَبُنْيانَها هَديماً ، وَعِظامَها رَميماً ، وَتَرُدُّ الْمَغْلُوبَ غالِباً ، وَالْمَطْلُوبَ طالِباً ، وَالْمَقْهُورَ قاهِراً ، وَالْمَقْدُورَ عَلَيْهِ قادِراً. فَكَمْ مِنْ عَبْدٍ ناداكَ رَبِّ إِنّي مَغْلُوبٌ فَانْتَصِرْ ، فَفَتَحْتَ لَهُ مِنْ نَصْرِكَأَبْوابَ السَّماءِ بِماءٍ مُنْهَمِرٍ ، وَفَجَّرْتَ لَهُ مِنْ عَوْنِكَ عُيُوناً ، فَالْتَقَى الْماءُ عَلى أَمْرٍ قَدْ قُدِرَ ، وَحَمَلْتَهُ مِنْ كِفايَتِكَ عَلى ذاتِ أَلْواحٍ وَدُسُرٍ ، رَبِّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَافْتَحْ لي مِنْ نَصْرِكَ أَبْوابَ السَّماءِ بِماءٍ مُنْهَمِرٍ ، وَفَجِّرْ لي مِنْ عَوْنِكَ عُيُوناً لِيَلْتَقِيَ ماءُ فَرَجي عَلى أَمْرٍ قَدْ قُدِرَ ، وَاحْمِلْني يا رَبِّ مِنْ كِفايَتِكَ عَلى ذاتِ أَلْواحٍ وَدُسُرٍ. يا مَنْ إِذا وَلَجَ الْعَبْدُ في لَيْلٍ مِنْ حَيْرَتِهِ يَهيمُ ، وَلَمْ يَجِدْ لَهُ صَريخاً يَصْرُخُهُ مِنْ وَلِيٍّ وَلا حَميمٍ، وَجَدَ يا رَبِّ مِنْ مَعُونَتِكَ صَريخاً مُغيثاً، وَوَلِيّاً يَطْلُبُهُ حَثيثاً ، يُنْجيهِ مِنْ ضيقِ أَمْرِهِ وَحَرَجِهِ ، وَيُظْهِرُ لَهُ أَعْلامَ فَرَجِهِ. أَللَّهُمَّ فَيا مَنْ قُدْرَتُهُ قاهِرَةٌ، وَآياتُهُ باهِرَةٌ، وَنَقِماتُهُ قاصِمَةٌ لِكُلِّ جَبَّارٍ ، دامِغَةٌ لِكُلِّ كَفُورٍ خَتَّارٍ ، صَلِّ يا رَبِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَانْظُرْ إِلَيَّ يا رَبِّ نَظْرَةً مِنْ نَظَراتِكَ رَحيمَةً ، تَجْلي بِها عَنّي ظُلْمَةً عاكِفَةً مُقيمَةً مِنْ عاهَةٍ جَفَّتْ مِنْهَا الضُّرُوعُ ، وَتَلِفَتْ مِنْهَا الزُّرُوعُ ، وَانْهَمَلَتْ مِنْ أَجْلِهَا الدُّمُوعُ ، وَاشْتَمَلَ لَها عَلَى الْقُلُوبِ الْيَأْسُ ، وَخَرَّتْ بِسَبَبِهَا الْأَنْفاسُ. إِلهي فَحِفْظاً حِفْظاً لِغَرائِسَ غَرْسُها بِيَدِ الرَّحْمانِ ، وَشُرْبُها مِنْ ماءِ الْحَيَوانِ ، وَنَجاتُها بِدُخُولِ الْجِنانِ ، أَنْ تَكُونَ بِيَدِ الشَّيْطانِ تُحَزُّ ، وَبِفَأْسِهِ تُقْطَعُ وَتُجَزُّ. إِلهي فَمَنْ أَوْلى مِنْكَ بِأَنْ يَكُونَ عَنْ حَريمِكَ دافِعاً ، وَمَنْ أَجْدَرُ مِنْكَ بِأَنْ يَكُونَ عَنْ حِماكَ حارِساً وَمانِعاً. إِلهي إِنَّ الْأَمْرَ قَدْ هالَ فَهَوِّنْهُ ، وَخَشُنَ فَأَلِنْهُ ، وَ إِنَّ الْقُلُوبَ كاعَتْ فَطَمِّنْها ، وَالنُّفُوسَ ارْتاعَتْ فَسَكِّنْها. إِلهي إِلهي تَدارَكْ أَقْداماً زَلَّتْ ، وَأَفْكاراً في مَهامَةِ الْحَيْرَةِ ضَلَّتْ ، بِأَنْ رَأَتْ جَبْرَكَ عَلى كَسيرِها ، وَ إِطْلاقَكَ لِأَسيرِها ، وَ إِجارَتَكَ لِمُسْتَجيرِها أَجْحَفَ الضُّرُّ بِالْمَضْرُورِ ، وَلَبَّى داعيهِ بِالْوَيْلِ وَالثُّبُورِ. فَهَلْ يَحْسُنُ مِنْ عَدْلِكَ يا مَوْلايَ أَنْ تَدَعَهُ فَريسَةَ الْبَلاءِ وَهُوَ لَكَ راجٍ ، أَمْ هَلْ يَجْمُلُ مِنْ فَضْلِكَ أَنْ يَخُوضَ لُجَّةَ الْغَمَّاءِ وَهُوَ إِلَيْكَ لاجٍ. مَوْلايَ لَئِنْ كُنْتُ لا أَشُقُّ عَلى نَفْسي فِي التُّقى ، وَلا أَبْلُغُ في حَمْلِ أَعْباءِ الطَّاعَةِ مَبْلَغَ الرِّضى ، وَلا أَنْتَظِمُ في سِلْكِ قَوْمٍ رَفَضُوا الدُّنْيا فَهُمْ خُمْصُ الْبُطُونِ مِنَ الطَّوى ، ذُبْلُ الشِّفاهِ مِنَ الظَّماءِ ، وَعُمْشُ الْعُيُونِ مِنَ الْبُكاءِ ، بَلْ أَتَيْتُكَ بِضَعْفٍ مِنَ الْعَمَلِ ، وَظَهْرٍ ثَقيلٍ بِالْخَطايا وَالزَّلَلِ ، وَنَفْسٍ لِلرَّاحَةِ مُعْتادَةٍ ، وَلِدَواعِي الشَّهْوَةِ مُنْقادَةٍ. أَما يَكْفيني يا رَبِّ وَسيلَةً إِلَيكَ ، وَذَريعَةً لَدَيْكَ ، أَ نَّني لِأَوْلِياءِ دينِكَ مُوالٍ ، وَفي مَحَبَّتِهِمْ مُغالٍ ، وَلِجِلْبابِ الْبَلاءِ فيهِمْ لابِسٌ ، وَلِكِتابِ تَحَمُّلِ الْعَناءِ بِهِمْ دارِسٌ. أَما يَكْفيني أَنْ أَرُوحَ فيهِمْ مَظْلُوماً، وَأَغْدُوَ مَكْظُوماً، وَأَقْضِيَ بَعْدَ هُمُومٍ هُمُوماً ، وَبَعْدَ وُجُومٍ وُجُوماً ، أَما عِنْدَكَيا مَوْلايَ بِهذِهِ حُرْمَةٌ لاتُضَيَّعُ، وَذِمَّةٌ بِأَدْناها تُقْتَنَعُ ، فَلِمَ لاتَمْنَعُنييا رَبِّ وَها أَنَا ذا غَريقٌ ، وَتَدَعُني هكَذا وَأَنَا بِنارِ عَدُوِّكَ حَريقٌ. مَوْلايَ أَتَجْعَلُ أَوْلِياءَكَ لِأَعْداءِكَ طَرائِدَ ، وَلِمَكْرِهِمْ مَصائِدَ ، وَتُقَلِّدُهُمْ مِنْ خَسْفِهِمْ قَلائِدَ ، وَأَنْتَ مالِكُ

نُفُوسِهِمْ ، أَنْ لَوْ قَبَضْتَها جَمَدُوا ، وَفي قَبْضَتِكَ مَوادُّ أَنْفاسِهِمْ ، أَنْ لَوْ قَطَعْتَها خَمَدُوا ، فَما يَمْنَعُكَيا رَبِّ أَنْ تَكُفَّ بَأْسَهُمْ ، وَتَنْزِعَ عَنْهُمْ مِنْ حِفْظِكَ لِباسَهُمْ ، وَتُعَرِّيهِمْ مِنْ سَلامَةٍ بِها في أَرْضِكَ يَسْرَحُونَ ، وَفي مَيْدانِ الْبَغْيِ عَلى عِبادِكَ يَمْرَحُونَ. أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَأَدْرِكْني وَلَمَّا يُدْرِكْنِي الْغَرَقُ ، وَتَدارَكْني وَلَمَّا غَيَّبَ شَمْسِيَ الشَّفَقُ ،إِلهي كَمْ مِنْ خائِفٍ إِلْتَجَئَ إِلى سُلْطانٍ فَآبَ عَنْهُ مَحْفُوظاً بِأَمْنٍ وَأَمانٍ ، أَفَأَقْصُدُيا رَبِّ أَعْظَمَ مِنْ سُلْطانِكَ سُلْطاناً ، أَمْ أَوْسَعَ مِنْ إِحْسانِكَ إِحْساناً ، أَمْ أَكْبَرَ مِن اقْتِدارِكَ اقْتِداراً ، أَمْ أَكْرَمَ مِن انْتِصارِكَ انْتِصاراً ، ما عُذْري يا إِلهي إِذا حَرَمْتَ مِنْ حُسْنِ الْكَرامَةِ نائِلَكَ ، وَأَنْتَ الَّذي لاتُخَيِّبُ آمِلَكَ وَلاتَرُدُّ سائِلَكَ. إِلهي إِلهي أَيْنَ أَيْنَ كِفايَتُكَ الَّتي هِيَ نُصْرَةُ الْمُسْتَضْعَفينَ مِنَ الْأَنامِ ، وَأَيْنَ أَيْنَ عِنايَتُكَ الَّتي هِيَ جُنَّةُ الْمُسْتَهْدَفينَ بِجَوْرِ الْأَيَّامِ ، إِلَيَّ إِلَيَّ بِهاا رَبِّ نَجِّني مِنَ الْقَوْمِ الظَّالِمينَ، إِنّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمينَ. مَوْلايَ تَرى تَحَيُّري في أَمْري ، وَتَقَلُّبي في ضُرّي ، وَانْطِوايَ عَلى حُرْقَةِ قَلْبي ، وَحَرارَةِ صَدْري ، فَصَلِّ يا رَبِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَجُدْ لي يا رَبِّ بِما أَنْتَ أَهْلُهُ فَرَجاً وَمَخْرَجاً ، وَيَسِّرْ لي يا رَبِّ نَحْوَ الْبُشْرى مَنْهَجاً. وَاجْعَلْ يا رَبِّ مَنْ يَنْصِبُ لِيَ الْحِبالَةَ لِيَصْرَعَني بِها صَريعَ ما مَكَرَ ، وَمَنْ يَحْفِرُ لِيَ الْبِئْرَ لِيُوقِعَني فيها واقِعاً فيما حَفَرَ ، وَاصْرِفِاللَّهُمَّ عَنّي مِنْ شَرِّهِ وَمَكْرِهِ وَفَسادِهِ وَضُرِّهِ ، ما تَصْرِفُهُ عَنِ الْقَوْمِ الْمُتَّقينَ ، وَعَمَّنْ قادَ نَفْسَهُ لِدينِ الدَّيَّانِ ، وَمُنادٍ يُنادي لِلْإيمانِ. إِلهي عَبْدُكَ عَبْدُكَ أَجِبْ دَعْوَتَهُ ، ضَعيفُكَ ضَعيفُكَ فَرِّجْ غُمَّتَهُ ، فَقَدِ انْقَطَعَ بِهِ كُلُّ حَبْلٍ إِلّا حَبْلَكَ ، وَتَقَلَّبَ عَنْهُ كُلُّ ظِلٍّ إِلّا ظِلَّكَ. مَوْلايَ دَعْوَتي هذِهِ إِنْ رَدَدْتَها أَيْنَ تُصادِفُ مَوْضِعَ الْإِجابَةِ ، وَمَخْيَلَتي هذِهِ إِنْ كَذَّبْتَها أَيْنَ تُلاقي مَوْضِعَ الْإِعانَةِ ، فَلاتَرُدَّ عَنْ بابِكَ مَنْ لايَعْلَمُ غَيْرَهُ باباً ، وَلاتَمْنَعُ دُونَ جَنابِكَ مَنْ لايَعْلَمُ سِواهُ جَناباً.

In the name of Allah, the Beneficent, the Merciful O Allah, I ask You O the merciful for mercy on those who weep and who removes sorrows. O are the one, who removes the cloud of sorrows and it became a heavy burden and remover of the fog of enmity. And the wind blew fast and You razed his crop to dust and pulverized his bones and mostly you turn back the defeated and make the giver into asker. O my God, many servants have called You that I am defeated please help me; so You opened the doors of help from the sky through heavy rain and through Your help made streams to flow for him in springs, so the water gathered. And We bore him on that which was made of planks and nails. O my Lord, indeed I am defeated, so please help me. O my Lord, indeed I am defeated, so please help me. O my Lord, indeed I am defeated, so please help me. So bless Muhammad and the progeny of Muhammad and open the doors of Your help for me through gushing water. And make to flow for me by Your help spring so that it may be that the water of my relief is obtained in the matter, which is destined. And mount me O my Lord with Your sufficiency on that which was made of planks and nails. O one, who when the slave enters from perplexity, he intends so he does not find for himself to whom he can call out for help who may help him; no friend and no helper is there for him. O Allah, bless Muhammad and the progeny of Muhammad. Be generous to me O my Lord with Your cooperation, helper, guardian who comes under his charge. He would give him relief through the straitness of his matter and from his distress and reveal for him His intention from the signs of his relief. O Allah, whose power is tremendous and whose signs are apparent and His revenge removes every useless thing and beats every thankless sloth. Bless Muhammad and the progeny of Muhammad and look at me, O my Lord with a glance of Yours, so illuminate through it the darkness from me the trouble, which is there before me. By which the teats have dried up and by which the crops have stopped growing and through it entered despair on the hearts and through it the breathing takes place. O Allah, bless Muhammad and the progeny of Muhammad. And keep safe, keep safe which are prepared by the hands of the Beneficent. And made to drink from living

water; so that you may sever the hand of Satan and the cuts with his axe are reduced. O my God, who is higher than You who can guard Your pasture and who may defend it. O my God, make the matter easy. And it is rough so make to smooth. And indeed the heart is barren, so make it verdant and the people are tired so bestow them relief. O Allah, please support those steps, which have slipped and make those understanding who on the occasion of confusion have gone astray. Remove the loss in caller of woe and ruin. So through Your favour warn them of the calamity and they have reposed hope in You. Can anyone reach your justice? Or enter the aggrieved? And they will enter towards You. O my Lord, if I had not toiled for my self in piety and neither I bear hardship in obedience; to reach till the pleasure. And neither am I disciplined in the manners of any people and they have turned away from the world and became attached to carnal desires and the blindness of the eyes due to weeping. On the contrary, I have come, O my Lord, with feeble actions and heavy sins and with humiliation and putting the selves in ease by false postponement. To suffice for Your mediation and means to You. Indeed, I am the slave of Your Walis and I exaggerate in Your love. Is it not sufficient for me that I should obtain ease in them? I am oppressed and I swallow the anger and bear one calamity after another and stoning after stoning. Is there not with You its sanctity, which should not be wasted and the responsibility, which is near. Then why do You not stop them from us, O my Lord? And see that I am drowning and you are leaving me burning in the fire of Your enemy? Are You making Your friend as a refuge for your enemy? And putting leash on their neck? While You are the owner of their lives. And if You have held him they would have stabilized. And in Your control is the love of their lives if You cut them off, they would droop and what is stopping You, O my Lord that You have stop their difficulties and take away from them their garments from safety and make them devoid of security. They roam in Your earth and in the field of treason they mock at the servants. O Allah, bless Muhammad and the progeny of Muhammad. And reach to me and if you don't reach me, I will drown. And make amends for me and when my sun will be made to disappear from the horizon. O my Lord, may of those who fear seek the refuge with the ruler. So You accord them security and refuge. Shall I intend something greater than Your kingdom or a favour greater than Your favour; or a power greater than Your power or after seeking help from You? O Allah, where is Your sufficiency, which is a help for those who seek it from the creatures and where is Your bestowal, which is a shield for the aim–takers during dark times. O my Lord, save me from the unjust people if some distress reaches me. And You are the most merciful of the merciful ones. You O my master, see my anxiety in my matter and my transformation in my distress. So wrap the burning of my heart. So bless, O my Lord, Muhammad and the progeny of Muhammad. And bless me with what You are worthy of. Bestow relief and ease for me. And make easy for me O my Lord to the right a way and appoint for me, O my Lord, what may fix rope for me to fell me through his deceit and one, who has dug a well for me so that he may put me in it. And remove it from me its evil and his plot and his corruption and his loss what may turn him from that which he may please his self. And for the callers to faith. O my Lord, Your slaves are Your slaves. Accept his entreaty and Your guests are Your guests, remove his grief. Indeed, every rope has broken, except Your rope. And every shade, except Your shade is gone. O my Lord, if You reject this supplication of mine, then where it will find a place of acceptance? If You refuse it, where will it find the place of acceptance? Then don't turn me away from Your door; who does

not know of any other door other than Yours and do not stop from being proximate before You; he does not know of any court other than Yours.

And prostrates and says:

إلهي إنَّ وَجْهاً إلَيْكَ في رَغْبَتِهِ تَوَجَّهَ خَليقٌ بِأَنْ تُجيبَهُ ، وَإنَّ جَبيناً لَكَ بِابْتِهالِهِ سَجَدَ حَقيقٌ أَنْ يَبْلُغَ ما قَصَدَ ، وَ إنَّ خَدّاً لَدَيْكَ بِمَسْئَلَتِهِ تَعَفَّرَ جَديرٌ أَنْ يَفُوزَ بِمُرادِهِ وَيَظْفَرَ.وَها أَنَا ذا يا إلهي قَدْ تَرى تَعْفيرَ خَدّي وَاجْتِهادي في مَسْئَلَتِكَ وَجِدّي ، فَتَلَقَّ يا رَبِّ رَغَباتي بِرَحْمَتِكَ قَبُولاً ، وَسَهِّلْ إلى طَلِباتي بِرَأْفَتِكَ وُصُولاً، وَذَلِّلْ قُطُوفَ ثَمَرَةِ إجابَتِكَ لي تَذْليلاً.إلهي لا رُكْنَ لي أَشَدُّ مِنْكَ ، فَآوي إلى رُكْنٍ شَديدٍ ، وَلا قَوْلَ لي أَسَدُّ مِنْ دُعائِكَ ، فَأَسْتَظْهِرُكَ بِقَوْلٍ سَديدٍ ، وَلا شَفيعَ لي إلَيْكَ أَوْجَهُ مِنْ هؤُلاءِ فَآتيكَ بِشَفيعٍ وَديدٍ ، وَقَدْ أَوَيْتُ إلَيْكَ ، وَعَوَّلْتُ في قَضاءِ حَوائِجي عَلَيْكَ ، وَدَعَوْتُكَ كَما أَمَرْتَ ، فَاسْتَجِبْ لي كَما وَعَدْتَ ، فَهَلْ بَقِيَ يا رَبِّ غَيْرَ أَنْ تُجيبَ وَتَرْحَمَ مِنّي الْبُكاءَ وَالنَّحيبَ.يا مَنْ لا إلهَ سِواهُ ، يا مَنْ يُجيبُ الْمُضْطَرَّ إذا دَعاهُ ، يا كاشِفَ ضُرِّ أَيُّوبَ ، يا راحِمَ عَبْرَةِ يَعْقُوبَ ، إغْفِرْ لي وَارْحَمْني ، وَانْصُرْني عَلَى الْقَوْمِ الْكافِرينَ ، وَافْتَحْ لي وَأَنْتَ خَيْرُ الْفاتِحينَ

، وَالْطُفْ بي يا رَبِّ وَبِجَميعِ الْمُؤْمِنينَ وَالْمُؤْمِناتِ ، يا ذَا الْقُوَّةِ الْمَتينِ ، بِرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمينَ

Indeed, I have turned to You, because of his attachment and interest. So the seekers of attachment are deserving that You accept them. Indeed, the entreating forehead is in prostration of reality for You to reach what he has intended. And that the cheeks are smeared with dust for asking You it is deserving that he should succeed in his aim. Indeed, You see my dust smeared cheeks and my pleadings and my struggle in asking, so accept my Lord, my attachments through Your kindness. And ease for me through Your mercy. And make the bunch of fruits low for me. O my God, there is no pillar more stable than You. So give me refuge towards a stable pillar. Indeed, I have relied on You for the fulfilment of my need and no statement is more right than Yours. So I seek help through the true statement and I supplicated You as You have commanded, so please accept the supplication through Your mercy as You have promised. Does there remain, O my Lord, but that You accept and You have mercy on me, because of weeping. and wailing, O one other than whom there is no deity. O one who answers the call of the caller when he calls. O my Lord, help against the oppressors and make me successful and You are best giver of success and be kind to me, O my Lord and on all the believing men and women. By Your mercy, O the most merciful of the merciful ones.

Incident Twenty-Three: Supplication Taught By The Imam To Muhammad Ibn Ali Husayni

The respected Sayyid Ali Ibn Tawus has narrated in his *Mohijj ad-Dawat*[77] from the books of some ancient scholars, who narrate that Abu Ali Ahmad Ibn Muhammad Ibn Husayn and Ishaq Ibn Ja'far Ibn Muhammad Alawi Aridhi in Harran that he said: Informed me from Muhammad Ibn Ali Alawi Husayni, who lived in Egypt that he said: A great calamity and severe concern struck me in context to my

relationship to the ruler of Egypt. I feared for my life. I had been slandered before Ahmad Ibn Tulun.

So, I left Egypt for Hajj and went from Hijaz to Iraq. I wanted to go to the shrine of my master, Husayn Ibn Ali (‘a) to seek refuge from him and seek asylum at his tomb, in order to be secure from the lash of the person I feared. I remained at the sacred abode for fifteen days, praying and making earnest and tearful entreaties day and night.

So, the Custodian of the Time and the Bosom Friend of the All-Merciful was shown to me, as I was in a state between stupor and awake. He said to me, “Imam Husayn is saying to you, O my son, do you fear so-and-so?” I said: “Yes, he wants to kill me. So, I have sought refuge with my master (‘a) to complain from the calamity my enemy has schemed for me.”

He urged me, “Why don’t you pray to Allah, your Lord and the Lord of your forefathers, through Duas, through which the apostles in the past beseeched the Lord? They were in severity and Allah succored them.”

“Which Du’a should I recite?” I asked. “When it is the Friday eve, make a Ghusl and offer your midnight prayers. When you have performed your prostration of thankfulness, recite this Du’a, as you are hobbling on your knees.” Then he mentioned to me the supplication.

I saw him in the same time, as he would come to me as I was between stupor and awake. He came to me on five consecutive nights, repeating the same words until I memorized the Du’a. His visits to me stopped on Friday eve.

I made Ghusl, dusted my dress off and applied fragrance. I prayed the midnight prayers and performed the prostration of thankfulness. I hobbled on my knees and entreated Allah, the Exalted, through this Du’a. The Master of the Age (‘a) came to me on the eve of Saturday and said, “Your Du’a has been accepted, O Muhammad; your enemy was killed when you had just finished your supplication, before the very person he had slandered you to.”

Next morning, I bid my Master farewell and departed for Egypt; and as I reached Jordan on my way to Egypt, I saw one of my neighbors, who was a pious man. He told me that Ahmad Ibn Tulun had seized my enemy and had ordered that he should be taken care of and that my enemy was found beheaded from the hind in the morning. This had happened on that Friday eve and Ahmad Ibn Tulun had ordered, on the virtue of which his body had been dumped into the Nile.

A number of people of my area and our Shi’a brothers told me that this event had reached them at the same time when I had finished the Du’a, as my Master had informed me.

Sayyid (r.a.) has narrated this incident through another channel from Abu Hasan Ali Ibn Hammad Misri with some differences and its end is as follows: When I reached some stations, I suddenly saw a messenger from my children and with him was a letter containing the following: The person from whom

you have fled, he has collected people and has provided dinner to them; so they ate and drank and then dispersed and he and his servants slept at that place only.

When the people woke up in the morning, they did not hear anything from him. So they removed the quilt from over him and found him slaughtered and bleeding… till the end.

Then the Sayyid quoted the Du'a and after that narrated from Ali Ibn Hammad that he said: I have taken this supplication from Abu al-Hasan Ali Alawi Areezi and he made a condition to me that I would not give it to an opponent and will only give to one about whom I am aware that he is a devotee of Aali Muhammad (‘a) and it was with me; I and my brothers recited it.

At that time, a judge of Ahwaz met me in Basra; he was an opponent and he owed a favour to me and I was needful for him in his country and I was living with him.

Thus, the king apprehended him and he took from him a statement that he will give him twenty thousand dirhams. So I had pity on him and I gave this Du'a to him. He recited it, the week was not over, but that the Sultan began to release him and from that writing he did not take anything from him. He sent him to his country with respect and I escorted him till Aballa and then returned to Basra. After some days, I called for that Du'a. I did not get it and I searched for it in all the books, but there was no sign of it. So I asked that Du'a from Abu Mukhtar Husayni as he was having a copy of it. He was Also, unable to find it in his books.

I searched for it in all my books from that time till twenty years, but was unable to find it and then I realized that as I had given it to a non-Shi'a person it was a punishment from Allah, the Mighty and Sublime.

After twenty years I found it in my books and while I had searched for it so many times, but failed to locate it. I swore that I will not give it to anyone about whose belief I am not certain that he is a believer in the Wilayat of Aali Muhammad (‘a) and after that I will take pledge from him that he will similarly not give to anyone, unless he is worthy of it. Since the supplication is very long; it is beyond the scope of this book and it is present in all books of supplications, I have not quoted it here.[78]

It should be known that the source of this Du'a, famous as Du'a Alawi Misri is the book of *Mohijj ad-Dawat*[79] of Sayyid and before that it was not seen in any books and its beginning is as follows: "*Rabbi manzal ladhee doaaoka*…"

However, in the treatise of the addenda to Misbah Kafami, which is famous and is mostly accompanied with a copy of Misbah and its author is unknown, it is mentioned as follows:

It is a very effective prayer for warding off the mischief of the enemies and there is long incident connected with it, but here we do not have the scope to mention it. However, we should know that this supplication is reliably narrated with authentic chains of narrators; narrating from Amir Al-Mu'minin Ali

Ibn Abi Talib (‘a) and towards one, who has experienced it and regained health because of it.

After that etiquettes are mentioned, which must be observed before it and the chapters and verses of Qur’an, which are to be recited before the supplication.

After that he said: Begin the supplication with sincerity, humility and purity of intention and after scrutiny till now it is not yet known that what and where is the source of the author regarding these rituals. and Allah knows best.

Incident Twenty-Four: Supplication For Relief

Shaykh Tabarsi Fadl Ibn Hasan, author of *Tafsir Majma Al-Bayan* says in Kunoozun Najah: There is a supplication that His Eminence, the Imam of the Time (‘aj) taught to Abu al-Hasan Muhammad Ibn Ahmad Abi Laith (r.a.) in the city of Baghdad at the cemetery of Quraish when he had taken refuge to escape from being killed.

By the blessings of this supplication, he escaped the sword.

The supplication is as follows:

اللهم عظم البلاء، وبرح الخفاء، وانقطع الرجاء، وانكشف الغطاء، وضاقت الأرض ومنعت السماء، واليك يا رب المشتكى، وعليك المعول في الشدة والرخاء.

اللهم فصل على محمد وال محمد، أولى الامر الذين فرضت علينا طاعتهم، وعرفتنا بذلك منزلتهم، ففرج عنا بحقهم فرجا عاجلا كلمح البصر أو هو أقرب.

يا محمد يا على، اكفياني فإنكما كافياي، وانصراني فإنكما ناصراي، يا مولاي يا صاحب الزمان، الغوث الغوث الغوث، أدركني أدركني أدركني

In the name of Allah, the Beneficent, the Merciful. O Allah, the calamities have increased and that which was concealed has surfaced and the curtains has been raised and the hopes are shattered and the earth has become narrow and the skies has withheld (the bounties) and You are the only supporter and I complain to You, and trust is put only in You at times of troubles and ease. O Allah send blessings on Muhammad (S) and the Progeny of Muhammad (S) who are the masters of the orders and whose obedience You have made us recognize, then expand for one by their right and expand it soon like that of a winking of an eye nay more closer than it, O Muhammad O Ali, for answering my purpose You two

are sufficient and you two help me out as both of you are helpers. O our master, O the master of the time I complain, I complain, I complain, help me, help me, help me.

And the narrator says that while saying: 'O the master of the time' the Imam gestured to his own self.[80]

The author says: It is clear that the Imam meant to say that when you mention O Master, O the master of the time, you should intend me and this supplication was mentioned with slight difference at few other places as well in the first incident after the Prayer of the Imam.

Incident Twenty-Five: Supplication Of Imam al-'Asr ('A) Which The Patient Should Drink And Eat With Turbah For Cure

Shaykh Ibrahim Kafami has narrated in *Al Balad al-Amin* from al-Mahdi ('aj): One, who writes this supplication on a new vessel by the soil of the grave of Husayn ('a), washes it and drinks it, would be cured from his malady.[81]

بسم الله دواء، والحمد لله شفاء، ولا اله الا الله كفاء، هو الشافي شفاء، وهو الكافي كفاء، اذهب البأس برب الناس، شفاء لا يغادره سقم، وصلى الله على محمد واله النجباء

In the name of Allah, the Beneficent, the Merciful. In the name of Allah, the Beneficent, "In the name of Allah" is a medicine and "Praise be to Allah" is a cure, and "There is no god but Allah", is a protector, "He is the giver of cure" is the remedy. And "He is the savior" is sufficient. Take away despair by the Lord of men. Cure is there. No malady would remain by it. And may Allah bless Muhammad and his progeny, the noble ones.

I found in the writing of Sayyid Zainuddin Ibn Ali Ibn Husayn (r.a.) that it is a supplication taught by a man who was a caretaker of the Karbala' shrine (from) al-Mahdi ('aj) in his dream while he was ill. So he complained about it to the Qa'im, may Allah hasten his reappearance. He ordered him to write it, wash and drink it. He did that and he was cured of his conditions. And praise be to Allah.

Incident Twenty-Six: Supplication Of The Imam For Dawn, Morning And Evening

The honourary Sayyid, Sayyid Ali Khan Madani Shirazi, author of *Sharh Sahifah* and *Samadia* etc., in his book of *Kalimah at-Tayyibah wa al-Ghayth as-Sayyab* says: I saw in the writing of some of my associates from the respected Sayyids and his condition was that I heard during the month of Rajab in the year 1093 from a reliable brother, Amir Ismail Ibn Husayn Bayak Ibn Ali Ibn Sulaiman Jabiri Ansari – may Allah display his proof – he said: I heard the noble and pious Shaykh Hajj Aliya Makki say:

I was involved in hard financial conditions and extreme poverty to such an extent that I feared that I might starve to death. Then I found the following supplication in my pocket although apparently no had given it to me. I was highly amazed at this.

After that I saw in dream a man in garments of worshipers and he was saying: We have gifted so and so supplication to you. Recite it and you will get rid of your poverty and hardships. But I could not make out who the speaker was. Hence, my astonishment increased.

The next time I saw the Awaited Imam (‘aj) that he was telling me: Recite the supplication, which I gave to you and teach it to all those you like.

The Shaykh says: Indeed, I have experienced the effectiveness of that supplication a number of times. After some time, I lost that supplication and could not find it for some days. I was very aggrieved at it and I sought divine forgiveness for the lapse. A person came to me and said: This supplication you have missed is at such and such place. I had never thought of looking over there. So I took it and thanked the Almighty for the same. The supplication is as follows:

(بسم الله الرحمن الرحيم رب أسألك مددا روحانيا تقوي به قوى الكلية والجزئية، حتى أقهر عبادي! نفسي كل نفس قاهرة، فتنقبض لي إشارة رقائقها انقباضا تسقط به قواها حتى لا يبقى في الكون ذو روح إلا ونار قهري قد أحرقت ظهوره، يا شديد يا شديد، يا ذا البطش الشديد، يا قهار، أسألك بما أودعته عزرائيل من أسمائك القهرية، فانفعلت له النفوس بالقهر، أن تودعني هذا السر في هذه الساعة حتى ألين به كل صعب، وأذلل به كل منيع، بقوتك يا ذا القوة المتين.)

In the name of Allah, the Beneficent, the Merciful. O my Lord, I ask You for spiritual strength, partial and entire, till I may through my worship compel myself. And all the selves are in compulsion. So that they may prevent its fine hints for me. Through which the strength of the self may break. So much so there does not remain anyone with soul in the existence, except the powerful fire, which burnt their backs, O severe, O severe! O One with a severe might! The forceful! I ask You with what You gave to Israeel from Your severe names. Then through it the selves were affected due to severity. So that you may keep this secret from me. Till I make every hardship easy through it and trample every obstacle through it. O Master of great strength.[82]

It should be recited for warding off sorcery; three time; if possible: three times in the morning and three times in the evening.

When a task becomes tough for one, who recites this supplication; he should after reciting it, say thirty times:

بسم الله الرحمن الرحيم يا رحمان يا رحيم يا ارحم الراحمين اسألك اللطف بما جرت به المقادير

In the name of Allah, the Beneficent, the Merciful. O Beneficent, O Merciful O the most merciful of the merciful ones. I ask You for kindness with which You issue the destinies.

Incident Twenty-Seven: Supplication Attributed To Imam (‘A)

The great scholar, Mirza ‘Abd Allah Isfahani, alias Afandi; in the fifth volume of his book, *Riyaz al-Ulama Hayaaz al-Fadhla* has said in the account of Shaykh Ibn al-Jawad an-Nu’mani: He had seen the Qa’im and has narrated from the Imam.

I saw in some writings of Shaykh Zayn al-’Abidin Ali Ibn Hasan Ibn Muhammad, caretaker of the tomb of Imam Husayn (‘a): Ibn Abi al-Jawad an-Nu’mani was blessed with the audience of Imam al-Mahdi (‘aj) and he said to His Eminence: O my master, there is a place associated with you in an-Nu’maniyah and one in Hilla; which of them do you honour by your presence? His Eminence (‘a) said: In an-Nu’maniyah on the eve of Tuesday and Tuesday; and Friday and Friday eve in Hilla, but the people of Hilla do not accord the respect it deserves. One, who enters a place associated with me, should recite Salawat twelve times as a mark of respect for me and the Holy Imams (‘a). Then he should recite two rakats prayer with two Surahs and supplicate the Almighty Allah and He will give what he likes. I said: O my master, teach me that supplication. He said:

> اللهم قد اخذ التأديب منى حتى مسني الضر وأنت ارحم الراحمين، وان كان ما اقترفته من الذنوب استحق به اضعاف اضعاف ما أدبتني به، وأنت حليم ذو أناة، تعفو عن كثير، حتى يسبق عفوك ورحمتك عذابك

In the name of Allah, the Beneficent, the Merciful. O Allah, take my paying respect from me till I stand in pain, and You are the most merciful of the merciful ones. Even though I have committed sins that are many times that I should be punished for them. And You are the forbearing and You ignore most of these sins; till Your forgiveness overpowers Your chastisement.

The narrator says: His Eminence (‘a) recited this Du’a three times, till I learnt it by heart.

The author says: an-Nu’maniya is a town in Iraq situated between Wasit and Baghdad and apparently the venerable Shaykh, Abu ‘Abd Allah Muhammad Ibn Muhammad Ibn Ibrahim Ibn Ja’far Katib, famous as an-Nu’mani, alias Abu Zaynab, was a native of that place. He was a student of Shaykh Kulaini and author of a brief *Tafsir*, regarding the types of verses and he Also, wrote the book of *Ghaibah*, which is very detailed and reliable. Shaykh Mufid has Also, mentioned it in *Al-Irshad*.

Explanation That Masjids, Tombs, Graves Of The Pious Persons, Children Of Imams Are Great Divine Bounties

We should know that from all the places some are especially associated with Imam Az-Zaman (‘aj); like Al-Wadi as-Salam, Masjid as-Sahla, Hilla, the suburbs of Qom etc. It is apparent that someone on

these blessed spots was awarded special status due to the presence of the Imam or some miracle was shown by the Imam at that place. That is why it is included among the blessed places and the spot of attachment and return of the angels and the scarcity of satans at that place and this itself is one of the causes of proximity and acceptance of prayer and acceptance of worship acts.

It has come in some reports that the Almighty Allah is having some places where He likes to be worshipped. And the existence of places like these: for example: Masjids, tombs of the Holy Imams (‘a), graves of Imamzadas and holy personalities and pious people around the place are from the unseen divine graces for those who are deprived, are unwell or oppressed or frightened; those who are in need etc. Or those who are in distress and in need of help and support; and those who take refuge in these places and through the medium of the owner of that place are able to ask from the Almighty Allah the solution to their problems and seek redress to their maladies; and may Also, ward off the impeding clouds of distress hovering on them. It is often seen that those who went with illness and pain returned soon with cure and health; those who were afflicted with pain and disease returned in perfect health and satisfaction. And all those who make effort to honour the decorum of those places; they get more of its positive benefits and this is true for all such places:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

“In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings” **(*24:36*).**

Thus, Allah has praised those who intone His glory in the morning and evening; but there is no scope for more explanation.

Incident Twenty-Eight: Supplication Recited By Imam (‘A) In Masjid Sa’asa During Rajab

The venerable Sayyid, Ali Ibn Tawus has narrated in the book of *Iqbal* from Muhammad Ibn Abu al-Ruwad Rawasi that he said:

He went out with Muhammad Ibn Ja’far Dahhaan towards Masjid as-Sahla on one of the days of the month of Rajab.

He said: Take me to Masjid Sa’asa as it is a blessed Masjid and Amir Al-Mu’minin (‘a) has prayed over there and the holy proofs have stepped on those blessed precincts.

So, I became inclined to that Masjid. I was praying there when I saw a man alight from his camel and tie it under the shade. Then he entered and offered two units of prayer and prolonged those two units. Then he raised his hands and recited as follows:

"*Allahumma Yaa zal manna*..."

Till the end... then he arose and went to his camel and mounted it.

Ibn Ja'far Dahhaan asked me: Should I not get up and approach him? Should I not ask him who he is?

So we arose and went to him. Then we asked him: We adjure you by Allah, to tell us who you are?

He replied: I adjure you by the Almighty Allah, who do you think I am?

Ibn Ja'far Dahhaan replied: I think that you are Khizr.

Then he asked: Have you Also, thought so?

I replied: I thought that you are Khizr.

He said: By Allah, I am indeed one that Khizr is needful of seeing. Return as I am the Imam of your time.

Shaykh Muhammad Ibn Mashadi in his *Mazar Kabir*[83] and Shaykh Shaheed Awwal has narrated in *Mazar*[84] from Ali Ibn Muhammad Ibn Abdur Rahman Shustari that he said: I passed by the Bani Rawas clan.

Some brothers said: If only you take us to Masjid Sa'asa so that we can pray over there, because it is the month of Rajab and it is recommended to perform the Ziyarah of that place in this month as the Imams have passed over these places during these times and prayed there and Masjid Sa'asa is one of those places.

Thus, we became inclined to him towards the Masjid when suddenly we saw a camel whose legs were tied and carrying the litter on its back was sleeping at the gate of the Masjid.

We entered and suddenly decried a man in Hijazi clothes having a headgear resembling the people of Hijaz. He was seated and reciting the following supplication, which I and my friend memorized; it is as follows:

"*Allahumma yaa zal menanis saabegha*...and so on"

Then he prolonged the prostration. After that he arose, mounted his camel and went away.

My friend said: I think that he was Khizr. Then what happened to us that we did not speak to him? As our tongue was tied up.

We came out and met Ibn Abu al-Rawad Rawasi; he asked:

Where are you coming from?

We replied: From Masjid Sa’asa and we narrated the report.

He said: This camel rider visits Masjid Sa’asa every two or three days and he does not speak.

We asked: Who is he?

He asked: Who do you think it is?

We said: We thought that he is Khizr.

Then he said: By Allah, I don’t know of anyone to see whom Khizr is needful of. Return with guidance and direction.

My friend said to me: He, by Allah, is the Master of the Age (‘a).

The author says: Apparently these are two incidents and twice this supplication was heard from the Imam in that Masjid during Rajab especially by Ali Ibn Muhammad Shushtari in a way that His Eminence spoke to him and he Also, interacted with the Imam. The famous scholars have included this supplication among the famous devotions of Masjid Sa’asa in books of supplications and rituals of the month of Rajab and this story is sometimes narrated in that connection and sometimes in this connection.

It seems that Imam’s reciting of this supplication over there is by way of its special significance as will be mentioned after the rituals of the Masjid and it Also, comprises of special significance of the time, after supplication of month of Rajab and therefore it is mentioned in both places and the first is more likely; although it seems that it is from the absolute supplications and has no restriction of time and place and the supplication is as follows:

بسم الله الرحمن الرحيم اللهم يا ذا المنن السابغة، والآلاء الوازعة، والرحمة الواسعة، والقدرة الجامعة، والنعم الجسيمة، والمواهب العظيمة، والأيادي الجميلة، والعطايا الجزيلة.

يا من لا ينعت بتمثيل، ولا يمثل بنظير، ولا يغلب بظهير، يامن خلق فرزق، والهم فأنطق، وابتدع فشرع، وعلا فارتفع، وقدر فأحسن، وصور فأتقن، واحتج فأبلغ، وانعم فأسبغ، وأعطى فأجزل، ومنح فأفضل.

يا من سما في العز ففات خواطر الابصار ودنا في اللطف فجاز هواجس الأفكار، يا من توحد بالملك فلا ند له في ملكوت سلطانه، وتفرد بالآلاء والكبرياء، فلا ضد له في جبروت شأنه.

يا من حارت في كبرياء هيبته دقائق لطائف الأوهام، وانحسرت دون ادراك عظمته خطائف ابصار الأنام، يا من عنت الوجوه لهيبته، وخضعت الرقاب لعظمته، ووجلت القلوب من خيفته.

أسألك بهذه المدحة التي لا تنبغي الا لك، وبما وأيت به على نفسك لداعيك من المؤمنين، وبما ضمنت الإجابة فيه على نفسك للداعين.

يا اسمع السامعين، وابصر الناظرين، واسرع الحاسبين، يا ذا القوة المتين، صل على محمد وال محمد خاتم النبيين وعلى أهل بيته.

واقسم لي في شهرنا هذا خير ما قسمت، واحتم لي في قضائك خير ما حتمت، واختم لي بالسعادة في من ختمت، واحيني ما أحييتني موفورا، وأمتني مسرورا ومغفورا.

وتول أنت نجاتي من مسائلة البرزخ، وادرأ عنى منكرا ونكيرا، وار عيني مبشرا وبشيرا، واجعل لي إلى رضوانك وجنانك مصيرا، وعيشا قريرا، وملكا كبيرا، وصل على محمد واله بكرة واصيلا يا ارحم الراحمين يا ارحم الراحمين

In the name of Allah, the Beneficent, the Merciful. O Allah, O one, who blesses fully and who is the alloter of bounty and widespread mercy and comprehensive power and a great bounty and a magnificent gift and beautiful hands and tremendous bounty. O One, who cannot be described through a simile. And cannot be compared to a likeness. And cannot be defeated with anyone's help. O one, who created and then provided sustenance. And inspired and He made to speak and He created and initiated. And He raised and made high. And He estimated and made good. And shaped and then strengthened. He intended and then He conveyed. And He bestowed and then perfected it. And He bestowed it and then made it heavy. And he bestowed and favoured it. O one, who is high in honour and is out of the bounds of vision and His grace is near. And crossed the limits of thoughts. O one, who is unique in His kingdom in rulership. And no one is His equal in His sphere of dominion and He is only One in His greatness and loftiness. There is no opponent in His honour. O One, who is intense in the greatness of His greatness, and the fineness of the thoughts fail to achieve His understanding. O one, who attracts the eyes of the creatures. O one for whom the faces are humiliated due to His awe. And the necks are bent before His greatness. And the hearts shiver because of His fear. I ask You through this praise, which is only appropriate for You. Through which You bestowed to Your callers from the believers. And what You have guaranteed its acceptance upon You self. O the most hearing of the hearing ones.

And O the most perceptive one of the perceptive ones. And O the most looking of the looking. O most swift in accounting. And O the ruler of rulers. And O the most merciful of the merciful ones. May Allah bless Muhammad, the seal of the prophets and bestow on purified Ahl Al-Bayt (‘a) the good. And distribute for me in this month the good better than which You distributed. And seal for me Your judgment to be favourable of what You judge and make success complete for me in what You have sealed. And make alive from what You have enlivened from. And give me a good and blessed death.

And be the Wali of my salvation from the questioning of grave and keep Munkar and Nakeer away from me. And make me see Mubashshir and Bashir. And make me as Your satisfaction and make Paradise as my abode and make me dwell there. And the great kingdom and may Allah bless Muhammad and his progeny morning and evening, O the most merciful of the merciful ones. O the most merciful of the merciful ones.[85]

Incident Twenty-Nine: Amir Ishaq Astarabadi

Story of Amir Ishaq Astarabadi, which Allamah al-Majlisi has narrated from his father in *Bihar Al-Anwar*.[86]

The humble author has seen in the writing of his father, Mulla Muhammad at-Taqi al-Majlisi, on the back of the well-known supplication known as Hirze Yamani, longer than what is mentioned there with permission for some persons:

We mention the translation of its chapter:

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلٰوة على اشرف المرسلين محمد وعترته الطاهرين

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, the Lord of the worlds and Salawat on the best of the prophets, Muhammad and his purified progeny.

So to say: Thus, verily, Amir Muhammad Hashim requested me to permit him to narrate the Hirze Yamani, which is attributed to Amir Al-Mu'minin ('a) - so I gave permission to him so that he may narrate this supplication from me through my authorities from Sayyid Amir Ishaq Astarabadi, who is buried in Karbala' from our master, Sahib al-'Asr ('aj).

Sayyid said: "The cause of that honour is that one year when I was on my way to the Holy House of Allah, along with other pilgrims, and when we were at a distance of seven or nine stages from Mecca, I was, for some reason, left behind the caravan and soon they went out of my sight. I lost my way and was overcome with thirst; I was about to die when I prayed:

"O the righteous one, O Aba Salih guide us to the path, may Allah have mercy on you."

Suddenly an apparition became visible at the end of the desert, before I could make it out, it had already reached me. I saw a handsome youth wearing clean clothes of green hue and having a noble demeanor riding a camel and carrying water in a container. I saluted him and he replied to my Salaam and asked: Are you thirsty? 'Yes,' I replied. He gave me the vessel and I drank the water. Then he asked: Would you like to join your caravan? 'Yes,' said I. He made me mount behind him and moved to Mecca. I had the habit of reciting the Hirz al-YaMani every day. At that time Also, I began to recite it, at some points he used to say: 'Recite like this.'

Not much time passed that he said: 'Do you recognize this place?' I looked and saw that I was at Abtah. He said: 'Alight.' I alighted, but when I turned back, he had disappeared. At that moment, I realized that he was Qa'im ('aj). I became regretful at his separation and was sorry that I had not recognized him before. After seven days, my caravan reached Mecca and people found me there – while they had lost hopes of my survival – therefore I became famous for having the land folded for me."

I concealed myself after completing the rituals of Hajj. And this Sayyid performed the Hajj on foot forty times. And when I met him in Isfahan, when he had returned from Karbala' and was intending to perform the Ziyarah of Imam Ali Ibn Musa Ridha' ('a) and he owed the dower of his wife; seven Tumans and only has this much money, which was with a person who resided in Mashad.

He saw in dream that his end was near. He said: I served the shrine of Karbala' for fifty years so that I should die over there and I fear that I will die somewhere else.

When our friends came to know about him, they paid the amount and sent some escorts with him. So, he said: When the Sayyid reached Karbala' and his debt was paid, he fell ill and passed away on the ninth day and was buried in his house and I have seen the like of this miracle acts from him during his stay in Isfahan. May Allah be pleased with him.

For me there are many permissions for this supplication and I have summarized it and I hope that he would not forget me in the acceptance of prayer.

I request him that he should recite this supplication only for the Almighty Allah and he should not recite it for the destruction of the enemies if he has faith; no matter how corrupt or cruel he may be and that he should recite for all purposes. On the contrary, it may Also, be recited for seeking proximity to the Almighty Allah and to remove the harm of the Shayateen from the men and jinns from him and from all the believers. If it is possible, he should make an intention of near about this meaning and the first thing is to leave everything, which is against proximity to the Almighty Allah – Muhammad at–Taqi al–Majlisi.

The seal of the scholars and narration experts, Shaykh Abu al–Hasan Sharif, student of Allamah al–Majlisi, has narrated this incident at the end of the first volume of his *Ziya al–Alameen* from his teacher from his father till the entry of the Sayyid into Mecca. Then he said: The father of the Shaykh said to me: I took the formula of the supplication from him for correction by Imam ('a) and he gave permission to me to narrate it from Imam ('a) and also, gave permission to his son. It is forty years since I am reciting that supplication and deriving unlimited benefits from it.

At that place he has narrated the incident of the dream of the Sayyid that he said in his dream: Make haste to travel to Karbala' as your end is near. And this Du'a is present in this manner only in *Bihar Al–Anwar*, Vol. 92.87

Incident Thirty: Du'a al-Faraj Taught By Imam al-'Asr ('A)

Sayyid Raziuddin Ali Ibn Tawus, in the book of *Faraj al-Mahmoon*[88], and Allamah al-Majlisi in the book of *Bihar Al-Anwar*[89] have quoted from the book of *Dala'il*[90] of Shaykh Abu Ja'far Muhammad Ibn Jarir Tabari that he said: Informed me Abu Ja'far Muhammad Ibn Harun Ibn Musa Talakbari that: Abu al-Husayn Ibn Abu al-Baghl Katib said:

I took on a duty from Abu Mansoor Ibn Salihan and then something happened between me and him that caused me going into hiding. He asked for me and threatened me. I waited in hiding with fear and then went to the graveyard of Quraish in Baghdad on a Friday eve. I intended to spend the night there, praying and supplicating.

It was a windy, rainy night. I asked Abu Ja'far, the custodian, to lock the doors and make sure there remains no one, so I may pray and supplicate in solitude and be safe from the entrance of anyone, because I was fearful and did not feel safe.

He did that and locked the doors. Half past the night, the winds and rains were so powerful that they made sure no one came to the place, I stayed praying and reciting Ziyarah, and worshipping. As I was like that, I heard footsteps there before the tomb of our Master Musa ('a); there was a man reciting Ziyarah. He greeted Adam, and the other great prophets, peace be with them, and then the Imams, one after the other until he reached the Master of the Age ('a), he did not mention him. I much wondered and said perhaps he has forgotten or he does not know or maybe this is his belief.

When he finished his Ziyarah, he offered two rakats of prayers. I was fearful of him, since I did not know him. He seemed a full young man, appareled in white clothes, wearing a turban with its end coming down under his chin and going over his shoulder, with braided hair, and had a cloak with long threads at its margins on his shoulder. He said: "O Abu Husayn Ibn Abu al-Baghal, why are you not reading the supplication of Faraj?" "And which supplication is that, my master?" I asked. He said: "Pray two rakats, and say:

> يا من اظهر الجميل وستر القبيح، يا من لم يؤاخذ بالجريرة، ولم يهتك الستر، يا عظيم المن، يا كريم الصفح يا حسن التجاوز، يا واسع المغفرة، يا باسط اليدين بالرحمة، يا منتهى كل نجوى، يا غاية كل شكوى، يا عون كل مستعين، يا مبتدئا بالنعم قبل استحقاقها

In the name of Allah, the Beneficent, the Merciful. O He, Who reveals virtue, O He, Who conceals vice, O He, Who does not call to severe account for sins, O He, Who does not disclose the disgrace of His servants, O He, Who is the best forgiver, O He, Who overlooks errancy, O He, Whose forgiveness extends over all, O He, Whose Hands are stretched forth in mercy, O He, Who knows all secrets, O He, to Whom all complaints are directed. O one, who is the helper of every seeker. O one, who bestows to one before one becomes deserving.

Then say ten times:

يا ربَّاه

يا غايَةَ ربَّاه

O Lord

And the extreme end of the desires

Then say:

اسألك بحق هذه الأسماء، وبحق محمد وآله الطاهرين إلا ما كشفت كربي، ونفَّستَ همِّي، وفَرَّجتَ غَمِّي، واصلحتَ حالي

I ask You through these I ask You and by the right of Muhammad and his purified progeny. Except that You remove my sorrow and grief and improve my circumstances.

And then you ask for your desire and ask your wish and then you put your right cheek on the earth and say one hundred times in your Sajdah:

بسم الله الرحمن الرحيم يا محمد يا على يا على يا محمد اكفياني فإنكما كافياي، يا محمد يا على يا على يا محمد انصراني فإنكما ناصراي

In the name of Allah, the Beneficent, the Merciful. O Muhammad, O Ali, O Ali, O Muhammad; suffice for me as you two are sufficient and help me as you two are helpers.

Place your left cheek on the earth and say one hundred times:

ادركني

Reach me.

…and repeat it over and over and you say:

الغوث، الغوث

Refuge, refuge!

…until you run out of breath and then raise your head. Allah will fulfil your wish through His generosity."

As I applied myself to the prayers and supplications, he left. When I was finished, I decided to go out to Abu Ja'far to ask him about the man and how he had entered. I saw all the doors had been locked the way they were. I was perplexed much and said perhaps he had spent the night there and I had not realized. I found Abu Ja'far, the custodian. He came out to me from his room. I asked him about the gentleman and his entrance. He said: "The doors are locked as you see them. I have not opened them."

I told him about the incident. He said: "This is our master, the Master of the Age, (‘a). I have seen him many times in the nights like this when there was no one in the shrine." I became very sad for the opportunity I had missed. I exited near dawn and went to Karkh towards the place where I was hiding. It was but the daybreak when men of Ibn Salihan were begging to meet me and asking my friends about me.

They were carrying a written pledge of protection from the minister and a slip in his handwriting having every pleasant thing. I went to him with a trustworthy friend of mine. He rose and embraced me and treated me in a way that I had never seen from him before. He said: "Have things worsened so much for you that you had to complain about me to the Master of the Age (‘a)? I said: "I simply prayed and supplicated." "I saw my master the Master of the Age," he replied, "in my dream last night." He meant the Friday eve. "He was ordering me to do every good deed and expressed a dislike to me that frightened me."

I said: "*La ilaha illa Allah*! I bear witness that they are the truth and the pinnacle of righteousness. Last night I saw our master, while I was awake. And he asked me to do such and such things." I explained to him what I had seen in the shrine. He was astounded. Great favours he did to me with this respect and reached a level I did not anticipate; all of this being from the blessings of our master, the Master of the Age.

Du'a al-Faraj, Which The Messenger Of Allah (S) Taught To Amir Al-Mu'minin(‘A)

The author says: There are many supplications, which are named as Du'a al-Faraj:

First: The supplication mentioned in this incident.

Second: Supplication, which is narrated in the book of *Ja'fariyat*[91] from Amir Al-Mu'minin (‘a) when he came to the Messenger of Allah (S) and complained to him about some need.

The Holy Prophet (S) said: Did I not teach you the words, which Jibra'il had brought as gift for me? They are nineteen words, which are written on the forehead of Jibra'il (‘a). From them four and four are written on the forehead of Mikaeel; four are written on the forehead of Israfeel (‘a); four are inscribed around the

Kursi and three are inscribed around the circle of the Arsh. No one in distress prays through those words, and no deprived person worships through those words, and no distressed man invokes through them, and no one is fearful of a tyrant ruler or a satan, but that the Almighty Allah suffices him against everything. The supplication is as follows:

بسم الله الرحمن الرحيم يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، وَيَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ، وَيَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، وَيَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، وَيَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ، وَيَا كَنْزَ مَنْ لاَ كَنْزَ لَهُ، وَيَا عِزَّ مَنْ لاَ عِزَّ لَهُ، يَا كَرِيمَ الْعَفْوِ، يَا حَسَنَ ٱلتَّجَاوُزِ، يَا عَوْنَ ٱلضُّعَفَاءِ، يَا كَنْزَ الْفُقَرَاءِ، يَا عَظِيمَ ٱلرَّجَاءِ، يَا مُنْقِذَ الْغَرْقَىٰ، يَا مُنْجِيَ الْهَلْكَىٰ، يَا مُحْسِنُ، يَا مُجْمِلُ، يَا مُنْعِمُ، يَا مُفْضِلُ،

In the name of Allah, the Beneficent, the Merciful. O Supporter of the unsupported, O Helper of the helpless, O Protector of the unprotected, O Shield for the defenseless, O Hearer of the unheard appeal, O the treasure for Whom there is no treasure, O Pride of those without pride, O Honour of the honourless, O the Merciful Forgiver O the best of the recompensers. O helper of the weak, O treasure for the poor, O the greatest of hopes, O the savior of the drowning one O the savior of those being destroyed O favour-giving O beautifier, O giver of bounties, O favourer, I ask the one except whom there is no God. For whom prostrate the blackness of the night and the whiteness of the morning and the rays of the sun and the rays of the sun; and the light of the sun. and the light of the moon and the sound of the water, and the rustling of the tree. O Allah, O Beneficent, O One with majesty and nobility.

Amir Al-Mu'minin ('a) named this supplication as Du'a al-Faraj.

Du'a al-Faraj, Which The Messenger Of Allah (S) Taught To A Person For Removing Sorrow And Poverty

Third: Shaykh Ibrahim Kafami has narrated in *Jannah al-Waqiya* that a man came to the Holy Prophet (S) and said: O Messenger of Allah (S), indeed, I was rich, after that I became poor; I was in health; after that I became sick; I was accepted by the people after that I became unpopular; and I was light upon their hearts; thus, I became serious and previously I was happy; I fell into hardships; the earth became narrow for me due to that and I was waiting for happy times again for seeking sustenance. I did not find anything with which to gain strength; as if my name was erased from the register of sustenance.

The Holy Prophet (S) told him: O man, perhaps you will use the inheritance of sorrow? He asked: What is the inheritance of sorrow? He replied: Maybe you tie the turban on the head in the seated position and wear the lower garment in the standing position or chew at your nails or wipe your cheek with are skirt or urinate in stagnant water or sleep in the head down position.

I asked: I commit these acts.

His Eminence said: Adopt the path of sincerity and purify your conscience and recite the following supplication and it is Du'a al-Faraj:

بسم اللّه الرحمن الرحيم الهي طموح الآمال قد خابت الّا لديك ومعاكف الهمم قد تقطّعت الّا عليك ومذاهب العقول قد سمت الّا إليك فاليك الرجاء وإليك الملتجأ يا أكرم مقصود ويا أجود مسئول هربت إليك بنفسي يا ملجأ الهاربين بأثقال الذنوب أحملها على ظهري ولا أجد لي شافعا سوى معرفتي بانّك أقرب من رجاء الطالبون ولجأ إليه المضطرّون وأمّل ما لديه الراغبون يا من فتق العقول بمعرفته وأطلق الألسن بحمده وجعل ما امتنّ به على عباده كفاء لتأدية حقّه صلّ على محمد وآله ولا تجعل للهموم على عقلي سبيلا ولا للباطل على عملي دليلا وافتح لي بخير الدنيا والآخرة يا وليّ الخير

In the name of Allah, the Beneficent, the Merciful. O my God, all ambitions of expectations are disappointed, except those addressed to You, all resolute determinations are paralyzed, except those relied on You and all reason-based tendencies are wasted, except those directed to you. So, You are the ultimate hope and to you is the resort. O He Who is the noblest objective and the most magnanimous desired. I am fleeing to You from myself. O Shelter of those, who flee overburdened with the heavy loads of sins, carrying my sins on my back, I cannot find any interceder for me, except that I know for sure that You are the nearest of all those who are hoped by beseechers and of all those whose donations are expected by the desirous. O He Who his split the intellects on the recognition of Him, made tongues articulate with praising Him and made that which He has conferred upon His servants enough means for the fulfilment of their duties towards Him; (*please*) *send blessings to Muhammad and his Household, do not give Satan any way* (*of success*) *over my reason and do not give wrongness a way to reach my deeds. And open for me the good of the world O the giver of good.*[92]

Fourth: The respected scholar, Sayyid Ali Khan, in his book of *Kalimah at-Tayyibah* has narrated from his grandfather that the following is Du'a al-Faraj:

بسم الله الرحمن الرحيم اللهم يا ودود يا ودود يا ذا العرش المجيد يا فعالا لما يريد اسالك بنور وجهك الذي ملا اركان عرشك وبقدرتك التي قدرت بها على جميع خلقك وبرحمتك التي وسعت كل شيء لا اله الا انت يا مبدي يا معيد لا اله الا انت يا اله البشر يا عظيم الخطر منك الطلب واليك الهرب وقع ع بالفرج يا مغيث اغثني

In the name of Allah, the Beneficent, the Merciful. O Allah, O the Loving, the Loving. O Lord of the Glorious Throne. O He, Who is the mighty doer of whatever He wills, I ask You through the light of Your face; through which You raised the pillars of Your Arsh. And through Your power, which You destined for all Your creatures and through Your mercy, which encompasses all the things. There is no god, except You. O the initiator and the returner. There is no god, except You. O the God of humans O the one of great consequence. From You is the entreaty and flight is towards You. Which is there with wideness. O refuge-giver give refuge to me. O refuge-giver give refuge to me. O refuge-giver give refuge to me.

Fifth: Du'a al-Faraj narrated in the book of *Mafatih an-Najah* of Muhaqqiq Sabzawari and its initial words being:

بسم الله الرحمن الرحيم اللهم اني اسالك يا الله يا الله يا من علا فقهر يا من ملك فقدر يا من بطن فخبر يا)

من عبد فشكر يا من عصي فغفر يا من لا تحويه الفكر يا من لا يدركه بصر يا من لا يخفى عليه اثر يا رازق البشر يا مقدر كل قدر.)

In the name of Allah, the Beneficent, the Merciful. O Allah! Indeed, I ask You O Allah, O Allah, O Allah. O God of the entire Creation, O He, Who is high and dominant, O He, Who is masterf al-and powerful, O He, Who is hidden and aware, O He, Who is worshipped and who appreciates, O He, Who is disobeyed and yet forgives, O He, Whom thought cannot encompass, O He, Whom eyes cannot see, O He, from Whom nothing is concealed, O Provider of sustenance to mankind, O He, Who ordained all destinies.

And so on, and it is a long Du'a.

Incident Thirty-One: Hajj Ali Baghdadi Meets Imam Az-Zaman ('A)

Story of the righteous gentleman, Hajj Ali Baghdadi is mentioned in the history of the compilation of this book, which is connected to the previous incident and if there had not been any other incident in this book, except this one, it would have sufficed to highlight his nobility and its explanation is as follows: During the month of Rajab, last year, when I was compiling the treatise of *Jannah al-Maawa*, I decided to perform the Ziyarah of Najaf al-Ashraf on 27th Rajab.

I reached Kadhmayn and went to meet Aga Sayyid Muhammad Ibn Sayyid Ahmad Ibn Sayyid Haider Kadhmayni, who was the student of Shaykh Murtaza, one of the most sincere scholars in that place and the prayer leader in the courtyard of the holy shrine; he was the refuge of students, the poor and the pilgrims. His father and grandfather were famous scholars and his grandfather, Sayyid Haider has written books on principles of jurisprudence and other subjects.

I asked him: Please narrate a reliable anecdote regarding this, if you know of it.

So he narrated this incident, which though I had heard before also, I had not noted its proper references. So I beseeched him to write with his own hand.

He said: A long time has passed since I heard it; therefore, I fear that there might be increase or decrease in it. So it is better that I meet and ask him. Then I will write it; but it is very difficult to meet him, because he rarely meets people after the occurrence of this incident.

He was a resident of Baghdad and when he goes for Ziyarah he does not go anywhere else and after he has performed it, he returns and sometimes it is possible to meet him once and sometimes twice a year; otherwise most of the time he is very secretive, except from some persons about whom he is sure that they will not publicize it, fearing the ridicule of the opponents around that area, who are deniers of the guardianship of Imam al-Mahdi ('aj) and his occultation and fearing that the general populace will

accuse him of pride and arrogance.

I said: This humble servant wants to meet this gentleman in any way possible and to inquire the story directly from him as it badly needed and time was short.

After that I went away from him and after two or three hours he returned and said: The most odd thing is that when I went home; immediately someone came saying that they have brought a dead body from Baghdad and have placed it in the courtyard and are waiting to pray on the bier. When I went and prayed on it, I saw that Hajj accompanying the bier. So I took him into a corner and after much denial heard his story and thanked the Almighty Allah for it. Thus, he wrote the complete story and I recorded it in *Jannah al-Maawa*.

After some time, I performed the Ziyarah of Kadhmayn in the company of some scholars and leaders and from there I went to Baghdad for the Ziyarah of Nawwab Arba (r.a.).

After performing the Ziyarah, I went to meet Agha Sayyid Husayn Kadhmayni, brother of Sayyid Muhammad mentioned previously, who was a resident of Baghdad and held the post of managing the affairs of Shi'a community there and beseeched him to summon Hajj Ali Baghdadi.

When he arrived, I requested him to narrate his story in the gathering and he refused. After persuasion he agreed to narrate it, but not in that gathering as some people from Baghdad were present there. So, I went into seclusion with him and he narrated and there was only difference in two or three points of the story, which he himself admitted that it was because much time had passed since its incidence. And the signs of truthfulness and righteousness were so apparent from his appearance, that all those present over there believed in the veracity of the incident.

The Hajj narrated as follows: 'I was in possession of 80 Tumans from Sihm al-Imam. I traveled to Najaf and from this amount, gave 20 Tumans to Ayatullah Shaykh Murtaza and another 20 Tumans to Shaykh Mujtaba Kadhmayni and another 20 Tumans to Ayatullah Shaykh Muhammad Hasan Sharouqi. Now, only 20 Tumans remained as my responsibility. I decided that on my return to Baghdad, I would immediately pass on the balance to Shaykh Muhammad Hasan Kadhmayni Aali Yaseen.

It was Thursday, when I presented myself for the Ziyarah of Imam Musa al-Kadhim ('a) and Imam Muhammad at-Taqi ('a) in Kadhmayn. I met Shaykh Muhammad Hasan Kadhmayni Aali Yaseen and as intended, gave him the 20 Tumans. I promised him that over a period of time, I would give him some more.

On that very day, after reciting the afternoon prayers, I prepared myself to leave for Baghdad. The respected Shaykh invited me to stay over at his house, but I declined saying that I usually pay my workers on Friday eve and so would like to return to Baghdad.

Consequently, I began my journey towards Baghdad. After I had completed about three-fourths of the

distance, I saw a noble person coming from the direction of Baghdad. As we came closer, he greeted me and brought forth his hand to shake hands saying, “Welcome, welcome”. We embraced with great affection and kissed each other’s cheeks (as if we were old friends). This respected person was wearing a green turban and had a black mole on his face (which added to his handsome features).

He addressed me by name and asked, “Hajj Ali, how are you? Where are you going?” I replied, “I just completed my Ziyarah in Kadhmayn and am now returning home to Baghdad.” He said, “Today is Friday eve. Let us go to Kadhmayn.” I declined saying, “Sayyid, it is not possible for me to go back to Kadhmayn today.”

He said, “Come with me so that I may witness before my respected father Hazrat Amir Al-Mu’minin (‘a) that you are amongst the believers and friends of Ahl Al-Bayt (‘a), and the Shaykh too shall be your witness. Both of us (myself and the Shaykh) shall bear witness for you, for Allah has asked for two witnesses.”

This dialogue was pointing towards an intention, which was hidden in my heart. I had intended that when I meet Shaykh Hasan in Kadhmayn, I would request him to write for me a document saying that he knew me as one, who had accepted the infallibility and purity of Ahl Al-Bayt (‘a). I Also, intended that when I die, this paper should be buried along with me.

I asked my respected companion, “How come you are aware of this hidden intention and how will you bear witness for me?”

He said, “When a person fulfills the right of someone over him, then how can it be that he does not recognize him?”

I asked, “Which right are you referring to?” He replied, “The same right, which you have fulfilled with respect to my representatives.” I asked, “Who are your representatives?” He replied, “Shaykh Mohsin” I asked, “Is he your representative?” “Yes”, he replied.

At this point, a thought came to my mind that who is this person, who knows me by name despite the fact that I do not know him and do not recognize him? Then I thought to myself, maybe he knows me in some way and I have forgotten him.

Then a thought arose that maybe this person is desirous of some money from Sihm as-Sadat and it is better to give him some from it. I said to him, “Some of the money, which is your right, was with me and I have given it to Shaykh Muhammad Hasan. Now, if I have to give it to someone else, I must take his permission first.” He smiled and said, “You are right. You have Also, delivered some of my rights to my representatives in Najaf.” I asked, “Whatever amount I have given, has it been accepted?” He said, “Yes, it has been accepted.”

A thought came to my mind that who is this person, who calls the scholars as his representatives? I

pondered for a while and said to myself: “The scholars are the representatives for collecting Sihm as-Sadat.”

Then he said, “Come let us go together for the Ziyarah of my respected father.” So I went along with him towards Kadhmayn. He walked on the right and I walked on the left. We came across a river, which had the whitest and clearest water that I had ever seen. On the banks of the river were trees of different kinds such as pomegranate, lemons, grapes and the like. All these trees were seen at the same place at the same time! And most surprisingly, it was not even the season for these fruits! As we walked, we were shaded from the heat of the sun by these trees.

I asked my companion, “What is this river and these trees?”

He said, “All this is for our friends and those who perform the Ziyarah of my respected father.”

I said, “Respected Sayyid! I would like to ask you a question.”

He said, “Go ahead.” “The late Shaykh Abdur Razzaaq was a teacher. One day I presented myself before him. He used to say that if there is a person who fasts for the entire day, spends his entire night in worship, performs 40 Hajjs and 40 Umrahs and is killed between Safa and Marwah without being amongst the friends of Amir Al-Mu’minin Ali Ibn Abi Talib (‘a), then none of his actions will benefit him.” He (‘a) replied, “By Allah, this is correct. None of his actions will benefit him.”

Then I raised a question about one of my relatives whether he was amongst the friends of Amir Al-Mu’minin (‘a). He said, “Yes, he and others like him, who are related to you, are amongst the friends of Amir Al-Mu’minin (‘a).”

I sought his permission to ask another question to which he agreed. I said, “The recitors of the Majlis of Imam Husayn (‘a) say that Sulaiman Amash asked about the position of the Ziyarah of Imam Husayn (‘a) and he was told that it is an innovation. That very night, Sulaiman Amash dreamt that there was a palace extending between the sky and the earth. He asked, “Who is in this palace?” He was told, “Lady Fatimah az-Zahra’ (‘a) and her mother, Lady Khadijat al-Kubra (‘a).” Sulaiman asked, “Where are they going?” “Since today is Friday eve, they are going for the Ziyarah of Imam Husayn (‘a).” Sulaiman saw that they were throwing some chits from the palace on which was written: ‘This is a protection from the fire for visitors to the grave of Imam Husayn (‘a) on Friday eve. This is a protection on the Day of Qiyamat.’ Is this tradition correct?”

He said, “Yes, it is a correct tradition and the meaning is complete.”

I asked, “Then is it correct to say that one, who visits the grave of Imam Husayn (‘a) on Friday eve, will be protected from the fire on the Day of Qiyamat?”

He said, “Absolutely!” And tears started flowing from his eyes.

I sought his permission to ask another question to which he agreed. I said, “In the year 1269 A.H., I had gone for the Ziyarah of Imam Ali Ibn Musa Ridha’ (‘a). In Nishapur, I met a person from the Sharooqi clan of Arabs. I kept him as a guest and asked him about the position of the Wilayat (mastership) of Imam Ali Ibn Musa Ridha’ (‘a). He replied, ‘It is like heaven. It has been fifteen days that I am eating as a guest of Imam Ridha’ (‘a). I am confident that when I die, Munkir and Nakeer will not harm me as my body and my blood is formed from what I have eaten from the property of Imam Ridha’ (‘a).’ Is this correct? When we die, will Imam Ridha’ (‘a) come to our help in the grave?”

He said, “By Allah, this is correct. My respected father will be a protector in the grave.”

I sought his permission to ask another question to which he agreed. I asked whether my Ziyarah of Imam Ridha’ (‘a) is accepted or not? He said, “Inshallah, it is accepted.”

I sought his permission to ask another question to which he agreed. I asked whether the Ziyarah of Imam Ridha’ (‘a) by Hajj Ahmad Bazzaaz Pashi (my companion in Mashhad) is accepted or not? He replied, “The Ziyarah of Abdus Salih is accepted.”

I sought his permission to ask another question to which he agreed. I asked about the acceptance of one person in Baghdad, who had accompanied us to Mashhad. (This person was amongst the elite of Baghdad and was involved not only in spreading corruption, but also, in killing his mother) I did not get a reply this time. I repeated, “Master, is his Ziyarah accepted or not?” Again, I did not get a reply.

At this point, we had reached a place having gardens on both the sides of the road. The city of Kadhmayn could be seen at a distance. Orphans from Sadat (descendants of Prophet) occupied some portion of this road.

The government had seized their land and attached it to this road. The pious and god fearing people of the city knew this fact and generally avoided taking this route for fear of usurping the right of the orphans. But I saw that my companion was taking this road. I said, “Respected Sayyid! This road is built on the land of the Sadat orphans. It is not correct to infringe upon the rights of these orphans.” He said, “This property belongs to my respected father, Amir Al-Mu’minin (‘a) and his progeny and these orphans are our children. It is permissible for the friends of Hazrat Ali (‘a) to travel along this road.”

At some distance there was the garden of Hajj Mirza Hadi, who was among the wealthy people of Iran at present settled in Baghdad. I asked, “People say that the garden of Hajj Mirza Hadi is on the land belonging to Imam Musa al-Kadhim (‘a). Is this correct?” He retorted, “How does this concern you?”

We then reached a place, where a canal had been constructed from river and the sea and this passed through the middle of the road. From this place, there were two roads, both leading to Kadhmayn. One road was named Raahe Sultani and the other famous as Raahe Saadaat. I suggested going along Raahe Sultani. He said, “No, we will go along my road.”

We had just traveled a short distance along this road, that I found myself near the Holy courtyard of the mausoleum, where one generally removes one's shoes before entering the mosque. My respected companion had gone ahead and I saw him entering the mausoleum from the west (from the direction of the holy feet of Imam al-Kadhim). He did not wait at the door and without reciting the permission to enter he went straight inside the mosque. He stood at one side and asked me to recite the Ziyarah. I declined saying that I could not read. He said, "Okay, should I recite the Ziyarah on your behalf?" I accepted his offer. He began reciting the Ziyarah thus:

"O Allah, I seek permission to enter. Peace be upon you, the Holy Prophet of Allah (S). Peace be upon you, Amir Al-Mu'minin ('a)." And in this way, he continued to convey salutations and blessings to every Imam ('a) till he reached the name of Imam Hasan al-'Askari ('a). He said, "Peace be upon you, Aba Muhammad Al-Hasan Al-'Askari ('a)." Then he turned to me and said, "Do you know Imam az-Zaman ('a)." I said, "Of course!" He then said, "Then convey Salaam to him ('a)."

I recited, "Peace be upon you, the Proof of Allah, O Sahib az-Zaman Ibn Hasan ('a)."

He smiled at me and said, "*Alayka as-Salam wa rahmat Allahi wa barakatu*" (which is the standard way of replying to Salaam).

Then he entered the Haram and touched the Zari of Imam al-Kadhim ('a) and Imam Muhammad at-Taqi ('a) and kissed it. He then asked me to recite the Ziyarah. I declined again saying that I could not read. He said, "Shall I recite the Ziyarah on your behalf?" I accepted his offer. He asked me which Ziyarah he should recite. I said: Recite whichever Ziyarah is having more merit. He said, "Ziyarah Ameenullah is having greater merit." And he began to recite it.

Towards the latter half of the Ziyarah, I saw that the lights inside the shrine had come on. This was not an unusual event, except that this time, there seemed to be a different kind of brightness that I had never seen before. The entire place seemed to be illuminated by this light. The lamps of the shrine paled in comparison with the brightness of this light just as any light would pale before the brightness of the sun. My mind was in such a state that despite these signs, I was unable to comprehend the meaning of all these events.

After completing the Ziyarah, we moved from the direction of the holy feet of Imam ('a) towards the holy head of Imam ('a). He turned to me and asked, "Do you intend to recite the Ziyarah of my respected father, Imam Husayn ('a)?" I said, "Yes, it is Friday eve, we must recite the Ziyarah."

He recited Ziyarah Waritha. By this time, the dusk prayers were upon us and the Adhan of the dusk prayer had just been completed. He turned to me and said, "Go and recite the Maghrib prayer with congregation." We went together into the mosque, which is towards the holy head of Imam ('a). The people had already gathered for prayers. My respected companion however stood separately to the right of the Prayer leader and began reciting his prayer. I stood in the first row of the congregation and began to pray. When I completed my prayer, I looked in the direction where the respected Sayyid was praying,

but could not see him. I quickly got up from my place and looked all over for him – outside the mosque and at every place in the sanctuary, but could not find him. My intention was to be a host to him and to serve him and present a few copies of Qur'an to him.

Suddenly, an amazing feeling passed over me. It was as if I had got up from a dream. A few thoughts passed through my mind – who was this respected Sayyid, my companion? There were so many miraculous events that occurred during my journey with him. He convinced me to return with him to Kadhmayn, despite the fact that I had made up my mind not to return today. I had never seen him before, yet he was familiar with my name.

His knowledge of the hidden things in my heart and his bearing witness to my faith, the flowing of the river, the presence of the trees laden with unseasonal fruits and replying to the Salaam, which I recited for Imam az–Zaman (ʿa)!

Finally, I came to the place where I had taken off my shoes. I asked the caretaker whether he had seen the person who had accompanied me when I entered the shrine. He said that this person had just left. He asked me, "Was this person your companion?" I replied in the affirmative and left the place.

I spent the night at the house of my host. In the morning, I presented myself before Aqa Shaykh Muhammad Hasan and narrated the entire incident. He placed his hand on his mouth indicating that I should not narrate this incident to anyone and prayed to Allah in my favour.

I complied with his request and did not narrate it to anyone. It was about one month since this event that I was in Kadhmayn where a respected Sayyid walked up to me and said, "What have you seen?" I said, "I have not seen anything". He repeated the question and I repeated my answer. This time I was firmer in my reply than before. Suddenly he disappeared from my eyes and then I did not see him again. Surely the cause of this meeting and the pointed question about the earlier meeting was a sign that I should narrate this incident to people.[93]

The author says: Hajj Ali was son of Hajj Qasim Baghdadi, a common trader of no distinctive rank. But if any prominent person of Baghdad or Kadhmayn is inquired about him, he invariably praises him and states that he was an honest and truthful man; and have personally seen these noble qualities in him, which is clear from his regretting so much not recognizing His Eminence in that meeting.[94]

However, the report, which has come in the Ziyarah of Abu ʿAbd Allah (ʿa) on Thursday eve, in a way that he asked about its authenticity, is the report, which Shaykh Muhammad Mash–Hadi has narrated in his *Mazar Kabir*[95] from Amash that he said:

I was living in Kufa and I had a neighbor, with whom I sat most of the time and it was Friday. I asked him: What do you say about reciting the Ziyarah of Imam Husayn (ʿa)?

He said: It is an innovation and every innovation is deviation and every deviation is in Hellfire.

I got up from him full of anger and said: In the morning I will meet him and narrate the excellence of Amir Al-Mu'minin ('a) to him so that his eyes become warm (an allusion to grief and sorrow).

So I went to him and knocked his door. A voice came from the rear that he has intended to perform the Ziyarah since the beginning of night.

I hastened and came to Karbala'. I saw the Shaykh suddenly that he had placed his head in prostration and he was not exhausted by prostration and genuflection.

I said: Yesterday you were saying that Ziyarah is an innovation and every innovation is deviation and every deviation will be in the fire and today you are performing the Ziyarah of the Imam!

He said: O Sulaiman, do not chastise me as the Imamate of Ahl Al-Bayt ('a) was not proved for me till this night arrived and I saw a dream, which terrified me.

I asked: What did you see, O Shaykh?

He replied: I saw a man who was neither very tall nor very short. I am not capable of describing his elegance and handsomeness. There were some people who surrounded him from all sides. In his front was a rider on a horse having many tails and there was a four-tier crown on its head; and jewels on every tier, which illuminated the distance of three days of travel.

I said: Who are they?

They said: Muhammad Ibn 'Abd Allah Ibn Abd al-Muttalib (S).

I asked: Who is the other one?

He replied: His successor, Ali Ibn Abi Talib ('a).

At that moment, I glanced and saw a she camel of effulgence upon which was a litter, suspended between the earth and the sky. I asked: Whom is this she camel for?

They said: For Khadija ('a), daughter of Khuwailad and Fatimah ('a) daughter of Muhammad (S).

I asked: Who is that youth?

They said: Hasan Ibn Ali ('a).

I asked: Where are they going?

They said: All of them are going for the Ziyarah of one, who was killed unjustly. Martyr of Karbala', Husayn Ibn Ali ('a).

At that moment, I noticed a litter. Suddenly I saw slips of paper falling from it saying: There is peace and

security from the Almighty Allah for the visitor of Imam Husayn Ibn Ali (‘a) on Friday eve.

Suddenly a caller called out: Know that we and our Shi’a are in the highest stage of Paradise. By Allah, O Sulaiman, I will not leave this place till my soul separates from my body.

Shaykh Tarihi has mentioned the last part of this report as follows: Suddenly I saw written slips of paper dropping from the top. I asked: What are these slips of paper?

He said: These are letters guaranteeing safety from Hellfire to the visitor of Imam Husayn (‘a) on Thursday.

I asked them for one slip of that paper. He said: You say that Ziyarah of the Imam is an innovation? You will not get it till you perform the Ziyarah and believe in his excellence and superiority.

I woke up in terror and that very moment decided to perform the Ziyarah of my chief, Imam Husayn (‘a) and I have repented to the Almighty Allah for what I said afore.

Incident Thirty-Two: A Grocer Who Met The Imam

Also, the respected Sayyid has stated verbally as well as in writing that:

When I was residing in Najaf al-Ashraf for my religious studies around the year 1275 A.H. I heard about a grocer who was supposed to have met Imam Az-Zaman (‘aj).

I desired to know this person and to meet him in private and learn directly from him how he met Imam (‘a).

So, I initiated the process of developing friendship with him. Many a times when I met him, I greeted him and bought from him the provisions he sold till there developed friendship between us. All this was only to hear that blessed report from him. Till the time when I had the chance to go to Masjid as-Sahla on Wednesday to perform the prayer of Istijaara.

When I reached the Masjid, I saw that person standing over there. I saw it as an opportunity to ask him to spend the night with me. He was with me till I finished the main rituals of that Masjid and we set out for the grand Masjid of Kufa as per the usual customs of that time as no lodging was possible in Masjid as-Sahla due to lack of water and attendants etc.

When we reached that Masjid and performed some of its rituals and we settled down in the house, I asked him about the report of the promised one and requested him to narrate his story in detail.

He said: I had often heard from people with the gnostic bent of mind that one, who performs the rituals of Istijaara in Masjid as-Sahla for forty Wednesdays eves continuously with the intention of seeing the Awaited Imam (‘a), he would have the good fortune of seeing the Imam and it has often occurred. Thus,

I Also, became eager to perform the ritual of Istijaara every Wednesday eve and neither heat nor cold or rain hindered me from performing this till almost a year passed and I continued to perform the ritual of Istijaara and maintained vigil at night in Masjid Kufa according to the common practice till it was the time of al-'Asr when I came out from Najaf al-Ashraf on foot as per my habit and it was the winter period and condensed clouds and the atmosphere was dark and there was a light drizzle.

Imam Hujjat ('A) Prays At His Designated Place In Masjid as-Sahla

So, I became attentive to the Masjid and I was assured of people coming over there as per habit till I reached the Masjid when the sun had set and a thick darkness had enveloped the atmosphere along with thunder and lightning. A terror gripped me as I was alone and I could not see anyone there. So much so that even the attendant, who was supposed to be there on Wednesdays was absent.

Since I was terrified, I thought that I should first of all perform the Maghrib Prayer and rituals of Istijaara and hasten back to Masjid Kufa as soon as possible; thus, I pacified myself with this.

I arose and prayed the Maghrib Prayer, then the prayers and Amaal of Istijaara and during that I glanced at the holy place popularly known as the place of Imam Sahib az-Zaman ('a), which is in the direction of Qibla. I saw a perfect light over there and sound of recitation of Qur'an arose from there.

I became confident that there were some other pilgrims as well over there and I was not alone in that predicament, although I had not noticed them when I entered. I completed the Amaal of Istijaara with proper decorum. Then I noticed the place of Imam Az-Zaman ('aj) that it was lit up with a bright effulgence and I fell into a deep thought and I saw the Holy Imam ('a) over there in full splendor, standing up in prayers.

My heart became inclined to him and I thought that he was a pilgrim from some far off land, because when I thought on it, I concluded that he was not from the area of Najaf al-Ashraf. So I began to recite the Ziyarah of Imam al-'Asr ('aj) from the fixed recitations of that place and then prayed Namaz Ziyarah.

After I concluded the Ziyarah I decided to ask him to accompany me to Masjid Kufa, but I could Dar not approach him. On the other hand, I looked at the terrible darkness, thunder and lighting, which terrified me. He himself looked at me with kindness and said: Would you like us to move to Kufa Masjid?

I said: Yes, O my chief. Such is the practice of us, people of Najaf; that when we conclude the rituals of this Masjid, we move to Kufa Masjid.

So I went out with that gentleman and I was very pleased at his presence there and was elated with his company. Thus, I walked in illuminated atmosphere and in a nice climate and dry atmosphere that nothing stuck to the feet. I was oblivious of the rainy climate and darkness till I reached the Masjid. His Eminence was with me and I was completely filled with confidence and joy due to his company. Neither I encountered darkness nor rain. So I knocked the outer gate of the Masjid as it was locked. The

caretaker asked: Who is knocking at the door?

I said: Please open the door.

He asked: Where are you coming from at this dark hour and in this rainy climate?

I said: I am coming from Masjid as-Sahla.

When the attendant opened the door, I turned my attention to that Sayyid, but could not see him; and I saw the world in utter darkness and it was raining heavily. So I started wailing: O our chief, O our master, please come as the door has been opened. I retraced my steps to search for him, but could find no trace. At that time the rain and cold began to trouble me.

I entered the Masjid and then woke up from a condition of thoughtlessness as if I was in a trance. I chastised myself at being so careless of the clear signs when everything should have been so clear for me. Now, it dawned to me that the light displayed by the Sayyid was so bright that even dozens of lamps cannot provide. Secondly, how did he call me by my name? Another notable point was that when I was inside the Masjid, I heard the sound of lightning and rain, but when I came out with him, there was no trace of rain and when I looked underneath my feet, the road was dry and the wind was gentle till I reached the gate of the Masjid. And from the time he separated, I saw the darkness of the atmosphere and the coldness of the rain and moreover, the reason was that I forgot that His Eminence is the one to meet whom I had performed this ritual (*Amaal Istajara*) and bore heat and cold for this:

ذٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

***"That is Allah's grace; He grants it to whom He pleases"* (62:4).**[96]

Incident Thirty-Three: A Short Man Prays Behind Imam ('A)

The respectful Shaykh, chief of the pious, Warraam Ibn Abi Faraas, at the end of the second volume of *Tanbiyat al-Khatir*,[97] says: Informed me, the noble Sayyid, Abu Hasan Ali Ibn Ibrahim Arizi Alawi Husayni that: Informed me Ali Ibn Ali Ibn Numa that: Informed me Abu Muhammad Hasan Ibn Ali Ibn Hamza Aqsasi in the house of Sharif Ali Ibn Ja'far Ibn Ali Madaini Alawi that he said:

There was a short-stature Shaykh in Kufa, who was well-known for his piety, he liked sight-seeing, was an ardent worshipper and preferred seclusion. And he was always in pursuit of historical information and traditional reports.

One day it so happened that I was in the gathering of my father when this gentleman arrived and began to converse with my father and the latter was listening to him intently.

The senior gentleman said: One night I was in Masjid Jufa, which is an ancient Masjid on the outskirts of Kufa. Half the night had passed and I was engrossed in secluded prayers when suddenly three persons entered. When they reached the centre of the courtyard, one of them squatted and began to move the soil to the right and the left. A spring of water appeared and water gushed out of it.

He performed the ritual ablution with this water and gestured to the other two persons and they Also, performed the ablution. Then he stood in the front and the other two stood behind him to pray. I Also, went and stood at the back and recited the prayers with them.

Since I was astonished at the erupting of the spring, when the prayer was concluded, I asked the man to my right: Who is that gentleman? He told me: He is the Master of the Affair, son of Imam Hasan al-'Askari ('a). So I went forward and kissed the blessed hands of His Eminence and asked very respectfully: O son of Allah's Messenger (S), what is your opinion about Shareef Umar, son of Hamza? Is he on the right faith? He replied: No, but it is possible he may come to the right path. However, it is sure that he would not die without seeing me.

The narrator says: We wrote down this interesting tradition, and some time passed after this incident till Shareef Umar Ibn Hamza expired and it was not heard that he had seen Imam Az-Zaman ('aj). One day I met that old gentleman at a place and reminded him about that incident and asked: Did you not say that Shareef would see Imam Az-Zaman ('aj) before his death? The aged gentleman replied: How do you know that he did not meet His Eminence? After that, one day I met Shareef Abu al-Manaqib son of Shareef Umar son of Hamza and discussed about his father with him.

Shareef Abu al-Manaqib said: One night I was with my father, when he was in his terminal illness. It was the last part of the night. The physical strength of my father was sapped and his voice had become feeble. All the doors of the house were shut when suddenly a man came to us and I was overwhelmed by his awe. We were so astonished that we didn't even ask him how he managed to enter the house when all the doors were closed and what the purpose of his visit was. That gentleman sat beside my father, spoke softly to him and my father wept. Then he arose and went away. And when he went out of our sight, my father shook terribly and asked me to make him sit up. I helped him to sit up. He opened his eyes and asked: Where is that gentleman who was sitting near me? I replied that he had left. He said: Go after him. I went after him, but could not find him again as all the doors were closed. I returned to my father and related the matter to him. Then I asked him who that gentleman was. He said: He is the Master of the Affair ('a). After that his illness intensified again and he became unconscious.[98]

The author says: Abu Muhammad, Hasan Ibn Hamza Aqsasi, alias Izzuddin Aqsasi was a well-known Sadat and a man of noble stock; he was an accomplished litterateur of Kufa and an expert poet. Nasirullah Abbasi had appointed him as the leader of the Sadat. He had gone for the Ziyarah of Janab Salman with Mustansirbillah Abbasi when the latter said to him: The extremist Shi'a lie when they claim that Imam Ali ('a) traveled from Medina to Madayan in a single night, performed the Ghusl of Salman al-Farsi and returned to Medina the same night.

So he composed the following verses in reply:

أنكرت ليلة إذ صار الوصي إلى

ارض المدائن لما أن لها طلبا

وغسل الطهر سلمانا وعاد إلى

عراص يثرب والاصباح ما وجبا

وقلت ذلك من قول الغلاة وما

ذنب الغلاة إذا لم يوردوا كذبا

فآصف قبل رد الطرف من سبأ

بعرش بلقيس وافى يخرق الحجبا

فأنت في آصف لم تغل فيه بلى

في (حيدر) أنا غال ان ذا عجبا

إن كان (أحمد) خير المرسلين فذا

خير الوصيين او كل الحديث هبا

They deny the night when the Successor set out for Madayan when he was summoned.

And he gave Ghusl to Salman and returned to the lands of Yathrib when the morning rose up.

And say that it is a claim of the extremists (Ghulaat) and there is no fault of theirs till they do not lie.

So Asif brought the throne of Bilquis in the wink of the eye from the land of Saba piercing the obstructions.

So you do not say it is extremism in the matter of Asif. How can I be an extremist regarding Haider? It is a strange matter.

When Ahmad is the best of the messengers and he is the best of the successors or the whole report is fake?

Masjid Jufa is among the well-known mosques of Kufa and His Eminence Amir Al-Mu'minin (‘a) prayed four units of prayer there, recited the rosary of Zahra (‘a) and a long Munajaat after that; which is present in books of Ziyarahs and is mentioned in the second *Sahifah Alawiya*; but today no trace is found of that Masjid.

Incident Thirty-Four: Thair Billah

The respected Shaykh of traditions, Muntajabuddin Ali Ibn Ubaidullah Ibn Hasan Ibn Husayn Ibn Hasan Ibn Husayn, brother of as-Saduq (r.a.), author of *Arba'yn*, famous for the book of *Muntajib*, which is the account of modern scholars, from the time of Shaykh At-Tusi till his own period. And he said: Thairbillah Ibn al-Mahdi Ibn Thairbillah Husayni Jaballi belonged to the Zaidiyyah sect and was a claimant of Zaidiyya Imamate. He staged an uprising in Gilan. At that time he had a vision and he embraced the Imamite faith. He Also, claimed to have seen Imam al-Mahdi (‘aj) and has narrated traditions from him.[99]

Incident Thirty-Five: Abu Muzaffar Or Abu al-Faraj Hamadani

He Also, says: The trustworthy Shaykh, Abu al-Muzaffar, and in some copies it is mentioned as Abu al-Faraj Muzaffar Ibn Husayn Hamadani, was a trustworthy person and a prominent Imamite and he was an envoy of Imam Az-Zaman (‘aj)

He lived during the time of Shaykh Al-Mufid, Abu ‘Abd Allah Muhammad Ibn Muhammad Ibn Noman Harithi Baghdadi, attended the gatherings of Sayyid Murtada and Shaykh Abu Ja'far At-Tusi. He recited books for Shaykh Al-Mufid but not for those two gentlemen. Informed me my father from his father about those writings: that is his narrations and books; through this channel I got the permission to narrate and quote them. Among them are: *Kitab al-Ghaibah, Kitab as-Sunnah, Kitab az-Zahid fi 'l-Akhbar, Kitab al-Minhaaj, Kitab al-Faraid.*[100]

It is clear that his sitting in the lecture of Sayyid and Shaykh, was representing them in teaching and education and not benefiting from it; as is clear from his later statement. And Allah knows best.

Incident Thirty-Six: Ali Ibn Yunus Amili

The prominent Shaykh, Zaiduddeen Ali Ibn Yunus Amili Bayazi[101] says in the book of *Sirat al-Mustaqeem Ila Mustahaq al-Taqdeem*: I went out in the company of more than forty persons for the Ziyarah of Qasim Ibn Musa al-Kadhim (‘a) and reached a place from where a distance of around a mile remained from the tomb. I saw a rider heading to us and thought that he intended to rob us. So we concealed from him what we were fearful for. When we reached him, we saw the signs of his horse, but did not see him. I glanced around the dome, but did not see anyone. We were surprised, in spite of the open terrain and presence of sunlight. Thus, it is not unlikely that he might have been the Imam of the Age (‘aj) or one of his representatives.

The author says: It will be mentioned that these incidents prove the blessed existence of the Imam of the Age (‘a) and the implication of the Abdaal will Also, be mentioned and this Qasim is buried at a distance of eight farsakhs from Hilla and scholars and religious people come for his Ziyarah regularly. A report very similar to this is famous among Ahl al-Sunna that Imam Ali Ridha’ (‘a) said:

One who cannot perform my Ziyarah should do the Ziyarah of my brother, Qasim.[102] And I have not seen this report. But in *Us al-Kafi* there is a report, which proved his lofty status till the level of one’s imagination.

Thiqat al-Islam, Kulaini has in the chapter of the declaration for Imam Ali Ridha’ (‘a), narrated a lengthy traditional report from Yazeed Ibn Salit from Imam Musa al-Kadhim (‘a) on the way to Mecca. In that it is mentioned that the Imam said: “O Abu Umara, I can inform you that when I came out of my house, I gave my will to my son, so and so and in public. I allowed my other sons to take part in my instructions with him, but I gave my directive will to him in private and wanted him to be alone. Had it been upon myself I would have placed my directive will with my son, Qasim because of my love for him and sympathy. However, it is up to Allah, the Most Holy, the Most High, who places it (Leadership with Divine Authority) wherever He wants…and so on.[103] And praise be to Allah.

Incident Thirty-Seven: Green Island

So to say: I found in the treasure of Amir Al-Mu’minin Ali Ibn Abi Talib (‘a), chief of the successors and the Imam of the pious, a treatise in the writing of Fazl Ibn Yahya Ali Tayyabi Kufi (q.s.) as follows:

Praise be to the Lord of the worlds and may Allah bless Muhammad and his Purified Progeny.

So to say: This humble servant, Fazl Ibn Yahya Ali Tayyabi Kufi says that he heard this report from Shaykh Shamsuddin Najih Hilli and Shaykh Jalaluddin Ibn Haraam Hilli (q.s.) in the mausoleum of Imam

Husayn (‘a) on 15th Sha’ban 699 A.H. and the two gentlemen heard it in Samarrah from Shaykh Salih Zainuddin Ali Ibn Fadhil Mazandarani, the caretaker of Najaf al-Ashraf. It is an eye-witness account of Shaykh Mazandarani. After hearing this report, I became eager to meet Shaykh Mazandarani and I prayed that I should get an opportunity to meet him so that I can get it verified from him directly. Thus, I set out for Samarrah for this purpose. By chance that same year the Shaykh had come to Hilla in Shawwal, which I came to know from Sayyid Fakhruddin Hasan Ibn Ali Musawi Mazandarani, who was a resident of Hilla. When he came to meet me, during the conversation he Also, mentioned that Shaykh Zainuddin Ali Ibn Fadhil was staying at his place in Hilla nowadays. I was extremely elated at this and I set out for Hilla in the company of Sayyid Fakhruddin. I met Shaykh Zainuddin Ali Ibn Fadhil at the house of Sayyid Fakhruddin, greeted him and kissed his hands.

He asked Sayyid Fakhruddin about me.

Sayyid Fakhruddin introduced me to him. He arose from his place and made me sit there and accorded a warm welcome to me. He Also, asked me about my father and my brother, Salahuddin, whom he formerly knew and during that time I was staying at Wasit for education purpose. Thus, we spoke to the Shaykh for a long time, which made us aware of his caliber and I understood that he was an expert of many sciences including jurisprudence, traditions and many other things. After that I asked him about the incident that I had heard from Shaykh Shamsuddin and Shaykh Jalaluddin. In the presence of his host, Sayyid Fakhruddin and many scholars of Hilla, who had come to meet him, he narrated the whole story of 15th Sha’ban 699 A.H. verbatim. Perhaps on some occasions words may differ, but the implication was same.

Shaykh Zainuddin Ali Ibn Fadhil narrates: I stayed for some years in Damascus, where I studied the principle of jurisprudence and literature under Shaykh Abdur Rahim, may Allah guide him. And from Shaykh Zainuddin Ali Maghribi, I learnt the science of recitation of Qur’an; he was an expert of all seven recitations and many sciences like etymology and syntax and logic etc. He was having a very kind disposition and never resorted to bias. Whenever Shi’a faith was mentioned, he used to say: ‘This is the view of Imamiyah scholars…’ as opposed to other teachers, who on such occasions remarked: ‘Such is the view of the Rafidi scholars.’ On the same basis I cut off contacts with everyone, except Shaykh Andalusi Maliki and continued to study under him.

By chance, he had to travel to Egypt. Since we had become attached to each other, I Also, decided to accompany him. So he took me Also, along with other poor students.

When we reached Cairo, we stayed in Al-Azhar University for a long time. When teachers and students learnt of the arrival of the Shaykh, they met him and gained knowledge from him. This went on for nine months. Suddenly a caravan arrived from Andalusia and one of them gave to my teacher a letter from his father. It was mentioned therein: “I am seriously ill, but I would like to see you once again. So come soon and don’t delay it in any case.”

The Shaykh became very restless on reading the letter and prepared for the journey immediately. Some of us (students) Also, set out with him. When we reached the first habitations of Andalusia, I contracted a severe fever and was unable to walk or move. The Shaykh was highly distraught at my condition, but said that he would have to continue the journey without me. So he gave ten dirhams to a person and left me in charge of a man there asking him to convey me to him when I recovered. He Also, made me promise that when I had recovered, I would come to him. Then he set out for his native place, which was at a distance of five days' travel by sea. After the Shaykh departed, I remained sick for three days, after which the temperature came down and my condition improved, I came out of my quarters to inspect the locality.

I roamed about in the lanes of that locality and came across a caravan, which had arrived from the coastal mountains of the western ocean. They traded in wool and oils. I inquired about them and was told that they had come from an area near to that of the Berbers and that area was adjacent to the island of the Rafidi.

I was sort of pleased and I became eager to visit that island. I Also, learnt that it was at a distance of twenty-five days' travel, including two days of total arid wilderness. But after that habitations were present. So I hired an ass for three dirhams from a person of that group and set out with them. I was traveling on foot through the inhabited areas when I learnt that three days' journey remained from the island of Rafidis. On getting this information, I set out alone and somehow managed to reach there.

I saw a city surrounded by walls having numerous strong edifices and this town stood on the sea shore. I entered the city through the gate called the Berber Gate and continued to roam the streets. I asked some people about the location of the Masjid. When I reached there, I found that it was a huge building, which stood on the sea shore. I entered the Masjid and sat down in a corner to get some rest. Meanwhile the Muezzin began the Adhan and also, mentioned *"Hayya Alaa Khair al-Amal"* a distinctive feature of Shi'a Adhan and also, mentioned a prayer for hastening the reappearance of Imam Az-Zaman (‘aj). I was emotionally moved by this. Then people arrived in the Masjid, performed ablution at a well under a tree. I was pleased to see the manner in which they were performing the ablution; that it was in accordance with the commands of Ahl Al-Bayt (‘a). After that an elegant gentleman entered and moved up to the prayer niche to recite the Iqamah after which all stood behind him in prayer. Since I could not join the congregation due to fatigue, they looked at me in surprise. Then they made inquiries about me.

I said that I was an Iraqi Muslim and I followed the monotheistic faith without associating anyone with Allah.

They said: "It is of no use, except that your life will be safe."

"Why do you not recite one more testimony, so that you may enter Paradise without account?"

I said: "May Allah have mercy on you, please tell me what that testimony is?"

Their Imam said: “The third testimony is that Amir Al-Mu’minin Ali Ibn Abi Talib (‘a) and his eleven successors are caliphs of the Holy Prophet (S), whose obedience is incumbent on all. They are Also, made as means of security for the earth, because the true Prophet has informed about them according to the command of the Almighty Allah and on the night of Mi’raj, he had been told about each of them by name.”

I thanked the Almighty Allah and I was so happy to hear that statement that my fatigue was dispelled.

Then I said: “My religion is same.”

When they came to know this, they altered their stance and made arrangements for my lodging in the Masjid itself.

As long as I stayed there, they took care of me with good cheer and the Imam of the Masjid never left my company.

One day, I asked the Imam about the occupation of the natives of that town as I had not noticed any signs of agricultural activity in that area, so I was curious how they procured foodgrains.

He said: “We get it from the Green Island, which is an Island in the White Sea belonging to the descendants of Sahib Al-’Amr (‘aj).”

I asked: “How many times a year do you have to import goods from there?”

He replied: “Twice; this year, it has arrived only once so

far.”

Then I asked: “How many days are left for the second consignment?”

He replied: “Four months.”

I was highly distressed to wait for so long. I stayed there for forty days and used to supplicate day and night that the Almighty Allah may send the provisions. On the fortieth day, I became so restless that I came to the sea shore and looked hopefully in the direction from which the goods were to arrive. All of a sudden, I noticed some white objects moving in the sea. I asked: “Are there some white creatures in this sea?”

They replied: “No, have you seen something?”

I said: “Yes, look there.”

They were excited to see that these were the same boats that arrived from the descendants of Imam Az-Zaman (‘aj) every year.

Meanwhile the ships arrived in the harbour and their arrival was before the scheduled time. First of all, the big ship came into the harbour followed by others and in all there were seven boats. From the largest boat alighted a medium height, handsome gentleman and went straight to the Masjid. He performed the ablution and prayed the Noon Prayer. After that he greeted me and I responded.

He asked: “What is your name?” Then himself said: “I think it is Ali.”

I said: “You are right.”

Then he made conversation to me as if he was an old acquaintance of mine. He Also, asked: “What is the name of your father?” Then said: “Most probably it is Fadhil.”

I said: “You are right.”

His statements led me to think that perhaps we had shared company during my journey from Shaam to Egypt. I asked him: “How do you know my and my father’s name. Were you in my caravan from Damascus to Egypt?”

He replied: “No.”

I asked: “Then you must have been present in the journey from Egypt to Andalusia.”

He replied: “By the right of Maula Sahib al-Amr, that is not the case. On the contrary, I was told about your name etc. from before and I am ordered to take you to the Green Island.”

I was very much excited to know that I was known by my name over there even though it was known about that gentleman that when he came there, he did not stay there for more than three days; but this time he stayed for more than a week and after distributing all the goods obtained the receipts and then set out on his return journey along with me. His name was Shaykh Muhammad.

Shaykh Zainuddin Ali Ibn Fadhil says: I traveled in the sea for sixteen days in the company of Shaykh Muhammad and on the last day I noticed that the water was extremely white. I continued to look at it closely.

Shaykh Muhammad asked: “What are you observing?”

I replied: “I notice that the water here is different from the water of other parts of the ocean.”

He said: “This is the White Sea and the Green Island is straight ahead. This island is protected by water from all around like a strong wall of a fort. When the opponents try to enter this island, by the command of Allah and the blessings of Imam Az-Zaman (‘aj), their ships sink in spite of being durable.”

I tasted a handful of water and found it to be exactly like the water of Euphrates.

Thus, we crossed that ocean and reached the Green Island. May the Almighty Allah keep it inhabited. When we entered the city, we saw that there were seven strong forts at the sea shore, in which the people lived in security. Streams were flowing everywhere and fruit laden trees were in bloom. There were many markets and a large number of public baths in the town and people were seen dressed in clean clothes. I was so elated at this scene that it seemed that my soul would fly away to the heavens. I rested for some time at the place of Shaykh Muhammad, my companion in the journey. Then he took me to the Jami' Masjid, where a large crowd had gathered and a respectable gentleman was sitting among them. He commanded a respect that is difficult to describe. I was told that he was Sayyid Shamsuddin Muhammad Alam and that he was delivering a lecture on Qur'an and Islamic jurisprudence. He was explaining the laws of the school of Ahl Al-Bayt ('a).

When I met him, he made me sit near him with affection and asked me about the hardships of the journey. He comforted me and said that he was informed about me beforehand and that he had sent Shaykh Muhammad to bring me here. After that he arranged for my lodging in a room in the Masjid, which I found to be comfortable. I rested there till the afternoon. Then a servant who was appointed to serve me said: You must not go anywhere as the Sayyid would have dinner with you along with his associates.

I said: All right, it is my pleasure.

Thus, within a short while, the Sayyid (may Allah keep him in health) arrived along with his companions. The dinner spread was laid and food was served. We ate together and after that we went to the Masjid for Maghrib Prayers. After the prayer, the Sayyid went home and I returned to my lodging. I stayed there for eighteen days. During this period, I prayed the Friday Prayers as well under the lead of the Sayyid. After Friday Prayers, I asked him: Did you perform the Friday Prayers with an obligatory intention?

He replied: "Yes, because all the condition are present to make it obligatory."

I asked: "Is the Imam present?"

He replied: "No, not at this moment, but I am his special deputy appointed for this task."

I asked: "My chief, have you seen the Imam?"

He replied: "No, but my father used to say that he heard the Imam speaking, but did not see him."

Then the Sayyid said: "My grandfather had spoken to the Imam and also, had the honour of seeing him."

I said: "My chief, why are some granted the honour of seeing the Imam and some are deprived of it?"

He said: "The Almighty Allah does a favour to anyone of His servants He likes. It is according to His wisdom. You can see that only some people are chosen for the honour of prophethood, messengership

and Wilayat. Allah makes them as His proof and a means for all His creatures. So that the one, who is destroyed is destroyed after the proof has been exhausted for him and one, who remains alive should Also, do so with proof. That is why the Almighty Allah has done a favour to the creatures that He never leaves the earth without His proof. And every divine proof necessarily needs a successor, who would continue to propagate the religion in his stead."

After that the Sayyid (may Allah keep him in health) accompanied me outside and as we walked through the place containing many orchards, in which streams were flowing. Different kinds of fruits grew there like grapes, pomegranates and guava etc.

Meanwhile, a handsome young man dressed in woolen garments greeted us and moved on. I liked his manners very much. I asked the Sayyid who that man was?

He replied: There is a Hilli in front of you on the top of which is a dome dedicated to Imam Az-Zaman (‘aj). This man along with an associate of his are caretakers of that place. I visit it every Friday and from there I receive instructions from Imam Az-Zaman (‘aj). I recite the Ziyarah of Imam Az-Zaman (‘aj) and two units of prayers. You should Also, visit it and recite the Ziyarah of Imam Az-Zaman (‘aj).

Thus, I went on that Hilli and found the dome as the Sayyid had explained. From the two caretakers, one welcomed me cheerfully, but the other was averse to my visit. So his companion assured him that he had seen me in the company of Sayyid Shamsuddin Muhammad Alam.

When he came to know this, he Also, became cheerful and they continued to converse with me. Then they served bread and grapes to me. They Also, gave me some water of that spring. After that I performed the ablution and prayed. I asked them: "Have you seen the Imam?"

They said: "It is impossible to see the Imam and we are not supposed to talk about it."

Then I requested them to pray for me and they prayed. After that I came to the town to meet the Sayyid at his residence, but I was told that he was not at home. So I went to Shaykh Muhammad who had brought me here on the boat. I narrated to him my story of visiting the holy dome and how that caretaker was unhappy on seeing me there.

Shaykh Muhammad said: He was unhappy, because except for Sayyid Shamsuddin Muhammad Alam, no one else is supposed to visit that place.

Then I asked him about the Sayyid. He told me that he was the fifth descendant of Imam Az-Zaman (‘aj) and a special deputy of the Imam.

Shaykh Zainuddin Ali Ibn Fadhil Mazandarani narrates that I asked Sayyid Shamsuddin Muhammad Alam (may Allah give him a long life) to permit me to ask him some questions related to the Islamic law and also, to recite the Holy Qur'an before him.

He accepted my request and told me to begin with the Qur'an.

So I started reciting the Qur'an and on points of difference of reciters, I used to say: Hamza has read it in this way, Kasai has said this and that is the view of Asim, the recitation of Abu Amr Ibn Kathir is such.

The Sayyid said: I have no concern with them, when the Messenger of Allah (S) performed the last Hajj, Jibra'il descended and said: O Messenger of Allah (S), please recite the Holy Qur'an to me so that you may be informed about the beginning and end of the chapters and their contexts of revelations.

Thus, Amir Al-Mu'minin ('a) and his sons, Imam Hasan ('a) and Imam Husayn ('a), Ubayy Ibn Ka'ab, 'Abd Allah Ibn Masud, Huzaifah Yamani, Jabir Ibn 'Abd Allah al-Ansari, Abu Saeed Khudri, Hassan Ibn Saabit and other companions gathered in the company of the Prophet and he recited the Qur'an from the beginning to the end. Jibra'il Amin explained the proper reading on the points where there was difference and Amir Al-Mu'minin ('a) wrote it on leather. Thus, the whole of Qur'an is according to the reading of Amir al-Mu'minin, the successor of the Messenger of the Lord of the world.

I said: "Chief, I want to know why some verses are unconnected to the preceding and succeeding verses?"

He replied: "You are right, it is so because when the Messenger of Allah (S) passed away and the seat of caliphate was occupied by others, Imam Ali ('a) brought the Qur'an that he had compiled and said: This the Qur'an as revealed by the Almighty Allah and the Messenger of Allah (S) had ordered me to get it for you, so that it may exhaust the proof."

They (Abu Bakr and Umar) said: "We are not in need of your Qur'an."

Amir Al-Mu'minin ('a) said: "My beloved, the Prophet had informed me about this reply of yours also, but I just wanted to exhaust the proof."

Then he brought that Qur'an home. But he was saying again and again: There is no god except You. You are truth. You are one without any partner. No one can reject that which has passed your knowledge. None can stop that which is the demand of Your wisdom. Thus, when the day all would be present before You, You should be a witness for me.

Then Muslims were ordered: All of you who have verses or chapters of Qur'an should bring to the caliphs.

Abu Ubaidah Ibn Jarrah, 'Uthman, Saad Ibn Abi Waqqas, Muawiyah Ibn Abu Sufyan, Abdur Rahman Ibn Auf, Talha Ibn 'Abd Allah. Abu Saeed Khudri, Hassan Ibn Saabit and others came and compiled the Qur'an and they removed the verses, which condemned the enemies of Ahl Al-Bayt ('a) openly. That is why you find those verses unconnected. And the Qur'an written by Imam Ali ('a) is in the possession of Imam Az-Zaman ('aj). It contains the description and explanation of every point. It even mentions the penalty of a bruise. There is not doubt that the present Qur'an is the word of Allah and this has reached

us from Imam Az-Zaman (‘aj).

I asked the Sayyid questions on around ninety points of doubts which I later compiled into a book entitled: *Fawaid Shamsiya*. And I have not told anyone about it, except to some trusted Shi’a.

On the third Friday, which was the middle Friday of the month, when he concluded the Friday Prayer, the Sayyid took his seat to solve the problems of the people. I heard a great clamor outside.

I asked the Sayyid what it was and he said: “They are the commanders of our forces who gather in the middle Friday of every month to pray for the reappearance of Imam Az-Zaman (‘aj).”

I took the permission of the Sayyid and came out to see a huge crowd in which people were beseeching Allah for the reappearance of Imam al-Mahdi (‘aj).

When I came back to the Sayyid, he asked me if I had seen the army to which I replied in the positive. He asked me if I had counted them to which I replied in the negative.

He said: “They are three hundred helpers and thirteen more are needed. The Almighty Allah would soon deliver His servants; indeed, He is generous and kind.”

I said: “My chief, when that would be?”

He replied: “It is known only Allah, the Mighty and Sublime and it depends on His will. Among its signs is that the Zulfiqar will come out of the sheath and speak up in Arabic: O Wali of Allah, arise in the name of Allah and eliminate the enemies of Allah.

Along with this, three calls will be issued which would be audible to all the human beings: one would be: ‘O believers, Judgment Day is near’; second: ‘Curse of Allah on the oppressors’ and the third that a face will appear from the sun and call out ‘Allah has made MHMD Ibn Hasan al-Mahdi reappear, listen and obey him.’

Question 1: Our scholars have narrated some traditions about Sahib al-Amr, which say that whoever claims to have seen him during the Major Occultation is a liar. In spite of that so many have seen him, even from among you?

A: It is correct, but Imam Az-Zaman (‘aj) said this when in the beginning of the Major Occultation there were a large number of enemies from our sect as well as from outside and it was a period of the tyrannical rule of Bani Abbas and the Shi’a were not able to discuss about the Imam even among themselves. But that time has passed and the enemy has despaired; our territories are out of their control and we are safe from their oppression and through the auspiciousness of the Imam, no one has access to this place.

Question 2: Shi’a scholars have narrated a tradition of Imam al-Mahdi (‘aj) that he has made Khums

lawful for his Shi'a; what do you say about it?

A: Yes, the Imam has permitted Khums to the descendants of Ali (‘a).

Question 3: Can Shi'a purchase the slaves of other Muslims?

A: Yes, from them as well as from the slaves of non-Muslims. Because the Imam has said that you may deal with them in that in which they themselves deal. (the last two problems are in addition to the ninety problems mentioned in *Fawaid Shamsiya*).

Shaykh Zainuddin Ali Ibn Fadhil says: The Sayyid (may Allah keep him in health) Also, said that the reappearance of the Imam will occur between the Rukn and Maqam in an odd year and the believers should wait for it.

I said: "My chief, I want to stay here among you all till the Almighty Allah permits Imam Az-Zaman (‘aj) to reappear."

He replied: "I have received orders about your return to your native place since before and it is impossible to disobey that order. You are a family man and a long time has passed since you left them and it is not allowed for you to remain away from them anymore. I was moved and I began to weep. Then I asked: Is it possible to ask the Imam about it?"

He replied: "No."

I asked: "Am I allowed to narrate what I has seen and heard here?"

He replied: "There is no problem in it. You can narrate it to believers, so that they may remain at peace, except for such and such matter, which you must not divulge to anyone."

I asked: "Is it possible to see the Imam?"

He replied: "No, but every sincere believer sees the Imam although he does not recognize him."

I asked: "I am a sincere servant of the Imam, but I never had the chance to see the Imam."

He said: "You saw him twice, once when you had come to Samarrah for the first time and your co-travelers had gone ahead leaving you alone and you reached a dried-up stream. There you saw a person approach on a piebald horse carrying a long spear with a Damascus blade and you were terrified at his sight. But he assured you and told you that your friends are waiting under so-and-so tree."

I recalled the whole incident and agreed that the Sayyid was right.

Then he said: "The second time when you were traveling from Damascus to Egypt with your Andalusian teacher, and you were separated from your companions. You were very much afraid and a person had

approached you on a white-headed horse with a spear. He had told you not to fear and advised you to spend the night at a particular village and also, divulge to them your faith as it was one of the few villages of south Damascus, populated by Shi'a."

Now, the Sayyid asked: "O Ibn Fadhil, was that right?"

I replied: "Yes, it is true. Then I came to the village and spent the night there. I was accorded hospitality and when I asked them of their faith, they said: We follow the religion of Amir al-Mu'minin, successor of the Messenger of the Lord of the worlds.

I asked them how they adopted that faith and who guided them to it.

They replied: When His Eminence, Abu Dharr Al-Ghifari was exiled from Medina and sent to Shaam, Muawiyah exiled him to us and he came to this area. It is because of him that divine blessings came to us.

Then I Also, told them about my Shi'a faith. In the morning, I requested them to convey me to my caravan. They sent two of their men to accompany me to my caravan.

I Also, asked the Sayyid: "Chief, does Imam Qa'im ('aj) perform the Hajj?"

He replied: "Yes, O Ibn Fadhil, the whole world is a step for the believers, so what can be said about the one through whose blessings the world has come into existence?

Yes, he performs the Hajj every year, visits the graves of his forefathers in Medina, Iraq and Tus and come backs here."

After that the Sayyid said: "Now, you may return to Iraq without any delay. Leave the western countries immediately. And he gave me five dirhams with the inscription: "There is no god, except Allah. Muhammad is the Messenger of Allah. Ali is the Wali of Allah and Muhammad Ibn al-Hasan is the Qa'im by the command of Allah."

Those coins remain in my possession even today. Then he sent me back aboard the ship I had come till we came to the Berber territory from which I had entered. On reaching there I sold the wheat and barley, which I was carrying for 140 gold dinars. And in accordance with the instructions of the Sayyid, I did not take the Andalusian route. On the contrary, I reached Tripoli and joined the caravan of the Hajis with whom I performed the Hajj and then came back to Iraq. Now, I wish to live in Najaf al-Ashraf as long as I am alive.

Shaykh Zainuddin Ali Ibn Fadhil Mazandarani says: I had heard at the Green Island only the mention of five Shi'a scholars: Sayyid Murtada Musawi, Shaykh Abu Ja'far At-Tusi, Muhammad Yaqub Kulaini, Ibn Babawayh al-Qummi, Shaykh Abu al-Qasim Ja'far Ibn Ismail[104], that is Muhaqqiq Hilli (r.a.).

Moreover, this Shaykh, Shaykh Ali Ibn Fadhil said: From that time when I was present in that sepulcher, till this time when I am narrating this to you a time period of eight and a half years has passed, and when Shaykh Ali Ibn Fadhil left Hilla he stayed for some time in Masjid as-Sahla and as a result of the promise which was made to him, and the native place of Shaykh Ali Ibn Fadhil was Mazandaran, known as Barim, and Allah knows best.[105]

Discussion Regarding The Authenticity Of The Incident Of The Green Island

The author says: Allamah al-Majlisi in *Bihar Al-Anwar* and the accomplished and well-informed scholar, Mirza 'Abd Allah Isfahani in *Riyaz al-Ulama* has narrated from the treatise of Green Island that the author of the treatise says:

I saw in the writing of Shaykh Fazl Ibn Yahya in the treasure of His Eminence Amir Al-Mu'minin ('a) and he has not indicated from whom he has quoted the whole incident and he has just quoted to the extent mentioned below:

However, Mulla al-Kadhim Hazaar Jareebi, student of the great teacher, Allamah Bahbahani in his book of *Manaqib*, says: This incident is narrated by the illustrious Shaykh, Muhammad Ibn Makki, famous as the Martyr and its translation is as follows:

The great Shaykh Shaheed Saeed says: From the pen of the brilliant leader, Fazl Ibn Yahya and so on...

This shows that the Martyr is the author of the treatise and this is supported by the fact that Mir Muhammad Lohi, contemporary of Allamah al-Majlisi has mentioned it in the book of *Kifayat al-Muhtadi fi Marifati al-Mahdi* (*'aj*) while in the copy of this Allamah and his understanding of His Eminence much condemnation and has threatened in such a way that he said: In places from the book, and it is the least, is the report of the city of Shi'a and the Green Island and the white sea, as it is mentioned therein that Imam al-Mahdi ('aj) is having a certain number of sons, which is in agreement with the correct tradition in the book of *Riyaz al-Mu'minin*.[106]

If the reliability of the author of that treatise had not been proved and there was scope for condemnation, even partial, there was vast scope for him to condemn the Allamah that he has narrated such a lengthy incident having no base in book comprising of authentic traditional reports.

The great scholar, Shaykh Asadullah Kadhmayni, in the beginning of Maqabees, under the merits of Muhaqqiq Shahid Saharai, says: The chief of the scholars says in his story of the Green Island...and so on.

In *Kashf al-Qana*, under the explanation of the possibilities of seeing the Imam during the period of the Major occultation and gaining wisdom from His Eminence, he says: Among them is the well-known incident of Green Island, which is mentioned in *Bihar Al-Anwar* and *Tafsir al-A'immah* etc.

The third martyr, Qadi Nurullah Shustari (r.a.) says in his book of *Majalis al-Mu'minin*: Both Muslim sects agree that it is mentioned in reliable traditional reports that during the advent of Imam Az-Zaman ('aj) all the buried treasures of the earth will be revealed for the master of the affair, Imam Az-Zaman ('aj).

The tyrants and oppressors of the world would be defeated by him and the kingdom of the whole world would come under the control of His Eminence and the world would be illuminated by the effulgence of his justice and all these matters are due to the power, which the Almighty Allah has bestowed to His Eminence that through it he can take control of a number of places in such a way that no one can adopt that path without a hint from His Eminence.

There were palaces therein for himself and his special servants and veiled ladies arranged everything in order to fulfil the demands of religion and rightfulness to establish certainty in His Eminence as is concluded from the incident of the White Sea the Green Island.

From this noble discourse, it becomes clear that this incident was famous in that area and it is possible that it reached to him from another source as well. They have narrated in *Tarikh Jahan Aara* and *Riyaz al-Ulama*, etc, which are reliable books. It is mentioned therein: Jazira Akhzar and Bahr Abyaz is an island in the land of the Berbers between the sea of Andalus where the Imam and his children reside. On the banks of that river is a village in form of an island which the people of that area refer to as Rafdha Island. All the natives of that land are Shi'a Imamiyah and we supply them rations twice every year through the route of the Green Island, which is the place of His Eminence, which is only accessible by sea route and surrounded by water from all sides.

Account Of Fazl Ibn Yahya, Narrator Of The Incident Of The Green Island

We should know that the name of the father of the researcher is Hasan. He is the son of Yahya Ibn Saeed Hazali Hilli and in this story it is has been interpolated or that Ismail is the name of the prominent person from his ancestors, whom he has referred to as this grandfather. However, Fazl Ibn Yahya, the actual narrator of the story, is from the well-known scholars.

Shaykh Hurr says in *Amal al-Amil*:[107] Shaykh Majduddeen, Fazl Ibn Yahya Ibn Muzaffar Tabibi Katib, is a scholar and well personality of Wasit; he narrates the book of *Kashf al-Ghumma* from its author Ali Ibn 'Isa Irbili and has written it in his writing and has compared with it and has heard from him; and there is permission to him from Ali Ibn 'Isa dated the year 691. Twelve persons have heard the book from him, as we shall explain at its proper place.

Fadhil Mirza 'Abd Allah Isfahani says in *Riyaz al-Ulama*:[108] I saw an ancient copy of *Kashf al-Ghumma*, which Fazl compared with this Shaykh in the year 699 in Wasit, in the form of writing of Mamun in his vicegerency for Imam Ali Ridha' ('a) and what the Imam had written behind it.

We should know that discussion regarding this incident and the doubt regarding the improbability of such a great land on the surface of the land it being unknown to everyone with all this doubt was mentioned

and in this second incident, that it being there and it being concealed from the sight of the people generally by the power of the Almighty Allah; all this is not stranger than the barrier of Dhul Qarnain and the cave of Ashaab Kahf, which is present on the earth according to the clear statement of the Holy Qur'an and no one is aware of its exact location.

City Of The Fatimid al-Mahdi

In the volume of 'Universe and the worlds' of *Bihar Al-Anwar*, it is narrated from the book of *Qismat Aqaleem al-Arz wa Budan Oon*, written by an Ahl al-Sunna writer, in which he says: The city of al-Mahdi is a strong and stable town, which al-Mahdi, the Fatimid has founded and he constructed a fort in it, whose gates were constructed from molten iron and the weight of each of them being more than a hundred Qintar. When he constructed and strengthened it, he said: Now, I have become safe on the Fatimids.[109]

Account Of A Strange City In Andulas

Shaykh Ahmad Ibn Muhammad Ibn Ayyash has narrated in the first part of his book, *Muqtadhab al-'Asr*:[110] through his authorities from Shobi that he said: that once Abd al-Malik Ibn Marwan summoned him and said: O Abu Amr, a letter has come from Musa Ibn Nasr, governor of the western province, which says that there was a city of yellow skinned people, which Prophet Sulaiman ('a) had constructed with the help of jinns. It is located in Andalusia desert. Prophet Sulaiman ('a) had buried treasures in that area. I have decided to march there, but a slave has informed me that the route is long and difficult and as long as provisions are not there for the whole journey, it is difficult to go there. So far whoever has tried to reach there has failed. Only Dara Ibn Dara had managed to reach there.

When Alexander killed Dara, he said: Except from that part of Andalusia there is no land, which I have not conquered and annexed. If Dara can reach there I am more eligible to go there.

So Alexander made preparations for a year; and when he was sure that everything was ready, he first dispatched some of his scouts to explore the route, but they came back to report that there were many obstructions on the way.

Abd al-Malik wrote to Musa Ibn Nasr that he should appoint someone as his representative and prepare to leave for that place.

So Musa made the preparations and set out for that place. He reached there and after returning from there he wrote to Abd al-Malik the conditions prevailing there and wrote that when many days passed and all the provisions were exhausted, we turned to the sea shore, which was full of trees and finally reached a wall, on which the following verses were inscribed:

"Those who possess unlimited power, and they think that they will live in the world forever; they should know that no one will live in the world forever. If someone had lived forever; who was more powerful

than Sulaiman Ibn Dawood (‘a)? He should have lived forever. He commanded the jinns to make a building for himself that would last till Judgment Day. So that building was constructed adjacent to those walls and there he buried all the treasures of the world; but they sunk into the ground and no sign remained of his kingdom. It was so that he may know that except for the kingdom of Allah, no one’s kingdom will endure forever. Now, when in the progeny of Adnan, from the family of Bani Hashim, a person will be born whom the Almighty Allah will give miracles and send to all the people of the world. He will have the keys of all the world. And then those keys will remain with his successors and they are his twelve caliphs who will come after him and when from those caliphs the one, who will rise with the order of Allah (*Qa’im bi Amrillah*) his name will be announced from the sky.”

When Abd al-Malik read this letter and the messenger, Talib Ibn Mudrik Also, narrated the eye-witness account, at that time Muhammad Ibn Shahab Zuhri was seated with Abd al-Malik. He asked Zuhri: “What is your opinion about this strange matter?”

Zuhri said: “In my view, jinns are guarding that place.” “And what do you think about the call of the sky?” “Chief of believer, its better if you don’t ask about it.”

“How can I ignore it? It is a great news. You will have to tell me about it in any case.”

“His Eminence, Ali Ibn al-Husayn (‘a) has said that the call will be issued for one of the descendants of Fatimah (‘a), daughter of the Prophet (S).”

“He and you, are both liars, boasting all the time! He will be from my family.”

“I have only narrated a tradition of Ali Ibn al-Husayn (‘a) to you; if you don’t believe me you can ask him directly and don’t blame me for lying. He alone is the source of this report.”

Abd al-Malik said, “I have no need to question the descendants of Abu Turab (Imam Ali). But O Zuhri, never repeat this to anyone else.”

“All right, I will do as you say,” said I.

It is since many long years that Andalus is under the domination of the Europeans and in spite of so much information and scientific advancement there is no report of the existence of this city and millions of people, especially Muslims, who through the blessings of the presence of the Holy Prophet (S) and for the purification and perfection of the people by the Prophet in the ranks of the monotheism of the being and qualities and the acts of the Almighty Allah and the displayers of strange creations and divine mysteries – is more perfect and knowledgeable that all communities, and they do not have any scope of unlikeliness; on the contrary Ahl al-Sunna and our opponents, who regard the likes of the above incidents to be causes of ridiculing the Imamate community, are more deserving to accept such kinds of reports, which supports fabrication of certain examples, which they have made for their claims although they do not support their original faith.

Asharia – among whom the Ahl al–Sunna religion has become fixed – say regarding the power of Allah, the Mighty and Sublime and lack of effect of any cause on divine will: that it is possible that there are high mountains before us almost as high as the sky from the earth and it is colored with different colors and there should not be any veil between us and them and the light of the sun should be shinning on them and they should be illuminated by the glow of the sun, and the eye of everyone with sight and there will be no defect and problem and between him and those mountains there be less than one *wajab* of distance; and in spite of that they are unable to see those mountains.

They say: It is allowed in wilderness, whose length and breadth is a hundred farsakh and that wilderness is filled with creatures, whose number no one knows and they are involved in fighting and arguing among themselves and archery and they are attacking each other with swords and the horses with riders, as have no limit and humans regularly touring the length and breadth of that wilderness with or without inclination on the right line or sphere such that his tour encircles all its regions of that desert and they spur their horses; in this way there will be no perception and movement from that group and they did not see the face of anyone from them and during their tour did not collide with one of them and or his horse, on the contrary in all circumstances of the tour, they will get deviated from them to the right or left and become aloof from it and the like of this, as their conclusion are the beliefs of all the Ashaira.

An Outline Of The Circumstances Of The Companions Of Imam Qa'im (‘aj) In Jablisa And Jabliqa

As for Imamiyah: they mention many incidents like this among the miracles of the Messenger of Allah (S) and the Holy Imams (‘a) as was hinted at previously; on the contrary many of these reports are *Mutawatir* in meaning and in the east and the west there are two great cities: Jablisa and Jabliqa. On the contrary, there are numerous towns and the inhabitants of those towns are in fact helpers of Imam Qa'im (‘aj) and they will appear with His Eminence and take precedence over armed people and would continuously supplicate the Almighty Allah to appoint them as helpers of His religion and the Holy Imams (‘a) go to them at the specific times and teach knowledge of religion to them.

They are never tired or distressed by worship and they recite the Book of Allah in the same sequence as it was revealed and they teach it to them that if they recite it to the people, they would definitely apostatize by denying it and that they will inquire from the Holy Imams (‘a) about the meaning of what they don't understand from the Qur'an.

Thus, when they inform them about it their chests would expand due to what they hear and they are the bearers of secrets, pious and doers of good.

When you see them, you will see them humble and seeking that which will make them proximate to Allah, the Mighty and Sublime. Their life span is a thousand years and among them are the old and the young. When the young people see his old age they will sit with him in the manners of slaves and will not arise without their permission. They would wait for the Qa'im (‘aj) and beseech the Almighty Allah to

make His Eminence appear for them and for them is a path due to which they are the most intelligent of all the creatures for the intentions of the Imam (‘a).

When the Imam issues a command to them, they are always steadfast on it and if they attack what is there between the east and the west they would eliminate all the creatures within an hour. Iron will not affect their bodies. There is a sword for them from iron other than this iron, such that if one of them strikes at a mountain with it, he would be able to cut it up into two.

Imam (‘a) will perform Jihad with India, Daylam, Turk, Kurd, Byzantine, Berber, Fars and between Jablisa and Jabliqa; and they will not come across follower of any faith, but that they will call them to Allah, the Mighty and Sublime and to Islam; to the confession of Prophet Muhammad (S), monotheism and Wilayat of Ahl Al-Bayt (‘a).

Thus, one, who agrees with them and accepts Islam, they will leave him to his means and will not issue any order against him and eliminate all who refuse Islam and the Prophet of Islam (S).

They will be among them people who will not have taken off their battle gears and who are waiting for the advent of Imam Az-Zaman (‘aj) and since the Imam is not coming to them, they think it is because the Imam is displeased with them and they are waiting for him.

They do not regard anyone to be a partner of the Almighty Allah and they do not at all disobey God. They are aloof from so and so and so and so and they recite curses on them.[111]

And other than this from the conditions and qualities and character of that group and the qualities and circumstances of their city, which is explained in reports and which are apparently in accordance with Islamic law and lifestyle of pious Muslims, all this cannot be interpreted to be in the facsimile world or mental stages of the present people as some have interpreted.

Clarification of the existence of these two cities on the earth or on its remote regions as some experts have thought in the past was like how His Eminence, the chief of the martyrs, Imam Husayn (‘a) said on Ashura in the battlefield to exhaust the proof: By Allah, other than me, there is no one from the east or the west, there is no one, who can claim to be the son of the Messenger of Allah (S), except me.[112] As we see in a report, as its description is not our aim here.

Firozabadi says in *Qamus*: Jabalas or Jablas is a town in West. No human beings are present over there. And Jablaq is a city in the East.[113]

Shaykh Hasan Ibn Sulaiman Hilli, student of Shaheed Awwal in the book of *Al-Muhtadhar*[114], has narrated a report regarding hypocritical accusations on Amir Al-Mu’minin (‘a) that sometimes he went out of Medina and once he took the hypocrite with him to a place whose distance from Medina was a year’s travel and his leaving that hypocrite at that place and the custom of the people of that place that whenever they sowed the seeds they cursed the hypocrites and the seeds germinated immediately and

put forth fruits. Next week His Eminence went to that place and returned with that hypocrite; it is a lengthy report. The gist is that this much is sufficient to remove the doubts of the people of religion or generally all the communities.

Regarding The Order Of Khums And Sihm al-Imam ('A)

Warning: We should know that the tradition which Shaykh Zainuddin Ali Ibn Fadhil has narrated from Sayyid Shamsuddin regarding the legalization by His Eminence of Khums for Shi'a during the period of occultation and the conformation of that report by the Sayyid; it does not imply that it should be taken in the literal sense as it would entail the cancellation of Sihm al-Imam and Sihm as-Sadat from Khums right away as Sabzawari, the author of *Hadaiq* and some of his contemporary scholars have stated; or that it should be interpreted as cancellation of Sihm al-Imam during the period of occultation as the author of *Madarik* and Muhaddith Kashani have said.

According to the apparent tenor of the statement that: We have legalized Khums for our Shi'a, so that their seed may be purified115; there are many traditions stating this point or something close to it.

But since it is opposed to the apparent meaning of Qur'an and clear and authentic traditions on the survival of both their species, on the contrary there is emphasis in the command and stress on its prohibition.

Here, it is sufficient to mention the epistle issued but Imam Az-Zaman ('aj) to Abu Ja'far Muhammad Ibn 'Uthman, the second special deputy as as-Saduq has narrated in *Kamal ad-Din*:116 consisting of replies to some questions, one of them being: As for that which you asked: that if someone is having something from our property and he spends it without our permission as if he is himself the owner and considers it permissible for himself. The reply to it is as follows: One, who does thus, is accursed and on the Day of Judgment we would be displeased with him. The Holy Prophet (S) has certainly said: "Anyone, who considers a prohibited thing of my progeny as permissible is eligible for my curse and that of all the prophets. One, who encroaches upon our rights is among those, who are unjust upon us and the curse of Allah is upon him. The Almighty Allah says:

أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

"Know that! The curse of Allah is upon the oppressors" (***7:44***)

It is mentioned in this epistle: "One, who consumes anything from our property, it is as if he has filled his stomach with fire and very soon, he would be cast into the blazing fire."

It is mentioned in another epistle of His Eminence: "In the name of Allah, the Beneficent, the Merciful. The curse of Allah, all angels and men be on the one, who has made lawful a single dirham from our property."

Abu al-Hasan Asadi, the narrator of the epistle says: I said to myself that this punishment or threat is regarding anyone, who regards the unlawful as lawful. Thus, what merit is there in it from Imam Az-Zaman (‘aj)?

By Allah, indeed, after I looked in the epistle again and saw that it had changed to what was there in my mind.

In the name of Allah, the Beneficent, the Merciful

“The curse of Allah, all angels and men be on the one, who usurps a single dirham from our property.”

In some reports, he swears that he would ask them on Judgment Day why they appropriated Khums funds and other betrayals of trust.

Therefore, the jurist researchers have refrained from the apparent connotation of this group of traditions and interpreted each testimony from the reports, like implying some of them on some types of land that some of them as Khums and some as windfalls from the property of Imam (‘a) and it is lawful for the Shi’a to spend from them during the period of occultation like the Khums of land, which Muslims have seized from infidels forcibly by the permission of the Messenger of Allah (S) and all the land from their dead and what all they have seized without permission; or whose people died or fled and on the mountains and between the passes etc, and some of it being lawful to that extent from Khums that is related with property in the hands of infidels or opponents and like transaction or gift and its examples will come into the hands of Shi’a.

Since Khums is related to the actual property, thus, it is lawful for them to purchase it from the traders of that sect who do not at all pay Khums of the interest of business and purchasing from the windfalls that the opponents take from disbelievers in battles as all of it is the property of Imam (‘a) and is lawful for the Shi’a and some of it is described to be discretion in property from which Khums is related to its actual part, before taking out the Khums, in spite of the fact that it becomes the surety of Khums and he takes it upon himself and spends from that property.

Method Of Utilization Of Khums Funds

In short it is clear for all who ponder on the traditional reports that Khums and specially Sihm al-Imam (‘a) is very much emphasized; on the contrary in the method of disposal of the second type to the deserving one’s utmost precaution has to be observed. So that its owner may, by the permission of the honest jurist, spend it or appoint as the trustee to deliver it to those who are deserving of it; as there is no way one can spend from the property of Imam (‘a), except after observing the absolute conditions as His Eminence is not having the slightest interest in that property; on the contrary in all the whole world and all that is present in it so that its security may become necessary, like security of the property of those who are absent by burying and by making bequests from one to another till the reappearance as some scholars have stated.

In spite of the presence of the weak, helpless and orphans from the Sadat and others, severity of their need and all those who are needless of His Eminence, although he is agreeable to spend those funds on them, but in specific circumstances that class of Shi'a should give from the obedient and the disobedient ones to his right and needy ones and their like and it is a difficult matter to find what quantity should be given to whom.

As certainty of permission of His Eminence for giving it to the needy in a way that he would himself give during the period of his apparent rule and the manners of His Eminence and his companions is like the style of his grandfather, Amir Al-Mu'minin ('a) in being aloof from all that is over and above one's sustenance and being content with coarse garments and dry foodstuff.

The prominent Shaykh, Muhammad Ibn Ibrahim an-Nu'mani says in *Kitab al-Ghaibah*[117], narrating from Imam Ja'far as-Sadiq ('a) that he said: "Why do you urge on the appearance of the Qa'im? By Allah, he wears rough cloths and eats coarse food. There will be nothing, but the sword and killing under the shadow of the sword."

In another report, he said: His food is only a diet of coarse barley.[118]

Also, it is narrated from Khallad that he said: The Qa'im ('aj) was mentioned in the presence of Imam Ali Ridha' ('a) and he said: "Today you are at ease more than that day (when the Qa'im appears)."

They asked: "How is that?"

He said: "When our Qa'im ('aj) appears, there will be nothing save blood, sweat and sleeping on the saddles. His cloths are not, but rough and his food is not, but coarse."[119]

It is narrated in *Ad-Dawat Rawandi*[120] that Mualla Ibn Khunais said to Imam Ja'far as-Sadiq ('a): "Alas, if you had been in power; we would have led a life of comfort.

He said: By Allah, if we had been in power, you would have to eat coarse food and wear coarse clothes."

It is narrated from Mufazzal Ibn Umar that the Imam said:

"If we had been in power, you would have had to lead life as the Messenger of Allah (S) led and follow the practice of Amir Al-Mu'minin ('a)."

It was previously mentioned in the physical appearance of Imam Az-Zaman ('aj) that he is most resembling the Messenger of Allah (S).

Also, Shaykh an-Nu'mani has narrated from Mufazzal that he said: Once I was with Abu 'Abd Allah as-Sadiq ('a) during the circumambulation (around Ka'aba). He looked at me and said: "O Mufazzal, you seem distressed! What is the matter?"

I said: “May I die for you! I think of the Abbasids and their prevailing rule and tyranny. If it (the rule) is in your hands, then we will be with you!”

He said: “O Mufazzal, if it is so, it will be politics in the night, achieving people’s affairs in the day, eating coarse food and wearing rough cloths like Amir Al-Mu’minin (‘a); otherwise, it will be (going to) Hell. It has gone away from us. We eat and drink. Have you ever seen an oppression that Allah has made as a blessing like this?121

Also, it is narrated from Amr Ibn Shimr that he said: Once I was with Abu ‘Abd Allah as-Sadiq (‘a) in his house. The house was crowded and people were asking him about different things. Whenever he was asked about something, he gave the sufficient answer. I began to cry. He asked: “O Amr, why are you crying?”

I said: “May I be your ransom! How do I not cry? Is there anyone other than you in this Ummah? You are imprisoned here; the door is closed and the curtain is lowered before you!”

He said: “O Amr, do not cry! We eat good foods and wear soft cloths. If what you say occurs, we will eat coarse foods and wear rough cloths like Amir Al-Mu’minin Ali Ibn Abi Talib (‘a); otherwise putting on ties in Hell.”122

The Shaykh has narrated from Hammad Ibn ‘Uthman that His Eminence, Abu ‘Abd Allah (‘a) said: When the Qa’im of Ahl Al-Bayt (‘a) stages an uprising, he will be dressed in the garments of Imam Ali (‘a) and will act according to the conduct of Amir Al-Mu’minin (‘a).123

There are many traditions on this topic and perhaps due to this contentment and being aloof from the world and reduction to the necessary quantity of sustenance in food, dress, drinks, house, marriage and will make them needless of more than what will fulfil the need.

As it is mentioned that during the rule of Imam Az-Zaman (‘aj), owners of Zakat etc. will carry it on their head and roam in the land seeking the needy ones. But will not be able find anyone as such. Not that it implies their needlessness due to excess of wealth and pelf, which is opposed to the aim of his uprising who would slay people towards the court of Allah, the Mighty and the High and make them perfect in knowledge and acts.

Thus, if His Eminence himself is as such in his behavior, how he would be agreeable to the spending of his funds in other than sustenance and embellishments of the world? Such a permission can never be obtained from His Eminence.

Thus, the giver and taker of the share of the Imam (‘a) should adopt the style of His Eminence and his grandfather, Amir Al-Mu’minin (‘a); he should not flee from it or he would be responsible for it. And Allah knows best.

Incident Thirty-Eight: Version Of Mirza Muhammad at-Taqi al-Majlisi

Pious scholar, Mirza Muhammad at-Taqi son of Mirza al-Kadhim Ibn Mirza Azizullah Ibn Maula Muhammad at-Taqi al-Majlisi (r.a.) maternal grandson of Allamah al-Majlisi (r.a.), nicknamed Almasi, says in the treatise, *Bahjat al-Awliya*: As the student of that late gentleman and one having great insight, Sayyid Al-Baqir Ibn Sayyid Ibn Sayyid Muhammad Sharif Husayni Isfahani in the book of *Nur al-'Uyun*, has quoted from him that he said: Some have narrated to me that a pious gentleman from people of Baghdad, who is alive even today, that is in the year 1136 A.H., said:

I had set out for a journey and during that journey I boarded a ship and set sail. By chance, we had a shipwreck and all its contents sank. Clinging to a piece of a plank we were moving on the waves till we found ourselves on the banks of an island after a long time. We roamed around the island and after despairing of life reached to a wilderness. I saw a mountain in front of us; when we came near to it, I saw that around that mountain was a sea and on one of it there was a desert and the fragrance of the fruits reached our nostrils, which gave us exceeding joy and pleasure.

We climbed that mountain for some distance and in the centre of it reached a spot, which was a clear stone slab approximately twenty yards such that it was absolutely impossible to move hand or feet on it. I was in that confused and bewildered state when suddenly I saw a huge snake, much larger than sycamore trees that it had focused its complete attention on me and was heading towards me.

I fled from there beseeching the Almighty Allah for help: O my Lord, since You saved me from drowning, please save me from this great calamity as well.

At that moment, I saw an Animal, the size of a rabbit, come down from the mountain and pounce upon the snake.

Since the weather was extremely warm, there was only short interval when a massive infection nearly destroyed me. So much bile and filth were flowing towards the sea until its disintegrated parts and nothing remained except the bones.

As I approached, I saw that his bones were firmly on the ground, such as a ladder you can climb. I thought to myself: (If you stay here you will die of hunger). So relying on God, I placed my foot on the bones and went up the mountain and came on top and finally to a vegetable garden, flourishing and vibrant. I continued till I came to a garden of fruit trees and there were many great buildings including houses and pavilions in the middle. I ate some fruits and concealed myself in some rooms and toured the garden.

After some time, I saw some riders appear from the wilderness and enter the garden and one of them was senior than others and he seemed to be in a commanding position. He alighted from his horse and

tied up his Animal. The senior most of them took the centre of the gathering and others sat with absolute respect to serve him. After some time, they spread out the dinner and presented refreshments. That gentleman said: I have a guest in so and so room, and we should ask him for lunch.

So they came to call me, but I was scared and I said: Please excuse me.

Since they requested, he said: Take his lunch there so that he may eat it.

When I ate the lunch, he called me and asked me to report my circumstances and when he heard my story, he said: Would you like to go back to your people?

I: Yes!

Then one of them said to the group: Take this man to his people.

So we came out with that person.

I went a little way, he said: See this is the boundary of.

Baghdad.

When I looked, I saw the boundary of Baghdad and did not see that man again. At that time, I realized that I had been in the presence of my master. I Also, regretted being ignorant of the honour, which I had received and finally entered my hometown in a serious mood.[124]

The author says: I have mentioned the account of this Mirza Muhammad at-Taqi Almasi in the treatise entitled *Faiz al-Qudsi Dar Ahwal al-Majlisi* (*r.a.*) and this scholar, before narrating this incident in a few pages, says: He was a very religious gentleman and having precedence on all people of his time for his knowledge and worship. In jurisprudence and traditions, he was the point of reference for students of his time and upon the request of many scholars, he delivered talks on Fridays, and this humble servant has gained much expertise in different sciences from this gentleman.

More than what he has learnt from his respected father and the first permission that he received to narrate supplications and traditions was from this scholar only. He passed away in 1159 A.H. End of statement.

He was known as Almasi, because his father, Mirza al-Kadhim was an affluent gentleman, who had presented a diamond to Amir Al-Mu'minin ('a) and had engraved and fixed it at the place of two fingers; its price was five thousand tomans; due to this he became famous as Almasi.[125]

Incident Thirty-Nine: Version Of Mirza Muhammad at-Taqi

Almasi

The same Sayyid Muhammad Al-Baqir has Also, mentioned in the book of *Noor al-'Uyun*, narrating from Mirza Muhammad at-Taqi Almasi, that he stated in the treatise of *Bahjat al-Awliya*: Informed me the righteous and trustworthy scholar from the Sadat of Shulistan from a trustworthy man that he said:

So they continued this till it was the turn of a person who did not have any money with which to serve the guests. That is why he was extremely sorrowful about it and his sorrow and grief increased.

It so happened that he went out into the desert night and saw a man who said: Go to so and so trader and tell him: Muhammad Ibn Hasan asks you to give me the twelve gold coins, which you have vowed for me. So take those gold coins from him and spend them on your guest.

So that man went to that trader and conveyed the message.

That merchant asked: Did Muhammad Ibn Hasan tell you this himself?

The man from Bahrain said: Yes.

The trader asked: Do you know him?

He said: No.

That trader said: He was the Sahib az-Zaman and I had vowed these gold coins for him.

So he accorded respect to that Bahraini and gave that amount of money to him and requested him and expressed the wish that when His Eminence accepts my offering, please give me one gold coin from it and I will give another in return. So the Bahraini came and spent that amount on that occasion and that trustworthy person told me: I heard this story from the man from Bahrain through two references.[126]

Incident Forty: Version Of Sayyid Fazlullah Rawandi

The honourable Sayyid, Fadlullah Rawandi says in the book of *Ad-Dawat*[127] quoting from some religious person that he said: For some time it had become difficult for me to rise from my prayer and this had made me aggrieved. Then I saw the Imam Sahib az-Zaman in dream and he said to me: You should take chicory water, and surely Allah will make this easy for you.

The man said: So, I took a lot of chicory water and it became easy to stand up for prayer.

Incident Forty-One: Abu Raje Himami

Allamah al-Majlisi has narrated in *Bihar Al-Anwar* from the book of *Sultan al-Mufarraj* an *Ahalal Imaan*, compilation of the perfect scholar, Sayyid Ali Ibn Abd al-Hamid Neeli An-Najafi that he said:

The incident of Abu Rajeh Himami in Hilla was famous in all the cities and it was known to all the people that:

“Of all those who have seen Imam Az-Zaman (‘aj), there is the most famous and well known, and it is narrated by a group of scholars and eminent people of that town. Among those eminent personalities is Also, the pious, senior and virtuous Shaykh Shamsuddin Muhammad Ibn Qaroon.

He says that there was a ruler in Hilla called ‘Marjaan, the younger’. Some people reported to him that Abu Rajeh abuses the companions of the Prophet. So he got Abu Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken.

Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler’s men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this way and the poor man fell down exhausted; people thought that he was dead.

They informed the king and he ordered his execution. Those present in the court wanted to know what purpose would be served by his execution. Since he was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die a natural death. Why should the king take the responsibility of his death? When people petitioned much, he ordered his release.

Since he was seriously injured, his relatives carried him home like a corpse, everyone was sure that he would not survive that night as no sign of life remained in his body. However, when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place.

They were shocked at this and asked him how that came to be. He said: I was looking at death with my own eyes. Since my tongue could not move, I was unable to utter any supplication, so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by a luminosity and my master, His Eminence, the Master of the Time was stroking my face and saying: Now, get up and go to your family. You are perfectly all right now. Thus, when I got up in the morning, I was absolutely healthy as you can all see.

Shamsuddin Muhammad Ibn Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people, I saw him physically strong, his limbs powerful and his height had Also, increased. The beard was Also, bigger than before and the complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained like that till his end.

When the news of his miraculous recovery spread, the governor of Hilla summoned him; who one day before had seen him in a very serious condition; but now he was perfectly cured and there no sign of any injury and his teeth were Also, intact. The ruler was highly impressed by this and filled with awe. Previously when he sat at the place of Imam Az-Zaman (‘aj) in Hilla, he used to turn his back to it, but after this incident, he used to sit facing it and he Also, changed his behavior with the people of Hilla. He used to forgive their mistakes and acted nicely with everyone in general. But all this was of no use to him and he died after some days.[128]

Incident Forty-Two: Moammar Ibn Shams

The respected scholar, Shaykh Shamsuddin Muhammad Ibn Qaroon has Also, narrated another incident that Moammar Ibn Shams was one of the kings’ friends and he was Also, called by the title of Muzawwar. He was the trustee of Alawite properties and one of his assistants was called Ibn al-Khatib and he had another servant named, ‘Uthman who maintained his accounts. Ibn al-Khatib was a righteous believer whereas ‘Uthman was a Sunni. They often argued on religious points.

One day it so happened that they had an argument at the Place of Ibrahim (‘a) in public. Ibn al-Khatib said: The truth will become clear just now. I will write the names of those whom I am devoted to, and they are Hasan and Husayn (‘a). And you may write the name of those to whom you are devoted: like Abu Bakr, Umar and ‘Uthman. Then both our hands will be tied up together and placed in the fire. Whoever’s hand is burnt will be considered false and one, whose hand is unhurt will be on truth.

But ‘Uthman refused to take up the challenge and people began to ridicule him. ‘Uthman’s mother was observing this from above; thus, when she heard the people make fun of her son she began to abuse them and while she was abusing them, she lost her eyesight and became totally blind. Now, she began to scream in terror, but when her friends came to see what the matter was, they found that her eyes seemed to be all right; but nothing was visible from them.

Thus, they helped her to come down and then took her to Hilla. When this news spread in her clan, they summoned the physicians of Baghdad and Hilla, but they could not do anything for her.

Then some believer ladies with whom she had acquaintance, told her: Only Imam Qa’im (‘aj) has made you blind. Now, if you accept the Shi’a faith and adopt Tawalla and Tabarra we will guarantee your salvation, the Almighty Allah will cure your malady. Without it, your salvation is impossible.

She agreed on these conditions and on Friday eve, the ladies brought her below the dome and left her alone at the place of Imam Az-Zaman (‘aj). Then they came outside and spent the night there.

When a quarter of the night had passed that lady came out and her sight was restored. She was able to see and recognize each of them.

The other ladies were elated at this miracle cure and they asked her to explain how it happened.

She explained: When you left me below the dome, I felt someone touching my arm and saying: Go out, the Almighty Allah has cured you.

As soon as he said this, my sight was restored and I saw the whole shrine illuminated with a bright light. Then I noticed a person there and asked him who he was.

He said that he was Muhammad Ibn Hasan, and after that he disappeared.

The ladies brought her back to her house and her son, 'Uthman Also, embraced the Shi'a faith and both proved sincere converts. This incident became famous in her community and all those who heard about it, became believers in the existence of Imam Az-Zaman ('aj). This incident occurred in 744 A.H.[129]

Incident Forty-Three: Ja'far Ibn Zohdari

It is an incident of 759 A.H. narrated by Abdur Rahman Amani and he wrote it down in his own hand and it is with me.

He writes: Abdur Rahman Ibn Ibrahim Qabaiqi narrated that he used to hear in Hilla Saifiya that Qari Najmuddin Ja'far Ibn Zohdari was down with paralysis. After the death of his father, his grandmother tried to get him cured, but he showed no signs of recovery. People advised her to consult the physicians of Baghdad.

They summoned the Baghdad doctors and they treated him for a time, but it was of no use. Then she was told to take him to the dome of the place of Imam Az-Zaman ('aj) in Hilla. Perhaps the Almighty Allah will bestow cure to him at that auspicious place.

She did that and left him there for a night. The Master of the Age cured his malady and he became healthy once again.

I heard this incident from others, but once I happened to meet that person Also, and he narrated to me that one night my grandmother left be alone in that dome and the Master of the Age arrived and said: Stand up, by the order of Allah. Then he helped me to stand up and my paralysis was cured. People mobbed me in such way that I survived with a great difficulty. They snatched away my clothes as blessings. Others dressed me in their clothes and I returned home. And he narrated this incident a number of times.[130]

Incident Forty-Four: Husayn Ibn Mudallil Meets The Imam

A reliable gentleman has narrated this incident, although this report is famous among the people of Najaf al-Ashraf. The incident is as follows: The house in which I reside, in this year 789 A.H., once belonged to a virtuous and pious man named Husayn Mudallil and *Sabaat Mudallil* is named after him. And this Sabaat (a roof between two houses) is adjacent to the walls of the Holy mausoleum of Najaf. This

person Also, had a family.

He became affected by such terrible paralysis that he could not even stand up. The members of his family used to assist him in fulfilling his necessary needs. He remained affected by this malady for a long time as a result of which his family had to face penury and to depend on charity.

In 720 A.H. when a quarter of the night had passed, he awoke his family members. They saw that the house and the ceiling were illuminated with such a bright light that it dazzled the eyes. They asked him what the matter was. He said: The Imam of the Time (‘a) had come and he told me: O Husayn, stand up. I said: My master, I am unable to stand up as you can see. He took my hand and made me stand up and all the signs of paralysis disappeared. Now, I am perfectly healthy and cured.

The Imam (‘a) Also, said: This canopy is my route to visit my grandfather, Amir Al-Mu’minin (‘a) so you must close it every night. I said: *We hear and obey Allah and you are our master!* After that the man arose and by way of thanksgiving for this divine mercy and kindness, he went to visit the mausoleum of His Eminence, Amir Al-Mu’minin (‘a).

This canopy, till this day is a place where people pray during times of need and all those who make petitions at this spot achieve success by the blessings of the holy footsteps of the Qa’im (‘aj).”[131]

Incident Forty-Five: Najm Aswad

Shaykh Shamsuddin Muhammad Ibn Qaroon has narrated another incident. A person named Najm, who had the title of Aswad, lived in Waqusa, a well-known village on the banks of Euphrates. He was a righteous and a pious man. He wife, Fatimah was Also, a very nice lady and they had two children, a boy named Ali and a daughter named Zainab. It so happened that the couple lost their eyesight due to some reason and this happened in 712 A.H. They remained in this condition for a long time.

One day, his wife observed that someone was passing a hand over her eyes and saying: Get up, the Almighty Allah has restored your eyesight; serve your husband with all sincerity.

When she opened her eyes, she found the house illuminated by a powerful light and she understood that it was due to the effulgence of Imam Az-Zaman (‘aj).[132]

Incident Forty-Six: Muhyuddin Arbili

People of our area have narrated from Muhyuddin Arbili.

He says that once he came to his father accompanied by another person and as they sat there, that person dozed and the turban fell down from his head and they noticed a deep wound on his head.

My father asked: “How and when did you receive this injury?”

He replied: “It was in Siffin.”

He was asked: “How is that possible, the Battle of Siffin occurred a long time ago?”

He said: “Listen, once I was traveling to Egypt, when a person from Gaza Also, accompanied me. On the way mention was made about the Battle of Siffin. He said: If I had been present in the Battle of Siffin I would have quenched the thirst of this sword of mine with the blood of Ali and his followers.”

I said: “And if I had been present in the Battle of Siffin, I would have quenched the thirst of this sword of mine with the blood of Muawiyah and his men. Since they are not present here, I and you represent both the parties. Let us fight and see who wins.

We stared a duel and I was hurt by his sword and fell down in a swoon.

I was lying in that condition when someone came and awakened me with the point of his spear. When I opened my eyes, he alighted from his mount. When he passed his hand over my wound, it was instantly cured. Then he told me to wait there.

He returned after sometime with the severed head and horse of my opponent.

He said: “Take the severed head of your enemy. Since you helped us, we Also, helped you and the Almighty Allah indeed helps those who help Him.”

I asked: “Who are you?”

He replied: “I am so-and-so; that is the Master of the Affair (*Sahib al-Amr*).”

Then he said: “If someone asks you where you got this wound from, you should say that you were injured in the Battle of Siffin.”[133]

Incident Forty-Seven: Hasan Ibn Muhammad Qasim

In *Bihar Al-Anwar*, it is mentioned that Sayyid Ali Ibn Muhammad Ibn Ja’far Ibn Tawus Hasani has stated in his *Rabi al-Albab*[134] that Hasan Ibn Muhammad Qasim narrated to him as follows:

Once he and a person named Ammar, an inhabitant of Kufa were traveling out of Kufa on way to Hamalaya and they began to discuss about Imam Qa’im Aali Muhammad (‘a). He said: O Hasan, let me narrate an incident.

A caravan of the Tai tribe arrived and purchased from us goods in Kufa. There was a handsome man in that group and he was their leader. I told a man who sat at my shop to go to such and such Alawite and borrow the scale for me.

The Bedouin asked: “Do Alawites Also, live here?”

I replied: “What do you mean? The majority of the Alawites live in this region.”

That Bedouin said: “I have left the real Alawite at such and such place in the desert behind me.”

I asked: “Please explain to me who that is?”

He replied: “Once we three hundred riders came out to commit robberies and roamed about for three days without any food and water; but we could not find anything. At last, we decided to draw lots and whoever’s name is drawn, we will slaughter and eat his horse. All accepted this proposal, but when the lots were drawn, my name was drawn. I said: You have not drawn in the right way. Thus, it was drawn again and again my name came up. I rejected that draw also. Lots were drawn for the third time and then Also, my name came up. Actually, my horse was worth more than a thousand dinars and I valued it more than my children.

I asked them to excuse me for some time and spurred my horse and rode to a sand dune at a distance of one Farsakh from there. I saw a slave girl below that dune, picking dry twigs.

I approached her and asked: Who are you and to which family do you belong?

She replied: I am a slave girl of an Alawite gentleman, who resides in this valley.

I returned to my associates and said: You may rejoice now; some people reside in the nearby valley. Let us go there immediately.

When we rode to that valley, we found a tent pitched in the centre and a handsome young man emerged and greeted us warmly. I said: “‘Arab brother, we are extremely thirsty.”

He called for water immediately.

The maid brought two bowls of water. The man put his hand in them, one after another and passed them to us. The water was enough to quench the thirst of all of us. When we returned the bowl, they were full to the brim and not a drop had reduced. After quenching our thirst, we said that we were Also, hungry.

He went into the tent and returned with a basket of food. He placed his hand over it and said: Ten persons should eat at a time. We did that and all were satiated without causing any decrease in food. Then we asked him for directions and he obliged. After traveling for some time, we said to each other: We had left our families to commit robberies; since now we are refreshed, let us stick to our original plans. So, we turned back to rob the man who had given us food and water. When that young man saw us returning, he armed himself and mounted a red horse. Then he marched in our direction and sternly said: Don’t move a step with ulterior motives.

We were awestruck and we stepped back. Then he drew a line between us and said: I swear by my grandfather, the Messenger of Allah (S) that I will strike off the head of anyone, who crossed this line.

We returned from there in bewilderment and that man was a real Alawite and not like these Shi'a people."

It is mentioned in *Al-Fihrist, Shaykh Muntajabuddin* that Thairbillah al-Mahdi Ibn Thairbillah Husayni Jaballi belonged to the Zaidiyyah sect and then he became an Imamite. He Also, claimed to have seen Imam al-Mahdi ('aj).

It is Also, written that Abu al-Hasan Ali Ibn Muhammad Ibn Ali Ibn Abu al-Qasim Alawi Sherani, who was a pious scholar, had Also, seen Imam Az-Zaman ('aj).

And Abu al-Faraj Muzaffar Ibn Husayn Hamadani, a trustworthy person and an envoy of Imam Az-Zaman ('aj), who lived during the time of Shaykh Al-Mufid and attended the gatherings of Sayyid Murtada and Shaykh Abu Ja'far At-Tusi. He had Also, seen Imam Az-Zaman ('aj).[135]

Incident Forty-Eight: A Man From Kashan Meets Imam ('A)

In *Bihar*[136], it is mentioned that some natives of Najaf al-Ashraf narrated to me that a man of Qashan set out for Hajj and when he reached Najaf al-Ashraf, he was struck by a severe illness and his legs developed gangrene. His co-travelers left him in charge of a nice man who lived in a room of the school in the holy shrine courtyard and they continued their journey.

The man used to lock him in the room every day and leave in search for Durr an-Najaf stones in the desert. One day that Qashani said to that man: I am fed up with this room, please take me out and make me sit somewhere and then you can go on your way.

He agreed to this and carried me to the place of Qa'im ('aj) on the outskirts of Najaf al-Ashraf. He washed his shirt in a pool of water and left it to dry on a bush, while he set out towards the desert. I sat there thinking what the future held for me.

Just then I noticed a wheat complexion handsome youth enter the courtyard who greeted me and then entered the building of Imam Qa'im ('aj). He prayed a few units of prayers with perfect attention and then returned to ask about my well-being.

I said: I am involved in such a disease that neither it is cured nor I die so that I may get rid of it.

He said: Don't worry, the Almighty Allah will give you both.

When he went away, I saw that the shirt, which was put out to be dried had fallen down and was soiled. I got up with a reflex action and picked it up; then I washed it once more and again spread it out on the bush to dry. The realization suddenly struck me as to how I had managed to get up as if nothing was wrong. I realized that he was Imam Qa'im ('aj) and I ran out of the place, but could see no one there.

After sometime, my host returned from the desert and was astonished to find my illness cured.

When I narrated the whole incident, he Also, regretted not being able to meet the Imam and after that we returned to our lodging.

People say that he remained in health till his associates returned. When they returned and he saw them, he again fell ill and passed away and he was buried in that courtyard. In this way what the Imam (‘a) has said came to be true that he would get both the things. The incident became famous and the most trusted residents of that area have narrated it to me.

Incident Forty-Nine: Shi’a Of Bahrain

Allamah al-Majlisi says: I heard from some reliable scholars that during the British rule in Bahrain, they appointed a Sunni Muslim as governor despite the fact that the majority of the population was Shi’a. There was Also, a particular Sunni minister, who was an enemy of the Shi’a.

One day he brought a pomegranate to the governor. On the pomegranate, the names of Abu Bakr, Umar, ‘Uthman and Imam Ali (‘a) were found, together with the inscription that these were the four Rightful Caliphs of the Muslims. [“*La Ilaaha Illa Allah, Muhammad Rasool Allah, Abu Bakr wa Omar wa Othman wa Ali Kholefa’a Allah*”] The minister claimed that this was a natural miracle and a sign from Allah that the Shi’a belief was incorrect. He urged that now the Shi’a should not be regarded as Muslims and be asked to become “true” Sunni or be killed or made to pay the taxes of non-Muslims.

The governor was delighted at this occurrence and summoned the Shi’a scholars and put the three alternatives to them. The Shi’a were amazed when they saw the fruit and asked for three days to return with their reply. This time was granted to them and they went away wondering what to do. Finally, they decided to seek help from the Holy Imam (‘a).

Three pious scholars were selected and each one was to go out of the city into the wilderness and pray for the assistance of the Holy Imam (‘a). On the first two nights, the first two scholars spent the whole night in prayers and supplications, but with no success. On the third night, the third scholar, saw an impressive personality approach him at dawn.

The man asked him what the problem was. He replied that if he was truly his Imam then he would surely know the problem. The Holy Imam (‘a) then replied that he was aware of the difficulty and not to worry. He told the scholar to go with the governor to the minister’s house the next day, and insist on going to the top terrace. There he would find two moulds with the false inscription printed on them. These moulds had been fitted into the growing fruit so that, as it became larger, the words were embedded in it. He further told him to ask the minister to break open the fruit and witness the power of Allah.

The next morning matters proceeded as the Holy Imam (‘a) had ordered. When the minister was told to take everybody on to the top terrace, he went pale and began to make excuses. At the governor’s insistence, he reluctantly led them to the place, where they found the articles as described by the Holy

Imam (‘a). Eventually the governor asked the minister to break open the fruit. When he did so, black dust flew from it and smeared his eyes and beard. The minister was executed for his treachery while the Shi’a scholars left with honour and dignity.[137]

The author says: As if the minister had seen or heard that sometimes Shi’a wear fine and rough stones inscribed with praise of God or something, which proves the rightfulness of their faith. He Also, wanted creates an inscription and conceal truth with falsehood, but:

وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ

“…and Allah will not consent save to perfect His light…” (***9:32***)

In the fine selection, all of which is in the hand of Shaykh Shamsuddin, owner of miracles, Muhammad Ibn Ali Jubai, grandfather of Shaykh Bahai and the beginning of those panegyrics is Saba Ibn Abu al-Hadid and after that in book of Mukhtasar Kitab Ja’fariyat etc, it is mentioned in that it was found inscribed on a red cornelian:

أنا در من السماء نثروني * يوم تزويج والد السبطين

كنت أصفى من اللجين بياضا * صبغتني دماء نحر الحسين

I am a pearl of the sky these people have threaded.

On the day of the marriage of the father of Hasan and Husayn.

I used to keep away from darkness.

They dyed me in the stream of the blood of Husayn.

And on yellow Durr an-Najaf was seen:

صفرة لوني ينبئك عن حزني

لسيد الأوصياء أبي الحسن

I am colored yellow, which informs you of my grief.

For the chief of the successors, Abu al-Hasan

And on a black gemstone was seen:

لست من الحجارة بل جوهر الصدف

حال لوني لفرط حزني على ساكن النجف

I am not a stone, I am a pearl.

That they colored with grief for the resident of Najaf.

Shaykh Abd al-Husayn Tehrani has narrated: When they had gone to Hilla, they split a tree into two with a saw, in its interior they saw inscribed on both halves:

لا إله إلا الله محمد رسول الله علي ولي الله.

There is no God, but Allah, Muhammad is the messenger of Allah; Ali is the Wali of Allah.

Today in Tehran, there is a diamond in possession of an important official personality of Iran the size of a lentil grain in whose inside it is inscribed: 'Ali' along with the word 'Ya' reflected in it.

The honourable tradition scholar, Sayyid Na'mat Allah Shustari says in the book of *Zuhr al-Rabi*[138]: I found a small yellow stone in the Shustar river, which the diggers had brought out from underground and it was inscribed on that in the same color:

بسم اللّه الرحمن الرحيم ، لا إله الّا اللّه محمد رسول اللّه عليّ وليّ اللّه لما قتل الحسين بن عليّ بن أبي طالب (عليه السلام) كتب بدمه على ارض حصباء ، و سيعلم الذين ظلموا أي منقلب ينقلبون

In the name of Allah, the Beneficent, the Merciful. There is no god, except Allah. Muhammad is the Messenger of Allah. Ali is the Wali of Allah. When Husayn Ibn Ali Ibn Abi Talib (‘a) was killed in Karbala', his blood wrote on the gravel earth: And they who act unjustly shall know to what final place of turning they shall turn back.

The prominent scholar, Mir Hamid Husayn, grandson of Allamah al-Majlisi and leader of the Friday Prayer in Isfahan has narrated that they brought that stone for Shah Sulaiman. Then the folks of Sanai presented all types of gifts. After much contemplation all testified that it was not made by any human being, and except for God, no one has the power to make such inscription on this stone.

Thus, the Sultan took that stone as an amulet and a part of his attire.

This is not the occasion to mention such matters and except for this number there are many in different books of traditions and history. Especially that which is related to the blood of Imam Husayn (‘a), which created effect in tree and rock etc.

Incident Fifty: Imam’s Epistle For Shaykh Al-Mufid

In Safar, 410 A.H. the following epistle arrived from Imam Az-Zaman (‘aj) addressed to Shaykh Abi ‘Abd Allah Muhammad Ibn Muhammad Ibn Noman and the messenger said that it was from Hijaz. Its text is as follows:

This letter is for the worthy brother and righteous friend, Shaykh Al-Mufid Abu ‘Abd Allah Muhammad Ibn Muhammad Noman, may Allah always maintain his honour, it is for the position achieved due to the covenant taken from the people:

بسم الله الرحمن الرحيم

أما بعد: سلام عليك أيها الولي المخلص في الدين المخصوص فينا باليقين فإنا نحمد إليك الله الذي لا إله إلا هو ونسأله الصلاة على سيدنا ومولانا ونبينا محمد وآله الطاهرين ونعلمك أدام الله توفيقك لنصرة الحق وأجزل مثوبتك على نطقك عنا بالصدق أنه قد أذن لنا في تشريفك بالمكاتبة، وتكليفك ما تؤديه عنا إلى موالينا قبلك أعزهم الله بطاعته وكفاهم المهم برعايته لهم وحراسته فقف ـ أيدك الله بعونه ـ على أعدائه المارقين من دينه على ما أذكره وأعمل في تأديته إلى من تسكن إليه بما نرسمه إن شاء الله.

نحن وإن كنا ثاوين بمكاننا النائي عن مساكن الظالمين حسب الذي أراناه الله تعالى لنا من الصلاح ولشيعتنا المؤمنين في ذلك ما دامت دولة الدنيا للفاسقين فإنا نحيط علما بأنبائكم ولا يعزب عنا شيء من أخباركم ومعرفتنا بالذل الذي أصابكم مذ جنح كثير منكم إلى ما كان السلف الصالح عنه شاسعا ونبذوا العهد المأخوذ وراء ظهورهم كأنهم لا يعلمون على إنا غير مهملين

لمراعاتكم ولا ناسين لذكركم ولولا ذلك لنزل بكم اللأواء أو اصطلمكم الأعداء، فاتقوا الله جل جلاله وظاهرونا على انتياشكم من فتنة قد أنافت عليكم يهلك فيها من حم أجله ويحمى عنها من أدرك أمله وهي أمارة الأزوف ومباثتكم بأمرنا ونهينا والله متم نوره ولو كره المشركون.

اعتصموا بالتقية من شب نار الجاهلية يحششها عصب أموية يهول بها فرقة مهدية أنا زعيم بنجاة من لم يروم فيها المواطن وسلك في الطعن منها السبل المرضية إذا حل جمادى الأولى من سنتكم هذه فاعتبروا بما يحدث فيه واستيقضوا من رقدتكم لما يكون في الذي يليه.

ستظهر لكم من السماء آية جلية ومن الأرض مثلها بالسوية ويحدث في أرض المشرق ما يحزن ويقلق ويغلب من بعد على العراق طوائف عن الإسلام مراق تضيق بسوء فعالهم على أهله الأرزاق ثم تنفرج الغمة من بعد بوار طاغوت من الأشرار ثم يستر بهلاكه المتقون الأخيار ويتفق لمريدي الحج من الآفات ما يؤملونه منه على توفير عليه منهم واتفاق ولنا في تيسير حجهم على الاختيار منهم والوفاق شأن يظهر على نظام واتساق فليعمل كل امرئ منكم بما يقرب من محبتنا ويتجنب ما يدنيه من كراهتنا فإن أمرنا بغتة فجاءه حين لا تنفعه توبة ولا ينجيه من عقابنا ندم على حوبة. الله يلهمكم الرشد ويلطف لكم في التوفيق برحمته.. "ونسخة التوقيع باليد العليا على صاحبها السلام

هذا كتابنا إليك أيها الأخ الولي والمخلص في ودنا الصفي والناصر لنا الوفي حرسك الله بعينه التي لا تنام فاحتفظ " به، ولا تظهر على خطنا الذي سطرنا بماله ضمناه أحدا وأد ما فيه إلى من تسكن إليه وأوص جماعتهم بالعمل عليه ...إن شاء الله وصلى الله على محمد وآله الطاهرين "

“In the name of Allah, the Beneficent, the Merciful. So to say: Peace be on you, O friend who is sincere in the religion of Allah and is successful in certainty in us. We are thankful for our existence to Allah, except Whom there is no God. And we ask Allah for blessings and mercy upon our Prophet Muhammad and the Progeny of Muhammad. And may He always give you divine opportunity to help the truth and increase your rewards for speaking up in our favour. We announce that we have been permitted to honour you with our letter and entrust you with responsibility of our friends, who are present around you. May Almighty Allah befriend them due to His obedience and may He suffice them in their important matters. May the Almighty Allah help you against the pledge-breakers, who have gone out of the religion of God. Then consider what I am explaining to you and convey it to those whom you trust, if Allah wills.

We are in a position, away from habitations of oppressors and it is due to hidden wisdom that Almighty Allah has considered best for us and the believer followers of us, till the material wealth is in control of transgressors. In spite of all this, we are perfectly cognizant of all your affairs and problems and nothing regarding you is hidden from us.

We have received information about the disgrace and humility suffered by you all due to most of you acting in opposition to the ways of your predecessors, regarding which you may not have received any information. And that we are concerned about you and we don’t forget you and if this attention and favour had not been there, calamities would have befallen you and your enemies would have destroyed you. Therefore, fear the Almighty Allah and help us to save you from this mischief. Anyone, whose death is near shall be killed in this mischief and one, who has obtained his desire shall remain safe and this mischief is a sign of distance and proximity of our commands and prohibitions; although the Almighty Allah would perfect His light, even if it is detestable to the disbelievers.

Remain attached to dissimulation and keep away from stoking the fire of ignorance that the bigotry of Bani Umayyah has created. You should gain lessons from the incidents that would occur this year in the month of Jamadi al-Awwal and you should wake up from the sleep of carelessness on witnessing that which occurs immediately after that. A clear sign would be visible to you in the sky and a similar sign

from the earth. In the eastern lands, there would be disappointing events and an atheist power would gain control on Iraq. Due to their evil deeds, the livelihood of the people of Iraq would reduce.

After that the calamities would be dispelled and the evil ones and the polytheists would be destroyed. Their destruction would cause happiness among the righteous and people from all corners of the world would come for Hajj. Each of you should do that which we like and keep away from that which we dislike. Because our kingdom shall appear all of a sudden and at that time, repentance would not be accepted from anyone. No one would be able to escape punishment. The Almighty Allah has guided you through divine inspiration and given you the Tawfiq of guidance through His mercy."

The following epistle was written in the hand of Imam Az-Zaman ('aj):

"This letter is for you, O sincere brother and friend. O loyal friend. May Allah protect you. Keep this letter in safe custody and do not show it to anyone. Though you may convey the points mentioned therein to those whom you trust. And persuade them to act upon it, if Allah wills. And may Allah bless Muhammad and his Purified Progeny."[139]

Incident Fifty-One: Another Epistle Of The Imam For Shaykh Al-Mufid

Shaykh Tabarsi has Also, mentioned in *Al-Ihtijaj*[140] that: Another epistle of Imam Az-Zaman ('aj) arrived on Thursday, 23rd Zilhajj 412 A.H. addressed to Shaykh Al-Mufid (r.a.) in which it was written:

بسم الله الرحمن الرحيم

سلام الله عليك أيها العبد الصالح الناصر للحق الداعي إليه بكلمة الصدق فإنا نحمد الله إليك الذي لا إله إلا هو إلهنا وإله آبائنا الأولين ونسأله الصلاة على سيدنا ومولانا محمد خاتم النبيين وعلى أهل بيته الطاهرين.

وبعد: فقد كنا نظرنا مناجاتك عصمك الله بالسبب الذي وهبه الله لك من أوليائك وحرسك به من كيد أعدائك وشفعنا ذلك الآن من مستقر لنا ينصب في شمراخ من بهماء صرنا إليه آنفا من غم اليل ألجأنا إليه السباريت من الإيمان ويوشك أن يكون هبوطنا إلى صحصح من غير بعد من الدهر ولا تطاول من الزمان ويأتيك نبأ ما يتجدد لنا من حال فتعرف بذلك ما نعتمده من الزلفة إلينا بالأعمال والله موفقك لذلك برحمته فلتكن حرسك الله بعينه التي لا تنام أن تقابل لذلك فتنة تسبل نفوس قوم حرثت باطلا لاسترهاب المبطلين يبتهج لذمارها المؤمنون ويحزن لذلك المجرمون.

وآية حركتنا من هذه اللوثة حادثة بالحرم المعظم من رجس منافق مذمم مستحل للدم المحرم يعمد بكيده أهل الإيمان ولا يبلغ غرضه من الظلم والعدوان لأننا من وراء حفظهم بالدعاء الذي لا يحجب عن ملك الأرض والسماء فلتطمئن بذلك من أوليائنا القلوب وليثقوا بالكفاية منه وإن راعتهم بها الخطوب والعاقبة بجميل صنع الله سبحانه تكون حميدة لهم ما اجتنبوا المنهى عن الذنوب.

ونحن نعهد إليك أيها الولي المخلص المجاهد فينا الظالمين أيدك الله بنصره الذي أيد به السلف من أوليائنا الصالحين إنه من اتقى ربه من إخوانك في الدين وأخرج مما عليه إلى مستحقيه كان آمنا من الفتنة المبطلة ومحنها المظلمة المظلة ومن بخل منهم بما أعاره الله من نعمته على من أمر بصلته فإنه يكون خاسرا لذلك لأولاده وآخرته ولو أن أشياعنا وفقهم الله لطاعته على اجتماع من القلوب في الوفاء بالعهد عليهم لما تأخر عنهم اليمن بلقائنا ولتعجلت لهم السعادة بمشاهدتنا على حق المعرفة وصدقها منهم بنا، فما يحسبنا عنهم إلا ما يتصل بنا مما نكرهه ولا نؤثره منم والله المستعان وهو حسبنا ونعم الوكيل وصلاته على سيدنا البشير النذير محمد وآله الطاهرين وسلم..".

كتب في غرة شوال من سنة اثني عشر وأربعمائة وقع الكتاب بخطه الشريف وأضاف إليه:

" هذا كتابنا إليك أيها الولي الملهم للحق العلى بإملائنا وخط ثقتنا فاخفه عن كل أحد واطوه واجعل له نسخة يطلع عليها من تسكن إلى أمانته من أوليائنا شملهم الله ببركتنا إن شاء الله الحمد لله والصلاة على سيدنا محمد النبي وآله الطاهرين

“From a traveler of the path of Allah to one, whom the Almighty Allah has given the knowledge of truth and who is the proof of truth.

In the name of Allah, the Beneficent, the Merciful.

Peace and mercy of Allah be upon you, O helper of religion. O one, who invites to Allah with the word of truth. We thank Allah, except Whom there is no deity, for your existence and invoke His blessings for our master and chief, Muhammad, the seal of the prophets and his Ahl Al-Bayt.

After that may the Almighty Allah keep you safe from every calamity and may He keep you safe from the plots of the enemy; your private supplication was in our view and we have Also, interceded for the acceptance of your Du’a. I am writing this from my tent, which is fixed at an unknown Hilli and I have walked here from a valley and it is possible that one day I will come down from this Hilli and reach habitation. Perhaps my circumstances may change and our news may reach you and the proximity that you seek through good deeds may be given to you by Allah.

May Allah guard you with His eyes that never sleep. You should face these circumstances. Meanwhile, the people of falsehood will be destroyed as a result of which the believers will be pleased and the

sinners will be aggrieved.

And the sign of our rising will be the incident, which will be affected through another condemned hypocrite. He will legalize the killing of a protected life; even then he will not be able to achieve his aim by oppressing the believers, because our prayers will be there in their favour that neither an angel of the heaven nor the earth can prevent. So our friends should rest assured that what the Almighty Allah does is for the best. Till the people continue to remain aloof from the unlawful.

O sincere friend and struggler, may Allah help you as He had helped His chosen servants in the past. I promise that if anyone from your brothers in faith acquires the fear of Allah and pays that amount, which is obligatory on him to the eligible recipient, would be safe from sorrow and calamities. But if anyone is miserly in giving away the wealth that Allah has given him temporarily, he has made a loss for his children and his hereafter. If our Shi'a, may Allah help them in His obedience, had been loyal to the pledge taken from them, the bounty of our meeting them would not have been delayed. And the honour of meeting us would have perfected their recognition earlier. Thus, the only things that keep us hidden from them are those same matters that reach us about them that do not please us and which we don't expect from them. And Allah is the helper and He is the best caretaker and protector. May He bless Muhammad the giver of good tidings and the warner and his purified progeny and peace be on them.

Letter written on the 1st of Shawwal in 412 A.H:

"This is my letter to you; O friend, truth is inspired upon you. Which I have dictated and a trustworthy person has inscribed. Keep it secret from everyone and make a copy of it and only convey the points mentioned in it to those of our friends, whom you trust. If Allah wills, the blessings of Allah would be in their share. Praise be to Allah and blessings be upon our chief, Muhammad the Prophet and his purified Progeny."

The author says: There are some reminders regarding these two orders, which we are compelled to hint at:

First: What is known from the apparent tenor of *Ihtijaj* of Shaykh Tabarsi, is that two letters were received by the Shaykh from His Eminence in the writing of some confidants of the Imam. They had embellished each of the letters with some lines for expression of thankfulness, but in the words of some scholars, the word of epistle is mentioned as will become clear that there were more than two epistles; as was mentioned in the report of *Laulau* after the mention of couplets written in the hand of His Eminence ('a) on the grave of the Shaykh, hence it is not unlikely that it was Also, issued by His Eminence for this Shaykh…and so on.

The great teacher, Allamah Bahbahani says in the appendix: The excellence of Shaykh Al-Mufid is mentioned in *Ihtijaj* in the epistles of Sahib Al-'Amr ('aj)… and so on.

Perhaps they have considered the actual writing and blessed letter to be more than one and Shaykh

Yusuf has narrated from the venerable author, Yahya Ibn Batriq Hilli, author of *Umdah*, who is among the scholars of the 5th century; he says in his treatise of *Nahj al-Ulum Ilaa Nafi al-Madum*:

His Eminence, Sahib Al-'Amr sent three letters for the Shaykh, one letter every year; on the basis of his statement, one letter was lost and it is not mentioned in books.

Second: Shaykh Tabarsi has said at the beginning of the book of *Ihtijaj*:141 We will not mention the chains of narrators of the reports, which we shall present in this book either because there is consensus on them; that is on their authenticity or from the aspect of that report being in agreement with logical reasoning or from the aspect of its publicity in biographies and books of the opponents and supporters; that is we do not mention in this book reports, except those on which there is consensus or logical proof or that which is famous in books of the two sects and these two letters definitely inform that they are from His Eminence ('a) and not from the aspect that it should be said that they were narrated or quoted.

If it is said: it was Also, reliable, according to the promise, which was made at the beginning of the book. Thus, those two letters should be such that consensus should have been established on narrating them or they have become famous in the book of Shaykh Yahya Ibn Batriq Hilli in this treatise he says that there are two ways of purification and testimony of the Shaykh, till he says: Second is that which is restricted to the Shaykh and it is that which is narrated by a sufficient number of Shi'a and treated it with acceptance that our master Sahib Al-'Amr ('aj) wrote three letters to him and after the mention of the subjects of the letters, says: All this praise and purification and it is the purest praise of the statement of the Imam of the nation and the successor of the Imams ('a).

Therefore, the statement of these two venerable scholars prove that these two letters were well-known among the scholars generally and they have not hesitated in quoting them and this does not happen, except when the conveyer is absolutely reliable and he is Also, aware of the authenticity of what he is quoting.

Without these testimonies, how can the verse be such that the scholars accept them and attribute to definite decision them to His Eminence and Bahr al-'Uloom, in his *Rijal*, has hinted at this point; as will be mentioned with other doubts and their removal in the next chapter.

Third: In the first epistle, the Imam has mentioned some signs of his reappearance, which I would explain in some detail. After consideration it is learnt that its explanation depends on mention of a large number of reports composed of verses and portents and implication of these verses to some incident in them by accident and prohibited conjecture.

Moreover, such benefit, is in fact not their mention; whether by excess of contradictions among them as all their apparent is excused and their disputation with verses of Qur'an and signs of the Judgment Day and mixing up of these two kinds of verses with each other and possibility of change and alteration in the actual or in the apparent and all their qualities, so much so that till the quantity which in reports, is regarded as inevitable, as will be mentioned in a clear report in Chapter Eleven as they are Also,

regarded as Badaa and it would be known what is the implication of inevitable is not its apparent and not being result of knowledge or action in it the foremost is to leave its opposite and supplication for the hastening of reappearance and awaiting for reappearance all the time as will be mentioned in Chapter Ten. And Allah does what He wants.[142]

Incident Fifty-Two: Marsiya Attributed To The Imam Regarding Shaykh Al-Mufid

The Third Martyr (*Shaheed Thalith*), Qadi Nurullah Shustari says in *Majalis al-Mu'minin*[143]: The following lines of poetry are attributed to the Master of the Age (‘a), which he composed to lament the death of Shaykh Al-Mufid (r.a.) and they can be seen inscribed on the tombstone of the Shaykh:

لا صوت الناعي بفقدك إنه * يوم على آل الرسول عظيم

إن كنت قد غيبت في جدث الثرى * فالعدل والتوحيد فيك مقيم

والقائم المهدي يفرح كلما * تليت عليك من الدروس علوم

There is no call of the caller due to your absence, as it would be

A day of significance for the progeny of the Messenger.

Even though you may be below the surface of the earth.

So knowledge and monotheism is imbued in you.

And the Qa'im al-Mahdi is pleased whenever recitation is done on you.

On you are the lessons of knowledge recited.

Doubt regarding these lines whether they were really composed by Imam Az-Zaman (‘aj) is same as the previous doubt and its reply is Also, same.

Incident Fifty-three: Abu al-Qasim Ja'far Qulwayh

Qutub Rawandi has narrated from Abu al-Qasim Ja'far Ibn Muhammad Ibn Qulwayh in *Al-Khara'ij*[144] that he said:

“In the year 337 A.H, I had the honour of performing the Hajj and enroute to it reached Baghdad. That

year after the destruction of Qaramtians, they had returned Hajar al-Aswad to its prior place. Most of my efforts were aimed to find someone, who would fix that stone in its original spot. Because I had learnt from books that except for the Divine Proof of the time, no one can fix it in its original spot. As was seen during the time of Hajjaj when Imam Zayn al-'Abidin (‘a) placed it in its original spot. But I fell severely ill and began to fear for myself, and in that condition, I was not able to continue my journey.

Then I learnt that Ibn Hisham was traveling to Mecca. Therefore, I wrote a letter, sealed it and entrusted it to him. In that letter I had asked about the span of my life, that whether I was destined to die during this illness or not. And I told Ibn Hisham: My endeavor is that this letter should reach the hands of one, who fixes the Hajar al-Aswad. And for this job I have summoned you.

Ibn Hisham says: When I reached Mecca and came to the place where Hajar al-Aswad was supposed to be fixed, I gave an amount of cash to the caretakers of the Haram to allow me to remain there at that fixed time. I took up a location from where I could see who fixes that stone. I told the guards to remain with me so that they may take me away from the crowd. I saw that everyone was trying to fix the stone, but none was able to do so and it used to fall down. Then a young man of wheat complexion and an elegant appearance approached; he took the stone and placed it in the proper spot. It became so well fixed that I imagined it must not have been so even in the beginning. Clamor arose from the people due to that and that young man headed towards the exit. I rose from where I was sitting and went after him. I pushed people to right and left and they thought I had gone insane. People were making way for him and I did not let him get out of my sight till he separated from the people. I was walking very fast and he moved calmly and with composure. When he reached a place where none could see him, except me, he turned to me and said: Give me that which you are carrying. I presented the letter to him. Without looking at it he said: Tell him that there is no danger for him in this illness and the death from which he is helpless would come after thirty years. Tears filled up my eyes and I could not even move. He left me in this condition and went away.

Abu al-Qasim says: This incident was related to me by Ibn Hisham.

The narrator adds: Thirty years after that mysterious incident

Abu al-Qasim fell ill. So he gathered his affairs, wrote down his will and he made exceptional efforts in this regard. They asked him: “What fear is that? We expect that the Almighty Allah would again give you good health.” He replied: “This is the year about which I was warned.” He passed away in that illness. May Allah have mercy on him.

Incident Fifty-Four: Abu al-Hasan Sherani

It is mentioned in *Al-Fihrist, Shaykh Muntajabuddin*[145] that Abu al-Hasan Ali Ibn Muhammad Ibn Ali Ibn Abu al-Qasim Alawi Sherani, who was a pious scholar, had Also, seen Imam Az-Zaman (‘aj).

Incident Fifty-Five: Shaykh Tahir An-Najafi

The Shaykh served with Masjid Kufa for many years and was staying there along with his family. He was a very pious and God-fearing person. Towards the latter part of his life, he became blind. Some scholars have narrated his incident as follows:

'A few years ago, a fight erupted between two tribes in the city of Najaf. Due to this war-like situation, the scholars and visitors to Najaf were unable to travel to Kufa Masjid. It continued for quite some time, that in the city of Najaf, the hotels with which I was associated were not seeing any pilgrims due to the wars. Even the scholars were not coming to Najaf. At this, I became very worried as I had a large family to support. There was an added responsibility of some orphans on me also. Things were getting very difficult and I was living a hand to mouth existence.

On one Friday eve it so happened that there was nothing to eat at all. My children were crying due to hunger. At this time, my heart was very sad. I left my house and began walking and narrating my condition to Allah, I said, "O Allah! I am satisfied with my condition and whatever You have ordained for me. But what should I do – I have yet to be blessed with a visit of my master, Imam Az-Zaman ('aj). If You grant me permission to see the honourable face of my master Imam Az-Zaman ('aj), I promise that I will never ask You for anything else ever again and will be happy and satisfied with the poverty that You have destined for me."

Suddenly, I got up from my place. I saw a white cloth in my hand (this cloth was one which people normally place at the place of prostration in Prayer). My other hand was in the hands of a handsome and awesome youth. His strong personality and striking features gave me the impression that he was some emperor. My mind was in a daze and I did not know what was happening.

Then I saw that he had worn a green turban and a person dressed in white clothes was standing next to him. We started walking towards the Mihrab (prayer niche) in the mosque. When we reached there, the person who had taken hold of my hand turned to me and said, "O Tahir, spread the cloth for Prayer." I spread the cloth. It was the whitest cloth I had ever seen and was outstandingly beautiful, but I could not make out the material with which it was made.

As I laid out the cloth and turned it towards the Qiblah, this handsome Sayyid stood on it and began reciting his Prayer. I was mesmerized by his presence and slowly the Noor (light) from his face increased so much that it was difficult to look at his face directly. His companion too stood behind him and got busy in reciting his prayers.

I stood ahead of them and was watching them. Who are these persons, I wondered? When they had completed their prayers, I saw that the person who was praying behind was no longer with us. Before I could absorb this, I became aware of a chair, which was about 4 feet in height and even had a shade attached to it. The respected Sayyid who was praying ahead on the white cloth was sitting on it. The

illumination from the chair and the face of this person was making it difficult for my eyes to see.

The respected Sayyid said, “O Tahir, which emperor do you take me for?”

I said, “O Master, you are the emperor of emperors. You are a leader in knowledge and are not like the other kings.” Then he said, “O Tahir, you have succeeded in your objective (of meeting Imam Az-Zaman). What do you wish now? Do we not take care of your needs every day? Are your deeds not presented before us?” Finally, the respected Sayyid promised me that my condition and wealth would improve and that I would never face poverty again.

At that time, a sinful person, who I knew by name and character entered Masjid Kufa from the direction of the courtyard of Hazrat Muslim (‘a). Suddenly I saw that the holy face of Imam was seized with anger. He turned his face towards that person and said, “Till where will you run and escape? Is not the earth and heaven our kingdom? Follow the orders which we have issued, for you have no choice.”

Then he turned towards me, smiled and said, “You have fulfilled your desires. Now, do you want anything else?” I was so dumbstruck by his magnificence and brilliance that I could not speak. He repeated his question and again I was in such a state that I could not reply. I was unable to express my happiness in words. Then within a flash, I saw that I was alone in the mosque and that Imam Az-Zaman (‘aj) had disappeared. I looked towards the east and saw that morning was almost upon me.’

After this, the Shaykh says that the doors of sustenance were opened to him and he never faced shortage of anything in my life.

Incident Fifty-Six: Shaykh Tahir An-Najafi (2)

It is Also, narrated from some scholars of Najaf al-Ashraf that they came there and sometimes I taught them some things. He taught me a recitation and I recited this for twelve years on Thursdays in one of the chambers of the Masjid. I recited that formula and sought the mediation of the Prophet and the Purified Progeny till it was the turn of Imam (‘a).

One night, as per my habit I was busy in recitation when a person came to me and asked: Why is this wailing and howling? There is a barrier for every prayer. Leave it so that the veil is removed and all of it is answered.

Then he went out into the yard of Hazrat Muslim and I came out, but did not see anyone there.

Incident Fifty-Seven: Iskandar Ibn Darbis

Ayatullah Allamah Hilli has stated in the book of *Aizah al-Ishtibah*[146] that I found in handwriting of Safiuddin Ibn Muhammad, that he said: Informed me Burhanuddin Qazwini, may Allah increase his good sense, that he said: I heard Sayyid Fadlullah Rawandi say: A leader named Akbur entered.

One of us said: This is pronounced with ‘a’ on the Ain.

The Sayyid said: Do not say this, but pronounce it as Ukbur.

In the same way, our teacher, Shaykh Harun Musa Ibn Talukuburi pronounced as such and said: In a village of Hamadan, called Varsheed, reside the descendants of this Ukbur, from whom are Iskandar Ibn Darbis[147] Ibn Ukbur and he was a righteous ruler, who saw the Qa’im (‘aj) a few times.

He has Also, narrated from Sayyid Fazlullah that Ukbur, Maawi, Dabyan and Darbis were Shi’a rulers in Iraq and their prominent leaders, who were accorded great honour, was Iskandar as mentioned before. End.

Khunsar implies a lofty station and his honour in the view of people that whenever they want, they count the elders; they began with him as is the custom of the people of that place that when they count on their fingers, they begin from the small finger and they tie it first of all. The respected scholar, Shaykh Muntajibuddin told his men: Sarimuddin Iskandar Ibn Darbis Ibn Ukburi Warsgidi Khurqani was a descendant of Malik Ibn Haaris Ashtar Nakhai and a religious person.[148]

He has mentioned: Rulers of the pious, Tajuddin Mahmud and Bahauddin Masud and Shamsuddin Muhammad were the sons of Amir Iskandar Ibn Zayed Darbis. And those three persons, who have narrated from him in *Izaah*, are famous as jurists and religious people.[149]

Incident Fifty-Eight: Abu al-Qasim Hasmi

An accomplished scholar, Mirza ‘Abd Allah Isfahani, student of Allamah al-Majlisi, in the second part of *Riyaz al-Ulama*[150] has said that Shaykh Abu al-Qasim Ibn Muhammad Ibn Abu al-Qasim Hasmi, erudite scholar well-known as Hasmi is from our elder scholars.

It is apparent that he was from our ancient scholars and Amir Sayyid Husayn Amili known as Mujtahid, a contemporary of Sultan Shah Abbas Maazi Safawi has said at the end of his treatise, which he has written the condition of opponents in the world and the hereafter in some debates, which occurred between Shi’a and Ahl al-Sunna with the explanation that the second of them is an odd incident, which occurred in the holy city of Hamadan, between Twelver Shi’a and a Sunni person, which I saw in that book.

The ancient one, which as per habit, comprises of the date of inscribing it is 300 years before this and it was mentioned in that book as follows:

There was a fast friendship and close alliance between a Twelver Shi’a scholar named Abu al-Qasim Ibn Muhammad Abu al-Qasim Hasmi and an Ahl al-Sunna scholar named Rafiuddin Husayn in most of their affairs and journeys.

Each of these two made no secret of their religion and their beliefs on the other and jokingly referred to Rafiuddin as a Nasibi and Rafiuddin labeled Abu al-Qasim as a Rafidi.

There was no serious dispute between them with regard to religion. Till it so happened that in the Masjid Atiq of Hamadan there was a conversation between him and Rafiuddin Husayn gave preference to Abu Bakr and Umar over Amir Al-Mu'minin (‘a) and Abu al-Qasim refuted Rafiuddin and accorded superiority to Amir Al-Mu'minin (‘a) over Abu Bakr and Umar and Abu al-Qasim argued in favour of his religion with the help of Qur'anic verses and many traditions and mentioned the ranks, excellence and many miracles performed by Imam Ali (‘a) and Rafiuddin argued to the opposite and argued in favour of superiority of Abu Bakr over Imam Ali (‘a) due to Abu Bakr's companionship in the cave with the Prophet who referred to him as Siddiq Akbar among the immigrants and the Ansar.

Also, he said: Abu Bakr was chosen from the immigrants and Ansar for Caliphate and Imamate and companionship of the Prophet.

Rafiuddin Also, said: Two traditions of Prophet Muhammad are issued in favour of Abu Bakr, one being: You are like a dress for me…and so on.

And second being: Follow two persons after me: Abu Bakr and Umar.

Abu al-Qasim, the Shi'a, after hearing this statement from Rafiuddin said: Why do you accord superiority to Abu Bakr over the chief of successors and the leader of the saints, the bearer of Liwa and the Imam of the Jinns and men, the distributor of Hell and Paradise; whereas you know that he the true Siddiq Akbar and Farooq is the brother of Prophet Muhammad and husband of Lady Fatimah az-Zahra' (‘a)?

And you know well that His Eminence, Ali (‘a) slept on the bed of the Prophet when he left Mecca towards the cave, escaping from the oppressors and infidels. Imam Ali (‘a) slept on his bed, and shared in the hard times of the Prophet.

Messenger of Allah closed the doors of the companions opening into the mosque, except the door of Imam Ali (‘a).

He raised Ali (‘a) on his shoulders to break the idols installed at the roof of the Ka'aba.

The Almighty Allah married Ali and Fatimah at the High Heavens.

He fought a duel with Amr Ibn Abd Wudd and conquered Khyber and did not associate anything with the Almighty Allah even for a blink of the eye as opposed to those three.

Prophet Muhammad compared Imam Ali (‘a) to four prophets, when he said: Whoever wants to see Adam in knowledge and Noah (‘a) in his perception and see Prophet Musa as his severity and ‘Isa (‘a) in his piety, he should look towards Ali Ibn Abi Talib (‘a).

Despite these virtues and perfections and relationship to the Holy Prophet Muhammad and his turning the sun for him, how is it reasonable and permissible to prefer Abu Bakr to Ali?

When Rafiuddin heard these statements from Abu al-Qasim, that he gave precedence to Ali (‘a) over Abu Bakr, the base of his specialty with Abu al-Qasim was destroyed. After some conversation Rafiuddin said to Abu al-Qasim: I will follow the religion of any person who comes to the mosque.

Since the belief of the people of Hamadan was known to Abu al-Qasim, that he knew that they were Ahl al-Sunna, he feared this challenge from Rafiuddin. But Abu al-Qasim accepted this condition after excessive arguments and unwillingly agreed to the above condition. Immediately entered a young man on whose face were signs of nobility and demeanor. It seemed that he was coming from a journey. He entered the Masjid and after performing the Tawaf, he came to them.

Rafiuddin arose and after greeting asked the young man about the matter, which had been decided between him and Abd al-Qasim and he exaggerated his belief greatly for that youth and adjured him to reveal his belief to them.

That youth without any delay recited these following lines:

تى ما أقل مولاي أفضل منهما

أكن للذي فضلته متنقصا

ألم تر ان السيف يزري بحده

مقالك ان السيف امضى من العصا

When should I say that my Master is superior to the two of them?

When I say this I am finding fault in one regarding whom I say this.

Do you not see that the sword attacks the enemy by its sharp edge

You are saying that the walking stick is sharper than the sword.

When the young man completed the recitation of these verses and Abu al-Qasim and Rafiuddin were amazed at his eloquence and wanted to ask more about him, he disappeared from their sight and no trace was seen. When Rafiuddin witnessed this strange matter, he left his false religion and adopted the

true religion of the Twelver Shi'a.

The author of *Riyadh*, after quoting this incident from this book, said: Apparently that youth was His Eminence Qa'im (‘aj) and this will be further supported by what we will say in the Ninth Chapter; as for the two mentioned couplets they are present in books of scholars with some changes as follows:

يقولـون لي فضِّل علياً عليهـم * فلست أقول التبر أعلى من الحصـا

إذا أنا فضلـت الامـام عليهـم * أكـن بالـذي فضلتـه متنقصـا

ألم تر أن السيـف يزرى بحـده * مقالة هذا السيف أمضى من العصا

They ask me to accord superiority to the two of them over Ali

I won't say that declaration of immunity is like the throwing of pebbles.

If I give preference to the Imam over them.

When I say this I am finding fault in one regarding whom I say this.

Do you not see that the sword attacks the enemy by its sharp edge

You are saying that the walking stick is sharper than the sword.

In *Riyadh*, he said that those two couplets are the part of these lines, that is they are quoted from him and Allah knows best.

Incident Fifty-Nine: Mulla Zayn al-'Abidin Salmasi

Mulla Zainuddin Salmasi (r.a.), a special student of Bahr al-'Uloom Sayyid al-Mahdi Tabataba'i, was a scholar having miracles. It is narrated from his son, an accomplished and righteous scholar, Mirza Muhammad Al-Baqir that Mirza Ali Qazwini, who was a great worshipper and pious man, and who very fond of Ilme Jafr and letters, in whose acquisition he had performed many journeys as well. He was very friendly with my father. Once he came to Samarrah, when we were busy with the renovation of the tombs of Imam Ali an-Naqi (‘a) and Imam Hasan al-'Askari (‘a) he stayed with us. So much so that when we returned to our native place, Kadhmayn. He Also, accompanied us and lived with us as a guest for three years. One day he said to me:

Now, I cannot bear it anymore, my chest is about to burst; that is why I say to you that I have a need with you, and it is that when I was staying in Samarrah, I saw Hazrat Hujjat (‘a) in dream and I inquired

that the knowledge to obtain which I have spent my life, please expose it for me. He said: It is with your companion and it was a hint to your respected father. I said that he is secretive from me. He said: You ask him; he will not refuse. After seeing this dream I rose up to go and meet him, but saw that he was himself approaching me. He said: Did you complain about me to Hazrat Hujjat (‘a) and when did you ever ask me about something, which I have and I was miserly in giving it to you. I was greatly ashamed by this and I bowed down my head. Three years have gone by since then, and till date he has not taught me even a letter of that knowledge and neither do I have the audacity to ask him anything and so far I have not revealed this to anyone; so if it is possible, please help me. Mirza Muhammad Al-Baqir says: I was astonished at the extent of his patience and confidence and I came to my father and reported whatever I had heard and also, asked how he had learnt that he had complained to Hazrat Hujjat (‘a) regarding him. He replied: It was the Hazrat, who informed me about it in my dream. But he did not narrate his dream.

Incident Sixty: Quoted By Shaykh Hurre Amili

Muhaddith Jalil, Shaykh Hurre Amili, says in the book of *Ithbat al-Hudat bil Nusus wa al- Mozijaat*[151]: A group of our reliable companions informed me that they saw Sahib Al-’Amr (‘aj) in wakefulness and saw from him numerous miracles and he informed them of the hidden matters and prayed for them prayers, which were answered and which saved them from serious dangers.

He said: We were sitting in our village of Mashghra on a day of day festive congregation of students and religious scholars. I said to them: I wish I knew which of us would be alive from this group in the following Eid and who all would be dead.

A man named Shaykh Muhammad, who was our classmate, said: I know that I will be alive the coming Eid, and the next Eid, and so on till twenty-six years and it was apparent that he was serious in this claim.

I asked: Do you have the knowledge of the unseen?

He said: No, but I saw al-Mahdi (‘aj) in sleep, when I was seriously ill and fearing that I would die in that condition while I do not have any notable good in my account to meet the Almighty Allah with it. He said: Do not be afraid, because God will heal you and you will not die from this disease, you will live for twenty-six years. Then he gave me a cup and I drank from it and my sickness was healed, and I know that it was not an act of the Satan.

When I heard this statement from that man, I noted that date and the year was 1049. Later I moved to Mashad Muqaddas in the year 1072. At the end of the year, it occurred to me that a long time has passed. So, I referred to that date and calculated and saw that twenty-six years have passed since then. So, I said to myself: That man must be dead. After a month or two, a letter came from one of my brothers who lived in that area who informed me about the passing away of that man.

Incident Sixty-One: Shaykh Hurre Amili

Shaykh Hurre Amili writes in his *Ithbat al-Hudat*: 'At the age of 10, I was afflicted with such an illness that even the doctors treating me were helpless before my condition. At one point in time, my relatives and close companions had gathered around my bed as if they were awaiting my imminent death.

They were sure that I was going to die and were crying out in grief.

That night I was blessed with a visit from the Holy Prophet (S) and the Twelve holy Imams ('a). They were standing around my bed. I greeted them and shook hands with each one of them. Imam Ja'far as-Sadiq ('a) and I had a small discussion, which I am unable to recall now, but what I do remember clearly is that the Holy Prophet (S) prayed to Allah in my favour. When I shook hands with Imam az-Zaman ('a), I told him in tears, "O master, O Sayyid, I am afraid that I will die due to this illness. My desire to seek knowledge will remain unfulfilled."

Imam Az-Zaman ('aj) said, "Not to fear; you will not die of this illness. Allah will cure you from it and you will have a long life." There was a glass of water in his hands, which he gave to me. I drank the water and immediately felt that I was cured. My family members seated there were astonished at this miraculous recovery. After a few days, I told them about the incident, which resulted in my care.[152]

Incident Sixty-Two: Imam Az-Zaman ('A) Will Emerge From Kara

Shaykh Abu al-Hasan Sharif Amili (r.a.) has said in the book of *Zia al-Alameen*, quoted from Hafiz Abu Noaim and Abu al-Alai Hamadani; both narrating through their chains from Ibn Umar that he said: Prophet Muhammad said: al-Mahdi will appear from a the village called Kara and there is a cloud above him, from which a caller will call out: This al-Mahdi is the Caliph of God, thus, you follow him.[153]

A group of scholars have narrated from Muhammad Ibn Ahmad that he said: My father always used to ask about Kara and I did not know where Kara was. So a trader came to us with a lot of articles and I asked him about that village.

He asked: How do you know about that village?

My father said: I saw it in books of traditions.

That trader said: My father traveled a great deal. Once he loaded his camels and traveled with them and lost his way for some days. He says: My provisions were exhausted and I was about to perish. Then we noticed a dome and a tent of leather. They came out to us and I explained my circumstances to them.

At noon, a young man emerged; he was such that I had not seen anyone as elegant and gracef al-as him such that I was not satiated of seeing him. I prayed the afternoon prayer with him leaving the hands free like people of Iraq; that is he did not link his hands like Ahl al-Sunna people.

When he recited the salutation of the prayer, he invoked blessings on his father and then asked me about my circumstances. I stayed there for a few days, and did not see or hear people like him, and never heard any nonsense from him. Then he sent a person with us to escort us. We traveled till noon and suddenly I reached the place that I wanted.

So my father asked him: Who was that man?

He replied: He is the al-Mahdi, Muhammad Ibn al-Hasan (‘a).

The place where the Imam was located is called as Kara, which is an area of Yemen, on one side it is connected to Abyssinia at a distance of ten days’ journey through a desert, in which there is no water.154

After narrating this incident, the scholar said: There is no contradiction between what is mentioned; that the advent of al-Mahdi (‘aj) from Kara and between what is proved that His Eminence will appear in Mecca at the beginning of his reappearance, because he will appear from a village where he was staying till he reaches Mecca and there he will appear and establish his mission.

The author: This village is Also, mentioned in our reports.

The reliable scholar, Ali Ibn Muhammad Khazzar, narrates in *Kifayat al-’Asr*:155 through numerous chains of narrators from the Messenger of Allah (S) that he said after counting the number of Imams after him: Then their Imam will disappear from them…till Ali said: O Messenger of Allah (S), what will he do during his occultation?

He said: He will wait till Almighty Allah accords him leave to stage an uprising. Then he will come out from a village known as Kar, wearing my turban and coat of mail. He will be carrying my sword Zulfiqar and a caller will call out: This is al-Mahdi, the caliph of Allah, obey him…and so forth.

Ganji Shafei has Also, quoted this report in his book of *Bayan*.

Incident Sixty-Three: Muqaddas Ardbeli

After this story, the author has mentioned the story of Amir Ishaq Astarabadi and after a brief mention of the story of the Green Island, says: Reliable statements about sighting of Imam al-Mahdi (‘aj), except for that, which I have mentioned, are many; so much so that in this recent age I heard from trustworthy persons that Maulana Ahmad Ardbeli saw the Imam in the Jama Masjid of Kufa and asked him some religious questions and Maulana Muhammad at-Taqi, father of our Shaykh, saw His Eminence in the Jami’ Masjid Atiq in Isfahan.156

As for the first incident: Sayyid Muhaddith Jazaeri, Sayyid Na’mat Allah, has said in *Anwarun an-Nu’mania*:

Informed me the most reliable of my teachers in knowledge and acts, whose student Maula Ardbeli (r.a.) was, from the people of Tafrash, whose name was Mir Allam and he was at the pinnacle of excellence and piety.

He has narrated that he had a chamber in a school, which surrounds the dome. Thus, it so happened that when I finished my studies a major part of the night had passed. I came out of there and looked around; that night was extremely dark. I decried a man coming in my direction. I thought that perhaps he is a thief and he has come to steal some of lanterns. So I came down and went near him and he did not see me.

Then he went to the door of the sacred sanctuary and stood there. I saw that the lock opened for him and the door opened. And the second and the third door Also, opened in this sequence and he faced the holy tomb. Then he saluted and response came from the tomb. Then I recognized his voice that he was speaking to Imam (‘a) regarding some academic problems.

Then he came out of the town and set out for Masjid Kufa. I followed him and he did not see me. When he reached the prayer niche, where Amir Al-Mu’minin (‘a) was martyred, I heard that he was speaking to another person regarding some issue.

Then he returned and I returned behind him and he did not see me. When he reached the door of Wilayat, the morning had dawned.

I revealed myself to him and asked: O my Lord, I am following you from the beginning till the end. So please tell me who the first person was with whom you spoke in the tomb; and who was the second person with whom you spoke in Kufa?

He made me promise that I will not reveal his secret till he passes away.

Then he told me: My son, I was having some difficult religious problems; so sometimes I went to the tomb of Amir Al-Mu’minin (‘a) and spoke to him about those matters and received solutions for the same and this night he sent me to our master, Sahib az-Zaman saying: “My son, al-Mahdi (‘aj) is in Masjid Kufa tonight; so approach him and inquire from him about these problems and that person was al-Mahdi (‘aj).[157]

The author says: The noble scholar, Mirza ‘Abd Allah Isfahani says in *Riyaz al-Ulama*:[158] Sayyid Amir Allam was a well-known scholar, a noble personality and a student of Maula Ahmad Ardbeli. He has authored many books on different branches of knowledge and when they asked him at the time of his passing away that which of his students should they refer to after his passing away; he said: As regards the practical laws, you may refer to Amir Allam, in rational sciences you may refer to Amir Faizullah.

Shaykh Abu Ali has narrated from his teacher, the great Allamah Bahbahani in the margins of his *Rijal*, that this Mir Allam was the grandfather of Sayyid Mirza, a prominent personality of Najaf al-Ashraf; and

he was among the scholars who died of plague, which occurred in Baghdad and the surrounding areas in the year 1186.

Allamah al-Majlisi says in *Bihar Al-Anwar*159: A group of people have informed me from Sayyid Fadhil Mir Allam that he said: … and so on with some difference in wordings.

In the end, it is mentioned as follows: I continued to follow him. He had reached Masjid Hannana when I got a fit of cough, which I could not control.

As soon as heard the sound he recognized me and asked:

"Are you not Allam?"

"Yes," I replied.

"What are you doing here?" He asked.

"I am following you since you entered the holy shrine. And I adjure you in the name of Amir Al-Mu'minin (ʿa) to explain to me all that happened last night."

He said: "I will tell you on the condition that as long as I am alive, you will not divulge it to anyone."

When he made me swear to it, he said: "Listen, I was perplexed by some problems and when I could not find any solution, I entered the shrine of Amir Al-Mu'minin (ʿa) who solves all the problems. The door was locked, but it opened as soon I reached it as you might have noticed. I entered the shrine and prayed to the Almighty Allah that if my master solves my problem, I would be satisfied.

Suddenly a voice came out from the shrine: Go to Kufa Masjid and seek the solution of your problems from the Imam of your time. Thus, I went to Masjid Kufa and found the Imam there. I had my problems solved through him and now I am going back home."

Incident Sixty-Four: Mutawakkil Ibn Umair

It is the anecdote of the pious scholar Akhund Mulla Muhammad at-Taqi al-Majlisi, which was hinted at in the words of Shaykh Allamah Abu al-Hasan Sharif and he did not mention its details and it is apparent that his implication was the anecdote, which that late scholar has mentioned in the fourth volume of the exegesis of *Man La Yandhuruhu Al-Faqih* under the account of Mutawakkil Ibn Umair, the narrator of *As-Sahifah al-Kamilah As-Sajjadiyah* and it is that he said:

In my early adulthood, I was seeking the pleasure of God and had no peace till I did not mention him until I saw the Imam standing in Masjid Ateeq in Isfahan near the door of Tanabi, who is my teacher at present.

I saluted His Eminence and intended to kiss his blessed feet. He did not allow me to do this. He caught hold of me; so, I kissed his blessed hand and asked from him about some difficult problems, one of them being that I was having satanic doubts in my prayers and that I was busy in lapsed prayer and had not the honour of praying the Shab (Night) Prayer and I asked about its rule from my teacher, Shaykh Bahauddin.

He said: Recite one set of midday (Zuhr), evening (Maghrib) and late evening (Isha) prayer with the intention of Namaz Shab (Night). I did the same.

So I asked the Hujjat if I could pray Namaz Shab (Night).

He replied: Pray the Namaz Shab (Night) in place of that supposed Prayer, which you pray and other problems like this, which I don't remember now.

Then I said: O my Lord! It is not possible for me to reach to your service all the time; so grant a book to me; that I may always act on it.

He said: I have given such a book to Maulana Muhammad Taj and I recognized him in his dream.

Then he said: Go and get the book from him.

So I went out to the Masjid, which was in the front of His

Eminence in the direction of Dar Batiq, a locality of Isfahan.

When I met that man, he asked: Has the Master of Age sent you to me?

I said: Yes.

Then he brought out an old book. When I opened it I saw that it was a prayer book. I kissed it and placed it on his eyes. Then I turned to Imam ('a) when I awoke. That book was not there with me. I started crying and moaning for the loss of the book till dawn break.

When I concluded the prayer and the post prayer litanies it occurred to me that Maulana Muhammad is the same Shaykh Bahai and the Imam named him Taj due to his fame among scholars. So I went to his teacher, who was in the vicinity of the mosque. I saw that he was engrossed in comparing As-Sahifah al-Kamilah and his reader was Amir Zulfiqar Golpayegani.

So I sat there for hours till he finished that work and it appeared that the discussion was regarding the chain of narrators of Sahifah, but due to the sorrow, which had overtaken me, I did not understand their statements and I continued to weep. After that I went to the teacher and narrated my dream to him and wept.

The teacher said: Glad tidings to you for divine sciences and certainty of cognition and all that which you

wanted.

Most of my conversations with the Shaykh was regarding gnosticism and he was inclined to it. But my heart was not satisfied and I went out weeping and contemplation till it occurred to me that I should go in the direction in which I had gone in the dream.

When I reached the Dar Batiq locality, I saw a noble man named Agha Hasan Salih, nicknamed Taj. So I went to him and saluted him.

He said: O so and so, the books of Waqifiyya are with me as every student, who takes it does not act on the conditions of Waqaf, and you act upon it. Come and see these books and you can take whatever you like.

So I went with him to his library. The book he gave me first of all was the book I had seen in dream.

I started weeping and wailing and said: This suffices me and I don't remember whether I mentioned my dream to him.

I came to the teacher and started comparing it with the version that the grandfather of his father had written with the copy that the martyr (r.a.) had written on the version of the Amidur Ruasa and Ibn Sukoon and had compared it with the copy of Ibn Idris, without intermediaries or one intermediary version and the version that Imam Az-Zaman ('aj) had given to me. It was written in the script of the Martyr and was very much in agreement with that version. Even in the versions, in which marginal notes were written. After I finished comparing, people started comparing with my version and through the blessings of Hujjat ('a) *As-Sahifah al-Kamilah* became popular like the brilliant sun in Isfahan region, because many versions of the *Sahifah* are extant and most of the supplications are answered. And this is a miracle of Hazrat Sahib az-Zaman ('a) and that which the Almighty Allah bestowed to me due to the *Sahifah*; whose importance I cannot calculate.[160]

Excellence Of As-Sahifah al-Kamilah

The author says: Allamah al-Majlisi (r.a.) in *Bihar Al-Anwar* has mentioned in brief from his father regarding *As-Sahifah al-Kamilah* that he said: I narrate *As-Sahifah al-Kamilah*, which is entitled Zabur of Aali Muhammad ('a), Injeel Ahl Al-Bayt ('a) and Du'a Kamil through many chains of narrators and through many channels.

One of them being a presentation from our master, the Master of the Age and the Caliph of the Beneficent Lord in a lengthy dream…and so on.[161]

Regarding The Different Versions Of The Sahifah

We should know that the versions of As-Sahifah al-Kamilah are having many differences according to the sequence, quantum and words. Three versions are most popular; one of them being of moderate

fame, which ends with the copy of al-Majlisi the first and Shaykh Bahai, which tallies with the copy of Shamsuddin Muhammad Ibn Ali Jubay, grandfather of Shaykh Bahai, the owner of miracles according to the sequence mentioned before and it will be mentioned in the coming anecdote.

Second is the version of Abu al-Hasan Muhammad Ibn Ahmad Ibn Ali Ibn Hasan Ibn Shazan, known as Ibn Shazan, contemporary of Shaykh Mufid, author of Aizah Dafaynun Nawasib, which consists of a hundred eulogies and it is famous as *Miyat Manqaba*.

The third edition being of Abu Ali Hasan Ibn Abi al-Hasan Muhammad Ibn Ismail Ibn Muhammad Ibn Ashnas Bazzaz, author of *Amal Zilhajj*, contemporary and teacher of Shaykh At-Tusi.

There are other versions as well in addition to these three according to different chains of authorities, which Fadhil Mirza 'Abd Allah Isfahani has hinted at in the beginning of the third *Sahifah*; it is in accordance to the popular version, but the 21st supplication is missing from the original, which is present in all the versions and it is recorded in the *Third Sahifah*; anyone, who likes may refer to it.

Incident Sixty-Five: Report Of Imam Hasan al-'Askari ('A)

This humble author is having two copies of the fine collection; each of being in the hand of the great scholar Shamsuddin Muhammad Ibn Ali Ibn Hasan Jubai, grandfather of Shaykh Bahai, al-Majlisi I and II, Sayyid Na'mat Allah Jazaeri. Shaykh Bahai and others have mostly mentioned about him that he was the owner of great accomplishments and ranks and both the versions are in the script of the First Martyr and it consists of various problems in traditions etc. Also, containing different tracts on numerous beneficial anecdotes.

One of them is having the script of Shaykh Bahai in some places. Under the forty-ninth anecdote, I have narrated the incident of the engraved pearl and in the second one, he has narrated an anecdote as follows:

Taj al-Din Muhammad Maya Hasani told me: My father, Qasim Ibn Husayn Ibn Maya Hasani said that Muammar Ibn Ghauth Sambasi entered Hilla twice: one of them being ancient, which is not recorded and another one two years before the conquest of Baghdad.

At that time, I was aged eight years and Faqih Mufiduddin Ibn Jaham and people doubted him and Tajuddin Ibn Maya, my uncle visited him, and I was with him as a young boy of eight years and I saw him as a tall old man and he had applied Kohl. He was like a structure of bones and skin and had nothing else. He was astride a thoroughbred horse and he remained in Hilla for some days and narrated that he was an employee of Imam Abi Muhammad al-Hasan Ibn Ali al-'Askari, and had witnessed the birth of Imam Qa'im ('aj).

My father said: I heard from Shaykh Mufiduddin Ibn Jaham after leaving Hilla about a secret, which I cannot reveal. He informed the Shaykh regarding the downfall of Bani Abbas. After two years or near to

it, Baghdad was captured and Motasim was killed and kingdom of Bani Abbas was finished. Thus, glory be to the one for whom is permanence and everlasting life.

Muhammad Ibn Ali Jubai wrote this in the script of Sayyid Taj al-Din on Tuesday, Sha'ban of the year 859 and before this incident two more reports are mentioned from this Muammar in the script of al-Sayyid Taj.

First report: Through the chains of Muammar Ibn Ghous Sambasi from Abu al-Hasan Dayi Ibn Naufali Salami that he said:

I heard the Prophet Muhammad say: Verily, God created the creatures through His mercy and they are those who fulfil the needs of people. So anyone of you who can afford to be with them, should be with them.

Second report: Through the same chains of narrators, he has narrated from Muammar Ibn Ghaus Anbasi from Imam Hasan Ibn Ali al-'Askari (‘a) that His Eminence said: Make your expectations good even though it may be regarding a stone as the Almighty Allah casts its evil in that; thus, you must base your character on that.

I said: May Allah help you, with a stone even?

He said: Did you not see the Black Stone?[162]

Shaykh Ibn Abi Jamhur Ahsani has mentioned these reports at the beginning of the book of *Awali al-Layali*[163], from the teachers of jurisprudents, from Shaykh Mufiduddin Ibn Jaham from this same Muammar...and so on.

The writer says: In the reports of long-lived persons, whose names will be mentioned in brief after this, more correct than that has not come to my notice, that what a great excellence the grandfather of Shaykh Bahai possessed.

However, Sayyid Taj al-Din, was a prominent scholar and he was in fact a well-known judge, Taj al-Din Abu ‘Abd Allah Muhammad Ibn Qasim alias Sayyid Nasaba, whose excellence and permission is mentioned in all books of scholars and the first martyr had permission from him for himself and his two sons:

Muhammad and Ali; and for his daughter, Sitt al-Mashayakh, which is included in that collection the martyr has quoted elegant words regarding exhortation from Sayyid Tajuddin.

As for his father: He was Jalaluddin, Abu Ja'far Qasim Ibn Hasan Ibn Muhammad Ibn Hasan Ibn Maya Ibn Abu Mansoor Hibatullah Ibn Haamid Ibn Ahmad Ibn Ayyub Hilli Lughwi, the famous litterateur and a student of Shaykh Ali Ibn Muhammad Ibn Muhammad Ibn Ali Ibn Muhammad Ibn Muhammad Ibn Sukoon alias Ibn Sukoon and the Sayyid is the contemporary of the Allamah and the narrator of the holy

Sahifah from Amdu Roasa and Ibn Sukoon and these two are from Sayyid Bahaush Sharaf, who is mentioned in the beginning of the Sahifah; as will become evident in its place.

As for Ibn Jaham, he is the well-known jurisprudent Mufiduddin Muhammad Ibn Jaham and when Khwaja Naseeruddin came to the class the Muhaqqiq asked him about his students that which of them is most learned in principles of roots of religion and knowledge of principles of jurisprudence.

Muhaqqiq hinted to his father, Allamah Sadiduddin Yusuf Ibn Mutahhar and said regarding this jurisprudence: These two are most learned in theology, principles of jurisprudence and also, decisive proofs on the authenticity with regard to the report of the Muhaqqiq and those two reports from Shaykh Al-Mufid and his student from this Moammar; which if it had not been decisive he would never have quoted the report during his tenure through one reference from Imam Hasan al-'Askari who preceded him by more than four hundred years. Till date we have not found any point about him that what was the cause of his long lifespan and where he is located and Sayyid Na'mat Allah Jazairi's gloss on *Awali al-Layali* is Also, not present that it can be referred to for some points.

Incident Sixty-Six: Mirza Muhammad Astarabadi

Allamah al-Majlisi has, in *Bihar Al-Anwar*[164], said: A group of scholars informed me from Mirza Muhammad Astarabadi that he said: One night I was performing the Tawaf of the Ka'aba when all of a sudden, a handsome young man approached and began to perform the Tawaf. When he came near me, he gave me a bouquet of red roses although it was not a season of roses. I smelt it in joy and asked: "Where did you get it from, my master?" He replied: "From Kharabat. [165]"[166]

Miracle Of Shaykh Muhammad, Author Of Ma'alim

We should know that the veracious chief, Mirza Muhammad Astarabadi, who was mentioned previously, author of famous books of narrators of traditions and practical laws, was a resident of holy Mecca and the teacher of this Shaykh Muhammad and his name is mentioned many times with great respect in the gloss on Istibsar and both of them command great respect and possess a lofty status and it is possible that this occurred with both of them or the narrator has made a mistake due to the similarity of names, towns and condition, even though the second is nearer to possibility and in the back of the copy of *Istibsar*, which is in possession of this humble writer and was his personal copy, it is having writings of the late author on many places as well as his son.

Shaykh Ali has written as follows: The writer of this book passed away and he was Shaykh Saeed Hamid, a scholar from whose knowledge we have benefited to a great extent; he is Shaykh Muhammad Ibn Shaheed Saani, who passed away on the eve of Monday, the tenth of the Zilqad of the year 1030 A.H.

Indeed, I heard from him (q.s.) verbally, a few days before his passing away and he said to me that he

was really going to pass away from the world during these days, and that perhaps the Almighty Allah will help me in that and such was heard by others than me and this was in holy Mecca and we buried him at Moalla near the tomb of Lady Khadija (‘a).

On that date, Husayn Ibn Hasan Amili Mashari has copied the same text in *Adh-Dhurr al-Manthur*from the mentioned copy of Shaykh Ali and Shaykh Hurre Amili has in *‘Amal al-’Amal,* mentioned many praises of this Shaykh Husayn and he studied with Shaykh Bahai as well.[167]

Incident Sixty-Seven: The Second Martyr

Most veracious Shaykh, Muhammad Ibn Ali Ibn Hasan Awadi, student of Shahid Saani, in the treatise of *Baghiyat al-Mureed*, in the account of the Shahid, has said under the explanation of his journey from Damascus to Egypt and the miracles which occurred.

One of them being a miracle, which occurred on that night of Wednesday, 10th Rabi al-Awwal, year 96 A.H. that he went to the Ramla stage, to the Masjid, famous as Jami’ Abeez for the Ziyarah of the prophets who are buried in the cave there. He saw that it was locked and there was no one at the door of the Masjid.

He placed his hand on the lock and pulled it; the door opened. He went down into the cave and started prayer and supplication and they were granted acceptance by the Almighty Allah to the limit that he was oblivious of the departure of the caravan from there. He sat there for a long time and then went to look for his caravan and found that it had departed and there was no one available from the group.

He was shocked and eager to join them; so, he began to walk, taking with him his belongings till he was exhausted and did not reach them and did not even see them from far.

In that dire condition he saw a man heading in his direction and he eventually joined him. He was astride a mule. When he reached him, he said: Come abroad behind me. And he took him on the mule behind him and moved out as a flash of lightning.

Not much time passed, but that he joined the caravan. He alighted and he said to him: Go, join your companions. He joined his caravan.

Shahid said: I searched for him, but could not locate him and I had never seen him before.[168]

Incident Sixty-Eight: Quoted From Sayyid Ali Khan Musawi

The venerable Sayyid Ali Khan, son of the veracious Khalaf Ibn Sayyid Abd al-Muttalib Musavi Mashashi Hawezi, says in the book of *Khair al-Maqal* under the narratives of those who saw the Imam (‘a) in occultation. Among those anecdotes is one, which a man of faith told him from someone he trusted that he performed Hajj with a group from Ahsa in a little caravan. When they returned, there was

a man with him who sometimes walked and sometimes rode.

It so happened that on one stage, the halt was longer than usual and no mount was available for that man. So they alighted to sleep and to take a brief rest. After that they moved on from there.

Due to fatigue that man did not wake up. Those people Also, did not wake him up till the heat of the sun awakened him. When he awoke, he did not see anyone there.

He started walking and was certain of his death. So, he implored His Eminence, al-Mahdi (‘aj).

He was in this condition when he saw a man riding a she-camel dressed like a nomad ‘Arab. He said: O so and so, have you been left behind your caravan?

I: Yes!

He said: Would you like me to join you to your comrades?

Said I: By God, that is my wish and nothing else.

He said: Come near me and he lowered his camel, make me mount behind him and set out from there.

We hardly moved for a few steps that we reached there.

When we were near, he said: These are your comrades. Then he left me and went away.[169]

Incident Sixty-Nine: Shaykh Qasim

It is Also, mentioned in that book: A believer from our native place, named Shaykh Muhammad Qasim, who had performed many Hajj pilgrimages, narrated that once during the journey to Hajj after being extremely exhausted I went to sleep under a tree and continued to sleep till the pilgrims moved on leaving me alone there. When I awoke, I realized that they have gone very far away. I did not know the route. At last, I turned in one direction and beseeched the Sahib Al-’Amr as follows: O Aba Salih, O Aba Salih as Ibn Tawus has mentioned the method of beseeching the Imam when one has lost the way in the book of *Aman*. So, I was beseeching in that manner when suddenly I saw a gentleman approach dressed in ‘Arab garments and astride a she-camel. He said: You have separated from the Hajis, come, mount behind me so that I may convey you to them. So, I mounted behind and caught up with the caravan shortly. He made me dismount near it and said: Go on. I said that I was feeling very thirsty. He gave me his water skin and I drank from it. By God, it was strange sweet and delicious water. When I joined the caravan, I looked around but after that I could not see him and I had neither seen him among the Hajj pilgrims before nor did I see him after that.

Incident Seventy: Sayyid Ahmad Rashti Musawi

Sayyid Ahmad Ibn Hashim Ibn Sayyid Musawi Rashti, a businessman from Rasht in Iran seventeen years ago went for the Ziyarah of Najaf al-Ashraf and along with Shaykh Ali Rashti, who will be mentioned in the later anecdotes, if Allah wills, came to the house of this humble author and when they arose, he pointed to the Shaykh and said: He is having a strange story. It was not the occasion to mention it at this time.

After some days the meeting took place: The Sayyid narrated his circumstances in some statements. I regretted not having heard from him directly, even though the position of Shaykh (r.a.) was more exalted that any of his statements may be doubted. From that year till some months ago the matter was in my mind till in the month of Jamadi al-Aakhir I returned to Najaf al-Ashraf this year and met the veracious Sayyid in Kadhmayn, who had returned from Samarrah and was planning to travel to Iran.

Thus, the summary of what I heard from him is as follows:

I decided to perform Hajj in the year 1280 A.H. With this intention I traveled from Rasht to Tabriz. At Tabriz, I stayed at the house of Hajj Safar Ali, who was himself a famous businessman of Tabriz. There I was very worried and anxious because at that time there was no caravan to Mecca for Hajj. I did not know what to do. I became ready to depart from Tabriz for Tarabuzan with Hajj Jabbar Jaludaar Isfahani. We agreed on the fare for journey and departed from Tabriz. At the house of Hajj Safar Ali, there were three other persons, whose names were Mulla Al-Baqir Tabrizi, Hajj Sayyid Husayn Tabrizi and Hajj Ali. They too joined me in this journey. We departed together, crossed the country of Rum towards Tarabuzan.

During the journey, Hajj Jabbar came to me and said, “The road we are about to cross is a dangerous one. It is better if we cross it quickly so that we can join the caravan ahead.” So, we began to travel faster to catch up with the caravan ahead. We had hardly traveled some distance that it began snowing heavily. It was dark and visibility was poor. My companions covered their heads and continued to move quickly. I tried my best to keep up with them, but in this weather, it was difficult for me and soon they had gone ahead leaving me alone.

I got down from my horse and sat on one side of the road in a state of helplessness and dejection. I was carrying only about 600 Tumans, which I had kept with me for the journey. Finally, I decided to spend the night there and continue the journey in the morning.

As we had not traveled very far from the city, there was a possibility for me to turn back and select a few strong men with me as my companions and renew my effort to catch up with the caravan. I was deliberating over this option, when suddenly I saw a garden on the opposite side of the road and its gardener. It seemed that there was a shovel in his hand with which he was clearing the snow from the branches of the trees in the garden.

He came closer to me and stood at a distance and asked me in Persian, “Who are you?” I told him that my companions had gone ahead and that I was new in this area and did not know the way. He said to me, “Pray the *Nafila* (recommended) prayers so that you may find the road.” I readied myself for prayers and recited the night prayers (*Namaz Shab* (*Night*)).

After I completed my prayers, he came to me again and said, “You are still here? Why haven’t you left?” I said, “By Allah, I swear that I don’t know the way.” He said, “Recite *Ziyarah Jamia*. I did not know Ziyarah Jamia by heart and even at that time I knew that I would not be able to complete it. Yet I began reciting it and soon found that I had recited it completely, without any mistake.

As I completed the Ziyarah, the gardener came to me again and asked, “You are still here? Why are you sitting here?” I began crying uncontrollably and said, “Yes, I am still here. I don’t know the way or else I would have left.” He said, “Recite *Ziyarah Ashura*.” I got up and began reciting it. I did not know *Ziyarah Ashura* by heart and even at that time I knew that I would not be able to complete it. Yet I began reciting it and soon found that I had recited it completely with the 100 salaams and 100 curses without any mistake. I even recited *Du’a Alqamah*, which is recited after *Ziyarah Ashura*.

After I completed the recitation, he came to me again and asked, “You are still here? Why haven’t you left yet?” I said, “I will be here at least till morning.” He said, “Wait, I will convey you to your destination.” He mounted a donkey, hauled the shovel on this shoulder and asked me to mount too. I complied with his request. At this time, I tugged at the reins of my horse, but he did not move. The gardener said, “Give me the reins.” I gave them to him. He shifted the shovel to his left shoulder and began to move. Surprisingly, the horse began to move along with him.

While moving, he placed his hand on my thigh and said, “Why don’t you pray Shab (Night) Prayer?” Then he repeated thrice, “*Nafila*, *Nafila*, *Nafila*” Then he said, “Why don’t you recite Ziyarah Ashura Then he repeated thrice for emphasis, “*Ashura*, *Ashura*, *Ashura!*” Then he said, “Why don’t you recite Ziyarah Jamia?” Then he repeated thrice for emphasis, “*Jamia*, *Jamia*, *Jamia!*” In this way, he reminded me about these three actions.

Suddenly he turned to me and said, “Look there are your friends.” I saw my companions at a distance. They had stopped at the river and were performing Wudhu for the Morning Prayer. I alighted and moved towards my horse to reach them. I had hardly reached my horse that I saw the gardener. He had got down from the donkey and was waiting to help me mount my horse. He turned the horse in the direction of my friends.

At this point a few thoughts began racing through my mind. Who was this person?

Firstly, he spoke to me in Persian, in an area where this language was not spoken. The people in the area were Turkish and they followed the Christian religion, and there was no other person in this area.

Secondly, he had asked me to recite *Nafila*, *Ziyarah Jamia* and *Ziyarah Ashura*. Thirdly, despite the fact

that I had waited for so long at that place, he was able to convey me to my companions in a very short time! However, when I turned to address him, I could not see anyone. In fact, there was no sign at all of any person having been there. So I joined my companions.

Shab (Night) Prayer

The author says: Excellence and benefits of Shab (Night) Prayer are beyond the limits of description for one unaware of the intricacies and secrets of Qur'an and Sunnah; however, there is emphasis three times in some reports.

Shaykh Kulaini[170], as-Saduq[171] and Shaykh Barqi[172] have narrated from Imam Ja'far as-Sadiq ('a) that the Messenger of Allah (S) made a bequest to Amir Al-Mu'minin ('a) and ordered him to learn it by heart and prayed that Allah will help him.

One of his statements is: Praying the Shab (Night) prayer is obligatory for you. Praying the Shab (Night) prayer is obligatory for you. Praying the Shab (Night) prayer is obligatory for you.

Also, in the book of *Fiqhat ar-Ridha'* (*'a*)[173], something close is mentioned.

Excellence Of Ziyarah Jamia

Ziyarah Jamia, according to the statement of some scholars, is one of the most excellent and perfect Ziyarahs.

In *Mazar Bihar*, Allamah al-Majlisi, after a brief exegesis of some statements of that Ziyarah, says: We have explained this Ziyarah in more detail, although we have not fulfilled its right, fearing the prolongation of the matter as this Ziyarah is the most authentic of the Ziyarahs and it is the most eloquent Ziyarah and commands great excellence.[174]

And it is mentioned in *Sharh Man La Yandhuruhu Al-Faqih*: This Ziyarah is the most excellent and complete Ziyarah and as long as I was in the holy places, I did not perform the Ziyarah of the Holy Imams ('a) except through this Ziyarah.[175]

But it should be mentioned that there are three version of this Ziyarah.

First: The same well-known version, narrated in *Faqih* and in *Tahdhib* of Shaykh At-Tusi narrated from Imam Hadi ('a).

Second, is the version, which Shaykh Kafami has narrated in the book of *Balad al-Amin* from the same Imam and in every part, there are some portions, which are not present in the well-known Ziyarah and is around twenty percent longer than the first, which al-Majlisi has not mentioned in *Bihar Al-Anwar*.

Third: There is a version mentioned in *Bihar Al-Anwar* quoting from some ancient books, without any

authority of an Infallible (‘a). It is very lengthy; on the contrary, it is nearly twice the original Ziyarah. It is considered to be the third Ziyarah Jamia.

Excellence Of Ziyarah Ashura

One of the unparalleled merits and points of honour of Ziyarah Ashura is that its form is not similar to the other ordinary forms of Ziyarahs, which are composed and dictated by the Holy Infallibles (‘a) apparently, although nothing is issued from the immaculate hearts of these Holy Infallibles (‘a), except statements proving that they have received these words from the Most High Origin.

The Ziyarah of Ashura, however, is similar to the words of the Almighty Allah that He revealed to Jibra’il (‘a). This fact can be noticed in the words of the Ziyarah, including the statements of invoking curses (on the enemies), the statements of invoking blessings (on the Imam and his companions), and the supplicatory statements.

Hence, Jibra’il (‘a) conveyed these words to the seal of the prophets. As maintained by tangible experiences, this form of Ziyarah is unique in achieving the requests, gaining the needs, and warding off the enemies if a visitor recites it continuously for forty days or even less. However, the most astonishing effect of preserving this form of Ziyarah can be seen in the following story, mentioned in *Darus Salaam*. However, I will mention it in brief:

Hasan Yazdi, the trustworthy, righteous and pious Hajj and Mawla, who lived in the vicinity of the holy shrine in al-Ghari (i.e. Najaf) and who was of those who acted faithfully as regards neighboring this holy place and practiced acts of worship painstakingly, has reported the following incident from Muhammad Ali Yazdi the trustworthy and honest Hajj:

There was a righteous and virtuous man in Yazd, who used to preoccupy himself (with acts of worship) and make preparations for his next life in his grave. He used to spend nights in a graveyard in the outskirts of the city of Yazd, known as Mazar, in which a group of righteous people were buried. He had a neighbor, who grew up with him since infanthood and both joined the same school and studied under the same teacher.

Nevertheless, this neighbor became a tither (i.e. he seizes tenth of the people’s gains by means of power and injustice). He did not quit this process until he died. He was then buried in that graveyard in a grave near the place where the righteous neighbor saw him in sleep in a good-looking costume as if he was enjoying the brightness of bliss. The man approached the dead man and asked him, “I know very well your origin and your end, and your appearance and your hidden manners. You were not of those who are expected to have righteous inner self and your deeds would bring you nothing, but torment and chastisement. How could you attain this status?”

The dead man replied, “What you have just said is true. I had been placed in the most terrible torture since my death up to yesterday when the wife of Ashraf, the blacksmith died and was buried in this

place." The dead pointed to a definite side, which was about one hundred yards away from his burial place. He then went on, "At the night of her burial, Abu 'Abd Allah [Imam Husayn ('a)] visited her three times. On the third time, he ordered torture to be stopped from all the dead inhabitants of this graveyard. Since then, I was turned into bliss, luxury and comfort.

When the righteous man woke up, he was deeply perplexed. He therefore went to the market of the blacksmiths to ask about the man whose wife had recently died, because he had no familiarity with that man. When he found the blacksmith, he asked him, "Did you have a wife?" The blacksmith answered, "Yes, I had. She died recently and she was buried in such and such place." The man mentioned the very place to which the dead tither pointed in the dream of the righteous man. "Had she ever visited the tomb of Abu 'Abd Allah?" the righteous man asked. "No, she did not," answered the widower. "Was she usually holding mourning ceremonies for Imam Husayn ('a)?" asked the righteous man. "No, she was not," answered her widower, who added, "What for are you putting such questions?" Here, the righteous man narrated the whole story of his dream. The widower then said, "Yes, she used to recite the Ziyarah of Ashura very frequently."

We should know that Sayyid Ahmad, the protagonist of this story was a very pious and religious man well-known for his abstemiousness and worship among the people of his place and others as well and miscellaneous benefits of every Ziyarah are narrated from him, but this is not the place to mention them.

Incident Seventy-One: Shaykh Ali Rashti

Shaykh Ali Rashti was a great intellectual and honourable scholar, possessing all the goodly attributes and the best of excellences. He was a righteous scholar, a pious man and a deeply religious person. He was among the students of the true Sayyid, the great teacher, Mirza Buzurg Shirazi. Since the people of the Fars province had continuously complained that they did not have any scholar or spiritual personality among them, Mirza Shirazi sent him towards them. He lived with them with perfect honour till he passed away. I was in his company during journey as well as at home. I have seen very few people, who could equal him in morals, manners and excellence of character.

He relates: "In one of the journeys, I was returning to Najaf al-Ashraf from the Ziyarah of His Eminence, Abi 'Abd Allah ('a) through the route of River Euphrates. I had boarded a small boat that ran between Karbala' and Tuwairij. At Tuwairij, the route diverged to Hilla and Najaf. The passengers, all of whom were people of Hilla were busy in games, joking and shameful behavior, except for one person, who though Also, belonged to their group, but they occasionally ridiculed his religion and criticized him. I was very astonished at this till we reached a place, where the water was too shallow and the boatman was compelled to disembark us. As we walked along the banks, by chance I happened to be walking with the same person. I asked him why he remained aloof from his fellow travelers and what was the reason they criticized his religion? He said that they were from Ahl al-Sunna and relatives of his. "My father was Also, from them, but my mother was from the people of faith (Shi'a). I was Also, initially in their faith, but

through the favour of Hazrat Hujjat (‘aj) became a Shi’a.”

I asked him the motive of converting to Shi’ism and how that had occurred. He said:

“My name is Yaqut and my profession is selling oil besides the Hilla Bridge. One year I went out of Hilla to purchase oil from the dwellers of the desert (Bedouins) in the surrounding areas. I traveled some distance and purchased the oil and on the return journey got the company of some people of Hilla. We halted at one place at night and I went to sleep. But when I awoke in the morning, I saw that they had all gone away leaving me alone without any water or rations in a desert infested with wild animals. The nearest habitation was at least a few *farsakhs* (one farsakh = 6.24 kms). I got up and began my lonely journey, but after sometime, I lost the way and was completely confused. In addition to this, I was extremely thirsty and the fear of wild beasts overwhelmed me. I remained there and, in that condition, prayed to the caliphs and Mashayakhs, imploring them to help me and through their intercession begged Allah to save me. But there was no response. Then I remembered my mother saying that we have a living Imam, whose agnomen is Aba Salih; who responds to the call of those who have lost their way and who helps those are oppressed and weak. I made a vow to Allah that if He saved me I shall adopt the faith of my mother. Then I called out to him and sought his refuge. I saw a man in a green turban like grass by the riverside, and he began to walk with me. He ordered me to adopt the religion of my mother and then he said the words (that the writer of the book forgot). And he said: Very soon, you will reach a habitation, where all the inhabitants are Shias. I said: My master, will you not come to that place with me? He said: No, as a thousand people around the country are calling me for help, I want to go and help them. After that he disappeared. After traveling for some time, I reached that village.

Such was a distance to that place that my previous fellow travelers reached that station only the next day. I returned to Hilla from there and went to meet the chief jurisprudent, Sayyid al-Mahdi Qazwini (May Allah illuminate his resting place). I narrated my story to him, learnt the rules and regulations of religion from him and asked what I should do in order to see His Eminence again. He said: Go for the Ziyarah of Imam Husayn (‘a) for forty Friday eves. I began to go for the Ziyarah of the Chief of the martyrs every Friday eve. When only one Friday eve remained from forty. I set out from Hilla on Thursday for Karbala’, but when I reached the city gates, I saw that the tyrannical officials were asking for permit, and they were very strict about it. Neither did I have the permit nor the money to purchase one. A few times I tried to smuggle myself by mingling in a group of people, but I did not succeed.

At that time, I saw His Eminence, the Master of the Affair (‘aj). He entered wearing a dress of Iranian students and a white turban. Outside the city, I sought his refuge and pleaded for his help. He came out and took me with himself into the city. But I did not see him again and remained regretful and sad at his separation.”[176]

Incident Seventy-Two: Mulla Zayn al-'Abidin Salmasi

Informed me Mirza Ismail Salmasi, who for years was the Imam of congregation in the Kadhmayn shrine in Iraq that: Informed me my father, who was an erudite scholar and owner of great ranks with God, the Akhund Mulla Zainuddin Salmasi, who was among the close associates of Allamah Tabataba'i Bahr al-Ulum. He was the custodian of the construction of Samarrah Castle along with Mirza Muhammad Al-Baqir, who was elder to me. Since this incident was heard fifty years ago, I was unsure and he has Also, narrated from his grandfather that he said:

Among the clear miracles of the Holy Imams ('a) at Samarrah is that at the end of the twelfth month or at the beginning of the thirteenth month, a man from Iran came for the Ziyarah of al-'Askariain in summer, when the climate was extremely hot and he intended to perform the Ziyarah when the key holder was in the patio, in the middle of the day and the gates of the sanctuary were closed and he was sleeping near a window, which was at the west and which opened into the courtyard.

When he heard the footsteps of pilgrims, he opened the door and asked the person to perform the Ziyarah. The pilgrim said to him: Take this gold coin, and leave me alone so that I may recite Ziyarah with attention and presence of mind.

The sentry refused, saying: I will not break the rule.

So, he gave him the second and third Ashrafi. He refused again and when he saw more Ashrafis his refusal increased.

After that the pilgrim turned to the shrine and said with a broken heart: My parents be sacrificed on you! I intended to perform your Ziyarah with humility, but he has restrained me severely from it.

The sentry expelled him and closed the door thinking that he will return and give him whatever he can. He turned to the eastern side of the patio and then returned to the western side.

When he reached the first pillar, where he should have turned for the window, he saw three persons coming towards him and all of them were in a single file. One of them being a little ahead of the others and then another and so on and he was carrying a spear with a sharp point. When the sentry saw them, he was shocked.

The person holding the spear turned to him while he was full of rage. His eyes had become red due to the fury and he moved his spear threatening him and said: O accursed one, son of the accursed one. It is as if this man has come to your house or for your Ziyarah that you stopped him?

At that time the eldest of them turned to him and gestured and restrained him saying: He is your neighbor; you should welcome your neighbor.

The one with the spear restrained from it and the third one became furious and shaking the spear repeated the statement of the first one.

The eldest of them gestured restraining him and for the third time became enraged and shook the spear. And that person did not turn at all and he swooned and fell down and did not regain consciousness except on the second or third day in his house.

In the evening his relatives arrived entering from the back porch door, which they opened and saw him lying unconscious. He was taken to his home. After two days he regained sense. His relatives cried for him.

He narrated to them what had passed between him and the pilgrim and those three persons, and he cried: Take me to water as I am burning and dying.

They started pouring water on him and he implored them until they opened his side.

They saw a dark spot the size of a dirham and he was saying: The one with spear hit me.

They carried him and took him to Baghdad and showed him to physicians. All failed to cure him.

Then they took him to Basra, since there was a famous European doctor there. When they showed him to the doctor and he checked his pulse, he was amazed, because he saw nothing to explain the swelling and black patch.

He said: I think that's he had trespassed on the sanctity of some saint that God Almighty has punished him with this.

When they despaired of his cure, they took him back to Baghdad. He died in Baghdad or on the way back. His name was Hasan.[177]

Incident Seventy-Three: Bahr al-'Uloom In Masjid as-Sahla

Aga Ali Ridha', son of Hajj Mulla Muhammad Naini, nephew of Hajj Muhammad Ibrahim Kalbasi, said:

Informed me Akhund Mulla Zayn al-'Abidin, that:

One day I was in the class of Ayatullah Allamah Tabataba'i Bahr al-'Uloom in Najaf al-Ashraf, when Mirza Abu al-Qasim al-Qummi came to visit him, author of *Qawaneen* in the year he had returned from Iran intending to perform the Ziyarah of the Imams of Iraq and for pilgrimage of holy Ka'aba.

So, those who were present in the gathering went away from there leaving only three of us. All of us were very senior students and we continued to sit there.

This scholar said to the Sayyid: You have attained a lofty spiritual position and proximity of the divine.

So, give me something from those unlimited blessings.

The Sayyid said without hesitation: Last night or two nights ago (and doubt is from the narrator) I had gone to Kufa Mosque for the supererogatory night prayer. At dawn I used to move to Najaf al-Ashraf this was my practice for many years.

When I came out of the Masjid, I felt the desire to visit Masjid as-Sahla, but I gave up the thought fearing I may not be able to reach Najaf in time before morning and miss the class. Again, the desire surged to visit Masjid as-Sahla.

When I was confused, suddenly a wind arose and the dust rose up and took me to the Sahla Mosque and threw me there. I entered the mosque and saw that it was empty, except for the presence of a gentleman, who was engrossed in supplicating with extreme humility and sincerity.

I was moved by his voice and my legs trembled and I wept on hearing his words, which I had never heard. I was moved by it very much as I stood there listening with all my attention till he concluded his litany.

Then he turned to me and said in Persian: al-Mahdi, come here!

I moved some steps and stood. He told me to come forward. I moved a little and then stopped. He again urged me to move and said: There is etiquette in obedience.

I stepped forward till his hand reached me and my hand reached him and he began to talk.

Maula Salmasi said: When the discourse of Sayyid (r.a.) reached this point, he paused once and then began to reply to this Muhaqqiq, the questions he had previously posed about the secret of the paucity of the writings of the Sayyid in spite of his long age and knowledgeability. Then he explained the causes.

Mirza again asked the question about that secret statement. The Sayyid gestured: It is a secret.[178]

Incident Seventy-Four: Sayyid Bahr al-'Uloom

Also, it is narrated from Maula Salmasi (r.a.) that he said:

I was present in the gathering of Bahr al-'Uloom, when a person asked him about the possibility of seeing Imam Az-Zaman ('aj) during major occultation when there was a Hookah in the Sayyid's hand and he was smoking it.

After replying to that person, he became silent and bowed his head and addressed himself and said quietly; but I heard what he said in reply: What shall I tell this man, when the Imam has embraced me?

It is recorded that one, who claims having met the Imam during occultation is a liar. And he repeated this

statement.

He said in reply to the inquirer: It is mentioned in the statements of Ahl Al-Bayt (‘a) that one, who claims having seen Imam Hujjat (‘a) is a liar; and just mentioned these two words without hinting at what he meant.[179]

Incident Seventy-Five: Sayyid Bahr al-’Uloom

It is narrated from Aqa Salmasi that one day I was praying with Allamah Bahr al-’Uloom in the shrine of Imam Ali an-Naqi (‘a) and Imam Hasan al-’Askari (‘a). After reciting the Tashahud of the second unit, I was intending to stand up, when suddenly such condition affected him that he delayed getting up. After that he arose. After concluding the prayer all of us were astonished, but we could not understand what the reason was and neither did anyone Dar to inquire it from him. So much so that we reached our lodging and the dinner was laid. At that time some companions gestured to me to ask him the reason for that hesitation, but I refused and said: You people are more proximate to him, you ask him. Allamah noticed this exchange and asked: What are you talking about. I then dared to tell him: These gentlemen want to inquire why you hesitated for some moments before rising up in prayers. He replied: Hazrat Hujjat (‘a) had arrived in the blessed shrine to greet his respected father, which was the reason for that condition of mine and it continued till the Imam returned.

Incident Seventy-Six: Bahr al-’Uloom In Holy Mecca

It is Also, narrated from the agent of the Allamah, Maulana Salmasi that during the period of his stay in Mecca, in spite of the fact that it was a period of his travels and he was far away from his hometown; but his generosity and largesse was such that he cared not for excessive expenditure till the point came when there was nothing to spend. And I did not even have a dirham. I mentioned this to the Allamah, to which he gave no response and as per his habit, he departed for Tawaf of Ka’aba in the morning. When he returned, I presented the Hookah to him as per his habit. Suddenly someone knocked at the door; upon which he stood up agitated and asked me to remove the Hookah from there immediately and went to open the door. A very elegant gentleman in Arabic garments entered and took a seat. Bahr al-’Uloom Also, sat down with extreme humility.

There was a brief exchange of words between them after which that gentleman arose to leave. Bahr al-’Uloom opened the door, kissed his hands and mounted him on the she-camel. When he re-entered the house, his demeanor was changed. He gave me a letter and said: This is for the money-changer, having a shop at Mt. Safa. Give him this and take whatever he gives. So I went there and presented that document to him. He took it from me, kissed it and then told me to bring the porters. I went and brought four porters. The money-changer handed us so much cash that four porters had to carry it home.

After some days, I set out to meet the money-changer to check him out and ask him whose letter it was. But when I reached that place, I neither could see the shop not found that money-changer anywhere. I

inquired from people around there, but all said that they have never seen any money-changer over there. After that I understood that all this was from divine secrets and favours of Imam Az-Zaman (‘aj). Informed me about this incident, Shaykh Muhammad Husayn Kazmi resident of Najaf al-Ashraf from some reliable persons.[180]

Incident Seventy-Seven: Bahr al-’Uloom In The Holy Sardab

Informed me Sayyid Ali, grandson of Bahr al-Ulum, author of *Burhan Qate dar Sharh Naafe*, a multi volume book, which Sayyid Murtaza, nephew of the Sayyid had and he was his companion during journeys and at home eager to serve him in every way.

He said: I was with the gentleman during his journey to Samarrah and he had a room, where he slept alone. And I had the room adjacent to his. I was very sincere in serving him day and night and in the evenings, people gathered to meet the late gentlemen, till one third of the night.

One night it so happened that as per his habit, he sat in his place and people gathered around him. I saw that he was that night uncomfortable with the people and he would have liked to be alone. He was speaking with each person as if he wanted them to go away at the earliest.

People dispersed from him and except me, no one remained. He asked me Also, to go out. I returned to my room in deep thought about the condition of the Sayyid that night and I could not fall asleep. I waited for a time and then came out to check the condition of the Sayyid. I saw that his door was closed. I peeped through a crack and saw that the lamp was alight and there was no one in the room.

I entered the room and observed that he has not slept that night.

I hid myself barefoot and came out of the room in search of the Sayyid. I entered the holy courtyard and saw that the door of the shrine of shrine al-’Askariyyin was closed. I searched around the sanctuary and could not find any trace of him.

I entered the courtyard of the cellar floor. I saw that the door was open. I went down slowly so that no one may hear my footsteps.

I heard someone whispering at the platform of the cellar as if two people were speaking, but I could not differentiate the words, till three or four steps remained and I was moving very slowly when suddenly the voice of the Sayyid arose from that place: O Sayyid Murtaza, what are you doing? Why did you come out of your chamber?

I remained astonished and quiet in my place like a dry stick.

Then I decided to answer.

I again told myself: How much ever you tried to hide, but you were exposed through other senses.

I respond with an apology and regret and went down the stairs to seek apology till I saw the platform. I saw that the Sayyid was alone facing the Qibla and there was no trace of anyone else. I understood that he was talking to someone, who was invisible.[181]

Incident Seventy-Eight: Sayyid Bahr al-'Uloom

Shaykh Ahmad Sad Tumani An-Najafi was unique in piety and narrated to me that his grandfather, Muhammad Saeed Sad Tumani was a student of Sayyid Bahr al-'Uloom.

One day, in the gathering of the Sayyid there ensued a discussion of one, who saw the al-Mahdi till the Sayyid started speaking.

He said: One day I decided to pray in Masjid as-Sahla, at a time when I thought there would be no one there.

When I reached there, I saw that the Masjid was full of people and the sound of their recitation was loudly heard. It was not usual that at that time there should be anyone there.

I found them standing in rows for congregational prayer.

I stood by the wall where there was sand.

I think I went up to look at the ranks, that perhaps I can find a place there in one of the ranks. I discovered an empty space and I went and stood there.

A person, present in the gathering, said: Tell me, have you seen the al-Mahdi. The Sayyid fell silent as if he had just awakened from asleep. Although every person tried, but he was not ready to conclude his statement.[182]

Incident Seventy-Nine: Bahr al-'Uloom In The Shrine Of Amir Al-Mu'minin('A)

Righteous and pious religious scholar, Mirza Husayn Lahiji Rashti, caretaker of Najaf, who was a respected person among the scholars, has narrated from scholar, Mullah Zain al-Salmasi, that one day Bahr al-Ulum entered the shrine of Amir Al-Mu'minin ('a) intoning the following:

How nice is the sound of Holy Qur'an

To hear it being recited by you.

I asked the Sayyid the reason for reciting this couplet.

He replied: When I entered the shrine of Amir Al-Mu'minin ('a) I saw the Hujjat ('a) standing at the head

reciting the Qur'an aloud. When I heard his voice, I recited that line and when I entered the shrine, he stopped reading the Qur'an and departed.[183]

Incident Eighty: Mulla Zayn al-'Abidin Salmasi

Just, trustworthy and reliable, Aqa Muhammad, who was the caretaker of Kadhmayn shrine and for forty years was responsible for lighting in the shrine has narrated the report of his mother that once they had opportunity to be in the company of the pious scholar and the trustworthy gentleman, Maulana Aqa Zayn al-'Abidin Salmasi and his family members in the cellar.

This gentleman became engrossed in reciting Du'a Nudbah in such a touching manner that people were moved to tears all the time. We Also, accompanied his recitation shedding tears at the same time. At that time, there was no one other than us. Meanwhile the smell of musk spread in the cellar fragranting the whole atmosphere and making us filled with rapture. We became absolutely speechless and could not move. All of us were bewildered, but after sometime that fragrance disappeared; after which we regained our posture and then continued the supplication.

When we returned home, I asked Aqa Salmasi the cause of the fragrance. He said: Why are you posing this question? And he avoided replying. It is Also, written that when Maulana Ali Ridha', a trusted friend of Aqa Salmasi asked whether he Also, had the distinction of meeting Imam Az-Zaman ('aj), he narrated this same incident verbatim.

Incident Eighty-One: A Sunni From Samarrah

Agha Muhammad has narrated that a Sunni from Samarrah, named Mustafa Al-Hamud was in the train of the servants to take care of the pilgrims, but he was always causing them distress and accosting money from them through every trick. And most of the time he was in the holy cellar at the small platform, which is behind the window of Nasir Abbasi and he knew most of the recitations by heart and whoever enters that holy place and starts reciting the Ziyarah, that wicked man diverts his attention from Ziyarah.

One night he saw His Eminence Hujjat ('a) in dream telling him: Till when will you continue to harass my pilgrims and not leave them to recite the Ziyarah? What interference do you have in this? Let them recite what they like.

He woke up in a state that both his ears were deaf.

After that, he heard nothing and pilgrims became free from his mischief until he joined his predecessors.[184]

Incident Eighty-Two: Imam Az-Zaman (‘A) Cures A Dumb Person In The Sardab

Aga Muhammad al-Mahdi, originally a trader from Shiraz, who was born in Port Maloomeen a port of Maajeen in the lands of Burma, which till that time was a colony of the British. From there to Calcutta, the capital of India is a distance of six days’ travel by steamship. His father was a resident of Shiraz, but he was born and bred in the port mentioned above. Three years before the date mentioned, he fell sick with a very serious ailment. Such that after recovering from it, he became dumb and deaf.

In order to seek cure, he came for the Ziyarah of the Imams (‘a) of Iraq and he came to Kadhmayn to his family, who were well-known traders and he stayed there for 20 days till the water in the river came up and a streamer became ready to set out for Samarrah. His relatives brought him to the boat and entrusted him to the travelers, who were people of Baghdad and Karbala’ and requested them to take care of him and help him. They Also, wrote to some caretakers of Samarrah to help him in his stay.

Thus, when he had the honour to reach that blessed place, it was afternoon of Friday the 10th of Jumadi II of the year mentioned. He entered the illuminated cellar (Sardab) while some holy men and reliable persons were present there. He wanted to obtain proximity of the sacred place with all humility and seek mediation. He wrote about his condition on the wall and requested people to pray for him. Himself Also, he remained a long time in prayers and seeking mediation. His prayer had not yet concluded when the Almighty Allah bestowed him cure by the miracle of Hazrat Hujjat (‘a) and he came out of that place with an eloquent tongue.

On Saturday they brought him to the lecture of His Eminence, Chief of the Jurists and the senior-most scholar, the leader of Shias and the crown of Shari’ah, Aqa Mirza Muhammad Hasan Shirazi and he recited the Surah al-Hamd by way of benediction in the honourable company. That day all the people were immersed in joy and celebration and in the evenings of Sunday and Monday, scholars and nobles celebrated and made illuminations in the purified courtyard of the two al-’Askari Imams (‘a). They versified the incident and broadcasted the poems all over the country. Some of these poems are mentioned in the book of *Jannah al-Maawa*.

And praise be to Allah and may Allah bless Muhammad and his purified progeny.

Incident Eighty-Three: Sayyid Na’mat Allah Jazaeri

Sayyid Na’mat Allah Jazairi has said in the book of *Maqamaat*: Informed me my trusted brothers in Shustar in my house, which is close to the Grand Mosque.

He said: When we were in Indian Ocean, there arose a discussion of the wonders of the sea. One of the trusted persons narrated: Narrated to me one, whom I trust; his house was at the shore and there was

an island in the sea and between that shore and that island there was a distance of one day travel or less. And its water, firewood and fruits came from that island.

By chance, as per his routine he boarded a ship with the intention to travel to that island and took with him rations for a day. When he reached the middle of the sea, the wind arose and took him away from his target and tossed him for nine days without water and food.

Then the wind threw him on one of islands in the sea. He came out and went into the island and the island had fresh water and fresh fruit and a variety of trees.

He remained there for a day and took from there whatever he needed and boarded the boat and set out from there.

When he went some distance away from the shore, he saw that a man was left behind on the island. So, he called out to him and he was unable to go back to the island.

He saw that man having tied up a bundle of firewood and placed it below his chest and with it he was floating in water and trying to reach the boat.

The night prevented him from reaching them and he remained in the sea.

But the people of the boat did not reach home, except after a few months. When they reached their people, they informed the relatives of that man and they mourned for him.

A year or more passed. Then they saw that the man had returned to his people. They congratulated one another and the comrades of the ship gathered and discussed what has passed on them all.

When the night came between me and you, I stayed in the water and the waves transferred me from place to place and I continued to float on that bundle of wood till the waves threw me on a mountain on the shore. I stuck to a stone and I could not climb it.

Suddenly I saw a huge python bigger and longer and thicker than a minaret. It reached that mountain and stretched its head to the sea to catch fish from the top of my head. I was sure that I will be annihilated and made supplication to God Almighty.

I saw a scorpion crawling on the back of the serpent. When it reached on the top of his nose, it swallowed its poison. Then his flesh began to melt and only his ribs remained and his fangs were like and huge ladder having many steps and it was easy to climb them.

I began climbing those fangs till I entered the island and thanked the Almighty Allah for this great blessing. Till near the late afternoon I went to that island. There I saw nice houses whose foundations were lofty, except that they were empty, but there were signs of human habitation in them. I hid in a place. When it was the time of al–'Asr, I saw people and servants, each of them was mounted on mules.

They alighted and spread a nice carpet and started preparing dinner.

When they finished, I saw riders, who arrived dressed in white and green and on their faces effulgence gleamed. They alighted and food was presented to them. When they started eating, one, who was most illuminated of them, said:

Take a portion of this to one, who is hiding.

When they finished, he called out to me: O so and so son of so and so. Come.

I was astounded and I came to him and he welcomed me.

Then I began to eat that food and it dawned to me that it was the food of Paradise.

In the morning all of them mounted and said to me: Wait here.

Then they returned at al-'Asr and I remained there with them for some days.

One day the most effulgent of them said: If you like you may stay here with us on this Island, and if you like to return to your people, I will send someone with you to your place.

In spite of my hard heartedness, I chose my country.

At night, he ordered a horse for me and sent a slave with me. After some hours of the night had passed and I know that between us and my people there was a distance of some months and a few days. Not a little part of the night passed, but that I heard the barking of dogs.

That slave said: This is the barking of your dogs. I did not pay attention until I found myself at my house. He said: This is your house; get down here.

When I came down, he said: You are a loser in this world and hereafter. That person was the Sahib az-Zaman.

I turned to that slave, but did not see him again, and at present I am among you, regretful of my mistake. This is my story.[185]

A similar story and theme was mentioned in the thirty-eighth incident and Allah knows what the truth is.

Incident Eighty-Four: Hajj 'Abd Allah Waiz

The distinguished and accomplished scholar Maulana Sayyid Muhammad Rizvi An-Najafi, alias Hindi, who is among the most pious of the scholars and was a leader of congregation in the sanctuary of Amir Al-Mu'minin ('a) narrated to me that the righteous gentleman, Hajj Muhammad 'Abd Allah Waiz who frequented Masjid as-Sahla and Masjid Kufa too much, regarding him, the reliable scholar, Shaykh Al-

Baqir Ibn Shaykh Hadi Kazmi, caretaker of Najaf al-Ashraf, has narrated from Shaykh al-Mahdi Zarijaadi that: Once I was in the Kufa Masjid, when I saw Hajj 'Abd Allah that he was intending to go to Najaf after midnight in order to reach there before dawn. I accompanied him. When we reached the well situated in the middle of the route, we saw a lion. As soon I saw it, I halted in my steps. Hajj 'Abd Allah asked: What is the matter? I replied: There is a lion before us. He said: Keep walking and have no fear. He insisted on me to walk while I refused.

At last, he said: I will go ahead and stand before the lion; will you then follow? I agreed to do that. He thus, walked before me and on reaching the lion placed his hand on it head. Seeing this I Also, followed his steps in terror. The Hajj then joined me and that lion remained in its place. This incident regarding him is Also, narrated by Aqa Shaykh Al-Baqir that: My maternal uncle (mother's brother), Qari Shaykh Muhammad Ali, who was the author of three books on the art of Qur'anic recitation, and has Also, written a very fine book on the events of Karbala' based on selected traditions. Once I accompanied him to Masjid as-Sahla during my youth. During those days this was a very terrifying experience at night and the place had no habitation. On reaching the Masjid we recited the prayer of honouring the Masjid at the place of Hazrat Hujjat.

After that we set out from there. My uncle forgot to take his tobacco pouch back, which he remembered at the gate of the Masjid and he sent me back inside to get it back. It was the time of Isha when I went in to get it. I found the pouch, but I saw a brilliant flaring at the middle of the place as if it was a great flame of fire, which terrified me and I came back to my uncle and narrated this. He said: We will soon reach Masjid Kufa, where we shall ask Hajj 'Abd Allah about it; he will definitely know about it. He was a frequent visitor to Masjid as-Sahla. Thus, we reached Masjid Kufa and asked my uncle Hajj about what I had seen in Masjid Kufa. He replied that he had witnessed the same a number of times and from different places of Ziyarah – it was the specialty of the place of Hazrat Hujjat ('a).

Incident Eighty-Five: Mulla Sayyid Al-Baqir Qazwini Meets Imam Az-Zaman ('A) In Masjid as-Sahla

It is Also, narrated from this same Janab Shaykh Al-Baqir from

Sayyid Ja'far, son of Sayyid Al-Baqir Qazwini, that he said:

Once I was going to Masjid as-Sahla with my father. When we reached near the Masjid I asked: We hear from people that one, who attends Masjid as-Sahla for forty Wednesday eves is able to meet Sahib Al-'Amr ('aj). This does not seem to be reliable.

He was enraged at this and he asked: Why? Only because you have not seen the Imam? And if you have not seen something it's not true?

He mentioned some other statements to the same effect, which made me highly ashamed. At last, we

entered the Masjid, and no one else was present there.

My father stood up to pray the *Istijara prayer*, when a person came from the place of Imam Az-Zaman (‘aj) who shook hands with my father.

He had just moved on when my father asked: Do you know him?

I asked: Was he Imam Az-Zaman (‘aj)?

He replied: Then who is it?

I at once ran and searched everywhere, but did not find anyone.

Incident Eighty-Six: Imam Az-Zaman (‘A) Emphasized Serving The Aged Father

It is Also, narrated from the same Shaykh Al-Baqir an incident about a very pious man, who was a very dutiful son of his father and he was so caring that he placed a pot of water in the toilet and till the father completed his ablutions, he waited outside. He was always in the service of his father; however, on Wednesday eves he used to visit Masjid as-Sahla. But at one time he stopped going there as well. When he was asked about it, he said: Once, when I was going there for forty Wednesdays regularly, on the last Wednesday, it so happened that I could not leave during the day. Night fell, although it was a moonlit night. But I was alone. After walking for a time only a third of the distance remained when I saw an ‘Arab riding in my direction. I thought that I was about to be robbed of my possessions.

The rider came near and spoke to me in rural dialect and first thing that he asked was where I was headed. I said I was going to Masjid as-Sahla. Then he asked if I have something to eat. I said I have nothing. He told me: Check your pocket. Again, I repeated that I had nothing. He chided me at this point and I found that there were some raisins in my pocket I had bought for my child, which I had forgotten to give him. Then he said thrice: I advise you about your aged father. I emphasize you about him and I command you about him. He stated this and disappeared from my sight. I immediately realized that it was Hazrat Hujjat (‘a), who could not bear that I should remain away from the service of my father even for a single night. That is the reason why I stopped going to Masjid as-Sahla on Wednesday eves.

Incident Eighty-Seven: Narrated By Shaykh Al-Baqir Qazwini

Also, the above scholar has narrated: I saw in a traditional report that proves that if you want to recognize Shab (Night) al- Qadr, you should on every night of the blessed month, recite Surah Ha Mim Dukhan a hundred times till the twenty-third night.

So, I started it and on the twenty-third night, I recited from memory. After Iftar, I went to the shrine of

Amir Al-Mu'minin (‘a), but I could find no place to stay, as there was no empty space due to the rush of people that night. Since there was no place under the forty lamps due to the rush that night I sat down on the square and faced the tomb and started reading Surah Ha Mim.

Meanwhile, I saw a nomad ‘Arab sitting beside me in a square. He was of moderate height and wheaten complexion. His eyes, nose and face were well formed and had awe like the ‘Arab Shaykhs, except that he was young and I am not sure whether he had a beard or not, but I think that he had it. So, I said to myself: Why has this Bedouin come here and sat here like Persians? What does he want in the Sanctuary and where is he staying tonight. Is he a Shaykh of Qaza-a, who are the key-bearers or other than them have invited him and I am not aware?

I said to myself: Probably he is al-Mahdi (‘aj) and I looked at his face and he glanced to the left and right at the pilgrims, but not so fast, which is incompatible with dignity.

I told myself that I will ask him where he is staying or who he is.

When I made this intention, my heart became severely constricted, which caused such pain to me, making my face pale. There was pain in my heart until I said to myself: O Allah, I will not inquire from him. Leave my heart to its condition and give me respite from this pain as I have left the intention, which I previously had.

My heart regained posture again and I returned again and again, thinking about that person and again decided that I will ask him about his antecedents.

I said: What is the harm in that?

When I made this intention again there was severe pain in my heart like before. I decided not to ask him anything.

My heart again became quiet and I started my recitations. I glanced at his elegance and awe and pondered over his matter till the third time I again became eager to ask him about his circumstances. Again, there was a severe pain in my heart till I became truly determined not to ask him anything.

I decided on a strategy to know him without asking him by not separating from him and to follow him whenever he goes till he returns home. It will be known whether people are familiar with him, but if he disappears from my sight, he is Imam (‘a).

We continued sitting there for a long time. There was no gap between me and him. On the contrary, even my garments touched his clothes. I desired to know the time, but did not hear the hour being struck due to the multitude of people.

There was a person before me who had a watch. So, I decided to ask him, but due to the multitudes he went away from me. I returned to my place with speed as if I had gone away for only a moment, but

when I returned to my place that person was not there anymore and I regretted my act very much.[186]

Incident Eighty-Eight: Sayyid Murtaza An-Najafi

Sayyid Murtaza An-Najafi was a contemporary of Shaykh Ja'far An-Najafi, author of *Kashf al-Ghita* and famed for his piety and good deeds. I accompanied him in journeys and at stations for some years, but I never noticed any of his shortcomings in religious matters. He narrated to me twenty years ago:

Once many of us entered Masjid Kufa together including a very senior, well-known scholar of Najaf, whose name he did not reveal for maintaining his respect, although I asked him a number of times.

He went on to say that when it was time for Maghrib Prayer, the Shaykh took his place in the Prayer Niche. Those seated behind began to ready for the prayer. Some gentlemen were performing the ablution.

I Also, decided to perform the ablution and get ready for prayers. There was a gentleman on the side of water, making ablution slowly. The place was congested. I waited for him to finish so that I may sit and perform the Wudhu. Just then Iqamah was called out and I was compelled to say: The prayer has begun. But he did not arise.

I asked: Do you not wish to join the congregation? He replied: No. I asked: Why not? He replied: This Shaykh is a *Dukhni*. I did not understand.

At last, when he concluded his ablution, I sat down and after performing it hurriedly joined the congregation. After the prayers when people dispersed, since the awe of the words of that gentleman was still on me, I narrated the whole conversation to the Shaykh; hearing which, he paled. He said: You were honoured by meeting Hazrat Hujjat, but you could not recognize him. The Imam has revealed something, which other than the Almighty Allah, no knew about.

This year I sowed Bajra in *Dukhna*, a village in the west of Kufa and that place was open to the risk of attack by Bedouins, so I was all the time occupied by those thoughts; that is why the Imam called me a *Dukhni*. Since more than twenty years have passed since I heard this, there is possibility of increase and decrease in it.[187] We seek the forgiveness of Allah and His protection from errors.

Incident Eighty-Nine: Sayyid Muhammad Qatifi And Two Other Persons Met Imam Az-Zaman (‘A) In Masjid Kufa

Hajj Mulla Mohsin Isfahani, caretaker of the shrine of Imam Husayn (‘a) has narrated that I decided to visit Masjid Kufa on a Thursday eve when the route had become very dangerous due to robbers. Only one student accompanied me. When we entered the Masjid, except for one person, we were unable to see anyone there. We performed the rituals of the Masjid. At sunset only we closed the gate of the

Masjid and also, placed some bricks and rocks from inside, so that it may not be opened from outside and that we remain there in peace. After that we began to pray. When we concluded, both of us sat down facing the Qibla in the place of Dakkat al-Qaza. The third person was reciting Du'a Kumail loudly near Baab al-Feel. The moonlight was blooming. I was gazing at the sky when all of a sudden there was a fragrance in the whole atmosphere more fragrant and refreshing than musk in the morning breeze. A moon beam lit us so bright that dazzled the eyes.

The voice of one, who was reciting Du'a Kumail was Also, silenced. I was looking here and there, when I saw a elegant gentleman coming from the direction of the closed gate of the Masjid. He was attired in the dress of a man of Hijaz. There was a prayer mat on his shoulder and he was moving in a very dignified manner. His majesty and awe made me senseless. He reached near us and greeted, by which my companion fell into pure rapture; but I controlled myself with a great effort and replied to the greeting. When he entered the Masjid and went out of our sight, our hearts stopped pounding and we regained our senses. We began to discuss who he was and from where he has arrived.

In this confusion, we arose from our places and moved to the reciter of Du'a Kumail. We saw that he had torn up his garments and was weeping restlessly. We asked about his condition and he replied: I am attending this Masjid for forty Friday eves regularly to get the honour of meeting of the Imam of the Time ('a). This was the fortieth and the final night. As a result of this you saw whatever happened. I was engrossed in supplication when the Imam arrived and asked: What are you doing? I could not give any response and the Imam went away.

We checked the door and found that it was closed as we had secured it. Then with extreme happiness we continued to thank the Almighty Allah that we had received the favour of seeing the Imam.[188]

Praise Of Sayyid Muhammad Qatifi

The author says: I have heard many times from the respected teacher, Shaykh Abd al-Husayn Tehrani (a.m.) praising this Sayyid Muhammad and said: He was a pious scholar, an expert poet and an accomplished litterateur and in love for Ahl Al-Bayt ('a) he was such that most of his thoughts and words were focused on them and I often met him in the holy courtyard.

We asked him questions related to literature. He replied and testified about his objective in lines of poetry, which he had composed in hard times in a complete way and the gatherings of literature turned into gatherings of grief and sorrow and he has composed many fine panegyrics concerning the language of poets. May Allah have mercy on him.

Incident Ninety: Efficacy Of Praying For Forty Days In Kufa To

Meet Imam Az-Zaman (‘A)

Shaykh Al-Baqir Kazmi narrates that there was a righteous and pious scholar in Najaf, named Shaykh Husayn Rahim. He was in dire circumstances and involved in poverty. He was so ill that he expectorated blood. He used to roam the surroundings for more livelihood, but was unable even to get enough for his needs; despite such circumstances, he was desirous of marrying into a family of Najaf. But the bride’s folks did not accept his proposal due to his meager income. At last in those calamities, he became attentive to the cure, which is well-known among the people of Najaf. That one who spends forty Friday eves in Masjid Kufa, he will be honoured with meeting Hazrat Hujjat and succeed in his aims.

The late Shaykh Al-Baqir narrates: Shaykh Husayn said: I observed this ritual for forty nights and on the fortieth night, when it was a cold dark windy night and rain was falling, I somehow managed to reach the Masjid and sat at the gate. At that time my illness of expectorating blood was severe. I did not enter as I expected that I would need to spit. I was restless due to the cold. My chest was bursting of pain, and along with it was the concern and grief that it was the fortieth night. I had undergone such hardships for coming there and so far, there was no result. I had brought some black coffee with me. I lit a fire to warm it.

Suddenly I decried a person coming from outside. I thought it was a nomad from the surrounding areas and he was approaching me to share the black coffee. I became irritated that if I shared it, nothing will be left for myself. That person came near and greeted me by my name. I replied to him, but could not recognize him. I was baffled that who that acquaintance was. Perhaps he was a resident of a suburb of Najaf, which I frequented. So, I asked him if he was from such and such tribe? He replied: No. I asked: Are you from so and so group? He replied: No. I asked him if he belonged to that congregation? He again replied: no. After that I uttered some words of meaningless ridicule, at which he smiled and said: No matter where I belong to. Tell me what is the purpose of your visit? I said: Since you are not telling me about yourself I will Also, not tell you. He said: There is no harm in telling me about you. This time his sweet words and elegant manners affected me such that I became inclined to him. I at once presented the pot of coffee to him. He tasted some and returned it to me saying: You drink it. I quaffed it unthinkingly and also, said: By the grace of God, you are my companion in this solitude. Let us go to the shrine of Muslim and we can talk there. He said: All right, but tell me about yourself. Then I explained my circumstances to him including my illness and my failure of getting married in the Najaf family. I Also, said: The folks of Kufa have subjected me to further trouble by suggesting that if I spend forty Friday nights in Masjid Kufa, I will be able to meet Imam Az-Zaman (‘aj) and all my problems will Also, be solved. So I performed this ritual undergoing untold hardships.

Today is the fortieth night, but till now, I have not seen any result. He said: You will be cured of your malady and you will Also, get married; but you will remain poor as long as you live. I paid no heed to his statements and asked: Are you not coming to the shrine of Muslim? He said: All right, get up. After that both of us started and when we reached the area of the Masjid, he said: Recite the prayer of honouring

the Masjid. He Also, recited it and I stood behind him at some distance and started the prayer. I had recited the Takbirat al-Ihram and was reciting Surah Fatiha when his voice of reciting Surah al-Hamd fell on my ears in such a tone that I had never heard before. The beauty of his tone made me think that perhaps he was the Imam of the Time (ʿa). Suddenly in that condition of prayers an effulgence surrounded him from all sides dazzling my eyes and my body was trembling, but I was so terrified that I could not even discontinue the prayer.

Somehow, I completed the prayer, but I saw that the effulgence was rising up. Suddenly I wailed aloud and that light was seen approaching the tomb of Muslim. I wept in excess and unable to move. I continued sitting there and regretted my misdemeanors so much that the morning broke. When I recalled his statements and contemplated on it, neither was there a pain in my chest nor any cough. Not even a week passed when the Almighty Allah eased the matter of my marriage and my Nikah was held with the girl I was intending. But as per the saying of the Imam, my poverty continued as the Imam had predicted by the praise of Allah.[189]

Incident Ninety-One: Mulla Ali Tehrani

Hajj Mulla Ali Tehrani, son of Late Hajj Mirza Khalil Tabib, who was the caretaker of Najaf shrine as long as he lived and he performed the Ziyarah of Samarrah most of the years and he had a strange attachment to Holy cellar and he sought for help and benefits and never was his entreaty unanswered and he said:

It never happened that I should perform the Ziyarah without seeing a miracle. And during the stay of this humble servant in Samarrah, he was honoured twice in the house of this humble servant and concealed what he saw and insisted on keeping it as a secret, on the contrary to conceal all the worship acts.

When I requested to tell me something about those incidents, he said: It happened many times on dark nights when all were asleep and there was no sound or movement from anyone; I performed the Ziyarah of the Sardab.

Near the Sardab, before the entry and before the steps, I saw an effulgence shining on the wall of the first threshold in the cellar of occultation, as if someone was carrying a candle and it was moving from place to place and its rays were moving everywhere. So, I went down and entered the holy cellar. I neither saw anyone there and there was no lamp there.[190]

When he performed the Ziyarah and the symptoms of dropsy appeared in him and he became very aggrieved of it, he entered the holy cellar and said: Tonight, I sought a general cure and went into the holy cellar and entered that small platform and inserted my feet into the well of cure, which people call as the well of occultation and suspended myself in it.

Not much time passed, but that my illness was cured and the Late gentleman decided to serve that

shrine, but after returning to Najaf al-Ashraf he was unable to do so as his illness returned and he passed away in 1290 in the last part of the month of Safar. May Allah, the Almighty raise him up with those whom he followed.

Incident Ninety-Two: Imam ('A) Advises Agha Sayyid Al-Baqir Qazwini

Sayyid al-Mahdi Qazwini, resident of the Hilla Saifiya said:

It is narrated from my spiritual father and biological uncle, the late Allamah Sayyid Muhammad Al-Baqir Qazwini, who was previously mentioned in the third and the thirteenth incident that: In 1186 A.H. there was a terrible epidemic of plague in Iraq, in which such was the condition of Najaf that people left the town and great scholars and even Allamah Tabataba'i and the author of *Kashf al-Ghita* Also, left the place. A large number of people perished and only very few survived. Every day I used to sit in the holy courtyard and there was no one present there from the seekers of knowledge. During that time, I met in the lanes of Najaf, a very respectable gentleman, whom I had neither seen before not afterwards, in spite of the fact that the population of Najaf had become so restricted that no one from outside could enter the place.

Thus, that gentleman looked at me and asked: You will be bestowed the knowledge of monotheism after some days. Then I dreamt that two angels had arrived and one of them was holding inscribed tablets and the other one was holding a balance. They had placed those tablets in the pans and the tablets that were weighed they placed before me and read them. So much so, this was conducted with all the tablets. I saw that the beliefs of all the companions of the Prophet ('a) and the companions of the Holy Imams ('a) were weighed against the beliefs of Imamiyah scholars. Among whom were included everyone from Salman al-Farsi to Abu Dharr Al-Ghifari till the four special deputies of Imam Az-Zaman ('aj): 'Uthman Ibn Saeed, Muhammad Ibn 'Uthman, Husayn Ibn Rauh and Ali Ibn Muhammad Saymoori; Mulla Yaqub Kulaini, Shaykh as-Saduq, Ibn Babawayh, his father, Shaykh Al-Mufid, Abu Ja'far Muhammad Ibn Noman, Sayyid Murtaza Alam al-Huda and Shaykh at-Taifa Abu Ja'far At-Tusi; till my uncle, Sayyid Bahr al-'Uloom Allamah Tabataba'i and all the scholars after him were included.

On seeing this dream, I became informed about the beliefs of all those gentlemen and I became aware of such academic secrets that I was given an age equal to Prophet Nuh ('a), and I had spent all the time in acquiring knowledge, I would not have been able to obtain the tenth part of it. When I rose up in the morning, I was most learned man of my time. I woke up, prayed and then completed the post prayer recitations. There was a knock at the door. The maid went to open it and brought a paper, which a brother in faith Shaykh Abd al-Husayn had sent. It contained some couplets in my praise, which were a brief interpretation of that dream. In other words, among the beliefs that I learnt about, was the belief of my later maternal uncle, Allamah Bahr al-'Uloom, which was compared to some special companions of the Prophet. But all these are confidential matters, which cannot be divulged and everyone cannot bear

them. On the contrary, that late gentleman had taken oath from me not to reveal them. Thus, my dream is the result of that order of that gentleman, whom I met in a lane of Najaf and according to whom the contexts prove that he was Hazrat Hujjat (‘a).

Incident Ninety-Three: Sayyid al-Mahdi Qazwini

A group of scholars of Najaf and Hilla, one of them being Sayyid al-Mahdi Qazwini, have narrated the following three incidents regarding his respected father and some of them I heard directly from him. But since a long time has passed, and I did not record it in writing. However, now I have recorded from him in such a way that it is same as I heard from the late gentleman: Thus, indeed; the Ahl Al-Bayt (‘a) know what is there in it.

In spite of the fact that he himself was at the pinnacle of faith, and I was his companions during the journey to and fro Mecca. I have seen very few like him having comprehensive excellence.

Thus, he wrote according to what I had heard from those people and his other brother was Also, an excellent scholar, Sayyid Muhammad at the end of his letter he had written that he had heard these three miraculous acts directly from his father.

Form Of The Letter: Recitation Of Surah Fatiha By Imam al-’Asr (‘A) For The One, Who Wept Much

In the name of Allah, the Beneficent, the Merciful

Some righteous people of Hilla informed me: One morning I came out from my house to go to your house for the Ziyarah of Sayyid. On the way I stood at the tomb of Sayyid Muhammad. I saw near his window from outside a man of a pleasing demeanor, reciting Surah Fatiha.

I thought about him and I saw that he appeared to be an outsider and not a native of Hilla. I said to myself: He is a stranger and he pays tribute to this grave and recites Surah Fatiha whereas we, who are natives of his city, we pass by without paying any respect. So, I stood up and recited Surah Fatiha and Surah Tauheed. When I finished, I greeted that man.

He replied to the Salam and said: O Ali, will you come for the Ziyarah of Sayyid al-Mahdi?

Yes, I said.

He said: I will accompany you there.

When we had walked for some time, he said: Ali, do not feel sad about the loss you suffered this year, because you are man whom the Almighty Allah has tested with wealth, so He wanted to see whether you will fulfil the rights. So do what the Almighty Allah has made obligatory on you from Hajj as money is

temporal, it comes and it goes.

This year I had made a loss, about which no one was aware as I feared that if I divulged it, no one will deal with a loss maker.

So I became distressed and said: Glory be to Allah, my failure has become so famous that all have become aware of it. But he replied: Praise be to Allah in all conditions.

He said: What you have lost will soon be recovered after a period and you will return to your previous state and you will repay your debts.

I fell silent and fell into deep thought about his statement till we reached my place. So I stood and he Also, stood.

I said: Enter my master, as I am the resident of the house.

He said: You enter; I am Sahib ad-Daar, as I am the owner of the house.

Sahib ad-Daar is a special title of Imam al-'Asr (‘aj). So, I hesitated entering. He took my hand and made me enter before him.

When we entered the gathering, we saw a group of students seated there and they were waiting for the Sayyid (q.s.) to come out from inside to take the class and his seat was empty. No one was seated in his place as a mark of respect and in that place a book was placed.

That person went there, sat down and took that book and opened it. It was the *Sharai* of Muhaqqiq. At that time, he took out from the pages of the book some parts of the manuscript, which was written in the hand of the Sayyid, which all could not read easily.

He took it and started reading from it and said to the students: Are you not surprised of these branches?

And these are parts of the book *Mawahib al-Afham* of the Sayyid, which is the gloss on *Shara al-Islam* and it is a remarkable book having six volumes about laws of ritual purification till the laws of burial.

My respected father has narrated: When I came out of the house, I saw that man who was seated in my place. When he saw me, he stood up and left that place. I told him to remain seated and saw that he was a handsome man, but he was a stranger there.

When we sat down, I turned to him and ashamed to ask him about his well-being and from where he was coming.

I started the discussion and he asked some questions regarding the subject we were discussing. His discourse astounded me.

One of the students said: Keep quiet, what concern do you have with this?

He smiled and fell silent. When the discussion was concluded I asked: From where have you come, from Hilla?

He replied: From Sulaimaniya?

I said: When did you arrive?

He replied: I came from there yesterday. As soon as I left Najib Pasha entered and conquered it; and wrought havoc over there and apprehended Ahmad Pasha Banani, who had rebelled there, removing him for the throne and replacing him with his brother, ‘Abd Allah Pasha. Also, this Ahmad Pasha rebelled against the Ottoman rule and declared his independence in Sulaimaniya.

The father of the late gentleman said: I was worried at that news and apprehensive that this victory and its report should not reach the rulers of Hilla and it did not occur to me to ask him how he said: I will reach Hilla and that I have come from Sulaimaniya yesterday and between Hilla and Sulaimaniya there was a distance of ten days of travel for a fast rider.

At that moment, that person ordered some servants of the house to get water for him. So the servant picked a vessel with which water is drawn up the well.

But he called out to him not to do that, as there was a dead creature in the vessel.

There was indeed a dead lizard in it.

So, he took another vessel and brought water for him. When he drank the water, he arose to leave. So, I stood up as a mark of respect. He bid farewell to me and went out from there.

When he went out of house, I said to those people: Why did you not deny the report about the conquest of Sulaimaniya?

They said: Why did *you* not deny?

Hajj Ali, who was mentioned before, informed me about what had happened on the way and a group of the people who were present in the gathering informed about what had happened before I came there.

The father said: Then I said: Search for him and I don’t think that you will find him. And Allah is the master of the affair may our soul be sacrificed on him.

So those people went out to look for that person. They did not find him there, nor any of his trace.

He said: I recorded that date on which Sulaimaniya was conquered.

After that the good news of the conquest reached Hilla ten days later and the rulers declared firing

cannons as is customary to hail victories.[191]

The author says: Presently this author has information from books of genealogy that the name of Zuddama was Husayn and he was Also, given the title of Zil Abra and was the son of Zaid the martyr, son of His Eminence Ali Ibn Husayn (‘a) and his Kuniyyat is Aaniqa.

He is known as Zuddama because he used weep much during Shab (Night) Prayer and Imam Ja’far as-Sadiq (‘a) had trained and educated him and he was a pious and religious man and he passed away in 125. The Abbaside Caliph al-Mahdi arrested his daughter and tortured her very much and the Sayyid is aware of what they have written.[192]

Incident Ninety-Four: Sayyid al-Mahdi Qazwini

He says through the same reference: My father informed me: I used to travel for guidance of Bani Zubaid tribe to the Island situated between Tigris and Euphrates to the south of Hilla. In a village of that Island, which has around a hundred houses, there is a tomb, which is called as the grave of Hamza, son of Imam Musa al-Kadhim (‘a). People go there for Ziyarah and many miracle cures are reported from there. But when I went there, I passed the place without performing the Ziyarah, because I was under the impression that he was buried in Rayy near the tomb of Prince Abd al-Azeem.

Once it so happened that as per habit, when I made this journey I Also, stayed for a time in that place, and the people there requested me to come for the Ziyarah of that tomb, but I denied saying that I cannot perform the Ziyarah of the tomb, which I do not recognize. My expression of this view reduced the interests of others also. After that I set out from there and stayed at night in the village of Majiduya at the houses of some Sadat. When I woke up before dawn and finished the Midnight Prayer, I was waiting for post dawn devotions when a Sayyid resident of that place, whose piety was known to me, entered and after greeting took a seat. And he said: Maulana, did you lodge in the village of Hamza yesterday and did not perform his Ziyarah? I replied: Yes. He asked: Why? I replied: Because Hamza, the son of Imam Musa al-Kadhim (‘a) is buried in Rayy. He replied: There are many popular legends, which do not have any truth. The tomb in Rayy is not of Hamza, son of Imam Musa al-Kadhim (‘a). On the contrary, it is the grave of Abu Yaala Hamza Ibn Qasim Alawi, a scholar of repute and an expert of traditions; he is mentioned in books of Rijal as well, where he is extolled for his knowledge and abstinence. I said to myself: This Sayyid is an ordinary person and is not well versed with ‘Ilm Ar-Rijal, perhaps he heard this from some scholar.

At that moment, I forgot to ask him anything. And I stood up to see the rising of dawn. He Also, rose up. It was dawn. I performed the prayer and then continued to recite the post prayer recitations till sunrise. Then I checked the books of Rijal with me and found that what he had mentioned was true. Later, when the people of the locality came to meet me including that Sayyid, I asked: From where did you get the information concerning the tomb of Hamza, which you gave me before dawn? He said: I had not approached you; I was out of town and I spent the night there, and I have come now on hearing the

news of your arrival. Then I said to the people of the locality that it was obligatory on me to go back for the Ziyarah of Hamza and there was no doubt for me in the matter that the gentleman I had seen was Sahib Al-'Amr ('aj). So, I and all the people of the locality set out for the Ziyarah and since that day that tomb began to be frequented by people from far off places.

The author says: Shaykh Najjashi has said in *Rijal*[193]: Hamza Ibn Qasim Ibn Ali Ibn Hamza Ibn Hasan Ibn 'Abd Allah Ibn Abbas Ibn Ali Ibn Abi Talib ('a), Abu Yaala was a reliable scholar and has narrated numerous traditions from our scholars.[194] He is the author of a book about those who have narrated from Ja'far Ibn Muhammad ('a). It is learnt that he was a scholar of the period of Minor Occultation, a contemporary of the father of as-Saduq, Ibn Babawayh.

Incident Ninety-Five: Sayyid al-Mahdi Qazwini

Allamah Sayyid al-Mahdi Qazwini, who was previously mentioned in incident number forty-two, said: On 14th of Sha'ban, with the intention of the Ziyarah of the Chief of the martyrs, we set out from Hilla to Karbala'. When we reached Shatte Hindiyya[195] and crossed the west side, we saw that pilgrims coming from Hilla, Najaf al-Ashraf and its surroundings are lodged in the houses of Bani Taraf and there was no way for them to go to Karbala' Moalla, because the men of Uniza tribe were waiting to plunder and kill them and they had barred the way for travelers. I prayed the noon and the afternoon prayer.

The climate was cloudy and there was a slight drizzle, when suddenly I saw pilgrims emerge from the houses and move towards Karbala'. I said to the 'Arab, at whose place I had lodged to find out what the news was. He went and returned immediately and said: Bani Taraf have agreed that they will in any case convey the pilgrims to Karbala' even if they have to fight a battle. I said to my companions that Bani Taraf does not have the power of confrontation; rather it seems that they were worried of the camping of the pilgrims on their lands and they were finding it difficult to host them; that is why they have used this tactic.

Thus, it so happened that pilgrims started returning, but they did not enter the houses of Bani Taraf. Instead, they sat under the shade of the walls. I was moved on seeing this and I continued supplicate to the Almighty Allah to remove this trouble from the pilgrims. I noticed a gentleman arrive mounted on a elegant horse, which was never seen before. He held a long spear and his sleeves were turned up. He greeted and then said: The Unaiza are removed from the route and the pilgrims may continue their journey. I asked: Can you bear the inconvenience of traveling with us? He replied: Yes. I looked at my watch and found that two and a half hours remained for sunset. I called for my horse. But the 'Arab, whose guest I was, clung to me and said: Don't put yourself and other pilgrims in peril. Stay here for the night so that the situation may become clear. I said that it was must that I should go; I cannot forgo the special Ziyarah. Saying this I mounted my horse and imitating me all the pilgrims set out.

That remarkable rider was leading like a lion, till we reached the spot where the men of Unaiza had gathered, but we saw that the whole field was empty and there was no sign of them and only a cloud of

dust was rising in the desert. They had disappeared from there completely, although I was thinking that I have seen that gentleman before. But when he left us, I remembered that he was the same person who had come to my house in Hilla and had informed about the conquest of Sulaimaniya that he is Hazrat Sahib al–'Asr (‘aj). It was the miracle of the Imam that in spite of the fact that Karbala' Moalla was at a distance of three Farsakhs from the houses of Bani Taraf, but we covered this distance in an hour and one and a half hour remained for sunset, when we entered Karbala'.

The following day when we investigated about Unaiza, it was learnt from some farmers that they had definitely lay in ambush, but an elegant gentleman mounted on a beautiful horse passed by and he shouted out to them: Go away from here, or your death is certain as infantry and cavalry is approaching. They were so terrified that they fled from there at once and they were in such haste that some of them even left their gear behind and the field emptied in a moment. I inquired about the appearance of that person. When they told me, I concluded that he was the same person, who had accompanied us. And praise be to Allah the Lord of the worlds. And salutations on Muhammad and his purified progeny.[196]

Some Miracles And Excellence Of Sayyid Al–Mahdi Qazwini

The author says: These positions and miracles were not unlikely from the late gentleman as he had inherited knowledge and acts from his prominent uncle Sayyid Al–Baqir, who was mentioned before, the confidant of the secrets of his uncle, the most respected Bahr al–'Uloom – may Allah exalt his status – and his respected uncle trained him and informed him about esoteric matters till he reached that position, which thoughts cannot encompass and as many merits collected in him as had not collected in any of the scholars.[197]

Firstly: That late gentleman, after leaving Najaf al–Ashraf for Hilla and settling down there he began guiding the people; expressing truth and debasing falsehood. As a result of his missionary activities more than a hundred thousand rural persons embraced the true Twelver Shi'a faith from Hilla and outskirts and he told this humble author:

When I moved to Hilla, I saw that the Shi'a in this place had nothing about Shi'a faith, except taking of their dead to Najaf al–Ashraf and they were absolutely ignorant of everything else; even seeking immunity from the enemies of God.

As a result of his guidance all the Shi'a of Hilla became religious and this is a great excellence, which was his specialty.

Secondly: The spiritual perfections and human qualities present in that gentleman like patience, piety, satisfaction and bearing the hardship of worship and peace of mind and regularity in remembering God.

He never asked anything by way of service from his family members in his house; like the morning and evening meals, tea and coffee or hookah or servants.

His people themselves made it a point to bring his meals and so many times it so happened that he left them without touching anything.

He responded to invitations and attended marriage dinners and gatherings; but he always carried books there and sat in a corner busy in writing and compilation, without paying attention to the conversation. However, if they asked any questions, he replied to them.

That late gentleman was seen during the holy month of Ramadhan, only when he attended the Maghrib prayers in congregation in the Masjid. Then he performed the Nafila of the month of Ramadhan, which is a thousand units in the whole month. Then he came home, broke his fast and then again returned to the Masjid. Then he prayed the Isha prayer in the like manner and returned home where the people used to gather.

First of all a *Qari* (reciter) of Qur'an recited verses of moral teachings and exhortations in such a way that hardened hearts softened and eyes were filled with tears.

After that another speaker recited a sermon from *Nahj al-Balagha*. Then a third person narrated the tragedy of Imam Husayn ('a).

Then a reciter intoned the supplications of the holy month of Ramadhan and others followed him till the pre-dawn meal times. Then everyone went to their homes.

On the whole, maintaining discipline and regularity of times and all recommended acts and recitations, in spite of the fact that he had reached old age, he was a sign and a proof in his times.

We accompanied that late gentleman during both sides of the journey of Hajj and prayed in the Masjid Ghadir and Juhfa in his company. And on the return journey, on 12th Rabi al-Awwal, year 1300, when only five farsakh remained from Samawah, he harkened to the call of the Lord.[198]

At the time of his passing away, in the presence of a large crowd consisting of Shi'a as well as Sunni proving the strength of his faith and the veracity of his certainty; such that all were astounded at this.

Thirdly: He is the author of many fine writings on jurisprudence, roots of religion, monotheism, Imamate and dialectics; one of them being a book on the veracity of the Shi'a faith, the delivered sect; and it is a very fine book. Glad tidings to him for the best rewards in Paradise.

Incident Ninety-Six: Shaykh Ibrahim Qatifi

The great scholar, Shaykh Yusuf Bahraini has said in *Lu'lu wa al-Marjan*, under the account of Shaykh Ibrahim Qatifi, contemporary of Muhaqqiq Saani that Imam Hujjat ('a) came to him in form of a man whom the Shaykh knew.

He asked him which of the verses of the Holy Qur'an was having the greatest moral?

The Shaykh replied:

> ۞ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۚ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely, He sees what you do" **(*40:41*).**

He said: You are right O Shaykh.

Then he went out and the Shaykh asked his people about him, but they denied having seen anyone enter or leave from there.[199]

Incident Ninety-Seven: Hajj Mulla Al-Baqir Bahbahani

Author of *Damat as-Sakiba*, the late Shaykh Mulla Muhammad Al-Baqir An-Najafi Bahbahani has narrated that I myself witnessed this miracle of Hazrat Hujjat ('a). My only son, Ali Muhammad once fell so seriously ill that there was no hope of survival and his condition was deteriorating very rapidly. Scholar and students were supplicating for his help in places where prayers are accepted in gatherings of mourning and ritual prayers. So much so on the eleventh night his condition worsened.

All had despaired about him and no option was untried for cure, except that his cure should be pleaded in the court of Hazrat Hujjat. I left him and in a condition of distress came to the attic and supplicated the Imam. I beseeched with utmost sincerity: O Master of the Age, give me refuge; O Master of the Age, help me. When I descended from the attic and came to the boy, I found that his condition had improved and his breathing was normal. He was conscious and was profusely sweating, after which I continued to thank the Almighty and the Almighty Allah bestowed cure through the blessings of Hazrat Hujjat and the child was completely cured.

Incident Ninety-Eight: Shaykh Hasan Iraqi

The story of Shaykh Hasan Iraqi shall be mentioned under the incident one hundred, if Allah wills.

Incident Ninety-Nine: Abdur Rahim Damawandi

Hajj Mullah Ridha'i Hamadani says in the first 'key' of the third chapter of the book *Miftahun Nubuwwah* (Key of prophethood)[200]: Sometimes Hazrat Hujjat ('a) makes his holy being visible to some of Shi'a persons; he says:

He displayed himself fifty years ago, to one of the pious scholars and he was Mulla Abd al-Rahim Damawandi, whom all agree that he was a very pious gentleman. He writes in his book:

I saw His Eminence in my house on a night, which was extremely dark in such a way that nothing was visible. He stood facing the Qibla and effulgence shone from his blessed face in such a way that I saw the design of the carpet by that light.

Incident One Hundred: Shaykh Muhammad Harfoshi

Sayyid. Na'mat Allah Jazairi says in the gloss of the book, *Awali al-Layali* of Ibn Abi Jamhur Ahsai that:

Informed me and gave permission to me the reliable Sayyid, Hashim Ibn Husayn in Dar al-Ilm of Shiraz in the Madressa opposite the tomb of Sayyid Muhammad Abid in a room on the second floor to the right side of the gate.

He said: Narrated to me Shaykh Muhammad Harfoshi: During the time I was in Shaam, one day I went to Masjid Mahjur, which was far from the inhabitation. I saw an old man whose face was illuminated and he was dressed in a white garb and had a kind demeanor.

I spoke to him about the science of traditions and other sciences. I saw him knowledgeable beyond description. So I inquired about his name and lineage.

After a lot of effort, he said: I am Moammar Ibn Abu Dunya, a companion of Amir Al-Mu'minin (‘a) and I took part in the Battle of Siffin with him and the injury on my head was caused by the kick of the horse of the Imam.

Then he narrated to me so many signs and portents that I became sure of his veracity. Then I asked him to permit me to narrate books of traditions. He accorded permission to narrate from Amir Al-Mu'minin (‘a) and all the Holy Imams (‘a) till he reached Imam Az-Zaman (‘aj) and he Also, gave me permission to narrate their books of Arabic, like Abd al-Qahir, Sakaki and Taftazani and books of grammar from its scholars and he mentioned other general sciences.

Then the Sayyid said: Shaykh Muhammad Harfoshi gave me permission for books of traditions, *Us al-Arba* and other books of narration and also, to narrate from books of sciences from Muammar Ibn Abu Duniya from Amir Al-Mu'minin (‘a).[201]

However, I certify the veracity of the Shaykh, but I cannot guarantee the originality of the above incident.

Such a permission was not received by anyone of our scholar and tradition experts; neither in the ancient period or the later age.

His grandson Sayyid ‘Abd Allah, the commentator of *Nakhba* and contemporary of the author of the *Hadaiq*, says in his *Ijaza Kabira* after quoting the statement of his grandfather: As if he regarded this

incident to be unreliable or feared that people would deny it; so he has sought immunity from its responsibility at the end of his statement and it is not so. Because Moammar Ibn Abu Dunya Maghribi is mentioned many times in books and his story is long. His coming out with his father in search of the elixir of life and his being lost in the wilderness as is mentioned in books of history and other books and the author of *Bihar Al-Anwar* has mentioned him in his account of the Owner of the house (‘a).

as-Saduq has mentioned in *Kamal ad-Din*[202] that his name was Ali Ibn ‘Uthman Ibn Khattab Ibn Murrah Ibn Moyyad Hamadani, except that he said: Moammar Abu Dunya omitting the word of ‘Ibn’.

Apparently, what he has mentioned is right as is well-known and he mentioned that he was from Hadhramaut and the city situated there is Tanja. And he has narrated traditions from him with different chains of narrators.[203]

Clarification Of Doubts About The Longevity Of Imam Al-’Asr (‘A)

The author says: Our opponents condemn the Imamiyah and consider it unlikely for a person to survive for such a long period of time; and apart from improbability they attribute false things to them that the Imamiyah believe that His Eminence disappeared in the cellar and is present there only; that he will appear from there only and they wait for him to emerge from the Sardab.

Our scholars have undergone hardships in books of occultation to remove this doubt by compiling life histories of long-lived persons and mentioned their reports, stories and couplets and apparently there was no need to undergo those troubles to remove the improbability as the survival of one person for a long duration is established in all nations and this is sufficient to remove the improbability and it is His Eminence is such that no one has denied his existence, but we shall in emulating them only quote some statements of that community and give a list of some long-lived persons.

Zahabi says in *Tarikh Islam*[204] under the circumstances of Abu al-Muhammad Hasan Ibn Ali al-’Askari (‘a) that: As for his son, Muhammad Ibn Hasan, as the Rafidhis claim that he is the Qa’im; the successor (*Khalaf*) and divine proof (*Hujjat*).

Thus, he was born in 258 A.H. and it is said that the year of his birth is 256 and that he lived for two years after the passing away of his father; after that he disappeared and it is not known how he died and they claim that he is alive in the cellar (*Sardab*) for 450 years.

And that he is the master of the age and that he is alive and is learned in the knowledge of the formers and latters. It is generally believed that no one has seen him and on the whole the foolishness of the Rafidha is more regarding him.[205]

We supplicate the Almighty Allah to make our intellects and faith stable and what these Rafidha believe

in this regard, if a Muslim believes as such regarding Ali, on the contrary, the Holy Prophet (S), such a belief is not at all allowed for him, because they believe regarding him and his forefathers that each of them was having the knowledge of the formers and latters and the knowledge of the past and the future and they do not commit mistakes and errors.

Then he says: We supplicate the Almighty Allah for deliverance and seek His refuge from this false reasoning and refutation of truth; as is the habit of the Shi'a.206

Ibn Khallikan says in the biography of His Eminence: He is one regarding whom Shi'a think that he is the awaited one, the Qa'im and the al-Mahdi ('aj). According to them he is the occupant of the cellar and they await his emergence from the cellar in the in Samarrah in the last period of time.207

Ibn Hajar Makki says after some statements in *As-Sawa'iq*208: And disappearance of a person for a long time for fear of his life is an extraordinary phenomenon. Then to describe the Holy Prophet (S) with this quality was preferable along with the fact that His Eminence did not describe al-Mahdi in this way. And so on.

And from these many statements, some of which are taken from others in their books are in excess and are presented as examples and reminders and this much is sufficient for our purpose.

Reply To The First Objection

What they attribute to the Imamiyah in having the belief that His Eminence was in occultation since the beginning till date and from this date till reappearance he is in the cellar and will remain there is pure falsehood and allegation, is spite of so many differences, no ignorant person has mentioned that His Eminence will remain in the cellar from the beginning till the end of his occultation.

On the contrary, in his traditions, reports and incidents in every book in which Imamate is mentioned, it is clearly explained that:

He had special representatives during the period of his minor occultation, who collected monies from people and spent them according to the orders of His Eminence; he issued commands and prohibitions to them and sent communications (*Tauqee*) to them and they and others attended to the Imam in special places and during the period of Major occultation, the location of the Imam is not known to anyone.

However, he is present during the Hajj season and he conveys his assistance to his followers as we quoted some of those incidents in this book.

How can they say that His Eminence is in the cellar and on every Eid and Friday in the well-known Du'a Nudbah they recite: If only I knew the place of your stay! Are you in Radhwa or Zee Tuwa or some other place? And Razwa is a mountain in Medina and Zee Tuwa is a place in near Mecca and we read among the titles of the Holy Imam ('a):

“The one, who is concealed from the eyes and who is present in the settlements. One, who will appear in the house of Allah with curtains and purify the earth from the filth of disbelievers.”

It is narrated from Imam Ja’far as-Sadiq (‘a) in *Ghaibah* of Shaykh an-Nu’mani209: The man of this matter will disappear in one of these mountain passes – he pointed towards Zee Tuwa.

Also, it is Also, narrated from His Eminence that he said:

“The master of this matter has a likeness to Prophet Yusuf (‘a).”

Till he said: So why does this Ummah deny that Allah may do for his authority (al-Mahdi) as He has done for Prophet Yusuf (‘a)? Perhaps the master of this matter (al-Qa’im), who has been wronged and whose right has been denied, goes and comes among people frequently, walks in their markets and sits on their mats, but they do not know him until the will of Allah permits him to introduce himself to them as Allah has permitted Prophet Yusuf (‘a) to introduce himself to his brothers.210

In *Ghaibah* of Shaykh At-Tusi211, it is narrated from Muhammad Ibn ‘Uthman Amari (q.s.) that he said: By Allah, the Master of this Affair attends the Hajj every year; he sees the people and knows them and they Also, see him, but don’t recognize him.

Also, the Shaykh212, an-Nu’mani213 and as-Saduq214 have narrated from Imam Ja’far as-Sadiq (‘a) that he said: The people will miss their Imam. Thus, he would be present during the Hajj season and they will see him and they would not see him. Also, it is narrated from Abd al-Alaa that he said: I once traveled with Imam Ja’far as-Sadiq (‘a) [from Medina] and when we reached the Rauha station. Imam (‘a) looked at the huge mountain over there for some time and asked:

“Can you see this mountain? It is called Mt. Razwa and it a mountain of Fars. When it expressed excessive love for us, Ahl Al-Bayt (‘a), the Almighty Allah transferred it to us.

See, every tree growing upon is fruitful and he said twice:

It will be a refuge to one, who is in fear. Know that the master of this affair will have two occultations: one is a shorter (*Ghaibah Sughra*) and the other, a longer occultation (*Ghaibah*

Kubra).”215

It was previously mentioned that the advent of His Eminence is from a village called Karaa. It is mentioned in one Ziyarah Jamia in salutation on His Eminence: Peace be on the Imam hidden from sight, who is present in the cities and is Also, present in the minds; a remnant of the righteous, the heir of Zulfiqar; the awaited one and completer of remembrance, the shining sun, and the shading sky and the widespread earth; light upon light; one with whom the earth is illuminated, except a little; the full moon and the proof Allah on the creatures, the constellation and the promised day and the witness and the witnessed one.

Alas, if Zahabi, in spite of all those claims of being well informed and honesty, had told us specifically of particular Imamiyah scholar, who has mentioned such and such point in such and such book as is the practice of Imamiyah that they mention the author of their books, along with accurate information of the edition, page numbers etc. and in spite of such calumnies against the Shi'a they attribute lies to them and regard themselves to be pure and do not at all feel ashamed of it.

Secondly

Supposing we accept that His Eminence was in that place for such a long period; how does it prove the unlikelihood of his long life? Or being concealed from the sight of doubters? Or living forever?

As for the first it will be mentioned if Allah wills and as from his being concealed from the sight of people, it was previously mentioned in incident thirty-seven that Ahl al-Sunna have mentioned so many extraordinary examples that such things are nothing as compared to them.

As they say: It is allowed for man to travel in deserts teeming with armies fighting one another. And they move to the right and the left and he does not see anyone and does not hear any sound and it so happens that a man may see a hungry person other than himself and he perceives its taste and its pain and sorrow and joy and his knowledge and conjecture; in spite of that he does not see their color whether it is white or black by not having the need and by having of light and it so happens that he sees something that is between him and that thing there is a veil whose breath is a thousand yards in a dark night and he does not see anything besides him without need while the light of the sun is shining on him. It so happens that he sees an ant in the east while he is in the west and he does not see a mountain besides him without need and such statements some of which were mentioned before and the rest would be known in the same way.

As for the lifespan, thus, from these same words is known the justification of life without that they do not regard something as a cause for something else. They do not regard bread to be a cause for satiation and water to be a cause for quenching of thirst and poison to be a cause of death. Practices are in force for the Almighty Allah that when one eats bread, his hunger is dispelled, when one drinks water, his thirst is quenched. Thus, life not, but the action of God, eating and not eating in this aspect are one and the same.

Sleeping Of Black Slaves For Seven Years

Among the incidents regarded as authentic by the opponents is the one that Firozabadi has quoted in *Qamus*216: Abood regarding very handsome people who were asleep for seven years in place of their wood gathering and in the Muazzal217 tradition the first one to enter Paradise is Abd al-Aswadi, who is known as Abood and as a result of it, Allah, the Mighty and Sublime sent a prophet to the village folks. No one from their village embraced the faith, except these black persons and that the people dug that well for them.

Then they left that prophet in that well and closed its mouth with a rock. Then these black people came out and collected firewood and sold the firewood and from the money purchased food and drinks. Then they came to that well.

The Almighty Allah helped him in removing that rock. He removed that rock and sent down that water and drinks.

One day that black man gathered firewood. Then he sat down to rest. Then he fell down on his left and slept for seven years; then woke up believing that he had slept for only an hour.

He lifted his firewood and brought it to that village and sold it. Then he went to that well. He did not find the prophet there and those people had become regretful and had removed that prophet from the well. Then that prophet asked them about that black. They replied: We don't know where he is. Thus, they mention him as a metaphor for one, who sleeps much.

Zamakhshari has hinted to this anecdote in his *Rabi al-Abraar* and in this story is the reply to all their objections; like the seven-year-old black without water and food under the glare of the sun, wind and rain and place of frequenting of wild animals, he remained safe and sound like one, who eats, drinks and walks about.

Thus, the Imamiyah say: And stranger still is the concealment of that black from the people of that village during these seven years, in spite of the fact that he was sleeping in a particular place and how can it be thought that throughout this period no one happened to pass from there and no one else needed firewood or firewood cutting was no longer practiced there.

Moreover, the secret wisdom why the Almighty Allah made him sleep for seven years as there is no way for the people to recognize Him, except that when they see or hear through perception, his sleeping and they know that the Almighty Allah does not act in vain, they believe that it can be possible according to exigency; although they do not know and from their perception they do not refrain from knowing the wisdom, thus, Imamiyah, who according to widely narrated traditional reports from the Messenger of Allah (S) and Imam Ali ('a) that the ninth descendant of Imam Husayn ('a) is the Imam, Caliph, Divine Proof and the promised al-Mahdi. They make it clear with perception and realization from the aspect of seeing the signs and miracles and seeing his responding to the callers for help and seeking the mediation of His Eminence in words, reaching to the position of certainty itself from not knowing the wisdom of occultation and reason of his concealment there is no harm to their knowledge and beliefs and they do not doubt his blessed existence.

Ahl al-Sunna scholars have written in the biographies of many of their divines and gnostics that they remained in some caves or mosques for such and such periods busy in recitations and worship acts and their food reached them from unseen.

Why do they regard such a thing impossible for a descendant of their Prophet? At the same time, they

accept any absurd story.

Thirdly

The statement of Zahabi that no one has seen him, is Also, a lie and calumny.[218]

As for during the Minor occultation; a large number of people saw and met him and their names are recorded in books.

As for during the Major occultation; all have confessed that it is possible to meet him, but not to recognize him at the time of meeting; and it was revealed only after that. On the contrary, we will prove in the next chapter possibility of meeting the Imam while being aware of his identity for some special persons and there are very few, who have mentioned the account of Imam (‘a) without narrating any anecdote of meeting him. On the contrary, claims of seeing him are made even by Ahl al-Sunna people during the Minor and Major occultation; that Zahabi and Ibn Hajar should be ashamed of its mention.

Shaykh Hasan Iraqi Meets Imam Al-’Asr (‘A) In Shaam

Shaykh Abd al-Wahab Ibn Ahmad Ibn Ali Sherani writes in the book of *Lawaqih al-Anwar fi Tabaqaat as-Sadat al-Akhyaar*, which at the end of the book is named as *Lawaqih al-Anwar al-Qudsiyya fi Manaqib al-Ulama was Soofiya*:

One of them being the pious and righteous Shaykh, the owner of right divine secrets, Shaykh Hasan Iraqi who is buried on a mound in Misr Mahrusa; who lived to the age of around one hundred and thirty years.

Once Shaykh Abu al-Abbas Harithi and I met the pious and righteous Shaykh Hasan Iraqi and he said:

I narrate to you an incident by which you will understand my condition from youth till this day. During my youth I used to indulge in all kinds of vile acts. Once I went to Jami’ Bani Umayyah and saw a person speaking about Imam al-Mahdi (‘aj) and his advent. I was very elated on hearing that account and in the love of the Imam I continued praying the whole year so that the Almighty may bestow on me the opportunity to see him.

One day I was in the Masjid, when I saw a gentleman wearing a Jubba and having a Persian turban arrive and placing his hand on my shoulder, said: Why do you need to meet me? I asked: Who are you? He replied: I am al-Mahdi. I kissed his hands and said: Hazrat, please come to my place. He said: But the house should be empty and no one else should come there. So, I made the arrangements and the Hazrat stayed there and taught me some recitations and ordered me: Fast on alternate days and recite five hundred units of prayers every day and do not lie down to sleep till you are drowsy. As the Imam was leaving, he said: Hasan, now don’t listen to anyone else. Whatever you have obtained is enough for you and you will not get as much; therefore, don’t get indebted to anyone uselessly. I asked: I will obey

fully. Then I came out to bid farewell to the Hazrat, but at the door, he said: Bid farewell from here only, and he went out.

He remained in that condition for some years.

Then Sherani said after mention of incidents of journeys of Hasan Iraqi that he said: I asked Imam al-Mahdi (‘aj) about his age.

He replied: Son, at present my age is six hundred and twenty years and a hundred years have passed since that date till today.

So, I mentioned this to my chief Ali Khawas. He agreed with the age of al-Mahdi (‘aj).

Also, Abd al-Wahab Sherani, in the discussion number sixty-five from the book of *Yuwaqeet wa Jawahir* under the account of important personalities, said after the statements which were previously mentioned in chapter four: Thus, his (al-Mahdi’s) age till date (958 A.H.) is 706 years.

As such informed me Shaykh Hasan Iraqi from Imam al-Mahdi (‘aj) and this is Also, supported by our teacher and my chief, Ali Akbar Ibn Asadullah Mauwadi, who is a latter Ahl al-Sunna scholar.

On the margins of *Nafhaat Jami*, after some words, he said under the forty-fifth discussion of *Yuwaqeet* that Abu al-Hasan Shazali said:

The Qutb has fifteen signs, which help him in infallibility, mercy, Caliphate and representation and help in carrying the Arsh and the reality of being and encompassing of qualities are exposed for him and so on.

Thus, by this his religion becomes correct and he says: Other than the prophet can Also, be infallible and one, who restricts infallibility to a certain number of people and who deny the infallibility for other than that circle: thus, he has indeed formed a new creed. Thus, for that Also, there is another aspect, which is known by all who are knowledgeable.

Thus, indeed, the command that the Promised al-Mahdi (‘aj) is present and that he is the Qutub after his father, Imam Hasan al-’Askari (‘a) as Imam Hasan (‘a) was the Qutub after his father, till he reached to Imam Ali Ibn Abi Talib – *Karram Allahu Wajhum* – has indication to the accuracy of limitation of this status and their existences, from the time he was proved as Qutub and in the being of grandfather of Imam al-Mahdi (‘aj), Ali Ibn Abi Talib (‘a) till nine were completed before him.

So, every individual Qutub is having this status and he is a representative of his from the aspect of his being unseen from the eyes of the general and special people and not from the eyes of the cream of the cream.

Indeed, this matter was mentioned by Shaykh, the author of *Yuwaqeet* and others also – (r.a.) – thus, it is definite that infallibility must be for each of the twelve Imams.

Take this benefit and Mir Hamid Husayn Hindi, resident of Lucknow, India – may Allah help him – that so far no one has written such rebuttals of the opponents, and removed doubts, especially regarding the topic of Imamate; and the humble author on this juncture quotes further words from his book of *Istiqsas Afhaam*. On the margins of that book, he says: We should know that great Ahl al-Sunna scholars from Hanafis, Shafeis and Hanbalis, who were contemporaries of Sherani, they have praised *Al-Yawaaqeet wa al- Jawaaher* in excess.

Praise Of Sherani's Al-Yawaaqeet Wa al- Jawaaher

Shahabuddin Ibn Shalbi Hanafi has clarified: I saw a large number of Sufi people. But no one encompassed the statements of this author. And it is obligatory on every Muslim to adopt proper belief and abstain from prejudice.

Shahabuddin Ramli Shafei said: This is a book whose excellence cannot be denied. No one disputes that nothing is written like it.

Shahabuddin Umairah Shafei says, after praise of this book: I don't think that such a magnificent book will again be written in this age.

Shaykh al-Islam Futuhi Hanbali said: None can condemn the matter of this book, except the doubting enemy or lying denier.

Shaykh Muhammad Barhamtushi Hanafi has Also, exaggerated the praise of this book in eloquent statements; after praises, he says:

So to say: So the humble servant of the Almighty Allah, Muhammad Ibn Muhammad Barhamtushi al-Hanafi says regarding *Al-Yawaaqeet wa al- Jawaaher fi Aqaid al-Akabir* by our chief and master, Imam of the world, the most accomplished doctor of religion; the expert researcher; and the seal of the researchers; inheritor of the knowledge of the prophets and messengers; teacher of gnostic science and religious law; mine of wayfaring and gnostic path from the attention of Allah crown of gnosticism; and much above the people of his times, our master, Shaykh Abd al-Wahhab, may Allah continue his benefits for the people and may Allah continue his blessings forever and may prolong the times and it is a book which is having a great worth and it contains many wonderful secrets; he was full of excellence and his flowers became successful in the gardens of research.

Statement Of Abdur Rahman Sufi In Miraat Al-Madariya

The gnostic, Abdur Rahman Sufi, has mentioned in the circumstances of the pivot: After cleansing the interior, he had all the spirituality of the Holy Prophet (S) from perfection of kindness and merciful hand of the pivot he took the hand of his follower of truth and inculcated in him the reality of Islam and at that time the spirituality of His Eminence Murtaza Ali ('a) – Karram Allahu Wajhu – was present. Then he entrusted him to Ali Murtaza and said: That this young man is a seeker of truth; he has brought him up in

place of his children and has conveyed the demand that this young man is very proximate to the Almighty Allah, he would be the Qutub of the time.

Thus, King of the pivot, according to the command of His Eminence, the Wilayat was transferred to Ali Murtaza – *Karram Allahu wajhu* – and went to his tomb in Najaf al–Ashraf and became engrossed in devotions in different manners from the spirituality of His Eminence Ali Murtaza – *Karram Allahu wajhu* – was found on the straight path and as a result of the mediation of the religion of Muhammad (S) he witnessed the truth of truth and became gifted and attained all the positions of gnostics and obtained the true realization of the Godhead.

At that time, the victorious lion of Allah, named his righteous son, who was the absolute heir of the Wilayat of Muhammad (S), as al–Mahdi Ibn Hasan al–'Askari. They became cognizant of him in the apparent world and he said with perfection of kindness: Qutub Madaar Badiuddeen was, as per the directions of His Eminence the Holy Prophet (S), conveyed to the lofty stations that he said: We accepted from a son. And that all heavenly books were taught to this young man due to affection.

Thus, the Master of the Age, al–Mahdi, with perfect kindness taught Shah Madaar in a short time, twelve heavenly scriptures. The first books were revealed on the progeny of the father of the prophets, His Eminence, Adam ('a): that is Furqan, Taurat, Injeel and Zabur.

After that he taught him four books, which were revealed on the leaders of the Jinns. Their titles are: Darakoi, Jajari, Sayyari and Ilyaan. Then he taught him another four books, which were revealed on the believer angels of the divine court; he taught him those also. These were named as follows:

Meerath, Alar Rab, Sarmajan and Mutahhar; consisting of the sciences of the formers and the latters especially the Holy Imams ('a), and according to the directions of his respected grandfather, Murtaza Ali bestowed to Qutub Madaar; perfected him and he came in the service of Asadullah Ghalib and requested that when he is free of guidance, he would be incumbent for Caliphate.

Accomplished gnostic Abdur Rahman Ibn Ahmad Dashti Jami, famous as Mulla Jami in *Shawahid an–Nubuwwah*[219] has mentioned the details of the extraordinary aspects of the birth of His Eminence from not becoming apparent of the pregnancy of his mother and his going into Sajdah immediately after birth and recitation of the verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

***"And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs"* (*28:5*).**

...in that condition and the descent of Jibra'il and other angels of mercy and taking of that Imam and his being born with detached umbilical cord and circumcised and on his right arm was inscribed:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

***"The truth has come and the falsehood has vanished; surely falsehood is a vanishing* (*thing*)*"* (*17:81*).**

And he narrated that he was the Imam after Imam Hasan al–'Askari (‘a) and the sending by Caliph after his passing away some persons to seize his house and to eliminate whoever was present there and the appearance of miracle of the Imam in drowning of two persons and their seeing Imam (‘a) in the best form standing on the surface of water and praying.

Also, the report of Hakima Khatoon is narrated on the birth and its clarification that His Eminence is the twelfth Caliph and Imam and also, in that book is present the anecdote of how Ismail Harqali met Imam (‘a) in Sar–man–raa in the seventh month and his leg being cured, which is the fifth incident and has Also, quoted the ninth incident as in each of them there is testimony for what we claim.

Also, it is narrated that: Motazid sent a messenger to the three of us and ordered us to mount on our horses and not to take anything with us, except the prayer mat and reach so and so house and such and such locality of Samarrah. “There you will find a black servant. You should besiege that house and apprehend anyone you see there and bring him to me.”

Thus, we reached Samarrah and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present in the house.

He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before. As if it was just made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room with a stream of water and at the end of which was a mat, which seemed to be floating on the water. Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had. At that moment, Ahmad Ibn ‘Abd Allah, a person among us stepped into the water in order to enter the room, but he began to drown. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out. He fell down unconscious for some time. The second time another member of our group repeated this. He Also, tried to step in the water to enter the room and he Also, fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah, I don't know what the matter is and to whom we have come and indeed I beg Allah for forgiveness.

However, he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there. Motazid was waiting for us and he had instructed the sentry that as soon as we returned, we should be taken to him immediately. We reached him in the middle of the night. He asked us about what had passed. We related to him everything in

detail. He cried: Woe be unto you; did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it, I shall cut off your heads. We Also, did not Dar to relate this matter to anyone as long as Motazid was alive.[220]

Statement Of Khwaja Muhammad Parsa In Fasl al-Khitab

Muhammad Ibn Muhammad Ibn Mahmud al-Hafizi, famous as Khwaja Muhammad Parsa, whom Mulla Jami has eloquently extolled in *Nafhaat al-Uns*, says in his, *Fasl al-Khitab*:

Abu 'Abd Allah Ja'far Ibn Abu al-Hasan Ali al-Hadi ('a) thought that since his brother, Abu Muhammad Hasan al-'Askari ('a) does not have any issue, he can claim that his brother, Imam Hasan al-'Askari ('a) had entrusted the Imamate to him, but he was labeled as Al-Kadhdhab (liar), and the successor of Ja'far Ibn Ali is Ali Ibn Ja'far and this Ali had three issues: 'Abd Allah, Ja'far and Ismail.

As for Abu Muhammad Hasan al-'Askari ('a), his son Muhammad is known to his Shi'a companions and the trusted ones of his family.

Then, he has narrated in brief, the tradition of Hakima Khatoon and at the end of it said that Imam Hasan al-'Askari ('a) said: Aunt, take this child to his mother.

So, I picked him and returned him to his mother.

Hakima said: After that I came to Abu Muhammad Hasan al-'Askari ('a); then I saw that there was a child before him with a yellow cloth on him and he was having so much effulgence that attracted me immediately.

I asked: Chief, do you have any information about this blessed infant? Please tell me about it. He replied: Aunt, it is that he will have to be waited for; this is the glad tiding, which they gave me about him.

Hakima said: I fell down into prostration in order to thank the Almighty for this glad tiding.

She said: At that time, I had doubt with Abu Muhammad Hasan al-'Askari ('a). Then I did not see him. Then I said to him one day: My master, what did you do with the Sayyid?

He replied: I have entrusted him to one to whom mother of Musa ('a) entrusted her son.

Ibn Arabi Maliki, despite his enmity to the Imamiyah, so much so that he says in his nightly conversation: Rajabis, group of persons who observe penance during the month of Rajab; and the effect of their devotions is that they see Rafidhis in the form of pigs, in chapter three hundred and sixty-six of his Futuhat he says: Know that the advent of al-Mahdi ('aj) is imminent. But he will not appear till the earth is full of injustice and oppression. Then he would fill it up with justice and equity. And even if there remains only one day from the tenure of the world, the Almighty Allah will prolong it so much as to

enable this Caliph to rule and he is from the progeny of the Messenger of Allah (S) from the descendants of Fatimah; his grandfather is Ali Ibn Abi Talib (‘a) and his father is Hasan al-’Askari (‘a), son of Imam Ali an-Naqi (‘a), son of Imam Muhammad at-Taqi (‘a), son of Imam Ali Ridha’ (‘a), son of Imam Musa al-Kadhim (‘a), son of Imam Ja’far as-Sadiq (‘a), son of Imam Muhammad Al-Baqir (‘a), son of Imam Zayn al-’Abidin Ali (‘a), son of Imam Husayn (‘a), son of Ali Ibn Abi Talib (‘a) till the end of the statement which is the description of the conditions of the advent of His Eminence.

It was previously mentioned in chapter four that there is another group of Ahl al-Sunna, who support this view and belief along with the Imamiyah.

Fourthly

Thus, that which Ibn Hajar has said that the occultation of His Eminence for such a long period of time is an extraordinary matter and it is unlikely that the Messenger of Allah (S) did not mention it and its mention was more important than other traits, therefore it is clearly invalid as not mentioning a quality even though it might be preferable from the aspect of wisdom is not harmful to other qualities, which he mentioned and it conforms to His Eminence.

From where did they learn that the Holy Prophet (S) did not mention these qualities when they have seen him? Perhaps he said it and it was not recorded, like numerous things, which we are certain he said, but they have not reached us or it is narrated and did not reach him. As all those who are not aware of all the sayings of His Eminence due to the excess of narrators and remoteness of the places and difference of miles or it is narrated and the same people concealed it who fabricated traditional reports as they had vested interest in fabricating of traditional reports due to their loyalties or hatred towards some persons; or worldly interests or enmity of faith etc. is not achieved from both acts.

And truly the reply is that:

Also, the news of occultation is clearly given and under the qualities of al-Mahdi (‘aj) they said: He would go into occultation for a long time till it would be said that he is dead or is killed.[221] In some reports, he has explained: He has two occultations; one of them longer than the other.[222]

And they have informed in widely narrated (Mutawatir) traditions that al-Mahdi (‘aj) is the ninth descendant of Imam Husayn (‘a).[223]

With attention to what is mentioned in books of both the sects that the advent of His Eminence is at the end of the time and that no one will see him openly. After specifying the lineage and his advent at the end of the time, they have mentioned sufficient details of his occultation.

As for what he and others have said that occultation for this much period is an extraordinary phenomenon; thus, its reply would be known. And as we promised, we shall mention the name of some long-lived personalities without too much detail in order to remove the doubts of Ahl al-Sunna.

Prophet Khizr (‘A)

As no Muslim is having any doubt that Prophet Khizr (‘a) is alive since a few thousand years till date.

In books of Ahl al-Sunna it is repeatedly mentioned in the accounts of gnostic masters that so and so met Prophet Khizr (‘a) at so and so place and obtained knowledge from him.

As Muhyuddin Arabi has mentioned in chapter twenty-five of *Futuhat* that Shaykh Abu al-Abbas Arini mentioned a statement to me and I did not accept it. When I left him, I saw a person who was saying: Regard Shaykh Abu al-Abbas as true in so and so statement.

I turned and came back to the Shaykh. He said: Did you not accept my statement till Khizr told you to? And such examples are numerous in Ahl al-Sunna books.

As for that which Mibdi has narrated from Abdur Razzaq Kashi that he said in *Istilahat*: Khizr is a metaphor of wideness; Ilyas is a metaphor of seizing; and as for Khizr, a human being living since the time of Prophet Musa (‘a) till this age or a saint who resembles him to guide those who call him for help. All this is not certain in my view. Thus, it is needlessly present among the Muslims.

Shaykh as-Saduq has narrated a lengthy traditional report from

Imam Ja’far as-Sadiq (‘a) that His Eminence said:

As for the Righteous Servant, Khizr (‘a); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new *Shariat* nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory.

Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qa’im (‘aj) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (‘a) without any justification, except that it be a basis for proving the age of Qa’im (‘aj) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah.[224]

He has Also, narrated from Imam Ali Ridha’ (‘a) that he said:

“Khizr (‘a) drank from the nectar of life. Thus, he is alive and will not die till the bugle is blown.”[225]

Indeed, he comes to us and he greets us by Salaam. His voice is audible, but he could not be seen. And he is present wherever his name is mentioned. Thus, whomsoever of you mentions him, must say Salaam to him.

Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat;

says Amen to the prayers of believers. Through him (Khizr) the Almighty Allah dispels the loneliness of our Qa'im (‘aj) during his occultation.[226]

We should know that according to all reports and statements of exegetes and historians, the cause of Khizr's longevity is the water of life that he drank.

However, Allamah Karajaki has in *Kanz Al-Fawa'id*[227], while describing the accounts of long-lived personalities, says: Khizr is one of the long-lived persons as his survival is joined till the last period of time.

Among the reports recorded about him is that when death approached Adam (‘a) he gathered his sons.

Then he said: My sons, indeed the Almighty Allah would send down punishment for the folks of the earth. So, as long as my dead body remains with you in the wilderness till you reach the valley; then send me and bury me at Shaam.

Thus, the body of His Eminence remained with them and when the Almighty Allah raised up Nuh (‘a), he took that body and the Almighty Allah send down the deluge to the earth and covered it with flood waters for a period of time.

Then Nuh (‘a) came till he reached the land of Babel and he made a bequest to his three sons: Saam, Yafith and Haam that they take that body to where he orders them to and bury it there.

Then he said: The earth is terrified and there is no companions on it and we do not know the way, but be patient till it is safe, the population increases and the land becomes familiar and dries.

Then he said: Adam (‘a) prayed to the Almighty Allah to prolong his lifespan and to keep him buried till Judgment Day.

So, the body of Adam (‘a) remained in its place till Khizr (‘a) became responsible for his burial and the Almighty Allah shortened what He had promised him till he wanted to make him alive and this is a tradition that is narrated by teachers of religion and reliable Muslims.

Prophet ‘Isa (‘A)

It is famous among Shi'a and Ahl al-Sunna that Prophet ‘Isa (‘a) is alive till date like he was alive on the earth and that he was taken to the heavens alive. He has not yet tasted death and he will not taste it till he again descends to the earth in the last period of time and prays in the lead of Imam al-Mahdi (‘aj).

There are numerous traditions on this topic and to mention them all would prolong the discussion and some of them were mentioned in chapter three under the discussion of the distinctive qualities of His Eminence.

The Accursed Infidel, Dajjal

It is famous among Ahl al-Sunna scholars that he is the same Ibn Sayyaad, whom the Holy Prophet (S) met and Umar swore that you are Dajjal, as the author of *Kashaf al-Makhfi fi Manaqib al-Mahdi* has clarified.

However, in the well-known tradition scholar, Ganji Shafei in the twenty-fifth chapter of *Al-Bayan fi Akhbar Sahib az-Zaman*228, has considered it to be among the mistakes of tradition scholars and what he has adopted is according to a tradition on whose authenticity is consensus of all scholars.

It is a report, which is narrated at that place through proper authorities from Aamir Ibn Sharajeel Shobi, a Shi'a from Hamadan, who asked Fatimah, daughter of Qays and sister of Zahhak Ibn Qays and she was among the first emigrants.

He replied: Narrate to me the tradition, you heard from the Messenger of Allah (S) directly.

She replied: If I want, I will definitely do it.

Then he said: Yes, inform me.

She said: I had married the son of Mughira and he was a nice boy from Quraish at that time. Then he was killed in the initial Jihad in the company of the Messenger of Allah (S).

So, when I became a widow, Abdur Rahman Ibn Auf and some companions of the Messenger of Allah (S) asked for my hand and the Messenger of Allah (S) Also, asked for my hand for Usamah Ibn Zaid, his freed slave and I had heard that His Eminence had said: One, who loves me should Also, love Usamah.

So, when the Messenger of Allah (S) recited the sermon, I said: My affairs rest in your hands, so marry me to anyone you like.

He said: Relocate near Umm Shareek. Umm Shareek was a wealthy lady of Ansar, who gave a lot of charity and hosted many guests.

I replied: I will do that soon.

Then he said: Don't do that, as Umm Shareek is having many guests and I detest that your matter may arise and your garments are exposed from your thighs and that people would be able to see in you some of what you won't like.

But narrate to your cousin 'Abd Allah Ibn Amr Ibn Umm Maktum and he is a man from Bani Fehr Quraish and he is from the womb as Fatimah is.

So, I relocated to him, when my waiting period ended, I heard a caller of the Messenger of Allah (S) calling for congregational prayers.

So, I went to the Masjid and prayed with the Messenger of Allah (S).

Thus, when he concluded the prayer and sat on the pulpit and His Eminence smiled and said: All of you remain in your places.

Then he said: Do you know why I have gathered you?

They replied: Allah and the Messenger are more cognizant

of it.

He said: Indeed, by Allah, I did not gather you for exhortation and neither for making you afraid, but I gathered you, because Tamim was a Christian man. He came and pledged allegiance and embraced Islam and informed me of a tradition, which agreed with what I informed you regarding Christ and Dajjal.

He informed me that he was on a ship along with thirty other persons from Lakham and Juzaam. The stormy waves continued to take them round and round for a month. Till they reached the banks of an island in the west.

They entered the island and came across fur covered creature whom they could not recognize.

They asked: Woe upon you, who are you?

He replied: I am Jassasa.

They asked: What is Jassasa?

He replied: O people, go to that man in the monastery; because he is very eager to give information to you.

He said: When he mentioned the name for us, I feared that he might be Satan.

He said: So, we hurried to enter the monastery.

There we saw a man, who was the largest human being we had ever seen. He was in great pain. His hands were tethered to his neck and he was tied in iron chains from the knees to his ankles.

I said: Woe be on you, who are you?

He replied: You have become capable of my news. So, tell me who you are?

I said: We are people from Arabia and we had a shipwreck in a storm. We were tossed about in the waves till they brought us to your island.

Then we entered the island and saw a creature that was extremely hairy.

We asked it: Woe upon you, who are you?

He replied: I am Jassasa.

I asked: What is Jassasa?

He replied: Go to this man in the monastery as he is very eager to give you information. So, we hurried to you and we are afraid of him and not sure whether he is a satan.

He said: Tell me about the date palm, which produces fruit.

I replied: Regarding which of its aspect?

He replied: I ask you of the date tree, whether it will produce fruits?

We said: Yes.

He said: Know that very soon it will not produce fruit.

He said: Inform me what is the sea of Tiberia?

We replied: About which of its aspect do you inquire?

He asked: Does it have water?

We said: There is plenty of water there.

He said: Know that soon its water would disappear.

He said: Inform me about the spring of Zaar.

We replied: What do you want to know about it?

He said: Is there water in the spring? Do the people used that water for irrigation?

We replied: Yes, there is plenty of water in that spring and the residents of that place utilize it for irrigation purpose.

He asked: Tell me what the trustworthy prophet did?

They said: He migrated from Mecca and arrived in Yathrib.

He asked: Did the Arabs confront him?

We replied: Yes.

He asked: How did they behave with him?

So, we informed him that His Eminence emerged victorious over the Arabs near him. Then they obeyed him.

He asked: Is it so?

Yes, they replied.

He asked: Know that it was good for them that they obeyed him and I inform you about myself. I am the Masih Dajjal. Indeed, He would allow me to appear.

Then I will appear and tour all over the world. Then no village will remain where I will not stay for forty days, except Mecca and Medina as both of them are prohibited for me. Whenever I intend to enter one of them, an angel emerges before me with a naked sword. Then they hinder me from entering it. And indeed, there are two angels for each of those nobles who provide security to them.

The narrator said: The Messenger of Allah (S) hit at the pulpit with whatever was there in his hand and said: This is Tayyaba. This is Tayyaba. This is Tayyaba. That is Medina. Have I not informed you about it?

Yes, the people replied.

He said: The tradition of Tamim astonished me as it was in accordance to what I had informed you of regarding Mecca and Medina. Know that it is in the sea of Shaam or in the sea of Yemen; no, on the contrary it is before the east and not east itself and he gestured with his hand.

He said: Thus, we memorized it from the Messenger of Allah (S).229

Baghawi has narrated this report from Fatimah in his *Misbah*230, omitting the beginning part and regarded it as authentic and in the report of Hassan Also, from Fatimah it is narrated in the tradition of Tamin Rawi that he said:

Suddenly I saw a woman being dragged by her hair.

I asked: Who are you?

She replied: I am Jassasa. Leave this fort.

So, we went out of there and suddenly saw a man who was being dragged by his hair and he was tied up in chains and shackles and was suspended between the sky and the earth.

So, I inquired: Who are you?

He replied: I am Dajjal.

Muslim has narrated the first report in his *Sahih* and it is clear that survival of Dajjal from that day till the

advent of Imam al-Mahdi (‘aj) is stranger than the survival of His Eminence himself from some aspects.

First: Survival of a person in shackles in great torment in an island, whose location is not known to anyone and he is himself unable to seek benefit or warding off harm from himself, is stranger than the survival of a capable person through the ages settled from all what he desires from the causes of help of life and capable to ward off harms.

Second: His age, according to this report and other reports is more than the age of His Eminence; on the contrary the apparent meaning of this report proves that he was present even ages before the Messenger of Allah (S).

Third: Dajjal is a disbeliever and a polytheist; on the contrary he is a claimant of divinity and he leads people astray; on the contrary in many reports in both the sects, it is mentioned that no prophet came, but that he warned his followers about the mischief of Dajjal.

Therefore, the survival of such a person and his being sustained in unusual manner is stranger than the survival of a person regarding whom all the prophets gave glad tidings and for whom they were in anticipation of that he would fill world with justice and eradicate injustice, polytheism and hypocrisy. Who would invite all the creatures to confess to the oneness of Allah, the Mighty and Sublime, which was not accessible to any of the prophets or successors. Although he is worthier to be sustained from unseen.

Supposing the attribution of Ahl al-Sunna to Imamiyah is true that His Eminence is located in the cellar in Sar-man-raa, as Ganji Shafei has clarified, although with all his justice in the aspect of his being uninformed about books of Imamiyah, he has been deceived by his predecessors regarding this relation, on the contrary, he proved that the survival of ‘Isa (‘a) and Dajjal are due to the survival of His Eminence and the survival of both of them is a result of the survival of His Eminence. As the exigency behind the survival of ‘Isa (‘a) is that it will lead to the conversion of People of the Book to Islam.

As is hinted at in the verse:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

***“And there is not one of the followers of the Book but most certainly believe in this before his death”* (*4: 159*).**

And it is testimony to the claim of Hujjat (‘a) and its explanation for the rebels by his following Imam al-Mahdi (‘aj) in prayers as the existence of ‘Isa (‘a) would not be lawful without supporting Islam and to testify and follow the Imam, except if he is alone capable of religious propagation, which would be against the teachings of Islam.

Thus, ‘Isa (‘a) has no role, except to help and support Imam al-Mahdi (‘aj).

And how can the existence of branch be justified in the absence of the root.

And the wisdom behind the survival of Dajjal in whose existence there is nothing, but mischief and corruption, it is a test and trial of the Almighty Allah for people so that the obedient ones may become distinct from the disobedient, the good-doers from the sinners, the peace-makers from the trouble-makers, and this is the result of the presence of one to whom are related obedience and disobedience, reform and corruption, commands and prohibitions and action and abstaining from them; and that cannot be anyone other than Imam al-Mahdi (‘aj), who is a sign of the prophethood of his grandfather.

And how can they believe in the survival of these two branches and deny the survival of the root, all of whose existence is mercy, kindness and goodness?

Prophet Ilyas (‘A)

Through his chains of narrators, Thaalabi has narrated in *Arais at-Tijan* from a man from Ascalon, who had traveled to Jordan at midday; then he saw a man.

He asked: Who are you, O slave of Allah?

He did not reply.

Again, I asked: Who are you, O slave of Allah?

He replied: I am Ilyas.

I began to shudder. Then I asked: Please supplicate the Almighty Allah to remove from me what has struck me. So that I may understand your tradition.

He said: So, he recited eight supplications for me:

O the righteous, O the merciful, O the Charitable, O Benefactor; O the living and O the Self-subsisting; and two supplications in Syriac which I did not understand. Then the Almighty Allah removed the shivering from me. Then he placed his hand on my shoulders. I felt cold and nice between the nipples.

I asked: Did you receive divine revelation today?

He replied: No divine revelation has come to me since the sending of Prophet Muhammad (S).

I asked: How many prophets are alive today?

He replied: Four: two on the earth and two in the sky. ‘Isa and Idrees are on the sky and Ilyas and Khizr on the earth.

I asked: How many *Abdal* (pivots) are there?

Sixty; fifty of them are near the Areesh of Egypt till the banks of Euphrates and two are in Masisa and one is in Ascalon and seven are in the other lands and whenever the Almighty Allah takes up one of them, He brings another in his stead. Through them the Almighty Allah wards off calamities from the people and for them the rain falls.

I asked: Where is Khizr?

He replied: On islands.

I asked: Have you met him?

He replied: Yes.

I asked: Where?

He replied: In Hajj season.

I asked: What do you two have to do with each other?

He replied: He holds my beard and I hold his.

That person said that this incident occurred when there was a conflict between Marwan Ibn Hakam and the people of Shaam.

I asked: What do you say regarding Marwan Hakam?

He replied: What will you do with him? He is a cruel fellow. He is disobedient to the Almighty Allah. The killer, the victim and the witness all would be in Hell.

I said: I attended, but did not hit with my spear and did not shoot my arrow and did not use my sword and I sought the forgiveness of Allah from that place that I should never return to there ever.

He said: Good, be like that only.

I and he were seated when two loaves of bread, whiter than snow, were placed before him. We ate one loaf and a part of the second and the rest was taken away.

I did not see anyone putting it there or taking it away.

He was having a she-camel which grazed in the valley of Jordan. He raised his head towards her. He had not called her, but she came to him and lay before him. He mounted her.

I asked: I want to accompany you.

He replied: You don't have the capability to accompany me.

I said: I don't have wife or family.

He said: Get married and beware of four kinds of women, who are separated from their husbands and you may marry any woman you may want.

I asked: I would like to meet you.

He replied: Time and place is not fixed for seeing me.

Then he said: I want to perform *Itikaaf* in Bait al-Muqaddas during the month of Ramadhan.

At that moment, a tree came between me and him. Thus, I swear by God, I don't know where he went.231

I have quoted this report without having confidence in its correctness so that the injustice of Ahl al-Sunna is exposed that they have quoted such reports and did not regard them as unbelievable and did not ridicule its narrators despite the fact that what we claim regarding Imam al-'Asr (‘aj) and his survival, his touring the lands and the seas, as they have narrated for Ilyaas and Khizr and in this place regard it as negation of wisdom and sometimes describe His Eminence as the missing Imam. May Allah give us refuge from sloth and hard-heartedness.

Salman al-Muhammadi al-Farsi

Sayyid Murtaza says in *Shafi*: Scholars of traditional reports have mentioned that he (Salman) lived for three hundred and fifty years and some have said that he lived for more than four hundred years and it is said that he met 'Isa (‘a).232

Shaykh At-Tusi says in the book of *Ghaibah*: Some scholars of tradition have narrated that Salman al-Farsi met 'Isa Ibn Maryam and lived until the time of our Prophet (S). His story is famous. On the basis of this, it exceeded five hundred years.

Khazini has narrated: When Salman embraced Islam and the Muslims congratulated him; the Holy Prophet (S) said: Are you congratulating him for embracing Islam while he used to call Bani Israel to faith to its God and Prophet four hundred and fifty years ago?

In another report, he said to his wives: Salman is my seeing eye; and do not think that he is like others. Indeed, Salman called to God and to me four hundred and fifty years before I was sent.

Shaykh Of The Tradition Of The Quls

Shaykh of the tradition of the Quls233

Sayyid Ali Ibn Abd al-Hamid has written in *Anwar al-Madhiya* that Raees Abu al-Hasan Katib Basri, who is considered as a man of letters, says that in 392 A.H. it had not rained for many years in Basra

when all of sudden pearls rained down there. When Arabs heard about it, people speaking different tongues came from far off places and I Also, came with some people to learn about the details of this incident; so that perhaps something useful can be learnt from there.

I reached there to find a tall tent and moved towards it with my friends. A very old man sat there surrounded by his servants and companions. We greeted the old man and he reciprocated in a nice way. A person introduced me as the leader of my group and an eloquent ‘Arab. “We have come to meet you; perhaps we will gain something useful from you. We have come to you since you are so aged.”

He said: O nephews, I don’t have what you expect from me. I remained busy in worldly matters. If you want something useful, you must refer to my respected father; he is in that tent opposite to mine.

So we went to that tent to find an extremely old man lying down on his bed surrounded by his servants. We came to him, greeted and explained that his son had sent us to him so that we may learn something useful from him.

He said: O nephews, I was Also, involved in worldly matters like my son; you must refer to my father and he pointed to another tent.

We said: Let us go there and see. We found that old man surrounded by a crowd of people who hastened to us the moment they saw us approach. They asked: “What do you want, may Allah bless you?”

“We would like to greet your master and we hope to learn something useful from him.”

They said: “You will indeed benefit from meeting our master.”

One of them went inside to seek permission and returned. Then he escorted us inside. We saw a bed in the centre of the tent and two small pillows at the sides and a big pillow in the centre on which the head of that old man was placed. We greeted him in a loud voice and he replied in a very nice way. One of us repeated the same dialogue that we had with his son, and told him that he has sent us to him so that we might be able to gain something from him.

He opened his sunken eyes and asked his servant to help him to sit up.

After that he said: O nephews, pay attention to what I say. None of my father’s children survived though he was very desirous of them; thus, when I was born, he was very much excited. When I was hardly seven, my father passed away. After that my uncle took me under his care and like my father, he was Also, worried about my survival. So, he brought me to the Messenger of Allah (S) and beseeched: O Messenger of Allah (S) this is my nephew and my brother is no more. I am responsible for his upbringing. I fear that he might Also, die like the other children of my brother. So, write an amulet for his safety and health.

His Eminence (S) asked: Why have you forgotten the four Quls? That is Surah Kafiroon, Surah Ikhlas, Surah Falaq and Surah Naas.

After that I made it a habit to recite those chapters every morning and blow on myself. No harm touched me ever after that and I have lived to this old age. So you Also, take note of this.

After that we returned.[234]

Ubaid Ibn Shareed Jurhami

He lived for 350 years and met the Messenger of Allah (S). He embraced Islam and lived till the time of Muawiyah and told him as follows: I have met a person, who lived for one thousand years and he told me that he has met a person, who lived for two thousand years.[235]

Rabi Ibn Zabi Fuzari

He narrated from Abd al-Malik: "I spent two hundred years of my life in *Fatara*, between Prophet Muhammad (S) and Prophet 'Isa ('a). Then I spent one hundred and twenty years during the time of ignorance and then I lived for sixty years during the time of Islam."[236]

Qass Ibn Saada Ayaadi

He lived for six hundred years[237] and many miscellaneous sayings are narrated from him.[238]

Aws Ibn Rabi

He lived for two hundred years.[239]

Satih the Soothsayer

He lived for three hundred years and his report is well known.

Abu Ridha' Baba Ratan

He is Ibn Karbal Ibn Ratan Tabrandi Hindi: It is mentioned in *Qamus* that: Some say that he was not a companion of the Holy Prophet (S) and that he was a liar. He appeared in India after the year 600 and claimed that he was a companion of the Holy Prophet (S) and some have testified to his claim and narrated traditions which he claimed to have heard from companions of the prophet.

The accomplished chief and scholar, Sayyid Ali Khan in *Sulwat al-Gharib wa Uswat al-Areeb*, has narrated from Part Eight the account of Salauddin Safdi that he said:

I quote from the writing of accomplished Alauddin Ali Ibn Muzaffar Kindi as follows: Narrated to me the Qadi Jalaluddin Abu 'Abd Allah Muhammad Ibn Sulaiman Ibn Ibrahim Katib from his own words on Sunday the 15th Zilhajj, year 711 A.H. in Darus Saada, Mahrusa Damishq that he said: Informed me

Nuruddin Abu al-Hasan Ali Ibn Sharif Shamsuddin Abu 'Abd Allah Muhammad Ibn Husayn Husayni Asari Hanafi from his own words during the last ten days of Jamadi I, year 701 in Cairo that he said: Informed me my grandfather, Husayn Ibn Muhammad that he said: During the period of Saba, when I was 17 or 18 years old, I traveled with my father, Muhammad and uncle, Umar from Khorasan to India for trading.

When we entered the boundaries of India, we reached a farm there. The caravan halted there. A noise arose. We asked about it.

They said: This farm belongs to Shaykh Ratan and this is his Indian name. People described him and named him as Umar. Since Amar became Umar out of the habit.

When we dismounted, outside the farm we saw before it a great tree, which shaded a large number of people and under it there was a huge crowd from the people of that farm.

All the people from the caravan headed to that tree and I was Also, among them. When we saw the people of the farm, we greeted them and they replied to our greetings and we saw a large bag hanging from the branches of that tree.

We asked them about their condition.

They said: This is a bag containing Shaykh Ratan who met the Messenger of Allah (S) twice and His Eminence had prayed for his long life six times.

We requested the people of that farm to bring down the elderly gentleman so that we may hear directly from him the account of his meeting the Messenger of Allah (S), and what he narrates from His Eminence.

An elderly person from that farm came to the bag containing the old man, which was on a pulley; then he brought him down. We saw that the bag was full of cotton and the old man lay in the centre.

He opened the bag and we saw the old man like a chicken.

He uncovered his face and placed his mouth near his ear and said: O grandfather, these people have come from Khorasan and among them are nobles from the descendants of the Holy Prophet (S). We request you to inform them how you met the Holy Prophet (S) and what he said to you.

Sighing deeply, the Shaykh said in a voice resembling the buzzing of the honeybee in Persian and we were able to hear him and understand his words.

He said: During my youth I traveled with my father to Hijaz for trading purpose. When we reached a mountain pass of Mecca at a time when the rains had flooded all the passes, I saw a wheat complexioned handsome young man grazing camels in those valleys and the flood waters came

between him and his camels. He was fearful of being swept away by the flood waters since there were very strong currents.

I was aware of his condition. I came to him and took him on my shoulders and carried him out of the floods and brought him to his camels. Without previous information about his condition when we placed him near his camels, he looked at me and said in Arabic:

May Allah increase your age. May Allah increase your age.

May Allah increase your age.

So, I placed him down and went on my errands till we entered Mecca for some matter, which had come regarding the trade. I completed the job and then returned to my homeland.

When a period of time passed after this and we were seated in this our farm house on a moonlit night, we saw the moon being split into two. Half of it set in the east and the other half set in the west for one hour the night became dark.

Then the half part arose from the east and half from the west till they joined each other in the middle of the sky like it previously was.

We were astounded at this and did not know what the cause of it was. We inquired about it from those returning from there and they explained the reason behind it.

They informed us that a Hashemite man has appeared in Mecca, who claims to be the Messenger of Allah for the people of the world and the people of Mecca. They asked him to show miracles like the miracles of other prophets; like commanding the moon to split into two halves in the middle of the sky and that half of it should set in the west and the other half in the east. Then it should return to its original position. He performed this miracle for them through divine power.

When I heard this from the travellers, I became eager to see him so I prepared for the journey and finally reached Mecca and entered the city and inquired about the one, who had split the moon. They directed me to him. I came to his place and sought permission to enter. When he asked me to enter, I went inside his place.

I saw him seated in the centre of his house and effulgence was apparent from his face. I recognized his description from what I had seen in the previous journey. When I greeted him, he looked at me and smiled and recognized me and said: And peace be on you. Come near me.

There was a tray of dates before him and around it was a group of his companions like stars and they were according respect to him.

So, I stood in my place due to his awe.

He said: Come here and have this as agreement is from compassion and hypocrisy is from apostasy.

So, I went forward and sat down; then I ate from those dates. His Eminence served me those dates himself till he gave me six dates, other than what I myself ate.

Then he looked at me and smiled and said: Did you not recognize me?

I replied: Although I do, but I am not sure.

He said: Did you not pick me up during so and so year and carry me across the flood waters between me and my camels?

I recognized His Eminence and said: Yes, O, Messenger of Allah (S), by Allah, O the most elegant one.

He said: Give me your hand.

So, I stretched out my right hand and he held it in his right hand and said: Say: I testify that there is no god, except Allah and I testify that Muhammad is the messenger of Allah.

I repeated it in the way he told me to and my heart became happy at that.

When I wanted to leave, he said: May Allah increase your age. May Allah increase your age. May Allah increase your age.

Then I bid farewell to him and was pleased on meeting him and on my Islam and the Almighty Allah fulfilled the supplication of His Prophet (S) and bestowed increase in my age a hundred years for each supplication. And this is my age today; that it has crossed six hundred and some odd years.

By each supplication, my age increased by a hundred years and all those present in this farm are my descendants of the fourth generation and the Almighty Allah has opened doors of goodness for me and for them through the blessings of the Messenger of Allah (S) and praise be to Allah.

After narrating this anecdote, Safadi said: As if I see that some of those, who become aware of the tradition of this long-lived person, they doubt his long age to such a limit that they become suspicious of his claim. Then he mentioned the cause of doubt from experience and the statements of the companions of companions, which will be mentioned after this. Then he has refuted them through the statements of Abu Mashar, Abu Raihan and others from the astrologers, whom we shall mention in the due course.

And he said that the survival of Ratan to age, which is narrated is a miracle of the Messenger of Allah (S) and indeed the Holy Prophet (S) supplicated for a group of his companions to have a lot of children and have a long life till he said:

So, it is nothing new that he should have prayed six times for his long life.

If we have not seen anyone living for this long it does not prove that no one has been able to reach this age.

Muhammad Ibn Abdur Rahman Ibn Ali Zamarrudi Hanafi said: Informed me Qadi Moinuddin Abd al-Mohsin, Ibn Qadi Jalaluddin 'Abd Allah Ibn Hisham and narrated the previous tradition as he had heard it: informed me about it the above-mentioned Qadi through the same chains of narrators on 15 Jamadi al-Akhira, 737 A.H. Then Zahabi has narrated that he denied this claim and did not regard it as authentic.

It is narrated from the first volume of Kashkol of Shaykh Raziuddin Ali Lala Ghaznavi that this Shaykh passed away during the year 642 A.H. and in the last one-third he has narrated that Ali Ghaznavi travelled to India and met Abu Ridha' Ratan and he gave him a letter of the Messenger of Allah (S) and he has mentioned the description of it which is not appropriate to be mentioned here and Ali Lala was the brother of Hakim Sinai, the famous poet.

He says in *Dawair al-Ulum*: Abu Ridha' Ratan Ibn Abu Nasr Moammar Hindi was from the companions of Prophet. He is having a letter. He passed away on the 3rd Jamadi Awwal, year 642 A.H.

The venerable Shaykh, Ibn Abi Jamhur Ahsai, in the beginning of the book, *Awali al-La-aali*:240 has narrated through his chains from Allamah Jamaaluddin Hasan Ibn Yusuf Ibn Mutahhar that he said: Narrated to me my master, Sharafuddin Ibn Ishaq Ibn Mahmud Yamani, Qadi in Qom from his uncle, Maulana Imaduddin Muhammad Ibn Fathan al-Qummi from Shaykh Sadruddin Sawai that he said: I came to Shaykh Baba Ratan and his eyebrows were drooping on his eyes due to old age.

He removed them from over his eyes and looked at me and said: Can you see these two eyes? How long it is since I saw by them the blessed face of the Messenger of Allah (S) and indeed I saw His Eminence on the day of the digging of Khandaq and he carried the rubble on his shoulders with the people and I heard him say: O Allah I ask You for ease and an ordinary death and return without shame and humiliation.

The divine scholar Maulana Muhammad Salih Mazandarani, writes in the commentary of *Us al-Kafi*:241 I saw in the hand of Allamah Hilli that he had written on 14th Rajab 707 A.H. which I narrate from Maulana Sharaf al-Millat…till the end as it is narrated in Awali and its last words are: I am not satisfied on the words of this strange report as it is not narrated with proper authorities.

Thus, it can be concluded that no one other than Zahabi, author of treatise: *Risala Kasaro Tan Baba Ratan*, has falsified the report of Shaykh Bahai. And Allah knows best.

'Abd Allah Yamani

Salih Ibn 'Abd Allah said that he was a long-lived person and I had seen him in the year 734 A.H. and he said: I have seen Salman al-Farsi. He narrated tradition from the Messenger of Allah (S) that he said:

The love of this world is the root of all evil and the secret of worship is good expectation from God.[242]

Abd al-Masih Ibn Baqilah has said in *Mustatraf*: He lived for 320 years till the advent of Islam.[243]

The well-known Shaqq al-Kahin lived for three hundred years.[244]

Awf Ibn Rabia Ka'ab lived from 214 years.[245]

Thawb Ibn Sadaaq Abdi lived for 200 years.[246]

Radaya Ibn Ka'ab lived for 300 years.[247]

Ubaid Ibn Abras lived for 300 years.[248]

Zuhair Ibn Habal Ibn 'Abd Allah lived for 300 years.[249] Amr Ibn Aamir Maaus Samaa lived for 800 years.[250]

Ibn Habal Ibn 'Abd Allah Ibn Kinana lived for 600 years.[251]

Mastuar[252] Ibn Rabia lived for 330 years.[253]

Duriad Ibn Nahad lived for 450 years.[254]

Teemullah Ibn Akaba lived for 200 years.[255]

Maady Ibn Karb lived from 250 years.[256]

Thawba Ibn 'Abd Allah Ju'fi lived for 300 years.[257]

Z al-Asba Adwani lived for 300 years.[258]

Ja'far Ibn Qibt lived for 300 years.[259]

Mohsin Ibn Atbaan lived for 250 years.[260]

Saifi Ibn Riyah Abu Aktham, famous as Zil Hilm, lived for 270 years.[261]

Aktham Ibn Saifi lived for 300 years.[262] Aamir Ibn Tarb Adwani lived for 300 years.[263]

Murabba Ibn Zaba lived for 240 years.

Amr Ibn Hamima Doosi lived for 400 years.[264]

Moammar Mashriqi, resident of Suhrward,[265] who met Amir Al-Mu'minin ('a) and Allamah Karajaki has written in Kanz Al-Fawa'id narrating from a group of Ahl al-Sunna and people of that city who testified that he lived for around 450 years and met Amir Al-Mu'minin ('a).[266]

Haaris Ibn Mazaaz lived for 400 years.[267]

And reports and couplets and lineage of this group are explained in detail in Kamal ad-Din and Ghurar of Sayyid Murtaza and Kanz of Karajaki and Ghaibah of Shaykh At-Tusi, but those details would be of no use here.

Abu Bakr ‘Uthman Ibn Khattab Ibn ‘Abd Allah Ibn Awaam

In his *Majalis*, Shaykh At-Tusi has reported that Ibrahim Ibn Hasan Ibn Jamhur narrated that Abu Bakr Al-Mufid Jarjarai told me in 376 A.H. that when I went to meet Abu Amr ‘Uthman Ibn Khattab Ibn ‘Abd Allah Ibn Awwam in 316 A.H. in Egypt there was so much rush of visitors that he had to occupy the attic of the house. After that I traveled to Mecca with him and he dictated fifteen traditions to me. He informed me that he was born during the reign of Abu Bakr Ibn Abi Qahafa. When the tenure of Amir Al-Mu’minin Ali Ibn Abi Talib (‘a) arrived, I came out to meet him with my father. On way to Kufa, we had water shortage and were on the verge of death. My father was very much aged and I asked him to wait when I went out in search of water.

I found a well at a short distance. First of all, I undressed and had a bath; and then drank as much water as I wanted. I decided to bring my father there since he was nearby.

I went to him and said that there was a well nearby. But when he accompanied me, we could not find any well. We gave up after a long time and had hardly sat down to rest when he passed away. Somehow, I managed to bury him there and then came to Amir Al-Mu’minin (‘a). He was about to march for the Battle of Siffin. When I bent down to kiss his feet, I received this wound.

Abu Bakr Al-Mufid says: A clear scar was visible on his face.

Imam Ali (‘a) asked about me and I narrated to him about what had befallen us. He said: Anyone, who drinks from that well has a long age.

Then he named me as Motamar.

Abu Bakr Al-Mufid says: Then he narrated many traditions to me from Imam Ali (‘a), which I noted down. At that time some teachers of his native country, Tanja, were Also, present there. They Also, verified his authenticity and the fact that he had met Amir Al-Mu’minin (‘a).

Finally, that aged personality passed away in 317 A.H.[268]

It is possible that the last words may not be a part of the report because Allamah Karajaki, student of Shaykh Al-Mufid says in *Kanz Al-Fawa’id*,[269] And the account of Moammar Abu Duniya, alias Ashja is well-known among many Ahl al-Sunna; that he lived since the period of Ali Ibn Abi Talib (‘a) till date and that he is settled in the western lands known as Tanja and people have seen him in those lands that he has crossed and he had performed the Hajj and Ziyarahs. And they have mentioned his reports and

traditions, which he heard from Amir Al-Mu'minin (‘a) and in reports of Shi'a, it is mentioned that he will remain alive till the appearance of the Master of the Age (‘a).

In the same way, the account of another long-lived person from the east is mentioned, who lived in a town in the east. He is known as Suhrward till now.

I met a group of people, who had met him and they narrated a tradition for me and said that he was a servant of Amir Al-Mu'minin (‘a). The Shi'a say that both of them will join together at the time of the reappearance of Imam al-Mahdi (‘aj). On the basis of this, the report that he passed away would be without basis and Karajaki, a resident of Egypt was more cognizant of it than Al-Mufid Jarjarani and his like.

Ali Ibn ‘Uthman

Ali Ibn ‘Uthman Ibn Khattab Ibn Marra Ibn Mazeed Moammar Maghribi alias Abu Dunya or Ibn Abi Dunya.

Shaykh as-Saduq has narrated from Abu Saeed ‘Abd Allah Ibn Muhammad Ibn Abd al-Wahab Ibn Nasr Sijzi that he said: Narrated to us Abu Bakr Muhammad Ibn Fath Raqqi and Abu al-Hasan Ali Ibn Hasan Ibn Ashki, son-in-law of Abu Bakr said:

“Once we met a person in Mecca from Maghrib. We had come to the House of Allah for Hajj along with a group of tradition scholars and went to that person. It was three hundred and nine Hijra then. We saw that all the hairs of the head and beard of that person were black. However, he was a skeleton covered with skin like a dry water-bag. He was surrounded by his grandchildren and elderly people of his homeland. They informed that they lived in the far most region of the north-west Africa near Bahirah Ulya. Those elderly persons testified: ‘We heard from our forefathers and they from their ancestors that they are watching this person called Abu Duniya Muammar whose name is Ali Ibn ‘Uthman Ibn Khattab Ibn Marra Ibn Muwayyad from a long time. He is Hamadani and a resident of highland of Yemen.’ We asked that aged person, ‘Have you seen Ali (‘a)?’ He pointed with his hand. His eyebrows were hanging in front of his eyes.

When his eyes were opened, it appeared as if two lamps were lighted. He told us, ‘I have seen him with these eyes of mine. I was his servant. I accompanied him in the Battle of Siffin and this injury was caused by the hoof of his mount.’ We saw the mark of injury on his right eyebrow. All the grandsons and other relatives of that elderly person surrounding him testified for his long life and said, ‘We have seen him in the same state since the time we were born and began to understand things and we have heard the same from our forefathers also.’

When we talked to him, we came to know that he was not of unsound of mind and whatever was asked to him, he replied after thinking. We asked him about himself. He related, ‘My father used to read ancient books and Sahaifs (scriptures). Thus, he read about Aab al-Hayat (Life-giving water) in one of the

books that it is in darkness and whoever drinks this water will have a very long life. After reading this, he developed interest in visiting the darkness. We gathered essential items for the journey and took a few servants, milch camels and camels as beast of burden and departed. I was thirteen years old then. After continuous traveling, we reached darkness and entered the darkness. We travelled in it continuously for six days. We used to differentiate day and night by a faint light, which slightly reduced the darkness of night. After continuous travel, we descended between some mountains and valleys and my father went around searching for a spring of life everywhere. He had read that the spring of Aab al-Hayat was at that spot.

We stayed at that place for a few days and the water we had with us was depleted. We lived on the milk of she-camels. If we had not the she-camels with us we would have died of thirst. My father continuously went about here and there in search of Spring of Life and he had ordered us to keep the fire burning, so that the way remains visible and he does not have difficulty in reaching us. We stayed there for five days and my father remained busy continuously searching, but the spring was not found. At last, he gave up and intended to return. Our provisions for journey were exhausted. When servants feared for their lives, they insisted my father to move out of the darkness.

One day, I came out of my caravan to relieve myself and went a little far away. Incidentally, I saw a spring, which had white and sweet water. That spring was neither too small nor too big and was of medium size, which was gushing forth slowly. I went near it and drank two or three handful of water, which was very sweet, tasty and cool. I came back running to my caravan and gave the good news to servants that I had found out a spring of water. They took along water-bags and came along with me. I did not realize at that time that my father was searching for a spring. Instead, I was happy that water was exhausted in our caravan and I found a spring. My father was not present at that time and had gone in search of the spring. We searched for that spring a lot, but could not find it. The servants falsified me and said, 'You did not speak the truth.' When we returned to our camp, we saw that my father had Also, returned. I narrated the entire episode to him. He said, 'My son, I bore all these calamities for the sake of this spring only, but I could not find it and you found it. Now, your life would be so long that you would become wary of living.' Eventually, we returned to our home. My father remained alive for a few years and passed away after that. May Allah be pleased with him.

When my age reached nearly thirty years, the Messenger of Allah (S) and two of his caliphs had passed away. When I came to Mecca during the last days of third caliphate, my heart was attracted to Ali among all the companions of Holy Prophet (S). Thus, I joined his service and was present along with him in all the battles. This is the mark of the injury caused to me in the Battle of Siffin by the hoof of his horse. I continued to serve him after that Also, till he passed away. Then his children and household members insisted that I stay with them, but I returned to my homeland. I set out for Hajj again during the time of Bani Marwan and came back with my fellow countrymen. Whenever I go on a journey, the kings of western countries, who know about my long life summon me to their court and ask me about my long life and what I had witnessed and experienced. I wished that I perform Hajj for last time and as you see my

grandsons gathered around me have brought me here."

Muammar Maghribi said: "My teeth fell two or three times and grew once again." We said, "Please narrate the traditions heard by you from the Commander of faithful, Ali Ibn Abi Talib (‘a)." He said, "I had no interest or enthusiasm in seeking knowledge and his companions were seeking a lot of knowledge from him. As I loved the master very much, I used to remain busy serving him. Then too, whatever I had heard from master, I narrated to knowledge-loving people of western countries, Egypt and Hijaz and all of them have passed away, but these grandsons of mine have recorded them all. Then he took out a book and read aloud a few traditions from it (which are narrated below).

Narrated to us Abu al-Hasan Ali Ibn ‘Uthman Ibn Khattab Ibn Murra Ibn Mazeed Hamadani famous as Abu Duniya Muammar Maghribi (May Allah be pleased with him in his life as well as after his demise):

Ali Ibn Abi Talib told me that the Messenger of Allah said: "Whoever loves the people of Yemen loves me and whoever hates the people of Yemen hates me." And he narrated some traditions for us.

as-Saduq has Also, narrated from those two that when that ruler of Mecca heard the story of Abu Duniya, he requested him: I am compelled to send you to Muqtadir at Baghdad; because I fear that if I don't, he would punish me.

Thus, pilgrims from Maghrib, Misr and Shaam implored him to excuse him and not to send him as he was very aged and no one knew what will happen to him if he was sent from there.

This incident is Also, narrated in another way, which is more reliable that narrated to me Abu Muhammad Hasan Ibn Muhammad Ibn Yahya Ibn Hasan Ibn Ja'far Ibn ‘Abd Allah Ibn Hasan Ibn Ali Ibn Husayn Ibn Ali Ibn Abi Talib gave me the licensed to narrate traditions, which were authentic and according to me, the tradition of Abu Abdillah Muhammad Ibn Hasan Ibn Ishaq Ibn Husayn Ibn Musa Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Husayn Ibn Ali Ibn Abi Talib is correct.

He said that he performed Hajj in 313 A.H. and the same year the chamberlain of Muqtadir Billah, Nasr Qishwari had Also, come for Hajj. He was accompanied by ‘Abd Allah Ibn Hamadan whose agnomen is Abu al-Hijaa.

We all reached Medina in the month of Zilqad and found an Egyptian caravan there. Abu Bakr Muhammad Ibn Ali Maazrai was Also, present among them. He was accompanied by a person, who was among the inhabitants of west about whom it came to be known that he had seen (one of) the companions of Holy Prophet (S).

There was a large crowd of people who had come to see and meet him. People had surrounded him and looked at him with astonishment and touched him. Soon his soul was going to depart from his body because of crowd and pushing and pulling. My paternal uncle, Abu al-Qasim Tahir Ibn Yahya (r.a.) ordered his slaves to disperse the crowd. Thus, slaves did as ordered, and Muammar Maghribi was

moved to the house of Ibn Abu Sahl Tifli.

My uncle came there and permitted people to meet him one by one. Muammar Maghribi was accompanied by five persons who were sons of his sons. One of them was Also, an old man, whose age was more than eighty years, about whom it came to be known that he was the grandson of Muammar Maghribi. Another one was seventy years old and two more persons were of fifty or sixty years old who were his grandsons. The fifth one was seventeen years old who was his great grandson. There was no one younger than him.

Muammar Maghribi did not appear more than thirty or forty years old. All the hairs of his head and beard were black and he was thin and slim, short in height and had small legs and flat cheeks. Abu Muhammad Alawi says that this person named Ali Ibn ‘Uthman Ibn Khattab Ibn Marrah Ibn Muwayyad narrated a few traditions to me, which I have written using the same words. When I looked carefully, I saw that the hair present between his lower lip and chin were white. After he had his meals, they used to turn black.”

Abu Muhammad Alawi says: If prestigious people of Medina, a congregation of pilgrims and many such persons would not have heard this tradition, I too would not have narrated it. I have heard a few traditions from him in Medina and Mecca in the renowned house of Sahmiyyin, which is famous by the name Mukabbiriyah, which belongs to Ali Ibn ‘Isa Ibn Jarrah and also, in the tents of Qishwari and Mazrai near Baab al-Safa. Nasr Qishwari wanted to take along Muammar Maghribi and his children with him to Muqtadir in Baghdad.

However, the people of Mecca came and said, “May Allah keep you safe! Among all the traditions, which have reached us through our ancestors, one of them says that if Muammar Maghribi enters Baghdad, it would be destroyed and the kingdom would fall.” Hearing this, he dropped the idea of taking him along and turned him towards western countries. When we asked the chiefs of the people of North-west Africa and Egypt, they said, “We have heard the name of this person and name of his homeland, Tanja from our ancestors and we have narrated many traditions from him in this book owned by us.

Abu Muhammad Alawi narrates that that elderly person, Ali Ibn ‘Uthman Muammar Maghribi narrated about his first journey as follows: “My father and my paternal uncle took me along with an intention of performing Hajj and Ziyarah and set out from the Hadhramaut. They forgot the way during journey. They could not find the way for three days and three nights. After traveling constantly, we got stuck in knolls of sand, which is called Ramal al-Aalij and which is before Ramal al-Iram Dhaat al-Imad.

We were still involved in this difficulty and we saw large footprints. We followed those marks and reached a village. We saw that two persons were sitting near a well or a spring. As soon as they saw us, one of them got up, filled a bucket of water from the well, came to us and offered it to us. My father said, “We would stay tonight at this well only and would do Iftar with it only.” Then that person came to my uncle and said, “Drink this water.” He too gave the same reply as my father. Then he offered the bucket

to me and said, “Take this and drink water from it.” When I drank water from it, the person said, “Congratulations, you would meet Ali Ibn Abi Talib (‘a). When you meet him, say that Khizr and Ilyas have conveyed salutation to him and narrate this event to him. O son! You would remain alive for such a long period that you would meet Imam Qa’im (‘aj) and Prophet ‘Isa (‘a). When you meet them, convey our salutation to them.” Then they asked me, “What relation do you have with these two persons?” I said, “My father and my uncle.” They said, “Your uncle would not be able to reach Mecca but you and your father would reach. However, your father would pass away. You will get a long life. You would not be able to meet Holy Prophet (S) because he is going to pass away.”

I swear by God, after saying this, I don’t know where both of them disappeared – towards the heaven or inside the earth. Then we saw that there were neither any marks of footsteps nor a spring or water. We were surprised at this incident a lot. We all returned to Najran. My uncle fell ill and died over there. I and my father performed Hajj and went to Medina. My father fell ill there and he willed to Ali Ibn Abi Talib (‘a) about me and passed away. Ali (‘a) brought me up. I was with the Commander of faithful Ali Ibn Abi Talib during the time of three caliphs and during the apparent caliphate of Ali (‘a). Then Ibn Muljim martyred him. May Allah curse him.

When the house of ‘Uthman was besieged, he called me and handed over a letter and a mount and asked me to take that letter to Ali (‘a). Ali (‘a) was in Medina at that time. He had gone to his lands. I took that letter and departed. When I reached the wall of Abaya, I heard a voice reciting Holy Qur’an. I saw that Master Ali Ibn Abi Talib was coming from Maqam al-Yambu’ reciting the verse of Holy Qur’an:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

“What! did you then think that We had created you in vain and that you shall not be returned to Us?” (***23:115***).

When he saw me, he said, “O Abu Duniya! How did you come here?” I said, “I have brought a letter given to me by ‘Uthman.” When Imam (‘a) opened the letter, he found the following two lines quoted in it: “If I am worthy of being eaten up then please do eat me. Otherwise help me before I am torn apart.” After reading this letter, Imam said, “Let’s go.” However, when we reached Medina, ‘Uthman was already murdered. He turned towards the walled garden of Bani Najjar. When people came to know about his arrival, they came running towards him. Before that, it appeared that people would pay allegiance to Talha but when they saw Imam (‘a), they came running to his side like a flock of goats, which runs after being attacked by a wolf. First, Talha and then Zubair and then Muhajireen and Ansar paid allegiance. I was busy serving the Imam. I was present in the Battle of Jamal and Battle of Siffin. Once, the whip fell down from Imam’s hand in Siffin. I was standing on his right-hand side. When I tried to bend and pick up the whip, I was struck on my eyebrow by the iron bridle and this injury was caused as a result.

The Commander of faithful Ali Ibn Abi Talib (‘a) called me and applied the wetness of his mouth on my injury and put a pinch of dust on it. I swear by God, my pain disappeared immediately because of its blessing. I continued to serve the Imam (‘a). Then I served Imam Hasan (‘a) till he was injured in Hall of Madayan and came to Medina along with him. I remained busy in his service till Joada Bint Ashas Ibn Qais Kindi (may Allah curse her) conspired with Muawiyah and martyred Imam Hasan (‘a) by poisoning him.

Then I reached Karbala’ along with Imam Husayn (‘a). When Imam Husayn (‘a) was martyred, I feared Banu Umayyah and escaped to Maghrib and now I am awaiting the reappearance of Imam al-Qa’im (‘aj) and emergence and descent of Prophet ‘Isa (‘a).”

Abu Muhammad Alawi narrates: I saw a strange thing that when he was narrating these events in the house of my uncle, Tahir Ibn Yahya, the hair between his lower lip and chin became red and then turned white. I had seen (earlier) that there was no white hair on his head and beard. When that elderly person saw my amazement, he said, “What are you looking at? It happens whenever I am hungry; and when my stomach is full, this hair turns black.” Eventually, my uncle ordered food and three trays full of food were brought. One of the trays was kept in front of Muammar Maghribi and I joined him along with a few other persons. The other two trays were kept between rest of the people. My uncle told people: “I have right upon you then why don’t you eat? Why do you make my food unlawful for yourselves?” Thus, some people ate food and some people did not. My uncle was sitting on the right-hand side of Muammar Maghribi. He used to eat himself and forward it to him also. I saw that he ate food as much as a young man eats. I saw that the hair between his lower lip and chin were blackening. When he ate enough that his stomach was full, all his hairs became black.

Narrated to me Ali Ibn ‘Uthman Ibn Khattab from Ali Ibn Abi Talib (‘a) and then he narrated the tradition in praise of Yemen.270

The third version of the story of this gentleman is as Allamah Karajaki has mentioned in *Kanz Al-Fawa’id*:271

Informed me Shareef Abu al-Hasan Tahir Ibn Musa Ibn Ja’far Husayni in Egypt in Shawwal, year 407 that he said: Informed me Shareef Abu al-Qasim Maimoon Ibn Hamza Husayni that he said:

I saw Moammar Maghribi that they brought him to Shareef Abu ‘Abd Allah Muhammad Ibn Ismail in the year 310 and made him enter the blessed house with those who were with him. They were five people and they closed them in the house and people crowded and vied to meet him. Due to the crowd, I was unable to reach him.

I met servants of Shareef Abu ‘Abd Allah Muhammad Ibn Ismail: Qambar and Faraj; and told them that I was unable to meet him.

They said: Return and come through the bath so that no one sees you. They opened the door a little for

me. I entered and closed the door.

I entered the bath and saw that they had spread a mattress in there for the old man. I waited for some time. I saw that a very frail man or medium height enter. He had light hair and he was wheat complexioned inclined to shortness that black hair were not apparent. He seemed to be aged forty years and had a scar on his eyebrow as it was an injury. When he settled in his place, he asked those persons with him to leave.

I asked: What is this bruise?

He replied: I wanted to pick up the whip which my master Amir Al-Mu'minin ('a) had dropped from his mount during the Battle of Naharwan; but his horse moved its head and I was struck by his stirrup injuring my forehead.

I asked: Did you enter this place during the past?

He replied: Yes, I stayed at so and so place.[272] Where there was a vegetable market and a grave.[273]

I asked: Are these your companions?

He replied: They are my sons and grandsons

Then he entered the bath and I waited till his return and then dressed him up. I saw that the hair below his lips had grayed. I asked him: Was there colour in there?

He replied: No. But when I become hungry, they become white and when I am satiated, they become black. I said: Rise up and enter the house to have dinner.

So, he entered.

At that time Abu Muhammad Alawi has narrated in this manner, except that he said: Abu Muhammad said: I heard this in the house of my uncle, Tahir Ibn Yahya that he mentioned a tradition to people that:

I came out from my town with my father and uncle to meet the Messenger of Allah (S) and we were on foot in the caravan.

We were left behind and in extreme thirst and had no water. My father and uncle were thirstier. I made them sit under a tree and went to get water for them.

I found a nice spring of water containing clean water and was so pleased at its coolness and clarity of it that I drank it till I was satiated. Then I arose and went to get my father and uncle there.

I saw one of them had died. I left him there and carried the other to find the spring. No matter how much I tried to find it I could not do so.

Thus, his thirst intensified and he Also, passed away. I buried him and then came to the other one and also, buried him and then came out alone and in the due course joined the caravan.

I entered Medina on the day the Messenger of Allah (S) had passed away and people had returned from his burial.

Thus, it was my greatest regret which remained with me. Amir Al-Mu'minin ('a) saw me and I narrated my report to him and he took me with himself till what was mentioned previously in the report of as-Saduq.

Then Karajaki said: Informed me Qadi Abu al-Hasan Asad Ibn Ibrahim Salmi Harrani and Abu 'Abd Allah Husayn Ibn Muhammad Sairafi Baghdadi that the two of them said: Informed me Abu Bakr Ibn Muhammad, known as Al-Mufid Jarjarani in the way it was read out to him.

Sairafi said: I heard from him that he dictated it to him due the year 365 A.H.

He said: Informed Ibn Ali Ibn 'Uthman Ibn Khattab Ibn 'Abd Allah Ibn Awwam Balwi from the people of the western city called as Mazida, and he is famous as Ibn Abu Dunya Moammar that he said: I heard Ali Ibn Abi Talib ('a) say:

I heard the Messenger of Allah (S) say: The truth is the lost property of a believer; where he finds it, it belongs to him.

Then he narrated another twelve reports through the same chains of narrators.

Then he said: Abu Bakr, famous as Al-Mufid said: I saw effect of tiredness in his face and he said: I informed Amir Al-Mu'minin ('a) about the story and his own tradition in my journey and death of my father and uncle and of the spring from which I was alone able to drink.

He said: It was a spring that no one drank from it but that his had a long life and glad tidings to you that you will live for a long time and you will never find it again.

Allamah Karajaki said: Traditions, which he has narrated from Shaykh Abu Muhammad Hasan Ibn Muhammad Husayni are those which Abu Bakr Ibn Muhammad Ibn Muhammad Jarjarani has not narrated.

Thus, this is what Sharif Abu Muhammad said: Informed me Ali Ibn 'Uthman Moammar Ashba; then he has mentioned the report of the excellence of Yemen and another report.274

The author says: The aim of this long discussion was to remove the confusion of this Maghribi with the Maghribi which we narrated from *Majalis* of Shaykh, although it is possible that there could be many such people and we have Also, mentioned two of them; on the contrary the venerable tradition scholar, Sayyid 'Abd Allah, grandson of Muhaddith Jazaeri in his *Ijaza Kabira*, after statements, which we

mentioned at the beginning of this anecdote, says:

What the Shaykh has narrated in his *Majalis* from Abu Bakr Jarjarani that the Moammar living in Tanja passed away in 317 A.H. This is not having contradiction, except that it is apparent that both are different due to difference in their names and accounts.275

However, the fact is the meeting of these two. However, the difference of name. Thus, you will know that Karajaki is same Al–Mufid Jarjarani, he mentioned his name as Ali Ibn ‘Uthman Ibn Khattab. Thus, it is known that from *Majalis* of Shaykh in the beginning of lineage Ali stood up and there are many differences in some of his ancestors in such anecdotes and if the contradiction of the incident had been the result of multiplicity, they would have been four persons.

Thus, with similarity of his name and his son and his father that is Maghrib and perhaps it is a suburb of Tanja and he drinking the nectar of life and injury to his head by the horse of Amir Al–Mu’minin (‘a) during the Battle of Siffin or Naharwan and proximity of his meeting him and the death of his father on the way and other than that could not be interpreted as multiplicity.

From Allamah Karajaki is known certainty on unity as is clear from his statement and he has Also, not narrated the report of his death from Jarjarani and it is known that he is Also, doubtful of Jarjarani or the authorities of the Shaykh or is doubtful about what they said as is clear, if Allah wills. Also, Jarjarani has expressed doubt in the statement of the Sayyid and the view of Jarjarani is recorded in its place.

Improbability Of The Longevity Of Imam (‘A)

Explanation of the reply to the objection and selection of the past statement is that improbability of the long life of Imam al–Mahdi (‘aj) is not without the following aspects:

First: Rational aspect: regarding as impossible, which no sane person has claimed and, in its possibility, there is no objection from the jurists and the occurrence of long age in the past nations as is mentioned in books of Jews and Christians and in this nation by consensus of Muslims is sufficient to remove it if it is claimed.

Second: The famous tradition narrated from the Messenger of Allah (S) that he said: The lifespans of the people of my nation are sixty and seventy years.276 And it is applicable for the majority, otherwise it would necessitate the falsification of His Eminence, may Allah give us refuge from this. And this is supported by the fact that in some versions of this tradition is that mostly the life spans of the people of my nation and from this aspect age between sixty and seventy was known as the unfortunate decade and that the maximum age in these ages does not exceed one hundred and twenty. And except for inductive reasoning and observation it does not have any basis.

Third: The natural principle, because doctors say that the age of perfection is till forty years; and the age of decline is in excess of eighty years and that comes to one hundred and twenty years in all and in its

justification, they have mentioned two nominal reasons:

One is from the aspect of matter and the other is from the aspect of goal.

As for the aspect of matter; it is that except in old age, the appearance is protected.

As for aspect of goal, thus, from the aspect that nature makes haste towards the superior as it is the preservation of age and it protects it and removes corruption from deficiency and those instinctive moistures remain in the old age and from this aspect the age of deficiency is added to the age of perfection and these two causes are not sufficient to prove the above-mentioned claim.

Thus, from the gloss of Qutb Shirazi on the generalities of the law is narrated the clarification of the weakness of this reasoning.

What they have narrated and presented reasonings that this life is limited and there is no option, except to drink the sherbet of death. So, it is not sufficient for limiting the age, according to a fixed quantity and fixing of age according to a known estimation. Its conclusion is that the proof is inevitability of death and no one denies it. In the statement of the Almighty Allah:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul shall taste of death" **(*3:185*).**

is needlessness of that alleged proof.

Fourth: Laws of astronomy on the basis of which except for the celestial bodies they do not know of any effect in this world; or they regard them to be permanent in effect and all existence, corruption and change of this world is attributed to it. Thus, they say that the survival of the universe is due to the sun and bestowal of its greatness, is in one hundred and twenty years.

The reply is that: It is allowed in view of experts of astronomy that it is through the bestowal of the sun. Another cause is that it in addition to that bestowal.

Its explanation is that it is having two terminologies: One is horoscope (هیلاج) and the other is ruler (کد خداه) and these two in the form of a birth chart, should be the proof of age as from its aspect they decide the increase or decrease of age. One of the two is related to life and the other to the body and is against limiting it. In some treatises it is mentioned that the evidence of age is of

two types: evidence of the body, called as horoscope (هیلاج) and other is evidence of life, named as ruler (کد خداه) and these two are like sketch and form of the causes of death. But its opposite is commonly known that horoscope (هیلاج) in the form of appearance is an evidence, which proves the self of the new born and the ruler (کد خداه) proves the body of the newborn and excess of horoscope (هیلاج) with them

prove longevity and excess of ruler (کد خداہ) proves happiness in life.

Horoscope (ہیلاج) in their view comprises of five things: sun, moon, North Star and part and priority from gathering or coming face to face and the degree of rising.

The ruler (کد خداہ) is a having a linear path, which becomes equal to horoscope (ہیلاج) and some of them impose condition in ruler (کد خداہ), on ascendancy in place of horoscope (ہیلاج) and some regard it sufficient in that place, to look at the Zodiac sign and perhaps it is more powerful and if the sun or the moon is in their ascendancy then they are more deserving of ruler (کد خداہ).

Qutubuddin Ashkuri says in *Mahboob al-Quloob*: The horoscopic capacity of solar eclipse and lunar eclipse and wane of the moon, eclipsed by the sun's rays invalidates and the ruler (کد خداہ) should be linear in place of horoscope (ہیلاج) and equal to evil eye. If it is not of that degree, it would have been legal in constellation with the condition that it should be to limit its joining or its should have been equal to it as it is the occasion of sighting the degrees of rising or during the morning and since the remoteness of the ruler (کد خداہ) of sun is less than six degrees, it settles the rulership (کد خداہ) which is the limit of scorching. Every ruler (کد خداہ) is having three gifts: One of them being great. If ruler (کد خداہ) is of the level of pole; second is medium: if it is inclined to the centre. Third is small: if it is below the centre. When these prefaces are known, it is lawful to concur in the appearance of excessiveness of horoscopes (ہیلاج) so that rulers (کد خداہ) all should be the poles of the rising star and become equal to their constellations and from the aspect of trinity and sixes, they should have a blessed view and the ill omens are dispelled from them and in this condition they have commanded for ascending one to predict a long life and delay in death till he would become one of the past aged personalities.

The respected scholar has narrated from Abu Raihan Biruni that he states in his book entitled: *Athaar al-Baaqiya An Quroon al-Khaliya* that some Hashawiyya have denied what we mentioned from the longevity of ages and specially what was mentioned, after the time of Prophet Ibrahim ('a).

It is not except that they have relied on these statements, which they have taken from experts of laws from the majority of the contribution of planets on births, and it should have been that sun is in that horoscope (ہیلاج) and ruler (کد خداہ) is that it should be in its own constellation or higher to it in pole and quarter and centre of cusp.

So he bestows his long life, which is one hundred and twenty years and the moon increases it by twenty-five years and Mercury by twenty years and Venus, eighty years and Jupiter, twelve years and these years are the shortest of all of them are not more than this. And when they see the ill omen is dispelled from it as nothing is reduced from it and the apex is with it in the sign of the Zodiac and it is away from the limits of solar eclipse; so when this happens, it increases them and fourth of it which is thirty years. Thus, it would be 225 years in all.

They say that this is the longest that a person can live. Then Abu Raihan has refuted them and quoted from Masha Allah Misri that he says in the beginning of his *Kitab Mawaleed*: It is possible that man lives

with the years of medium conjunction if it so happens that his birth is at the time of triple conjunction and it should be the rising of one of the two houses of Saturn and Jupiter and the horoscope (هیلاج) of the sun is in the day and the horoscope (هیلاج) of the moon is at night to the extreme limit of strength; and it is possible if it so happens that a like of this conjunction in a way as we mentioned that the new born will remain alive for 960 years according to the period in which it returns to its place.

Also, it is narrated from Abu Saeed Ibn Shazan that he mentioned in his book of his discussion with Abu Mashar that they sent to Abu Mashar the newborn son of king of Sarandeep, whose sign of Zodiac was Gemini and Saturn in cancer and sun in Capricorn.

Abu Mashar declared that he would live for a period of middle period of Saturn and said that the people of that region will submit to him as the rulers and its master is Saturn.

Abu Mashar said that it has reached me that when a man dies before he reaches to the period of middle Saturn they are astounded at his early death.

Abu Raihan said: Thus, he proved these statements by the confession of these astrologers by the possibility of these ages. Shaykh Karajaki has quoted a statement close in meaning to the former statement from Mashallah Misri, an important teacher of this group, in *Kanz Al-Fawa'id*277, it is possible for the child to live for 950 years.

The venerable Sayyid says in his book of *Faraj al-Mahmoom*:278 Some of our scholars have mentioned in the book of Awsiya and it is a reliable book, which Hasan Ibn Ja'far Samari has narrated and its author is Ali Ibn Muhammad Ibn Ziyad Samari. And its source is letters written to Imam Ali an-Naqi (‘a) and Imam Hasan al-'Askari (‘a), which they replied and he is a reliable scholar.

So, he said: Informed me Abu Ja'far al-Qummi, nephew of Ahmad Ibn Ishaq Ibn Maslakha, who was a Jew astronomer in Qom. Ahmad Ibn Ishaq called him and said: A child is born at so and so time. So, take out his horoscope.

So he drew the horoscope and looked at it and said to Ahmad Ibn Ishaq: I do not see stars proving that which is known from the calculation that this should be your son or this should not be your son, except that he is a prophet or a successor of the prophet and he will be the master of the world from the east to the west, and the lands and the seas and mountains and the plains till there does not remain anyone on the earth, except that he accepts his faith, and confesses to his Wilayat.

Venerable Shaykh Zainuddin Yunus Amili said in *Sirat al-Mustaqeem*:279 Scholars of astrology have narrated that the period of the sun is 1451 years and it is the age of Awj Ibn Unaq who lived from the time of Prophet Nuh to Prophet Musa (‘a).

The maximum period of the moon is 652 years and it was the age of Shuaib (‘a), who was sent to five nations.

The maximum period of the Saturn is 255 years and it is said that it was the age of Samari from Bani Israel.

The maximum period of the Jupiter is 450 years and it is said that it was the age of Salman al-Farsi.

The maximum period of the Venus is 1151 years and it is said that it was the age of Prophet Nuh (‘a).

The maximum period of the Neptune is 480 years and it is said that it was the age of Fir’awun (Pharaoh).

Like Bathlimus in Greece and Zahhak in Fars lived for a thousand years or a little more or less.

They have narrated from Saam that he said: Whenever seven hundred years pass over a thousand Samka justice appears in Babel.

From Sabur Babili a similar statement is narrated and Khwaja Mulla Nasrulla Kabuli that in this regard he is the most prejudiced in the fourth chapter of As-Sawa’iq, which is a refutation of the Imamiyah and is full of lies; he says: There is difference of opinion regarding his birth.

Some have said that he was born on the morning of Shab (Night) al- Baraat that is 15th Sha’ban, 255 A.H. some months after passing of small conjunction, fourth from the big conjunction in Sagittarius and it appeared in twenty-fifth stage of Cancer and Saturn went back to the second degree from Cancer. and also, Jupiter came back to that place and Mars was thirty-fourth degree from the twentieth degree of Gemini and Sun in the twenty-eighth degree of the fourth degree of Leo and the Moon was in the thirteenth degree from the twenty-ninth degree from Aquarius and Capricorn in the thirteenth degree from twenty-eight degrees from Aries and Wolf in the fifty-ninth degree from twenty-eight degree of Libra.

Some have said: He was born at dawn of 23rd Sha’ban of the above-mentioned year and rise of thirty-seventh from the twenty-fifth degree of Cancer and Sun was in twenty-eighth degree in the tenth stage from Leo and Mercury in the thirty-seventh degree from the twenty-first stage of Leo. And Saturn in the eighteenth degree from the eighth stage of Scorpio and in the same way Jupiter and Moon in the thirteenth degree from the stage of Aquarius and Mars in the thirty-fourth degree and the twentieth stage of Aries and Venus in the seventeenth degree from the twenty-fifth stage of Gemini.

Without any doubt this difference proves that what the Imamiyah claim is false. End of statement.

Before quoting these statements, he has said: As for what the experts of astrology have mentioned, like Abu Mashir Balkhi, Abu Raihan Biruni, Masha Allah Misri, Ibn Shad and Masihi and other astronomers in such a way that if it so happens that the birth of the newborns at the beginning of a great conjunction and

it is in the house of Saturn or Jupiter and the horoscope of this newborn indicates that he can live for

around nine hundred and eighty years. And if there is some difference in the position of the stars, he may live for less or more than this period.

If these statements were right, they are of no use, because the birth of MHMD Ibn Hasan (‘a) did not take place in any of the greatest, great, medium and small houses as is mentioned in books of the birth of Imams (‘a) like *Ilam al-Wara’ a* etc. on the contrary in books of occultation the horoscope of the birth of His Eminence is not seen. I don’t know from where this Kabuli got it and attributed to some people in a way that the reader thinks that this man is well informed and it is apparent that they are his own fabrications as the basis of that book is on them only. And supposing they are correct even then no harm will be caused as the aim of quoting the words of this sect is the existence of heavenly causes and positions of stars for a long life, according to their view and according to what they have become informed of on what depends the existence of most of them who do not become aware of it and can claim restriction on what they know.

It should be clear that in quoting the incidents, we have observed brevity on what we saw in reliable books or heard from reliable persons and scholars and omitted most parts, which were not reliable in our view.

So, it is appropriate to end this chapter quoting from the accomplished Mirza Muhammad Nishapuri from his book, *Zakhirat al-Albab,* famous as *Dawaaer al-Oloom*, in the eleventh topic of its chapter fourteenth, he has mentioned the names of those who have seen His Eminence Qa’im (‘aj) during the lifetime of his respected father and during the Major and the Minor occultation.

We have mentioned them in this chapter in excess, except that at the end of that conclusion, we mention the names of some more such people.

First: Hajj Abd al-Hadi Tabib Hamadani

Second: Musa Ibn Ali Mujarani

Third: Sayyid Karim al-Ain, who was restrained from smoking the Hookah.

Fourth: A scholar who was his companion.

Fifth: Shaykh Hasan Ibn Muhammad Hilli.

Sixth: Saeed Ibn Abd al-Ghani Ahsai.

Seventh: Mulla ‘Abd Allah Shirazi.

Eighth: Our teacher, Muhammad Al-Baqir Muhammad Akmal Isfahani.

And he narrated an incident quoted in his book. End of statement.

Also, in the twelfth topic of Part Five of Chapter Eighteen, after the mention of some circumstances of His Eminence, he says: The first contemporary ruler to His Eminence is Mu'tamid. He was born in Samarrah on Friday eve of Sha'ban or month of Ramadhan; or he was with his father or in the Minor occultation after his father till the beginning of Major occultation and till these years. And the reappearance of His Eminence will be on Friday of Muharram of an odd year.

Indeed, a report has come down from his forefathers (‘a) regarding the period of occultation of His Eminence and the year of his reappearance through numerology in such a way that no one can decode it and that which is understood is that no time is fixed for it as interpreted from the following statement of the Almighty Allah:

وَعِنْدَهُ عِلْمُ السَّاعَةِ

"And with Him is the knowledge of the hour" **(*43:85*).**

It is mentioned in a traditional report that one, who predicts the time of reappearance is a liar and it is attributed to some teachers of gnosis that:

If the time rotates on a letter by 'in the name of Allah' You mean to imply that the al-Mahdi has risen

So they turned the letter after the fast (Sawm) Then tell Fatimah Salaam from your side (although they are liars)

It is supported by the words of Debil Khuzai in Qasida Taiyya, which he composed in honour of Imam Ali Ridha' (‘a):

The advent of an Imam is imminent

He will arise with the name of Allah and the blessings will be with him.

Then His Eminence said: The Ruh al-Quds his spoken through your tongue and it is attributed to Shaykh At-Tusi (r.a.):

Rise of the al-Mahdi is during the period of Zahal (astrological period)

At that time Dajjal and his followers will Also, appear.

At the end of the 'waw' and in the beginning is 'za'

If you look at it carefully it is this only.

There is a great different of opinion regarding the length of the rule of Imam Az-Zaman (‘aj), Mu'tamid is

‘z’[280] according to the period of his rule – Arabic letter ‘ain’[281] according to our calculation and contemporary gnostics have derived the period of the rule of His Eminence from the verse:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“And certainly We wrote in the Book after the reminder that (***as for***) ***the land, My righteous servants shall inherit it”*** (***21:105***).

What they have understood is Also, supported by a report of Masumiya, which is not appropriate for this book that His Eminence is having many children among whom are Tahir, Qasim, Hashim, Ibrahim, Abdur Rahman.

The residence of His Eminence is in the Green Island in the White Sea from the western Canary Islands famous as Kharabaat on a mountain, and two farsakhs from there is the Mubaraka Island and all the islands, like Aqlima, Naima, Mubaraka, Saliha, Khizriya, Baidhawiya and Nooriya are ruled by sons of His Eminence:

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

“And when you see there, you shall see blessings and a great kingdom” (***76:20***).

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1. Kamal ad-Din wa Tamam an-Na’mah, pp. 442-443.
2. It is Actually, Anbari.
3. It is in fact Razi.
4. Persian saying.
5. Persian translation of not more than five chapters of Tarikh al-Qom by Late Abd al-Malik al-Qummi is available. It seems that more than this is not translated. The author was not able to access the complete Arabic text of that book and he has quoted from Late Muhammad Ali Kermanshahi.
6. It is more important than the book of Shaykh as-Saduq, which is presently unavailable.
7. It is Actually, 273.
8. It is the Holy Kaba in the center of Masjid al-Haram.
9. The prayer of Imam Az-Zaman (‘a) is narrated in three different methods; but the verse of Iyyaka…has to be recited a hundred times. This prayer can Also, be recited anywhere other than Masjid Jamkaran.
10. The original holy Masjid Jamkaran, before its expansion was in the form of three rooms with two small arches and now it is marked with black stone floorings according to the orders of the Late Ayatullah Marashi An-Najafi; and in the front part, it is exactly opposite to the original arch.
11. Jannat al-Mawa, p. 230; Sahifah al-Mahdiyya, p. 702, p. 384.
12. Mohijj ad-Dawat, pp. 294-295.
13. Dawat, p. 89.
14. Jamal al-Usboo’, p. 181.
15. Tarikh al-Qom, p. 60.

16. Originally it is Azad Minhu.

17. Tazi is the plural of Tazia. As they have gathered condolence of the Messenger of Allah (S) and Imam Ali ('a) for the afflicted and gave to him condolence therefore they named it as Tazia. (Author).

18. Being aloof from the three Shaykhs: Abu Bakr, Uthman and Umar.

19. Jamal al-Usboo', p. 31.

20. Sirat al-Mustaqim Ila Mustahaqial Taqdim, vol. 2, p. 264.

21. Hadiqat ash-Shi'a, p. 765.

22. Anwarun an-Nu'maniya, vol. 5, pp. 59-69.

23. Bihar Al-Anwar, vol. 53, pp. 213-220 [Late Muhaddith Noori, which is added in the 53rd volume of Bihar Al-Anwar page 190 onwards under the title of Jannat al-Mawa].

24. Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, pp. 171-172.

25. Al-Ghaibah, Shaykh At-Tusi, pp. 161-162.

26. Al-Ghaibah, Shaykh At-Tusi, pp. 277-279.

27. Al-Ghaibah, Shaykh At-Tusi, p. 280.

28. Jamal al-Usboo' bi Kamal al-Amal al-Mashru', pp. 41-42.

29. Misbah al-Motahajjid, p. 411; Jamal al-Usboo' bi Kamal al-Amal al-Mashru', pp. 309-310; Bihar Al-Anwar, vol. 92, p. 332 &, vol. 99, p. 115.

30. Al-Ghaibah, Shaykh At-Tusi, p. 280.

31. Al-Ghaibah, Shaykh At-Tusi, p. 151; Mukhtasar Basa'ir ad-Darajat, p. 40; Bihar Al-Anwar, vol. 36, p. 261.

32. Misbah, pp. 548-550.

33. Al-Mazar, p. 134.

34. Bihar Al-Anwar, vol. 86, p. 340.

35. Kifayat al-Muhtadi (Selected), p. 317.

36. Kifayat al-Muhtadi (Selected), p. 318, Under Tr. 40.

37. Al-Ghaibah, p. 224.

38. Khara'ij wa al-Jaraih, vol. 1, p. 87.

39. Khara'ij wa al-Jaraih, vol. 2, p. 775.

40. Kifayat al-Muhtadi (Selected), p. 185, Under Tr. 36.

41. Malim al-Ulama, p. 72.

42. Al-Fihrist, Shaykh At-Tusi, p. 104.

43. Kashf al-Ghummah fi Marifati A'immah, vol. 3, pp. 296-300.

44. 'Amal al-'Amal, vol. 2, p. 245.

45. Anis Al-'Abidin was translated by some scholars for Khan Agha Begum, daughter of Shah Abbas and Ibn Ta'wus (r.a.) in his book sometimes from the book of Sadat. May Allah increase the illumination of his heart. [Author].

46. Mani al-Akhbar, p. 87.

47. An-Nihaya fi Gharib al-Hadith, vol. 2, p. 444.

48. Al-Irshad fi Marifati Hujjajullahil Ibad, vol. 1, p. 247.

49. Kamal ad-Din wa Tamam an-Na'mah, pp. 407 & 437.

50. Kashf al-Ghummah fi Marifati A'immah, vol. 3, pp. 300-301.

51. Bihar Al-Anwar, vol. 53, pp. 202-208.

52. In the manuscript version instead of the treatise entitled: Mawasa wa Muzaiqa the book of Ghayath Sultan al-Wara is mentioned. It is Also, a work of the Late Ibn Ta'wus. Some have opined that both imply one and the same book as the Late Agha Buzurg has stated in Dharia. Az-Zariyyah, vol. 16, p. 73.

53. Al-Fawaid al-Madaniyya, pp. 86-90.

54. Muntahi al-Matlab, vol. 1, p. 195; Ilal ash-Shara'i, vol. 2, p. 262; Sawab al-Amal, p. 42; Tahzib al-Ahkam, vol. 2, p. 122; Wasa'il ash-Shi'a, vol. 8, p. 160.

55. 'Uddat ad-Da'i wa Najah as-Sa'il, p. 197.

56. Al-Ja'fariyat, p. 172.

57. ‘Uddat ad-Da’i wa Najah as-Sa’i, p. 69.
58. Mani al-Akhbar, p. 270.
59. Da’im al-Islam, vol. 2, p. 332; Al-Umdah, p. 121; Bihar Al-Anwar, vol. 93, p. 25.
60. In the first unit recite Surah Hamd and Surah at-Tawhid once and in the second unit recite Surah Hamd and Surah al-Kafiroon once. In the ruku’ and two prostrations of the first unit recite: Al Hamdo lil-Lahi Shukran Shukran Allah wa hamdan and in the ruku and two prostrations of the second rakat recite: Al hamdo lil-Lahi allazi qaza li hajati wa istajaba li doai wa atani mas-alati.
61. Qawaid al-Ahkam, vol. 1, p. 15; Izah al-Ishtibah, p. 43, Az-Zariyyahh, vol. 1, p. 316 3, p. 114.
62. Originally: Muntakhab, Selected.
63. Mukhtasar Basa’ir ad-Darajat, p. 212.
64. Bihar Al-Anwar, vol. 52, p. 54.
65. Bihar Al-Anwar, vol. 52, pp. 54-55.
66. Bihar Al-Anwar, vol. 53, p. 302.
67. Jamal al-Usboo’ bi Kamal al-Amal al-Mashru’, p. 36.
68. Mani al-Akhbar, pp. 123-124.
69. Khara’ij wa al-Jaraih, vol. 1, pp. 412-413.
70. Jamal al-Usboo’, p. 38.
71. Misbah al-Motahajjid, p. 322.
72. Ad-Dawat, p. 94.
73. Bihar Al-Anwar, vol. 53, p. 271; and, vol. 88, p. 248.
74. Adh-Dhikri, p. 253.
75. Allamah al-Majlisi in Risala Mafatih al-Ghaib has said that the respected father of this humble servant, has narrated from the honourary Shaykh, Shaykh Bahauddin Muhammad (r.a.) that he said: I heard from the Shaykh that he has narrated from Imam al-’Asr (‘a) in the way an Istikhara of Tasbih that three times recite Salawat on Muhammad and Aali Muhammad and hold the Tasbih and count in twos.
If an odd number remains it is a good Istikhara and if it is even it is bad and my respected father performed this kind of Istikhara most of the time. [Late author].
76. Bihar Al-Anwar, vol. 53, pp. 221-222.
77. Mohijj ad-Dawat, pp. 279-280.
78. Mohijj ad-Dawat, pp. 293-294.
79. Mohijj ad-Dawat, p. 281.
80. Bihar Al-Anwar, vol. 53, p. 275.
81. Bihar Al-Anwar, vol. 53, Sixth incident from Al-Mahdi was Zohoorehi, p. 352.
82. Bihar Al-Anwar, vol. 53, pp. 225-226.
83. Al-Mazar, pp. 144-146.
84. Al-Mazar, pp. 264-266.
85. Bihar Al-Anwar, vol. 95, pp. 391-392.
86. Bihar Al-Anwar, vol. 52, p. 175 onwards.
87. Bihar Al-Anwar, vol. 92, p. 241 onwards.
88. Faraj al-Mahmoon fi Tarikh Ulama Nujoom, pp. 245-247.
89. Bihar Al-Anwar, vol. 92, pp. 200-201; and, vol. 88, pp. 349-350; and, vol. 51, pp. 304-305.
90. Dala’il al-Imamah, pp. 551-552.
91. Ja’fariyat, p. 248.
92. Bihar Al-Anwar, vol. 84, p. 281.
93. In the written manuscript, this incident is mentioned in a different way from that of the printed version and since the date of lithograph printing was three years after the manuscript and that was Also, possibly in view of the author he has refrained from quoting it for the sake of brevity.
94. The honest scholar Hajj Ali – may Allah increase his Tawfiq – has narrated under his account of Mash-had Muqaddas

that: Seven or eight stages remained from Mashad, one of his traveling companions died. I spoke to the carrier about carrying his body. He said: I will do it for fourteen Tomans. We collected among ourselves seven Tomans and we wanted him to do it for this amount. He did not agri. One of our companions was having a donkey. He placed the body on it and said: I will take the body in any way possible. We began to move from there and that believer, in distress and fatigue when we had traveled a little a rider became visible from Mash-had. When it reached us, he asked about the condition of the dead body. We mentioned what all had happened. He said: I will carry it for so and so amount. His mount was nice and there was a magnificent litter on it. So, he placed the corpse on it and secured it. We wanted to give him that amount. He said: I will take in Mash-had. Thus, he set out and we said: It would not be buried till we don't reach. And we have not given Ghusl to this corpse. Then we did not see him. The next week, when it was Thursday that we reached Mash-had; when we entered the holy courtyard, we saw that the corpse was given Ghusl and shrouded and placed in the hall; all its clothes were at the head and we did not see anyone else. We made inquiries, it was learnt that the corpse arrived in Mash-had Muqaddas the same day we had given it and nothing else became apparent from it. [Author]

95. Mazar al-Kabir, pp. 330-331; Bihar Al-Anwar, vol. 98, p. 58.

96. Bihar Al-Anwar, vol. 53, pp. 309-312.

97. Majmua Warram, vol. 2, pp. 303-305.

98. Bihar Al-Anwar, vol. 53, pp. 55-56.

99. Al-Fihrist, Shaykh Muntajabuddin, pp. 44-45l Bihar Al-Anwar, vol. 52, p. 77.

100. Al-Fihrist, Shaykh Muntajabuddin, p. 101.

101. Shaykh Ibrahim Kafami says in some of his writings, under the account of his writings: These are: Zubtat al-Bayan, Insan al-Insan and Al Muntaza min Jami al-Bayan al-Jami al-etc.

102. Bihar Al-Anwar, vol. 48, p. 311 and, vol. 3, p. 256.

103. Al-Kafi, vol. 1, p. 314.

104. In the present copy of Bihar al-Anwar, it is mentioned as Ja'far Ibn Said; Bihar al-Anwar, vol. 52, p. 174.

105. The last portion of this incident in Bihar Al-Anwar is as follows: After the mention of the names of the scholars, it is the last thing, which I heard from this pious Shaykh, Ali Ibn Fadhil. (Author).

106. Kifayat al-Muhtadi [Selected], p. 318.

107. Amal al-Amil, vol. 2, pp. 217-218.

108. Riyaz al-Ulama wa Hayaz al-Fozala, vol. 4, pp. 375-376.

109. Bihar Al-Anwar, vol. 57, p. 229.

110. Muqtadhab al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, p. 43-45.

111. Basa'ir ad-Darajat, p. 510-512; Madinat ul-Majiz, vol. 6, p. 27l; Bihar Al-Anwar, vol. 27, p. 43, vol. 30, p. 195, vol. 54, pp. 329-333.

112. Raudhat ul-Wa'idhin, p. 166; Al-Irshad, vol. 2, p. 29.

113. Al-Qamus al-Muhit, vol. 2, p. 297.

114. Al-Muhtadhar, p. 65 onwards.

115. Mustadrak al-Wasa'il, vol. 7, pp. 302-303; Al-Kafi, vol. 1, p. 346; Man La Yandhuruhu Al-Faqih, vol. 2, p. 43; Kamal ad-Din wa Tamam an-Na'mah, p. 485; Al-Istibsar, vol. 2, p. 57; Tahzib al-Ahkam, vol. 4, pp. 136, 143; Wasa'il ash-Shi'a, vol. 9, p. 545.

116. Kamal ad-Din wa Tamam an-Na'mah, pp. 520-521.

117. Kamal ad-Din wa Tamam an-Na'mah, p. 233.

118. Kamal ad-Din wa Tamam an-Na'mah, p. 234.

119. Kamal ad-Din wa Tamam an-Na'mah, p. 285.

120. Dawat Rawandi, p. 296.

121. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 287.

122. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, pp. 287-288.

123. Al-Kafi, vol. 1, p. 411; Hilyat al-Abrar, vol. 2, p. 216; Bihar Al-Anwar, vol. 40, p. 336, vol. 47, p. 55.

124. Bihar Al-Anwar, vol. 53, pp. 259-260.

125. Almas means diamond in Arabic.

126. Bihar Al-Anwar, vol. 53, p. 261.
127. Ad-Dawat, p. 156.
128. Bihar Al-Anwar, vol. 52, pp. 70-71.
129. Bihar Al-Anwar, vol. 52, pp. 71-73.
130. Bihar Al-Anwar, vol. 52, p. 73.
131. Bihar Al-Anwar, vol. 52, pp. 73-74.
132. Bihar Al-Anwar, vol. 52, pp. 74-75.
133. Bihar Al-Anwar, vol. 52, p. 75.
134. In the actual version it is mentioned as above; apparently the names of the father and grandfather are mixed up as Rabi al-Albab is a writing of Sayyid Raziuddin Ali Ibn Musa Ibn Ja'far Ibn Muhammad, the author of Iqbal and Tara'if etc., and such a scholar is not mentioned among the Bani Ta'wus, Allah knows best. (Late author).
135. Bihar Al-Anwar, vol. 52, pp. 75-77.
136. Bihar Al-Anwar, vol. 52, pp. 176-177.
137. Bihar Al-Anwar, vol. 52, pp. 178-180.
138. Zuhr al-Rabi, vol. 1, p. 15.
139. Al-Ihtijaj, vol. 1, pp. 322-324.
140. Al-Ihtijaj, vol. 1, pp. 324-325.
141. Al-Ihtijaj, vol. 1, p. 10.
142. It is mentioned in Zakhirat al-Albab that the signs of reappearance of the Imam are four hundred in number and only less than ten signs remain: like the scream, Sufyani, Dajjal, killing of Nafe Zakiyyah and the sinking of Baidha. (Author)
143. Majalis al-Mu'minin, vol. 1, p. 477.
144. Khara'ij wa al-Jaraih, vol. 1, pp. 475-478.
145. Al-Fihrist, Shaykh Muntajabuddin, p. 78.
146. Izah al-Ishtebah, p. 315.
147. It should be Darbish.
148. Al-Fihrist, Shaykh Muntajabuddin, p. 36.
149. Al-Fihrist, Shaykh Muntajabuddin, p. 124.
150. Riyaz al-Ulama wa Hayaz al-Fozala, vol. 5, pp. 504-506.
151. Ithbat al-Hudat bi 'l-Nusus wa al-Mu'jizat, vol. 3, pp. 712-713.
152. Ithbat al-Hudat bi 'l-Nusus wa al-Mu'jizat, vol. 3, p. 710 and Also, Bihar Al-Anwar, vol. 53, p. 274.
153. Sirat al-Mustaqim 'ila Mustahaqq at-Taqdim, vol. 2, p. 259; Bihar Al-Anwar, vol. 36, p. 335, vol. 51, pp. 80-95, vol. 52, p. 380; Mizan al-I'tidal, vol. 2, p. 680; Mo'jam al-Buldan, vol. 4, p. 452.
154. Sirat al-Mustaqim 'ila Mustahaqq at-Taqdim, vol. 2, pp. 260-261.
155. Kifayat al-'Asr fi 'l-Nass 'ala al-A'immah Ithna-'Ashar, pp. 150-151.
156. Bihar Al-Anwar, vol. 53, p. 176.
157. Risalatan fi 'l- Kharaj, Muhaqqiq Ardibeli, pp. 5-6.
158. Riyaz al-Ulama wa Hayaz al-Fozala, vol. 3, p. 321.
159. Bihar Al-Anwar, vol. 52, p. 175.
160. Bihar Al-Anwar, vol. 53, pp. 276-278.
161. Bihar Al-Anwar, vol. 107, p. 63.
162. Bihar Al-Anwar, vol. 53, pp. 253-254.
163. Awali al-Layali al-Azizia fi 'l-Ahadith ad-Diniyya, vol. 1, pp. 24-25.
164. Bihar Al-Anwar, vol. 52, p. 176.
165. It is a western island in the Pacific Ocean that one of them is the Grin Island.
166. Bihar Al-Anwar, vol. 107, p. 126.
167. Bihar Al-Anwar, vol. 53, p. 297.
168. Bihar Al-Anwar, vol. 53, pp. 296-297.
169. Bihar Al-Anwar, vol. 53, p. 299.

170. Al-Kafi, vol. 8, p. 79.
171. Al-Muqna, p. 131; Man La Yandhuruhu Al-Faqih, vol. 4, p. 188.
172. Tafsil Wasa'il ash-Shi'a, vol. 4, p. 91.
173. Fiqhat Ar-Ridha' ('a), p. 137.
174. Bihar Al-Anwar, vol. 97, p. 268, vol. 99, p. 144.
175. Al-Anwar al-Lamea'h Fi Sharhil Jamea'h (Abdullah Shubbar), p. 35.
176. Bihar Al-Anwar, vol. 53, pp. 292-294.
177. Bihar Al-Anwar, vol. 53, pp. 294-296.
178. Bihar Al-Anwar, vol. 53, pp. 235-236.
179. Bihar Al-Anwar, vol. 53, p. 236.
180. Bihar Al-Anwar, vol. 53, pp. 237-238.
181. Bihar Al-Anwar, vol. 53, pp. 238-239.
182. Bihar Al-Anwar, vol. 53, p. 240.
183. Bihar Al-Anwar, vol. 53, p. 302.
184. Bihar Al-Anwar, vol. 53, pp. 274-275.
185. Bihar Al-Anwar, vol. 53, pp. 307-309.
186. Bihar Al-Anwar, vol. 53, pp. 246-248.
187. Bihar Al-Anwar, vol. 53, pp. 257-258.
188. Bihar Al-Anwar, vol. 53, pp. 263-264.
189. Bihar Al-Anwar, vol. 53, pp. 240-243.
190. Bihar Al-Anwar, vol. 53, p. 257.
191. Bihar Al-Anwar, vol. 53, pp. 282-285.
192. Bihar Al-Anwar, vol. 53, pp. 282-285.
193. Rijal Najjashi, p. 140.
194. Bihar Al-Anwar, vol. 53, pp. 286-287.
195. It is a tributary of the Euphrates River, which separates below the Musayyab and goes to Kufa and the village of Motabari, which is situated on this bank is called as Tuwairij and it is situated on the road between Hilla and Karbala'.
196. Bihar Al-Anwar, vol. 53, pp. 288-290.
197. Bihar Al-Anwar, vol. 53, pp. 288-290.
198. And he was buried in Najaf al-Ashraf besides the grave of his uncle, and they constructed a grand dome on his grave. (Author)
199. Bihar Al-Anwar, vol. 53, p. 255.
200. Bihar Al-Anwar, vol. 53, p. 306.
201. Shaykh Hurr has said in 'Amal al-'Amal: Shaykh Muhammad Ibn Ali Ibn Ahmad Harfoshi Hariri Amili Karki Shami was a litterateur and expert researcher. He was Also, a poet a writer and a Hafiz. He was a well-known personality of his times. He was an expert of Arabic and he wrote books on Arabic language and literature. Sayyid Ali Khan has praised him greatly and said: He passed away in the year 1059 A.H. (Late author). 'Amal al-'Amal, vol. 1, p. 162 onwards.
202. Kamal ad-Din wa Tamam an-Na'mah, p. 541.
203. Bihar Al-Anwar, vol. 53, pp. 278-80.
204. Tarikh Islam wa wafayat Mashahir wa Ilam, p. 113 (Incidents 251-290).
205. That is what they say regarding him or what they believe against reality is much more.
206. Tarikh Islam wa wafayat Mashahir wa Ilam, pp. 161-162 (Incidents of year 261-270).
207. Wafayat al-Ayan wa Anba al-Abnaiz Zaman, vol. 4, p. 176.
208. As-Sawa'iq al-Muhriqah fi Radd 'ala Ahl al-Bida' wa az-Zandaqah, p. 168.
209. Al-Ghaibah, Shaykh an-Nu'mani, p. 172.
210. Al-Ghaibah, Shaykh an-Nu'mani, pp. 163-164.
211. Ghaibah, Shaykh At-Tusi, pp. 363-364.
212. Ghaibah, Shaykh At-Tusi, p. 161.

213. Al-Ghaibah, Shaykh an-Nu'mani, p. 175.
214. Kamal ad-Din wa Tamam an-Na'mah, p. 346.
215. Ghaibah, Shaykh At-Tusi, p. 163.
216. Al-Qamus al-Muhit, vol. 1, p. 311.
217. Muazzal tradition is a tradition on whose chains of narrators having two or more narrators.
218. Tarikh Islam wa wafayat Mashahir wa Ilam, p. 113 (Incidents of year 251-260).
219. Shawahid an-Nubuwwah, p. 405.
220. Bihar Al-Anwar, vol. 52, p. 51.
221. Kamal ad-Din wa Tamam an-Na'mah, p. 394.
222. Yanabi al-Mawaddah Le Zawil Qurbah, vol. 3, p. 249.
223. Kitab Sulaym Ibn Qays Hilali, p. 478; Kifayat al-'Asr, pp. 98-99-107.
224. Kamal ad-Din wa Tamam an-Na'mah, p. 357.
225. It implies the Judgment Day.
226. Kamal ad-Din wa Tamam an-Na'mah, pp. 390-391.
227. Kanz al-Fawa'id, p. 248.
228. Dala'il an-Nubuwwah, p. 67.
229. Mu'jam al-Kabir, vol. 1, pp. 389-391.
230. Sunan Abu Dawood, vol. 2, p. 319; Al-Ahad wa al- Masani, vol. 6, pp. 5-6; Sahih Ibn Hibban, vol. 15, p. 196.
231. Bihar Al-Anwar, vol. 13, p. 401-403.
232. Ghaibah, (Shaykh At-Tusi) p. 113 [Footnotes]
233. Surah Kaferoon, Surah Ikhlas, Surah Falaq and Surah Nas.
234. Bihar Al-Anwar, vol. 51, pp. 258-260.
235. Kamal ad-Din wa Tamam an-Na'mah, p. 548; Bihar Al-Anwar, vol. 51, p. 233.
236. Kamal ad-Din wa Tamam an-Na'mah, p. 550; Bihar Al-Anwar, vol. 51, p. 234.
237. Sad as-Sa'ud, p. 234; Kamal ad-Din wa Tamam an-Na'mah, p. 168; Kanz al-Fawa'id, p. 254.
238. For more information about this person, refer to: Kamal ad-Din wa Tamam an-Na'mah, p. 166 onwards.
239. Kamal ad-Din wa Tamam an-Na'mah, p. 55; Kanz al-Fawa'id, p. 252.
240. Awali al-Layali al-Azizia fi 'l-Ahadith ad-Diniyya, vol. 1, pp. 28-29.
241. Sharh Usool Kafi, vol. 2, p. 312.
242. Awali al-Layali al-Azizia fi 'l-Ahadith ad-Diniyya, vol. 1, p. 27.
243. Al-Ghaibah, Shaykh At-Tusi, p. 118.
244. Bihar Al-Anwar, vol. 109, p. 141.
245. Kanz al-Fawa'id, p. 253.
246. Bihar Al-Anwar, vol. 51, p. 238.
247. Kamal ad-Din wa Tamam an-Na'mah, p. 556; Bihar Al-Anwar, vol.51, p. 238.
248. Kamal ad-Din wa Tamam an-Na'mah, p. 558.
249. Kamal ad-Din wa Tamam an-Na'mah, p. 560.
250. Kamal ad-Din wa Tamam an-Na'mah, p. 560.
251. Kamal ad-Din wa Tamam an-Na'mah, p. 560; Kanz al-Fawa'id, p. 261.
252. In Kanz al-Fawa'id it is mentioned as Mustaughar Ibn Rabia.
253. Kanz al-Fawa'id, p. 249.
254. Kanz al-Fawa'id, p. 250; Bihar Al-Anwar, vol. 51, p. 240; Ilam al-Wara bi Alam al-Huda, vol. 2, p. 307.
255. Kamal ad-Din wa Tamam an-Na'mah, p. 561.
256. Kamal ad-Din wa Tamam an-Na'mah, p. 562; Kanz al-Fawa'id, p. 261.
257. Kamal ad-Din wa Tamam an-Na'mah, p. 562 (it is Sharia Ibn Abdullah); Kanz al-Fawa'id, p. 261.
258. Kamal ad-Din wa Tamam an-Na'mah, p. 567.
259. Kamal ad-Din wa Tamam an-Na'mah, p. 567.
260. Kamal ad-Din wa Tamam an-Na'mah, p. 567.

261. Kamal ad-Din wa Tamam an-Na'mah, p. 570; Kanz al-Fawa'id, p. 250.
262. Kanz al-Fawa'id, p. 249; Kashf al-Ghummah fi Marefat al-A'immah, vol. 3, p. 353.
263. Kamal ad-Din wa Tamam an-Na'mah, p. 567; Kanz al-Fawa'id, p. 251.
264. Al-Fusul al-Ashra, p. 100; Kanz al-Fawa'id, p. 251; Al-Ghaibah, Shaykh At-Tusi, p. 117.
265. Actually, it is Shaharzur.
266. Kanz al-Fawa'id, p. 266.
267. Al-Ghaibah, Shaykh At-Tusi, p. 117; Ilam al-Wara ba Alam al-Huda, vol. 2, p. 308; Bihar Al-Anwar, vol. 51, p. 289.
268. Bihar Al-Anwar, vol. 51, p. 260-261.
269. Kanz al-Fawa'id, p. 262.
270. Kamal ad-Din wa Tamam an-Na'mah, pp. 543-547; Bihar Al-Anwar, vol. 51, pp. 229-233.
271. Kanz al-Fawa'id, pp. 262-263.
272. Actually, it is Shaqlani.
273. Actually, it is a well.
274. Kanz al-Fawa'id, pp. 262-266.
275. Bihar Al-Anwar, vol. 53, p. 280.
276. Al-Sunan al-Kubra, vol. 3, p. 370.
277. Kanz al-Fawa'id, pp. 246-247.
278. Faraj al-Mahmoom fi Tarikh Ulama Nojoom, pp. 36-37.
279. Sirat al-Mustaqim 'ila Mustahaqq at-Taqdim, vol. 2, p. 245.
280. 'z'= 7
281. 'ain'= 7

[1] [1]
SHARES

Chapter 8: Reconciling These Incidents With Claims Of Meeting The Imam During Major Occultation

Shaykh as-Saduq in *Kamal ad-Din*,1 Shaykh At-Tusi in his *Ghaibah*2 and Shaykh Tabarsi in *Ihtijaj*3 have narrated that an epistle arrived from Imam Az-Zaman ('aj) to Abu al-Hasan Saymoori as follows:

"O Ali Ibn Muhammad Saymoori, may Allah enhance the reward of your brothers for you, as you shall die within six days. Tie up your affairs together and do not appoint any successor to carry out your duties after your final transfer.

The full occultation has begun and there shall be no appearance, but after Divine permission, high His name is, and that shall be after lengthy times, and the hardening of the hearts, and the earth's repletion with inequity.

Individuals who will claim they have seen me will come to my Shi'a. Behold, whoever claims seeing me before the rise of Sufyani and the call (from the sky), is a liar and a slanderer. **And there is no power except through Allah, the High, the Great**."

Also, in some other reports this point is hinted at and the reply of this report is from some aspects:

First reply: This report is weak and also, a solitary report, that except for conjecture nothing can be concluded from it; thus, it cannot be disputed with in presence of those clear absolute incidents although all of them do not prove with absolute certainty; on the contrary some comprise of such miraculous acts, which are not possible from anyone except Imam Az-Zaman ('aj).

Then how is it possible to ignore them due to the presence of a weak report as the one, who has quoted it Shaykh At-Tusi, has not acted on it in his book as will be mentioned in his statement on this juncture. Then how is it possible for the scholars of the ancient times till the present to accept this incident and to record it in their books and to argue through it and they paid no attention. Each of them taking it from another whom they trusted.

Second reply: It is that perhaps this report implies refutation of one, who claims of having met the Imam in the capacity of his deputyship and in conveying the reports of the Imam to his Shi'a as the special deputies of the Imam were able to do during the Minor occultation; and this is the reply of Allamah al-Majlisi in *Bihar Al-Anwar*.[4]

Third reply: It is that which is learnt from the story of the Green Island, when Zainuddin Ali Ibn Fadhil asked Sayyid Shamsuddin: O my chief, we narrate a tradition from our teachers from the Master of the Affair that he said: "One, who says during the Major Occultation that he has met me; he has indeed lied." In spite of this how can someone claim to have met the Imam? He replied: You are right. His Eminence issued this statement during that time due to excess of the enemies of his Ahl Al-Bayt ('a) and other tyrants from the Bani Abbas Caliphs.

So much so that Shi'a during that time refrained each other from mentioning the circumstances of the Imam till a long time passed and the enemies despaired from him and our land is far away from those tyrants and their injustice and by the blessings of the Imam the enemies cannot reach us…and so on.

This reason mentioned by the Sayyid applies to most of the lands inhabited by the followers of the Imam.

Fourth reply: It is what Allamah Tabataba'i Bahr al-'Uloom (r.a.) has said in the book of *Rijal*,[5] in the biography of Shaykh Al-Mufid, after the famous epistles, which were mentioned previously, that it is difficult due to their occurrence during the Major Occultation and the ignorance of that person who sent these epistles and his claim of having seen the Imam, which are contradictory after the Minor Occultation. It is possible to remove this difficulty by obtaining knowledge and reasoning of contexts and the epistle being composed of reports about mischief, discords and great battles and news of the

unseen, which no one can be aware of, except the Almighty Allah and His Awliya, as He makes them aware of it and the meeting, which is prohibited is that one knows that he is the Imam at the time of meeting him and it is not known whether the one who brought the epistle, claimed this. End of statement.

It often happens that some very pious scholars are able to gain knowledge of Imam's statements, which do not contradict seeing the Imam during occultation. So, it is not possible from the clarification to attribute that statement to Imam (ʿa) after he will express that statement in form of consensus between expression of truth and prohibiting from publicizing such secret in every condition and perhaps, he implies the future.[6]

Fifth reply: There is a point, which this Allamah has stated in *Rijal* after the previous statement: And sometimes it is negation of meeting of the special confidants, although it proves the apparent meaning of the reports due to logical reasoning and evidence of some writings. End of statement.

Perhaps writings imply the same previous incident or the report that Hazini has narrated in his book through his own chains of narrators from Amir Al-Mu'minin (ʿa) that he said: The Master of the Affair, the al-Mahdi will reappear and he will not be having allegiance of anyone on his neck. He will go into occultation till the time of his reappearance.

The narrator asked: O Amir Al-Mu'minin (ʿa), would he not be seen before his reappearance?

He replied: Rather, he will be seen at the time of his birth and his proofs and evidences will be seen and the eyes of those, who have cognition will see him through His blessings, so that the thankful ones may become perfect and give glad tidings to those who have doubts about him.

Or it implies the report the like of which is mentioned by Shaykh Kulaini, an-Nu'mani and Shaykh At-Tusi through reliable chains of narrators from Imam Ja'far as-Sadiq (ʿa) that he said: "The man of this matter must disappear and he is to be in isolation during his disappearance There in no loneliness among the thirty.[7]

That is due to the company of thirty confidants and followers, the Imam will not be lonely during his occultation as the scholars have understood from this statement.

Some say that the Imam (ʿa) will continue to be aged thirty years and one, who is of this age is never lonely and this meaning is apparently unlikely and the Imam is having thirty special friends in his company. If one of them passes away, another one takes his place as they will not be having the same life span as the Imam has.

Thus, in every period of time, it is necessary that there should be thirty persons from the special confidants of the Imam.

Also, Shaykh At-Tusi[8], Shaykh as-Saduq[9] and Abu Ja'far Muhammad Ibn Jarir Tabari[10] have narrated

through reliable chains of narrators the incident of Ali Ibn Ibrahim Ibn Mahziyar and the account of his travel from Ahwaz to Kufa and from there to Medina and then to Mecca; and his search for Imam Az-Zaman (‘aj) and when he was performing the Tawaf, he was approached by a young man, who took him to a pasture near Taif, which was in fact a part of Paradise; and there he had the honour of meeting the Holy Imam (‘a).

According to the report of Tabari, when he reached the youth, who was a special confidant of Imam (‘a), he asked: What do you want O Abu al-Hasan?

He replied: The Imam, who is concealed from the world.

He said: The Imam is not concealed from you, but your improper acts have concealed him…and so on.

There is hint in this statement that if someone does not commit any improper act and purifies his words and actions from the filth of disobedience and what is opposed to the character of his companions, there is no barrier for him to meet the Imam. Scholars, experts of traditions and scholasticism have explained that it is possible to meet the Imam during the period of major occultation.

In *Tanzih al-Anbiya*[11], Sayyid Murtaza has replied to the objection that when the Imam goes into occultation in such a way that no one has any access to him and no one can get any benefit from him, then what is the difference whether he is in existence or not?

He said: The first reply is that we have no certainty that no one has any access to the Imam and that no one meets him and it is a matter, which is not known and there is no way to be certain of this… and so on.

Also, in reply to what he said that when the reason of the concealment of the Imam is fear of tyrants and his dissimulation from opponents, then this reason is not applicable for his Shi’a and devotees. So, it is obligatory for him to appear to them. He said that we Also, say that it is not impossible for the Imam to appear to some of his followers; from those whom he does not fear and this is something, which cannot be discontinued and it is nothing, except that everyone is aware of his condition and there is no way one can know about the condition of others.[12]

In the book of Muqna, which is a brief treatise on the occultation of Imam Az-Zaman (‘aj), the author has mentioned a statement similar in meaning. In *Al-Ghaibah*[13], Shaykh At-Tusi has said in reply the above question after some words:

The appropriate answer to this question, which we mentioned on behalf of the opponent, is to say that first, we don’t believe in his occultation from all his followers. Rather, it is possible that he appears to most of them.

Everyone can only know his own condition. If the Imam appears to him, his excuse not to comply with religious duties ends; and if he does not appear to him, he discerns that the non-appearance is because

of himself – though he may not know specifically why; otherwise, binding him with religious duties would be wrong…and so on.

Previously we mentioned the statement of Shaykh Muntajibuddeen in the incident number thirty-four, thirty-five and fifty-four and his counting three persons from the scholars among those who saw the Imam and who were his deputies.

We Also, mentioned from the Allamah in incident number fifty-seven, like Sayyid Raziuddin Ali Ibn Tawus in some places in the book of *Kashf al-Muhajja*[14], as an allusion and clarification who claimed this station and at one place he said: Know that, O my son, Muhammad, the Almighty Allah will inspire that which He wants from you and will be pleased at it from you. That is the occultation of our master, Imam al-Mahdi (‘aj) so that the opponents are confused and it is a proof of the Imamate of His Eminence and the Imamate of his holy forefathers (may Allah bless them all). Peace be on their grandfather, Muhammad and all of them.

Because, when you become familiar with the books of Shi’a and non-Shi’a, like the book of *Ghaibah* of Ibn Babawayh and the book of Occultation of Shaykh an-Nu’mani and like the book of *Shifa wa Jila* and like the book of Hafiz Abu Noaim regarding the reports about Imam al-Mahdi (‘aj), and his distinctive qualities and the factuality of his reappearance and its proofs and the books, which we mentioned in *Tara’if,* you find in them more than the birth of His Eminence, as he would go into a long occultation till some of those who believed in his Imamate would turn back from it. So, if he does not go into occultation, it would be ridiculed in his forefathers and himself.

Thus, occultation become the definite proof for the Holy Imams (‘a) and for Imam Az-Zaman (‘aj) on his opponents in the proof of his Imamate and the correctness of his occultation in such a way that the Imam is present to the extent of certainty, except that he has gone into occultation in such a way that people have no access to him due to his occultation from His Eminence, following him and following the Lord of the worlds.

At one place, he says: If I perceived approval of his *Tawfiq* for exposing the secrets for you, I explain to you from the report of al-Mahdi (‘aj) something so that it may not be unclear for you and that you become needless of it through rational proofs and traditional reports.

Indeed, His Eminence is alive and present to the level of certainty and is excused from revealing his affair, till the command of the Almighty Allah permits him; as occurred in case of many prophets and successors.

So, know that in a way of certainty of this belief and religion indeed your father knew His Eminence and more clearly than the rays of the sun in the sky.

He states elsewhere after his advice to his son regarding the method beseeching His Eminence: Mention to him that your father has made bequest about him and made you by the permission of Allah,

the Mighty and Sublime as His servant and that I make you attached to His Eminence.

Indeed, the reply of His Eminence will come to you and from the things I have mentioned to you, O my son, Muhammad may Allah fill up your intellect and heart with testimony of the people of truth and cognition of the truth that the path of the recognizers of the Almighty Allah for you the reply of our master, al-Mahdi (‘aj) is as per his power and mercy.

After that is the sentence which Muhammad Ibn Yaqub Kulaini has narrated in *Kitab Rasa’il* from a person, who said: I wrote to Abu al-Hasan (‘a) that a person desires to speak in confidence with his Imam, which he likes to state to his Lord.

He replied: If you have a need, move your lips. Indeed, you will be replied.[15]

After that is the sentence, which Saeed Ibn Hibtullah Rawandi has narrated in his book of *Khara’ij*[16] that he said: Ali Ibn Muhammad (‘a) said to me: When you want to inquire about a religious problem, write it down and put that paper under your prayer mat and leave it for an hour. Then take it out and see it.

He said: I did that and I got the reply to what I had asked.

Indeed, I have condensed this remark for you and opened the way to the Imam for one, who intends access to Allah, the Mighty and Sublime and His bestowals and favours on him.

The venerable Shaykh, Asadullah Shustari Kadhmayni writes in his book of *Kashf al-Qana*, under the types of consensus other than the general consensus:

Third is what is received from one of the emissaries of the hidden Imam (‘aj) knowledge through the statement of the Imam is from the aspect of narrating a like of it for him and at the end or as a result of epistle or correspondence or hearing it directly from His Eminence, verbally on an aspect, which should not be opposed to the prohibition of seeing him during the period of occultation or that knowledge is obtained from bearers of his secrets.

And it should not be impossible to explain it to one, who is informed of it and has openly attributed that statement to Imam (‘a) and has depended on divulging his own claim without consensus from the evidence of Shari’ah from the aspect of their not being present at this moment; thus, it is allowed for him if he is not commanded to keep it confidential or is commanded to express it; not in a way that it is exposed that he has divulged that statement as protest in form of consensus from the aspect of being apprehensive that the statement would be lost and compiling and reconciling the similar matters for expression of truth to the extent of possibility and like prohibition from divulging a statement like it from other than those deserving of it from contemporaries and there is no doubt that this consensus is a definite proof from the aspect of his knowledge according to the statement of Imam (‘a) and as for others; it is from the aspect of exposing his consensus from the statement of Imam (‘a).

The aim of what is mentioned here is that he expounded the statement of the Imam in way that it was

not proved and there is no defect in it. After getting the objective on which was suspended the evidence of consensus and correctness of this reason and there are evidences which prove its possibility.

From them many of them are Ziyarahs and well-known rituals and worship acts, which have gained popularity among the Imamiyah and are not apparently having proof and not that they are in their books and not from the books of their predecessors, who are familiar with the writings of the Holy Imams (‘a) and their secrets and it is not commanded that he should testify that his implication is the absolute traditional reports or supposed aspects, which seem to be good that it should be claimed through their expression, arrangement and attention to compile them as is evident in one of their statements.

Yes, we do not gain anything by including the reports of some of them and among them is what the father of Allamah and Ibn Tawus has narrated from the great Sayyid and worshipper, Raziuddin Muhammad Ibn Muhammad Aawi till the end of what was mentioned in 21st incident.

Among them is the well-known incident of the Green Island, which is mentioned in *Bihar Al-Anwar* and exegesis of the Holy Imams (‘a) and others. And among them is that which Ali Ibn Tawus heard in the holy cellar.

Among them is the statement, which was taught to Muhammad Ibn Ali Alawi Husayni till the end of what was mentioned in 23rd incident and others.

Perhaps this matter is the principle on many of the statements, whose author is unknown. Thus, it so happens that one is informed about the statement of Imam (‘a) when he saw that statement opposed to that which was fixed on that Imamiyah and is not possible to express it in a way that it came and he fears that the truth would be wasted and gone. He deems that statement as a statement of Imamiyah and sometimes it so happens that he himself depends on it and gives verdict on it, without clarification of proof from the aspect of there not being an apparent evidence to prove it.

Perhaps that which is mentioned Also, becomes the evidence for some of our scholars from the possibility of these kinds of statements and to strengthen them as per the possibility of that statement being the statement of Imam (‘a), which he delivered among the scholars so that they may not unite on a mistake and there is no way to mention it in this condition, except in the above-mentioned way. End of statement.[17]

There are some disputes in these statements, but this is not the place to mention them and it is not harmful to the actual objective regarding the possibility of seeing the Imam during the Major Occultation for some well-known scholars as was concluded from those words and other statements, which would unduly prolong the discussion.

The sixth reply is that which is concealed from the people, is the place of residence of the Imam. So, there is no way one can know about it and no one can find that place and no one has any information about it; even the most trusted persons and the children of His Eminence. So it is not in contradiction of

meeting and seeing the Imam in places some of which were mentioned and the appearance of His Eminence before those, who were in distress or stranded in the wild etc. So, it would be mentioned that helping the stranded and the distressed, who took refuge with the Imam; that which supports this statement is what is narrated in *Al-Kafi* from Ishaq Ibn Ammar that he said: Imam Ja'far as-Sadiq (‘a) said: There are two occultation for the Qa'im, one of them shorter and in the other none will have any information about the location of Imam (‘a), except his most trusted associates.[18]

Shaykh At-Tusi[19] and Shaykh an-Nu'mani[20] have narrated in their respective books through reliable authentic chains of narrators from Mufazzal Ibn Umar that he said: There are two occultations for the master of this affair; one of them being longer than the other, till it would be said: He has died; and some will say: He is killed. Thus, only a few companions of the Imam would remain steadfast on his Imamate and no one would know about his whereabouts and his circumstances, except some servants, who would perform his errands.

Shaykh an-Nu'mani has narrated from Ishaq Ibn Ammar that he said: I heard Imam Ja'far as-Sadiq (‘a) say: Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shi'a knows his location and in the other one no one knows his location, except the guardians of his religion.[21]

And we should know that this report of Ishaq is the same one narrated in *Al-Kafi*; and in some version, it is mentioned as we quoted and, in some versions, it is in accordance of *Al-Kafi*; and in all versions of the report is the reply to the actual aim which the other reports of *Al-Kafi* prove that during the Major Occultation only some special confidants of the Imam would be having information about the location of the Imam. Therefore, it supports the fifth reply.

Also, according to some versions of an-Nu'mani's book would imply that the special confidants at that time were not aware of the place of residence of His Eminence. So it cannot negate the possibility of seeing and meeting the Imam at other places. And Allah the Almighty knows best.

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1. Kamal ad-Din wa Tamam an-Na'mah, p. 516.
2. Ghaibah, p. 395.
3. Al-Ihtijaj, vol. 2, p. 297.
4. Bihar Al-Anwar, vol. 52, p. 151.
5. Al-Fawa'id ar-Rijaliyya (Rijal Sayyid Bahr al-'Uloom), vol. 3, pp. 320-321.
6. Bihar Al-Anwar, vol. 53, p. 320.
7. Al-Kafi, vol. 1, p. 340; Al-Ghaibah, Shaykh an-Nu'mani, p. 188; Bihar Al-Anwar, vol. 52, p. 157.
8. Al-Ghaibah, Shaykh At-Tusi, pp. 263-264.
9. Kamal ad-Din wa Tamam an-Na'mah, vol. 2, p. 465.
10. Dala'il al-Imamah, pp. 539-540.
11. Tanzih al-Anbiya, p. 235.
12. Tanzih al-Anbiya, p. 237.
13. Al-Ghaibah, p. 99-100.

14. Kashf al-Muhajja li Samarat al-Muhajja, pp. 53-54.
15. Kashf al-Muhajja li Samarat al-Muhajja, pp. 153-154.
16. Khara'ij wa al-Jaraih, vol. 1, p. 419.
17. Bihar Al-Anwar, vol. 53, pp. 321-322.
18. Al-Kafi, vol. 1, p. 340.
19. Al-Ghaibah, Shaykh At-Tusi, p. 162.
20. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 171.
21. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 170.

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Chapter 9: Incidents Of Persons Lost In The Wild Etc. And Saved By A Holy Personality, Regarding Whom It Is Not Confirmed That He Was Imam al-'Asr

As our well-known scholars - may Allah be pleased with them - have done the same thing and we have Also, followed them and it is apparent that they knew that the pleas of the grief-stricken and answering the call of the one in trouble and the occurrence of that clear miracle act cannot be through anyone other than Imam Az-Zaman (‘aj) himself.

As Fadhlullah Rawandi has written in the book of *Ad-Dawat* and in *Bihar Al-Anwar*, it is narrated from the book of *Majmua Ad-Dawat* of Talakbari and in *Kalimah at-Tayyibah* Qabas Misbah has narrated from Abu al-Wafa Shirazi that he said:

“I was a captive in the hands of Ibn Ilyas in Kerman. He had fettered me in chains, so that I should be aware that he had decided to impale me (after executing me). Thus, I made Imam Zayn al-'Abidin Ali Ibn Husayn (‘a) as my medium to approach Allah, the Mighty and Sublime, to save me.

I went to sleep and saw the Messenger of Allah (S) in dream saying: In any problem of the world, do not take the medium of me, my daughter and my sons (son), but you may take our mediation for the hereafter and whatever you want from the rewards of the Almighty Allah. However, my brother Abu al-Hasan would take revenge for you from whoever that oppresses you.

I respectfully said: O Messenger of Allah (S); but is it not a fact that injustice was done to Fatimah and he observed patience and was Also, patient on those who had oppressed her? Then how could he take

revenge from one, who is unjust to me?

He replied: It was the covenant I had made with him and it was my order, so he had to obey it as her right will be restored; but at present he takes up the cause of those of his followers, who are oppressed. So, woe be on one, who opposes his word.

Seeking the mediation of the Holy Imams (‘a) for the needs of the world and the hereafter

As for Ali Ibn Husayn, he is for saving from the clutches of rulers, kings and rebellious satans.

As for Muhammad Ibn Ali and Ja’far Ibn Muhammad, he is for the Hereafter.

As for Musa Ibn Ja’far; pray to him for health and well-being.

As for Ali Ibn Musa, pray through him for safety in journeys by the sea or land.

As for Muhammad Ibn Ali, ask Almighty Allah for sustenance through his mediation.

As for Ali Ibn Muhammad, he is for the recommended acts and doing good to the believing brothers.

As for Hasan Ibn Ali, he is for the Hereafter.

As for Hazrat Hujjat, when the sword reaches your throat – at this point His Eminence (S) pointed to this throat – pray fervently to him and take refuge with him as he comes to help one, who calls him and he is a refuge for those who seek his refuge.

Thus, I said: O my master, O my Master of the Time, I take refuge with you. Suddenly I saw a person come down from the sky mounted on a horse[1] holding an iron (or bright) weapon. I pleaded: Master, protect me from one, who is torturing me.

He said: I prayed to Allah that I may be allowed to defend you and Allah, the Mighty and Sublime accepted my prayer.

In the morning, Ibn Ilyas summoned me and removed the chains. He gave me a robe and asked: “Through whose mediation did you pray?” I replied: “I sought the refuge of one, who is the refuge-giver for the oppressed.”

Supplication For Seeking The Mediation Of Imam Az-Zaman (‘A) During Afflictions

The author says: In *Bihar*[2], a lengthy supplication is quoted from *Majmuad Daawaat* for seeking the mediation of each of the Holy Imams (‘a) for this purpose in the same manner and in *Qabas al-Misbah*, also, a short supplication is mentioned from the same channel and the second Du’a Tawassul is as follows:

للهم إني أسألك بحق وليك وحجتك صاحب الزمان إلا أعنتني به على جميع أموري وكفيتني به مؤذ كل موذ، وطاغ، وباغ، وأعنتني به فقد بلغ مجهودي وكفيتني كل عدو، وهم، وغم ودين وولدي وجميع أهلي، وإخواني، ومن يعنيني أمره، وخاصتي آمين رب العالمين

In the name of Allah, the Beneficent, the Merciful. O Allah, I implore You in the name of Your intimate servant and Argument (*against Your creatures*)*, the Patron of the Age, peace be upon him, to help me in all of my affairs, save me against the evil of all the harmful, the tyrannical and the oppressors, save me, in his name, for I have exerted all my efforts, protect me, in his name, against all enemies, all grief, sorrows and debts, on behalf of me, my sons, all my people, my friends, all those to whom I concern, and those to whom I pay special attention. Respond to me, O Lord of the worlds.*[3]

Its apparent implication is the Messenger of Allah (S) and not restricting mediation with Imam al–'Asr ('aj) in that place that he should fall into the clutches of the enemy who are determined to eliminate him; on the contrary it is an allusion to reaching the limits of severity and cutting off all hopes and there not remaining any scope for patient; whether it be due to worldly or religious sorrows; whether it is due to evil of a human or a jinn as is concluded from this supplication.

So as the duty of the distressed and helpless is not to seek the refuge from His Eminence, it would be the divine function of the Holy Imam ('a) to come to the rescue of those in distress. And if due to excess of distress the distressed one is not pacified from seeking the refuge of His Eminence in the language of the discussion and effective supplication would suffice to make one worthy to seek refuge from His Eminence, request in the language of the present and capacity of having the position of Tawalla and admission of Wilayat and Imamate and relying only on the Almighty Allah and spread of divine favours in that divine existence in the darkness of occultation.

So, it is concluded that the lost ones in the previous incidents, especially those during journeys of divine obedience, since they were in Hajj and Ziyarah, and none saved them, except the Refuge of the time.

Meaning Of Ghaus As A Special Title Of Imam al–'Asr ('A)

Another evidence of this is that *Ghaus* is among the titles of His Eminence as mentioned in reliable Ziyarahs and its meaning is giver of refuge and the true meaning of this title is that this is not an abstract name and it will not be realized till its owner does not have the power of hearing it. That anyone anywhere in any language on the occasion of seeking refuge hears it.

On the contrary, one, who has the knowledge, which encompass the lost people that through seeking of refuge and mediation, he should become aware of it as is mentioned in his statement that he wrote to Shaykh Al–Mufid and clarified; and having of the capacity if he regards it as good in the present condition or saves him and wards off the calamity and this position is not having preference, except for one, who is having the position of Imamate and who has reached the post of Wilayat.

Also, supporting it is the statement, which among the urban Arabs and the rural gypsies is publicized for that holy being as Abu Salih and in their seeking of mediations and pleas, do not call His Eminence, except through this name and the well-known poets have repeatedly mentioned this title in panegyrics and pleas have mentioned this same agnomen.

What is derived from Ahl al-Sunna reports is not found by us, except the report, which Ahmad Ibn Muhammad Ibn Khalid Barqi has narrated in the book of Mahaasin from Abu Baseer from Imam Ja'far as-Sadiq (‘a) that he said:

Whenever you are lost, then call: O Aba Salih! Guide us to the (right) path, may Allah have mercy on you.

Ubaid Ibn Husayn Zarandi, the narrator of the report from Ali Ibn Hamza said: When this calamity struck us, we commanded one of our companions, to go away and call out. So he went away and called out. Then he came back to us and informed us that he heard a faint voice, which said: The way is to the right or he said: left.

So we found the way as was mentioned.[4]

The doubt whether it is ‘O Salih’ or it is ‘O Aba Salih’ and there is Also, doubt, whether it was to the right or the left; is from the narrator who is uncertain as Sayyid Ali Ibn Tawus mentioned in the book of *Aman al-Aqtar*[5], after narrating the report from *Mahaasin*, he has clarified and Shaykh Barqi has mentioned in this book from his father, Muhammad Ibn Khalid Barqi that he was on a journey in the company of some people and they lost the way.

He said: So, we did this and the way was indicated to a companion of mine; that is he went aside and recited that supplication. He heard a faint voice saying: It is to the right. So, he informed me and did not inform those people.

They said: Take a right turn.

So, we set out in the right direction[6]. And perhaps they understood that Salih or Aba Salih is the name or Kuniyyat of Imam al-'Asr (‘aj).

As was mentioned in Chapter Two some regard the first of it to be a name of the Imam and consider the second to be the agnomen of the Imam; and it is known from incident 69 that this matter was established among the Shi'a that when one was lost one called the Imam with this name and due to weakness of certainty of the narrator or the people in the gathering he has not mentioned the implication and the names of the Prophet and Amir Al-Mu'minin (‘a) according to the levels of the heavens and the earth, and the throne and Paradise and the tablet and the pen and all the lofty places and the lower levels of Hell and the layers of the earth and other worlds and species of creatures above as well as below are different and numerous and are mentioned and written at every place; and he will be known and called

by all the people as such.

Thus, many of them are recorded in their places and it is allowed that all the Imams (‘a) are having all these excellences or some of them share it. It is concluded that showing the way in wilderness and assisting the lost persons the title of ‘Aba Salih’ is the same as Ghause Aazam, Wali al-’Asr, Sahib az-Zaman (‘a).

And if some doubt that with attention to the statements of the confidants of the Messenger of Allah (S) like Salman and other special companions of Ali (‘a), like Mitham, Owais, Jabir Ju’fi and their like; and the excellence of some of them from the pious persons and scholars can be regarded as excellence of theirs; this is Also, possible as mentioned or that Salih is the name of a jinn, who roams the deserts to show way to the lost and to catch the fleeing Animal as narrated in *Al-Khisal*[7] from Amir Al-Mu’minin (‘a) so, we reply with this possibility, Also, proves the objective. Whether the real objective may be to prove the existence of His Eminence; and his being present among the people and receiving of benefits from his existence and it is known that he saves his Shi’a, except those who are opposed to religion as most of them regard their life and property as lawful.

On the contrary, some Shafeis say: If one makes a bequest to give his property to the most ignorant of the people; it should be given to those who are waiting for al-Mahdi.

It should not be that such miracle should be revealed from him, except one, who is perfect in faith and is disciplined in acts and is cleansed in deeds and morals; then he would enter with attention to the previous chapter and has seen His Eminence or seen one, who has seen the Imam and this does not imply anything else.

Qualities Of The Awtad, Abdaal, Nujaba, Sulha And Qutb Of The Imam

Shaykh Ibrahim Kafami has mentioned in the gloss on *Jannah al-Waqiya*[8] regarding Du’a Umm Dawood, till he said:

اللهم صل على الابدال والاوتاد السياح والعباد والمخلصين والزهاد واهل الجد والاجتهاد

O Allah, bless the Abdaal, Awtad, Sayyah and Ibaad, from the sincere and pious and the people of struggle and endurance...and so on.

It is said that: The world is never devoid of the pivot and the four pegs and forty Abdal and seventy Najeeb and 360 Salih. Thus, the pivot is al-Mahdi (‘aj) and the pegs are never less than four.

As the world is like a tent and al-Mahdi (‘aj) is like pillar and these four persons are the pegs of that tent and sometimes it so happens that the pegs are more than four and the Abdaal are more than forty and Nujaba more than seventy and Sulha more than 360.

It is apparent that Khizr and Ilyas are from the *Awtad*, thus, they are related to the circle of Qutb.

And as for the qualities of *Awtad*: Thus, they are a people, who are never heedless of their Lord ever for a blink of the eye and do not gather from the world anything, except their daily sustenance and do not commit any sins, but there is no condition for being secure from forgetfulness and mistakes.

As for *Abdaal*: They are lower than them in being protected from errors and sometimes they are prone to forgetfulness. But they make up for their weakness and never commit any sin intentionally.

As for the *Nujaba*: They are lower in status to the Abdaal.

As for the *Sulha*: They are persons of abstinence, who are imbued with the quality of justice and sometimes they commit a sin. But they make up for it through repentance.

The Almighty Allah said:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

***"Surely those who guard* (*against evil*)*, when a visitation from the Shaitan afflicts them they become mindful, then lo! they see"* (*7:201*).**

So, Shaykh Kafami said: The Almighty Allah has made us from the last category as we are not from the Awliya, but we obey Almighty Allah in being devoted to his beloveds and being to those who are devoted to them.

It is mentioned that when one of the four *Awtad* is no more, he is replaced from those forty *Abdaal*. And when one of those forty passes away, he is replaced by one of the seventy persons. And when one of the seventy is no more, he is replaced by one from the 360. And when one of the 360 is no more he is replaced by a person from general public. End of Shaykh's statement.

So far we have not found any report with this sequence, this Shaykh was the leader of his time in being well informed and he was in possession of a large number of books of the ancient scholars, which are not found today.

Though, till it is not seen in a reliable place, it will not be included in such a noble book and in books of Sunni Sufis there is a writing resembling it; but there is no mention of Imam al–'Asr (ʻaj) in it and nor their statements have any basis. And Allah knows best.

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1. The text of the report says Shahri and it is a Tartary horse. [Author]
2. Bihar Al–Anwar, vol. 99, pp. 251–252.
3. Bihar Al–Anwar, vol. 91, p. 35.

4. Al-Mahasin, vol. 2, p. 362; and also, Bihar Al-Anwar, vol. 60, p. 82; and also, a report of same matter from Imam Sajjad (‘a); Bihar Al-Anwar, vol. 97, p. 112.
5. Al-Amano min Aqtaril Ansar, p. 121.
6. Al-Mahasin, vol. 2, p. 362; Also, Bihar Al-Anwar, vol. 60, p. 72.
7. Al-Khisal, p. 618.
8. Jannat al-Waqiyah, pp. 534-535.

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Chapter 10: Our Duties Towards The Imam Of The Age

Our duties towards Imam al-’Asr (‘aj); manners of servitude and rituals of obedience as we regard ourselves as obedient servants under obligation of the favours of His Eminence and his general generosity and because we regard him as medium to gain divine favours and worldly and spiritual benefits; whether they be from manners of servitude and necessity of according respect to His Eminence as acting on them is not having any other aim. Even though it may be a cause of salvation and enable the doer to enter the circle of obedient devotees or be a preface of creating means to His Eminence for gaining material and spiritual benefits and warding off earthly and heavenly troubles as there is no way to prevent them, except through attachment to His Eminence and to implore from that giver of bounty in the tongue of imploring and conversation.

Regarding this some points will be mentioned; some of which are ideal, some practical, some verbal and some monetary.

First: Being Aggrieved For The Imam During Occultation And In His Separation

There are many reasons for this.

First: Being single, hidden and concealed and no hand being able to access him and no one seeing him in public and his being informed about the concealed characteristics of the people all the time; whether a person claims to reach the stage of faith and Paradise and not only by verbal acceptance, he is not regarded as truthful, except when his love for his masters should be as the Messenger of Allah (S) said.

Thus, Shaykh as-Saduq in his *Amali*1, Shaykh At-Tusi in his Amali2 and Ibn Shiruya in his *Firdos* have narrated: Has not brought faith the servant till I am not dearer to him than his own self and my family is

not dearer to him than his own family and my progeny is not more beloved to him than his own progeny and my self is not dearer to him than his own self.

So, a person asked Abdur Rahman, the narrator of this report: You have always narrated that the Almighty Allah enlivens the hearts through them.

Perhaps this status is the highest level of faith that his love for his devotees should be like his love for one of his special children and most proximate and perfect of them in his view, except that he may be cognizant of personal qualities and spiritual perfections and unlimited blessings and favours on the people. His acts are in accordance to his understanding and divine recognition reaches to such a level that except for that honourable chain he does not consider anyone as worthy of love and if he does so it is from the aspect of his attachment to that holy family, even though it might be partial.

If man really tastes the delicious drink of the love of the Imam and always makes the relationship as per nature and practice inclined to His Eminence, he will be so aggrieved due to his separation as to be deprived of sleep and taste of food and drinks.

In *Al-Khisal*[3] and *Man La Yandhuruhu Al-Faqih*[4], it is narrated from Imam Ja'far as-Sadiq ('a) that he said: Five persons cannot sleep...till he said: and those who have a friend who is about to part with them.

Such a person, if he is suffering from separation, his grief and distress would be beyond computation and he would be sleepless that a person of such greatness and thousand times more merciful than a father, who is present and seeing, but who is in occultation such that there is no access to him. Nor can anyone get any information about his kingdom and his location. He sees every rascal, but cannot see the one he is in search of. He hears every evil and vain sound, but is unable to hear a word from him, which none else can utter.

It is mentioned in *'Uyun al-Akhbar al-Ridha'* narrating from Imam Ali ar-Ridha' ('a) that he said in a report regarding Imam Az-Zaman ('aj): How distressed would the believers be during the concealment of 'water flowing openly on the earth' (*Maai Maeen*); that is Imam Az-Zaman ('aj)?

In the words of Du'a Nudbah, which is recommended to be recited on the four Eids and Friday eve and morning this position is hinted at and following are some other statements of this supplication:

Would that I know where your state of being far is settled.

Or which, earth of soil has embraced you;

Is it in the mountain of Razwa or the other (mountain) or in Zee-Tuwa?

It is intolerable for me that I see the people but do not see you.

And, neither do I hear a sigh of breath nor (any) whispering from you.

It is intolerable for me that you are surrounded by calamities and that, neither my plaintive cry nor my complaint reaches you.

May (I) myself be sacrificed for you who seems to be concealed (physically), but not away from us.

May (I) myself be sacrificed for you who seems to be emigrant (but) not far from us.

May (I) myself be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you.

May (I) myself be sacrificed for you who is bound to lofty honour which can never be reached (by anyone).

May (I) myself be sacrificed for you, whose original eminence cannot be equaled.

May (I) myself be sacrificed for you, who is the ancestral bounty, which cannot be resembled.

May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not possible.

How long am I to bewail for you, O my Master!

And how long and with which word should I praise you, and what secret talk (should I adopt with you).

It is intolerable for me to talk and receive a reply from persons other than you.

It is intolerable for me that I cry for you while all others forsake you.

It is intolerable for me that this (isolation) befalls you instead of befalling others.

Is there any helper with whom I may prolong my lamentation and weeping?

Is there any mourner with whom I may join when he mourns alone?

Is there any eye weeping of a thorn5, that my eye may sympathize with it?

O son to Ahmad! Is there a way through which you may be met?

May our day (of separation) join the day of reappearance by which we enjoy?

When shall we arrive at your streams for drink, with which to quench our thirst for you?

When shall we get benefit of your sweet water, for already the thirst has lasted too long?

When shall we spend morning and evening with you to delight our eyes with a glance (at you)?

When shall you see us and we shall see you; then you shall be seen unfurling the flag of victory?[6]

Till the end of the supplication, which is an example of the grief of the heart and is expressed by words like foam of salty water is sprinkled on the fire of separation.

Second: Prohibition of that magnificent rule from the one, other than whom Caliphate and apparent rulership is not for anyone else, except that one of medium height from application of laws and penalties, conveying the divine commands and prohibition of injustice and oppression and helping the weak and giving refuge to the oppressed and restoring the rights and announcing truth and erasing falsehood; that except for taking over all the requirements of apparent rulership and domination on the countries, servants and properties it is not an expression of his own respected self.

In this long period of time, he tours through the lands alone or with his special confidants and sees his right in the hands of others and is patient in complying with the command of God.

Although he is aggrieved like a just ruler, who was kind to the subjects; but who was defeated by the enemy: who imprisoned him and restrained his hands from everything, and he can do nothing, except witness injustice and oppression.

In *Al-Kafi*[7], *Tahzib*[8] and *Faqih*[9], it is narrated that Imam Muhammad Al-Baqir (‘a) said to ‘Abd Allah Zabyan that there is no Eid for the Muslims; neither Eiduz Zuha nor Eid al-Fitr, but that the Almighty Allah freshens the grief of Aali Muhammad (‘a).

The narrator asked: Why?

He replied: It is so because they see their rights in the hands of others.

The venerable Sayyid Ali Ibn Tawus says in *Kashf al-Muhajja*[10]: I make you a bequest, O my son, Muhammad and your brother and all those who read this book about dealing with Allah, the Mighty and Sublime and His Messenger (S) and the guarding of his bequest, which they have given glad tidings of regarding the reappearance of our master, al-Mahdi (‘aj).

Indeed, I found that the words and deeds of many people regarding His Eminence are opposed to belief from some aspects.

One of them being that if someone who believes in his Imamate loses a slave, a horse, dirham or dinar he would put in utmost effort to regain them; but he is not so anxious at the absence of the Imam who would reform Islam and faith and cut off the tails of disbelievers and rebellious.

Then how can a person having such qualities believe that he is having the true recognition of Allah, the

Mighty and Sublime and the right of His Messenger and believes in his Imamate and claims devotion beyond computation for lofty nobilities of His Eminence?

Also, someone who says that he believes in the necessity of his kingdom, need of reappearance and implementation of his Imamate, if he is kind to those who claim enmity to his Imam from the kings and completes his favour on him, his heart would be related to this ruler and will be involved with him while the relation to al-Mahdi (‘aj) demands that he should wish for dismissal of that ruler who has rewarded him.

Thus, if someone claims that he is pleased at the pleasure of His Eminence and has enmity for his enemies; and he believes that everything in the world is from al-Mahdi (‘aj); now if the usurper king has usurped the rights of the Imam, should he not bemoan the loss like he would have if the ruler had taken away from him dirham or dinar or rulership or house from him?

So, where do you find such recognition of Almighty Allah and His Messenger and recognition of his successors (‘a), till the end the statement, and traditional reports repeatedly mention His Eminence to be the homeless, the abandoned, the alone and the oppressed whose right is denied.

Third: The wide and straight road of the clear law of pure Shariat was not achieved and only narrow and dark paths, which are disparate. In each of its path robbers sat in ambush to cast doubts in the hearts of common people, on the contrary even in the hearts of scholars till this small sect and Imamite school of thought began to falsify each other and accused each other of apostasy and cursed them and are doing giving domination to the enemies over themselves and little by little went out of the pale of the religion of God and the true scholars were helpless from expressing the truth.

And the promise of the truthful (‘a) was realized that a time will come when it would more difficult for a believer to guard his faith than to hold an ember in his hand.

Shaykh an-Nu’mani has narrated that Omayra bint Nufayl said:

“I heard Husayn Ibn Ali (‘a) say: “The matter that you are expecting will not occur until a time comes that you disavow each other, spit at the face of each other, declare unbelief against each other and curse each other.”

I said: “There will be no goodness in that time!”

He said: “All the goodness will be in that time. Our Qa’im will rise and do away with all of that.”[11]

Another report is narrated from Imam Ja’far as-Sadiq (‘a) of the same matter.[12]

It is narrated from Malik Ibn Dhamra that Amir Al-Mu’minin (‘a) said:

“O Malik Ibn Dhamra, how about you when the Shi’a disagree like this?” He interlaced the fingers of his

two hands.

I said: “O Amir al-Mu’minin, there will be no goodness then. “

He said: “O Malik, all the goodness will be then! At that time our Qa’im will appear. He will present seventy men as liars fabricating lies against Allah and His messenger (‘a) and he would eliminate them. Then Allah will make people agree unanimously upon one thing.”[13]

Also, it is narrated from Imam Muhammad Al-Baqir (‘a) that he said: “O Shi’a of Muhammad’s progeny, you are going to be tested like the kohl in the eye. One knows when the kohl is put into his eye, but he does not know when it gets out of it. In the same way one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes, he recants it.[14]

People Would Be Tested During The Period Of Occultation

It is narrated from Imam Ja’far as-Sadiq (‘a) that he said: “By Allah, you are going to be broken like glass, but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery; pottery is never remade as before.

By Allah you are going to be sifted, to be clarified and to be purified until none of you remain save the least. (He shrank his hand)”[15] There are any reports of this topic.

Traditional Report Of Amir Al-Mu’minin (‘A) Regarding Occultation

Shaykh as-Saduq (r.a.) in *Kamal ad-Din*[16] has narrated from Amir Al-Mu’minin (‘a) that he said: “As if I can see you running like camels, searching for pasture in vain, O Shias.”

It is Also, narrated from His Eminence that he said to Abdur Rahman Ibn Sababa: What your condition would be in that time, when you are without a guiding Imam and a goal? When some of you would be aloof from others; at that time, you would be tested and separated and sieved.[17]

Statement Of Sudair Sairafi

Also, it is narrated from Sudair Sairafi that he said: “I, Mufazzal Ibn Umar, Abu Baseer and Aban Ibn Taghlib came to our master Abi ‘Abd Allah as-Sadiq (‘a) and saw him sitting on the floor covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments at his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks. Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night’s sleep, it has narrowed my bed for me, and has snatched away the solace from my heart. My master, your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from the places of tragedies and

past calamities, except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger."

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, "May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says: Imam as-Sadiq ('a) took a deep sigh that his chest expanded and his fright enhanced, and he said, O, you, I looked at the Book of Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until the Day of Judgment, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace unto him and them. I viewed therein the birth of our Qa'im and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him and after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said, We have fastened to every man's neck his fateful bird, which is the Wilayah. So emotions overpowered me and griefs overwhelmed me..." and so on.[18]

This much is sufficient for this occasion, so that if confusion and dissension afflict the Shi'a during their period of occultation and doubts haunting them could cause Imam Ja'far as-Sadiq ('a) to weep years before its occurrence and depriving him from sleep; then believers would be involved in the whirlpool of those calamities, so it deserves more to lament these circumstances and to be humble to the Almighty Allah.

Second: Waiting For Reappearance Is An Important Duty Of A Believer

Excellence Of Awaiting For Reappearance

Waiting for reappearance is an important duty of a believer and waiting for the dominant rule of and apparent kingdom of al-Mahdi of Aali Muhammad ('a) and his filling up the earth with justice and equity and the domination of the right religion over the other religions, which the Almighty Allah informed to His Prophet and promised; on the contrary its glad tidings were given to all the prophets and nations that such would come, that except for the Almighty Allah, no one would be worshipped, and nothing will remain from religion, which in the fear of one in the veil of secrecy will remain and calamity and severity will leave the followers of truth.

As is mentioned in the Ziyarah of al-Mahdi of Aali Muhammad ('a) that: Peace be on al-Mahdi, who is

promised to all the nations that their word would be united by him.

That is all discord would disappear and the religion will be one and he will eradicate all disunity and fill up the earth with justice and equity and make dominant the promise of relief which is promised to the believers and this great relief and this relief was promised for the year 70 A.H.

As Shaykh Rawandi has mentioned in *Khara'ij*[19]: Narrating from Ishaq Sabaiee from Amr Ibn Hamaq, one of the four holder of the secrets of Amir Al-Mu'minin ('a) that he said: I came to Ali ('a) when he was injured in Kufa.

I asked His Eminence: There is no fear for you, it is just a scratch for you.

He replied: By my life, I will be separated from you. Then he said: There is turmoil till the years 70 A.H. And he repeated it thrice.

I said: Is there relief after turmoil? He did not reply and fell into a swoon.

Till he says: I asked: O Amir Al-Mu'minin ('a), indeed, you said there is turmoil till 70 A.H.; then is their peace after that?

He replied: Yes, indeed, after calamity there is peace, and the Almighty Allah erases what He likes and writes what He likes, and with Him is the source of the Book.

Traditional Report Of Abu Hamza Ath-Thumali

Shaykh At-Tusi has mentioned in *Kitab al-Ghaibah*[20] and Kulaini has narrated in *Al-Kafi*[21] from Abu Hamza Ath-Thumali that he said: "I asked Imam Muhammad Al-Baqir ('a): O son of Allah's Messenger, Amir Al-Mu'minin ('a) used to say: There will be sedition till 70 A.H. and after that there will be peace and prosperity; but 70 A.H. has passed and we are still in problems?"

Imam Muhammad Al-Baqir ('a) said: "O Saabit[22], it was initially fixed as 70 A.H., but meanwhile Imam Husayn ('a) was martyred and the Almighty Allah postponed it to 140 A.H. When we informed you about it, you publicized it and the Almighty Allah postponed it further and even we don't know about the definite time."

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ

***"Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book"* (*13:39*).**

Abu Hamza Ath-Thumali says that when he asked Imam Ja'far as-Sadiq ('a) about it, he Also, verified that it was true.

Shaykh an-Nu'mani says in the book of *Ghaibah*[23]: It is narrated from Alaa Ibn Sababa that Abu 'Abd Allah as-as-Sadiq ('a) had said:

"Whoever of you dies while still believing in this matter and waiting (for the expected Imam) is like one, who will be in the camp of the Qa'im ('aj).

He has Also, narrated from Abu Baseer from His Eminence that he said: one day: "Shall I tell you of that which Allah does not accept any act from His people except with it?"

The narrator said: "Yes, please!"

He said: "Witnessing that there is no god but Allah and Muhammad is the messenger of Allah, submitting to the orders of Allah, believing in the guardianship of the infallible Imams, submitting to them and disavowing their enemies, piety, sincerity of faith and waiting for the Qa'im ('aj).

He further said: There will be a state for us, Ahl al-Bayt.

Allah, when He wills.

Then he said: Whoever likes to be one of al-Qa'im's companions has to wait while being pious and acting morally. If that one dies before the advent of al-Qa'im ('aj), he will be rewarded as if he has accompanied al-Qa'im ('aj). Try your best (in being pious) and wait. How lucky you are, O you the mercified group!"

Shaykh as-Saduq has narrated in *Kamal ad-Din*[24] that His Eminence said: From the religion of the Imams are precautious piety, chastity, betterment (of the people) and awaiting the reappearance of Aali Muhammad ('a).

Also, it is narrated from Imam Ali Ridha' ('a) that he said: The Messenger of Allah (S) said: The best act of my Ummah is awaiting for relief from Allah, the Mighty and Sublime.[25]

It is Also, narrated from Amir Al-Mu'minin ('a) that he said: "One, who awaits for the reappearance of our Qa'im is like one, who writhes in his blood in the path of Allah."[26]

In *Ihtijaj*[27], Shaykh Tabarsi has narrated that an epistle came from Imam Az-Zaman ('aj) to Muhammad Ibn 'Uthman at the end of which was mentioned: Pray more for the reappearance as in it lies your relief.

In *Ghaibah*[28], Shaykh At-Tusi has narrated from Mufazzal that he said: I mentioned Qa'im ('aj) and one, who died from our companions awaiting for him?

Imam Ja'far as-Sadiq ('a) replied: When the Qa'im rises up, someone will come and announce in the grave of every believer: Your Imam has risen, if you want to join, you may do so. Otherwise, you may continue to lie in the mercy of God.

Shaykh Barqi has narrated in *Mahaasin*[29] from His Eminence that he said to one of his companions: Each of you who die on the love for Aali Muhammad (‘a) and awaiting for the reappearance is like one, who is in the tent of Qa’im (‘aj).

In another traditional report, it is mentioned: On the contrary, he would be like one, who is in the company of the Messenger of Allah (S). In another tradition it is: Like one, who fights Jihad with sword before the Holy Prophet (S). In another report he is like one, who is martyred before the Messenger of Allah (S).

Exegesis Of Verse 7:71

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“Wait then, I too with you will be of those who wait” (***7:71***).

Also, it is narrated from Muhammad Ibn Fudhail that he said: I asked from Imam Ali Ridha’ (‘a) about the reappearance (*Faraj*).

His Eminence said: Is awaiting for Faraj not Faraj? Allah, the Mighty and Sublime said:

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“Wait then, I too with you will be of those who wait” (***7:71***).

That is waiting for the reappearance with reference to the command of Allah, in this verse, is itself a type of waiting.[30]

It is Also, narrated from His Eminence that he said: Patience and anticipation of Faraj is the best. Have you not heard the statement of the righteous servant of Allah?

وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ

“...and watch, surely I too am watching with you” (***11:93***).

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

"Wait then, I too with you will be of those who wait" **(*7:71*).**

Thus, you should adopt patience, because after disappointment a prosperous time is sure to come and those who have preceded you were more patient than you.31

It is narrated Also, from Imam Ja'far as-Sadiq ('a) that he said: One who awaits for the reappearance of the twelfth Divine Proof is like one, who has wielded his naked sword and defended the Messenger of Allah (S) from his enemies.32

Barqi has narrated from Amir Al-Mu'minin ('a) that he said: The best worship act of a believer is to await from the reappearance of truth.33

Sayyid Ibn Tawus has mentioned in his book of *Mizmar*, narrating from Muhammad Ibn Ali Tabrizi that he has narrated from a reliable chain of narrators from Hammad Ibn 'Uthman that he said:

I went to Abi 'Abd Allah Imam Ja'far as-Sadiq ('a) on the 21st of Ramadhan.

His Eminence asked me: O Hammad, have you performed the ritual bath (Ghusl)?

I replied: Yes, may I be sacrificed on you.

Then he called for a mat and then said: Come near me and perform the ritual prayer. And then he began to pray non-stop and I prayed by his side, till we concluded all the prayers.

After that he began to recite supplications and I kept saying 'Amen' at his Duas till the dawn break. After that His Eminence ('a) recited the Adhan and Iqamah and called some of his servants and standing in front led the Morning Prayer and we prayed behind him. In the first Rakat he recited Surah Fatiha and Surah Qadr and in the second Rakat he recited Surah Fatiha and Surah Tauheed. And after we had praised and glorified the Almighty Allah, we invoked blessings on the Messenger of Allah (S) and prayed for all believer men and women and all Muslim men and women from the first to the last. His Eminence ('a) went into Sajdah and for a long time we heard nothing but his breathing. Then we heard that he was reciting as follows:

(بسم الله الرحمن الرحيم لَا إِلَهَ إِلَّا أَنْتَ مُقَلِّبَ الْقُلُوبِ وَ الْأَبْصَارِ ، لَا إِلَهَ إِلَّا أَنْتَ خَالِقَ الْخَلْقِ بِلَا حَاجَةٍ فِيكَ إِلَيْهِمْ ، لَا إِلَهَ إِلَّا أَنْتَ مُبْدِئَ الْخَلْقِ لَا يَنْقُصُ عَنْ مُلْكِكَ شَيْءٌ ، لَا إِلَهَ إِلَّا أَنْتَ بَاعِثَ مَنْ فِي الْقُبُورِ ، لَا إِلَهَ إِلَّا أَنْتَ مُدَبِّرَ الْأُمُورِ ، لَا إِلَهَ إِلَّا أَنْتَ دَيَّانَ الدِّينِ وَ جَبَّارَ الْجَبَابِرَةِ ، لَا إِلَهَ إِلَّا أَنْتَ مُجْرِيَ الْمَاءِ فِي الصَّخْرَةِ الصَّمَّاءِ ، لَا إِلَهَ إِلَّا أَنْتَ مُجْرِيَ الْمَاءِ فِي النَّبَاتِ ، لَا إِلَهَ إِلَّا أَنْتَ مُكَوِّنَ طَعْمِ الثِّمَارِ ، لَا إِلَهَ إِلَّا أَنْتَ مُحْصِيَ عَدَدِ الْقَطْرِ وَ مَا تَحْمِلُهُ السَّحَابُ ، لَا إِلَهَ إِلَّا أَنْتَ مُحْصِيَ عَدَدِ مَا تَجْرِي بِهِ الرِّيَاحُ فِي الْهَوَاءِ ، لَا إِلَهَ إِلَّا أَنْتَ مُحْصِي مَا فِي الْبِحَارِ مِنْ رَطْبٍ وَ يَابِسٍ ، لَا إِلَهَ إِلَّا أَنْتَ

مُحْصِيَ مَا يَدِبُّ فِي ظُلُمَاتِ الْبِحَارِ وَ فِي أَطْبَاقِ الثَّرَى.

أَسْأَلُكَ بِاسْمِكَ الَّذِي سَمَّيْتَ بِهِ نَفْسَكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، وَ أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّاكَ بِهِ أَحَدٌ مِنْ خَلْقِكَ مِنْ نَبِيٍّ أَوْ صِدِّيقٍ أَوْ شَهِيدٍ أَوْ أَحَدٍ مِنْ مَلَائِكَتِكَ ، وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ وَ إِذَا سُئِلْتَ بِهِ أَعْطَيْتَ ، وَ أَسْأَلُكَ بِحَقِّكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَوَاتُكَ عَلَيْهِمْ وَ بَرَكَاتُكَ ، وَ بِحَقِّهِمُ الَّذِي أَوْجَبْتَهُ عَلَى نَفْسِكَ وَ أَنَلْتَهُمْ بِهِ فَضْلَكَ ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ الدَّاعِي إِلَيْكَ بِإِذْنِكَ ، وَ سِرَاجِكَ السَّاطِعِ بَيْنَ عِبَادِكَ فِي أَرْضِكَ وَ سَمَائِكَ ، وَ جَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ ، وَ نُوراً اسْتَضَاءَ بِهِ الْمُؤْمِنُونَ ، فَبَشَّرَنَا بِجَزِيلِ ثَوَابِكَ وَ أَنْذَرَنَا الْأَلِيمَ مِنْ عِقَابِكَ ، أَشْهَدُ أَنَّهُ قَدْ جاءَ بِالْحَقِّ وَ صَدَّقَ الْمُرْسَلِينَ ، وَ أَشْهَدُ أَنَّ الَّذِينَ كَذَّبُوهُ ذَائِقُو الْعَذَابِ الْأَلِيمِ.

أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ ، يَا رَبَّاهْ يَا رَبَّاهْ يَا رَبَّاهْ ، يَا سَيِّدِي يَا سَيِّدِي يَا سَيِّدِي ، يَا مَوْلَايَ يَا مَوْلَايَ يَا مَوْلَايَ ، أَسْأَلُكَ فِي هَذِهِ الْغَدَاةِ ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَنِي مِنْ أَوْفَرِ عِبَادِكَ وَ سَائِلِيكَ نَصِيباً ، وَ أَنْ تَمُنَّ عَلَيَّ بِفَكَاكِ رَقَبَتِي مِنَ النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ.

وَ أَسْأَلُكَ بِجَمِيعِ مَا سَأَلْتُكَ وَ مَا لَمْ أَسْأَلْكَ مِنْ عَظِيمِ جَلَالِكَ مَا لَوْ عَلِمْتُهُ لَسَأَلْتُكَ بِهِ ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَأْذَنَ لِفَرَجِ مَنْ بِفَرَجِهِ فَرَجُ أَوْلِيَائِكَ وَ أَصْفِيَائِكَ مِنْ خَلْقِكَ ، وَ بِهِ تُبِيدُ الظَّالِمِينَ وَ تُهْلِكُهُمْ ، عَجِّلْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ.

وَ أَعْطِنِي سُؤْلِي يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ، فِي جَمِيعِ مَا سَأَلْتُكَ لِعَاجِلِ الدُّنْيَا وَ آجِلِ الْآخِرَةِ ، يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ ، أَقِلْنِي عَثْرَتِي وَ اقْلِبْنِي بِقَضَاءِ حَوَائِجِي ، يَا خَالِقِي وَ يَا رَازِقِي ، وَ يَا بَاعِثِي وَ يَا مُحْيِيَ عِظَامِي وَ هِيَ رَمِيمٌ ، صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ، وَ اسْتَجِبْ لِي دُعَائِي يَا أَرْحَمَ الرَّاحِمِين

In the name of Allah, the Beneficent, the Merciful. There is no god except You, the changer of the hearts and the eyes. There is no god, except You, the creator of the creatures without any need for Him. There is no god, except You. Who initiated the creation without there developing any deficiency in Your Kingdom. There is no god, except You, the raiser of those who are in the graves. There is no god, except You, the destiny maker. There is no god, except You, the recompenser and the punisher of the oppressors. There is no god, except You, Who makes the water flow from the hard stone. There is no god, except You, Who makes the water flow in vegetation. There is no god, except You, Who conceals taste in fruits. There is no god, except You, Who knows the count of raindrops and what the clouds bear. There is no god, except You, Who knows the number of that which makes the breeze flow in the air. There is no god, except You, Who knows what is in the oceans from wet and dry substances. There is no god, except You, Who counts the creatures who are in the darkness of the oceans and in the layers of the earth. I ask You by all the names You are named with, by Yourself, or which You have restricted to Yourself in Your concealed knowledge. And I ask You by the names with which when You are called, You reply, and You give when You are asked.

And I ask you by Your right on Muhammad and his Ahl Al-Bayt, Your peace and blessings be on them. And by their right, which You have made obligatory on Yourself and made them repositories of Your blessings, that You bless Muhammad, Your servant and Your Messenger, the caller to You by Your permission and the gleaming lamp among your servants in Your earth and Your heavens and whom You made as the mercy for all the worlds and the illuminated Noor (light) for the believers. Then give us good news of Your mighty reward and frighten us with Your painful chastisement. I testify that he brought truth from truth and testified for Your messengers. And I testify that those who denied him will taste a painful punishment. I ask You O Allah, O Allah, O Allah, O Lord, O Lord, O Lord, O my chief, O my chief, O my chief, O my master, O my master, O my master. I ask You this morning, that You bless Muhammad and his family. And make me the fortunate pleader and beseecher. And bless me with the chance to free my neck from hellfire. O the most merciful of the merciful ones. And I ask You with all those who ask You and those who don't ask You from Your great majesty, which if I know it, I ask You by it to bless Muhammad and his Ahl Al-Bayt and that You allow relief with their relief of those who consider them to be Your beloveds and chosen ones from Your creatures. And through them destroy the oppressors and eliminate them. Hasten this, O Lord of the Worlds. And give me what I ask for. O owner of majesty and greatness. And give me what I ask for in this world and the hereafter. O one, who is nearer to me than the jugular vein. Cure my deficiencies and allow me to leave Your court with my wish fulfilled. O my creator, O my sustainer. O my motivator. O one, who makes the brittle bones alive. Bless Muhammad and the progeny of Muhammad and accept my entreaty. O the most merciful of the merciful ones.

When he concluded the supplication, he raised his head and I asked: May I be sacrificed on you, you prayed for the reappearance of one by whose reappearance the chosen ones of Allah would get ease; are you not him?

He replied: That person is the Qa'im of Aali Muhammad (‘a).

I asked: Are there some signs of his advent?

He replied: Yes, solar eclipse, two third hour after it has risen, lunar eclipse on the 23rd of the month, a calamity that would strike the people of Egypt, cutting off of the flow of Nile, remember what you are told, and wait for your master, day and night, as the Almighty Allah is doing something every day and one work does not prevent Him from doing another. Allah is the Lord of the worlds, and it is upon Him to guide his followers and they are fearful of Him.[34]

Traditional reports of this matter are in excess; since our aim was not to mention them all, we shall remain content with these only.

We should know that Shaykh At-Tusi, after the mention of the report of Abi Hamza from Imam Muhammad Al-Baqir (‘a) and the previous report that Abu Baseer that he said: I asked Imam Muhammad Al-Baqir (‘a) or Imam Ja'far as-Sadiq (‘a): "Does reappearance of the master of affair has a fixed time that we might rest assured?" He replied: "Yes, it was fixed, but you people divulged it and

Almighty Allah postponed it."[35]

Then the Shaykh said: The explanation of these reports is that: Supposing these reports are correct, it would not negate the possibility that Allah, the Mighty and the High has fixed one of the times that are mentioned. Thus, if He changes the conditions and circumstances, He would Also, change the exigency and that fixed time would be replaced by another. Definitely in the later periods Also, the same matter continues and the explanation is on the same base. Due to this, neither the time, which was fixed previously, all other times can Also, be postponed under some conditions till that which is causing delay of reappearance is not repeated, and till the time arrives, which nothing can change and which is imminent.[36]

Reports about the topic of delay in age, deaths and increase in lifespan due to supplication, alms and doing a good turn to relatives and also, that which is mentioned under the subject of decrease in lifespan and advancement of deaths as a result of oppression, breaking off relations and other acts, is based on the same interpretation and although Allah, the Mighty and the High is aware of both of them, but it is possible that one of them is not definite and the other is definite, and in this matter there is no difference between Imamiyah and Mutazila.[37]

Then he mentions some traditional reports about Badaa and then he says: The reason behind these is the same, which we mentioned before that the exigency in that matter changed and it was postponed to another time, but it does not mean that its exigency became known to Almighty Allah at that time. We don't utter this word and do not consider it correct as the being of Almighty Allah is greater and above this.

Then he mentions the Objection: This belief of yours would become the cause that we do not rely on the statements of the Almighty Allah (reports).

Reply: Reports are of two kinds:

First type: There are some reports in which no sort of change is there, because we have faith and belief in absence of their change and transformation and know well that change is not possible in these reports; for example, the reports, which mention the attributes of the Almighty Allah, universe and past things; and in the same way reports, which say that the Almighty Allah would reward the believers according to their acts.

Second type: There are some reports, in which change is possible in their selves, because of the condition of change and transformation, there is some change in their personal beings Also, and we consider this change possible; like reports, which talk of future events; but reports which we know that would not be changed, we have faith in their actualization. And that is why many reports about which it is mentioned that their occurrence is certain, we know well that these are the reports in which there is no change at all for any reason and at that time we become certain of its occurrence.[38]

Third: Praying For The Protection Of Imam al-'Asr ('A)

Supplications For Imam Az-Zaman ('A)

It is an important duty to pray for the protection of Imam al-'Asr ('aj) from the mischief of satans from humans and jinns and seeking help, success and victory over the infidels, apostates and hypocrites for His Eminence as it is an expression of servitude and obedience of what the Almighty Allah has promised that such a precious gem, which He has nurtured in divine treasure and His power and veiled his greatness and majesty till that day, which he has considered expedient to reveal that precious gem and show the world that luminosity and included such promise in supplication; except fulfilment of servitude and expression of fondness, love, reward and satisfaction to this great divine bestowal, no effect will be seen.

For sake of emphasis and eagerness, he said in supplication for His Eminence on most occasions.

The venerable Sayyid, Ali Ibn Tawus in part eight of *Falah as-Sa'il*[39] says: After encouragement for praying for the brothers is the excellence of praying for your ruler who is the cause of your existence and you believe that if the Imam had not been there the Almighty Allah would have created neither you or anyone of the duty-bound in his time and your time and that the grace of his existence is the cause of everything you and other than you are in and is the cause for benefits received from it. So be careful at that time beware of preferring yourself or someone else in love and supplication for His Eminence as far as possible.

Maintain presence of mind and tongue in supplication for this great ruler and beware of thinking that you are saying this because His Eminence is needful of your supplication. Far from it! If you harbour such a belief, you are having a deficient faith; on the contrary what I have said was from the great right of His Eminence on you and his stupendous favour towards you and from the aspect that whenever you pray for him before praying for yourself and because he is dear to you. He will be nearer as the Almighty Allah opens the doors of acceptance before you, O the servant who is tied up due to sins.

So, when you pray for this special master before the Lord of life and death, it is hoped that through the being of that sacred existence, the Almighty Allah will open the doors of acceptance.

So, you would enter supplicating for self and for what you are praying in the ambit of persons blessed by Him and divine favours will surround your affairs and you would be blessed by Him. Because through supplication you hold His rope or don't say you have not seen so and so who follows him from his teachers who act on what I say and I did not find him but that he was oblivious of our master as I have hinted.

So, I tell you to act on what I say that he is the manifest truth and whoever deserts our master and is oblivious as you will remember after that is a manifest mistake…and so on.

Also, in the book of month of Ramadhan it is *Muzamir* during the rituals of the holy mentioned after supplications of pre-dawn meal from the recitations of every night: The servant in every devotional prayer ends every act of thankfulness, by the mention that he has faith that Imam (‘a) is the deputy of Allah, the Mighty and Sublime between His servants and His lands, because he is provider of what they are needful of, for this keeper of fast, from his aims from the causes, which are related to His Eminence being the deputy of the Lord of the lords and that they supplicated and brought faith in the favour of God and His deputy (‘a) whom he regards as worthy for this position and elevated his rank to this level.[40]

It is concluded from these words that cause of supplication for His Eminence is a ritual of servitude and fulfilment of the right of greatness and majesty and the next is removal of obstacles of acceptance and opening of the doors of kindness and bestowal.

As for the details and explanation of effective supplications, especially regarding His Eminence, some of which are for all times and some are for special times; a few of them are mentioned as follows:

Supplications Related To Imam Al-’Asr (‘A)

Supplication One

Sayyid Raziuddin Ali Ibn Tawus (r.a.) in the above book, after the about statement, says: Among the traditional reports, emphasizing praying for His Eminence is a report, which our scholars have narrated from Ibn Abi Qurra from his chains of narrators from Ali Ibn Hasan Ibn Ali Ibn Fadhdhal from Muhammad Ibn ‘Isa Ibn Ubaid from the Holy Imams (‘a) that:

Repeatedly recite on the eve of 23rd of the month of Ramadhan in a standing and seated position and in every condition you are throughout that month and in every period of time possible for you. First recite divine praise of the Almighty Allah, then invoke blessings on Muhammad and his Progeny (‘a) and then recite as follows:

> بسم الله الرحمن الرحيم اللهم كن لوليك، القائم بأمرك،الحجة، محمد بن الحسن المهدي، عليه وعلى آبائه أفضل الصلاة والسلام، في هذه الساعة وفي كل ساعة، ولياً وحافظاً وقائداًوناصراً، ودليلاً ومؤيداً، حتى تسكنه أرضك طوعاً، وتمتعه فيها طويلا وعرضاً، وتجعله وذريته من الأئمة الوارثين. اللهم انصره وانتصر به، واجعل النصر منك له وعلى يده، والفتح على وجهه، ولا توجه الأمر إلى غيره، أللهم أظهر به دينك وسنة نبيك، حتى لا يستخفي بشئ من الحق مخافة أحدٍ من الخلق. اللهم إني أرغب إليك في دولة كريمة، تعز بها الإسلام وأهله ، وتذل بها النفاق وأهله، وتجعلنا فيها من الدعاة إلى طاعتك، والقادة إلى سبيلك، وآتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار. واجمع لنا خير الدارين، واقض عنا جميع ما تحب فيهما، واجعل لنا في ذلك الخيرة برحمتك ومَنِّك في عافية، آمين رب العالمين، زدنا من فضلك ويدِك المَليء ، فإنَّ كلَّ مُعْطٍ يَنقُصُ من ملكه، وعطاؤك يزيد في ملكك

In the name of Allah, the Beneficent, the Merciful. O Allah, be for Your Wali, one, who will rise up with Your command, the Hujjat Ibn al-Hasan al-Mahdi, upon him and his forefathers, the best of blessings

and salutations on this time and at all times, the guardian, the protector, the leader and the helper, the proof and supporter till he lives in Your earth and enjoys its length and breadth. And make him and his progeny from the inheritor Imams. O Allah, help him and help through him (Your religion) and make help from You (special) for him and open upon his face to victory and do not give this (rule) to anyone else. O Allah, make Your religion dominant through him and the Sunnah of Your Prophet, may Allah bless him and his family. So that they do not conceal anything from the truth due to the fear of the creatures. O Allah, indeed, I am inclined to the noble rule, in which Islam and its people are honoured and hypocrisy and its people are debased. And make us the callers to Your obedience and guides to Your path. And give us good in the world and good in the hereafter and save us from the Fire and gather for us all good of both the worlds and repay all our debts. And make for us good in it by Your mercy and generosity in prosperity. Amen, Lord of the worlds and increase Your blessings on us and fill up our needs, for all You give is less than Your kingdom and Your bestowals increase Your kingdom.[41]

In *Al-Kafi*[42], Thiqat al-Islam has narrated from Muhammad Ibn 'Isa through his chains of narrators from some righteous scholars that they said after the above explanation with slight differences that he said after praise of Allah, the Mighty and the High and Salawat on the Holy Prophet (S) as follows:

> اللهم كن لوليك فلان بن فلان في هذه الساعة، وفي كل ساعة وليا وحافظا وناصرا ودليلا وقائدا وعونا (وعينا) حتى تسكنه أرضك طوعا وتمتعه فيها طويلا

O Allah You be for so and so, at this hour and at every hour a guardian, a protector, a leader, a helper, a guide and a protector, so that he is at ease and lives on your earth for a long time.[43]

In Misbah, Shaykh Ibrahim Kafami after the above explanation has quoted the following supplication:

> اللهم كن لوليك محمد بن الحسن المهدي في هذه الساعة وفي كل ساعة وليا وحافظا وقائدا وناصرا ودليلا وعينا حتى تسكنه أرضك طوعا وتمتعه فيها طويلا

O Allah You be for Muhammad Ibn Hasan Al-Mahdi, at this hour and at every hour a Guardian, a protector, a leader, a helper, a guide and a protector, so that he is at ease and lives on your earth for a long time.

Supplication Two

Many scholars, including Shaykh At-Tusi (r.a.) in *Misbah*[44], and Sayyid Ibn Tawus in *Jamaal al-Usboo'*[45], have through reliable and authentic chains of narrators and others than them have narrated from Yunus Ibn Abdur Rahman that Imam Ali ar-Ridha' ('a) ordered to supplicate for the Master of the Age through this supplication[46]:

اللّهُمَّ ادْفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ وَحُجَّتِكَ عَلى خَلْقِكَ وَلِسانِكَ المُعَبِّرِ عَنْكَ وَالنَّاطِقِ بِحِكْمَتِكَ وَعَيْنِكَ النَّاظِرَةِ بِإِذْنِكَ وَشاهِدِكَ عَلى عِبادِكَ الجَحْجاحِ المُجاهِدِ العائِذِ بِكَ العابِدِ عِنْدَكَ، وَأَعِذْهُ مِنْ شَرِّ جَمِيعِ ماخَلَقْتَ وَبَرَأْتَ وَأَنْشَأْتَ وَصَوَّرْتَ، وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لايَضِيعُ مَنْ حَفِظْتَهُ بِهِ وَاحْفَظْ فِيهِ رَسُولَكَ وَآباءَهُ وَأَئِمَّتَكَ وَدَعائِمَ دِينِكَ، وَاجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لاتَضِيعُ وَفِي جِوارِكَ الَّذِي لايُخْفَرُ وَفِي مَنْعِكَ وَعِزِّكَ الَّذِي لايُقْهَرُ وَآمِنْهُ بِأَمانِكَ الوَثِيقِ الَّذِي لايُخْذَلُ مَنْ آمَنْتَهُ بِهِ، وَاجْعَلْهُ فِي كَنَفِكَ الَّذِي لايُرامُ مَنْ كانَ فِيهِ وَانْصُرْهُ بِنَصْرِكَ العَزِيزِ وَأَيِّدْهُ بِجُنْدِكَ الغالِبِ وَقُوِّهِ بِقُوَّتِكَ وَارْدِفْهُ بِمَلائِكَتِكَ وَوالِ مَنْ والاهُ وَعادِ مَنْ عاداهُ وَأَلْبِسْهُ دِرْعَكَ الحَصِينَةَ وَحُفَّهُ بِالمَلائِكَةِ حَفّاً.

اللّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَارْتُقْ بِهِ الفَتْقَ وَأَمِتْ بِهِ الجَوْرَ وَأَظْهِرْ بِهِ العَدْلَ وَزَيِّنْ بِطُولِ بَقائِهِ الاَرْضَ، وَأَيِّدْهُ بِالنَّصْرِ وَانْصُرْهُ بِالرُّعْبِ وَقَوِّ ناصِرِيهِ وَاخْذُلْ خاذِلِيهِ وَدَمْدِمْ مَنْ نَصَبَ لَهُ وَدَمِّرْ مَنْ غَشَّهُ، وَاقْتُلْ بِهِ جَبابِرَةَ الكُفْرِ وَعُمُدَهُ وَدَعائِمَهُ وَاقْصِمْ بِهُ رُؤُوسَ الضَّلالَةِ وَشارِعَةَ البِدَعِ وَمُمِيتَةَ السُّنَّةِ وَمُقَوِّيَةَ الباطِلِ، وَذَلِّلْ بِهِ الجَبّارِينَ وَأَبِرْ بِهِ الكافِرِينَ وَجَمِيعَ المُلْحِدِينَ فِي مَشارِقِ الاَرْضِ وَمَغارِبِها وَبَرِّها وَبَحْرِها وَسَهْلِها وَجَبَلِها حَتّى لاتَدَعَ مِنْهُمْ دَيّاراً وَلاتُبْقِي لَهُمْ آثاراً، اللّهُمَّ طَهِّرْ مِنْهُمْ بِلادَكَ وَاشْفِ مِنْهُمْ عِبادَكَ، وَأَعِزَّ بِهِ المُؤْمِنِينَ وَأَحْيِ بِهِ سُنَنَ المُرْسَلِينَ وَدارِسَ حُكْمِ النَّبِيِّينَ، وَجَدِّدْ بِهِ ماامْتَحى مِنْ دِينِكَ وَبُدِّلَ مِنْ حُكْمِكَ، حَتّى تُعِيدَ دِينَكَ بِهِ وَعَلى يَدَيْهِ جَدِيداً غَضّاً مَحْضاً صَحِيحاً لاعِوَجَ فِيهِ وَلابِدْعَةَ مَعَهُ، وَحَتّى تُنِيرَ بِعَدْلِهِ ظُلَمَ الجَوْرِ وَتُطْفِيَ بِهِ نِيرانَ الكُفْرِ وَتُوَضِّحَ بِهِ مَعاقِدَ الحَقِّ وَمَجْهُولَ العَدْلِ ؛ فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَاصْطَفَيْتَهُ عَلى غَيْبِكَ وَعَصَمْتَهُ مِنَ الذُّنُوبِ وَبَرَّأْتَهُ مِنَ العُيُوبِ وَطَهَّرْتَهُ مِنَ الرِّجْسِ وَسَلَّمْتَهُ مِنَ الدَّنَسِ، اللّهُمَّ فَإِنّا نَشْهَدُ لَهُ يَوْمَ القِيامَةِ وَيَوْمَ حُلُولِ الطَّامَّةِ أَنَّهُ لَمْ يُذْنِبْ ذَنْباً وَلا أَتى حَوْباً وَلَمْ يَرْتَكِبْ مَعْصِيَةً وَلَمْ يَضَيِّعْ لَكَ طاعَةً وَلَمْ يَهْتِكْ لَكَ حُرْمَةً وَلَمْ يُبَدِّلْ لَكَ فَرِيضَةً وَلَمْ يُغَيِّرْ لَكَ شَرِيعَةً، وَأَنَّهُ الهادِي المُهْتَدِي الطَّاهِرُ النَّقِيُّ النَّقِيُّ الرَّضِيُّ الزَّكِيُّ، اللّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَأَهْلِهِ وَوَلَدِهِ وَذرِّيَّتِهِ وَأُمَّتِهِ وَجَمِيعِ رَعِيَّتِهِ ماتُقِرُّ بِهِ عَيْنَهُ وَتَسُرُّ بِهِ نَفْسَهُ وَتَجْمَعُ لَهُ مُلْكَ المُمْلَكاتِ كُلِّها قَرِيبِها وَبَعِيدِها وَعَزِيزِها وَذَلِيلِها حَتّى تُجْرِيَ حُكْمَهُ عَلى كُلِّ حُكْمٍ وَيَغْلِبَ بِحَقِّهِ كُلَّ باطِلٍ، اللّهُمَّ اسْلُكْ بِنا عَلى يَدَيْهِ مِنْهاجَ الهُدى وَالمَحَجَّةَ العُظْمى وَالطَّرِيقَةَ الوُسْطى الَّتِي يَرْجِعُ إِلَيْها الغالِي وَيَلْحَقُ بِها التَّالِي، وَقَوِّنا عَلى طاعَتِهِ وَثَبِّتْنا عَلى مُشايَعَتِهِ وَامْنُنْ عَلَيْنا بِمُتابَعَتِهِ وَاجْعَلنا فِي حِزْبِهِ القَوَّامِينَ بِأَمْرِهِ الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضاكَ بِمُناصَحَتِهِ حَتّى تَحْشُرَنا يَوْمَ القِيامَةِ فِي أَنْصارِهِ وَأَعْوانِهِ وَمُقَوِّيَةِ سُلْطانِهِ، اللّهُمَّ وَاجْعَلْ ذلِكَ لَنا خالِصاً مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ وَرِياءٍ وَسُمْعَةٍ حَتّى لانَعْتَمِدَ بِهِ غَيْرَكَ وَلانَطْلُبَ بِهِ إِلاّ وَجْهَكَ وَحَتّى تُحِلَّنا مَحَلَّهُ وَتَجْعَلَنا فِي الجَنَّةِ مَعَهُ، وَأَعِذْنا مِنْ السَّامَةِ وَالكَسَلِ وَالفَتْرَةِ وَاجْعَلْنا مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَتُعِزُّ بِهِ نَصْرَ وَلِيِّكَ وَلاتَسْتَبْدِلْ بِنا غَيْرَنا فَإِنَّ اسْتِبْدالَكَ بِنا غَيْرَنا عَلَيْكَ يَسِيرٌ وَهُوَ عَلَيْنا كَثِيرٌ.

اللّهُمَّ صَلِّ عَلى وِلاةِ عَهْدِهِ الأَئِمَّةِ مِنْ بَعْدِهِ وَبَلِّغْهُمْ آمالَهُمْ وَزِدْ فِي آجالِهِمْ وَأَعِزَّ نَصْرَهُمْ وَتَمِّمْ لَهُمْ ماأَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِكَ لَهُمْ وَثَبِّتْ دَعائِمَهُمْ، وَاجْعَلْنا لَهُمْ أَعْوانا وَعَلى دِينِكَ أَنْصاراً فَإِنَّهُمْ مَعادِنُ كَلِماتِكَ وَخُزّانُ عِلْمِكَ وَأَرْكانُ تَوْحِيدِكَ وَدَعائِمُ دِينِكَ وَوُلاةُ أَمْرِكَ وَخالِصَتُكَ مِنْ عِبادِكَ وَصَفْوَتُكَ مِنْ خَلْقِكَ وَأَوْلِياؤُكَ وَسَلائِلُ أَوْلِيائِكَ وَصَفْوَةُ أَوْلادِ نَبِيِّكَ وَالسَّلامُ عَلَيْهِ وَعَلَيْهِمْ وَرَحْمَةُ الله وَبَرَكاتُهُ

In the name of Allah, the Beneficent, the Merciful. O Allah, safeguard Your Wali and Your vicegerent and Your proof and Your creatures, Your speech that spoke on Your behalf with Your permission, the spokesman with Your wisdom, Your observing sight on Your creation, Your testimony on Your creatures, the valiant struggler, who is protected before You. Protect him from the evils of all You have created, initiated, formed, and protect him from his front, back, right, left, up and down, with such protection that

the protected one shall not get lost from his place, Also, protect Your Messenger and his forefathers, Your Imams and the supporter of Your Religion. O Allah, keep him in Your consignment that shall not get lost, and in Your vicinity that doesn't need a guard and in Your prevention and exaltedness that can't be subdued, secure him with Your firm security that is not betrayed, keep him in Your patronage that doesn't depart from whoever is there and support him with Your noble victory, support him Your victorious soldiers, strengthen him with Your power and make Your angels follow him, support whoever supports him, and be an enemy to one, who is inimical to him, dress him with Your well–fortified armor and surround him with Your angels. O Allah, bestow on him that which You have bestowed on those who established justice among the followers of the prophets.

O Allah, ramify our splits through him, sew the rip through him, eradicate the oppression through him, manifest justice through him, reform the Earth by his staying and support him with victory, assist him with awe, strengthen his supporters, humiliate those who wish to put him down, and destroy whoever cheated him. Eliminate the despotic unbelievers, its pillars and supporters through him, crush the heads of misguidance and the establishers of innovation through him, Also, eliminate those who wanted to put an end to the Sunnah of Your Prophet and those that intensify falsehood through him. Degrade the arrogant through him and eliminate the unbelievers and all the apostates from the east, west, land, sea, plains, mountains of the Earth through him till there shall be no abode for them. O Allah, You then purify Your nation from them, and give relief to Your servants from them, honour the believers through the Imam, revive the customs of Your messengers through him, make him the scholar of the Prophet's wisdom, renew what has been obliterated from Your religion and what has been changed in Your judgment through him, till You return Your correct and fresh religion through him, that is free from distortion and innovation, and till His justice illuminates over oppression and aggression and extinguish the light of the unbeliever through him, and explain the fact and unknown justice through him. Because he is Your servant whom You have set aside for Yourself, and have chosen him among Your creatures and have appointed him to Your servants and conferred trust on him, for Your invisibility, and preserve him from sins, and clear him from all sorts of blames, and purify him from all sorts of impurities and free him from filth. O Allah, we shall bear witness for him on the Judgment Day, and the day when calamity will commence, that he has not committed any sin, and never done anything on the basis of his desire, and has not committed any guilt, and has not forfeited Your obedience; he has not debased Your sanctuary, he has not changed Your compulsory duties, he has not changed Your divine laws, surely he is a good, pure, pious, honest and righteous one.

O Allah, bestow on him, his family, his descendants, his offspring, his nation, and all his subjects what shall delight and make him happy, combine the near and far of the whole kingdom for him, its prestigious and its abject till his judgment may prevail over other judgments and his fact subjugates all falsehood. O Allah, I am requesting from You to establish the right path, great target, moderate means, through his hand that every precious return to and preceding catch up with, grant us the strength for his obedience, and make our partnership and honour us for following him, make us among his soldiers that shall set aright his affairs, having patience with him, seeking for Your pleasure with his admonishment, till You

resurrect us on the Judgment Day among his supporters and helpers, and among those that strengthen his government. O Allah, let that be out of sincerity, without suspicion or fame or duplicity till we did not rely in our deeds, except on You, and did not seek through him, except with Your pleasure, until You overwhelm us in his place, and let us be in the Paradise in his company, protect us from weariness, laziness and weakness, make us among those used for the triumph of Your Religion and be honoured by the victory of Your guardian, and don't replace us with other than us, verily replacing us with others is very simple for You, but is very difficult for us.

O Allah, bless the leaders in his reign and the Imams from his progeny and let them attain their hope and increase their life and cherish their victory, make perfect for them Your affair, which has been ascribed to them, make firm their supporters and make an assistant for them, and helper for Your Religion. Because they are the resources of Your words and pillars of Your monotheism and the supporters of Your Religion, and leaders of Your affairs, Your immaculate ones among Your servants, and the chosen ones among Your creatures, Your guards and the chain of Your guards, the chosen progeny of Your Prophet, peace, blessing and mercy be upon them.

Supplication Three

Also, the venerable Sayyid, Ali Ibn Tawus (r.a.) in *Falah as-Sa'il*[47], has said that among the important post prayer litanies is to emulate Imam Ja'far as-Sadiq ('a) in praying for the al-Mahdi ('aj); about whom Muhammad (S) gave glad tidings to his nation in authentic traditional reports and promised that he will reappear in the last period of time.

It is thus, narrated by Abu Muhammad Harun Ardbeli from Abu Ali Muhammad Ibn Hasan Ibn Muhammad Ibn Jamhur, uncle of his father and he has narrated from his father, Muhammad Ibn Jamhur from Ahmad Ibn Husayn Sikri from Ibad Ibn Muhammad Madaini that he said: I came to Imam Ja'far as-Sadiq ('a) in Medina when he had just concluded the noon prayer and he had raised his hands to the heavens and he was saying[48]:

بسم الله الرحمن الرحيم أي سامع كل صوت أي جامع كل فوت أي بارئ كل نفس بعد الموت، أي باعث أي وارث أي سيد السادة، أي إله الآلهة، أي جبار الجبابرة، أي ملك الدنيا والآخرة، أي رب الأرباب، أي ملك الملوك، أي بطاش أي ذا البطش الشديد، أي فعالا لما يريد أي محصي عدد الأنفاس، ونقل الاقدام، أي من السر عنده علانية، أي مبدئ أي معيد أسألك بحقك على خيرتك من خلقك، وبحقهم الذي أوجبت لهم على نفسك، أن تصلي على محمد وآل محمد، أهل بيته، وأن تمن علي الساعة بفكاك رقبتي من النار، وأنجز لوليك وابن نبيك الداعي إليك باذنك، وأمينك في خلقك، وعينك في عبادك، و حجتك على خلقك، عليه صلواتك وبركاتك وعده، اللهم أيده بنصرك، وانصر عبدك وقو أصحابه، وصبرهم، وافتح لهم من لدنك سلطانا نصيرا، وعجل فرجه، وأمكنه من أعدائك، وأعداء رسولك يا أرحم الراحمين

In the name of Allah, the Beneficent, the Merciful. O He that hears all voices, O He that gathered everything, O He that created the soul after death, O the causer, O the Inheritor, O master of the

masters, O God of gods, O the Mighty over the oppressors, O the King of this world and the Hereafter, O the Lord of the lords, O the King of the kings, O the vigorous, O He that attains extreme vigor, O He that does what He wishes, O He that knows the number of breaths and movement of feet, O He to Whom all secrets are visible, O the starter, O He to Whom returns everything. I requested from You for the sake of Your right over the best among Your creatures and for the sake of their right You made incumbent on Yourself to send blessing on Muhammad and members of his house and rescue my neck from Hellfire, execute for Your good friends from the descendants of Your Prophet, the callers to Your course with Your permission, Your trustee among Your creatures, Your eyes among Your servants, Your proof among Your creatures, may Your peace and blessings be upon him. O Allah, support him with Your assistance and assist Your servant, empower his companions and grant them patience. Open for them a protected authority and hasten his relief, let him prevail over Yours and Your Prophet's enemies, O the Most Merciful of the merciful ones.

I asked: Did you not pray for your own self, may I be sacrificed on you?

He replied: Indeed, I prayed for the effulgence of Aali Muhammad (‘a) and the one with precedence, the revenger by the command of the Almighty Allah from His enemies.

I asked: When will his reappearance take place, may I be sacrificed on you?

He replied: Every period in which He intends, as all power and command belongs to Him.

I asked: Are there signs preceding his reappearance?

He replied: Yes, there are many signs for him. I asked:

Like?

He replied: Coming out of a standard from the east and a standard from the west; and a mischief, which will descend on the people of Zora and the advent of the cousins from Zaid in Yemen and plunder of the covering of the Ka'aba and whatever the Almighty Allah does what He wants.

Shaykh At-Tusi[49] and Kafami[50] have narrated this supplication and in all places instead of (ای) have used the term: (یا).

Supplication Four

Also, the venerable Sayyid has said in that blessed book: Among the important acts to be performed after the al-'Asr Prayer is to follow our master, Musa Ibn Ja'far al-Kadhim (‘a) in supplicating for our Maula, al-Mahdi (‘aj).

Thus, Muhammad Ibn Bashir Azdi has narrated it from Ahmad Ibn Umar Katib from Hasan Ibn Muhammad Ibn Jamhur Ammi from his father, Muhammad Ibn Jamhur from Yahya Ibn Fazl Naufili that

he said: I came to Abu al-Hasan Musa Ibn Ja'far in Baghdad, when he had just concluded the al-'Asr Prayer.

He raised his hands to the sky and I heard him intone:

بسم الله الرحمن الرحيم اللهم أنت الله لا اله إلا أنت الأول والاخر والظاهر والباطن وأنت الله لا اله إلا أنت إليك زيادة الأشياء ونقصانها وأنت الله لا اله إلا أنت خلقت الخلق بغير معونة من غيرك ولا حاجة إليهم أنت الله لا اله إلا أنت منك المشية واليك البدأ أنت الله لا اله إلا أنت قبل القبل و خالق القبل أنت الله لا اله إلا أنت بعد البعد وخالق البعد أنت الله لا اله لا أنت تمحو ما تشاء وتثبت وعندك أم الكتاب أنت الله لا اله إلا أنت غاية كل شئ ووارثه أنت الله لا اله إلا أنت لا يعزب عنك الدقيق ولا الجليل أنت الله لا اله إلا أنت لا يخفى عليك اللغات ولا تتشابه عليك الأصوات كل يوم أنت في شأن لا يشغلك شأن عن شأن عالم الغيب وأخفى ديان الدين مدبر الأمور باعث من في القبور محى العظام وهي رميم أسئلك باسمك المكنون المخزون الحي القيوم الذي لا يخيب من سئلك به ان تصلى على محمد وآله وان تعجل فرج المنتقم لك من أعدائك وأنجز له ما وعدته يا ذا الجلال والاكرام

In the name of Allah, the Beneficent, the Merciful. You are God, there is no other deity except you, the first and the last, the apparent, the inward. You are God; there is no other deity except You; the increase and decrease of all things. You are God; there is no other deity except You. You create the creations without a helping hand from other than You, and You are not in need of them. You are God; there is no other deity except You, all wishes from You and unto You all the initiation. You are God, there is no other deity except You, before the previous and the creator of the previous. You are God; there is no other deity except You, after the creator of afterward. You are God; there is no other deity except You, You erase and establish whatever You wish and with You is the essence of the Book. You are God; there is no other deity except You, the Goal and the Inheritor of everything. You are God; there is no other deity except You, both small and mighty are not far away from You. You are God; there is no other deity except You, there is no language hidden from You and voices are not similar to You. Every day You are at Your duty and a duty does not distract You from another, the Knower of all hidden and concealed things, the owner of Religion, the director of all things, He Who raises those in the graves, He Who gave life to bones after they had decayed. I request from You by Your hidden name, the Eternal, the Everlasting, Who does not disappoint whoever calls Him by His name, to send blessings on Muhammad and his family and hasten the reappearance of Your revenger from Your enemies and execute for him all You have promised him, O possessor of Magnificence and Honour.

Naufali said: I said: Whom have you prayed for?

He replied: "It was for al-Mahdi of the progeny of Muhammad." Then he ('a) said: May my father be sacrificed on one with a broad stomach, connected brows, energetic legs, broad shoulders, wheat complexion with yellowness due to staying awake in the nights for worship; may my father be sacrificed on one, who is uncaring of every critic for the sake of religion, the lamp of the darkness; may my father be sacrificed on one, who will rise up by the command of Allah.

He replied: When you see the army in Anbar at the banks of the Euphrates and the Sirat River and the Tigris River; and the destruction of the Kufa Bridge and the burning down of some houses of Kufa. So, when you see this, thus, the Almighty Allah will do what He wants. There is nothing, which can dominate the command of the Almighty Allah and there is nothing, which can invalidate the command issued by Him.[51]

Supplication Five

In the book of *Mizmaar*, Sayyid Ali Ibn Tawus has mentioned this Du'a among the supplications of the thirteenth of the month of Ramadhan[52]:

اللهم إني أدينك بطاعتك وولايتك، وولاية محمد نبيك، وولاية أمير المؤمنين حبيب نبيك، وولاية الحسن والحسين سبطي نبيك، وسيدي شباب أهل جنتك، وأدينك يا رب بولاية علي بن الحسين، ومحمد بن علي، وجعفر بن محمد، وموسى بن جعفر، وعلي بن موسى، ومحمد بن علي، وعلي بن محمد، والحسن بن علي، وسيدي ومولاي صاحب الزمان، أدينك يا رب بطاعتهم وولايتهم، وبالتسليم بما فضلتهم، راضيا غير منكر ولا متكبر، على معنى ما أنزلت في كتابك.

اللهم صل على محمد وآل محمد، وارفع عن وليك وخليفتك ولسانك، والقائم بقسطك، والمعظم لحرمتك، والمعبر عنك، والناطق بحكمك، وعينك الناظرة، وأذنك السامعة، وشاهد عبادك، وحجتك على خلقك، والمجاهد في سبيلك، والمجتهد في طاعتك، واجعله في وديعتك التي لا تضيع، وأيده بجندك الغالب، وأعنه وأعن عنه واجعلني ووالدي وما ولدا وولدي من الذين ينصرونه وينتصرون به في الدنيا والآخرة اشعب به صدعنا، وارتق به فتقنا، اللهم أمت به الجور، ودمدم بمن نصب له واقصم رؤوس الضلالة حتى لا تدع على الأرض منهم ديارا

In the name of Allah, the Beneficent, the Merciful. O Allah, I have faith in You with obedience and Wilayat and the Wilayat of Muhammad (S) and the Wilayat of Amir Al-Mu'minin ('a), the beloved of Your Prophet. The Wilayat of Hasan and Husayn, the grandsons of Your Prophet and the two chiefs of the youths of Paradise. And I have faith in You, O Lord by the Wilayat of Ali Ibn al-Husayn and Muhammad Ibn Ali and Ja'far Ibn Muhammad and Musa Ibn Ja'far and Ali Ibn Musa and Muhammad Ibn Ali and Ali Ibn Muhammad and Hasan Ibn Ali and my chief and master, the owner of the time. I have faith in You, O Lord, by their obedience and their Wilayat and with submission by what You made them excel in; I am satisfied without any denial of arrogance upon what You revealed in Your Book. O Allah, bless Muhammad and the progeny of Muhammad and remove from Your Wali and caliph and tongue and one, who establish justice and exalt Your sanctity and the repeater of Your words, speaker of Your command, seer of Your eyes, the hearer of Your ears, watcher of Your servants and proof of Your creatures and fighter on Your way and struggler in Your obedience. Remove all sorts of hardships and make him Your trust, which is never lost; and help him with Your victorious soldiers and support and back him. And make me and my parents and those who are born, their helpers and who take his help in the world and the hereafter. Bring together our dispersal for him, and unite our disunity for him. O Allah, finish off

injustice through his reappearance and destroy all those who oppose him and break the backs of the leaders of deviation till the time you don't leave even one of them on the earth.

Supplication Six

Shaykh At-Tusi has narrated in his *Ghaibah*[53] from Husayn Ibn Muhammad Ibn Aamir Ashari that he said: Narrated to me Yaqub Ibn Yusuf Zarrab Ghassani on his return from Isfahan that:

"I performed Hajj with some Sunni persons of my town in 281 A.H. When we reached Mecca, one of our companions took for us a house on rent in the Sauq al-Lail Street. It was a fortunate chance that the house was a property of Umm al-Mu'minin Lady Khadija (S) and which was now known as Dar ar-Ridha' and was occupied an old lady. When I came to know that the house was called Dar ar-Ridha', I asked that old lady how she was related to the owner of the house and why it was called Dar ar-Ridha'?

She said: I am one of the slave girls of the owner of the house and this house belongs to Ali Ibn Musa ar-Ridha' ('a). Imam Hasan al-'Askari ('a) has accommodated me in it, because I had been in his service.

I was impressed by that old lady, but I did not disclose it to my Sunni friends. Whenever I returned from Tawaf at night, I slept in the verandah with them. We used to close the door and also, place a huge stone behind it.

One night, I saw a lamp in the verandah where we slept. Then I saw the door being opened automatically and a medium stature, wheat complexion and physically fit young man having a mark of prostration, wearing a shirt, a wrap and wearing shoes without socks, enter and ascend to the attic occupied by the old lady. She had told us not to go up, as her daughter lived there.

When the man went to the attic, I noticed that the light present in the verandah had now reached the attic. My friends Also, noted this and they thought that the man was visiting the daughter of that old lady and it seemed as if he had done a Mutah marriage with her; and that this Alawite lady considered it lawful, 'although it was not so'.

Thus, we saw that man regularly, but when we checked the door, we found it closed and the stone was Also, intact.

I became curious and I decided to ask the old lady about him.

One day I said: O so-and-so, I want to ask you something in private, but I don't get a chance as others are Also, present. So, when you notice that I am alone, you should come down from the attic.

She Also, said: I Also, want to speak to you in private, but I don't get a chance.

I asked: What do you want to talk to me about?

She said: See, don't mention this to anyone; he has told you not to fight with your companions and associates.

I asked: Who has told this?

She replied: I say it.

Since I was suspicious from before, I did not Dar to ask anything else. I just asked what she meant by companions? (I was thinking that she was implying my present companions.). But she said: People who live with you in your house in town (and the fact was that I had regular controversies with them about religious matters).

So, they complained about me and I ran away from there and went into hiding and now I understood that she was talking about them.

I asked: What is your concern with Imam Ali ar-Ridha' ('a)?

She said: I am the maid of Imam Hasan al-'Askari ('a).

When I became certain that she was connected to that family, I asked her about the hidden Imam and said: I adjure you; please tell me if you have really seen him yourself. She said: Though I have never seen him myself, because when I had left that place, my sister was pregnant, but Imam Hasan al-'Askari ('a) had given me the glad tiding that I will see him at the end of my life and that I will be to him same as I was to Imam Hasan al-'Askari ('a).

Then she said: At present I live in Egypt, and I have come here, because he sent a letter and thirty dinars to me with a Khurasani man unfamiliar with Arabic and asked me to perform the Hajj. I came here hoping to see him as well.

Now, I became sure that the man who frequented the attic was the Imam of the time. I took out the ten dirhams from which six were reserved for Imam Az-Zaman ('aj). I had initially vowed to put them at Maqam Ibrahim, but later I thought that it was best to spend them on the descendants of Lady Fatimah (S).

So, I gave the ten dirhams to that lady and said: Give them to one, who in your view is most deserving from the descendants of Lady Fatimah (S). I was expecting that she would give to the man, who visited her place regularly.

She took the money to the attic and returned after sometime and said: I am not entitled to take it, you may put it where you had vowed to, although you can take change it from dirham Razavia into another currency and put it there (I did that and said to myself that whatever you are ordered was from that gentleman only).

Then I Also, had a copy of an epistle, which came from Qasim Ibn Alaa in Azerbaijan. I said to that lady: Show this copy to him, he definitely would be familiar with the writings of Imam Az-Zaman (‘aj).

She said: Give it, I am familiar with it.

I showed it her and was thinking that perhaps she will be able to read it.

She said: I cannot read it here.

Then she took it upstairs and then came down after sometime and said: Yes, it is correct. And I Also, have some good news to you, which is beneficial to you and others as well.

After that she said: He is asking how you invoke blessings on your Prophet?

I replied: I do it as follows:

اللهم صل على محمد وآل محمد وبارك على محمد وآل محمد كأفضل ما صليت وباركت وترحمت على إبراهيم وترحمت على إبراهيم وآل إبراهيم إنك حميد مجيد

O Allah, bless Muhammad and the progeny of Muhammad and sanctify Muhammad and the progeny of Muhammad with the best of the blessings with which You bless and sanctify Ibrahim and the progeny of Ibrahim. Indeed, You are the praised one and the majestic.

She said: No, when you invoke blessings, you should mention each name separately.

I said: All right.

The next day when she came down, she had a paper with her.

She said: He says: When you invoke blessings on your Prophet, you should do so according to this formula.

I accepted the paper and began to act accordingly. Then on many nights I saw him descend from the attic and the light accompanied him. I used to open the door and follow the light, but I could only see a light and that person did not become visible to me, till he reached the courtyard of the Ka’aba.

I Also, saw people of various countries visit the house and hand over their requests to that old lady. I Also, saw her returning them to the applicants along with their replies and spoke to them in a language, which I could not understand. I Also, met some of them on way back home till I reached Baghdad.

The Durood supplication, which was written by Imam Az-Zaman (‘aj) for me is as follows:

بسم الله الرحمن الرحيم اللهم صل على محمد سيد المرسلين وخاتم النبيين وحجة رب العالمين المنتجب في

الميثاق المصطفى من الضلال المطهر من كل آفة البرئ من كل عيب المؤمل للنجاة المرتجى للشفاعة المفوض إليه دين الله اللهم شرف بنيانه وعظم برهانه وأفلج حجته وارفع درجته وأضئ نوره وبيض وجهه، وأعطه الفضل والفضيلة والدرجة والوسيلة الرفيعة وابعثه مقاما محمودا يغبطه به الأولون والآخرون وصل على أمير المؤمنين ووارث المرسلين وقائد الغر المحجلين وسيد الوصيين وحجة رب العالمين وصل على الحسن بن علي إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على الحسين بن علي إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على علي بن الحسين إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على محمد بن علي إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على موسى بن جعفر إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على علي بن موسى إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على محمد بن علي إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على علي بن محمد إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على الحسن بن علي إمام المؤمنين ووارث المرسلين وحجة رب العالمين وصل على الخلف الصالح المهدي إمام المؤمنين ووارث المرسلين وحجة رب العالمين.

اللهم صل على محمد وأهل بيته الأئمة الهادين المهديين العلماء الصادقين الأبرار المتقين دعائم دينك وأركان توحيدك وتراجمة وحيك وحججك على خلقك وخلفائك في أرضك الذين اخترتهم لنفسك واصطفيتهم على عبادك وارتضيتهم لدينك وخصصتهم بمعرفتك وجللتهم بكرامتك وغشيتهم برحمتك وربيتهم بنعمتك وغذيتهم بحكمتك وألبستهم نورك ورفعتهم في ملكوتك وحففتهم بملائكتك وشرفتهم بنبيك اللهم صل على محمد وعليهم صلاة كثيرة دائمة طيبة لا يحيط بها إلا أنت ولا يسعها إلا علمك ولا يحصيها أحد غيرك، اللهم وصل على وليك المحيي سنتك القائم بأمرك الداعي إليك الدليل عليك وحجتك على خلقك وخليفتك في أرضك وشاهدك على عبادك اللهم أعز نصره ومد في عمره وزين الأرض بطول بقائه اللهم اكفه بغي الحاسدين وأعذه من شر الكائدين وادحر عنه إرادة الظالمين وخلصه من أيدي الجبارين. اللهم اعطه في نفسه وذريته وشيعته ورعيته وخاصته وعامته وعدوه وجميع أهل الدنيا ما تقر به عين وتسر به نفسه وبلغه أفضل أمله في الدنيا والآخرة إنك على كل شئ قدير اللهم جدد به ما محي من دينك وأحي به ما بدل من كتابك وأظهر به ما غير من حكمتك حتى يعود دينك وعلى يديه غضا جديدا خالصا مخلصا لا شك فيه ولا شبهة معه ولا باطل عنده ولا بدعة لديه. اللهم نور بنوره كل ظلمة واهد بركنه كل بدعة واهدم بعزته كل ضلالة، واقصم به كل جبار واخمد بسيفه كل نار وأهلك بعدله كل جبار وأجر حكمه على كل حكم وأذل بسلطانه كل سلطان اللهم أذل كل من ناواه وأهلك كل من عاداه وامكر بمن كاده واستأصل من جحد حقه واستهان بأمره وسعى في إطفاء نوره وأراد إخماد ذكره اللهم صل على محمد المصطفى وعلي المرتضى وفاطمة الزهراء والحسن الرضا والحسين المصفى وجميع الأوصياء مصابيح الدجى وأعلام الهدى ومنار التقى والعروة الوثقى والحبل المتين والصراط المستقيم وصل على وليك وولاة عهدك والأئمة من ولده ومد في أعمارهم وزد في آجالهم وبلغهم أقصى آمالهم دنيا وآخرة إنك على كل شئ قدير

“In the name of Allah, the Beneficent, the Merciful. O Allah, bless Muhammad, who is the chief of the messengers and the proof of the Lord of the world. Who was selected on the day of the covenant, who is the chosen and selected one from the shaded springs; purified from every trouble, immune from every defect, hopeful for salvation and one having discretion of intercession in the religion of Allah.

O Allah, accord honour to the edifice of his religion and grant respect to those evidences and give salvation to his proof and exalt his status. Illumine his effulgence further and make his face more illuminated and increase his merits. And Also, increase his honour and raise up the effectiveness of his

intercession and make his position the praised one, that the formers and the latters may envy.

And bless Amir Al-Mu'minin Ali Ibn Abi Talib (*'a*) *and the successor of the divine messengers and the one, who had a brilliant countenance and the leader of the worshippers and the chief of the successors and the proof of the Lord of the worlds.*

And bless Hasan Ibn Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Husayn Ibn Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibn al-Husayn, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibn Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ja'far Ibn Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Musa Ibn Ja'far, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibn Musa, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibn Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibn Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Hasan Ibn Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Khalaf Salih (*righteous successor*)*, the guide and the guided, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.*

O Allah, bless Muhammad and his Ahl Al-Bayt (*'a*)*, the guiding Imams and guided ones, the truthful learned, the righteous and pious, supports of Your religion, pillars of Your Oneness, interpreters of Your revelation, Your proofs on Your creatures and Your representatives on Your earth, whom You have chosen for Yourself, and selected them from Your servants, satisfied them with Your religion, specialized them with Your recognition, bestowed them with Your nobility, humbled them with Your mercy, fed them*

with Your blessing, nourished them with Your wisdom, dressed them up in Your light, raised them with Your kingdom, surrounded them with Your angels, honoured them with Your Prophet.

O Allah, bless Muhammad and exceeding blessings be upon them, eternal, pure, no one is surrounded with it, except You and none can encompass it, except Your knowledge and no one can encompass it other than You.

O Allah, bless Your Wali, enlivener of Your Sunnah, establisher of Your command, caller towards You, proof upon You and proof on Your creatures, Your caliph on Your earth and witness on Your servants.

O Allah, exalt his help, increase his lifespan and embellish the earth by increasing his survival. O Allah, suffice him from the greed of the jealous, protect him from the mischief of plotters, prevent from him the intentions of the oppressors and deliver him from the hands of the tyrants.

O Allah, bestow him in his self, his progeny, his followers, his subjects, his confidants, his common ones, his enemies and all the people of the world whatever is near to his view and which is easy for his self and fulfil the best of his aspirations in the world and the hereafter, indeed You are powerful over everything.

O Allah, put back, through him, in original form that which has been uprooted from Your religion, put in order again through him the confusion created in Your Book. Make clear, through him, the distortions made in Your commandments, so that Your religion regains its true spirit, on his hands, blooming and full of tenderness, progressive, up to date, liberated, savior, without doubts and uncertainties, without suspicions and obscurities, there being no falsehood lingering around him, nor any subversive activities in his presence.

O Allah, enlighten the world with his truth and make oppression and tyranny take fright and flee, put a stop to reversal and subversion by relying upon him, once for all, pull down the edifice of corrupt wickedness forever by giving him a free hand, through him break up entirely totalitarianism, let him deal the death-blow and wipe out the existence of the damned and accursed, and put an end to oppression perpetrated by the unjust tyrants, and set up justice and fairplay, put in force his "rule of life", far and wide, everywhere, over all jurisdictions, make all authorities serve to promote his sovereignty. O Allah, whoso runs away from him should be discredited and put to shame, whoso undermines his mission should be eliminated, whoso looks upon him with envy, and quarrel, may be cornered, back to the wall, whoso knows, but denies his right may rot and disintegrate, make lighter and easy his mission, make haste to set in motion blossoming of his truth, let his glory shine in full brightness.

O Allah, bless Muhammad, the Chosen, Ali, who pleased (Allah) better than others, Fatimah, the bright and beautiful, Hasan, the agreeing, Husayn, the refined, and all the rest of the closely connected appointed guardians, the favourite confidants, the signs leading unto guidance, lighthouse of piety and wisdom, the trustworthy and safe handles, the strong rope, the right path. Bless Your dearest intimate friend, the authority You promised to protect, and (bless) the Imams, his children, spread their creed,

build up their cause, let their thoughts and deeds reach far and wide, to the four corners of the world, in the matter of religion, in the worldly affairs and at the time of Final Judgment, verily You are able to do all things."

This blessed report is mentioned in some other reliable books[54]; it is narrated from the past scholars through numerous chains of narrators and in some of them in all the places it is mentioned: O Allah, bless...and so on. And in no report is time fixed for recitation of this supplication, except that Sayyid Raziuddin Ali Ibn Tawus in *Jamaal al-Usboo'*, Pg. 301 after the mention of effective supplication after the al-'Asr Prayer on Friday has said:

If you leave the post prayer litanies of al-'Asr Prayer in Friday due to some excuse, you must never omit these Salawat in any case from the aspect that the Almighty Allah has informed us about it.

It can be concluded from these blessed statements that nothing is impossible from his lofty rank; as clarified in the previous chapter that the gate of His Eminence is open.

Supplication Seven

In *Misbah al-Motahajjid*[55], Shaykh At-Tusi said that it is recommended to recite this supplication after first two units of Midnight Prayer and Kafami[56] etc. have mentioned it to be recited after every two units of the Midnight Prayer.

اللهم إني أسألك، ولم يسأل مثلك، أنت موضع مسألة السائلين، ومنتهى رغبة الراغبين، أدعوك ولم يدع مثلك وأرغب إليك، ولم يرغب إلى مثلك، أنت مجيب دعوة المضطرين، وأرحم الراحمين.

أسألك بأفضل المسائل وأنجحها، وأعظمها، يا الله، يا رحمن، يا رحيم، وبأسمائك الحسنى، وأمثالك العليا، ونعمك التي لا تحصى وبأكرم أسمائك عليك، وأحبها إليك، وأقربها منك وسيلة، وأشرفها عندك منزلة، وأجزلها لديك ثوابا وأسرعها في الأمور إجابة.

وباسمك المكنون الأكبر الأعز الأجل الأعظم الأكرم، الذي تحبه وتهواه وترضى به عمن دعاك به فاستجبت له دعاءه، وحق عليك أن لا تحرم سائلك، ولا ترده.

وبكل اسم هو لك في التوراة والإنجيل والزبور والقرآن العظيم وبكل اسم دعاك به حملة عرشك وملائكتك وأنبياؤك، ورسلك، وأهل طاعتك من خلقك، أن تصلي على محمد وآل محمد، وأن تعجل فرج وليك، وابن وليك، وتعجل خزي أعدائه

In the name of Allah, the Beneficent, the Merciful. O Allah, I beg You that which was not asked from

Your type, You are in the position to answer the needy and extreme desire of those who desires, I call You, the call that was not made to Your type, I desire from You the desire that was not made to Your type, You answer the call of the compelled ones and the most merciful of the merciful ones. I request from You the best, the tremendous and most successful issue, O Allah, the Beneficent, the Merciful, and by the sake of Your beautiful names and exaltation of Yourself and Your uncountable favours and by the Most honoured names to You, which You love *most and which are most closer to You, whose rank is more exalted before You and more recompensed before You that hasten the acceptance of request, for the sake of Your great hidden name that is honoured, mighty and more splendid. The name You love which pleases You if You are called with it.*

Thus, You answer the call; it is Your responsibility not to prohibit or reject those that request You. For the sake of Your name mentioned in Torah, Injeel and Zabur and in the glorious Qur'an, and for the sake of Your name called by the angels and the bearers of Your Throne, Your apostles and the messengers and those obedient servants among Your creatures, so send Your blessing on Muhammad and on the family of Muhammad and hasten the relief of Your Wali the son of Your Wali and quicken the humiliation of his enemies.

Fourth: Giving Of Sadaqah On Behalf Of Imam al-'Asr ('A)

That which is obtained at every time for protection of the holy being of Imam al-'Asr ('aj) and we explained this matter in the book of *Kalimah at-Tayyibah* that every Sadaqah that a person gives to anyone for every benefit and aim he has in view or for himself or for a dear one, who is esteemed in his view and is restricted by the apparent, it is very effective for his matters regarding sustenance and hereafter and for his well-being like the well-being of his teacher, parents, children, wife and brothers etc.

For example, one gives Sadaqah during illness or journey his health, safety and well-being. It will return to him in the end; as the health of a scholar is in fact safety of his knowledge and the safety of his child is strength of the heart or to remove hardship and the survival of his good name and repetition of seeking forgiveness for him.

According to reason, textual reasonings and realization of every person, no one is and should not be dearer and more respectful than the being of Imam al-'Asr ('aj); on the contrary he is dearer than one's own life; because if it is not so, he would be weak in faith and deficient in religious belief. As mentioned in a reliable tradition from the Messenger of Allah (S). Shaykh Sadooq reports that the Holy Prophet (S) said, "The faith of a slave is not complete till he does not consider me above himself and till he does not consider my family above his family, my honour over his honour, myself over his own self."[57] And how it should not be so when the existence, life, religion, reason, health and all external and internal of all existing things are from the beam of that holy being and his successors and when the honour of the time and pivot of the time and the luminous sun and the owner of this court and the cause of stability of the

earth and all the skies and the glitter of the world and everything else is Hazrat Hujjat (‘a) and the garment of health and well–being is according to that holy soul?

Thus, on all whose concern is regarding security of their selves, what to say of those who do not regard any other being to be worthy of security and health, it is necessary that his foremost concern should be to resort to every medium of involving the health, welfare and security of that holy personality.

From the points mentioned in the above supplications and those which we have not mentioned it is concluded that arrangement and emphasis on seeking security and well–being for that honourable personality – may our souls be sacrificed on him – from the mischief of jinns and humans and for long life and all divine and material and spiritual bounties, on the contrary it was mentioned that years before the birth of that blessed newborn after ritual prayers etc they did this and there is no difference in seeking mediation in supplication and Sadaqah and it is here that the venerable Sayyid, Ali Ibn Tawus (r.a.) as his acts and sayings for occasions like this are acceptable, on the contrary there is evidence in the book of *Kashf al–Muhajja*[58] after some bequests to his son and instructions for attachment and sincerity in devotion to His Eminence, he then says: Give preference to the demands of His Eminence to your needs when you recite Prayer of Haajat and give preference to giving Sadaqah for him to over giving for yourself and for whoever is dear to you and supplicating for His Eminence before supplicating for yourself and give preference to His Eminence over everything as this is an act of loyalty to him, that is fulfilment of allegiance given to him, which is expedient for his acceptance and will turn the favours of His Eminence on you…and so on.

In the book of *Al–Aman min Akhtar wa al– Asfar wa al– Azman* [59], under the discussion of the supplication to be recited at the time of giving of Sadaqah before journey it is as follows:

اللهمّ إنّ هذه لك ومنك وهي صدقة عن مولانا محمّد عجل الله تعالى فرجه الشريف، وصلِّ عليه بين أسفاره وحركاته وسكناته في ساعات ليله ونهاره، وصدقة عمّا يعنيه أمره وما لا يعنيه وما يضمنه وما يخلفه

O Allah, this is for You and from You and it is Sadaqah from our master MHMD (‘aj) and bless his journeys, movements and his halts in the hours of the night and day and is Sadaqah of one, who is the implication of his matter and what he does not imply and what is included in it and what leaves him behind.

We should know that the Messenger of Allah (S) and the Holy Imams (‘a) made special arrangement of giving Sadaqah for safety and protection of their holy selves from earthly and heavenly, and human and jinni mischiefs and for gaining worldly and heavenly in the morning and evening and midnight at the beginning of the month and before traveling and other occasions and conditions.

As its report in *Kalimah at–Tayyibah* is fulfilment of his knowledge about the calamities, death and all accidents which each has about others and in this aspect there is no difference between given of

Sadaqah to ward off the calamity or giving away one of the favour for warding off that calamity from that sacred personality, except in having all the initial conditions the effect of Sadaqah and keeping very much behind from him from the Sadaqah of others and this meaning cannot be the inclination of this act and fulfilment of duty.

So, there should be no doubt that His Eminence, Hujjat (‘a) is absolutely needless, and aloof from the Sadaqah of the common people as this duty is dignity of servitude and fulfilment of a great right of His Eminence.

So, in every position, the giver of bounty is higher than the recipients, arrangement of this duty and all the manners and servitude would be more; as is clear to the intelligent.

Fifth: Performing Hajj And Sending Someone For Hajj On Behalf Of Imam al-’Asr (‘A)

As was customary among the Shi’a of the past and the Imam has approved this act.

Thus, Qutb Rawandi has narrated in his book of *Khara’ij*[60] that “Abu Muhammad Du-alji, who was a good co-religionist of us, was a traditionist and he had two sons. One was named Abu al-Hasan and he was a righteous man, who had a lawful profession and washed the dead bodies. The other son indulged in unlawful activities. A sum of money was sent to Abu Muhammad to perform Hajj on behalf of the Imam of the Time (‘aj) and this custom was prevalent among the Shi’a.

So, Abu Muhammad gave some of this money to his errant son, and then he went to perform the Hajj. When he returned from there, he reported the following incident: I was standing in Arafat, when I saw an elegant young man of wheaten complexion standing besides me and busy in supplication and worship.

When people departed from Arafat, he turned to me and said: O Shaykh, are you not ashamed?

I said: My master, for what?

He replied: From the money someone sent to do Hajj on my behalf you gave it to a person, who is a transgressor and drinks wine? Very soon you will lose this eye. And he pointed to one of my eyes. From that day I am living in dread.

Not even forty days passed after his return that pus came out from the same eye and it became blind.”

Sixth: Standing Up To Accord Respect When One Hears The Name Of His Eminence

Especially when the blessed name mentioned is Qa’im (‘aj). As is the practice of all Imamiyah – may

Allah increase them – in all the lands of Arabs, Persians, Turk, India, Daylam and itself will be revealed from the existence of the conclusion and the source for this act if till now it is not seen; some scholars have even seen a report about this matter.

Some scholars have narrated that this matter was inquired from the venerable scholar, Sayyid ‘Abd Allah, grandson of Muhaddith Jazaeri and that late scholar in some of his writings, has replied that a report is seen as follows: One day in gathering of Imam Ja’far as-Sadiq (‘a) when the name of His Eminence was mentioned the Imam stood up by way of respect, and in Ahl al-Sunna this habit is customary for the name of the Messenger of Allah (S).

Sayyid Ahmad Mufti Shafei Makki, has said in his autobiography:

This habit became current that when people heard the name of the Holy Prophet (S), they stood up as a mark of respect for His Eminence and this standing up is better as many scholars of the Ummah, who should be emulated, have performed this act.

Sunni scholar, Halabi, in the biography of the Prophet has said that some people have narrated that Subki gathered with him many of his contemporaries and they recited panegyrics in praise of His Eminence (S) as follows:

Very less is comparing Mustafa to writing of gold.

On a paper, which is better than paper for writings letters

And if nobles rise up at the time of hearing it.

And array in ranks or behind the mount.

So, Imam Subki arose in this condition and many of those, who were present in the gathering. There was much acclaim in the gathering.

Seventh: Beseeching The Almighty Allah

Supplications For The Period Of Occultation

Among the duties during the darkness of the period of occultation is to implore and beseech Almighty Allah for well-being of faith and religion from satanic doubts and heresies of Muslim apostates, who conceal their apostasy and infidelity, from all true words since they know that, from the true words like the grain, which a hunter places trap and conceals its shape and color and continuously hunts down those weak ones and he inserts his falsehoods in their hearts through some true words.

They made such act difficult and doubtful on honest people that the promise, which the past people have given; as an-Nu’mani has narrated from Imam Ja’far as-Sadiq (‘a) in his *Ghaibah*[61]:

“The man of this matter will disappear for a period of time, during which one, who still keeps to his religion, is like one, who lathes thorns of al-Qatad with his bare hand. Which of you can grasp at the thorns of al-Qatad?”

Then he pondered for a while and said: “The man of this matter will disappear for a time so people are to fear Allah and to keep to their faith.”

So they commanded recitation of some supplications from which we narrate a few.

Supplication One

Shaykh an-Nu’mani in *Ghaibah*[62] and Kulaini in *Al-Kafi*[63] through numerous chains of narrators have narrated from Zurarah that he said: I heard Imam Ja’far as-Sadiq (‘a) say: Indeed, there is an occultation for the Qa’im (‘aj) before he reappears.

So I asked: What for?

He replied: As he is fearful (and he pointed out to his belly) although he is the expected one. O Zurarah, his birth is suspected. Some say that his father has died without leaving offspring, some say that he has disappeared and others say that he was born some years before his father’s death. He is the expected Imam, but Allah will try the hearts of the Shi’a and then might doubt those, who follow falsehood.”

I said: “May I die for you! If I live until that time, what shall I do?”

He said: “O Zurarah, when you live until then, pray with this prayer:

> اللهم عرفني نفسك، فإنك إن لم تعرفني نفسك لم أعرف نبيك، اللهم عرفني رسولك فإنك إن لم تعرفني رسولك لم أعرف حجتك اللهم عرفني حجتك فإنك إن لم تعرفني حجتك ضللت عن ديني

O Allah, let me know You, because if You do not let me know You, I can never know Your prophet. O Allah, let me know Your prophet, because if You do not let me know Your prophet, I can never know Your authority. O Allah, let me know Your authority, because if You do not let me know Your authority, I shall deviate from my religion.”

Then he said: “O Zurarah, a youth will be killed in Medina then.”

I said: “Is he not the one, who will be killed by the army of Sufyani?”

He said: “No, but he will be killed by the army of Bani so and so. This army will enter Medina and people will not know why it has come. Then the young boy will be taken and killed unjustly and offensively. When the boy is killed, Allah will not respite them and then the deliverance will be expected soon.”

Supplication Two

Shaykh At-Tusi in and Shaykh as-Saduq in *Ghaibah*[64] and Shaykh as-Saduq in *Kamal ad-Din*[65] have narrated through reliable and authentic chains of narrators that Shaykh Abu Amr Umravi (r.a.), the first special deputy to the Master of the Age dictated to Abu Ali Muhammad Ibn Himam and ordered him to recite the following supplication and it is the supplication during the occultation of Qa'im of Aali Muhammad ('a) [66]:

اللهم عرفني نفسك، فإنك إن لم تعرفني نفسك لم أعرف رسولك اللهم عرفني رسولك، فإنك إن لم تعرفني رسولك لم أعرف حجتك، اللهم عرفني حجتك فإنك إن لم تعرفني حجتك ضللت عن ديني، اللهم لا تمتني ميتة الجاهلية ولا تزغ قلبي بعد إذ هديتني.

اللهم فكما هديتني بولاية من فرضت طاعته على من ولاة أمرك بعد رسولك صلواتك عليه وآله، حتى واليت ولاة أمرك أمير المؤمنين والحسن والحسين وعليا ومحمدا وجعفرا وموسى وعليا ومحمدا وعليا والحسن والحجة القائم المهدي صلواتك عليهم أجمعين اللهم فثبتني على دينك واستعملني بطاعتك، ولين قلبي لولي أمرك، وعافني مما امتحنت به خلقك، وثبتني على طاعة ولي أمرك الذي سترته عن خلقك، فبإذنك غاب عن بريتك، وأمرك ينتظر وأنت العالم غير معلم بالوقت الذي فيه صلاح أمر وليك في الاذن له باظهار أمره، وكشف ستره، وصبرني على ذلك حتى لا أحب تعجيل ما أخرت، ولا تأخير ما عجلت، ولا أكشف عما سترته، ولا أبحث عما كتمته، ولا أنازعك في تدبيرك، ولا أقول لم وكيف وما بال ولي أمر الله لا يظهر وقد امتلأت الأرض من الجور؟ وأفوض أموري كلها إليك.

اللهم إني أسئلك أن تريني ولي أمرك ظاهر نافذا لأمرك، مع علمي بأن لك السلطان، والقدرة والبرهان، والحجة والمشية، والإرادة والحول والقوة فافعل ذلك بي وبجميع المؤمنين حتى ننظر إلى وليك ظاهر المقالة، واضح الدلالة هاديا من الضلالة، شافيا من الجهالة، أبرز يا رب مشاهده، وثبت قواعده و

اجعلنا ممن تقر عيننا برؤيته، وأقمنا بخدمته، وتوفنا على ملته، واحشرنا في زمرته.

اللهم أعذه من شر جميع ما خلقت وبرأت وذرأت وأنشأت وصورت واحفظه من بين يديه ومن خلفه وعن يمينه وعن شماله، ومن فوقه ومن تحته بحفظك الذي لا يضيع من حفظته به، واحفظ فيه رسولك ووصي رسولك، اللهم ومد في عمره، وزد في أجله، وأعنه على ما أوليته واسترعيته، وزد في كرامتك له، فإنه الهادي المهدي القائم المهتدي الطاهر التقي النقي الزكي الرضى المرضي الصابر المجتهد الشكور.

اللهم ولا تسلبنا اليقين لطول الأمد في غيبته، وانقطاع خبره عنا، ولا تنسنا ذكره وانتظار والايمان به، وقوة اليقين في ظهوره، والدعاء له والصلاة عليه، حتى لا يقنطنا طول غيبته من ظهوره وقيامه، ويكون يقيننا في ذلك كيقيننا في قيام رسول الله صلى الله عليه وآله وما جاء به من وحيك وتنزيلك، قو قلوبنا على الايمان به حتى تسلك بنا لي

يده منهاج الهدى والمحجة العظمى والطريقة الوسطى وقونا على طاعته، وثبتنا على مشايعته، واجعلنا في حزبه وأعوانه وأنصاره، والراغبين بفعله، ولا تسلبنا ذلك في حياتنا ولا عند وفاتنا حتى توفانا ونحن على ذلك، غير شاكين ولا ناكثين، ولا مرتا بين ولا مكذبين.

اللهم عجل فرجه، وأيده بالنصر، وانصر ناصريه، واخذل خاذليه ودمدم على من نصب له وكذب به، وأظهر به الحق وأمت به الجور، واستنقذ به عبادك المؤمنين من الذل، وانعش به البلاد، واقتل به الجبابرة الكفرة، واقصم به رؤوس الضلالة، وذلل به الجبارين والكافرين، وأبر به المنافقين والناكثين وجميع المخالفين والملحدين، في مشارق الأرض ومغاربها، وبحرها وبرها وسهلها وجبلها، حتى لا تدع منهم ديارا، ولا تبقي لهم آثارا، وتطهر منهم بلادك.

واشف منهم صدور عبادك، وجدد به ما امتحى من دينك، وأصلح به ما بدل من حكمك، وغير من سنتك، حتى يعود دينك به وعلى يده غضا جديدا صحيحا لا عوج

فيه ولا بدعة معه، حتى تطفي بعدله نيران الكافرين، فإنه عبدك الذي استخلصته لنفسك، وارتضيته لنصره دينك، واصطفيته بعلمك، وعصمته من الذنوب، و برأته من العيوب، وأطلعته على الغيوب، وأنعمت عليه، وطهرته من الرجس ونقيته من الدنس.

اللهم فصل عليه وعلى آبائه الأئمة الطاهرين، وعلى شيعتهم المنتجبين وبلغهم من آمالهم أفضل من يأملون، واجعل ذلك منا خالصا من كل شك وشبهة ورياء وسمعة، حتى لا نريد به غيرك، ولا نطلب به إلا وجهك.

اللهم إنا نشكو إليك فقد نبينا، وغيبة ولينا، وشدة الزمان علينا ووقوع الفتن [بنا] وتظاهر الأعداء، وكثرة عدونا وقلة عددنا، اللهم فافرج ذلك بفتح منك تعجله، وبصبر منك تيسره، وإمام عدل تظهره، إله الحق رب العالمين.

اللهم إنا نسألك أن تأذن لوليك في إظهار عدلك في عبادك، وقتل أعدائك في بلادك، حتى لا تدع للجور دعامة إلا قصمتها، ولا بنية إلا أفنيتها ولا قوة إلا أوهنتها، ولا ركنا إلا هددته، ولا حدا إلا فللته، ولا سلاحا إلا كللته ولا راية إلا نكستها، ولا شجاعا إلا قتلته، ولا حبا إلا خذلته، ارمهم يا رب بحجرك الدامغ، واضربهم بسيفك القاطع، وبأسك الذي لا يرد عن القوم المجرمين وعذب أعداءك وأعداء دينك، وأعداء رسولك بيد وليك، وأيدي عبادك المؤمنين.

اللهم اكف وليك وحجتك في أرضك هول عدوه، وكد من كاده، وامكر بمن مكر به، واجعل دائرة السوء على من أراد به، سوءا، واقطع عنه مادتهم وارعب به قلوبهم، وزلزل له أقدامهم وخذهم جهرة وبغتة، شدد عليهم عقابك واخزهم في عبادك، والعنهم في بلادك، واسكنهم أسفل نارك، وأحط بهم أشد

عذابك وأصلهم نارا، واحش قبور موتاهم نارا، وأصلهم حر نارك، فإنهم أضاعوا الصلاة، واتبعوا الشهوات، وأذلوا عبادك.

اللهم وأحي بوليك القرآن وأرنا نوره سرمدا لا ظلمة فيه، وأحي به القلوب الميتة، واشف به الصدور الوغرة، واجمع به الأهواء المختلفة على الحق، وأقم به الحدود المعطلة والاحكام المهملة حتى لا يبقى حق إلا ظهر ولا عدل إلا زهر واجعلنا يا رب من أعوانه وممن يقوى بسلطانه والمؤتمرين لامره و الراضين بفعله والمسلمين لاحكامه وممن لا حاجة به إلى التقية من خلقك أنت يا رب الذي تكشف السوء وتجيب المضطر إذا دعاك وتنجى من الكرب العظيم فاكشف الضر عن وليك واجعله خليفة في أرضك كما ضمنت له اللهم ولا تجعلنا من خصماء آل محمد ولا تجعلنا من أعداء آل محمد ولا تجعلني من أهل الحنق والغيظ على آل محمد فانى أعوذ بك من ذلك فأعذني وأستجير بك فأجرني اللهم صل على محمد وآل محمد واجعلني بهم فائزا عندك في الدنيا والآخرة ومن المقربين.

In the name of Allah, the Beneficent, the Merciful. O Allah introduce Yourself to me. For if You don't introduce Yourself to me, I will not recognize Your Prophet. O Allah introduce Your Messenger to me, for if You don't introduce Your Messenger to me, I will not recognize Your Proof. O Allah introduce Your proof to me, for if You don't introduce Your proof to me, I will deviate in my religion. O Allah don't let me die the death of ignorance and do not turn my heart after guidance. O Allah when you have guided me to the guardianship of the one, whose obedience is incumbent on me who is the master of Your affair after Your Messenger. Peace be on him and his progeny.

So, I became attached to the master of your affair, Amir al-Mu'minin, Hasan, Husayn, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and Hujjat al-Qa'im al-Mahdi, Your bliss be on them all. O Allah, keep me steadfast on Your religion, keep me prepared for Your obedience all the time and keep my heart soft for the master of Your affair. Save me from those trials, in which You involve Your creatures. And keep me steadfast on the obedience of Your Wali whom You have concealed from the view of Your creatures. Who is waiting for Your command and You are the learned without being taught, about the time when the circumstances of Your Wali will be reformed and when he will reappear and the veil of occultation shall be opened.

Then give me patience so that I don't make haste in what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You. O Allah, I ask You to let me see the incomparable elegance of Your Wali when his rules shall be enforced. I know that the proof, argument, evidence, exigency, intention and strength is all for You only. So do this favour on me and the believers that we see Your Wali Amr. Your bliss be on him and his progeny. In this way should His command become apparent and his guidance should become clear. He is one, who brings out from misguidance to guidance and one, who cures from the malady of ignorance. O Lord, reveal his countenance, make his pillars firm and include us among those who witness his incomparable elegance.

And give us the good sense (Tawfiq) to serve him. And that we may die on his faith and are raised in his army.

O Allah, protect the hidden Imam whom You have created from every kind of mischief, whom You brought from nonentity to being, whom You created, raised up and gave a form. And protect the Imam from the evil that comes to him from the front and from behind. From right and the left. From above and from below. Keep him in Your protection. In a protection after which none can harm him. And through him protect the Prophet and the successor of the Prophet. O Allah, give the Imam of the Age a long life. Increase his lifespan. Help him in the Wilayat and rulership that you will grant to him. He is the guided one, one, who will establish the truth, the pure, pious, sincere, satisfied, pleasing, patient, one, who makes effort in the way of Allah and the thankful one.

O Allah, do not destroy our certainty due to the prolongation of his occultation and due to lack of news about him. Give us perfect faith in his remembrance, in his awaiting and in him. Do not make us careless of our duty of praying for him and for invoking divine blessings on him. Do not make us fall in despair for his reappearance and we should have firm certainty in his advent like we are certain of the advent of Your Messenger. And like we have faith in all that was revealed on the Prophet. Make our faith in these things strong. Till You make me walk the path of guidance by the Great Proof and the middle path. Give us the capability of his obedience and keep us steadfast in following him. Include us among his forces, his friends and his helpers. And make us among those who are satisfied with each of his actions. And don't deprive us of this bounty; neither in the lifetime nor at the time of death. Till we die on the same faith and certainty. Make us not among those who doubt or those who break the covenant or those who fall in sloth or those who deny. O Allah, hasten his reappearance and help him and help those who help him. Abandon whose who desert him and destroy those who are inimical to him and those who deny him. Through his being make the true religion apparent. Through him destroy falsehood. Through him save the believers from degradation. Inhabit the cities through his blessings. Eliminate the oppressors of disbelief through him. Destroy the strength of the leaders of the misguided ones and humiliate the tyrants and disbelievers through him.

Through him destroy all the hypocrites, oath-breakers, irreligious that live in the east and the west of the earth, on land and on water, in plains or hills so that neither their cities should remain nor their vestiges. And that Your cities may be purified from them. And cure the hearts of Your servants from them, and through the Imam of the Age revive all that has been destroyed from Your religion, all the laws that are changed and all Your practices that are altered. Through the Imam reform all these things so that Your religion gets a new lease of life and becomes perfect. The divine laws should become worthy of being followed without any hesitation and innovation. Due to his just rule the fire of disbelief should be extinguished, because he is the one, whom You have kept especially for Yourself. Whom You chose for helping Your Prophet. You chose him for Your knowledge and protected him from sins and immune from all defects. And You informed him of the secrets of the Unseen and sent Your bounties upon him. You kept him away from every impurity and clean from every ignorance and disobedience. O Allah, bless

them and their purified forefathers. And on their prominent Shias; and fulfil his hope. And keep this supplication of us pure from every doubt and show-off. So that we do not intend to please anyone, but You.

O Allah, we beseech in Your court that our Prophet is Also, not among us. And our leader is Also, hidden from us. We are surrounded by hardships and trials of the world. The enemies have got an upper hand over us. Your opponents are more and our numbers are few. So, Allah, save us from these calamities at the earliest and give us victory through the just Imam. O the true deity, accept our plea. O Allah, we beseech You to permit Your Wali to express Your justice among Your servants and that he may slay Your enemies till there does not remain any caller to oppression. O Lord, demolish the pillars of oppression and destroy the foundations of tyranny. Demolish their pillars and blunt their sword. Make their weapons useless. Lower their flags and eliminate their fighters. Put discord into their forces. O Lord, send down hard stones upon them and hit them with Your sharp sword. Do not turn away the severity of Your chastisement from the criminals. Send down chastisement on the enemies of Your Wali and the enemies of Your Messenger through the hands of Your Wali and the hands of Your servants. O Lord, suffice Your Hujjat and Your Wali in the earth from the fear of their enemies. And nullify the plots that they devise for him. Imprison in the circle of evil one, who intends bad for the Qa'im.

Remove the mischief of the world through his blessed existence and put awe into the hearts of his enemies. Make the steps of his enemies waver. Leave his enemies confused and send down severe chastisement on them. Degrade them among Your servants. Make them accursed in Your cities. And put them in the lowest level of Hell. And send your worst punishment for them. Fasten them with fire and fill the graves of their dead with fire. And tie them with the fire of Hell. They are the same, who considered Prayer unimportant, who followed their base desires and humiliated Your servants. O Allah, revive the Qur'an through Your Wali. Show us its effulgence, which is permanent and in which there is no darkness. Enliven the dead hearts through him. Cure the hearts, which are full of malice. And through him bring together on truth different selfish desires. Through him revive the laws that are made obsolete so that the truth becomes triumphant and justice is established. O Lord, include us among his helpers. That we may strengthen his rule and be of those who follow his commands and are satisfied with each of his actions. Make us of those, who submit to his commands. Make us such that people do not have to resort to dissimulation from us.

O Lord, You are the only one, who saves from every harm. You answer the prayer of the helpless. You save from great sorrow and pain. Thus, O Lord, remove every harm from Your Wali. Appoint him as Your Caliph on the earth as You have decided about him. O Lord, do make me of those who dispute with the Aali Muhammad and don't make me among their enemies. Don't make me one, who is displeased and angry with Aali Muhammad. Thus, I seek Your refuge from this; so please give me refuge. And I beseech You to grant me. O Allah, bless Muhammad and the progeny of Muhammad and make me successful with them in the world and the hereafter and make me from those, who are proximate to You. (*Amen O Lord of the worlds*).

In *Jamaal al-Usboo'*[67], Sayyid Raziuddin Ali Ibn Tawus, after the mention of effective recitations after the al-'Asr Prayer on Friday, and the great Salawat, which was mentioned above, says: Another supplication is mentioned, which should be recited for Imam al-Mahdi (‘aj) and it is appropriate that it should be recited even though you might be having excuse for not reciting the other recitations of Friday.

So, beware that you should not be lax in reciting this supplication. Thus, indeed we recognize it to be a favour of Allah, the Mighty and Sublime, which He has specially bestowed on us. So you must rely on it. And in this statement, there is hint that which was hinted at in the above Salawat as mentioned before.

Supplication Three

In the book of *Mohijj ad-Dawat*[68], the venerable Sayyid Ibn Tawus has narrated through his chains of narrators from Muhammad Ibn Ahmad Ibn Ibrahim Ju'fi, alias Sabuni that he has narrated through his chains of narrators traditions in which the occultation of Imam al-Mahdi (‘aj) is mentioned. The narrator asked: I asked: What should your Shi'a do?

He replied: It is necessary for you to pray and await for the reappearance; indeed it shall happen soon. Very soon signs will appear for you. Thus, when he appears for you, you must praise Allah, the Mighty and the High and remain attached to what has become clear to you.

I asked: Which supplication should I recite?

He replied: Say:

> بسم الله الرحمن الرحيم اللهم أنت عرفتني نفسك وعرفتني رسولك وعرفتني ملائكتك وعرفتني ولاة أمرك اللهم لا آخذ إلا ما أعطيت، ولا أقي إلا ما وقيت اللهم لا تغيبني عن منازل أوليائك، ولا تزغ قلبي بعد إذ هديتني، اللهم اهدني لولاية من افترضت طاعته

In the name of Allah, the Beneficent, the Merciful. O Allah, introduce Yourself to me and introduce Your Messenger to me and introduce Your angels to me and introduce the enforcers of Your command to me. O Allah, I don't accept, except what You give and don't decline, except what you prohibit. O Allah, do not keep me away from the stations of Your friends and do not make my heart deviate after You have guided it. O Allah, guide me to the guardianship of one, who has made Your obedience obligatory on me.

Supplication Four

Also, the Sayyid has said at that place: I saw in dream that someone was teaching me a supplication, which is appropriate to be recited during the period of occultation and these are the words of that supplication:

بسم الله الرحمن الرحيم يا من فضل آل إبراهيم، وآل إسرائيل على العالمين باختياره، وأظهر في ملكوت السماوات والأرض عزة اقتداره، وأودع محمدا صلى الله عليه وآله وأهل بيته غرائب أسراره، صل على محمد وآله، واجعلني من أعوان حجتك على عبادك وأنصاره

In the name of Allah, the Beneficent, the Merciful. O One, who gave precedence to the progeny of Ibrahim and the Progeny of Prophet Yaqoob (‘a) and displayed His power in the kingdom of the heavens and the earth and who entrusted His astonishing secrets to Muhammad and his Ahl Al-Bayt (‘a) – may Allah bless Muhammad and the progeny of Muhammad and include us among the helpers of Your Proof on the creatures and his supporters.[69]

Supplication Five

The respected Sayyid has narrated in that book from the book of Muhammad Ibn Muhammad Ibn ‘Abd Allah Fatiriyyin that he said: Narrated to us Muhammad Ibn Ali Ibn Raqqaq al-Qummi: Abu Ja’far said: Narrated to us Abu al-Hasan Ibn Muhammad Ibn Ali Ibn Hasan Ibn Shazan al-Qummi that he said: Narrated to me Abu Ja’far Muhammad Ibn Ali Ibn Babawayh al-Qummi from his father from ‘Abd Allah Ibn Ja’far from Abbas Ibn Maruf from Abdus Salam Ibn Saalim that he said: Narrated to me Muhammad Ibn Sinan from Yunus Ibn Zabyan from Jabir Ibn Yazeed Ju’fi that he said:

Abu Ja’far (‘a) said: One, who recites this supplication once in his lifetime, it will be written on a fine leather and raised in the hall of Hazrat Qa’im (‘aj). When our Qa’im (‘aj) reappears it will be called out in his name and the name of his father. At that time they will give it to him that writing and tell him: Take this, it is a writing of the covenant, which you gave in the world and this is the statement of Allah, the Mighty and Sublime:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا

***“Save he who has made a covenant with the Beneficent God”* (*19:87*).**

And recite this supplication in a state of ritual purification:

بسم الله الرحمن الرحيم اللهم يا إله الالهة، يا واحد، يا أحد، يا آخر الآخرين، يا قاهر القاهرين يا علي يا عظيم، أنت العلي الاعلى، علوت فوق كل علو، هذا يا سيدي عهدي وأنت منجز وعدي فصل يا مولاي وعدي، وأنجز وعدي، آمنت بك، وأسألك بحجابك العربي، وبحجابك العجمي، وبحجابك العبراني، وبحجابك السرياني، وبحجابك الرومي، وبحجابك الهندي، وأثبت معرفتك بالعناية الأولى فإنك أنت الله لا ترى وأنت بالمنظر الاعلى.

وأتقرب إليك برسولك المنذر صلى الله عليه وآله، وبعلي أمير المؤمنين صلوات الله عليه الهادي، وبالحسن السيد وبالحسين الشهيد سبطي نبيك، وبفاطمة البتول وبعلي بن الحسين زين العابدين ذي الثفنات، ومحمد بن علي الباقر

عن علمك وبجعفر بن محمد الصادق الذي صدق بميثاقك وبميعادك، وبموسى بن جعفر الحصور القائم بعهدك، وبعلي بن موسى الرضا الراضي بحكمك، وبمحمد بن علي الحبر الفاضل المرتضى في المؤمنين، وبعلي بن محمد الأمين المؤتمن هادي المسترشدين وبالحسن بن علي الطاهر الزكي خزانة الوصيين.

أتقرب إليك بالامام القائم العدل المنتظر المهدي إمامنا وابن إمامنا صلوات الله عليهم أجمعين.

يا من جل فعظم و [هو] أهل ذلك فعفى ورحم، يا من قدر فلطف، أشكو إليك ضعفي، وما قصر عنه عملي من توحيدك، وكنه معرفتك، وأتوجه إليك بالتسمية البيضاء، وبالوحدانية الكبرى التي قصر عنها من أدبر وتولى، وآمنت بحجابك الأعظم، وبكلماتك التامة العليا، التي خلقت منها دار البلاء، وأحللت من أحببت جنة المأوى، آمنت بالسابقين والصديقين أصحاب اليمين من المؤمنين [و] الذين خلطوا عملا صالحا وآخر سيئا ألا توليني غيرهم، ولا تفرق بيني وبينهم غدا إذا قدمت الرضا بفصل القضاء.

آمنت بسرهم وعلانيتهم وخواتيم أعمالهم فإنك تختم عليها إذا شئت، يا من أتحفني بالاقرار بالوحدانية، وحباني بمعرفة الربوبية، وخلصني من الشك والعمى، رضيت بك ربا وبالأصفياء حججا، وبالمحجوبين أنبياء، وبالرسل أدلاء وبالمتقين امراء، وسامعا لك مطيعا

In the name of Allah, the Beneficent, the Merciful. O Allah, O the lord of the lords; O one O the only one. O the last of the last ones O the most severe of the severe ones. O the most high O the great! You are the highest of the high. All loftiness is from Your loftiness only. This, my chief, is my oath and You are the fulfiller of my promise. So fulfil, O my Lord, Your promise. And fulfil my promise. I believe in You and I ask You through your Arabic veils and the Persian veils; and by Hebrew veils and Syriac veils and Roman veils and Hindi veils and proofs of the recognition of the foremost blessing.

As You are Allah, You cannot be seen and You are in the high place of viewing and I seek proximity to You through Your warning Prophet and by Ali, the chief of the believers. Peace on him; the guide; and through Hasan the chief, and through Husayn the martyr, grandsons of Your Prophet. And Fatimah, the chaste; and Ali Ibn al-Husayn, best of the worshippers, with the mark of prostration; and Muhammad Ibn Ali al-Baqir, the splitter of Your knowledge; and Ja'far Ibn Muhammad as-Sadiq, one, who was true to Your covenant and Your promise and by Musa Ibn Ja'far, the established cordon with Your covenant. And by Ali Ibn Musa ar-Ridha", one, who is pleased with Your command; and by Muhammad Ibn Ali the accomplished scholar, the chosen one for the believers; and Ali Ibn Muhammad, the most trustworthy, and the guide of the guides; and by Hasan Ibn Ali, the pure, the chaste, the repository of the bequest makers; and I seek proximity to You by Imam Qa'im; the justice, the awaited one and the al-Mahdi our Imam and son of our Imam, peace be on them all.

O One, who became majestic and then He became great and He is deserving if it. So He forgave and had mercy. O one, who paid respect and was kind. I complain to You for my weakness and the

shortcomings in my acts towards You. And by Your oneness and by having of Your recognition. And I turn to You through pristine names and by the great oneness, failed in it those who turned away. I believe by the great veil by Your complete lofty words. Through which You created the abode of trials and You made to enter whoever You liked in the abode in Paradise to be resorted to the foremost, the truthful, folks of the right hand from the believers. Who have mixed their good deeds and other evils deeds that do not make me a friend to other than them. And do not create separation between us and them while I have preferred pleasure with the judgment of destiny. I bring faith on his hidden and apparent and with the ending of their acts, because You would place seal on them when You like. O One, who gave the gift of Oneness and loved me through the recognition of lordship and saved me from doubt and blindness. And I became pleased with You due to Your being the Lord and with the chosen Divine Proofs and with the concealed prophets and with reasoning messengers and through the pious rulers by obeying after hearing You.

Supplication Six

In Kamal ad-Din70, Shaykh as-Saduq has narrated from ‘Abd Allah Ibn Sinan that he said: “After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved, except the one, who recites Du’a Ghareeq. The narrator inquired as to what Du’a Ghareeq is. Imam (‘a) replied:

يا الله يا رحمن يا رحيم يا مقلب القلوب ثبت قلبي على دينك

“O Allah! O Beneficent! O Merciful! O the One, who transforms the hearts! Make my heart steadfast upon your religion!”

The narrator repeated the Du’a in this way:

يا الله يا رحمن يا رحيم يا مقلب القلوب والابصار ثبت قلبي على دينك

The narrator added “(مقلب القلوب والابصار) ” Imam (‘a) told him, “Indeed, Allah is (مقلب القلوب والابصار)”, but you say only (مقلب القلوب ثبت قلبي على دينك)“

Supplication Seven

Shaykh an-Nu’mani (r.a.) has narrated through his chains of narrators from ‘Abd Allah Ibn Sinan that he said: My father and I went to Abu ‘Abd Allah as-as-Sadiq (‘a). He said:

“What will you do if you at a time that you do not find an Imam of guidance nor any sign and then no one will be saved from that confusion except one, who will pray Allah with the

prayer of the burner (دعاء حريق)?"

My father said: "By Allah, this is a great calamity. May I die for you! What will we do then?"

He said: "If that occurs – and you will not attain it – then keep to what you have, until the matter becomes clear.[71]

That is during that period you must not waver in your faith and you must not be confused in your act and you must remain attached to what you have received from the past Imams regarding the principles and branches of religion; and you must not forgo acting on their commands and you must not apostatize and you must not believe what the claimants of Imamate and Qa'imiyat say till the matter of their Imamate becomes clear to you from the display of clear miracles and the not asking of Sinan, father of 'Abd Allah about the supplication of Hareeq that what Du'a it is, it is clear that it was well-known among the companions of the Imam. And what is concluded is that it is the popular Du'a, which some scholars have mentioned among the devotions to be recited in the morning and at night.

Shaykh Tabarsi, the author of *Majma Al-Bayan* has in the book of *Iddatus Safar*[72], said that among the supplications having great importance and which have gathered in themselves all the perfections and whose recitation is emphasized during the morning and evening is the supplication famous as Du'a Hareeq; and it is narrated from Imam Zayn al-'Abidin ('a) and it is as follows: (اللهم اني أصبحت اشهدك وكفى بك شهيدا)...and so on; which is a lengthy supplication at the end of which he said that an epistle arrived from Imam Az-Zaman ('aj) to Muhammad Ibn Sult al-Qummi (r.a.) that the following addition should be made to this supplication: *Allahumma rabban nooril az'eem*...and so on and that is Also, well known.

In other words, since we were not satisfied that it implies that same supplication and since it was Also, very lengthy and it is present in many books of supplication like *Misbah*[73] of Shaykh, Kafami[74], *Maqbas* and *Bihar Al-Anwar*[75], so we have not mentioned it here.

Eighth: It Is Our Duty To Seek Help From His Eminence

Seeking Mediation And Refuge Of Hazrat Hujjat

To seek his assistance and to rely on him in all matters; to seek his refuge when one is involved in severe calamities or when one is afflicted with some illness or when one is confronted with mischiefs and evil around him, his relations and friends and he cannot see any way out of his hardships and does not know of any solution to his problems.

When a person is surrounded by these troubles he is supposed to beseech His Eminence to solve the problems and bestow him relief from the disasters and to show him a way out of these hardships, that he may reach his destination realizing that his well-being lies in taking refuge in him according to divine power and esoteric knowledge on the condition of everyone; on the contrary his favour to everyone according to his or her worth and capability to observe the well-being of the public system that is

achieved and which will be achieved and from a view in his public affairs, from the obedient as well as the disobedient and the scholar and the ignorant, the noble and the ignoble, the strong and the weak, he was not careless and he will not be so.

His Eminence said in an epistle to Shaykh Al-Mufid: If we are in such a position that we are away from the habitations of the oppressors and it is due to hidden wisdom that the Almighty Allah has considered best for us and the believer followers of us, till the material wealth is in control of the transgressors. In spite of all this, we are perfectly cognizant of all your affairs and problems and nothing regarding you is hidden from us.[76]

And Shaykh Kulaini[77], an-Nu'mani[78] and others have narrated through their chains of narrators that Amir Al-Mu'minin ('a) said in one of his lengthy sermons:

"O Allah, it must be that You have authorities on Your earth one after the other over Your people to guide them to Your religion and to teach them Your knowledge lest the followers of Your guardians separate. They (the authorities) are either apparent without being obeyed or afraid, hidden and awaiting. If their persons are absent from people during their truce in the state of untruth, their knowledge will never be absent from them (from people). Their principles are fixed in the hearts of the believers, who act according to these principles. They become pleasant with what the liars become unpleasant and with what those, who are indifferent to the obligations of Allah, deny.

Speech that is measured without any price; but is there anyone hearing it with his mind, perceiving it, believing in it and following it as an ideal to succeed with it?" and so on.

The venerable Shaykh, Ali Ibn Husayn Mas'oodi has in the book of *Isbat al-Wasiyyah*[79], has narrated from Imam Abu Muhammad Hasan al-'Askari ('a) that he said: When the Hazrat Sahib Al-'Amr ('aj) was born, Allah, the Mighty and the High sent two angels; thus, they took him and went up to the veils of the Arsh till they stood in the presence of the Almighty Allah. The Almighty Allah said to him: Welcome, through you I bestow; through you I forgive; and through you I chastise.

In his book of *Ghaibah*[80], Shaykh At-Tusi (r.a.) has narrated through authentic chains of narrators from Shaykh Abu al-Qasim Husayn Ibn Rauh that he said: Our scholars had differences especially with regard to the matter of predestination etc. Before Abu Tahir Bilal became deviated, I went to him once and conveyed to him information about the differences. He said: Give me some time. I gave him sometimes and after that I visited him again. He showed me a tradition from Imam Ja'far as-Sadiq ('a) that the Imam had said:

Whenever Allah, the Mighty and the High decides a matter, it is transferred to the Messenger of Allah (S) and after him it is transferred to Amir Al-Mu'minin ('a) and after him to every Imam one after another till it reaches up to the Master of the age ('a) and after that it is revealed to the world.

And when angels want to take an issue to the presence of Almighty Allah; first they entrust it to the

Master of the Age (‘a) and then it is presented to each in succession till it reaches the Messenger of Allah (S) who presents it to Almighty Allah. On the basis of this, all that is issued from Almighty Allah is issued through the Holy Imams (‘a) and all the deeds that go up to Almighty Allah go up through the Holy Imams (‘a) and the Messenger of Allah (S) and his Ahl Al-Bayt (‘a) are not at all even for the blink of an eye needless of Allah, the Mighty and the High.

Sayyid Husayn Mufti Karki, grandson of Muhaqqiq Saani, in the book of *Dafa al-Manawaat*, has quoted from the book of *Baraheen* that he has narrated from Abu Hamza from Imam Musa al-Kadhim (‘a) that he said: I heard the Imam say: There is no angel, but that the Almighty Allah sends him to the earth with a command, except that he initiates his job with Imam (‘a). Thus, he presents it to His Eminence and indeed he is the point of reference for the angels as the Almighty Allah is the possessor of this matter.

It was mentioned in the previous chapter in the tradition of Abu al-Wafai Shirazi that the Messenger of Allah (S) said to him: When you are defeated and afflicted, you must beseech the Hujjat (‘a), so that he may come to help you and he is the one, who listens to pleas and is the refuge for one, who requests him.

Shaykh Kashi[81] and Shaykh Saffar in *Basa’ir*[82] have narrated from Rameela that he said: During the period of Amir Al-Mu’minin (‘a) my condition was very bad and I was seriously ill. On Friday, I saw that my condition was better, I said to myself: I don’t see anything better than that I should bathe and pray behind Amir Al-Mu’minin (‘a). So, I did this.

I went to the Masjid and when Amir Al-Mu’minin (‘a) mounted the pulpit, my condition again became bad and when His Eminence went out of the Masjid and entered the quarters, I accompanied him inside. He asked: “Rameela, I see that you are confused about yourself?” I replied: “Yes.”

And I told him about my conditions and also, mentioned my apprehension during the Prayer.

He said: “O Rameela, no believer falls ill, but that we Also, fall ill with him, and no believer becomes aggrieved, but that we Also, become aggrieved, and none of them prays, but that we say Amen to his prayers. And none remains silent, but that we pray for him.”

I asked: “O Amir Al-Mu’minin (‘a), may I be sacrificed on you, is this with regard to one, who is with you in the quarters, or can you see people all over the world?” He replied: “Rameela, no believer anywhere in the world is away from our sight.”

Also, Shaykh as-Saduq[83], Saffaar[84] and Shaykh Al-Mufid and others have narrated through many chains of narrators from Imam Muhammad Al-Baqir (‘a) and Imam Ja’far as-Sadiq (‘a) that they said: Indeed, the Almighty Allah does not leave the world without a scholar, who is aware of the deficiency and excess on the earth. Thus, if the believers have increased something, he returns it – and according to another tradition, he removes it – and if they decrease it, he completes it for them and if this had not been so, their affairs would have become confusing for the Muslims – and according to another version,

truth would not have been differentiated from falsehood.

Written Appeals To Hazrat Hujjat (‘A)

In *Tohfatuz Zaaer* of al–Majlisi, and *Mafaateehun Najaat* of Sabzawari, it is narrated that one, who has a need, should write down what is mentioned below, put it on one of the graves of the Imams (‘a) or roll it up, seal it and keep it in a lump of mud, and drop it in a stream, a deep well or a pool of water, so that it may reach Hazrat Sahib az–Zaman (‘a) and that he may become the guarantor of fulfilling that need.

An Example Of A Letter Of Request

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحيمِ

كَتَبْتُ اليك يا مَوْلايَ صَلَواتُ اللَّهِ مُسْتَغيثاً ، وَشَكَوْتُ ما نَزَلَ بي مُسْتَجيراً بِاللَّهِ عَزَّوَجَلَّ ، ثُمَّ بِكَ مِنْ أَمْرٍ قَدْ دَهَمَني ، وَأَشْغَلَ قَلْبي ، وَأَطالَ فِكْري ، وَسَلَبَني بَعْضَ لُبّي ، وَغَيَّرَ خَطيرَ نِعْمَةِ اللَّهِ عِنْدي ، أَسْلَمَني عِنْدَ تَخَيُّلِ وُرُودِهِ الْخَليلُ ، وَتَبَرَّأَ مِنّي عِنْدَ تَرائي إِقْبالِهِ إِلَيَّ الْحَميمُ، وَعَجَزَتْ عَنْ دِفاعِهِ حيلَتي، وَخانَني في تَحَمُّلِهِ صَبْري وَقُوَّتي.

فَلَجَأْتُ فيهِ إِلَيْكَ ، وَتَوَكَّلْتُ فِي الْمَسْأَلَةِ للَّهِ جَلَّ ثَناؤُهُ عَلَيْهِ وَعَلَيْكَ في دِفاعِهِ عَنّي ، عِلْماً بِمَكانِكَ مِنَ اللَّهِ رَبِّ الْعالَمينَ ، وَلِيِّ التَّدْبيرِ وَمالِكِ الْأُمُورِ ، وَاثِقاً بِكَ فِي الْمُسارَعَةِ فِي الشَّفاعَةِ إِلَيْهِ جَلَّ ثَناؤُهُ في أَمْري ، مُتَيَقِّناً لِإِجابَتِهِ تَبارَكَ وَتَعالى إِيَّاكَ بِإِعْطائي سُؤْلي.

وَأَنْتَ يا مَوْلايَ جَديرٌ بِتَحْقيقِ ظَنّي ، وَتَصْديقِ أَمَلي فيكَ ، في أَمْرِ كَذا وَكَذا ويذكر حاجته ، فيما لا طاقَةَ لي بِحَمْلِهِ ، وَلا صَبْرَ لي عَلَيْهِ ، وَ إِنْ كُنْتُ مُسْتَحِقّاً لَهُ وَلِأَضْعافِهِ بِقَبيحِ أَفْعالي ، وَتَفْريطي فِي الْواجِباتِ الَّتي للَّهِ عَزَّوَجَلَّ ، فَأَغِثْني يا مَوْلايَ صَلَواتُ اللَّهِ عَلَيْكَ عِنْدَ اللَّهْفِ ، وَقَدِّمِ الْمَسْأَلَةَ للَّهِ عَزَّوَجَلَّ في أَمْري ، قَبْلَ حُلُولِ التَّلَفِ ، وَشَماتَةِ الْأَعْداءِ ، فَبِكَ بُسِطَتِ النِّعْمَةُ عَلَيَّ.

وَاسْأَلِ اللَّهَ جَلَّ جَلالُهُ لي نَصْراً عَزيزاً ، وَفَتْحاً قَريباً ، فيهِ بُلُوغُ الْآمالِ ، وَخَيْرُ الْمَبادي ، وَخَواتيمُ الْأَعْمالِ ، وَالْأَمْنُ مِنَ الْمَخاوِفِ كُلِّها في كُلِّ حالٍ ، إِنَّهُ جَلَّ ثَناؤُهُ لِما يَشاءُ فَعَّالٌ ، وَهُوَ حَسْبي وَنِعْمَ الْوَكيلُ فِي الْمَبْدَءِ وَالْمَآلِ.

In the name of Allah, the Beneficent, the Merciful. I wrote to you, O my master, peace be on you, seeking refuge and complain for that which befell me seeking rewards of Allah, the Mighty and Sublime. Then such a matter befell you which made me terror stricken and kept my heart busy and prolonged my thoughts and snatched from me my reason and changed divine bounty on me. He accepted me at the time of coming of the thought of the friend and became aloof from me at the time of my seeing me face to face as a bosom friend. And I became helpless to defend it through my plot and he committed fraud with me in his bearing of my patience and my strength.

So I turned to him and I rely on asking from Allah, the Mighty and Sublime. Praise be to Him and on you and His defense on behalf of me is a knowledge by place from the Lord of the worlds and it is a wisdom for me and He is the owner of matters. There is reliance on you by making haste to recommend and His praise is great and I am certain of His acceptance in my matter, which is blessed and high is He. Upon You is the fulfilment of my request. And You, O my master are worthy by the realization of my estimation and with fulfilment of my hope and so and so matter. And in what I have no strength to bear and to be patient in it, even though I am deserving of it. And its weak ones, because of my evil deeds and deficiency in obligatory acts, obligatory on me from Allah, the Mighty and Sublime.

So please help me, O my master. Peace of Allah be on you in my sorrow and prefer asking from the Almighty Allah regarding my matter before it is destroyed and by the nature of the enemies and may your blessings widen for me. And I seek help for myself from Allah, the Mighty and Sublime; the mighty and the victory is close, in which the hopes would be fulfilled.

At that time come upon that stream or pool and put your reliance on one of the special deputies of the Imam, either ‘Uthman Ibn Saeed Amari, or his son, Muhammad Ibn ‘Uthman or Husayn Ibn Rauh or Ali Ibn Muhammad Saymoori; call out his name and say:

يا فُلانَ بْنَ فُلانٍ سَلامٌ عَلَيْكَ ، أَشْهَدُ أَنَّ وَفاتَكَ في سَبيلِ اللَّهِ ، وَأَنَّكَ حَيٌّ عِنْدَ اللَّهِ مَرْزُوقٌ ، وَقَدْ خاطَبْتُكَ في حَياتِكَ الَّتي لَكَ عِنْدَ اللَّهِ جَلَّ وَعَزَّ ، وَهذِهِ رُقْعَتي وَحاجَتي إِلى مَوْلانا عَلَيْهِ السَّلامُ ، فَسَلِّمْها إِلَيْهِ ، فَأَنْتَ الثِّقَةُ الْأَمينُ..

O so and so son of so and so, peace be upon you. I bear witness that your end shall be in the way of Allah and you would remain alive with Allah; you will be given sustenance. And I have made you as the addressee in your life, which is for you from Allah, the Mighty and Sublime and this is my letter and my need from our master (‘a) so please convey it to him as you are the most trustworthy of the trustees.

Then drop the letter in the well, pool or stream, so that your requests may be fulfilled.[85]

The Special Deputies Are Mediums During The Minor And The Major Occultation

From this report, it is concluded that since those four respected persons were mediums during the period of the Minor Occultation between the subjects and the Imam in presenting of needs and letters of requests and in taking back replies to them and also, conveying the epistles of the Imam. During the Major Occultation Also, they accompanied the Holy Imam (‘a) and they were bestowed with this exalted status.

So, we realized that generosity and favour of Imam Az-Zaman (‘aj) is spread in every part of the earth for every afflicted, defeated, lost, bewildered and his door is open and his road is general with truth of distress and need and sincerity of heart. If he is foolish, he would bestow the drink of his knowledge and if he is lost, he would show him the way and if he is ill, he would dress him up in the dress of his health.

Therefore, by surveying these incidents, it becomes clear and evident the result of the objective in this instance and that His Eminence, the Sahib Al–'Amr (‘aj) is present among the people and he is witnessing them all. He is capable of removing calamities, is aware of secrets and has not been dismissed from the post of his Caliphate due to being concealed from people and has not refrained from the requirements and manners of divine government and not become helpless from his divine power.

If he wants, he can solve the problem, which one has in his mind without seeing it and that effort should convey something to it. And if he wants, he makes his heart inclined to that book or scholar, which has the cure of his pain. Sometimes he teaches the supplication and sometimes he teaches the cure of the sick in his dream.

That which is seen and heard with truth and confession of Imamate, as it happened many times that someone in distress and need on complaining have not seen the effect of responding and removal of distress, except for taking up this helpless, obstacle of supplication and acceptance is mostly from the aspect of doubt in the distress that he regards himself as helpless, lost and bewildered and his path is shown to him, like an unlettered refers to the book of Islamic laws of his scholar.

So, it is mentioned in the holy epistle in reply to the question of Ishaq Ibn Yaqub that: “But as for the problems, which will occur in the future, you should refer to the narrators of our traditions for their verdicts as they are my proofs to you, and I am Allah's proof to them.”[86]

Thus, as long as the ignorant has access to the learned, even though through migration and traveling or through his book, he will not be helpless in his laws and in the same way a scholar, who can solve his problem and remove doubt and confusion through the apparent and texts of Qur'an, Sunnah and consensus (*Ijma*), would not be helpless.

Also, those, who earn their sustenance outside divine limits and criterion of Shari'ah and are not content with that much, which is praised in Shari'ah, as their livelihood is not dependant on it.

In the same way, from the instances, in which a person sees himself to be helpless and perplexed and after true consideration is seen to be opposed to his appearance and if the confusion is true, perhaps his well–being or the well–being of the entire system will not be there in its fulfilment, as He does not promise fulfilment to every distressed one.

Yes! No one can guarantee the fulfilment of supplication to any distressed one, except the Almighty and His Caliphs and neither that they respond to the perplexed and on days of his presence in Medina, Mecca and Kufa etc. it would mostly be for all kinds of distressed and helpless persons from his followers and devotees and it was that they asked, but they were not responded to. It so happened that every helpless one in every period of time, whatever he wanted to give to him and remove his distress, whether this is a due to contradiction in system and for removing great rewards of the companions of calamities and tragedies that after seeing that on the day of reward they desire that alas, if only the flesh of their body in the world has been cut to shreds with scissors[87] and the Almighty Allah with that perfect

power and absolute independence and encompassing knowledge on the parts and particles of the existing things, has not done this with His slaves.

On the whole, the proposition of seeing His Eminence during occultation, after distress and need to reach the hand, which He has himself fixed for removal of distress and for fulfilment of needs, mediation and seeking refuge from His Eminence and asking for ones needs and belief in the knowledge and capability of His Eminence for fulfilment of aim; there being no hurdles; on the contrary His Eminence being the cause of reaching of every goodness and keeping away of every mischief according to the matter of a large number of traditional reports, some of which were hinted at.

In *Kamal ad-Din*[88], Shaykh as-Saduq has narrated from Jabir from the Messenger of Allah (S) that he mentioned the names of each of the Imams till he said: Then the one, who will be my namesake and bear my agnomen, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He ('aj) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He ('aj) is the one, who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate, except the one, whose heart has been tested by Allah for faith."

Jabir says that he asked, 'O Messenger of Allah (S)! Will the Shias benefit from him during the occultation?'

He replied, "Yes, by the One, who sent me with Prophethood! Surely, they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it.

Imam's Epistle To Muhammad Ibn 'Uthman

In *Ihtijaj*[89], Shaykh Tabarsi has narrated that an epistle of the Imam came to Muhammad Ibn 'Uthman and in that he mentioned: As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens.

In another traditional report, it is mentioned that Sulaiman asked: How would people benefit from an unseen and hidden proof? The Imam replied: "Just as they benefit from the sun hidden behind the clouds."[90]

We should know that the sun is having loftiness and effulgence so that people may benefit from it for their worldly affairs and effect and training in the elements and compounds and it is domination over all the heavenly bodies; on the contrary a group regards the effulgence of the planets to be from the sun. They have argued that the most complete of those qualities and for further training of intellects, souls, hearts, religion, faith and good qualities and it being the cause of everlasting life and reaching position of humanity is the being of Imam al-'Asr ('aj).

Why Imam (‘A) Is Compared To The Sun?

A number of reasons are stated as to why the Imam (‘a) is compared to the Sun behind the clouds:

First: It is that the effulgence, being, knowledge and all benefits, perfections and goodnesses reach the people through the blessings of the Holy Imam (‘a) and through his blessings, intercession and mediation, the realities and religious cognitions become apparent to his followers and calamities, mischiefs are dispelled from them as was the case during the period of every Divine Proof. The Almighty Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

***“But Allah was not going to chastise them while you were among them”* (*8:33*).**

It is mentioned in widely related traditions that the Holy Prophet (S) said: My Ahl Al-Bayt (‘a) are security for the folks of the earth just as the stars are the security for the folks of the heavens.[91]

First: One whose inner eye is slightly illuminated by the effulgence of faith, knows that when the doors of success are closed and he does not find solution to his problems or he is facing some complex problem or a difficult matter, when he seeks the mediation of the Imam, the doors of divine mercy open up for him in accordance to his sincerity in seeking mediation.

Second: As when the sun is hidden by the clouds, despite its benefits reaching to the people, they await for the clouds to be dispelled, in the same way the sincere believers and righteous persons are always awaiting for the reappearance of the Holy Imam (‘a) and they do not fall into despair; and through that awaiting they become eligible for a great reward.

Third: It is that the denier of the being of the Imam, in spite of the radiance of the effulgence of Imamate and appearance of the signs of Wilayat is like the denier of the existence of the Sun when it is concealed behind the clouds.

Fourth: It is that just as the concealment of the Sun by the clouds is sometimes better and more beneficial to the creatures, the occultation of His Eminence is Also, for the Shi’a in spite of the benefits through his signs is perhaps more beneficial for many of them than his reappearance would be.

Excellence And Rewards Of The Shi’a During Occultation

In *Kamal ad-Din*[92], Shaykh as-Saduq has narrated from Ammar Sabati that he said: “I asked Abu Abdillah, peace be upon him: ‘Which is better, worship in secret with a hidden Imam from among you during government by an illegal ruler, or worship during the manifestation of the Truth and its government with the manifest Imam from among you?’

He said: O Ammar, giving Sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth, which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth.

Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check for Allah, to Whom belong Might and Majesty is Generous.'

"I said: 'May I be made your ransom, by Allah you have encouraged me to do good deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you during the government of Truth, since we are of a single religion?'

He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while concealing the truth about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive sovereigns. You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and be patient about your religion, your worship, obedience to your Imam and fear of your enemy.

For this, Allah, to whom belong Might and Majesty, will double the reward for your actions, may it be pleasing to you.'

"I said: 'May I be your ransom, what do you think? That we should be companions of al-Qa'im and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?'

He said: “Glory be to Allah! Do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause people’s speech to harmonize, and that Allah should unite the diverse hearts of people? That they should not rebel against Allah, to whom belong Might and Majesty, in His land? That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of His creatures?

By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhad. May you rejoice!’”

Traditional Report Of Abu Khalid Kabuli Regarding Imam Al-’Asr (‘A)

In *Ihtijaj*93, Shaykh Tabarsi has narrated from Abu Khalid Kabuli that Imam (‘a) said: “O Abu Khalid, the twelfth successor of the Messenger of Allah (S) will have a long occultation.

“O Abu Khalid, those who live in his Imamate during his occultation, waiting from his reappearance, will be superior to the people of every age, because the Almighty Allah will bestow them with such understanding and recognition that for them the occultation will be like presence. The Almighty Allah will accord them the status of fighting Jihad in the company of the Messenger of Allah (S). They will be sincere people and our true Shi’a. They will be propagating the religion of Allah, openly and discreetly.”

Then he said, “Waiting for Faraj (victory) is itself a great Faraj.”

There are a large number of traditional reports regarding praise for those who are involved in the darkness of occultation and who take care of their faith; and they are implied in the holy verse:

يُؤْمِنُونَ بِالْغَيْبِ

“Those who believe in the unseen…” (2:3).

And the Messenger of Allah (S) has described them as his brothers and promised excessive rewards for them for bearing untold hardships in guarding their religion.

Fifth: Another reason why he is compared to the Sun is that if one looks at the Sun directly he would be prone to blindness and same is the case of looking at the incomparable Sun that if one looks at him sometimes it could lead to loss of sight as many persons before the advent of the prophets (‘a) had brought faith in them, but after their advent due to some selfish desires they had given up faith as it was against their worldly interests. Like the case of many Jews of Medina and it is not unlikely that many Shi’a will Also, follow suit with regard to Imam Az-Zaman (‘aj) as it would be against their worldly interests; on the contrary some scholars have narrated that one should wish for death before the reappearance of the Imam fearing the tough examination and due to the deviation of the Satan; may

Allah give us refuge from him.

Sixth: Another reason of the Imam being compared to the Sun is that when it is cloudy, some people are able to see the Sun and some are unable to do so; in the same way during the period of occultation, it is possible that some persons may be able to meet the Imam and some may not be able to do so; as was explained in the previous chapters.

Seventh: It is that the Imam is like the Sun in general conveying benefits to everything according to the capacity and eligibility of each and the question to the tongue of its condition or statement and to demand recompense. So much so they even do not know from whom that favour is coming; on the contrary their denying it and attributing it to someone else does not harm his greatness and majesty and he does not stop his bestowals and increase of good for the denier and it is negation of the sun when it is behind the sun; it does not harm it and it does not stop him from nurturing.

Eighth: As the light of the Sun enters the houses according to the openings that the house is having; and the owner of the house will benefit from this light in accordance to the quantity of light, which enters the place and in accordance to the barriers which he has removed from its path. In the same way, creatures will benefit from the effulgence of guidance and the knowledge of the Imam in accordance to the barriers, veils and locks, which he has removed from the aspect of selfish desires, doubts and disobediences from his heart as because of them the eye of his heart is blind and the ear of his heart is deaf. If the whole world becomes full of light he will not be able to see anything; and if all the people start speaking he will not be able to hear anything. And Allamah al-Majlisi has mentioned all these reasons in *Bihar Al-Anwar*.[94]

Exegesis Of The Qur'anic Verse 67:30

إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

***"If your water should go down, who is it then that will bring you flowing water?"* (*67:30*).**

We should know that it was mentioned in Chapter Two that the implication of flowing water in the verse:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

***"Say: Have you considered if your water should go down, who is it then that will bring you flowing water?"* (*67:30*).**

Is the Holy Imam (ʿa). And water is the apparent cause of life of every living being, including humans, animals, vegetation, materials, and all kinds of high and low things according to the declaration of the holy verse; and the attachments to some of the parts and some are dependant for their composition on

water. In the same way, the cause of inner life of everything is the being of the Holy Imam (‘a).

The Sun cannot rear anything in the absence of water; thus, it is in need of its existence and the Imam is not in need of anything; he can do with intellects, souls and spirits what these two do with physicalities.

Therefore, relief is not there for the people, except that honourable person and his holy forefathers as he has himself mentioned in the Ziyarah of the holy being that he has commanded to be recited: Thus, there is no salvation and no refuge, except you.

It is obligatory on all to convey oneself there and that medium from the same weeping and wailing and restlessness and recitation of Ziyarah, humility and begging. On the contrary, the best thing is to come out from condition and qualities and a character detestable to the nature of His Eminence and knowing and obeying friends and his satisfaction, which is not there in what is detestable, but the wish of the Almighty Allah and the Messenger of Allah (S) is that only and most of them are explained in the Qur’an and Sunnah.

On the contrary, some have reached to the position of clarification to the limit of need after that taking away of grief from His Eminence. Whether it is the best aim of the sending of His Eminence, since all the Divine Proofs (‘a) completion of religion and teaching the Shari’ah and keeping away the rebels and doubters in the view of their real Master and showing of the way for those who are lost in the vale of deviation as most of their arrangement is in that and bearing of all calamities for him.

In *Tafsir Imam Hasan al-’Askari* (*‘a*)95 it is narrated that the Almighty Allah revealed to Prophet Musa (‘a): If you bring back one, who has run away from Me or missed the right path, this deed will be better than worshipping Me for a hundred years in such a manner that you fast all days and pray all nights.

Musa (‘a) asked: My Lord, who is it that avoids you?

Allah revealed: One, who is disobedient.

Musa (‘a) asked: Who is it, that has gone astray from Your path?

Allah said: One, who does not know the Imam of his time, who may have taught him the manners of Islamic laws and method of worshipping Allah, through which he may gain the pleasure of Allah.

Thus, one, who makes a sinner regretful of his disobedience, he removes hardship and distress from His Eminence.

In the same way, if the denier of the creator, the prophet or Imam is taught monotheism or Islam or faith or teaches Islamic laws to an ignorant one even though a little, or extracts someone from the darkness of show-off and hypocrisy or doubt and greed and jealousy and materialism and the effulgence of sincerity and certainty and piety and contentment and loyalty and love and hatred for the world reaches as every part of that is removal of sorrow from His Eminence and a great medium and after that is

removal of sorrow from the aggrieved ones from the followers of His Eminence as he himself is the cause of the grief of His Eminence as was mentioned in the report of Rameela. Thus, removal of the grief of the hungry, thirsty, naked, sick, lost or indebted or oppressed or childless the homeless or one, who is eager to perform Ziyarah or Hajj as it would lead to removal of sorrow and pleasure of Imam Az-Zaman (‘aj) and would be a medium with His Eminence for fulfilment of needs and their like, publication of excellence of His Eminence and his honourable forefathers (‘a) in speech, writing and in composing couplets.

The venerable Sayyid, Ali Ibn Abd al-Hamid Neeli says in his book of *Anwar al-Mudhiyya* after the mention of some miracles of the Messenger of Allah (S): I say, under oath of my Lord that I was present at the time of writing these great merits and all these miracles, when a request was presented to me and I was unable to disregard that pain. Whenever I raised my head, it threw me down and whenever I stood up, it put me to sleep. I was disheartened and I feared that I would be prevented to conclude all that which I was on the verge of completing.

So I became distressed and said: O my Lord, by the right of Muhammad, Your slave and Prophet, owner of this excellence and by the right of his infallible progeny; bless all of them and remove from me what is in me from this malady.

So, by the right of the Almighty Allah the discourse had not ended when that hardship was removed in such a way as it did not exist at all and I arose as if some fetter had been removed from my feet.

Sayyid Ibn Tawus (r.a.) says in *Kashaf al-Muhajja* in his bequest to his son:[96]

When I received the news of your birth, I was at the tomb of Imam Husayn (‘a), I arose in the presence of Allah, the Mighty and Sublime in the position of humiliation and thankfulness for the honour He bestowed on me by your birth, from joy and goodnesses and my returning you to the command of Allah, the Mighty and Sublime – a servant of my al-Mahdi (‘aj) and related you to him and how often it happens that I became needful at the time of descent of a calamity, which was meant for you. In the direction of His Eminence and I saw His Eminence in a number of places in dream that he himself became surety for fulfilment of your needs with great rewards in my and your right, that it cannot be described, thus, it would be in the friendship of His Eminence and fulfilment for him and related to the extent of what the Almighty Allah has implied and implication of the Messenger and his forefathers and implication of His Eminence from you – peace be on them all.

It would be apt to end this discussion with the mention of a very effective recitation of the prominent Shaykh, Abd al-’Abd Allah Salman Ibn Hasan Sahrishti, student of Shaykh At-Tusi (r.a.) in *Qabs al-Misbah*, who writes that he heard Shaykh Abu Abdillah al-Husayn Ibn al-Hasan Ibn Babawayh (r.a.) at Rayy in the year 440 A.H. narrate from his uncle Abu Ja’far Muhammad Ibn Ali Ibn Babawayh (r.a.), ‘One of my teachers from Qom reported, “I was afflicted with a terrible tragedy, which made my condition miserable, but I felt uncomfortable to let anybody else know about it from my family or friends. I slept in

this state of grief when I dreamt that a handsome man, well dressed and perfumed had appeared. His traits were like some of our teachers from Qom, from whom I used to study.

I said to myself, 'Till when will I endure my hardships and afflictions and not let anyone from my brothers know about it? This man is from my teachers and I should mention my problem to him. Perhaps he may solve it for me.

He initiated the conversation with me saying, 'Return to your path towards Allah, the High, seek help from Sahib az-Zaman ('aj) and take him as your refuge. For surely, he is the best of helpers and a protection for his believing friends.

Thereafter, he caught his right hand and said, 'See it, salute it and ask it to intercede on your behalf from Allah, the High, in the fulfilment of your needs.'

I said, 'Teach me how I should say it, because my grief has made me forget all the Ziyarahs and Supplications.

He heaved a deep sigh and said, 'There is no power or strength, but through Allah.' Then he touched my chest and remarked, 'Allah will suffice for you and no evil will befall you. Purify yourself and perform two units of prayers. Then stand up, facing the Qiblah, beneath the sky and say:

Ziyarah Of Hazrat Hujjat And Plea For His Help

سَلامُ اللهِ الْكامِلُ التّامُّ الشّامِلُ الْعامُّ، وَصَلَواتُهُ الدّائِمَةُ وَبَرَكاتُهُ الْقائِمَةُ التّامَّةُ عَلى حُجَّةِ اللهِ وَوَلِيِّهِ في اَرْضِهِ وَبِلادِهِ، وَخَليفَتِهِ عَلى خَلْقِهِ وَعِبادِهِ، وَسُلالَةِ النُّبُوَّةِ وَبَقِيَّةِ الْعِتْرَةِ وَالصَّفْوَةِ، صاحِبِ الزَّمانِ وَمُظْهِرِ الأيمانِ، وَمُلَقِّنِ اَحْكامِ الْقُرْآنِ، وَمُطَهِّرِ الاَرْضِ وَناشِرِ الْعَدْلِ فِي الطُّولِ وَالْعَرْضِ، وَالْحُجَّةِ الْقائِمِ الْمَهْدِيِّ الإمامِ الْمُنْتَظَرِ الْمَرْضِيِّ، وَابْنِ الاَئِمَّةِ الطّاهِرينَ الْوَصِيِّ ابْنِ الاَوْصِياءِ الْمَرْضِيّينَ الْهادي الْمَعْصُومِ ابْنِ الاَئِمَّةِ الْهُداةِ الْمَعْصُومينَ، السَّلامُ عَلَيْكَ يا مُعِزَّ الْمُؤْمِنينَ الْمُسْتَضْعَفينَ، السَّلامُ عَلَيْكَ يا مُذِلَّ الْكافِرينَ الْمُتَكَبِّرينَ الظّالِمينَ،

اَلسَّلامُ عَلَيْكَ يا مَوْلايَ يا صاحِبَ الزَّمانِ، السَّلامُ عَلَيْكَ يَا بْنَ رَسُولِ اللهِ، اَلسَّلامُ عَلَيْكَ يَا بْنَ اَميرِ الْمُؤْمِنينَ، اَلسَّلامُ عَلَيْكَ يَا بْنَ فاطِمَةَ الزَّهْراءِ سَيِّدَةِ نِساءِ الْعالَمينَ، اَلسَّلامُ عَلَيْكَ يَا بْنَ الاَئِمَّةِ الْحُجَجِ الْمَعْصُومينَ وَالإمامِ عَلَى الْخَلْقِ اَجْمَعينَ، اَلسَّلامُ عَلَيْكَ يا مَوْلايَ سَلامَ مُخْلِص لَكَ فِي الْوِلايَةِ، اَشْهَدُ اَنَّكَ الإمامُ الْمَهْدِيُّ قَوْلاً وَفِعْلاً، وَاَنْتَ الَّذي تَمْلأُ الاَرْضَ قِسْطاً وَعَدْلاً بَعْدَ ما مُلِئَتْ ظُلْماً وَجَوْراً، فَعَجَّلَ اللهُ فَرَجَكَ وَسَهَّلَ مَخْرَجَكَ وَقَرَّبَ زَمانَكَ وَكَثَّرَ اَنْصارَكَ وَاَعْوانَكَ، وَاَنْجَزَ لَكَ ما وَعَدَكَ فَهُوَ اَصْدَقُ الْقائِلينَ «وَنُريدُ اَنْ نَمُنَّ عَلَى الَّذينَ اسْتُضْعِفُوا فِي الاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً وَنَجْعَلَهُمُ الْوارِثينَ» يا مَوْلايَ يا صاحِبَ الزَّمانِ يَا بْنَ رَسُولِ اللهِ حاجَتي

In the name of Allah, the Beneficent, the Merciful. Peace of Allah – perfect, complete, comprehensive and thorough; and His endless benedictions and His everlasting perfect blessings be upon the Proof of Allah. His representative in His lands and realm. His viceroy among His creatures and servants, the offspring of prophethood. The completion of the (Holy) Progeny and the Choice Ones. The Patron of the

Age, the demonstrator of the (*true*) *faith, the teacher of the laws of the Qur'an, the purger of the earth, the spreader of justice all over the earth, the Proof* (*al-Hujjah*)*, the Riser* (*al-Qa'im*)*, the Well-guided* (*al-Mahdi*)*, the Leader, the Awaited, the Pleased, the descendant of the Infallible Imams, the Successor, the son of the Pleased Successors* (*of the Prophets*)*, the Guide, the Immaculate, and the son of the Imams – the guides and immaculate. Peace be upon you, O grantor of dignity to the oppressed and faithful ones. Peace be upon you, O humiliator of the arrogant and oppressing unbelievers. Peace be upon you, O my master, the Patron of the Age.*

Peace be upon you, O son of Allah's Messenger. Peace be upon you, O son of the Commander of the Believers. Peace be upon you, O son of Fatimah, the Luminous and the Doyenne of the women of the world. Peace be upon you, O son of the Imams – the proofs (*of Allah*) *and Immaculate and the leader of all creatures. Peace be upon you, O my master addressed by him, who is loyal to your* (*divinely commissioned*) *leadership. I bear witness that you are the well-guided Imam in word and deed. It is you who shall fill the earth with justice and impartiality after it will be filled with wrong and partiality. So, may Allah hasten your reappearance, make easy your advent, make nearer the time of your coming, increase the number of your supporters and backers, and fulfil for you all that which He promised you. He is surely the most truthful of all those who can speak* (*and He has said*)*: "We desired to bestow a favour upon those who were deemed weak in the land, make them the Imams, and make them the heirs." O my master! O Patron of the Age! O son of Allah's Messenger! My request is...*

Mention your needs and then continue:

فاشفع لي في نجاحها

So please recommend success of my case.

You may then ask for whatever you want, and it will be settled for you, by Allah's permission.

He said: I woke such that I was certain of relief and a part of the night still remained when I got relief. Thus, I made haste and wrote down what was taught to me fearing that I might forget it.

Then I performed the ablution and came under the open sky and performed two units of prayer; in the first unit after Surah al-Hamd I recited as I was instructed:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

"Surely We have given to you a clear victory" (***48:1***)***.***

And in the second unit after Surah al-Hamd I recited:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

"When there comes the help of Allah and the victory,"2

On completing my prayers, I stood up facing the Qiblah, recited the Ziyarah, prayed for my needs and sought the help of my master, Sahib az-Zaman (‘aj). Thereafter, I went in the prostration of thanksgiving (Sajdah al-shukr) and prolonged my supplications in it to an extent that I became concerned about the delay of the night-vigil prayers. Again, I performed my recommended prayers and after the morning prayers, I discharged the subsequent recommended acts and sat in my prayer niche supplicating. By Allah! Dawn had not yet broken, when my problem was solved and never again did I encounter such a problem in the remaining part of my life. None knew about this entire episode, which had afflicted me, till this day. All praise is for Allah and for Him is abundant gratitude.97

Sayyid Ibn Tawus has mentioned this Ziyarah in *Misbahuz Zaaer* with a slight difference and without specifying the Surah that is to be recited. And Shaykh Kafami has Also, mentioned in *Balad al-Amin*98 with the Surahs and has Also, advised the ritual bath before the Prayer and Ziyarah.

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1. Al-Amali, Shaykh as-Saduq, p. 414.
2. Al-Amali, Shaykh At-Tusi, p. 416.
3. Al-Khisal, Shaykh as-Saduq, p. 296.
4. Man La Yandhuruhu Al-Faqih, vol. 1, p. 503.
5. It is an allusion to excessive wiping. [Author]
6. Iqbal al-’Amal, vol. 1, pp. 510-511; Bihar Al-Anwar, vol. 108, pp. 108-109.
7. Al-Kafi, vol. 4, p. 170.
8. Tahzib al-Ahkam, vol. 3, p. 289.
9. Man La Yandhuruhu Al-Faqih, vol. 1, p. 511.
10. Kashf al-Muhajja li Samarat al-Muhajja, pp. 148-149.
11. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu’mani, pp. 205-206.
12. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu’mani, p. 206.
13. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu’mani, p. 206.
14. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu’mani, p. 207.
15. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu’mani, p. 207.
16. Kamal ad-Din wa Tamam an-Na’mah, p. 304.
17. Kamal ad-Din wa Tamam an-Na’mah, p. 348.
18. Kamal ad-Din wa Tamam an-Na’mah, pp. 352-354.
19. Khara’ij wa al-Jaraih, vol. 1, p. 178.
20. Al-Ghaibah, Shaykh At-Tusi, p. 428.
21. Al-Kafi, vol. 1, p. 368.
22. Name of Abi Hamza was Sabit Ibn Dinar; he was a companion of Imam Sajjad and Imam Al-Baqir (‘a) and lived till the time of Imam as-Sadiq (‘a).
23. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu’mani, p. 206.
24. Kamal ad-Din wa Tamam an-Na’mah, p. 337.
25. Kamal ad-Din wa Tamam an-Na’mah, p. 644.

26. Kamal ad-Din wa Tamam an-Na'mah, p. 645.
27. Al-Ihtijaj, vol. 2, p. 284.
28. Al-Ghaibah, Shaykh At-Tusi, p. 459.
29. Al-Mahasin, vol. 1, p. 173.
30. Bihar Al-Anwar, vol. 52, p. 128; Tafsir Ayayshi, vol. 2, p. 138; Tafsir Safi, vol. 2, p. 429; Tafsir Nur Ath-Thaqalayn, vol. 2, p. 297.
31. Kamal ad-Din wa Tamam an-Na'mah, p. 645; Bihar Al-Anwar, vol. 20, p. 236; Tafsir Nur Ath-Thaqalayn, vol. 2, p. 297.
32. Kamal ad-Din wa Tamam an-Na'mah, p. 335; Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 91; As-Sirat al-Mustaqim, vol. 2, p. 228; Bihar Al-Anwar, vol. 36, p. 401.
33. Al-Mahasin, vol. 1, p. 291.
34. Iqbal al-'Amal, p. 366-368.
35. Al-Ghaibah, Shaykh At-Tusi, pp. 427-428.
36. It is a hint at free-will and destination, definite and indefinite.
37. Al-Ghaibah, Shaykh At-Tusi, p. 429.
38. Al-Ghaibah, Shaykh at-Tusi, pp. 431-432.
39. Falah as-Sa'il, p. 44-45.
40. Iqbal al-'Amal, vol. 1, p. 191.
41. Iqbal al-'Amal, vol. 1, pp. 191-192.
42. Al-Kafi, vol. 4, p. 162.
43. Al-Kafi, vol. 4, p. 162.
44. Misbah al-Motahajjid, pp. 409-411.
45. Jamal al-Usboo', pp. 310-370.
46. Jamal al-Usboo', pp. 507-511.
47. Falah as-Sa'il, pp. 170-171.
48. Bihar Al-Anwar, vol. 86, p. 62, Falah as-Sa'il, p. 170.
49. Misbah al-Motahajjid, pp. 60-61.
50. Al-Misbah Kaf'ami, p. 32.
51. Falah as-Sa'il, pp. 199-200.
52. Iqbal al-'Amal, p. 144.
53. Ghaibah, pp. 273-280.
54. Madinat al-Majis, vol. 8, pp. 123-130; Dala'il al-Imamah, pp. 546-551; Jamal al-Usboo', pp. 301-306; Bihar Al-Anwar, vol. 52, pp. 17-22.
55. Misbah al-Motahajjid, pp. 139-140.
56. Al-Misbah Kaf'ami, p. 51.
57. Amali, p. 414.
58. Kashf al-Muhajja, p. 152.
59. Al-Aman min Akhtar wa al- Asfar wa al- Azman, p. 39.
60. Khara'ij wa al-Jaraih, vol. 1, pp. 480-481.
61. Al-Ghaibah, p. 169.
62. Al-Ghaibah, pp. 166-167.
63. Al-Kafi, vol. 1, p. 337.
64. Apparently, he implies Misbah al-Motahajjid of Late Shaykh At-Tusi and here he has erred. Misbah al-Motahajjid, p. 411.
65. Kamal ad-Din wa Tamam an-Na'mah, vol. 2, pp. 512-515; Bihar Al-Anwar, vol. 53, p. 187.
66. Kamal ad-Din wa Tamam an-Na'mah, vol. 2, pp. 512-515; Jamal al-Usboo', pp. 522-529. It is worth mentioning that there is variation in the text of Du'a in Kamaluddin and Jamal al-Usboo' as indicated above.
67. Jamal al-Usboo', p. 315.
68. Mohijj ad-Dawat, pp. 332-333.

69. Mohijj ad-Dawat, p. 333.
70. Kamal ad-Din wa Tamam an-Na'mah, p. 352.
71. Al-Ghaibah, Muhammad Ibn Ibrahim an-Nu'mani, p. 159.
72. Al-Misbah al-Kafami, p. 78-82; Misbah al-Motahajjid, pp. 748-751; Al-Balad al-Amin, Kafami, pp. 55-60; Bihar Al-Anwar, vol. 83, pp. 165-170.
73. Misbah al-Motahajjid, p. 220.
74. Al-Misbah al-Kafami, p. 72.
75. Bihar Al-Anwar, vol. 83, p. 165.
76. Al-Ihtijaj, vol. 2, pp. 322-323.
77. Al-Kafi, vol. 1, p. 339.
78. Al-Ghaibah, p. 137.
79. Isbat al-Wasiyyah, p. 260.
80. Ghaibah, p. 387.
81. Rijal, Kashi, p. 102-103.
82. Basa'ir ad-Darajat, pp. 279-280.
83. Ilal ash-Shara'i, vol. 1, pp. 195-196.
84. Basa'ir ad-Darajat, p. 351.
85. Bihar Al-Anwar, vol. 99, pp. 234-235; Balad al-Amin, pp. 157-158.
86. Kifayat al-Ahkam, p. 83; Al-Mahasin, vol. 1, p. 1; Kamal ad-Din wa Tamam an-Na'mah, p. 484; Wasa'il ash-Shi'a, vol. 27, p. 140; Al-Fusul al-Hashra, p. 10; Al-Ghaibah, Shaykh At-Tusi, p. 291.
87. It is an allusion to the saying of Imam Ja'far as-Sadiq ('a) that he said: If the believer knows what is the reward of calamities, he would desire his flesh to be cut up with scissors. Al-Kafi, vol. 2, p. 255.
88. Kamal ad-Din wa Tamam an-Na'mah, p. 254.
89. Al-Ihtijaj, vol. 2, p. 284.
90. Kamal ad-Din wa Tamam an-Na'mah, p. 207.
91. Kifayat al-'Asr, p. 29; Manaqib Amir al-Mu'minin ('a), vol. 2, p. 144; Sharha al-Akhbar, vol. 3, p. 516; Bihar Al-Anwar, vol. 23, p. 19 &, vol. 36, p. 291.
92. Kamal ad-Din wa Tamam an-Na'mah, pp. 646-647.
93. Al-Ihtijaj, vol. 2, p. 50.
94. Bihar Al-Anwar, vol. 52, p. 90, Chapter 20.
95. Tafsir Imam Hasan al-'Askari ('a), p. 342 and also, refer to Munyat al-Morid fi Adab al-Mufid al-Mustafir, p. 116; Al-Jawaher as-Saniyyah fi 'l-Ahadith al-Qudsiyyah, p. 77; Bihar Al-Anwar, vol. 2, p. 4.
96. Kashaf al-Muhajja Le Samrat al-Mohajja, pp. 151-152.
97. Bihar Al-Anwar, vol. 91, pp. 31-32.
98. Balad al-Amin, pp. 158-159.

[1] [1]
SHARES

Chapter 11: Times And Occasions Specially

Associated With Imam al–’Asr

And the duties of people with regard to Imam Az–Zaman (‘aj) and they are eight in number:

First: Shab (Night) al– Qadr; on the contrary, every night that is likely to be thus.

Second: Friday

Third: Ashura Day

Fourth: From the time the sun becomes yellow till sunset every day.

Fifth: al–’Asr of Monday.

Sixth: al–’Asr of Thursday.

Seventh: Eve and day of the 15th of Sha’ban.

Eighth: Nowruz Day.

First: Shab (Night) al–Qadr

It is the night showing respect, honour, greatness and majesty of Imam al–’Asr (‘aj) due to the descent of the Ruh and so many angels descend on His Eminence that the earth falls short to accommodate them all in order to determine the issues of the year regarding the human beings as is recorded in a large number of traditional reports.

In his *Tafsir*, Ali Ibn Ibrahim al–Qummi has narrated through a number of reliable chains of narrators from Imam Muhammad Al–Baqir (‘a), Imam Ja’far as–Sadiq (‘a) and Imam Musa al–Kadhim (‘a) that they said in exegesis of the holy verse:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

***“Therein every wise affair is made distinct”* (*44:4*).**

That the Almighty Allah destines every good and bad matter and that which will occur in that year and there is change of destiny (*Badaa*) from the Almighty Allah and divine exigency in what He advances and what He delays from deaths, sustenance, calamities, hardships and illnesses and He increases what He likes and decreases what He likes and He entrusts it to the Messenger of Allah (S) and then to Amir Al–Mu’minin (‘a) and subsequently to the Imams in turn till it reaches to Imam Az–Zaman (‘aj) and He makes conditional its advancement and delay.[1]

Also, it is narrated that the Almighty Allah fixes the destinies on that night of power regarding deaths and sustenances and every matter that will occur from life and death or the cheapness and dearness; or good or evil till he said: Angels and Ruh al-Quds descend on the Imam of the Time (‘a) and give to him what they have written regarding these matters.[2]

It is Also, narrated that Imam Muhammad Al-Baqir (‘a) said to Abu al-Muhajir: The Night of Power is not concealed from us, because angels circle us on that night.[3]

In *Basa’ir ad-Darajat*[4], Shaykh Saffaar has narrated from Dawood Ibn Farqad that he said: I asked him (i.e., Imam Ja’far as-Sadiq) regarding the statement of Allah, the Mighty and Sublime:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

***“Surely We revealed it on the grand night”* (*97:1*).**

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

***“And what will make you comprehend what the grand night is?”* (*97:2*).**

He said: On that night is revealed what will occur from the deaths or births.

I asked: On whom is it revealed?

He replied: Towards the one, who is perhaps busy in something while people are busy this night in prayer and supplication. The angels descend towards him to determine the issues of the year from sunset till sunrise.

Also, it is narrated from ‘Abd Allah Ibn Sinan that he said: I asked the Imam regarding the 15th of Sha’ban.

He replied: In my view there is nothing special about it, but when it is the 19th of Ramadhan, during that night is distributed sustenance and the deaths are fixed; on that night deliverance is bestowed by the Almighty Allah and those who would perform the Hajj and the Almighty Allah looks with mercy at His servants; thus, He forgives a number of them, except those who drink liquor. When it is the twenty-third night, on that night every firm matter is separated. Then it ends, I asked: To whom does it reach?

He replied: To your master, that is your Imam.

In another report he said: On that night is destined those who will go for Hajj and what else will occur that year from the obedience or disobedience, death or life and the Almighty Allah will make evident on the day and night what He wants. Then He sends it to the master of the earth.

Haaris Ibn Mughira asked: Who is the master of the earth?

He replied: Your master.

In another report, he said: Indeed, the Almighty Allah destines on that night that which will occur during that year. Then he sends it all to the earth.

Moalla Ibn Khunais asked: To whom? He replied: To the one you see. Or he said: O weak. In another report he said: On Shab (Night) al-Qadr the Almighty Allah writes on that night that which will happen and He places it.

The narrator asked: On whom?

He replied: On the one you will know, you fool.

In *Zaad al-Maad*, Allamah al-Majlisi said: It is apparent from some traditions that each of three nights is Shab (Night) al-Qadr and on the first night the matters are destined and on the second night through excessive supplication and worship it is possible that some change may take place and on the third night the final destiny is made. After that there is no change in it or there might very little change. This is similar to the laws promulgated by rulers; which are initially flexible and changing them is easy. Afterwards the seal is placed on them and then change is more difficult. However, till the effects are not finalized it is possible to change and when it reaches the main seal it is equal to certainty and then change is extremely difficult.

Also, it is regarded as benefit of worshipping in that night that when the destinies of all the affairs from matter and property and children and respect and health and Tawfiq of performing good deeds and other matters he has corrected all his circumstances of the year would be done in this night and it is possible that someone's name may be written in the register of the wretched and in this night it may be changed and may be written in the circle of the successful ones as this matter is mentioned in the majority of the supplications. End of statement.

On the basis of this, what was mentioned in the previous chapter that supplication for the Imam must be given preference to supplications for one's own self and on this night, he is busy in that great divine matter that is hinted at in traditional reports. So, the best supplications is seeking help and protection of the Almighty Allah for His Eminence, as was mentioned that on the eve of 23rd in all circumstances, whether in Ruku, in Sajdahs, seated or standing; on the contrary at all times one should recite that supplication whose matter after praise of the Almighty Allah and Salawat on the Messenger of Allah (S) and his progeny was as follows:

"O Allah, be for Hujjat Ibn al-Hasan al-Mahdi (S) at this hour and every hour, guardian and protector and leader and helper..."[5]

After that seek mediation and refuge from the Imam and beg for his intercession as whatever he wants

can happen and beseech him to look upon you with mercy and generosity as he is deserving of greatness in this night as the control of affairs is in his divine hands

It is mentioned in a reliable report that one, who recites Surah Qadr a thousand times on the 23rd of Ramadhan will have a very severe certainty of that which is specially for us as miracles in this night, as a result of what he sees in dream.[6]

The divine scholar, Sayyid Ali Ibn Abd al-Hamid Neeli has written in commentary of *Misbah Shaykh At-Tusi* (*r.a.*) after narrating this report: On Thursday eve, 23rd of the month of Ramadhan, year 788 in the Masjid of Kufa, when I was in I'tikaf with some people; after Prayer, we began to recite Surah Qadr a thousand times; when I concluded it each of us slept at our places.

I saw in dream, when I was not in deep sleep as if the doors have opened that I don't know where they were; in the sky or on the earth and a group of people came out from it in a very nice appearance and said to me: Serve your Infallible Imams ('a). Thus, only they are the standards of guidance and the excellent leaders...and other merits, and so on. There is no scope of further elaboration here.

Second: Friday

It is having a special significance with regard to Imam Az-Zaman ('aj).

One of them being that the birth of the Holy Imam ('a) occurred on that day as was mentioned in Chapter One and also, that his reappearance will Also, take place on Friday; therefore, awaiting and anticipation on that day is more than on other days as is explained in some traditional reports and in it is mentioned in Ziyarah of the Imam specially performed on Friday that: O Master, O Lord of the time, benedictions of God be on you, and on your family members on this Friday and it is the day on which I anticipate your reappearance and victory in it for the believer upon your hands...till the end when it is said:

O my Lord, O the master of the age, blessings of the Almighty Allah be on you, and on your family members; this is Friday and it is the day on which you await your reappearance and the deliverance of the believers at your hands.

And I O my master, on that day, am your guest and I seek refuge with you and you, O my master, are the noble one and the descendant of the great ones and you are appointed to afford refuge; thus, accept me in your care and give me refuge...and so on.

On the contrary, considering Friday to be a day of Eid from the four important Eid days in fact from the aspect that it is a special day for the believers as they will be elated on seeing the earth purified from the filth of polytheism and infidelity and the dirts of divine disobedience and from the presence of the tyrants, apostates, disbelievers and hypocrites and the appearance of the word of truth, the loftiest religion, laws of faith and the emblems of Muslims without any hurdle and prohibition of anyone from the enemies of the Almighty Allah and his devotees on that bright day will be pleased and elated.

In the supplication after the rising of the Sun on Friday there is hint to this point as Sayyid Ibn Tawus has mentioned in *Jamaal al-Usboo'*[7] from Imam Musa al-Kadhim (‘a) that he said to Muhammad Ibn Sinan on Friday: Have you recited the necessary supplication this day?

He replied: asked: Which supplication?

He replied: Say:

السلام عليك أيها اليوم الجديد المتبارك الذي جعله الله عيدا لأوليائه المطهرين من الدنس، الخارجين من البلوى، المكرورين مع أوليائه، المصفين من العكر، الباذلين أنفسهم في محبة أولياء الرحمن تسليما

Peace be on you, O the new blessed day which the Almighty Allah has made as the Eid for His friends, who are purified from the filths and who have exited from mischief and those, who have returned with His Awliya (‘a) and who are cleaned of pains and the filths of beliefs and evil deeds, who have devoted their lives to the love of the friends of the Almighty Allah.

Then turn towards the Sun and say:

السلام عليك أيها الشمس الطالعة...الخ

“Peace be on you O the brilliant Sun.” and so on.

On the contrary, Friday is one of the names of the master of the affair or it is an allusion to that noble man or the reason of naming Friday as Friday as as-Saduq in *Al-Khisal*[8] has narrated from Saqar Ibn Abi Dalf.

Imam Ali an-Naqi (‘a) says in the exegesis of the tradition of the Messenger of Allah (S) that you must not be inimical to the days, as they will Also, be inimical to you. Then he said: We are the days...

Till he said: And Friday is the son of my son and the folks of truth will gather with him.

as-Saduq said: Days are not the Imams (‘a); however it is an allusion to them so that other than the folks of truth do not understand its meaning as the Almighty Allah has stated:

وَالتِّينِ وَالزَّيْتُونِ

***“I swear by the fig and the olive”* (*95:1*).**

وَطُورِ سِينِينَ

"And mount Sinai" **(*95:2*).**

وَهَٰذَا الْبَلَدِ الْأَمِينِ

"And this city made secure" **(*95:3*).**

Implying the Prophet, Ali, Hasan and Husayn (‘a) and then He has mentioned some other similes Also, therein.

Husayn Ibn Hamadan in his book has narrated from Hasan Ibn Masud and Muhammad Ibn Khalil that they said: We came to our master, Abu al-Hasan Ali Ibn Muhammad (‘a) in Samarrah and found him with some Shi’a people. We asked the Imam regarding the auspicious and inauspicious days.

He replied: Do not be inimical to the days, lest they become inimical to you.

I asked the Imam about the meaning of this tradition.

He replied: There are two meanings of this tradition: outward and inward.

The outward meaning is that Saturday is for us, Sunday is for our Shi’a, Monday is for Bani Umayyah, Tuesday is for their followers; Wednesday is for Bani Abbas and Thursday is for their followers; and Friday is the Eid for Muslims. And the inward meaning is that Saturday is my grandfather, the Messenger of Allah (S), Sunday is Amir Al-Mu’minin (‘a), Monday is Hasan and Husayn (‘a), Tuesday is Ali Ibn Husayn, Muhammad Ibn Ali and Ja’far Ibn Muhammad (‘a); Wednesday is Musa Ibn Ja’far, Ali Ibn Musa and Muhammad Ibn Ali (‘a) and I; and Thursday is my son, Hasan and Friday is his son; who will unite the words; that is the faiths. All will unite on a single faith and through it he will perfect the bounty and the Almighty Allah will prove and express the truth and destroy falsehood and he is your awaited al-Mahdi. Then he recited:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

"What remains with Allah is better for you if you are believers, and I am not a keeper over you" **(*11:86*).**

Then he said: He, by Allah, is the remnant of Allah.[9]

as-Saduq (r.a.) writes in *Al-Khisal*[10]: narrating from Imam Ja'far as-Sadiq ('a) that he said: Saturday is for us, Sunday is for our Shi'a, Monday is for our enemies, Tuesday is for Bani Umayyah, Wednesday is for taking medicine, Thursday is the day when wishes will be fulfilled and Friday is for hygiene and for use of perfumes and it is the Eid of Muslims and it is the superior to Eid al-Fitr and Eid al-Azha.

Day of Ghadir is the best of the Eids and it is the 18th of Zilhajj and it was a Friday. The Qa'im of us Ahl Al-Bayt ('a), will appear on Friday and the Judgment Day will be on Friday and no deeds is better on Friday, except reciting Salawat on Muhammad and Aali Muhammad ('a).

Allamah al-Majlisi has narrated in *Bihar Al-Anwar*[11] that from the ancient sources of our scholars: After you conclude the Morning Prayer on Friday, recite the following testimony and then recite Salawat on Muhammad and Aali Muhammad ('a) and it is a lengthy supplication and some of its sentences are related to Imam al-'Asr ('aj)

> بسم الله الرحمن الرحيم اللهم كن لوليك في خلقك وليا وحافظا وقائدا وناصرا حتى تسكنه أرضك طوعا، وتمتعه منها طولا، وتجعله وذريته فيها الأئمة الوارثين، واجمع له شمله وأكمل له أمره، وأصلح له رعيته، وثبت ركنه، وافرغ الصبر منك عليه حتى ينتقم فيشتفى ويشفي حزازات قلوب نغلة، وحرارات صدور وغرة، وحسرات أنفس ترحة، من دماء مسفوكة، وأرحام مقطوعة [وطاعة] مجهولة قد أحسنت إليه البلاء، ووسعت عليه الآلاء، وأتممت عليه النعماء، في حسن الحفظ منك له.

> اللهم اكفه هول عدوه، وأنسهم ذكره، وأرد من أراده، وكد من كاده، وامكر بمن مكر به، واجعل دائرة السوء عليهم، اللهم فض جمعهم، وفل حدهم، وأرعب قلوبهم، وزلزل أقدامهم، واصدع شعبهم، وشتتت أمرهم، فإنهم أضاعوا الصلاة واتبعوا الشهوات، وعملوا السيئات، واجتنبوا الحسنات، فخذهم بالمثلات وأرهم الحسرات، إنك على كل شئ قدير

In the name of Allah, the Beneficent, the Merciful. O Allah, be for Your Wali among Your creatures, a protector, a guard, a leader and helper, till he lives in Your earth in peace and enjoys it for a long time. And appoint him and his progeny the inheritor Imams. And bring together his dispersed affairs, and perfect his rule, and bring for him his subjects and make his glory strong, and bless him with patience and forbearance. Till he takes revenge and give peace to his heart. And cure the hearts of malice and make the burning hearts cool. And end the regret of aggrieved souls, *from the aspect of blood shed unlawfully and broken relations, and unknown obedience* [*ignorance about compulsory obedience of the rightful Imam*] *make the hardships good for him and make Your bestowals wide and complete Your bounties on him with a good protection to him.*

O Allah, remove the fear of enemy from him and erase his memory of enemies; do bad with all those who wish bad for him and plot against all those who plot against him and reserve evil for him. O Allah, scatter their conglomeration and end their limit and make their hearts overawed and make their steps slip. And crush their tribes, and scatter their affairs as they have wasted the prayer and have followed

their base desires. They have committed evils and kept away from good. Therefore, apprehend them through exemplary punishment and show them regrets. Indeed, You are powerful over everything.

Ziyarah Of Imam al-'Asr ('A) On Friday

The venerable Sayyid Ali Ibn Tawus has mentioned this Ziyarah in *Jamaal al-Usboo'*[12] for Hazrat Hujjat ('a):

اَلسَّلامُ عَلَيْكَ يا حُجَّةَ اللهِ في اَرْضِهِ، اَلسَّلامُ عَلَيْكَ يا عَيْنَ اللهِ في خَلْقِهِ، اَلسَّلامُ عَلَيْكَ يا نُورَ اللهِ الَّذي يَهْتَدي بِهِ الْمُهْتَدُونَ وَيُفَرَّجُ بِهِ عَنِ الْمُؤْمِنينَ، اَلسَّلامُ عَلَيْكَ اَيُّهَا الْمُهَذَّبُ الْخائِفُ، اَلسَّلامُ عَلَيْكَ اَيُّهَا الْوَلِيُّ النّاصِحُ، اَلسَّلامُ عَلَيْكَ يا سَفينَةَ النَّجاةِ، اَلسَّلامُ عَلَيْكَ يا عَيْنَ الْحَياةِ، اَلسَّلامُ عَلَيْكَ صَلَّى اللهُ عَلَيْكَ وَعَلى آلِ بَيْتِكَ الطَّيِّبينَ الطّاهِرينَ، اَلسَّلامُ عَلَيْكَ عَجَّلَ اللهُ لَكَ ما وَعَدَكَ مِنَ النَّصْرِ وَظُهُورِ الْاَمْرِ، اَلسَّلامُ عَلَيْكَ يا مَوْلايَ، اَنَا مَوْلاكَ عارِفٌ بِاُولاكَ وَاُخْراكَ اَتَقَرَّبُ اِلَى اللهِ تَعالى بِكَ وَبِآلِ بَيْتِكَ، وَاَنْتَظِرُ ظُهُورَكَ وَظُهُورَ الْحَقِّ عَلى يَدَيْكَ

وَأَسْأَلُ اللهَ اَنْ يُصَلِّيَ عَلى مُحَمَّد وَآلِ مُحَمَّد وَاَنْ يَجْعَلَني مِنَ الْمُنْتَظِرينَ لَكَ وَالتّابِعينَ وَالنّاصِرينَ لَكَ عَلى اَعْدائِكَ وَالْمُسْتَشْهَدينَ بَيْنَ يَدَيْكَ في جُمْلَةِ اَوْلِيائِكَ، يا مَوْلايَ يا صاحِبَ الزَّمانِ صَلَواتُ اللهِ عَلَيْكَ وَعَلى آلِ بَيْتِكَ هذا يَوْمُ الْجُمُعَةِ وَهُوَ يَوْمُكَ الْمُتَوَقَّعُ فيهِ ظُهُورُكَ وَالْفَرَجُ فيهِ لِلْمُؤْمِنينَ عَلى يَدَيْكَ وَقَتْلُ الْكافِرينَ بِسَيْفِكَ وَاَنَا يا مَوْلايَ فيهِ ضَيْفُكَ وَجارُكَ وَاَنْتَ يا مَوْلايَ كَريمٌ مِنْ اَوْلادِ الْكِرامِ وَمَأْمُورٌ بِالضِّيافَةِ وَالْاِجارَةِ فَاَضِفْني وَاَجِرْني صَلَواتُ اللهِ عَلَيْكَ وَعَلى اَهْلِ بَيْتِكَ الطّاهِرينَ

In the name of Allah, the Beneficent, the Merciful. Peace be on you O Proof of Allah in His earth. Peace be on you O eye of Allah on the creatures. Peace be on you O effulgence of Allah through which the righteous are guided and through him the believers gain relief. Peace be on you O disciplined and accomplished; the fearful. Peace be on you O the guardian the advisor. Peace be on you O the ark of salvation. Peace be on you O spring of life. Peace be on you, may Allah bless you and your purified progeny of your family. Peace be on you may Allah hasten for you from that which He has promised from help and from the becoming apparent of the matter. Peace be on you, O my master. I am your slave I am cognizant of your first and your last. I seek proximity to Allah the high, through you; and through the progeny of your house.

And I await for your reappearance and the advent of truth on your hand. I ask you, O Allah, to bless Muhammad and the progeny of Muhammad and to make your awaiter and follower and your helper against your enemies. And the testifier before you of all the Wali of the Walis, O my master. O master of the time. Peace be on you and the progeny of your house. This is Friday, the day when your advent is awaited and relief for the believer is at your hand and slaying of the disbelievers through your sword. And I O my master, am your guest in it and your neighbor. And you, O my master are noble from the descendants of the noble and ordered the recompense; so please bestow me and recompense me. Peace of Allah be on you and on purified ones of your house.

Sayyid Ibn Tawus (r.a.), after the mention of this Ziyarah, says: I recite the following couplet after this Ziyarah and gesture:

I reach you, wherever I travel.

In whichever city I may be, I am always your guest.

It was previously mentioned that the respected Sayyid has mentioned another lengthy Salawat, which is to be recited after the al-'Asr Prayer on Friday and he has greatly emphasized its recitation.

It is recommended to recite the well-known Du'a Nudbah, which is related to His Eminence and in fact the points mentioned therein are very touching and moving; causing one to be emotionally charged with attachment to the Imam for one, who has tasted even a little bit of the syrup of his love; it is bitterness of the poison of his separation, which becomes effective on Friday; on the contrary on its eve Also, as is mentioned in an ancient book of Ziyarah written by Shaykh Tabarsi, the author of Ihtijaj, in which it is mentioned that it should be recited and since it is a lengthy supplication and is available in many other books as well, we have not mentioned it here.

The Best Deed On Friday

He says that the best of the deeds on Friday is to recite a hundred times after al-'Asr Prayer: O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance. And in many supplications of Friday, seeking help and hastening of the reappearance in the first supplications of the post prayer litanies of Zuhr on Friday, it is mentioned: O Allah, as my life is dedicated for Paradise with an infallible from the progeny of the Messenger of Allah (S), who is aggrieved due to his victimization and whose rulership is destined that through him He would fill up the earth with justice as it would have been fraught with injustice and oppression. O Allah, hasten his reappearance.

Third: Day Of Ashura

It is the day when the Almighty Allah bestowed to Hazrat Hujjat ('a) the title of Qa'im. Thus, Shaykh Ja'far Ibn Muhammad Ibn Qulwayh in *Kamil az-Ziyarah*, has narrated from Muhammad Ibn Humran that he said: Imam Ja'far as-Sadiq ('a) said:

After Husayn's martyrdom, angels arrived weeping and said:

O Lord! This chosen one of Yours is Husayn, the chosen son of Your Messenger's daughter.

In response to these words of the angels, Allah Almighty raised the holy shadow of the Qa'im Aali Muhammad and said: I will take the revenge of Husayn through this hand.[13]

In *Ilal ash-Shara'i*, Shaykh as-Saduq has narrated from Abu Hamza Ath-Thumali that he said: I asked Imam Muhammad Al-Baqir ('a): O son of Allah's Messenger (S), are all of you not Qa'im Ibn Haqq?

He replied: Yes, we are.

I asked: Then why Qa'im (‘aj) is called as the Qa'im?

He replied: When my grandfather, Imam Husayn (‘a) was martyred, angels lamented to Allah, the Mighty and the High and said: O our God and our chief, will you let go the one, who has killed Your chosen one and the son of Your chosen one and the selected one of Your creatures?

The Almighty Allah revealed to them: Rest assured, O My angels, I swear by My might and majesty, that I will definitely take revenge from them even though it may after a long time.

Then the Almighty Allah displayed to them the Imams from the descendants of Imam Husayn (‘a) and the angels were pleased by this.

Suddenly they saw that one of them was standing up in prayers. Allah, the Mighty and Sublime said: I will take revenge through this standing one.[14]

Also, it is the day of the reappearance and advent of Imam al-Mahdi (‘aj) as Shaykh Al-Mufid (r.a.) has narrated in *Irshad*[15] from Abu Baseer that he said: Imam Ja'far as-Sadiq (‘a) said: A caller will call out in the name of Hazrat Qa'im (‘aj) on the 23rd eve of the month of Ramadhan and he will appear on the Day of Ashura and it is the day on which Husayn Ibn Ali (‘a) was martyred.

It is concluded from authentic traditions that among the most important aims of the advent of Imam al-Mahdi (‘aj) is taking revenge for the killing of his grandfather, Imam Husayn (‘a); on the contrary taking revenge for the tyranny suffered by his progeny and to cure the hearts of the believers; on the contrary the sorrow of angels will not end before that day.

Exegesis Of Qur'anic Verse 17:33

وَمَنْ قُتِلَ مَظْلُومًا

***"And whoever is slain unjustly..."* (*17:33*).**

Shaykh Ayyashi has narrated from Imam Muhammad Al-Baqir (‘a) that he said: This verse was revealed about Imam Husayn (‘a):

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا

***"And whoever is slain unjustly, We have indeed given to his heir authority"* (*17:33*).**

فَلَا يُسْرِفْ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا

"So let him not exceed the just limits in slaying; surely he is aided" **(*17:33*).**

He said: He is Husayn Ibn Ali (‘a), who was killed unjustly and we are his heirs and the Qa’im from us; when he appears and seeks revenge for the blood of Imam Husayn (‘a). Thus, he will go on eliminating till they would say: He has committed excess in killing.

And he said: The killed is Husayn (‘a) and his heir is the Qa’im (‘aj) and the excess in his killing is that he will kill others than his killer.

إِنَّهُ كَانَ مَنْصُورًا

"Surely he is aided" **(*17:33*).**

Thus, indeed the world will not be destroyed till it is helped by a man from the progeny of the Messenger of Allah (S) who would fill up the earth with justice and equity as it would be fraught with injustice and oppression.[16]

Exegesis Of Qur’anic Verse 22:39

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ

"Permission (to fight) is given to those upon whom war is made..." **(*22:39*).**

In Tafsir Ali Ibn Ibrahim it is narrated that he said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them" **(*22:39*).**

That this verse was revealed about Imam Qa’im (‘aj); indeed, when the Imam reappears, he will demand revenge for the blood of Imam Husayn (‘a).[17]

Slogan Of The Imam’s Companions

It is narrated in *Ghaibah* of Fazl Ibn Shazan that the slogan of the companions of Imam al-Mahdi (‘aj) will be: *Yaa Saaratal Husayn.*

In one Ziyarah Jamia, it is mentioned in the salutation on His Eminence:

السلام على الامام العالم، الغائب عن الابصار، والحاضر في الأمصار، و الغائب عن العيون، والحاضر في الأفكار، بقية الأخيار، الوارث ذا الفقار، الذي يظهر في بيت الله الحرام ذي الأستار، وينادي بشعار يا ثارات الحسين أنا الطالب بالأوتار، أنا قاصم كل جبار.

Peace be on the Imam, who is knowing and who is concealed from the eyes and who is present in the cities and who is hidden from the eyes and is present in the thoughts; the remnant of the righteous and the inheritor of the Zulfiqar sword; one, who will appear in the veils of holy House of Allah and who would voice the slogan of Yaa Saaratil Husayn I am demander for respect, I am the slayer of all the tyrants.

In *Mahaasin*, Shaykh Barqi (r.a.) and in *Kamil az-Ziyarah*, Ibn Qulwayh have narrated from Imam Ja'far as-Sadiq ('a) that he said: Since the day Imam Husayn ('a) was martyred, Allah has appointed seventy thousand angels, who are dishevelled and covered with dust; to invoke blessings on Imam Husayn ('a) and pray for mercy on him as long as Allah wills, that is till the time of the Qa'im ('aj).

In *Amali*[18], Shaykh as-Saduq has narrated from Imam Ja'far as-Sadiq ('a) that he said: Husayn Ibn Ali ('a) was struck by the sword, after which his killer came forward to decapitate him. A caller called out from the Almighty Allah in the centre of the Arsh: Know that O bewildered and unjust community after its Prophet, the Almighty Allah will not give you Tawfiq for neither Eid of sacrifice nor Eid al-Fitr.

Then Imam Ja'far as-Sadiq ('a) said: By Allah, indeed, they definitely do not succeed and they will not succeed till the revenger for the blood of Imam Husayn ('a) rises up; that is the Qa'im ('aj).

It is Also, narrated from Abu Sult Harawi that he said: I asked Imam Ali ar-Ridha' ('a): O son of Allah's Messenger (S), what do you say about the tradition of Imam Ja'far as-Sadiq ('a) in which he said: When Hazrat Qa'im ('aj) reappears he will eliminate the progeny of the killers of Imam Husayn ('a) due to the evil deeds of their forefathers? Imam Ali ar-Ridha' ('a) said: It is true.

I asked: Allah, the Mighty and Sublime says:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

***"And no bearer of burden shall bear the burden of another"* (*6:164*).**

What is the meaning of this? He replied: the Almighty Allah is truthful in all His statements, but the progeny of the killers of Imam Husayn ('a) approved the acts of their forefathers and they took pride in it. And one, who approved an act is as if he has himself committed that act. And if a person is killed in the west and a person in the east approves his killing, this person in the view of the Almighty Allah is a partner in his killing.

Indeed, when His Eminence, Qa'im ('aj) reappears, he will eliminate them due to their approval of the act of their forefathers.

In Ziyarah Ashura, it is repeatedly asked that may the Almighty Allah take revenge for the blood of Imam Husayn (‘a) through the apparent and speaking Imam, the al-Mahdi, who is supported one of Aali Muhammad (‘a) and repeatedly the Holy Imams (‘a) and their companions have in prose and poetry given assurance to themselves about that great calamity through the advent of Imam Qa’im (‘aj).

Thus, the Day of Ashura, which is Also, the day of the advent of Imam al-Mahdi (‘aj) and his most important aim being the removal of the greatest sorrow; therefore this day should be accorded the greatest importance. On this day, after completing the usual rituals of Ziyarah and prayers, it is necessary to invoke curse on the killers of the Holy Imam (‘a) and to pray for help and assistance and also, beseech the Almighty Allah to hasten the reappearance of Imam Qa’im (‘aj) and it is supposed to be among the important acts of this day.

Most Important Act On Ashura Day

Since one of the most important acts of that day comprises invoking a thousand curses on the killers of the Chief of the Martyrs and to pray for the destruction of those who fought the divine proofs. As Also, to pray for the victory of Aali Muhammad (‘a) as mentioned in the sentences of the supplications, which is to be recited in the Qunut:

> اللّهمّ إنَّ سبلك ضائعة، وأحكامك معطَّلة، وأهل نبيّك في الأرض هائمة كالوحش السائمة. اللّهمّ اعل الحقّ واستنقذ الخلق، وامنن علينا بالنجاة واهدنا للإيمان، وعجّل فرجنا بالقائم عليه السلام، واجعله لنا ردءاً، واجعلنا له رفداً...

In the name of Allah, the Beneficent, the Merciful. O Allah, indeed Your paths are wasted and Your laws are make ineffective. And the progeny of Your Prophet are distressed like beasts. O Allah, make lofty the right and save the creatures and do a favour on us through relief and guide us to faith and hasten the reappearance of our Qa’im; and make him as our covering and make him as our protection.

Till he says:

> اللّهمّ ارحم العترة الضائعة المقتولة الذليلة من الشجرة الطيّبة المباركة. اللّهمّ اعل كلمتهم، وأفلج حجَّتهم، وثبّت قلوبهم وقلوب شيعتهم على موالاتهم، وانصرهم وأعنهم وصبّرهم على الأذى في جنبك، واجعل لهم أيّاماً مشهوداً وأيّاماً معلومةً، كما ضمنت لأولياءك في كتابك المنزل، فإنَّك قلت: (وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً

In the name of Allah, the Beneficent, the Merciful. O Allah, have mercy on the progeny, which has been wasted; who were killed in the most humiliating manner from the pure and blessed tree. O Allah, elevate their word and make their proof successful and keep their hearts steadfast and make the hearts of their Shi’a firm on their mastership and render help to them. And help them and cooperate with them and give

them patience in calamities in your side and appoint for them the famous days and the known days as You guaranteed for Your friends in Your revealed book. And You said: Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.

Fourth: From Yellowing Of The Sun Till Sunset

Every day on the basis of classification by scholars dividing the day from dawn till sunset into twelve parts, in such a way that each part is attributed to one of the Imams.

Each part of the day and night is attributed to one of the Twelve Imams

The venerable Sayyid Ali Ibn Tawus in the book of *Aman al-Akhtaar*[19], says: We mentioned in the book of *Mawaddah fi Sa-atil Lail wan Nahar*: that each hour of the day is specialized for one of the Holy Imams (‘a) and there are two supplications for it; I have narrated one of them from the writing of my grandfather, Abu Ja’far At-Tusi (r.a.) and the other from the writing of Ibn Muqla.

Each of those Imams is like the protector and helper of his particular hour according to traditional reports.

So, the first hour is for our master, Imam Ali (‘a) and then he has enumerated them till the twelfth hour, which is for our master, Imam al-Mahdi (‘aj). A person should pray in every hour for the Imam to whom that hour is attributed, whether it is the summer or winter season, when the days are the shortest as the supplications are divided into twelve parts whatever the length of the days might be, according to traditions.

Then if you happen to undertake a journey in an hour, which is related to one of the Imams, you must seek the help of that Imam and the Almighty Allah has made him as a cause of deliverance; therefore recite the following: O Almighty Allah, please send my master so and so (‘a) and mention that name of that Imam – as we send salutations on him and that we are attentive as a result of Your acceptance on him in that it was in our care and protection and the well-being of your affairs would be on him during that hour.

I say: When you reach your destination at an hour, which is specially related to one of them or set out from that stage of the journey, then recite salutation on that Imam and what makes you near to him and ask for security for all that occurs in that hour.

Thus, if the Almighty Allah had not desired this from you, you will not do that and when you perform this act Allah, the Mighty and Sublime will guide you to Himself and your movement and stillness in that

journey will be nothing, but worship and success in your hereafter.

So, the subject was etiquette of journey he was brief regarding what was connected to it and what he said is effective in every worldly and religious act, which a person wants to start in that hour.

Specialization Of The Twelfth Hour With Imam al-'Asr ('A) And Its Special Supplication

As for the two special supplications for Imam al-'Asr ('aj), which should be recited on the twelfth hour of the day; the first of them is:

بسم الله الرحمن الرحيم

يا من توحد بنفسه عن خلقه يا من غني عن خلقه بصنعه، يا من عرف نفسه خلقه بلطفه، يا من سلك بأهل طاعته مرضاته، يا من أعان أهل محبته على شكره، يا من من عليهم بدينه، ولطف لهم بنائله، أسألك بحق وليك الخلف الصالح بقيتك في أرضك المنتقم لك من أعدائك وأعداء رسولك، وبقية آبائه الصالحين "

الحجة ابن الحسن

(واتضرع إليك به واقدمه بين يدى حوائجي ورغبتي إليك أن تصلي على محمد وآل محمد، وأن تفعل بي. (كذا وكذا

وأن تدركني، وتنجيني مما أخاف واحذر، وألبسني به عافيتك وعفوك، في الدنيا والآخرة، وكن له وليا وحافظا وناصرا، وقائدا، وكالئا، وساترا، حتى تسكنه أرضك طوعا، وتمتعه فيها طويلا يا أرحم الراحمين، ولا حول ولا قوة الا بالله العلي العظيم فسيكفيكهم الله وهو السميع العليم. اللهم صل على محمد وآل محمد، أولي الأمر الذين أمرت بطاعتهم وأولي الارحام الذين أمرت بصلتهم، وذوي القربى الذين أمرت بمودتهم، والموالي الذين أمرت بعرفان حقهم، وأهل البيت الذين أذهبت عنهم الرجس، وطهرتهم تطهيرا، أن تصلي على محمد وآل محمد، وأن تفعل بي كذا وكذا

In the name of Allah, the Beneficent, the Merciful. O One, who is unique in Himself from His creatures. O One, who is needless of His creatures by His being. O One, who has introduced His kindness to His creatures. O one, who has taken the people of guidance to His pleasure. O One, who has helped the people of love to thank Him. O One, whom when someone prayed to repay his debts, was kind to him. I ask You, by the right of Your Wali, the righteous successor, Your survivor in Your earth, Your revenger from Your enemies, enemies of Your prophets and his righteous forefathers – Muhammad Ibn al-Hasan – and to make You satisfied by it and present to You as a request that You bless Muhammad and the

progeny of Muhammad. And do 'such and such' for me.[20]*And grant me respite from that which I fear. And dress me up in Your relief and forgive me in this world and the hereafter. And be for him the Wali, and protector, and leader, and supporter and the veiler till he lives in Your earth for a long time. O the most merciful of the merciful ones. And there is no strength and power except by Allah, the High and Mighty. And soon Allah will suffice for you. And He is the Hearer, the knower.*

O Allah, bless Muhammad and the progeny of Muhammad, the Ulil Amr, whose obedience You have commanded. And the foremost in relations tying up with whose relations You have ordered. And the near kindred whose love You have ordered. And the masters, whose rights You have ordered to be acknowledged. And the Ahl Al-Bayt, from whom You have removed impurities, and purified them a thorough purification. And bless Muhammad and the progeny of Muhammad and do such and such for me.[21]

As for the second supplication, it is as follows:

بسم الله الرحمن الرحيم اللَّهُمَّ يَا خَالِقَ السَّقْفِ الْمَرْفُوعِ وَ الْمِهَادِ الْمَوْضُوعِ وَ رَازِقَ الْعَاصِي وَ الْمُطِيعِ الَّذِي لَيْسَ مِنْ دُونِهِ وَلِيٌّ وَ لَا شَفِيعَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا سُمِّيَتْ عَلَى طَوَارِقِ الْعُسْرِ عَادَتْ يُسْراً وَ إِذَا وُضِعَتْ عَلَى الْجِبَالِ كَانَتْ هَبَاءً مَنْثُوراً وَ إِذَا رُفِعَتْ إِلَى السَّمَاءِ تَفَتَّحَتْ لَهَا الْمَغَالِقُ وَ إِذَا هَبَطَتْ إِلَى ظُلُمَاتِ الْأَرْضِ اتَّسَعَتْ بِهَا الْمَضَايِقُ وَ إِذَا دُعِيَتْ بِهَا الْمَوْتَى انْتَشَرَتْ مِنَ اللُّحُودِ وَ إِذَا نُودِيَتْ بِهَا الْمَعْدُومَاتُ خَرَجَتْ إِلَى الْوُجُودِ وَ إِذَا ذُكِرَتْ عَلَى الْقُلُوبِ وَجِلَتْ خُشُوعاً وَ إِذَا قُرِعَتِ الْأَسْمَاعُ فَاضَتِ الْعُيُونُ دُمُوعاً أَسْأَلُكَ بِمُحَمَّدٍ رَسُولِكَ الْمُؤَيَّدِ بِالْمُعْجِزَاتِ الْمَبْعُوثِ بِمُحْكَمِ الْآيَاتِ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ الَّذِي اخْتَرْتَهُ لِمُؤَاخَاتِهِ وَ وَصِيَّتِهِ وَ اصْطَفَيْتَهُ لِمُصَافَاتِهِ وَ مُصَاهَرَتِهِ وَ بِصَاحِبِ الزَّمَانِ الْمَهْدِيِّ الَّذِي تَجْمَعُ عَلَى طَاعَتِهِ الْآرَاءَ الْمُتَفَرِّقَةَ وَ تُؤَلِّفُ لَهُ الْأَهْوَاءَ الْمُخْتَلِفَةَ وَ تَسْتَخْلِصُ بِهِ حُقُوقَ أَوْلِيَائِكَ وَ تَنْتَقِمُ بِهِ مِنْ شِرَارِ أَعْدَائِكَ وَ تَمْلَأُ بِهِ الْأَرْضَ عَدْلًا وَ إِحْسَاناً وَ تُوَسِّعُ عَلَى الْعِبَادِ بِظُهُورِهِ فَضْلًا وَ امْتِنَاناً وَ تُعِيدُ الْحَقَّ مِنْ مَكَانِهِ عَزِيزاً حَمِيداً وَ يَرْجِعُ الدِّينُ عَلَى يَدَيْهِ غَضّاً جَدِيداً أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَقَدِ اسْتَشْفَعْتُ بِهِمْ إِلَيْكَ وَ قَدَّمْتُهُمْ أَمَامِي وَ بَيْنَ يَدَيْ حَوَائِجِي وَ أَنْ تُوزِعَنِي شُكْرَ نِعْمَتِكَ فِي التَّوْفِيقِ لِمَعْرِفَتِهِ وَ الْهِدَايَةِ إِلَى طَاعَتِهِ وَ تَزِيدَنِي قُوَّةً فِي التَّمَسُّكِ بِعِصْمَتِهِ وَ الِاقْتِدَاءِ بِسُنَّتِهِ وَ الْكَوْنِ فِي زُمْرَتِهِ وَ شِيعَتِهِ إِنَّكَ سَمِيعُ الدُّعَاءِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

In the name of Allah, the Beneficent, the Merciful. O Allah, the creator of the raised sky and the widespread earth. And giver of sustenance to the sinner and the obedient; other than whom there is no guardian. And neither is there any intercessor. I ask You by Your name, when the straitened paths are named as such ease returns and when it was kept on mountains, it was pulverized and when it was raised to the heavens its doors opened and when it descended to the dark earth wideness appeared in its narrowness. When the dead was called by it, they gathered from the graves. When the inexisting were called by it they came into existence. When it was mentioned on the hearts they shuddered in fear. And when it struck against the ears, tears began to flow from the eyes. And I ask You through Muhammad (S), Your Messenger and who is helped through miracles and who is sent with clear signs and with Amir Al-Mu'minin Ali Ibn Abi Talib ('a) whom You chose for brotherhood and his successorship and chose him as a bosom friend and the master of age, al-Mahdi, through whom You gathered their

different views and joined for him the differing desires and made him special for the right of His Awliya and through him You recompensed the evil of the enemies. And through him the earth was filled with justice and favour. And wideness was bestowed on the people through his reappearance as favour and good. And the right was restored. He is powerful and worthy of praise and he turned the religion at his hand, fresh and new. That You bless Muhammad and the progeny of Muhammad. So that I sought their mediation from You and kept them before me and for my needs and that you put thankfulness for Your bounty and Your guidance to Your obedience and that You increase my strength of my attachment to his infallibility and to follow his Sunnah and to be included in his army and his Shi'a. Indeed, You are the one, who hears the supplication.[22]

Shaykh Ibrahim Kafami, after quoting these supplications, says: These supplications are not mentioned in the *Motahajjid* of Shaykh At–Tusi, but I have seen them in the books of some of my associates and they are written in gold.

We should know that the supplication that we have quoted is in accordance to the version of Sayyid Ibn Baqi in his Ikhtiyar and Allamah has quoted it in *Minhaj al–Islaah*. However, Shaykh At–Tusi has mentioned in his *Misbah* only till (ان تصل على محمد وآل محمد وان تفعل بي كذا وكذا) and the addition, which is present in the supplication of each of the Imams, is not mentioned there.

Kafami has mentioned that this addition is from Sayyid Ibn Baqi, which he has taken from the report of Abu al–Wafai Shirazi, which was previously mentioned in the ninth chapter; therefore, it should be present in all the supplications, which are ordered to be recited and to seek the mediation of the Imam in that sense; and he has praised it. We should Also, know that repeating these two supplications at times so far it is not learnt to which Imam their chain of narrators ends.

Mirza 'Abd Allah Isfahani has in *As–Sahifah ath–Thalitha Sajjadiyya* understood that each supplication is on the authority of the Imam with whom it is related. And we have it in *Sahifah Ar–Rabi'ah as–Sajjadiyya* and in *Sahifah Ath–Thani'ah al–Alawia* they have followed him, but without certainty and assurance with the belief that it is not perfectly certified, on the contrary it is known from the preceding and succeeding portion of those supplications, especially the latter, that it should be from an Imam and is very much similar to the words of Imam al–'Asr ('aj). And Allah knows best.

Fifth: al–'Asr Of Monday

Sixth: al–'Asr Of Thursday

As on these two occasions the deeds of the people are presented to Imam al–'Asr ('aj) as happened during the period of each of the Imams and during the period of the Messenger of Allah (S) they were presented to him and there are numerous reports on this point and in most of them the time period is not specified, but in some others, it is hinted at and it is appropriate according to Shaykh Tabarsi in *Majma Al–Bayan*[23] under the exegesis of the verse:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

***"And say: Work; so Allah will see your work and* (*so will*) *His Apostle and the believers"* (*9: 105*).**

Says: Our scholars have narrated that the deeds of the people are presented to the Holy Prophet (S) every Monday and Thursday; thus, he recognizes them and in the same way they are presented to the Imam of guidance; thus, they recognize them and they are implied by the words of 'and the believers'.

Among the strange facts is that Shaykh Abu al-Fatah Raazi has in *Tafsir*24, himself said that it has come in reports that deeds of the nation are presented to the Messenger of Allah (S) every Monday and Thursday and on the Holy Imams ('a) and believers imply the infallible Imams.

In *Amali*25 of Shaykh At-Tusi and in *Basa'ir*26, it is narrated from Dawood Raqqi that he said: I was sitting with Imam Ja'far as-Sadiq ('a) when suddenly he initiated a conversation with me: O Dawood, indeed, your record of deeds was presented to me on Thursday. I saw what was mentioned in it from your deeds, most notable being your goodness to your cousin, which pleased me very much. Indeed, I know that your goodness will soon destroy his age and make his death certain.

Dawood said: I had a cousin, who was extremely tyrannical and bigoted; I learnt of his adverse circumstances. So before setting out for Mecca, I wrote down immunity for his expulsion. When I reached Medina, Imam Ja'far as-Sadiq ('a) gave me this news.

Also, it is narrated in *Basa'ir ad-Darajat* that the Imam said: The record of deeds of people are presented to the Messenger of Allah (S) and the Holy Imams ('a) on Thursday.

In another report, he said: The record of deeds of people are presented to your Prophet every Thursday evening; so you should be careful that no evil deed is mentioned to the Prophet.

Also, it is narrated from Yunus that he said: I heard Imam Ali ar-Ridha' ('a) explain about the days of the week. When he mentioned Thursday, he said: It is the day on which the record of deeds of the people are presented to Almighty Allah, Messenger of Allah (S) and the Holy Imams ('a).27

Also, 'Abd Allah Ibn Aban has narrated: I asked Imam Ali ar-Ridha' ('a) and there was something between us that: Call Allah for me and your followers.

Then he said: By Allah, your record of deeds is presented to me every Thursday.28

The venerable Sayyid Ali Ibn Tawus, in the treatise entitled *Muhasib an-Nafs*, says: I saw and narrated in consensually accepted traditional reports of trustworthy tradition narrators that on Mondays and Thursdays the record of deeds of people are presented to Allah, the Mighty and Sublime and it is narrated from Ahl Al-Bayt ('a) that on Mondays and Thursdays the record of deeds of people are presented to Allah, may his majesty be exalted and, on His Messenger, and the Holy Imams ('a).

Then he has narrated from his grandfather, Shaykh At-Tusi (r.a.), who has said in his *Tafsir Tibyan*: It is narrated that the record of deeds is presented to the Holy Prophet (S) every Monday and Thursday; so he becomes aware of them and in the same way, they are presented to the Holy Imams ('a); thus, they recognize them.

After quoting some reports on this topic from Ahl al-Sunna channels, he says: The Messenger of Allah (S) said: The deeds of people are presented to me twice a week: on Mondays and Thursdays. Thus, Allah forgives each of them, except the two brothers between whom there is enmity. Thus, he says: Leave these two.

Also, it is narrated that the Messenger of Allah (S) used to fast on Mondays and Thursdays; someone asked the reason for it.

He replied: The record of deeds rise up every Monday and Thursday; and I want that when they are taken up, I should be fasting.

Sayyid said: It is appropriate that a person should be precautious every Monday and Thursday in every way in seeking Tawfiq and lest he should find himself lax on these two days in being warned in obedience and that he should strive that his deeds are not wasted as much as possible, because logic and traditions both say that at the time of presentation of reports to the ruler, one should be extra cautious as opposed to other times.

Also, in Part Seven of *Jamaal al-Usboo'*[29], it is said that among the important facts about Monday is that it is the day when the record of deeds is presented to the Almighty Allah, His Prophet and his special confidants ('a). Then he has quoted some reports from Shi'a and Ahl al-Sunna channels and said: Narrated through Shi'a channels are times of presentation of deeds, which is in fact is the time of expiry of these two days. Thus, it is worthy for a person to have divine recognition of the sanctity of the one to whom the deeds are presented so that he checks his deeds and improves them by the strength he receives for them and it will be recalled that those deeds are presented to Allah, the Mighty and Sublime as He is cognizant of the secrets. Then it is presented to His special ones, holders of rank, who present these scrolls in advancement of Almighty Allah and advancement of the disgrace of major and minor sins.

Then how easy this meaning is for a person who has testified for the Almighty Allah, the most powerful ruler and to the Judgment Day. And in both books, there is explanation of encouragement for accounting of deeds and their circumstances, but this is not the time to explain all that.

In *Kashf al-Muhajja*[30], it is narrated that he made a bequest to his son: Present your requests to His Eminence, al-Mahdi ('aj) every Monday and Thursday of every week with the oath, which is obligatory to be observed for the Imam from the manners of respect and honour and say at the time of addressing to the Imam after Salaam on him by the Ziyarah, which begins with: *Salaam al-laahe Kaamel ut-Taam* and so on as was mentioned in the previous chapter.Say:

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۖ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

"O chief! Distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable" **(*12:88*).**

Till the end that since they were not mentioned and they were restricted for Sadat, we have not quoted them.

At the end of it, he says: Mention it to the Imam what your father mentioned to you and made a will to His Eminence and turned you by the permission of Allah, the Mighty and Sublime – His servant and he has left you for him. Thus, the reply of His Eminence will come to you.

In other words, these last two days, which according to reliable traditional reports are days of presentation of the record of deeds, and on the basis of the report of Shaykh At-Tusi in *Ghaibah*31: First they entrust it to the Master of the Age (‘a) and then it is presented to each in succession till it reaches the Messenger of Allah (S) who presents it to Almighty Allah. And Also, according to the division of the hours of the day, which is specialized for the Imam and also, the time of the change of angels is fixed that the angels appointed on the day go up and the angels appointed for the night come down; at this time you must be extremely careful about your deeds and to reform your acts and to make up what has lapsed and to remove the activities and hurdles of attention and humility and to leave the gathering of the people of ignorance and to seek the mediation of Imam al-’Asr (‘aj) in way which we hinted previously and asking from His Eminence, intercession in correction of the scrolls of deeds and changing the sins into good deeds, and to perfect the good deeds in it by the residue of his own good deeds, according to the famous supplication, which His Eminence prays for his Shi’a and asks the Almighty Allah to do that.

Also, on the eve and day of Monday and Thursday he strived in performing sincere deeds that perhaps through its blessings He overlooks other sins and he restricts those two days with some acts as is mentioned in traditional reports, like recommendation of reciting Surah Qadr a thousand times on each day and reciting Surah Insan in the Morning Prayer on both the days as both the chapters are especially related to Imam al-’Asr (‘aj), sweeping the Masjid on both days, recitation of effective repentance at the end of the day on Thursday and other such acts which are mentioned in their places.

Seventh: Eve And Day Of 15th Sha’ban

Which is the birthday of Imam al-Mahdi (‘aj) and the Almighty Allah bestowed this great blessings on His creatures and it is sufficient to prove the respect of this noble occasion by saying what was mentioned by Ahl Al-Bayt (‘a) as quoted by the divine scholar, Sayyid Ali Ibn Tawus (r.a.) in *Iqbal*32: Know that our master, al-Mahdi (‘aj) is one, who is interpreted by the people of truth to be one on whom reliance is placed by that the Holy Prophet (S) gave glad tidings to the Ummah for the Wilayat of His Eminence and

a great benefit of Muslims by his rulership and mentioned his perfections and what will be received from him, condition of his majesty to a position that neither any past prophet has achieved nor any successor of the prophet; nor the kingdom of Sulaiman where he ruled over humans and jinns. Because Sulaiman (‘a) remarked:

وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

***“Grant me a kingdom which is not fit for* (*being inherited by*) *anyone after me”* (*38:35*).**

In reply, He did not say: I have accepted your request in that I will not give to anyone after you more than that, and it is not, except that Allah, the Mighty and Sublime said:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

***“Then We made the wind subservient to him; it made his command to run gently wherever he desired”* (*38:36*).**

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ

***“And the shaitans, every builder and diver”* (*38:37*).**

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ

***“And others fettered in chains”* (*38:38*).**

We gave him control on wind and satans; and Muslims have consensus that a great favour is granted to Muhammad, the chief of the messengers and the seal of the prophets (S), a like of which was never granted to any prophet at any time and neither Sulaiman. al-Mahdi (‘aj) will appear in the last period of time at a time when the pillars of religion of the prophets would have fallen down and the signs of the successors would be absolutely erased. Then he would fill up the earth with justice, equity and wisdom as it would be fraught with injustice, oppression and ignorance.

The Almighty Allah sent His Prophet, Muhammad (S) so that he may revive the customs of all the prophets and that he may enliven the sciences of the truthful ones from the formers and latters and it did not reach that one of them (‘a) had arose for all his functions after it being worn out and it having reached which will reach to al-Mahdi (‘aj).

Abu Noaim Hafiz and others from the Ahl al-Sunna narrators and Ibn Munadi has mentioned in *Kitab*

Malahim and he is reliable in their view and trustworthy and Abu al-Aala Hamadani, who Also, commands a high rank and Shi'a of His Eminence have mentioned verses of his reappearance and the arrangement of his affairs by the chief of the prophets (S) and its testimony of that with which the Almighty Allah has mentioned His Eminence especially in the Holy Qur'an:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

"That He might cause it (the religion of the Prophet) to prevail over all religions" (9:33).

Therefore, it is appropriate that this night should be accorded respect and from the aspect of the Wilayat of His Eminence, in the view of Muslims as they confess to the rights of his Imamate and according to what his grandfather Muhammad (S) has mentioned and the important personalities of the Ummah gave his glad tidings to their people; because if darkness encompasses the Muslims and they are surrounded by armies or the ill fortune of their own sins, the Almighty Allah will make a new born to appear, who would save them from humiliation of slavery and restore right of all the deprived and bestow on every person what he is deserving of as fruits of their past deeds and will spread ease for the people in the east and the west, whose sides would be equal and whose shelters would be unlimited and whose qualities would be nice. It shows that the kind father has put his children on the throne like a kind ruler deals with his subjects to give them the best. Something which testifies for those who are present regarding those who are absent. They bow their heads in humility and the hearts are inclined to one who bestows.

Thus, indeed every neck will rise up on this night through the power of thankfulness on what Allah, the Mighty and Sublime has bestowed on him by this king and that He has made him as his subject and one, who is mentioned in the muster of his army for stability of Islam and for eradication of infidelity and rebellion and to widen the horizons till the sun will rise from the place of its setting.

He is dedicated to the Almighty Allah that was the cause of this birth and success and nobility of this kingdom and service of his purified forefathers who were his true helpers for establishing its sanctity and on what is obligatory on the subjects for the ruler and to convey it to success.

We don't find that human strength is capable of establishing these magnificent rights, except through a divine power. Thus, every righteous will rise up with his power and the strength, which Almighty Allah has blessed him with.

Important Supplication For Eve Of 15th Sha'ban

Then he said: Recite the following supplication on the eve of the 15th of Sha'ban as it is adjuring the Almighty Allah by the right of this great newborn:

بسم الله الرحمن الرحيم اللّهُمَّ بِحَقِّ لَيْلَتِنا وَمَوْلُودِها وَحُجَّتِكَ وَمَوْعُودِها الَّتِي قَرَنْتَ إِلى فَضْلِها فَضْلاً فَتَمَّتْ كَلِمَتُكَ صِدْقاً وَعَدْلاً، لا مُبَدِّلَ لِكَلِماتِكَ وَلا مُعَقِّبَ لآياتِكَ، نُورُكَ المُتَأَلِّقُ، وَضِياؤُكَ المُشْرِقُ، وَالعَلَمُ النُّورُ فِي طَخْياء الدَيْجُورِ، الغائِبُ المَسْتُورُ جَلَّ مَوْلِدُهُ وَكَرُمَ مَحْتِدُهُ وَالمَلائِكَةُ شُهَّدُهُ وَالله ناصِرُهُ وَمُؤَيِّدُهُ إذا آنَ مِيعادُهُ وَالمَلائِكَةُ أَمْدادُهُ، سَيْفُ الله الَّذِي لا يَنْبُو، وَنُورُهُ الَّذِي لا يَخْبُو، وَذُو الحِلْمِ الَّذِي لا يَصْبُو، مَدارُ الدَّهْرِ وَنَوامِيسُ العَصْرِ، وَوُلاةُ الأَمْرِ، وَالمُنَزَّلُ عَلَيْهِمْ ما يَتَنَزَّلُ فِي لَيْلَةَ القَدْرِ وَأَصْحابُ الحَشْرِ وَالنَشْرِ، تَراجِمَةُ وَحْيِهِ وَوُلاةُ أَمْرِهِ وَنَهْيِهِ. اللّهُمَّ فَصَلِّ عَلى خاتِمِهِمْ وَقائِمِهِمْ المَسْتُورِ عَنْ عَوالِمِهِمْ، وَادْرِكْ بِنا أَيَّامَهُ وَظُهُورَهُ وَقِيامَهُ وَاجْعَلْنا مِنْ انْصارِهِ وَاقْرِنْ ثَأْرَنا بِثَأْرِهِ وَاكْتُبْنا فِي أَعْوانِهِ وَخُلَصائِهِ وَأَحْيِنا فِي دَوْلَتِهِ ناعِمِينَ وَبِصُحْبَتِهِ غانِمِينَ وَبِحَقِّهِ قائِمِينَ وَمِنَ السُّوءِ سالِمِينَ يا أَرْحَمَ الرَّاحِمِينَ، وَالحَمْدُ للهِ رَبِّ العالَمِينَ، وَصَلّى اللهُ عَلَى خاتَمِ النَّبِيِّنَ وَالمُرْسَلِينَ، وَعَلى أَهْلِ بَيْتِهِ الصَّادِقِينَ وَعِتْرَتِهِ النَّاطِقِينَ، وَالعَنْ جَمِيعَ الظَّالِمِينَ، وَاحْكُمْ بَيْنَنا وَبَيْنَهُمْ يا أَحْكَمَ الحاكِمِينَ

In the name of Allah, the Beneficent, the Merciful. O Allah, for the sake of this night of ours and for the sake of the one who was born in it and Your Proof and its promised with whose excellence it is related. Thus, Your true and just promise was completed. And there is no one to postpone Your signs. Your light is about to rise up and Your rays are about to spread and knowledge is effulgence in pitch dark. So bless the place of his birth and honour its precincts and angels are witness of it. And Allah is his helper and his supporter and when it is time the angels would be his helpers. Sword of Allah who would neither go back and his effulgence, which will not be concealed. And he is having forbearance, which is the pivot of the times and the confidant on whom the reminder is revealed and that which is revealed on the Night of Power. And the companions of the gathering and the scattering. And the interpreter of His revelation and the guardians of His commands and prohibitions.

O Allah bless their last and on the Qa'im of them and on the concealed from their signs and join me to their days and appearance and their advent and make us as their helpers and join our steps with their steps and make us as their helpers and their sincere followers and enliven us in their kingdom and recipients of bounties and in his kingdom of bounties and gaining benefits of his company and who will rise up by his right and those who remain secure from evil, O the most merciful of the merciful ones. And praise be to Allah the Lord of the worlds and may Allah bless Muhammad, the seal of the prophets and messengers and on his truthful Ahl Al-Bayt (‘a) and his speaking progeny and curse be on all the oppressors and judge between us and them O the ruler of all the rulers.

Eight: Nowruz Day

Which is the day of the reappearance and victory of Imam al-'Asr (‘aj) over Dajjal. As the elegance of the wayfarers, Ahmad Ibn Fahd Hilli has mentioned *Muhazzib al-Baare* through his chains of narrators from Moalla Ibn Khunais from Imam Ja'far as-Sadiq (‘a) that he said:

The day of Nowruz is the day when the Holy Prophet (S) took oath of allegiance for Amir Al-Mu'minin (‘a) in Ghadir Khumm. So they submitted to his Wilayat. Thus, glad tiding to one, who remained steadfast on it and unfortunate are those, who broke that pledge. And it is the day when the Messenger of Allah (S) sent Ali (‘a) to the valley of Jinns; thus, he took the oath of submission from them.

Also, it is the day when Imam Ali (‘a) emerged victorious over the people of Naharawan and when he eliminated the one with the broken hand.

It is the day when the Qa’im of us Ahl Al-Bayt (‘a) will reappear and the Almighty Allah will bestow him success and victory over Dajjal. Thus, he will eliminate him in Kufa.

And there is no Nowruz day, except that on that day we await for his reappearance; because it is one of our days, which the Persians have adopted and you (Arabs) have disregarded it…and so on.

In *Bihar Al-Anwar*33,Allamah al-Majlisi has narrated this report in detail from Sayyid Fazlullah Rawandi about the occasion of reciting it and mentions difficulties in that report and its reply and is not research into the day of Nowruz. But we should know that the day of reappearance of Imam Az-Zaman (‘aj) being Friday, Nowruz and Ashura is not absolute as this occurs in many years so when they do not occur, one should not await for the reappearance as other than the reappearance and advent of Hazrat Hujjat Ibn al-Hasan Ibn Ali al-Mahdi (‘aj), who is presently 1040 odd years old there will not be any change in that and the rest which has come in verses of the Holy Qur’an and traditional reports regarding the signs of reappearance is all subject to delay and advancement as per the interpretation of that which has come from Ahl Al-Bayt (‘a); so much so that they are mentioned as certain signs.

As the apparent implication of inevitability in those reports is not that none of them are subject to change and all what they said should be as such only; on the contrary the implication is of – and Allah knows best – difference in ranks of emphasis.

That which supports this is the statement of Shaykh an-Nu’mani in *Ghaibah*:34 from Abu Hashim Dawood Ibn Qasim Ja’fari that he said: I was with Abu Ja’far Muhammad Ibn Ali ar-Ridha’ (‘a); Once we were with Abu Ja’far Muhammad Ibn Ali al-Jawad (‘a) when Sufyani was mentioned and that his matter was inevitable. I said to Abu Ja’far al-Jawad (‘a): “Does Allah change His determination concerning the inevitable matters?”

He said: “Yes, He does.”

We said to him: “We fear that He may change his determination concerning the matter of al-Qa’im!”

He said: “The matter of al-Qa’im is a part of divine promise and Allah does not fail to fulfil His promise.”

Probably each of those days is the day of one of the circumstances of His Eminence. Since the advent from the village of Karaa or advent from Holy Mecca or the period of dominance over the enemies and elimination of killers or stay in Kufa, the seat of government.

Prophet’s Warning

It will be known to those with insight that since these time periods are restricted for His Eminence, Hujjat (‘a) that necessitates attention and seeking refuge and acting on worship rituals of His Eminence more

than other times, it is Also, possible that with attention to some Shi'a and Sunni traditional reports it seems very much likely that His Eminence would be present at those places on particular times; therefore it is worth being present in those places even though one may not see or recognize His Eminence.

As residence of His Eminence in a place is cause of descent of divine mercy and blessings and if one is in the neighborhood of that source of goodness, general grace and mercy will fall in his share, even though he might not be deserving of it as happened with someone, who was eligible for divine fury and curse. Fear includes curse and distancing from divine mercy, if it befalls that person.

In *Kamal ad-Din*35, Shaykh as-Saduq has said: It is mentioned in a correct narration from our Holy Imams ('a) that even if someone sees in dream that the Messenger of Allah (S) or one of the Imams ('a) is entering a village, this will be sufficient to secure the people of that village from that which they are afraid of.

Shaykh Kulaini and Shaykh At-Tusi have narrated from Muhammad Ibn Muslim that he said: Imam Muhammad Al-Baqir ('a) or Imam Ja'far as-Sadiq ('a) passed by me and I was seated with the Qadi of Medina. The following day I came to the Imam. He said to me: What was the gathering in which I saw you seated yesterday?

I said: May I be sacrificed on you, indeed that Qadi accords respect to me, so sometimes I sit with him.

Imam ('a) said: What has assured you from the fact that a curse may descend and afflict all the participants of the gathering?36

Testimonies of these two points are in plenty in traditional reports and the aim of warning to make most of presence at that place among them being Arafat and during the Hajj season and other holy places to be present where is emphasized at appropriate times and places of accompanying a bier and praying on the dead also.

Thus, a group of scholars like Ibn Shahr Ashob, Qutub Rawandi and Muhammad Ibn Ali At-Tusi in *Thaqib al-Manaqib* have narrated in a lengthy tradition as follows:

The Shias of Nishapur [during the Imamate of His Eminence, Musa Ibn Ja'far ('a)] gathered and selected a man named Muhammad Ibn Ali Nishapuri, so that he may go to Medina to take presents, religious taxes and gifts to their Imam. They gave 30000 Dinars and 50000 Dirhams in cash and 12000 garments to Muhammad Ibn Ali. during this a believing lady, named Shatita brought an original dirham and a piece of woolen cloth she had knitted by hand which cost 4 dirhams and gave these things saying: I have nothing more to give; please convey it to the Imam.

That person said: I am ashamed to take this to the Imam.

She said: The Almighty Allah is not ashamed of the truth (that is even if the share of the Imam is less, it

must be conveyed to him). At that moment, that gathering brought a sheaf of paper containing 70 pages and a question was written on each sheet and the rest of it left blank so that the reply may be written below it. Both the pages were placed face to face and tied at three places with a string and a seal was put at the knots. They said: Take the file and give it to the Imam in the evening and collect it from him the next morning. Then break the seals and see if the questions mentioned therein are replied or not. If the replies have been included without breaking the seals, he is that same Imam and eligible for these monies. If not, bring us back the cash and goods. Muhammad Ibn Ali reached the holy city of Medina and first happened to go to 'Abd Allah Aftah and tested him and found that he did not have the capability for the position of Imamate. He came out of his house uttering: "O Lord guide me to the right path."

He was standing in that confused state when a child came and said: Come to the one you are looking for. And he took him to the house of His Eminence Musa, Ibn Ja'far ('a). His Eminence glanced at him and said: O Abu Ja'far, why did you lose hope and why did you wander like Jews and Christians in bewilderment? Did not Abu Hamza at the Masjid of my great grandfather guide you to me, the Divine Proof and His Wali? I gave the replies to the questions in the file yesterday. Bring it to me and also, get me the dirham of Shatita that is in the purse. And the weight of her dirham would be one dirham and four Daniq. Bring it to me. There will be 400 dirhams in that purse that is from Aan al-Waazoori and the piece of her cloth is tied together with the garments of two Balkhi brothers. He (the narrator) says: The words spoken by His Eminence left me astounded. I went out and brought back whatever he had commanded and presented it to him respectfully. He picked up the dirham and cloth piece of Shatita and addressed me:

"And Allah does not forbear from the truth."

O Abu Ja'far convey my Salaam to Shatita and give this purse to her. That purse contained 40 dirhams. Then he said: "I am Also, gifting her a piece of shroud of mine. The cotton of this shroud is from our village Saida in the area of Fatimah ('a) and my sister, Halima, the daughter of His Eminence, Abu Abdillah Ja'far Ibn Muhammad as-as-Sadiq ('a) has spun it. Tell Shatita that after receiving from Abu Ja'far the money and the piece of shroud she will not remain alive for more than nineteen days. "So spend 16 dirhams on yourself and keep 24 dirhams for your funeral expenses and *Sadaqah*. And I shall recite the funeral prayer on your bier." O Abu Ja'far, when you see me (at that time) keep this matter secret as it is better for the safety of your life. Then he said: Take these things back to their owners and break the seal on the file and see if the replies have not been given before you brought the sheaf?"

He says: "I looked at the seals and saw that they were untouched. I broke one of the seals from the middle and saw the writing of the Aalim ('a) and noted what he had said regarding a man who said that he had made a vow to Almighty Allah that he will free each slave who is in his charge since old, and he has many slaves; does he have to free all of them? The reply in his blessed handwriting was as follows: He must free every slave who has been under his authority for at least six months. The following verse proves the correctness of this matter:

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

***"And* (*as for*) *the moon, We have ordained for it stages till it becomes again as an old dry palm branch"* (*36:39*).**

And the new is one, who has not been with him for more than six months."

I removed the second seal and saw the following writing: What does the Imam say about one, who said: I will give a huge amount in Sadaqah? How much Sadaqah does he have to pay? The reply to this in the Imam's writing was: One, who has made such a vow, if he is having sheep, he must give eighty-four sheep in Sadaqah and if he has camels, he must give eighty-four camels and if he has money, he must give eighty-four dirhams. The evidence of this is the following verse:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

***"Certainly, Allah helped you in many battlefields"* (*9:25*).**

Since the number of battles fought till the time of the revelation of this verse were 84. Then I broke the third seal and read the question and reply: The Imam (‘a) had answered the query about the penalty for a person who digs up a grave, beheads the corpse and steals the shroud cloth. The reply in the handwriting of His Eminence was as follows: The hands of the thief shall be cut off due to the theft he had committed. And he must be fined 100 dinars for beheading the corpse, because we consider a corpse equal to the fetus that has not yet received the soul and the *Diyah* of *‘Nutfa’* is 20 dinars…till the end of the verdict. When Abu Ja'far Muhammad Ibn Ali Nishapuri returned to Khorasan he saw that those whose monies His Eminence had rejected had started following the Fathiya religion. However, Shatita still followed the true faith. He conveyed the Salaam of His Eminence, al-Kadhim (‘a) to her and gave her the purse and piece of shroud cloth. Then as the Imam had predicted she remained alive for 19 days and when she passed away, Imam (‘a) arrived on a camel. At the conclusion of the rituals, he mounted his camel and headed towards the desert saying: "Relate the matter to your companions and convey my Salaams to them. And tell them that I and the Imams like me inevitably come to attend their funerals wherever they may go in the earth. So (always) keep the fear of Allah (piety) in yourselves."[37]

End of the gist of that lengthy report; whose benefits include the promise of Imam al-'Asr (‘aj) to be present in the funeral of the believers, who had performed good deeds and who were pious and perhaps it can be learnt from the reports of Ahl Al-Bayt (‘a) on some junctures and other occasions that is similar in this nobility.

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1. Tafsir al-Qummi, vol. 2, p. 290.
2. Tafsir al-Qummi, vol. 2, p. 431.

3. Tafsir al-Qummi, vol. 2, p. 290.
4. Basa'ir ad-Darajat, pp. 240-242.
5. Misbah al-Motahajjid, p. 930; Al-Kafi, vol. 4, p. 163; Tahzib al-Ahkam, vol. 3, p. 103; Al-Mazar, Muhammad Ibn Mashhadi, p. 612; Iqbal al-'Amal, vol. 1, p. 191.
6. Al-Muqna, Shaykh Mufid, p. 313; Misbah al-Motahajjid, p. 577; Tahzib al-Ahkam, vol. 3, p. 10; Wasa'il ash-Shi'a, vol. 10, p. 362; Iqbal al-'Amal, vol. 1, p. 382.
7. Jamal al-Usboo', p. 152.
8. Al-Khisal, p. 396.
9. Hidayat al-Kubra, p. 363.
10. Al-Khisal, p. 394.
11. Bihar Al-Anwar, vol. 3, pp. 340-341.
12. Jamal al-Usboo', pp. 41-42.
13. Al-Kafi, vol. 1, p. 456; Al-Amali, Shaykh At-Tusi, p. 418; Bihar Al-Anwar, vol. 45, p. 221 and, vol. 51, p. 68; Al-Lohoof fi Qatl at-Tofoof, p. 74.
14. Dala'il al-Imamah, pp. 451-452; Bihar Al-Anwar, vol. 37, p. 294 &, vol. 45, p. 221.
15. Al-Irshad, vol. 2, p. 379.
16. Tafsir Al-Ayyashi, vol. 2, p. 290.
17. Tafsir al-Qummi, vol. 2, pp. 84-85.
18. Al-Amali, p. 232.
19. Aman al-Akhtar al-Asfar, pp. 101-102.
20. In these two places, instead of the words such and such mention your needs.
21. Bihar Al-Anwar, vol. 86, p. 340. In these two places, instead of the words such and such mention your needs.
22. Bihar Al-Anwar, vol. 83, pp. 355-356; Miftah al-Falah, pp. 177-178.
23. Majma al-Bayan, vol. 5, p. 119.
24. Wasa'il ash-Shi'a, vol. 16, p. 112.
25. Al-Amali, p. 413.
26. Basa'ir ad-Darajat, p. 449.
27. Basa'ir ad-Darajat, p. 448.
28. Basa'ir ad-Darajat, p. 550.
29. Jamal al-Usboo', pp. 116-117.
30. Kashf al-Muhajja li Samarat al-Muhajja, pp. 152-153.
31. Al-Ghaibah, p. 387.
32. Iqbal al-'Amal, pp. 703-706, Dar al-Kutub al-Islamiya.
33. Bihar Al-Anwar, vol. 56, p. 119 and later.
34. Ghaibah, pp. 302-303.
35. Kamal ad-Din wa Tamam an-Na'mah, p. 210.
36. Al-Kafi, vol. 7, p. 410.
37. Bihar Al-Anwar, vol. 47, p. 73.

[1] [1]
SHARES

Chapter 12: Rituals For Getting The Honour Of Seeing Imam Az-Zaman

Comprising of acts and deeds through whose auspiciousness one might be able to see or meet Imam Az-Zaman (‘aj), whether he recognizes him or not; whether in sleep or wakefulness and deriving benefits from the Imam, whose most important aim is to increase his certainty about Imam (‘a).

From the above it is known that meeting the Imam during Major occultation is very much possible that it is possible through knowledge, good deeds, piety, divine recognition, humility, discipline of the self from cheating and deception; doubt and other base qualities; it is possible to learn divine secrets and enter the path of wayfaring of the selected ones and evidences are mentioned in words of well-known scholars.

The aim on this juncture is not the method of achieving that path as most of it is fulfilment of all duties and recommended acts and refraining from all unlawful and detestable acts in a way they want. All its prefaces are hidden and not revealed to anyone, except those deserving of them; on the contrary the aim of achieving a path is that through it, one may be able to reach that stage in his life, even though it may be in dream.

We should know that by pondering on those incidents, it is known that regularly performing a good act and a worship act and effort to feel remorse and humility for forty days for this aim, are most proximate and great causes; as was known that going to Masjid as-Sahla for forty Wednesdays or forty Thursdays in Kufa and being engrossed in worship are among the usual well-known acts, which numerous scholar and pious people have claimed that it is proved effective.

Also, reciting the Ziyarah of Imam Husayn (‘a) for forty Thursdays and other similar acts and apparently there was no special evidence with them, neither for the mentioned number nor for the act, except what is apparent in the Qur’an and Sunnah that regularity on reciting a supplication for forty days is effective in acceptance of supplications; on the contrary care in eating and drinking lawful or unlawful during those days can change the circumstances and transfer of one into another, as good into bad or from bad to good; and in order to support this, we present some reports as reminders.

Shaykh Ayyashi has reported from Fazl Ibn Abi Qurra from Imam Ja’far as-Sadiq (‘a) that he said:

I heard His Eminence, Abu Abdillah as-Sadiq (‘a) say: “The Almighty Allah sent revelation to Ibrahim that a son would be born to him. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Allah revealed to Ibrahim: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement.”

Imam as-Sadiq (‘a) said: “When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Musa and Harun to deliver Bani Israel and He advanced this by 170 years.”

His Eminence, as-Sadiq (‘a) added: “You case is Also, such that if you do this, the Almighty Allah would you deliver through us; but if not, the matter will reach its destined end.”1

Bequest Of Prophet ‘Isa (‘A) To The Hawareen

Shaykh Ibrahim Kafami has narrated in the book of *Majma al-Gharaib* from the book of *Jawahir* that Prophet ‘Isa (‘a) made a bequest of his companions and said: Become like snake!

Thus, when ‘Isa (‘a) was taken up to the heavens the companions said: Do not move from your place till you are able to understand the interpretation of the statement of Prophet ‘Isa (‘a).

One of them said: It means that you should become like a snake; that when in coils itself it keeps its head under its body; because he knows that if any injury comes to his body, it will not harm it as long as its head is all right. So, the Spirit of Allah has told you to take care of your religion as it is the capital of the world and the hereafter; and whatever reaches you from poverty and death, will cause no harm to you as long as your religion is safe and sound.

Another companion said: That which the Spirit of Allah has told you to become like snake; it is from the aspect that the snake does not eat anything, except dust till poison does not come out of its fangs. So, in the same way you will not benefit from what you hear of the wisdom for seeking the hereafter as long as the love of the world is present in your hearts.

One companion said: The Spirit of Allah has told you to become like snake; because when the snake feels weakness and sloth in itself it remains hungry for forty days and then he enters a narrow hole and then comes out of it with youth for forty years. Thus, the Spirit of Allah has told you to keep yourself hungry in the short world for the perpetual life of the hereafter as the snake keeps himself hungry for forty years for remaining alive for another forty years.

Finally, they reached consensus that the Spirit of Allah had implied this only.

Only The Path Of Divine Cognition Can Bestow You With The Mediation Of Divine Saints

In *Al-Kafi*2, it is narrated from Muhammad Ibn Muslim that he said: I asked Imam Muhammad Al-Baqir (‘a) or Imam Ja’far as-Sadiq (‘a): Sometimes it so happens that I see a person who is very humble, who prays and worships a lot but does not have faith in your religion. Can his worship benefit him?

Imam (‘a) replied, “O Muhammad, such people are like that group of Bani Israel wherein whoever passed forty nights in worship and then prayed would get whatever he prayed for. But once when one of them did so his prayer remained unanswered.

So he came to ‘Isa (‘a) and complained about it, and requested him to pray for him. ‘Isa (‘a) made ablution offered two rakats of prayers and prayed to Allah. Consequently, Allah revealed to him:

‘O ‘Isa, that man approached Me, but from an incorrect way (path), which is other than the one I had shown.’ And that man was doubtful about (‘Isa’s) Prophethood. ‘So, I will not hear his request even if he goes on praying until his neck is dislocated and his fingers have dropped.’

Hearing this ‘Isa (‘a) looked toward that person and asked, ‘Do you harbour any doubt about my Messengership?’

He replied, ‘Yes, O Spirit of Allah, it is so. Kindly pray to Allah for a change in my condition for the better.’

‘Isa (‘a) then prayed for him. Allah accepted his repentance and he too, like his family members, became believer.”

Specialty Of Number ‘Forty’ In Traditional Reports

In *Al-Kafi*[3], it is narrated from Imam Ja’far as-Sadiq (‘a) that he said: The faith of a person is not sincere…

In another report it is mentioned: No one remembers the Almighty Allah for forty mornings, but that He makes him pious in the world and shows him his medicine and pain and makes wisdom firm in his heart.

In *Lab al-Albab*[4], it is narrated from Qutub Rawandi from the Messenger of Allah (S) that he said: One makes his worship sincere for the Almighty Allah for forty mornings, springs of wisdom will burst forth from his heart on his tongue.

In *Amali as-Saduq*[5], it is narrated that Bahlool Nabash stole a shroud of a deceased girl of Ansar and committed a vile act with her dead body; after that he felt regret and he came to the Messenger of Allah (S) and the latter drove him away.

So he went to some mountains of Medina and spent forty days in weeping, seeking divine forgiveness and supplications. On the fortieth day, his repentance was accepted and the verse was revealed saying that his repentance was accepted and that his crime was forgiven and also, promised rewards to him.

The Messenger of Allah (S) went to him and gave him glad tidings and recited the verse to him. Then he said to his companions: You all make up for your sins as Bahlool did about his sins.

Also, it is narrated that Prophet Dawood (‘a) wept for forty days due to his Tarke Awla and in *Bihar Al-Anwar* it is narrated from the book of *Adad al-Qawiyya* of Ali Ibn Yusuf, brother of Allamah Hilli that he has narrated that when the Holy Prophet (S) was seated at Abtah with Ammar Ibn Yasir, Munzir Ibn Zahzah, Abu Bakr, Umar, Ali Ibn Abi Talib (‘a), Abbas Ibn Abd al-Muttalib and Hamza Ibn Abd al-Muttalib when suddenly Jibra’il came to His Eminence in his own great form while his wings spread to the east and the west.

He called out: O Muhammad, the Highest of the high has sent you His greetings and He commands you to keep away from Khadija for forty days.

This matter was very difficult for the Holy Prophet (S) as he was very fond of Khadija.

Accordingly, the Prophet fasted the days and worshipped Allah during nights. He sent Ammar to Khadija and informed her that his absence was not due to any dislike, but it was merely Allah’s command so that He may fulfil His plan. “Do not imagine anything wrong about yourself except good, because Allah discusses about you every day with His angels.

It is better if you close the doors of your apartment and rest in your night-dress. I will remain at the residence of my aunt, Fatimah Bint Asad until the time fixed by the Almighty Allah is over.”

Lady Khadija (‘a) was weeping due to separation from the Prophet when Jibra’il brought the following message to the Prophet: “The Almighty Allah sends Salams to you and intimates you to be prepared to accept a Great Gift from Him. At that moment, Mikaeel Also, appeared with a plate of grapes and dates covered with a kerchief of heavenly silk. He said to the Holy Prophet (S): “Break your fast today with this food.” So, the Messenger of Allah (S) ate those and went to Lady Khadija (‘a) according to the command of Allah and the conception of Lady Fatimah az-Zahra’ (‘a) took place on that night.[6]

Also, it has come that forty days before Be’that it was commanded to the Prophet that he should keep away from Khadija and on the fortieth day, he was appointed to the office of prophethood. The period Prophet Musa (‘a) went to Mt. Tur was Also, forty days and the Holy Prophet (S) said: He did not eat, drink or sleep and he was not inclined to any of these things in his going and coming for forty days in excitement of meeting his Lord.[7]

In *Tafsir Imam Hasan al-’Askari (‘a)*[8] it is narrated that Prophet Musa (‘a) used to say to Bani Israel: When Almighty Allah will free you from this calamity and destroy your enemies, I will bring from your Lord, a book containing His commands about what to do and what not to and also, examples.

When Almighty Allah relieved them from the aforesaid troubles, He ordered Musa (‘a) to come to the appointed place and to fast for thirty days at the base of the Hilli.

Musa (‘a) had imagined that he would get that Book at the end of those for thirty fasts. On the last (40th) day, when Musa (‘a) began to brush his teeth before breaking his fast, the Almighty said: O Musa! Do

you not know that the obnoxious smell of the observer of a fast is more pleasing to Me than the fragrance of musk? Now, fast for ten more days and do not brush teeth at the time of breaking the fast. Musa (‘a) did so. Allah had commanded him that He would give the Torah to him, so He did so.

After forty day He sent the Book for him. It is mentioned in numerous reliable reports that the seed remains in the womb for forty days and then becomes a clot for forty days; then it becomes a lump for forty days. When one wishes to pray for an expectant lady so that the Almighty Allah may turn what is in her womb to be a male, so that his limbs and organs are complete. He should within this period of four months and it is clear from these reports that the capacity of matter to take physical or mental shape occurs in forty days.

This is further supported by the well–known Hadith Qudsi:

“I kneaded the essence of Adam with my hand for forty days.”[9]

In *Al–Kafi*[10], it is narrated that they asked Imam Musa al–Kadhim (‘a): We have traditional report from the Messenger of Allah (S) that he said: One, who imbibes wine, his prayer is not accepted for forty days.

Thus, after some words, the Imam said: When he drinks wine it remains in his bone marrow, that is in all his organs; for forty days according to the stages of his creation, that is transformation of his seed, clot and lump.

Then he said: And in the same way is the case of all foods and drinks, which he consumes; that they remain for forty days.

Also, he said: One, who abstains from meat for forty days, he will become bad mannered, because the displacement of the sperm is in forty days.[11]

He Also, said: One, who eats meat for forty days, on each day his manners will become worse.

One, who consumes olive oil and massages himself with it, the Shaitan does not come near him for forty days.[12]

One, who eats lawful food for forty days the Almighty Allah makes his heart illuminated.[13]

One, who consumes *Saweeq*[14] for forty days, his arms will become strong.[15]

One, who consumes porridge (*Harees*) for forty days, he will develop a liking for worship.[16]

One, who consumes a pomegranate, his heart will become illuminated and satanic instigation will be kept away from him for forty days.[17]

The earth protests for forty days at the urine of one, who is not circumcised.[18]

One, who has brought faith in the Almighty Allah and the Holy Prophet (S) will not refrain from removing unwanted hair from his pubic region for forty days.19

There are numerous traditions on this figure; on the contrary there are numerous writings in Sharh Mutahhar as is mentioned that if one prays for forty for his brothers in faith and then prays for himself, his prayer for himself and for them will be accepted.20

In the same way, if forty persons gather and supplicate or of ten persons supplicate four times or four persons supplicate ten times each.21

During the period of the reappearance of Imam al-Mahdi (‘aj), every believer will be given the strength of forty men.22 And in praise of learning forty traditions by heart, acting on them and being steadfast on them, a great reward is mentioned and if forty believers are present in a funeral and they testify that they know nothing from the deceased, except good, the Almighty Allah will accept their testimony and will forgive that believer.23

Among the reports mentioned in the first chapter under the account of the birth of Hazrat Hujjat (‘a) is that Imam Hasan al-’Askari (‘a) entrusted him to the white bird, who he said was Ruh al-Quds and commanded him to return him on the fortieth day.

Hakima Khatoon said: I saw that noble infant every forty days till he reached maturity before the passing away of Abu Muhammad (‘a).24

We should know that testimonies of traditions regarding this claim are more than that which can be compiled together and Allamah al-Majlisi in his treatise in reply to the difference between Imamiyah and rulers and jurists and tradition scholars and legalists and Sufis, after classifying the last group as condemned said a few words which the father of this author had learnt from him that is Bahauddin Muhammad, and every year he acted on it for forty days.

A large number of followers of Shari’ah practice penance and this humble servant Also, performed the forty days of penance as it is mentioned in reliable traditions that one, who makes his actions sincere for Almighty Allah for forty mornings, Allah makes springs of wisdom to flow from his heart on his tongue.25

Since it was the practice of scholars and religious persons to observe these acts for forty nights or on Thursdays or Fridays in Kufa, Sahla or Karbala’ for this great aim and neither of them being specific it becomes clear that everyone should as per his position and condition, perform charitable acts and recommended deeds on any of these times. It is preferable to practice them regularly; what to say of acts related to departed souls?

Therefore, someone may be asked to spend in charity, and someone to provide education, Prayer from another, fasting from another Ziyarah and so on.

However, in all of them the common conditions must be observed, since the fulfilment of duties and

refraining from prohibited things and ritual purity of food, drinks and clothes and their appearance is more than that which is the apparent part of Islamic laws and sincerity of intention and other things as this is not the occasion to mention them here.

Supplication To See Hazrat Hujjat (‘A) In Sleep Or Wakefulness

As for special rituals for this condition, whether they may be restricted for Imam Az-Zaman (‘aj) or common for all the Imams; thus, some points are mentioned by them:

First: The venerable, Sayyid Ibn Baqi, in *Ikhtiyar Misbah* has narrated from Imam Ja’far as-Sadiq (‘a) that he said: One, who recites the following supplication after every obligatory prayer, will definitely see Imam MHMD Ibn Hasan (‘a) in wakefulness or sleep.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ بَلِّغْ مَوْلَانَا صَاحِبَ الزَّمَانِ أَيْنَمَا كَانَ وَ حَيْثُمَا كَانَ مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا سَهْلِهَا وَ جَبَلِهَا عَلَى وَ عَنْ وَالِدَيَّ وَعَنْ وُلْدِي وَإِخْوَانِي التَّحِيَّةَ وَالسَّلَامَ عَدَدَ خَلْقِ اللَّهِ وَزِنَةَ عَرْشِ اللَّهِ وَمَا أَحْصَاهُ كِتَابُهُ وَأَحَاطَ بِهِ عِلْمُهُ اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَمَا عِشْتُ فِيهِ مِنْ أَيَامِ حَيَاتِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَهُ فِي عُنُقِي لَا احولُ عَنْهَا وَلَا أَزُولُ اللَّهُمَّ اجْعَلْنِي مِنْ انْصَارِهِ وَ النَّابِينَ عَنْهُ وَ الْمُمْتَثِلِينَ لا وَامِرِهِ وَ نَوَاهِيْهِ فِي أَيَّامِهِ وَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ اللَّهُمَّ إِنْ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا مَقْضِيًّا فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَزِرًا كَفَنِي شَاهِرًا سَيْفِي مُجَرِدًا فَنَانِي مُلَبِّيًا دَعْوَةَ الداعي فِي الْحَاضِرِ وَالْبَادِى اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْغُرَّةَ الْحَمِيدَةَ والْحَلْ بَصَرِى بِنَظْرَةٍ مِنِّي إِلَيْهِ وَعَجِلْ فَرَجَهُ وَ سَهِلْ فَخَرَجَهُ اللَّهُمَّ اشْدُدْ ازْرَهُ وَ قَوْ ظَهْرَهُ وَطَوَّلْ عُمَرَهُ وَاعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَحْيِ بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقّ ظَهَرَ الْفَسَادُ فِي الْبَرّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ فَأَظْهِرِ اللَّهُمَّ لَنَا وَلِيَّكَ وَ ابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ صَلَواتُكَ عَلَيْهِ وَآلِهِ حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَزَّقَهُ وَيُحِقَّ اللَّهُ الْحَقّ بِكَلِمَاتِهِ وَيُحَقِّقَهُ اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِظُهُورِهِ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ.

In the Name of Allah, the Beneficent, the Merciful. Extend greetings and peace to our master, the leader of the time when and wherever he is, from the east and the west of the Earth, in the plain land or on the mountains, from me, my parents, my descendants and my brothers, equivalent to the whole creation of Allah and the weight of Allah’s Throne and all what His Book has counted and that which His knowledge has encompassed. O Allah, I am renewing this early morning and the remaining days of my life the covenant and the allegiance on my neck, that I will never go back on my word, O Allah, make me among his helpers that protect him, among those who comply with his commands and prohibitions in his days and among those that will be martyred before him. O Allah, if death occurs between me and him, which You have made inevitable for Your servants, then take me out of my grave wearing my shroud, unsheathing my sword and pulling out my spear, answering the call of the caller from the city or from the village.

O Allah, show me the rise of the rightly guided and the extoller, smear my eye with kohl to see him and hasten his relief and make his coming out easy. O Allah, strengthen his supporters and empower his

followers and prolong his life, You have said and Your statement is the fact. Corruption has appeared in the land and sea, for what men's own hands have earned. O Allah, manifest Your legacy to us; the son of the daughter of Your Prophet, who was named after the name of Your Prophet, may Your blessings be upon him! Until he destroys everything wrong, Allah, will initiate right with His words and implement it. O Allah, unveil this grief on the nation with his reappearance, they see it very far, but we see it as close, O Allah, send Your blessings on Muhammad and on his holy family.

The author says: This supplication is having different abrogations and many chains of narrators and in some there are additions and in some certain sentences are not mentioned. Ibn Tawus has narrated that it should be recited for forty days, but in some traditional reports this special result is not found, except in this report and therefore we have not mentioned it because of these differences.

Second: Shaykh Ibrahim Kafami has said in *Jannah al-Waqiya*: I have seen in the books of some of our scholars that one, who desires to see one of the prophets and Imams or other people or his children in his dream, he should recite Surah Shams, Surah Qadr, Surah Kafiroon, Surah Ahad, Surah Falaq and Surah Naas; then he should recite Surah Ikhlas a hundred times and recite Salawat on the Messenger of Allah (S) a hundred times and then go to sleep on his right side; he will definitely see the one he has intended, if Allah wills. And he will speak with them and converse with them.

I saw another version of this supplication exactly verbatim, except that he said: Perform this for seven nights after the supplication, which begins as follows: *Allahumma Antal Hayy al-Lazee...*

We should know that Sayyid Ali Ibn Tawus has narrated this supplication in the book of Falah as-Sa'il[26] through his chains of narrators from some the Holy Imams ('a) that they said: When you intend to see your deceased, sleep with ritual purification and sleep on your right side and recite the Tasbih of Lady Fatimah ('a) and say: Allahumma Antal H'ayy al-Lazee...and so on.

In *Misbah*[27], Shaykh At-Tusi has said: One, who likes to see his deceased ones, at the time of going to bed he should recite:

> اللهم أنت الحي الذي لا يوصف، والإيمان يعرف منه، منك بدأت الأشياء وإليك تعود فما أقبل منها كنت ملجأه ومنجاه، وما أدبر منها لم يكن له ملجأ ولا منجا منك إلا إليك، فأسألك بلا إله إلا أنت، وأسألك ببسم الله الرحمن الرحيم وبحق حبيبك محمد صلى الله عليه وآله سيد النبيين، وبحق علي خير الوصيين، وبحق فاطمة سيدة نساء العالمين، وبحق الحسن والحسين الذين جعلتهما سيدي شباب أهل الجنة أجمعين أن تصلي على محمد وآله وأهل بيته، وأن تريني ميتي في الحال التي هو فيها فإنك تراه إنشاء الله تعالى

In the name of Allah, the Beneficent, the Merciful. O Allah, You are the living, who cannot be described and belief is recognized through You and the originator of the things and all will return to You. So no one from them became attentive You were its refuge and shelter and there is no escape for them and will not be for him no refuge, except to You. I ask You through there is no god except You and I ask you by In

the name of Allah, the Beneficent, the Merciful. And by the right of Your beloved Muhammad (*S*)*, chief of the prophets and by the right of Ali the best of the successors; and by the right of Fatimah, chief of the ladies of the worlds; and by the right of Hasan and Husayn, whom You made the chiefs of the youths of Paradise, all of them that You bless Muhammad and his progeny and his Ahl Al-Bayt* (*'a*) *that You show me my deceased one in what condition he is.*

You will definitely see him if Allah wills.

The demand of the universality of the first part of the supplication is that it be recited for every deceased, even prophets and Imams ('a), whether living or deceased.

One, who acts on this formula should make alteration in the supplication in accordance to the living Imam and the living prophet; on the contrary it is apparent that if he recites it for seeing the living or deceased Imam, he should change it and this is supported by that which is mentioned in the book of Tashilut Dawa after the mention of this supplication that: Some of our scholars (r.a.) have mentioned that one, who wishes to see one of the prophets or the Holy Imams ('a), he should recite this supplication till: *Antusalli Alaa Muhammad wa Aali Muhammad...* then he should say: *An Toreyaani Fulaanan*; that is he should mention the name of the person he wants to see. And after that he should recite Surah Shams, Surah Lail, Surah Qadr, Surah Kafiroon, Surah Ikhlas, Surah Falaq and Surah Naas. Then he should recite Surah Tauheed a hundred times.

Thus, when he wishes to see and question the one, he has intended, he will see and will be replied by him if Allah wills.

Supplication Quoted By Shaykh Al-Mufid (R.A.) For Seeing The Holy Imams ('A)

Third: In the book of *Ikhtisas*[28], Shaykh Al-Mufid (r.a.) has narrated from Abu al-Moazi from Imam Musa al-Kadhim ('a) that he heard the Imam ('a) say: One, who has a need from Allah, the Mighty and the High and he intends to see us and know his position and rank, he should perform the ritual bath (*Ghusl*) at the start of the night and recite whispered supplication to us – that is – and Allah knows best – recite whispered supplication to the Almighty Allah through our medium in such a way that he should adjure the Almighty Allah through our right and seek His mediation through us so that we may be seen by him and show him his position in our view.

He said: He will definitely see us and the Almighty Allah will forgive him due to us and his position and rank will not remain concealed from him.

Some have said: The implication of reciting whispered supplication to us is seeing us in one's imagination and seeing and remembering our love and this particular ritual bath (*Ghusl*) in this report, is a recommended ritual bath, which jurists (r.a.) have mentioned. As Allamah Tabataba'i Bahr al-Ulum

has mentioned in his verses under the objectives of Ghusl.

And seeing the Imam (‘a) in dream.

To reach ones aims.

It is apparent or rather it is certain that the view of the Sayyid is mentioned in this report as the author of *Mawahib* etc. have explained, but the great researcher and scholar, Janab Akhund Mulla Zayn al-’Abidin Gulpaygani (r.a.) has in *Sharh Manzuma*, after the mention of this couplet said: It is proved by the tradition of the Prophet narrated in *Iqbal* in the Aamaal of the 15th Sha’ban that the Messenger of Allah (S) said: One, who purifies himself on the eve of the 15th Sha’ban, he should do so properly…till he said: …if you like to see me that same night, you will definitely see me.[29]

Since this report is restricted to His Eminence, therefore it had to be considered effective in the case of other Imams (‘a) as well from the aspect of some traditional reports that all of them are having the same position. Thus, it will be effective in their case as well, that which is effective regarding His Eminence and this is a strong statement as he fulfils the generalities of status so that those instances may be included. However, the implication of the Sayyid from that couplet is not this report that the implication which the Messenger of Allah (S) should be included, as although His Eminence is truly the Imam, but in the language of jurists and tradition scholars, on the contrary all religionists have not followed this custom for His Eminence and on the basis of generality of status, which they have said it is not unlikely; and it is appropriate to mention some brief acts for the present aim.

Report Of Sayyid Ibn Tawus For Seeing Amir Al-Mu’minin(‘A) In Sleep

First: In *Falah as-Sa’il*[30], Sayyid Ali Ibn Tawus has narrated that for seeing Amir Al-Mu’minin (‘a) in sleep, one should recite the following supplication at the time of going to bed:

In the name of Allah, the Beneficent, the Merciful. O Allah, I ask You, O one, whose kindness is concealed and whose hands are wide and not decreasing. I ask You by Your concealed kindness, with which You were not kind on any of Your servants, but that it sufficed; that You show my master, Ali Ibn Abi Talib (‘a) in my dream.

Aamal To See The Messenger Of Allah (S)

Second: In *Tafsir Burhan* and *Misbah*[31] of Kafami, it is narrated from the book of *Khawas al-Qur’an* that it is narrated from Imam Ja’far as-Sadiq (‘a) that one, who regularly recites Surah Muzzammil, will see the Holy Prophet (S) and pose questions to him whatever he wishes and the Almighty Allah will bestow to him what he has asked of the good.

Third: Kafami has narrated that one, who recites Surah Qadr a hundred times at the time of Zawal (afternoon) will see the Messenger of Allah (S) in dream.

Fourth: The venerable tradition scholar, Sayyid Hibatullah Ibn Abu Muhammad Musavi, a contemporary of the Allamah, has, in the first volume of the book of *Majmaur Raaiq* narrated that one who is regular in reciting Surah Jinn will see the Messenger of Allah (S) and pose questions to him whatever he wishes to ask about.

Fifth: It is narrated there that one, who recites Surah Kafiroon at midnight on Friday eve, he will see the Prophet.

Sixth: Recitation of Du'a Mujeer seven times with purification at the time of going to bed, after keeping fast for seven days, will enable one to see the Prophet.

Seventh: Recitation of the well-known Du'a from *Sahifah*, which is narrated in *Mohijj ad-Dawat* etc. five times with purification. Both are quoted by Shaykh Kafami.

Eighth: Kafami has narrated from Imam Ja'far as-Sadiq ('a) that he said: One, who recites Surah Qadr at noon twenty-one times will not die till he sees the Messenger of Allah (S).

Ninth: It is narrated from *Khawas al-Qur'an* that one, who recites Surah Kawthar a thousand times after praying the Midnight Prayer and then recites Salawat of the Holy Prophet (S) a thousand times, he will see the Holy Prophet (S) in his sleep.

Tenth: I saw in some reliable collections that one, who desires to see the chief of the righteous (S) in sleep, he should recite two units of prayer after Isha Prayer with any Surah he likes; and then he should recite the following supplication a hundred times:

بسم الله الرحمن الرحيم يا نور النور يا مدبر الأمور بلغ مني روح محمد صلى الله عليه وآله وسلم وارواح آل محمد تحية وسلاما

In the name of Allah, the Beneficent, the Merciful. O Light of lights, O Planner of affairs, convey me the spirit of Muhammad (S) and the spirits of Aali Muhammad ('a) with salutation and peace.

There are a large number of supplications, ritual prayers, recitations for this kind of need. We have mentioned most of them in Part One of the second volume of *Darus Salaam*, to which the divine souls incline and which brighten the eyes.

Praise be to Allah and thanks be to Him that He bestowed *Tawfiq* to this weak and helpless servant to accomplish this service within a period of around three months in spite of various engagements, due to the unlimited favours of the Kind and Generous Lord that He may convey this lowly servant's gift to His Wali and made His Eminence approve the blackened scroll of deeds of this criminal so that he may be

included among his devotees and that he may not deprive him from his intercession on the day of resurrection.

Completed by this lowly servant, Husayn Ibn Muhammad at-Taqi Ibn Ali Muhammad Noori Tabarsi on the 14th of Zilqad 1302 A.H. at Surre Man Raa (Samarrah).

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1. Tafsir Al-Ayyashi, vol. 2, p. 154.
2. Al-Kafi, vol. 2, p. 400.
3. Al-Kafi, vol. 2, p. 16.
4. Bihar Al-Anwar, vol. 53, p. 326.
5. Al-Amali, p. 98-100.
6. Al-A'dad al-Qawiyyah, pp. 220-222.
7. Bihar Al-Anwar, vol. 53, p. 327.
8. Tafsir Imam Hasan al-'Askari ('a), pp. 248-250.
9. Awali al-Layali al-Azizia fi 'l-Ahadith ad-Diniyya, vol. 4, p. 98; Sharh al-Asma' al-Husna, vol. 1, p. 80.
10. Al-Kafi, vol. 6, p. 402.
11. Al-Kafi, vol. 6, p. 310.
12. Bihar Al-Anwar, vol. 59, p. 294; Mustadrak al-Wasa'il, vol. 16, p. 347.
13. 'Uddat ad-Da'i wa Najah as-Sa'i, p. 140; Bihar Al-Anwar, vol. 100, p. 16; Tazkirat al-Mawzooat, p. 191.
14. A kind of mush made from wheat or barley; Also, with sugar and dates.
15. Al-Mahasin, vol. 2, p. 490; Al-Kafi, vol. 6, p. 306; Wasa'il ash-Shi'a, vol. 25, p. 15; Makarim al-Akhlaq, p. 192; Al-Fusool al-Muhimmah fi Usul al-A'immah, vol. 3, p. 61.
16. Ad-Doras al-Shari'ah, vol. 3, p. 38; Al-Mahasin, vol. 2, p. 404; Al-Kafi, vol. 6, p. 319; Wasa'il ash-Shi'a, vol. 25, p. 69.
17. Al-Mahasin, vol. 2, p. 544; Wasa'il ash-Shi'a, vol. 25, p. 153; Bihar Al-Anwar, vol. 63, p. 161.
18. Al-Hadaiqun Nazira, vol. 25, p. 49; Qurb al-Asnad, p. 922; Al-Kafi, vol. 6, p. 35.
19. Muntah al-Matlab, vol. 1, p. 317; Al-Hadaiqun Nazira, vol. 5, p. 541; Mustanadush Shi'a, vol. 6, p. 153.
20. Al-Amali, Shaykh as-Saduq, p. 541; Wasa'il ash-Shi'a, vol. 7, p. 117; Bihar Al-Anwar, vol. 90, p. 384.
21. Kashf al-Ghita, vol. 2, p. 309; Al-Kafi, vol. 2, p. 487; Wasa'il ash-Shi'a, vol. 7, p. 103; Makarim al-Akhlaq, p. 274.
22. Kamal ad-Din wa Tamam an-Na'mah, p. 673.
23. Muntah al-Matlab, vol. 1, p. 454; Al-Zikri, Shahid Awwal, p. 61; Majma al-Fayda al-Burhan, vol. 2, p. 445 Al-Hadaiqun Nazira, vol. 10, p. 438.
24. Kamal ad-Din wa Tamam an-Na'mah, p. 429; Raudhat ul-Wa'idhin, p. 259; Madinat ul-Majiz, vol. 8, p. 19; Bihar Al-Anwar, vol. 51, p. 14.
25. Bihar Al-Anwar, vol. 53, p. 326.
26. Falah as-Sa'il, p. 286.
27. Misbah al-Motahajjid, p. 122.
28. Al-Ikhtisas, p. 122.
29. Iqbal al-'Amal, vol. 3, pp. 323-324.
30. Falah as-Sa'il, p. 286.
31. Misbah, p. 459.

SHARES

Glossary Of Islamic Terms

(‘a): An abbreviation of ‘alaihi as-salam’, that is “Peace on him”.

(‘aj): An abbreviation of ‘ajjial Allahu Ta’ala farajahu shareef’, that is “May Allah hasten his reappearance”.

Aali Muhammad: Progeny of Muhammad.

Aamal: Rituals.

Ababeel: Little birds that destroyed the army of the People of Elephants by dropping on them pebbles of baked clay they had carried in their beaks and claws.

Abjad: Numerical values of Arabic letters.

Ahl al-Sunna wa al-Jamat: Majority Muslims who believe Abu Bakr to be the first caliph.

Ahl al-Bayt: People of the house. They are The Holy Prophet (S), Janabe Fatimah az-Zahra’ (‘a), Ali (‘a) and his eleven successors.

Allamah: Learned scholar.

Amir Al-Mu’minin: Leader of the believers. Title of Imam Ali Ibn Abi Talib (‘a).

Amr al-Takwini: Things beyond the control of man. Natural factors etc.

Amr al-Tashri: Things under the control of man. Voluntary deeds etc.

Arsh: Throne or heavens.

Ashura: 10th of Muharram, day of the martyrdom of Imam Husayn (‘a) and the tragedy of Karbala’.

al-’Asr: Afternoon (prayer).

Ayat: Verse of the Holy Qur’an.

Azaan: Call for prayer.

Bada: Change in divine will.

Baseer: All-seeing.

Bismi-Llah: In the Name of Allah.

Dirham: Unit of currency.

Du'a: Invocation.

Daurah: Occasional revision of what one has memorized so far.

Durood: See Salawaat.

I'tikaf: A recommended ritual consisting of a continuous stay of at least three days in the mosque during the last ten days of the month of Ramadan.

Fajr: Morning.

Faqih: Jurisprudent.

Fir'awun: Pharaoh.

Ghusl: Ritual bath.

Ghufaila: A two rakat Prayer between Maghrib and Isha.

Hadith al-Nabawi: A statement of the Holy Prophet (S) or a Masoom ('a).

Hadith al-Qudsi: A saying of Allah apart from the verses of Qur'an.

Hafiz/Haafiz: One, who knows the Qur'an by heart.

Hafiza/Haafiza: Feminine of Hafiz.

Hajar al-Aswad: The black stone in the Ka'aba.

Hajj: Annual pilgrimage to Makkah during the month of Zilqad.

Halal: Permissible, legal.

Haram: Prohibited, illegal.

Hasanah: Unit of heavenly rewards.

Hawza Ilmiya: Islamic religious school.

Hazrat: His or Her Eminence.

Hifz: Learning the Qur'an by heart.

Hijrat/Hijrah: Flight of the Holy Prophet (S) from Mecca to Medina. Beginning of the Islamic calendar.

Hoor al-'Ayn: Black eyed Houries of Paradise.

Huffaz/Huffaz: Plural of Hafiz.

Hujjat: Proof.

Huroof: (Singular=Harf) Arabic for letter/alphabet.

Iblees: Satan.

Iddah: Waiting period for women before they could remarry.

Iftar: Breaking of the fast.

Ijma: Consensus.

Illiyyin: Heights of Paradise, a divine matter, from which all good is created.

InshaAllah: If Allah wills.

Iqamah: Shorter call for Prayer.

Isha: Late evening.

Istikhara: Seeking the advice of Allah.

Janabat: A state of ritual impurity that can be removed by performing Ghusl (Bath).

Jannah al-Maawa: Paradise, Lit. Garden of perpetuity.

Junub: Ritually impure through sexual intercourse or discharge of semen.

Juz: Arabic word for part. 30th part of Qur'an.

Ka'aba: The Holy House of Allah, the directions that Muslims face during prayers.

Kaffarah: Fine, penalty.

Khariji: A group, which arose against Ali Ibn Abi Talib ('a) after the battle of Siffin. A heretic sect.

Khilqat: Creation.

Liaan: Sworn allegation of adultery committed by either husband or wife.

Maghrebain: The two prayers of Maghrib (early evening) and Isha (late evening).

Maghrib: Evening prayer, time of sunset

Mahram (pl. Mahrams): Relatives between whom marriage is prohibited.

Makrooh: Detestable, in the Islamic terminology it denotes an action, performing which does not incur sin, but refraining from which earns divine rewards.

Makruh: variant spelling of above term.

Maliki: Followers of the Sunnite Imam Malik.

Maqaam: Lit. place, usually the Place of Ibrahim, a spot in the Ka'aba complex.

Maraja' Taqlid: The Mujtahid whom people follow in matters of practical law.

Marwar: Repetition of latest lessons.

Masjid al-Haram: The sacred mosque in Mecca.

Masoomeen: (Singular- Masoom): Infallible.

Maula: Master.

Meeqaat: Specific places from where a Hajj pilgrim wears the Ihram.

Mehr: Dower.

Mithqal: A measure of weight of about 4.6 gms.

Miswak: Brushing of teeth, especially with a twig.

Mu'min: Believer.

Mubah: Permitted. It denotes an action, performing of which, earns no rewards and refraining from it is not punishable.

Mullahs: Muslim scholars/leaders.

Mureed: The Restorer.

Mus'haf: Scroll.

Mustahab: Recommended. It is an action, performing which earns rewards and refraining from it is not punishable.

Mutawatir: A tradition related through so many narrators that it is considered absolutely authentic.

Najis: Unclean.

Nasibi: A person who harbours malice against any one of the members of Holy Ahl Al-Bayt (‘a).

Nafila: Recommended prayers.

Nawafil: Plural of Nafila.

Para: 30th part of Qur’an.

q.s.: An abbreviation of ‘Quddasa Sirrohu’, which literally means: “May his resting place remain pure.”

Qa’im: One would rise. A title of Imam al-Mahdi (‘aj).

Qari: Reciter of Qur’an.

Qibla: Prayer direction.

Qiyam: Standing position in Ritual Prayer.

Qunoot: Supplication recited in ritual prayers, usually in the second unit (rakat).

Quraish: the tribe of the Messenger of Allah (S).

Rajm: Stoning, punishment for adultery.

Rakat: A unit of ritual prayer.

Rizq: Sustenance.

Ruh al-Quds: An angel.

Rukn: Lit. pillar usually a place in the Ka’aba complex.

Ruku: Bowing down or genuflection in the ritual prayers.

(S): An abbreviation of ‘salla Allahu alayhi wa alihi wa sallam’, that is “Blessings be on him and his Progeny and peace”.

Sadaqah: Voluntary charity, alms.

Safar: Second month of the Islamic calendar.

Sajdah: Prostration.

Salaam: Salute, Islamic greeting.

Salaat: Ritual prayers.

Salawaat: Allahumma Salli 'alaa Muhaammadin wa Aali Muhammad (O Allah, bless Muhammad and the Progeny of Muhammad).

Samee: All-Hearing.

Saqifah: The place where Abu Bakr took caliphate.

Sayyid: Lit. chief. A term for descendants of Lady Fatimah through Imam Husayn ('a).

Sayyid ash-Shohada': Chief of the Martyrs, a title of Imam Husayn ('a).

Sha'ban: The eighth month of the Muslim (Lunar) calendar.

Shab/Laylat al-Qadr: The Night of Power or 19th, 21st and 23rd nights of the month of Ramadan.

Shaf: Lit: Middle. It is a Two Rakat prayer and a part of Salaat of Shab (Night) (Midnight Prayer)

Shahadatain: the two testimonies of Islamic faith.

Shaitan: Satan.

Shariat/ Shari'ah: Islamic law.

Shaykh: Lit. elder. A genealogical division among Muslims.

Shab al-Abi Talib: Valley in Mecca where the Messenger of Allah (S) and the early Muslims took refuge for some time.

Shukr: Thankfulness.

Shura: Consultation committee formed by Umar for selecting 'Uthman as the next caliph.

Sirat: Path.

Sujud: Plural of Sajdah, prostration.

Sunnah: Practice (esp. of the Messenger of Allah).

Surahs: Chapter of Qur'an.

t.s.: Abbreviation of Taaba Saraa. See the meaning of 'q.s.'.

Taqeebaat: Supplications and devotions recited after the ritual prayers.

Taabe'een: Followers of the companions of the Prophet.

Tahlilaat: Saying: Laa Ilaha illa Allah.

Tajwid: Intonation of Qur'an.

Takbir: Allaho Akbar, God is the Greatest.

Takbirat al-Ehraam: Saying Allaho Akbar at the beginning of the ritual prayer.

Talqin: Prayer recited to the dying person or the dead at the time of burial.

Taqiyyah: Dissimulation.

Taqlid: Emulation of a scholar in Islamic practical law.

Taqwa: Piety.

Tasbihaat: Plural of Tasbih, glorification of Allah (esp. in bowing and prostrations in the ritual prayers).

Tasbih: Rosary.

Tashahhud: Recitation in the sitting position in the second and the last unit of the ritual prayer.

Tawakkul: Reliance.

Tawfiq (pl. Tawfeeqit): Divine inspiration.

Tawhid: Belief in the absolute Oneness of Allah.

Tayammum: Substitute of ablution/ritual bath when use of water is not possible or advisable.

Taziyah: A replica of the tomb of Imam Husayn ('a).

Thawab: Divine rewards.

Thawr, cave of: The cave where the Messenger of Allah (S) hid on way to Medina.

Tooba: It is a tree of Paradise, which can give whatever one wishes.

Torah: The Old Testament.

Two Shaykhs: Abu Bakr and Umar.

Umrah: Optional pilgrimage to Mecca.

Umrat al-Qaza: Lapsed Umrah.

Wajib: Obligatory.

Wajib al-Kifai: An obligatory duty, but if at least one person fulfils it, all the people are absolved.

Wasilah: Mediation.

Witr: Single Rakat Prayer. A part of Midnight Prayer.

Wilayat: Guardianship, belief in the guardianship of Ahl Al-Bayt (‘a) and love towards them.

Wuzu: Ritual ablution.

Zakat: Obligatory Islamic wealth tax.

Ziarat: Visitation/ or recitation of salutation while facing the tomb of religious personalities.

Zihar: Pre-Islamic form of divorce, consisting in the words of repudiation: You are to me like my mother’s back. (anti a’layyah ka-zahri ummi).

Zuhoor: Reappearance (of Imam al-Mahdi [a.t.f.s.]).

Zuhr: Noon prayers.

Zuhrain: The two ritual prayers of Zuhr (noon) and al-’Asr (afternoon).

[1] [1]
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